A
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of
ECCLESIASTICAL
AUTHORS.
J. Grim Sculp.

A NEW

HISTORY

OF

Eccleſiaſtical Writers:

Containing an ACCOUNT

Of the *Authors* of the ſeveral Books of the OLD and NEW TESTAMENT;

Of the *LIVES* and *WRITINGS* of the

PRIMITIVE FATHERS;

An Abridgment and Catalogue of their WORKS;

Their Various Editions, and Cenſures Determining the GENUINE and SPURIOUS.

Together with a

Judgment upon their *Stile* and *Doctrine*.

ALSO,

A Compendious Hiſtory of the COUNCILS;
With Chronological TABLES of the whole.

Written in *FRENCH*
By *Lewis Ellies du PIN*, Doctor of the *SORBON*, and *Regius* Profeſſor of Divinity at *Paris*.

VOLUME the FIRST;
Containing the AUTHORS *that flouriſhed in the THREE Firſt AGES of the CHURCH.*

THE THIRD EDITION, CORRECTED.

DUBLIN:
Printed by and for GEORGE GRIERSON, at the Two *Bibles* in *Eſſex-Street*, MDCCXXII.

HISTORY

OF THE

OLD and NEW TESTAMENT;

CONTAINING

ECCLESIASTICAL AFFAIRS:

FROM

The CREATION of the WORLD to the DESTRUCTION of JERUSALEM.

A Compendious HISTORY of the JEWISH NATION,

FROM

Their ORIGIN to the Commencement of the CHRISTIAN ERA.

WITH

A Chronological Map of the Two Tables.

By ALEXANDER CRUDEN, M. A.

Author of the CONCORDANCE.

DUBLIN:

Printed by and for GEORGE GRIERSON, at the Two Bibles in

ADVERTISEMENT

Concerning this

TRANSLATION.

WHEN I *first undertook to Reviſe this following* Tranſlation, *I had no Thoughts of having my Name made ſo publick as it has been ſince upon this Occaſion. Few Men, I ſuppoſe, will aſcribe it to Vanity or Ambition, ſince the* French Language *is ſo very common among us, that it is not thought a part of Learning to underſtand it: For though Tranſlating is not always the eaſieſt Employment in which a man may be buſied, yet the Opinions of Men, by which moſt things receive their Eſtimate, have ſet ſo much an higher Value upon Original Productions, than upon any, even the exacteſt Copies, that it is no Wonder if that has been for the moſt part concealed, which, when divulged, would have brought ſo little Credit.*

But I am ſenſible that Apologies *are tedious Things to thoſe who are abſolutely unconcerned: And it will be rather expected that I ſhould acquaint the World with what they ſhall find in this* Tranſlation, *than either why it was Reviſed by me, after the ſeveral* Tranſlators *had finiſhed their Parts; or why the Notice of its future Publication ſeemed to have been immediately given by my Order. And here indeed I ought to ſay, that the Book it ſelf, with which the* Engliſh Reader *is preſented, is a very valuable One. The Doctrines and Practices of the Primitive Church are repreſented with ſo much Candour and Sincerity, that thoſe who are unacquainted with the Writings of the* Fathers, *need not fear being impoſed upon. Our* Author *is indeed of the Communion of the Church of* Rome, *and accordingly he does not (as indeed he durſt not) any where conceal his own Opinion; but yet, as long as he never ſuffers the* Sorboniſt *to break in upon the* Hiſtorian, *his Writings carry an Authority with them, greater than they could have done had they come from a* Proteſtant. *Truth, I confeſs, is the ſame, whoever ſpeaks it; yet all Men grant, that it carries a more Convictive Force along with it, when extorted from thoſe whoſe Ingenuity over-bears their Intereſt, than when it freely comes from Men that advance their Cauſe by telling it.*

For this Reaſon I have taken as much Care as I could, that Monſieur Du Pin's *Sence ſhould be exactly preſerved; and therefore, when he cites Authors, whom, for Form ſake, he was obliged to call* Hereticks, *if they are not named with Applauſe, it is not to be wonder'd at.*

In ſome few places I have thought fit to interpoſe: But leſt that might occaſion any Confuſion, the Paragraphs are all incloſed in Hooks; which will plainly diſtinguiſh whatever I ſay, from my Author's Words.

The great Uſe of Books of this kind is, to form an Idea *in the Minds of thoſe that read them, of that unaffected Piety and Zeal which inſpired the Primitive Chriſtians, and which at laſt ſubdued the whole* Roman *Empire, and made its*

Advertiſement concerning this Tranſlation.

Princes follow the Banner of the Croſs of Chriſt with Joy and Pleaſure. What a Thing that was, can be but imperfectly conceived from the Writings, and, God knows! much more imperfectly from the Practices of this degenerate Age. The Abridgments of the Books of theſe firſt Chriſtians will be much more effectual to this Purpoſe, than a bare dry Hiſtory could poſſibly have been; for they wrote about Things that their Hearts were full of: And Men who are at all Times ready to lay down their Lives in Defence of any Cauſe, will produce warmer and more moving Arguments to awaken their drowzy Brethren, than can poſſibly come from others that are leſs concerned, becauſe in much leſs Danger.

If therefore the Reading of theſe Papers ſhall be a Means to incite thoſe that are able, to draw from the Fountains in larger Quantities, having found theſe ſmall Streams ſufficiently inviting; and thoſe that muſt take what they read upon Truſt, to endeavour to live up to theſe great Patterns which are here propoſed to their Imitation, I ſhall have my End; and ſhall think the Pains which I have taken in this Work, not only very well beſtowed, but my ſelf abundantly rewarded.

W. W.

THE

THE

APPROBATION

OF THE

Doctors of the *Sorbonne.*

THE whole World has ſo openly declared the Eſteem which they think due to the *New Hiſtory of Eccleſiaſtical Writers*, that we could not but be ſenſible of the Complaiſance ſhewn to us, ſince the Judgment we had formed of it was followed, ſupported and authoriz'd by that of the Publick. It belongs to none but great Men to undertake and execute great Things. The Title of this Work, as plain as it is, preſents to the Mind, the Idea of a Deſign equally vaſt and difficult; and every one muſt think, that whoever would fulfil it with Praiſe, muſt have a Learning ſo extenſive, as to take in all Ages; a Judgment ſo exact, as can neither fall into Error it ſelf, or impoſe upon the Credulity of others; an Application ſo aſſiduous, as no Obſtacle can ſtop or ſuſpend; and laſtly, ſo ardent a Zeal for the Publick, that he believes he ought to render it an Account of all his Time, and that he is only paying a Debt when he makes it a Preſent of infinite Wealth, which he might have reſerved for his own private Uſe. Thoſe that have read the four firſt Centuries of this Hiſtory, have ſeen with Pleaſure, that our Author has fully anſwered this grand Idea; they have remarked in him with us, a Knowledge ſo univerſal, as comprehends all ſorts of Subjects; a Penetration ſo profound, as unravels the moſt intricate Difficulties; ſo great a Juſtneſs of Thought and fixt Senſe of Truth, as never receives from others, or gives it it ſelf a falſe Turn; ſo conſtant an Aſſiduity in reading and writing, that his Works ſucceed each other with ſuch Life, that they every Day riſe in their Strength and Beauty; ſo ſincere a Deſire to be uſeful to others, that they ſee him profuſely beſtow them in an Hour, the Fruit of Years; and not content with that, look only on the Preſent he now makes as an Engagement to continue his Bounties: And we are all fully perſuaded that this Work will be like thoſe mighty Floods, which taking their Riſe from a noble Source at firſt, increaſe every Day in their Current; and the more Kingdoms they flow through, rowl their majeſtick Waves with the greater Pomp and Impetuoſity. This fifth Century contains an Abridgment of the moſt important Things in the Writings of St. *Chryſoſtome*, St. *Jerome* and St. *Auguſtine*, and other great Men of that Time: All thoſe that have already read them, will here find what will recall to their Memory many things they may have forgotten, and will ſee with Pleaſure, that our Author has reduced their Doctrines to certain Principles, by which they ſhew their Solidity and Coherence; thoſe who wiſh to read them will here meet with what will ſave them much Time and Trouble; and thoſe that are engaged in that long and weariſome Journey, will at leaſt have the Advantage of a faithful and experienced Guide, who will lead them only through Paths equally ſafe and known. Both the one and the other will meet with a Piece of Criticiſm, which

This *Approbation* is prefixt to the firſt Part of the *Fifth Century* in the original *Paris* Edition.

always clear, prudent and upright; distinguishes what is certain, from that which is false or doubtful; never precipitates the Judgment, nor lays down simple Conjectures in Place of demonstrative Proofs; gives to every thing what it merits, purely on its own Account; and the better to attend to Reason, banishes all Prejudices, and looks at nothing in its search after Truth but Truth it self; nor condemns, only where it cannot excuse. Nor do we doubt but they will join with us to engage the Author to give us in the next Tome, that great Number of Writers of the fifth Century which he could not speak of here.

Given at *Paris Auguſt* 18th. 1688.

BLAMPIGNON
Rector of St. *Merri's*
HIDEUX,
Rector of St. *Innocents.*

Approbation of the Royal CENSOR.

BY the Order of my Lord Chancellor; I have read a Book, entituled, *A History of the Church and of eccleſiaſtical Authors, in the Sixteenth Century*; *by* Meſſieur Lewis Ellies du Pin, *Prieſt, Doctor of Divinity of the Faculty of* Paris, *and Regius Profeſſor of Philoſophy*: Containing the Hiſtory of the Church, and of eccleſiaſtical Authors, from the Year 1550. to the Year 1600; in which I find nothing to hinder its being printed. Given this 20th Day of *January*, 1703.

BLAMPIGNON,
Curate of St. *Merri's.*

Approbation of the *Doctors* of *Divinity* of the Faculty of *PARIS.*

WE whoſe Names are under-written, Doctors of Divinity of the *Faculty of Divinity* of *Paris*, certify, that by the Order of the ſaid *Faculty* we have read and examined a Book, entituled, *A Hiſtory of the Church, and of eccleſiaſtical Authors, in the Sixteenth Century*; by Meſſieur Lewis Ellies du Pin, *Prieſt, Doctor of Divinity of the Faculty of* Paris, *and Regius Profeſſor of Philoſophy*: And that we have found nothing therein contrary to the Catholick Faith, or to good Manners. In Aſſurance whereof, we have ſet our Hands this 20th Day of *January*, 1703.

BLAMPIGNON,
Curate of St. *Merri's*
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ADVER-

THE AUTHOR'S PREFACE.

PART I.

The Reaſon of the Title. An Account of thoſe Authors that have written upon the ſame Subject. A general View of the Deſign of this Work.

THE Name of *Bibliotheca*, or *Library*, is not only given to thoſe Places that contain great Numbers of Books; but alſo to Collections that have been made by ſeveral Authors, and to thoſe Books that treat of their Works. Thus Collections of the Works of ſeveral Fathers, are called *Bibliothecæ Patrum*: A General Hiſtory drawn out of vaſt Numbers of Hiſtorians, ſuch as *Diodorus Siculus*'s *Bibliotheca Hiſtorica*: A Book that treats of the Sacred Volumes of Scripture, ſuch as *Sixtus Senenſis*'s *Bibliotheca Sancta*, or rather, *Bibliotheca Sacrorum Codicum*: A Treatiſe upon thoſe Authors who have written concerning Matters of Religion, as this of ours is, *Bibliotheca Authorum Eccleſiaſticorum*: And, in ſhort, any Book that ſpeaks indifferently of all ſorts of Authors, and Writings, compoſed upon different Occaſions, may be called a *Bibliotheca*.

This is not the firſt time that ſuch ſort of *Libraries* have been made. *Apollodorus*, an *Athenian*, a moſt learned Grammarian, that lived under the Reign of *Ptolomæus Euergetes*, Two Hundred and Forty Years, or thereabouts, before the Nativity of Jeſus Chriſt, compoſed a *Bibliotheca* of the Original of the Gods; that is to ſay, of the moſt ancient Hiſtory, as it lies diſguiſed under Fictions and Fables. In imitation of him, *Diodorus Siculus*, that lived in *Auguſtus*'s Time, compoſed a *Bibliotheca* of General Hiſtory; which was taken out of an infinite Number of *Authors*. To theſe, we muſt join thoſe Authors that have written the Lives of Illuſtrious Perſons; ſuch as *Hermippus*, *Antigonus*, *Satyrus*, *Heraclides*, *Ariſtoxenus*, and *Diogenes Laertius*, amongſt the *Greeks*; and amongſt the *Latins*, *Varro*, *Tully*, *Nepos*, *Santra*, *Hyginus*, and *Suetonius*; who have compoſed the Lives of the Philoſophers, and other Authors.

To deſcend now to thoſe Chriſtians that have made Catalogues of their own Authors: Are not *Clemens Alexandrinus*'s *Stromata* a *Bibliotheca* of the Opinions and Judgments of an incredible Number of Writers? May not the Hiſtory of *Euſebius* be called *a Library of Eccleſiaſtical Authors*? ſince his whole Book is little elſe but an Account of their Lives, a Catalogue of their Works, and a Collection of ſeveral memorable Paſſages. But St. *Jerom* is the firſt of the Chriſtians, that has expreſly treated of Eccleſiaſtical Authors; which Book was tranſlated into Greek by *Sophronius*. *Gennadius* of *Marſeilles*, *Iſidore* of *Sevil*, *Ildefonſus* of *Toledo*, continued it down to their own Times. *Honorius* Biſhop of *Autun* made a ſmall Abridgment of theſe four Authors, *Sigebert* of *Gemblours*, and *Henry* of *Ghent*, continued their Books down to St. *Bernard*'s Time. And Laſtly, *Aubertus Miræus*, who publiſhed theſe Authors under the Title of *Bibliotheca Eccleſiaſtica*, continued the Hiſtory of theſe Eccleſiaſtical Writers down to our Times. *Trithemius*, who lived about two Hundred Years ago, made a diſtinct Book upon the ſame Subject. We ought not to forget the *Roman* Council, held under Pope *Gelaſius* the Firſt, in the Year 494, in which there is a Catalogue of the Sacred Books, and of Catholick and Apocryphal or Heretical Authors. Amongſt the *Greeks*, the learned *Photius* compoſed an excellent *Bibliotheca*, in which he gives a ſhort Summary of the Books that were read; and paſſes his own Judgment upon near Three Hundred Volumes of different Authors, that not only treat of Religion, but alſo of *Hiſtory*, *Rhetorick*, *Philoſophy*, *Grammar*, *Phyſick*, *Medicine*, and other profane Sciences. But never was more Induſtry and Labour beſtowed upon all ſorts of Books, and eſpecially Eccleſiaſtical, than has been in theſe laſt Ages, wherein we have revived (if I may uſe

the Expreſſion) all manner of Learning and Knowledge, and carried Criticiſm to a Perfection and Height that it never arrived to before. The *Roman Catholicks* and *Proteſtants* have ſeemed to rival each other in compoſing of theſe *Bibliotheca*'s. *Eraſmus*, who cauſed ſome of the Fathers to be Printed, writ ſeveral Prefaces and Annotations upon their Works that contain abundance of judicious Reflections; and though he is ſometimes overhaſty in rejecting ſome particular Books, yet however we muſt own that he opened the Way for thoſe that followed him. Since him, moſt of thoſe Perſons that have obliged the World in publiſhing thoſe Authors, have written their Lives, and made ſome Critical Obſervations upon their Works. But to confine my ſelf at preſent, only to thoſe that have written upon Eccleſiaſtical Authors, *Sixtus Senenſis*, in his *Bibliotheca Sacra*, has not only treated of the Authors of the ſeveral Books of the Bible, but likewiſe of their Commentators too: And ſince there is ſcarce any Eccleſiaſtical Author to be found, who has not writ ſomething or other about the Scripture, he was obliged to ſpeak of moſt of the Fathers, and a great Number of other Eccleſiaſtical Writers. Cardinal *Baronius* alſo, whoſe principal Deſign was, to collect together every thing that had a relation to the Hiſtory of the Church, in his Annals, has written the Lives of the greater part of the Eccleſiaſtical Writers, and mentioned their Books. *Bellarmine* writ a diſtinct Treatiſe of Eccleſiaſtical Authors, which reaches down to the Year 1500. wherein, after he had briefly taken notice of their Profeſſion, and the Time when they lived, he makes a Catalogue of their Works, with ſome Criticiſms upon them. This little Book is very valuable for the great Variety of Things contained in it, but yet it is very imperfect, and his Critical Remarks upon the Works of theſe Authors are not always exact. *Poſſevin*, in his great *Apparatus*, that is diſpoſed in an Alphabetical Order, has ſupplied part of thoſe things that are wanting in *Bellarmine*'s Book. An *Italian Maſter of the Sacred Palace*, has made ſome uſeful Reflections and Notes upon ſeveral Books. *Halloixius* treats very largely of Eccleſiaſtical Authors, but ſpeaks very little of the Writers of the firſt Ages. After him, Father *Labbè*, a Jeſuit, compoſed a Book of Eccleſiaſtical Writers, as a Supplement to *Bellarmine*, but it is very imperfect; and he himſelf tells us, that it was only an Extract out of a great Univerſal Library, that he had been preparing a long time: But whether he never liv'd to finiſh it, or for whatever other Reaſon it was, it has not as yet ſeen the Light. I ſhall ſay nothing of thoſe that have made Critical Animadverſions upon theſe Authors ſince his Time, becauſe they have only copied from other Criticks that wrote before them, without adding any thing remarkable of their own. I ſhall likewiſe paſs them over that have criticiſed upon ſome particular Books; as, *Sirmondus*, *Launoy*, and *Morinus*, upon the Books attributed to St. *Dionyſius* the *Areopagite*; becauſe it will be time enough to take notice of them, when I ſhall treat of the Books upon which they have criticiſed.

But we ought by no means to omit thoſe Books which the Proteſtants have written upon theſe Eccleſiaſtical Authors, becauſe, though they are full of Errors, Falſhoods and Invectives, and ſometimes treat the Fathers with little Reſpect; and have beſide, upon falſe Conjectures rejected ſeveral Books which they diſliked, as not being agreeable to their own Opinions, and diſcovering their own Errours; though, I ſay, it muſt be owned, that almoſt all the Treatiſes written by them upon this Subject, abound with ſuch Faults as ought to be abhorred by all Catholicks; yet we muſt do them the Juſtice to confeſs, that for what has a Relation to the Critical Part, they have ſometimes ſeen more clearly than the Catholicks themſelves, and have diſcovered ſome Things that we are obliged to acknowledge and approve. The *Centuriators* were the firſt amongſt the Proteſtants that ſeriouſly attempted to write the Lives of Eccleſiaſtical Authors, and to make Critical Remarks upon them; and it muſt be owned, that their Books are very uſeful even to the Catholicks themſelves. *Conrardus Geſner*'s *Bibliotheca*, Abridged by *Joſias Simlerus* and *Friſius*, and augmented by ſome others, is no ill Dictionary of theſe Authors. *Perkins* and *Cook* have publiſhed an accurate Examen of ſpurious Books; but they have done it rather upon the Faith of other People, than by their own proper Light. *Scultetus*'s Work upon the Fathers of the Four firſt Ages of the Church, is more conſiderable, not only for ſeveral points of Hiſtory and Criticiſm, that are there very ſuccinctly ſet down; but alſo for the *Analyſis*, or Abridgment of their Writings, which he has performed with great Exactneſs, but in a Scholaſtick Way, and conſequently tedious. *Voſſius*'s Treatiſes upon the *Greek* and *Latin* Hiſtorians, Poets and Philoſophers, amongſt whom he has placed ſeveral Eccleſiaſtical Writers, are excellent Things in their kind, and ſhew a great deal of Learning. *Rivet* has taken the greateſt pains, is the moſt exact, and has performed the part of a Critick beſt upon ſpurious Works; but then his Book is not exempt from thoſe faults that are common to Proteſtants, as we have obſerved above. I ſhall not mention thoſe that have ſpoken of the Eccleſiaſtical Authors by the bye; as *Toſſanus*, *Hottinger*, *Aubertin*, *Mareſius*, *Sandius*, and many others: As alſo thoſe that have compoſed particular Treatiſes upon ſome Books; as *Blondel* upon the falſe Decretals of the Popes, and the Books of the *Sibyls*; *Daillé* upon the Canons and Conſtitutions of the Apoſtles, and upon the Epiſtles of St. *Ignatius*; *Pearſon*, and ſome other *Engliſh*-Men, upon the ſame Letters; *Voſſius* upon the Creeds; *Beveridge* upon the Apoſtolick Canons; *Alix* upon *Tertullian*; and ſeveral others.

There is not one of all theſe Books which we have mentioned, that comprehends all that might be ſaid upon thoſe Eccleſiaſtical Authors. Some of them contain nothing, in a manner

ner, but their Names, and a Catalogue of their works: Others only give a ſhort account of their lives, and handle what relates to the critical part very ſuccinctly. The greateſt part of them wholly employ themſelves in examining the ſpurious and ſuppoſitious Books. *Photius* is the only man amongſt the Ancients, that has made an abridgment, and paſſed his own cenſure upon the books he mentions; but then the Eccleſiaſtical Authors he treats of are few in number; and beſides, he paſſes over ſome of them very ſuperficially, and ſlightly. *Sculte-tus* is the only modern writer, who has given the World an Epitome of the doctrine of the Fathers; but then he ſpeaks little or nothing of their lives, and has made no critical reflections upon their Works: The perplexed manner wherein he treats of theſe matters, renders him diſagreeable to the Reader: And beſides, he only concerns himſelf with the principal Authors of the Four firſt Centuries. *Halloixius* has wrote upon fewer of theſe Authors; and his work, which is of a prodigious bulk, is by no means exact, and he is full of falſe and uſeleſs things. Having thus obſerved the miſtakes or failures of all theſe Works, I undertook to make a *Bibliotheca* of Eccleſiaſtical Authors, more ample and perfect than thoſe that have hitherto appeared in the World; and that I might the better ſucceed in my deſign, I endeavoured to render it as like as was poſſible to what we commonly call a *Bibliotheque*, or *Library*. Thus, as we ordinarily range the Books in thoſe places, according to the order of their Matter and Time, I have likewiſe in this Work diſpoſed the Eccleſiaſtical Authors according to the order of Time; and it will be an eaſie matter to reduce them into a Method, according to their Subjects, by the aſſiſtance of a table at the end of every Volume. When we enter into any *Library*, the firſt thing we generally take notice of, are the Titles of the Books; and in this *Library* alſo, at the firſt opening of the Leaves, the Reader may ſee the Names of the Authors, and a Catalogue of their Works. But ſince it is not enough barely to conſider the Titles of Books, ſo that we muſt of neceſſity read them over if we would be learned, I have not contented my ſelf with making a Catalogue of their Treatiſes only, but I have drawn up an Abridgment or Summary of what is contained in them, obſerving at the ſame time what particular Opinions are to be found in their Writings. If in other *Libraries*, you often ſee the Pictures of great Men and famous Authors, either painted upon Cloth, or engraven upon Copper; here alſo you will ſee their Pictures drawn after a more lively and more natural manner; not only in the Hiſtory of their Lives, but alſo in the Judgment that we have given of their Stile, their Spirit, and their Genius. Laſtly, As in great *Libraries* Men are not content with having only one Edition of an Author, but endeavour if they can to procure all, or at leaſt a great part of them; ſo in this, I have taken notice of all the different Editions of Authors, that came to my knowledge, and I have endeavoured to omit as few, as was poſſible: However this *Library* of mine, will contain more Volumes upon Eccleſiaſtical matters, than any other Collection of Books can pretend to ſhow; becauſe, it not only comprehends thoſe that we now have; but likewiſe gives an account of thoſe that are loſt; the number, whereof, is exceeding great; and then it may boaſt of another advantage wholly peculiar to it; and that is, It helps to diſtinguiſh thoſe Books that are forged, from thoſe that truly belong to the Authors, whoſe Names they bear, which are confounded and mingled together in common *Libraries*. This is the deſign of my Undertaking, a ſmall but very conſiderable part whereof I now preſent to the Publick, which only concerns the Three firſt ages of the Church; with a reſolution to publiſh a continuation of the other Ages (a good part of which is already done) and ſo to bring it down to our own times, if God gives me Abilities and Strength enough to finiſh ſo long a Work, and if the reception it meets withal in the World ſatisfies me, that my Endeavours may be of ſome advantage to the Publick. I am not ſo vain as to flatter my ſelf with having performed ſo great a deſign, as perfectly as it ought to be, whatever diligence, pains or exactneſs I have uſed in the performance: But this at leaſt, I may venture to aſſert, That of all the Books that have been written upon Eccleſiaſtical Authors, there is none that comprehends ſo many things. If I have failed in my Undertaking, I have this to comfort my ſelf, that I have drawn ſuch an Idea of a Work as may employ the learned a conſiderable time for the publick benefit; and if they will be pleaſed hereafter to acquaint me with the Faults which I may have poſſibly committed, or inform me of thoſe things which I have let ſlip, and communicate to me part of their Obſervations, as well upon the Authors that are in this Volume, as upon thoſe that I ſhall examine in the next; I hope this Work will be able to acquire ſome ſort of Perfection, according to my hearty wiſhes, for the common benefit of Mankind, the advancement of Learning, and the advantage of Religion it ſelf.

PART II.

Some Obſervations upon the Method. An Account of the Deſign of the Work. Rules of Criticiſm laid down.

IT being not ſufficient barely to repreſent the general deſign of this Work, as I have done in the firſt Part of the Preface, I found my ſelf obliged to give ſome ſhort account of the method I uſed in the management of it. I uſually begin with the Life of every Au-

thor, which I relate as ſuccinctly, and in as few words as poſſibly I can. For there being two ways of writing the Life of any perſon; one by taking in the Moral; the other by comprehending the Hiſtorical Part: I have applied my ſelf wholly to the laſt, as being the moſt agreeable to my deſign. In the firſt, I ſet down all the Actions of thoſe Men, whoſe Lives I write, and then enlarge upon their vertues; and make ſeveral Reflections upon their Behaviour and Conduct: In the ſecond, I only take notice of the principal circumſtances of their Life, paſſing over thoſe actions that are purely perſonal, and that have no relation to the Hiſtory of their Times, contenting my ſelf with delivering Matters of Fact without a large examination, whether they were well done or not. After this manner, I have endeavoured to write the Life of thoſe Authors of whom I have occaſion to ſpeak, chiefly taking notice of thoſe circumſtances that concern their Writings, and may ſerve either to illuſtrate them, or to make the Order, Subject, and Occaſion of them known. For nothing is of more uſe to make us underſtand the meaning of any Author, than the knowing when, and with what Temper he wrote, what Hereticks he oppoſed, what Opinion he deſigned to eſtabliſh; and laſtly, what Condition he was in at that time. A Biſhop, for example, writes otherwiſe than a Lay-Man, an *African* otherwiſe than an *Aſiatick*, and a Man under perſecution, talks in a different manner from one that is at eaſe. An Author that attacks the Hereſie of his own time, and beſides, has perſonal conteſts with his Adverſaries, expreſſes himſelf in another ſtrain, than a Man that writes againſt an Hereſie that is extinct, and who has no other ſhare in the Quarrel, or no other Motive of Writing, than to defend the Truth: In a word, we ſpeak and we write generally according to the different Motions and Paſſions, with which we are agitated: the Objects that moſt forcibly ſtrike us, repreſent themſelves in a lively manner to our Imaginations, and by that means determine our Tongues and Pens to that ſide. After *Tertullian* was provoked againſt the Church, he never wrote one ſingle Book, wherein he does not fall upon it, and bring in the *Paraclete* of *Montanus*. St. *Cyprian* making it his buſineſs to ſupport his own Authority and the Diſcipline of the Church againſt thoſe that attacked both, ſpeaks always of the Unity of the Church, and of publick Pennance. *Origen*, who was full of the *Platonick* Philoſophy, conſiders all the Principles of Chriſtianity as they have a relation to *Plato*'s Doctrine. St. *Athanaſius*, a ſworn Enemy of the *Arians*, never took pen in hand, but he fell upon them. St. *Auſtin* having the *Donatiſts* and *Pelagians* always in view in all his Writings, and even in his Homilies, talks perpetually of the Church and of Grace. 'Tis the ſame with all the reſt, and if we examine the matter narrowly, we ſhall find that all Men are made after the ſame ſort, and agree as to this particular. We commonly know by a Man's diſcourſe what Books he reads, what Sciences he ſtudies, what Religion he is of, what Profeſſion he follows, whether his Circumſtances in the World are happy or not, and whether he is well or ill received by great Men; ſo difficult a matter is it to conceal our own opinions, when they have once made a deep impreſſion within! We offer a violence to our ſelves when we attempt to conceal them for any time, and ſooner or later they eſcape from us, notwithſtanding all our endeavours to the contrary. And this ſhows what a conſiderable advantage it is to us towards the better underſtanding of any Author, to be perfectly inſtructed in the Hiſtory of his Life, and to know what Country he was of, in what Times he lived, what was his Profeſſion, his Genius and Inclination, what Hereticks he oppoſed, and what Intereſts he had to manage.

This very ſame Reaſon likewiſe makes us ſenſible, that it is not ſufficient to know in general the Age wherein any Author wrote; but that we muſt alſo, if it is poſſible, find out the exact Time and Year in which he wrote every Treatiſe, and ſo obſerve the Order and Series of his Works; for beſides, that a Man writes otherwiſe when he is Young, than when he is well in Years; it is a certain Truth, that the ſeveral Changes, that happen every day in the Courſe of worldly Affairs, and to every Perſon in particular, often make Men alter their Stile. *Tertullian*, when he was engaged in the Sect of the *Montaniſts*, oppoſes what he had formerly eſtabliſhed. St. *Cyprian* ſpeaks of the Reconciliation of Penitents, according to the different Circumſtances of the Times he lived in; St. *Auſtin*, when he writes againſt the *Pelagians*, ſpeaks otherwiſe of God's Grace and of Free-Will, than he uſed to do before. St. *Athanaſius* when he was under Perſecution, wrote more violently than when he enjoy'd Tranquility. In a word, ſince nothing is ſo changeable as the Mind of Man, and ſince every Accident, that influences it, is under continual Motion, it muſt neceſſarily follow, that an Author will write differently in different Times. It is therefore of infinite Uſe to obſerve, as we have done, the Chronology of any Writer's Works, if we can diſcover it either by Reaſoning, or by conjecture; and this was more eaſily done in Polemical Diſcourſes, than Treatiſes of Morality. The Characters, that help us to know the Time and Order of their Works, are, 1. The Years of the Emperors, the Names of Conſuls; or laſtly, the Years when any particular *Epocha*'s begin, as we find them any where ſet down. 2. The Names of Perſons that are mentioned there. 3. The Citations of the works of other Authors, or of the Author himſelf. 4. Conjectures drawn from the Stile, the Matters that are treated of, and the manner wherein they are delivered. I do not explain theſe Characters, becauſe they are ſo eaſie to be underſtood, and becauſe they may be ſo often diſcovered by an infinite Number of Examples in the Book it ſelf.

A Catalogue of the Works of theſe Authors was abſolutely neceſſary: Sometimes I made it ſeparately, and ſometimes, as I had occaſion to diſcourſe of them in a Chronological Order,

der. This Catalogue as well comprehends the Books that we have at preſent, as thoſe that are loſt, whoſe Titles have been preſerved by the Ancients: but this has not been obſerved in the ordinary Catalogues, where they content themſelves with ſetting down thoſe Books only that are to be found in the Editions we now have. I have not ſuffered even thoſe Authors to eſcape me, of whom we have not any entire Diſcourſe remaining. I have made a Catalogue of their Treatiſes, where I cou'd be fully informed of them by any of the Ancients, and I have taken Care to preſerve the Fragments of ſome Writers that are ſtill remaining, and to acquaint the Reader in what Authors and in what Places they are to be found. I have referred what I have to ſay of the Rules of Criticiſm to the end of the Preface, where I ſhall examine them more particularly.

One would imagine that a Summary or Abridgment of theſe Books would prove a long Work, and ſwell the Volume to a mighty great Bulk; yet I have reduced it into very narrow Bounds, and have ſuffered nothing that was of conſiderable Moment, to eſcape me. I have contrived to make it as little troubleſom and tedious as was poſſible, by not always confining my ſelf to the Formality of an exact Method, and without making a ſcrupulous *Analyſis* of their Propoſitions and Reaſonings.

I contented my ſelf with delivering the Arguments of their Books in a few Words. When I met with any conſiderable things either for Doctrine, Morality, or Diſcipline, I carefully took notice of them, and I have alſo drawn out of ſeveral Books thoſe Paſſages that appeared to be the moſt beautiful, and thoſe thoughts that were the moſt Sublime. For the end which I always propoſed to my ſelf, was to give a true Character of the Author I treated of, and to omit nothing that was remarkable, and yet for the Reader's Eaſe, I have done it as ſhort as I could.

After this Abridgment of their Work, I generally give my Judgment of the Stile, and Genius, and Learning of the Author. I don't in the leaſt queſtion but that ſeveral perſons will be offended at the Liberty I have taken, and that even thoſe who approve my deſign in the main, will be of a different opinion from me; for the Judgments of Mankind are ſo vaſtly divided in nothing as in the Cenſures they paſs upon other Men. Every Man thinks he has ſufficient authority in him ſelf to judge another, and indeed every Man judges after his own way, led by his own fancy or humour, without any certain or ſteddy rules.

Hence it follows, that it is almoſt impoſſible to find two perſons that agree in their opinions of a third perſon, and indeed this reflection made me at firſt alter my deſign of drawing up the Characters of my Authors, foreſeeing plainly, that I ſhould hereby draw upon my ſelf a great number of adverſaries. For though the perſons of whom I ſpeak, have been long ſince dead, yet they have abundance either of admirers, or cenſurers, that will appear either for, or againſt them; ſo that whether I commend or blame them, 'tis all one, and I muſt expect to be cenſured and ill thought of. But afterwards, when I conſidered with my ſelf, that ſince all the World give themſelves the liberty to judge the Ancients upon all occaſions, juſt as they pleaſe, I thought that no Man ought to condemn me for doing the ſame, after I had carefully read them over, and particularly in a Book where the ſubject and deſign ſeemed to require it; I reſolved to do it however with moderation, and yet with a convenient freedom. I don't pretend to oblige any Man to follow my Judgment; neither do I flatter my ſelf that I have always found out their true Characters; I only deſire my Reader not to condemn me inconſiderately, or upon the faith of another, without having ſo much as read or ſtudied theſe Authors; and I likewiſe conjure him to reſt ſatisfied, that in paſſing my Cenſures, I have uſed all imaginable exactneſs and application, knowing that a Man cannot be too circumſpect when he offers to judge others, and eſpecially thoſe perſons that have left ſo great a reputation behind them in the World, and to whom we owe ſo much reſpect.

I conclude with a Catalogue of the ſeveral Editions of thoſe Books, which I have examined with the utmoſt care and diligence. I am not certain that I have ſet down all, yet I am ſatisfied that I have mentioned the beſt, and given my Judgment of each in particular. So that any Man may ſee at firſt ſight, which Edition is moſt uſed, and ought to be moſt valued.

At the end of theſe three firſt Centuries, I have made an abridgment of the Doctrine, Diſcipline, and Morality of thoſe Times, that whatever is to be learnt in the Authors of thoſe Ages, may be ſeen at one view. This Summary I have compoſed as faithfully and in as ſhort a compaſs as I cou'd; however I don't pretend to have taken notice of every thing that is to be found in the Authors of the three firſt Ages upon theſe ſubjects, ſince I only deſigned to ſet down the principal points, that I might give my Reader a ſmall Idea of them.

Laſtly, There are ſeveral Tables at the end of each Volume, which will not be wholly uſeleſs. The firſt contains a Catalogue of the Authors, in a Chronological Order, where one may ſee the time of their Birth, and Death, and that wherein they flouriſhed. The ſecond contains a Catalogue of the ſame Authors, in an Alphabetical Order. The third, is a Catalogue of their Works: The genuine, the ſpurious, and thoſe that are loſt. The fourth, is a Catalogue of their Works, according to the matters contained in them. And the laſt, is an ordinary Table of the things contained in the body of the Book.

I have only now to acquaint my Reader, that at the end of each Author, I have added ſome Annotations, that are merely critical, to make my Book as plain and eaſy as was poſſible. In theſe Notes you will find ſome illuſtrations and proofs of the things that I aſſerted in the Text.

I was not willing to reſerve them 'till the end of the Volume, becauſe, generally moſt Men do not look ſo far, and ſo never mind them; nor to charge the Margin with them; becauſe they were too long to be placed there, and conſequently wou'd have interrupted the Series of the Diſcourſe. But I have placed them at the end of each Author, where it is an eaſy matter to conſult them by obſerving the ſeveral Letters that will conduct the Reader, and yet not detain him too long from the Text. Thoſe that are but indifferently skilled in theſe matters, may, if they pleaſe, paſs over theſe Notes; but I would deſire thoſe that have a mind to examine carefully what I have written, to read them along with the Text, becauſe I have often barely aſſerted ſeveral things in the Text, that are juſtified and proved by theſe Notes.

I ſhall leave the Reader to judge, whether this Book may be of any advantage to the Publick, or no; but I think I ought to acquaint him, that the principal end I propoſed to my ſelf, was to excite thoſe that ſhall peruſe it, to read the Works of the Holy Fathers; and that whoever imagines himſelf diſpenſed with from conſulting the Originals by reading my Book, does manifeſtly pervert and abuſe the deſign of it. I publiſhed it with an Intention to give them a taſte, and not to make them looſe their appetite for the Fathers; and the abridgment I have made of their Works, was only deſigned to inflame thoſe that love theſe things, to go and refreſh themſelves at the fountain-head. This Work may eaſily inſpire Men with a deſire of reading the Fathers, ſince it gives them before-hand a general Idea of their Doctrine and Maxims; but here is not enough to ſave them the labour of reading the Originals: And let a Work of this nature be never ſo well written, yet we ought to read theſe things in their Originals, where only they are to be found in their purity, and natural beauty. This I thought neceſſary to premiſe, before I ſet down the neceſſity and the rules of true Criticiſm, and the great Importance of them, which I am now going to explain.

Criticiſm is a kind of a Torch, that lights and conducts us in the obſcure Tracks of Antiquity, by making us able to diſtinguiſh Truth from Falſhood, Hiſtory from Fable, and Antiquity from Novelty. 'Tis by this Means, that in our times we have diſ-engaged our ſelves from an infinite Number of very common Errours, into which our Fathers fell for want of examining things by the Rules of true Criticiſm. For 'tis a ſurprizing thing to conſider how many ſpurious Books we find in Antiquity; nay, even in the firſt Ages of the Church. Several Reaſons induced Men to impoſe Books upon the World, under other Men's Names. The firſt, and moſt general, is, the Malice of Hereticks; who, to give the greater Reputation to their Hereſies, compoſed ſeveral Books, which they attributed to Perſons of great Reputation; in which they ſtudiouſly ſpread their own Errours, that ſo they might find a better Reception, under the Protection of theſe celebrated Names. And thus the firſt Hereticks deviſed falſe Goſpels, falſe Acts, and falſe Epiſtles of the Apoſtles, and their Diſciples: And thus thoſe that came after them publiſhed ſeveral ſpurious Books, as if they had been written by Orthodox Authors, that ſo they might inſenſibly convey their Errours into the Minds of their Readers, without their perceiving the Cheat.

The Second Reaſon that inclined People to forge Books under other Men's Names, is directly contrary to the Firſt; being occaſioned by the indiſcreet Piety of ſome Perſons, who thought they did the Church conſiderable Service, in forging Eccleſiaſtical or Profane Monuments in favour of Religion and the Truth. And this Reaſon prevailed with ſome ancient Chriſtians, to forge ſome Teſtimonies in behalf of the Chriſtian Religion, under the Name of the *Sibyls*, *Mercurius Triſmegiſtus*, and divers others; and likewiſe induced the Catholicks to compoſe ſome Books, that they might refute the Hereticks of their own Times with the greateſt Eaſe. And Laſtly, the ſame Motive carried the Catholicks ſo far, as to invent falſe Hiſtories, falſe Miracles, and falſe Lives of the Saints, to nouriſh and keep up the Piety of the Faithful. Now, though the Deſign of theſe Perſons ſeems to be commendable, yet we ought not, by any Means, to approve of the making uſe of theſe ſorts of Artifices to defend the truth; which is well enough ſupported by real Proofs, without the neceſſity of inventing any falſe ones. It would be a Shame to call Lying and Falſhood to its Aſſiſtance, and we muſt never uſe ſuch ſort of Methods, which Truth and Sincerity will always condemn, whatever good Effects they may pretend to have.

The Third Reaſon of the Forgery of ſome Books, keeps a middle Way between thoſe we have already mentioned; for there have been ſome Perſons in the world, that have been guilty of this Impoſture, without any other Deſign, than to divert themſelves at the Expence of their Readers, and to try how nearly they could imitate the Stile of other Men. Hence it is, that ſome Authors have compoſed treatiſes under St. *Cyprian*'s, St. *Ambroſe*'s, and St. *Auſtin*'s Names. But it muſt be confeſſed, that this reaſon has not been near ſo common as the other two, and that it very rarely prevailed, eſpecially in the Primitive Times. Only in theſe latter Ages there have been ſome, who having Vanity enough to over-value their own Productions, have publiſhed them under the Name of ancient celebrated Authors; deſiring rather (as the Abbot of *Billi* ſays) to appear abroad, and be eſteemed under other Men's Names, than to continue deſpiſed, and be buried in Darkneſs, by writing in their own. And theſe are the Reaſons that may have occaſioned the Forgery of Books; Malice, Indiſcreet Piety, and the Humours of Men.

But beſides theſe Reaſons that have advanced this trade of Forgery, there are ſeveral others that have occaſioned the ſetting Authors Names to ſeveral Books, which they never writ.

The firſt, and the moſt general, is, the Fault of the Tranſcribers, or Printers, who have frequently ſet wrong Names in the Title-Pages of their Books. And this has happened ſeveral Ways; for either they did it to raiſe the Price of the Copy, or, becauſe they found theſe Tracts at the end of ſome other Author, they therefore concluded too raſhly that they were done by the ſame Hand; or through Ignorance and Negligence; or laſtly, ſome not being able to find out the Name of the true Authors, upon the ſtrength of a few feeble Conjectures, have ſuppoſed they had good Reaſon on their ſide to change it.

From hence therefore, one Book has often carried the name of ſeveral Authors in manuſcript, and this has principally happen'd to Sermons; either becauſe the Tranſcribers found it their Intereſt to publiſh them under the Names of Great Men, to make them more vendible; or becauſe theſe Sermons, though of different Authors, by being often inſerted into the Office of the Church, and divided into Leſſons, were ſo interwoven and confounded one with another, that it was a difficult matter to diſtinguiſh them.

A ſecond Reaſon of the giving to ſome Books the Name of wrong Authors, is, becauſe ſometimes Men have written Books by way of Dialogue, or otherwiſe, to which, in imitation of *Tully*, they have given the Names of thoſe Perſons whom they have introduced there as Speakers. After this manner *Vigilius Thæphſenſis* made five Books under the Name of St. *Athanaſius*, and perhaps too under the ſame Name he compoſed the Creed that is attributed to that Father: Where it happened, that thoſe that looked upon the titles of theſe Books, attributed them to St. *Athanaſius*, without examining the Reaſons why they carried his Name: As if we ſhould attribute *Tully*'s Books to *Lælius*, *Brutus*, or *Cato*.

Laſtly, The Ambiguity of Titles, and the Reſemblance of Names, have often contributed to the aſcribing of Books to thoſe to whom they did not belong. Two Authors were of the ſame Name, though perhaps they differed in every Circumſtance beſide; and this has given Occaſion to ſeveral unwary or ignorant Readers, to attribute their Books to the wrong Perſons. This has frequently happened; and, to give one remarkable Inſtance of it, the Reſemblance of the Names of *Sixtus* the Philoſopher, and *Sixtus* the Pope, cauſed Sentences that were written by the former to be attributed to the latter.

Having thus diſcovered the reaſons why we find ſo many Books attributed to Authors who have no juſt title to them, we ought to eſtabliſh the rules of true Criticiſm. 'Tis equally dangerous to be ignorant of them, as to take them the wrong way, and miſ-apply them; for if we do not know them, we may be eaſily impoſed upon by falſe Monuments; and if we do not underſtand them aright, or if we abuſe them by allowing our ſelves too great a liberty, we may very often reject the Truth it ſelf. This laſt abuſe has been frequent with many Criticks of our time, and particularly *Proteſtants*, who, upon very ſlight ſuperficial Conjectures, have rejected ſeveral Books that are unqueſtionably ancient and genuine, becauſe they contradict their Doctrine or Diſcipline. Wherefore we may, in the firſt place, ſet this down for a general rule in theſe matters, that we ought always to act fairly, and upon the Square; and that we muſt lay aſide our paſſions, or our intereſts, and hearken only to our reaſon, when we paſs our judgment upon ſuppoſitious or genuine Books. 'Tis very ill done to conclude that ſuch a Book is ſpurious becauſe it pinches us, and afterwards to ſearch for reaſons why it may be thought ſo. We ought, on the contrary, when a Book does not pleaſe us, to uſe more than uſual circumſpection to examine the reaſons that make us call it into queſtion; ſince it is to be feared, that unleſs we take due care, the Prejudices we have formed againſt it may caſt a miſt before our eyes, and make us miſtake frivolous conjectures for ſolid reaſons. We ſhall now examine the proofs and conjectures that a Man may have of a Book's being ſpurious, one by one, as they lie: They are either external, or internal; and both one and the other may be convincing or probable.

The internal proofs are thoſe that are drawn out of the Books themſelves, which we apparently demonſtrate to be ſuppoſitious, either by the Time there ſet down, or by ſome other Sign, or by the Opinions that are there maintained, or by the Stile wherein it is written. Time is one of the moſt certain proofs; for nothing more evidently ſhews that a Book cannot belong to that time wherein it is pretended to have been written, than when we find in it ſome Marks of a later date. Theſe Marks, in the firſt place, are, falſe dates; for 'tis an ordinary thing for Impoſtors, that are generally ignorant, to date a Book after the death of the Author to whom they aſcribe it, or of the perſon to whom it is dedicated, or written; and even when they do fix the time right, yet they often miſtake in the names of the Conſuls, or in ſome other Circumſtances: All which are invincible proofs, that he that dated this Book did not live at that time. Secondly, Impoſtors very often ſpeak of Men that lived long after the death of thoſe perſons to whom they attribute thoſe ſpurious diſcourſes, or they relate the Hiſtory of ſome paſſages that happened afterwards, or they ſpeak of Cities and People that were unknown at the time, when thoſe Authors wrote; or laſtly, they cite Authors that wrote and lived after thoſe whom they make to mention them.

The Opinions or Things contained in a Book, do likewiſe diſcover the Forgery of it; 1. When we find ſome Opinions there, that were not maintained 'till a long time after the Author, whoſe Name it bears. 2. When we find ſome Terms made uſe of, to explain theſe Doctrines, which were not cuſtomary 'till after his death. 3. When the Author oppoſes Errours, as extant in his own Time, that did not ſpring up 'till afterwards. 4. When he deſcribes Ceremonies, Rites and Cuſtoms, that were not in uſe in his Time. 5. When we find ſome Opi-

nions in theſe ſpurious Diſcourſes, that are contrary to thoſe that are to be found in other Books, which unqueſtionably belong to that Author. 6. When he treats of matters that were never ſpoken of in the Time when the real Author was alive. 7. When he relates Hiſtories that are manifeſtly fabulous.

In ſhort, Stile is a ſort of Touch-ſtone, that diſcovers the Truth or Falſhood of Books; becauſe it is impoſſible to imitate the Stile of any Author ſo perfectly, as that there will not be a great deal of difference. By the Stile, we are not only to underſtand the bare Words and Terms, which are eaſily imitated; but alſo the Turn of the Diſcourſe, the Manner of Writing, the Elocution, the Figures, and the Method: All which Particulars, it is a difficult matter ſo to counterfeit, as to prevent a Diſcovery. There are, for inſtance, certain Authors, whoſe Stile is eaſily known, and which it is impoſſible to imitate: We ought not however always to reject a Book upon a ſlight difference of Stile, without any other Proofs; becauſe it often happens, that Authors write differently, in different Times: Neither ought we immediately to receive a Book as genuine, upon the bare reſemblance of Stile, when there are other Proofs of its being ſpurious; becauſe it may ſo happen, that an ingenious Man may ſometimes counterfeit the Stile of an Author, eſpecially in Diſcourſes which are not very long: But the Difference and Reſemblance of Stile may be ſo remarkable ſometimes, as to be a convincing Proof, either of Truth or Falſhood.

The external Proofs are, in the firſt place, taken from ancient Manuſcripts; in which, either we do not find the Name of an Author, or elſe we find that of another: The more ancient or correct they are, the more we ought to value them. Secondly, from the Teſtimony or Silence of ancient Authors; from their Teſtimony, I ſay, when they formally reject a Writing as ſpurious, or when they attribute it to ſome other Author; or from their Silence, when they do not ſpeak of it, though they have occaſion to mention it: This Argument, which is commonly called a Negative one, is oftentimes of very great weight. When, for example, we find, that ſeveral entire Books which are attributed to one of the Ancients, are unknown to all Antiquity: When all thoſe Perſons that have ſpoken of the Works of an Author, and beſides, have made Catalogues of them, never mention ſuch a particular Diſcourſe: When a Book that would have been ſerviceable to the Catholicks, has never been cited by them, who both might, and ought to have cited it, as having a fair Occaſion to do it, 'tis extreamly probable that it is ſuppoſitious. It is very certain, that this is enough to make any Book doubtful, if it was never cited by any of the Ancients; and in that caſe, it muſt have very authentick Characters of Antiquity, before it ought to be received without contradiction. And on the other hand, if there ſhould be never ſo few Conjectures of its not being genuine, yet theſe, together with the Silence of the Ancients, will be ſufficient to oblige us to believe it to be a Forgery.

Theſe are the Rules of Criticiſm, by which we diſtinguiſh falſe and ſpurious Works from thoſe that are genuine. As I ſaid before, ſome of theſe Rules are convincing, and ſome are only probable; the internal Proofs are generally more certain than the external; and amongſt theſe, the poſitive Teſtimony of Authors is the moſt preſumptive and ſtrong. But it may be ſaid, that all of them are ſometimes more, and ſometimes leſs convincing and probable; and that the Sovereign Rule is, the Judgment of Equity and Prudence; according to which we ought to balance the Reaſons of one ſide and the other, and conſider all the Conjectures that can be brought for or againſt it. For it often happens, that although every Conjecture, conſidered apart, does not ſeem to bear any conſiderable weight, yet when they are all joined together, they make the thing almoſt morally certain. I have brought no examples to explain all theſe Rules that I have ſet down; for, beſides that they are ſufficiently clear and intelligible of themſelves, it is impoſſible to read in any Pages of my Book, without finding them applied upon all Occaſions.

Before I conclude my Preface, I am obliged to make ſome kind of Anſwer to thoſe who have been pleaſed to declare, that they ſhould have been better ſatisfied if I had wrote my Book in *Latin*. Some Perſons have been of that Mind, becauſe they have a greater Value for *Latin*, ſince it has laſted longer, and is more currant in foreign Countries: Others take it ill that I have publiſhed thoſe things in *French*, which, as they pretend, ought only to be underſtood by Divines. Theſe Men have told me, That they could not endure to ſee Women and ignorant People learn the moſt curious Parts of Divinity: And that it might prove of dangerous Conſequence to inſtruct them throughly in the Doctrine of the Fathers.

As for the Firſt, I ſhall take care to ſatisfie them, by tranſlating my Book into *Latin* ſome time or other, if the Publick ſhall think it worth being preſerved.

For the Others; As their Complaint is unreaſonable, ſo I never ſaw any good Reaſons to hinder my publiſhing it in *French*: For when the Fathers themſelves wrote, they made uſe of a language that was underſtood by all the World; and we live at preſent in an Age, wherein great numbers of their Books have been tranſlated with Applauſe. No Man therefore ought to take it ill, that I publiſh an Abridgment of their Doctrine to all the World: On the contrary, It were to be wiſhed, that every Chriſtian could be inſtructed in theſe Matters, that they might be the better confirmed in their Belief, when they ſee that this Doctrine has been always taught in the Church of *JESUS CHRIST*, who is the Pillar and Ground of the Truth.

THE AUTHOR's PREFACE TO THE Fourth and Fifth *Centuries*.

IT would be here very unneceſſary to make Encomiums on the Eccleſiaſtical Writers of the fourth Century of the Church; the Publick is ſufficiently prepoſſeſs'd in their Favour, their Names are better known than thoſe of the Authors of the three firſt Ages, their Reputation more eſtabliſh'd, and the World has a greater Idea of their Knowledge and Merits. In ſhort, we may affirm, that as the Church was never in a more flouriſhing Condition outwardly, ſo it never injoy'd ſuch Illuſtrious, Learn'd and Eloquent Authors, as at this Time; which makes me hope, that this Century will pleaſe the Learn'd as well as the three former. I have endeavour'd to render it even more Exact than them, and the Extracts of ſome of the finer Paſſages of the Fathers, will make it more uſeful and agreeable; as to other things, I have altered nothing in the Method and Deſign I firſt propoſed, which I have explained at large in my General Preface.

The Hiſtory of the Eccleſiaſtical Authors, that flouriſh'd in the beginning of the fifth Century, and died before 430, is very large, tho' thoſe that lived in that period of time were ſo few in Number, that my Readers may apprehend they do not deſerve ſo particular an Account; but when they find St. *Chryſoſtome*, St. *Jerome* and St. *Auguſtine*, of that Number, they will not only ceaſe to wonder that I have written ſo largely on them, but will be in pain to conceive how I could give a detail of their Works in ſo few pages; the World is ſo ſtrongly prejudiced in their Favour, and has conceived ſo high an Eſteem for them, that I doubt not in the leaſt, but it will be pleaſed, to find here a faithful and exact Abridgment of them, and will be ſo far from reproaching me for being too prolix in this part of the Work, that it will rather charge me with being over conciſe: I believed notwithſtanding I ought to obſerve a juſt Medium; and in examining the Works of theſe great Saints, I have endeavoured to ſay enough to make their Character thoroughly known, without entering too much into Minute particulars; tho' in every part of the Work we find more Authors named and more Years run over, yet we will no where meet with ſo great and agreeable Subjects, nor ſee any Authors that equal or even compare with thoſe mentioned here, as all that read the whole will be fully convinced.

Altho' the latter part of the fifth Century, comprehends not ſo great a Number of Famous Authors, as the firſt, yet it has many however of the firſt rank. The *Greek* Church produced two celebrated Antagoniſts, St. *Cyril* and *Theodoret*, whoſe Works the World is well acquainted with. The See of *Rome* was adorned with Biſhops of extraordinary Worth, among whom St. *Leo*, the moſt Eloquent of the Popes, Excells. In fine to ſay nothing of other Churches, that of *France* ſhone at this time with great Numbers of Illuſtrious Men, whoſe Works are equally admired for their uſefulneſs and elegance; but the Affairs which made the greateſt Figure in this part of the Century, were the Controverſies about the Myſteries of the Incarnation debated with ſo much heat, diſcuſſed with ſo much Subtilty, and decided in two general Councils. There is perhaps no part of the Eccleſiaſtical Hiſtory more conſiderable, and alſo none of which we have more authentick Monuments. We have faithfully copied them, and with aſſiſtance of thoſe which are lately publiſhed, we have diſcover'd many particulars in this Hiſtory unknown to the Authors who have written before us.

THE AUTHOR's PREFACE TO THE Sixth CENTURY.

THE greater the Excellence was of the eccleſiaſtical Writers in the fourth and fifth Ages, the more it diſcovers the Weakneſs of thoſe in the following Centuries: For the former were like great Lights, whoſe meridian Splendor darkened the little Lights, and diſcovered the Defects of the latter. Yet there were ſome ſtill in the ſixth Age who were Men of Merit. St. *Gregory* is admirable as to what concerns Morality and Diſcipline: St. *Fulgentius* and ſome other Fathers, retained alſo ſomething of the ſublime Thought of the Ancients, and the Councils of this Age left us very excellent Canons; but it muſt be confeſs'd that the Guſt of the Time began to be depraved. Men pleaſed themſelves with ſtarting a great many unprofitable Queſtions, with explaining Myſteries by the Principles of Logick, and diſputing with dogmatical Stiffneſs about things of ſmall conſequence. Moreover, too great Credulity begun to poſſeſs the Minds of the more Learned and Wiſe. There was nothing then heard of, but Miracles, Viſions, and Apparitions; the Veneration due to Saints and their Relicks was advanced beyond juſt bounds, and a mighty buſtle was made about ſome very indifferent Ceremonies. Altho' the Councils continually renewed the ancient Canons, yet Diſcipline now grew remiſs, and the Rigor of the ancient Laws about Penance, was now very much abated. The Riches of the Church began to be burthenſome too, becauſe its Miniſters conſidered them as their own peculiar Poſſeſſions, whereas before they were look'd upon only as the Patrimony of the Poor. This obliged the Councils of this Age to make ſo great a number of Canons about the Diſtribution and Preſervation of theſe Poſſeſſions; which was a Matter wholly new, about which there were never any Canons made before this time. In the *Latin* Church the Obligation to live in Celibacy, was extended as low as to Subdeacons; but to free their Behaviour from all Suſpicion, ſhe was forced to renew very often, and with particular Circumſtances, the ancient Canons, which forbid Clergymen to keep ſtrange Women in their Houſes. Conteſts and Canvaſſings for obtaining Biſhopricks were very common, and many were promoted to them, who had neither Knowledge, Merit, nor Capacity. The Church of *Rome* was thrice diſturbed with the Schiſms of Anti-popes, and the Sees of *Alexandria* and *Antioch* were frequently the Prey of the Ambitious. The eaſtern and weſtern Churches begun to be divided; ſome Popes pretended to ſuch Rights and Prerogatives as their Predeceſſors never thought of, and there wanted not Flatterers, who endeavoured to perſuade them, that they were independent upon, and ſuperior to Councils: But the more holy rejected theſe falſe Maxims, and aſſerted their greateſt Glory to conſiſt in maintaining the Laws of the Church.

Yet it cannot be denied but this Age had alſo its own peculiar Advantages. In it the Doctrine of the Church was explained with all poſſible Exactneſs; the *African* Biſhops defended the Faith with a Conſtancy and Boldneſs equal to that of the primitive Biſhops: The Popes in it ſhew'd much Prudence, Conduct and Charity in the moſt difficult Times; and the eaſtern Biſhops diſcovered great Subtilty and Sharpneſs of Wit in the Diſputes they had among themſelves, and with the Occidentaliſts. The weſtern Councils made very good Laws, concerning the Diſcipline of the Church, which are ſtill obſerved to this day. They regulated the Ceremonies and Rites of divine Service, the Degrees of Conſanguinity within which 'tis unlawful to contract Marriage, the Qualifications requiſite for entring into Orders, the Impediments which render Perſons incapable of receiving them, and many other things of this nature. Laſtly, the monaſtical Order was perfected in the Eaſt by the Laws of the Emperors, and divers pious Writings; and in the Weſt by many Rules, and particularly by that of St. *Benedict*, whoſe Order in a little time ſpread, not only into *Italy*, but alſo into *France* and *England*.

I ſhould here conclude this Advertiſement, but that I think my ſelf obliged to precaution the Reader againſt a Doubt which has been ſtarted ſince the Impreſſion of this Tome againſt ſome Authors contained in it, whoſe Works all the Criticks have hitherto received as moſt authentick Monuments. 'Tis in a Writing, entituled, *A Defence of the Letter of St.* Chryſoſtom *to* Caſarius, *p.* 78. *He has alſo*, ſays the Author of this Writing, *added moreover* Facundus; *he has explained his Words agreeably to the Sentiments of the* African *Church, becauſe he who forged this Work under his Name, would not have it thought that he was of any other Judgment.* *Yet* P. H. *was convinced from thence, that it was a forged Piece, though he choſe rather to follow for ſome time the common Opinion, becauſe he muſt be reſerved in declaring who is the genuine Author of a Work. But ſince I know the Original of his Secret and his Proofs, I am willing to make you now my Confident in this particular. Know then, that* Facundus, Liberatus, Marius Mercator, Victor *of* Tunona, Caſſiodorus, *to whom ſo many Works are attributed, excepting only his Formularies, the Treatiſe of the Soul, and his Commentaries upon the* Pſalms, *and* Iſidore, *who*

who is thought to be the Author of the Book of Eccleſiaſtical Writers: Know then, I ſay, that all theſe pretended Africans, Italians, Spaniards, *with ſome others, were born in* France, *and are not near ſo old as they are believed to be. I will tell you at ſome time hereafter the Reaſons I have to reckon them among forged Writings.*

If he to whom this Opinion is attributed were an ordinary Perſon, his Judgment might be deſpiſed as not being founded upon any Proof: But becauſe *P. H.* is an Author famous for Learning and Worth, whoſe Reputation may make ſome Impreſſion upon the Mind of the Reader, it will be convenient to produce the Proofs, upon which the Monuments, which he is ſaid to reject, are founded.

We ſhall begin with the Treatiſe of illuſtrious Men, written by *Iſidore* of *Sevil*, which gives teſtimony to the Truth of the Books of *Facundus*, and of the Chronicle of *Victor* of *Tunona*. Never was Book atteſted to be genuine by Authors more worthy of Credit. The firſt of them is *Braulio* Biſhop of *Saragoſa*, the Friend and Cotemporary of *Iſidore*: This Biſhop ſurviving him, made his Elogy, and the Catalogue of his Works, and there he has reckoned among the reſt, *The Book of illuſtrious Men, to which we have added*, ſays he, *what I ſaid juſt now about it.* The Authority of the Witneſs cannot be rejected, nor can his Teſtimony be called in queſtion; the former is unqueſtionable, and the other has all the Characters of Truth that can be deſired. He ſpeaks of the Works of St. *Iſidore*, as one that was very well acquainted with them; he obſerves that it was at his Requeſt that this Author undertook the Book of *Etymologies*, that he had left it imperfect, and only divided it into Titles: He ſpeaks of *Iſidore* alſo in ſuch a manner, as ſufficiently diſcovers that he had ſeen him, and had been his Friend.

The ſecond Witneſs for this Book of *Iſidore* of *Sevil*, is *Ildephonſus* of *Toledo*, who may have ſeen *Iſidore*; for *Iſidore* died in 636, and *Ildephonſus* was ordained Biſhop in 658. This laſt wrote a Book of *illuſtrious Men*, in the Preface to which he obſerves, that he did it to continue the Works of St. *Jerome*, *Gennadius* and *Iſidore*. To theſe two Witneſſes may be added *Honorius* of *Autun*, who abridged the *Catalogue of Eccleſiaſtical Writers*, and their Works, and tranſcribed from St. *Jerome* in the firſt Book, from *Gennadius* in the ſecond, and from *Iſidore* in the third. I do not relate the Teſtimony of the *Chronicle* of *Iſidore* of *Paca* concerning this Work, becauſe it is not an unqueſtionable Monument.

If we ſhould ſet aſide theſe Witneſſes, and conſult the Book it ſelf of *Iſidore*, we muſt judge very favourably of it; for it has not any Mark of Forgery; the Stile of it is not different from that of his other Works, it contains nothing but what agrees with Hiſtory; the Authors mentioned in it are genuine, the greateſt part of the Books which it mentions are ſtill extant. It cannot be ſaid to be the Work of an Author born in *France*, ſince it appears, that he chiefly inſiſts upon the Writers of *Spain*, and that the Hiſtory and People of that Country are beſt known to him. He relates alſo ſome Particulars concerning the Writers of his own Time, which no ways appear to be fabulous, and which could not be known but by an Author of that Time and Country. You need only read the laſt Writers he mentions to be convinced of this. Laſtly, the Manuſcripts of this Work were found in *Spain*, from which *Garcias* publiſhed it. There are many of them yet extant; there was one at *Coria*, into which was inſerted by a Miſtake the Work of another Author, who made a Catalogue of twelve Writers: But the other Manuſcripts contain nothing but the Books of *Illuſtrious Men* by *Iſidore* and *Ildephonſus*, with their Names at the beginning. Theſe are all the Proofs that can be had that any Work is genuine.

It ſeems that they had never called in queſtion the Authority of *Iſidore*, but that they might have ſome pretence to reject the Writings of *Facundus*, and the Chronicle of *Victor* of *Tunona*, which are mentioned by *Iſidore*. They ſaw well enough, that if the Book of *Iſidore* was genuine, they could not doubt but theſe Monuments were authentical: And for the ſame Reaſon they ſhould have carried on their Conjectures to *Ildephonſus* alſo; but either they durſt not, or they forgot it, and ſo the Authority of *Iſidore* ſtands good ſtill, and conſequently that of *Victor* of *Tunona* and *Facundus* cannot be queſtion'd. But tho' we could imagine, that *Iſidore*'s Book of *Illuſtrious Men* is ſuppoſititious, yet I believe they dare not ſay the ſame of his Books, called *Origines*. Now in the laſt Chapter of the fifth Book of this Work, he mentions the Chronicle of *Victor* of *Tunona*. *Ado* Biſhop of *Vienna* does alſo mention it in the beginning of his Chronicle, and *Otho Friſigenſis* in his Hiſtory, *Book* 5. *chap.* 4. But that which determines this Matter, is this, that *John* Abbot of *Biclarum*, an Author of the ſame Time, has continued the Chronicle of *Victor* of *Tunona*, as he himſelf aſſures us, at the beginning of his Chronicle. There are no Witneſſes more worthy of Credit, than thoſe who give teſtimony to the Authors who wrote before them upon the ſame Subjects: For they having carefully enquired about them, ſpeak not at a venture, nor upon the Credit of another. *Gennadius* gives teſtimony to St. *Jerome* by continuing his Work of *Illuſtrious Men*, St. *Iſidore* to *Gennadius*, and *Ildephonſus* to St. *Iſidore*: St. *Jerome* alſo gave teſtimony to the Chronicle of *Euſebius*, by continuing it. *Proſper* followed them, after him came *Victor* of *Tunona*, and laſtly, *John* Abbot of *Biclarum*, who gives teſtimony to thoſe who preceded him. *Honorius* of *Autun*, and *Ado* of *Vienna*, undertake after theſe Authors to write upon the ſame Subjects; they follow them, and give teſtimony to them, as well as thoſe who come after. 'Tis not eaſy to break this Chain, and to give the Lie to ſo certain a Tradition. Laſtly, if we ſhould refer our ſelves wholly to the reading of the Chronicle of *Victor* of *Tunona*, we ſhall find nothing in it, which appears either feigned or fabulous. On the contrary, we find in it the moſt notable Tranſactions related with their proper Circumſtances, which do perfectly agree with other Hiſtories: There are many things in it which concern the Church of *Africa*, and particularly *Victor* of *Tunona*; and everywhere there are Marks of Ingenuity and Sincerity, which are not to be met with in the Works of Impoſtors.

We have now re-eſtabliſhed the Authority of two Witneſſes, who depoſe in favour of the Books of *Facundus*; for both *Victor* and *Iſidore* of *Sevil* make honourable mention of them. *Caſſiodorus* alſo ſpeaks of this Author in his Commentary upon *Pſalm* 138. a Work which is excepted out of the number of thoſe which are falſely attributed to *Caſſiodorus*. 'Tis true, he ſpeaks not there of the 12 Books, but of two others addreſſed to *Juſtinian*, which are probably the ſame that are mentioned in the Preface of the twelve. But this Teſtimony however informs us, that there was an *African* Biſhop called *Facundus*, who dedicated ſome Works to *Juſtinian*; that this Author wrote briskly and ſubtilly, *Hæreticorum penetrabili ſubtilitate deſtructor*, a Character which agrees very well to the twelve Books of his which ſtill remain.

But

But without ſearching for Witneſſes, we need only conſult the Work it ſelf, to be perſuaded that it is ſerious and genuine, and that it cannot be the Fiction of an Impoſtor. 'Tis plain, that he who was the Author of it, wrote at ſuch a time, when the Controverſy about the three Chapters was very freſh and warmly debated: He ſpeaks of it himſelf with much heat, as a Perſon extreamly addicted to one ſide; he appears throughly informed of all that paſſed, and he takes a great deal of pains to gather together every thing that might juſtify his Cauſe. His Exhortation alone to the Emperor *Juſtinian*, with which he concludes, ſufficiently diſcovers that this Emperor was then alive, and that this Work is not a Fiction: The Preface alſo confirms the ſame thing. Laſtly, if ever a Work had the infallible Marks of being genuine, this is certainly ſuch. I know not, whether they had alſo a deſign to queſtion the Letter of the ſame *Facundus* to *Mocianus* or *Mucianus*, but I can aſſure them that there is the ſtrongeſt Evidence that this is not the Work of an Impoſtor. It has the ſame Stile with the twelve Books, and this Stile is peculiar to this Author. There is no Writer that came after him who reſembles it; it is an Original in its kind. In a word, it is as clear as the Day, that theſe Works are a Biſhop's of *Africa*, who was baniſhed into the Eaſt, and lived in the time of *Juſtinian*, and who was one of the moſt zealous Defenders of the three Chapters. This Truth cannot be called in queſtion, but if you muſt overturn all the Rules of good Criticiſm, and render all things liable to Doubts. The very ſame almoſt is to be ſaid of the Works of *Marius Mercator*, and *Liberatus*. 'Tis true the Ancients have not mentioned theſe Works, but they have ſuch plain Marks of being genuine, and contain ſome Tranſactions ſo particular and remarkable, that no queſtion can be made of receiving them, upon the Credit of the ancient Manuſcripts, from which they were publiſhed. They have been made uſe of for clearing up many Points of eccleſiaſtical Hiſtory, which were unknown before theſe Authors came to light. The learned Criticks thought they had made a great Diſcovery by lighting upon them. Now theſe Men who reject them would deprive us of all that Light and clearer Knowledge which they have given us, and throw us back into the ſame Darkneſs in which we were before. This indeed is not to endeavour the Advancement of Learning.

As to *Caſſiodorus*, ſince they acknowledge for genuine the *Formularies*, the *Commentary upon the Pſalms*, and the *Treatiſe of the Soul*, I cannot ſee how they can reject the other Treatiſes which we have aſcribed to him, which have the ſame Stile, and chiefly the Book of *divine Learning*, which is ſo perfectly like for Method and Stile to his Treatiſe of the Soul, and where he diſcovers himſelf in ſo many places, that none but he who does wilfully blind himſelf, can doubt but it is his. To which we may add the Teſtimonies of *Sigibert* of *Gemblours*, and of other Library-keepers, and the Authority of many very good and ancient Manuſcripts.

The Proofs which we have alledged are more than ſufficient to eſtabliſh the Genuineneſs of thoſe Works, which the Author of *The Defence of the Letter of* Cæſarius, would have us to doubt of, upon the Opinion of *P. H.* I know not whether it will be confeſs'd by this learned Man; but this I know, that if he would oppoſe the Teſtimonies and Proofs which I have produced, he muſt draw from the Works themſelves Demonſtrations to the contrary. Now there is not the leaſt probability, if there were any ſuch thing, that they ſhould have eſcap'd the Notice of Father *Sirmondus*, *Labbee*, *Garnier*, *Geberon*, and Mr. *Baluzius*, and ſo many other able Criticks, who have examin'd theſe Authors with all poſſible Exactneſs.

But the Boldneſs wherewith he rejects theſe Monuments, is nothing in compariſon of the Judgment which is given of the Works of St. *Juſtin*. [*'Tis alledg'd that ſome heard a little while ago from* P. H. *that which is not to be found in Mr.* Prior, *that of all the Works which go under the Name of* Juſtin, *there is none but the Dialogue with* Tryphon *which is truly his, and that all the reſt are ſuperſtitious.*] It was not neceſſary to ſeek out this Inſtance, for proving that *P. H.* knew ſome things that are not in Mr. *Prior*. Many other things might have been produced which had been leſs liable to be blam'd, and many People could rather wiſh that nothing were ſaid but what is in Mr. *Prior*, than that ſuch a ſtrange Paradox as this ſhould be aſſerted. The two Apologies of St. *Juſtin*, cited by *Euſebius*, St. *Jerome*, and by all the Ancients, being ſo authentick and ſo famous, that no Perſon ever doubted of them, what greater Aſſurance can we have of the Genuineneſs of the Dialogue with *Tryphon*, than we have of theſe two Apologies. It ſeems to me, that if there were any room for doubting of the one or the other of theſe two Monuments, one ſhould rather doubt of the Dialogue than of the two Apologies, whereof the one has at the beginning the Name of *Juſtin*, and of his Father, and the place of his Birth; and the other does plainly deſcribe him. In it he mentions the Snares that were laid by him for the Philoſopher *Creſcens*, who was at laſt the Cauſe of his Death; as *Tatianus*, a Diſciple of St. *Juſtin* relates it in his Book to the *Gentiles*, where he manifeſtly alludes to the words of St. *Juſtin*, and cites alſo what he had ſaid in this place concerning the Deluſions of Demons. *Caius*, or another ancient Author who wrote againſt the *Ebionites*, cited by *Euſebius*, *Book 5. cap. 12.* of his *Hiſtory*, places St. *Juſtin* in the number of the Apologiſts for Religion, and cites at the ſame time *Tatianus*. Laſtly, *Methodius* in his Book of the Reſurrection, tranſcribes what St. *Juſtin* had ſaid of his own Country in the beginning of his Apology to *Antoninus*.

Theſe are Witneſſes as Authentical as can be deſired, and there are but few Monuments of Antiquity, for which the ſame Proofs can be alledged. For the moſt part Men ſatisfie themſelves with the Teſtimony of *Euſebius* and St. *Jerome*, without aſcending higher: But here we find Witneſſes cotemporary, *Tatian* the Diſciple of the Author, of whom the Queſtion is, and two other Authors who followed very quickly after him. If there can be any doubt, whether the Apologies of St. *Juſtin* be genuine or no, there is not any Monument in Antiquity which may not be made to paſs for ſuppoſititious.

I know that the Author of the Defence adds, *That to his knowledge* P. H. *has very good proofs to ſhow, that theſe Pieces, together with* Ariſteas, *were contrived at the end of the ſecond Century.* Theſe Proofs muſt be founded either upon the Teſtimony of the Ancients, or the Difference of Stile, or upon the Matters of Fact related in theſe Pieces, which cannot be reconciled to the Hiſtory of that time. But it does not appear, that he can have any of theſe Proofs. All ancient Authors make St. *Juſtin* the Author of the two Apologies, not one doubts of it, but it paſſes for a thing moſt evident among them. Tho' there ſhould be ſome difference between the Dialogue and the Apologies, it were a thing not to be wondered at, ſince theſe Works are of different natures: But on the contrary, 'tis plain that the Stile and Doctrine of theſe two Works agree very well together. There remains therefore only the hiſtorical Mat-

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ters which can be alledg'd againſt them; but we have prov'd that the Emperors named at the beginning of theſe Apologies, and the Matters of Fact related in them, agree very well with the Hiſtory of the Time in which St. *Juſtin* flouriſhed. Beſides, *P. H.* could not find in the Pieces themſelves any Proofs of their Novelty, ſince he confeſſes that they were written at the End of the ſecond Age. Upon what grounds therefore can this ſo new an Opinion be founded, which robs the Church of one of the moſt excellent Monuments which it has to juſtify the Antiquity of its Liturgy.

I ſhall add no more, and perhaps what I have ſaid may be too much. All the Favour which I deſire of him who is ſaid to be of that Opinion which I have oppoſed, is to believe, that I have not done it upon any deſign to offend him, but only upon the account of defending the Works which I think to be moſt genuine. The Republick of Learning ought to enjoy an entire and perfect Liberty, and the Spirit of Tyranny and Domineering ought to be baniſh'd out of it. Whatever Rank ſome hold in it, we ought never to be offended becauſe others are not of our Opinion, eſpecially when it is new. 'Tis a bad way for any Man to defend himſelf, by treating his Adverſary with Contempt, by comparing him to *Zoilus*, and calling himſelf a *Homer*. He muſt bring good Proofs of his Opinion, and refute ſolidly the Reaſons of others, without Bitterneſs, Paſſion, and Reproach. Thus ought thoſe to do who ſeek not their own Glory, in attacking the Reputation of others, but only endeavour to find out the Truth, and to maintain Charity.

The TRANSLATOR's PREFACE To the FIFTH CENTURY.

SINCE the Publication of the former Volumes of this *Bibliotheca*, in our Language, we have had an Account, that the Author was cenſured for it at *Paris*: It was reaſonable enough to expect, that ſome notice would be taken of that great Freedom, with which he ſo induſtriouſly maintains the Privileges of national Churches, againſt the Pretenſions of the Court of *Rome*; eſpecially if ever the French King ſhould command thoſe of his Clergy, who aſſiſted in the general Aſſembly in 1682. to make ſuch Submiſſions as the Court of *Rome* would accept of. The great Care which M. *Du Pin* has taken to get full Approbations from ſeveral Doctors of the *Sorbonne*, to every Volume, ſeem'd ſufficient to ſecure him from any ignominious Cenſures which he might have been in danger of at home; but when a Man meets with Enemies upon other Accounts, they will fall upon him for thoſe things which at any other time would not have been regarded.

It is commonly ſaid, that the firſt Beginning of M. *Du Pin*'s Misfortune, proceeded from a private Quarrel of the Biſhop of *Meaux*'s, who was angry with him for publiſhing a Tranſlation of the *Pſalms*, when himſelf had publiſh'd another not long before. This was interpreted to be a Trial of Skill in an inferior Presbyter, who preſumed to conteſt with ſo great a Biſhop, that had ſo long been famous for his Skill in writing: It touch'd M. *de Meaux* the more ſenſibly, becauſe M. *Du Pin* is ſaid to have corrected ſeveral Things in his Tranſlation, wherein the Biſhop had been miſtaken. Therefore, ſince he could take no hold of that, without expoſing himſelf, which he would not run the Hazard of, he collected ſeveral bold Expreſſions in M. *Du Pin*'s *Bibliotheca*, and exhibited an Accuſation of Hereſie againſt him to the Archbiſhop of *Paris*, who accordingly proceeded againſt him.

This Accuſation was ſeconded by the Pope's Nuncio, who concerned himſelf ſo far in this Matter, that M. *Du Pin* thought it neceſſary to yield to his Dioceſan, who obliged him to retract ſeveral Propoſitions, and to mollifie others that were thought too hard, and to ſubmit his Book entirely to the Archbiſhop's Mercy. How great that was, appear'd by the Archbiſhop's Condemnation and Cenſure of M. *Du Pin*'s *Bibliotheca*, printed at *Paris*, with M. *Du Pin*'s Retractation annex'd to it. I have not been able to procure the Condemnation it ſelf, but the Author of the *Hiſtorie des Ouvrages des Scavans*, has printed an Extract out of it in his laſt Volume, which ſays, that the printed Cenſure condemns M. *Du Pin*'s *Bibliotheca*, becauſe it contains, 'Several Propoſitions that are falſe, raſh, ſcan-'dalous, capable of giving Offence to pious Ears, tending to weaken the Arguments that are brought 'from Tradition for the Authority of the canonical Books, and of ſeveral Articles of Faith injurious 'to general Councils and the apoſtolick See, erroneous and leading to Hereſie; and, therefore, he for-'bids all Perſons to read it, or to keep it by them.

This Ordinance of the Archbiſhop of *Paris* was ſeconded by an Order of the Parliament of *Paris*, bearing date *April* 25. 1693 which ſays, 'That the *Gens de Roy* acquainted the Court, that they 'thought it was her Duty to inform them, that the Archbiſhop of *Paris* had lately condemned a 'Book, entituled, *A new Bibliotheca of eccleſiaſtical Authors*, written by M. *Ellies Du Pin*, Doctor in 'Divinity of the Faculty of *Paris*, becauſe it contained Propoſitions contrary to ſound Doctrine: 'That the Cognizance of every thing that relates to the Faith belonging to the Church, and the De-'ciſion of thoſe Matters to the Biſhops within their reſpective Dioceſſes, the Suppreſſion of the Books 'which they condemn, and the afflictive Puniſhment of thoſe who perſiſt in Opinions which have

'been cenſured by the Biſhops, belong to the King's Officers, and principally to the Court, the 'Depoſitary of ſovereign Juſtice: That they have nothing to object againſt the Author of this Book, 'becauſe he has ſubmitted himſelf to the Judgment of his Biſhop, and becauſe it appears by a Writing, 'which he has publiſhed, that he has retracted ſome of thoſe Propoſitions which he had advanced, 'and explained the reſt in ſuch a Manner as frees them from all Suſpicion of Error: That they are 'willing to believe, that the Faults which M. *Ellies Du Pin* fell into, and which deſerved the Cen'ſure pronounced againſt him, proceeded rather from the Greatneſs of the Work that he undertook, 'than from any form'd Deſign of introducing new Opinions; and, beſides, that there is a great deal 'of Learning in his Books: That they were obliged to take Notice to the Court upon this Occaſion, 'of the Care, the Application and Vigilance, which the Archbiſhop of *Paris* ſhews to preſerve 'ſound Doctrine in his Dioceſs, and to ſtifle every thing, in the Beginning, which may diſturb the 'Peace and Tranquility of the Church. And therefore, they omitted nothing in thoſe Stations in 'which they had the Honour to be placed, that could ſecond ſuch good Deſigns; and this it was that 'obliged them to demand of the Court, that thoſe Books that the Archbiſhop had condemned, 'might be ſuppreſſed; and that all Bookſellers ſhould be forbidden to ſell them, till they ſhall be 'corrected according to the Writing of the ſaid *Du Pin*, annexed to the Archbiſhop's Cenſure, and that the 'Corrections ſhall have been approved by him the ſaid Archbiſhop. The *Gens de Roy* withdrawing, the 'Court took the Matter into Deliberation, and it was reſolved, that all Bookſellers and others, 'ſhould be commanded not to ſell or keep by them any Copies of the ſaid Books, which have hither'to been printed; and it was ordered, that they ſhould be brought forthwith into the Greffe of the 'ſaid Court there to be ſuppreſſed; with very expreſs Prohibitions to all Perſons to reprint that Book 'in any Manner whatſoever for the time to come, without the Advice and Conſent of the Archbi'ſhop of *Paris*. So far the printed Extract out of the Regiſter of the Parliament of *Paris*.

If we may judge of all thoſe things which M. *Du Pin* has retracted or mollified by that Specimen in the *Hiſtorie des Ouvrages des Scavans*, the Proceedings againſt him have been ſpiteful and malicious, rather to ſatisfie thoſe particular Perſons who are concerned to ſee his Credit leſſened, than becauſe he really deſerved ſo rough a Treatment. He acknowledges, for inſtance, that the Title of *Mother of God*, given to the bleſſed Virgin, is not only an innocent Expreſſion, but was always conſecrated to her, and ought to be uſed; that when he ſaid, that there are no poſitive Authorities for Purgatory in the Writings of the Fathers of the three firſt Centuries, he expreſſed himſelf too generally; that when he ſays, that S. *Cyprian* was the firſt that ſpoke very clearly of the neceſſity of the Grace of Jeſus Chriſt, he did not pretend to ſay, that the Fathers did not ſpeak clearly concerning it, before him; that when he ſaid, that general Councils called about Matters of Faith, have ſeldom given Peace to the Church, he did not mean, that Councils do not bring Peace, or that they ever take the wrong ſide: Theſe are all the doctrinal Retractations which the Author of the above-mentioned Extract has taken notice of; and then adds, *That his Explications are often very much forced.*

It is evident enough, from this ſhort Specimen, that they had no Inclination to ſpare him, but to make him ſmart for all that Liberty with which he made his Abridgments, and paſſed his Cenſures upon the Writings of the ancienteſt Fathers of the Church. In Juſtice, they ought alſo to have proceeded againſt thoſe Doctors of the *Sorbonne* who have given their Approbations, that are prefixed to the ſeveral Volumes, wherein they commend the Faithfulneſs and Judiciouſneſs of his Extracts, and recomend his Work as extreamly uſeful to all ſorts of Men: Theſe Doctors certainly knew very well what they did; they knew what uſe Proteſtants would make of this Work and of their Approbations; yet this did not, it ſeems, deter them from giving ſuch Characters as no Man could give who was not himſelf in earneſt, or at leaſt would have others believe him to be ſo: Accordingly the firſt Volume, againſt which there has been the greateſt Clamour, was not animadverted upon for near ſix Years

It appears by the Order of the Parliament, that that Court acted only *ex Officio*, and that that illuſtrious Body has a great Value for M, *Du Pin*. Otherwiſe the *Gens de Roy* would not have made ſuch Excuſes for a Man, upon whoſe Writings they are then paſſing Cenſure; but the Pope's Nuncio is at preſent too great a Man to be deny'd Satisfaction, when he may be gratified with ſo ſmall a Sacrifice; and it is probable, that the Archbiſhop of *Paris*, who went along with his Maſter in the greateſt Oppoſitions which he made to Pope *Innocent* XI. was willing to embrace this Opportunity to ſhew the Pope how zealouſly he is concerned for the Intereſts of the See of *Rome*; eſpecially, when he can gratifie a private Revenge at the ſame time.

In the ſecond Edition of the firſt Volume of M. *Du Pin's Bibliotheca*, when he gives an Account of the Condemnation of *Paulus Samoſatenus* by the Council of *Antioch*, he has this Expreſſion, '*Enfin apres avoir accuſe de tous les Vices Ordinaires aux Eveques des grands Sieges, ils diſent qu'ils l'ont con*'*damne* principalement a Paris *qu'it renouvelloit l' Erreur d' Artemas. In ſhort after they have accuſed him of all thoſe Vices that are ordinary in Biſhops of great Sees, they ſay they condemned him*, principally at Paris, *becauſe he revived the Error of* Artemas. Theſe Words *at Paris*, make the latter Part of the Period Non-ſenſe; and could ſignify nothing to the Author's Purpoſe: If they had been Senſe it ſhould be read, *principalement parce qu'il renouvelloit; principally becauſe he revived:* And ſo it is in the *Engliſh* [edit. 1. p. 193. edit. 2. p. 173.] This unfortunate *Erratum* coming juſt after a very ſevere Character of *Paulus Samoſatenus*, out of *Euſebius*, put every Body upon making a Parallel between this Ancient Biſhop of *Antioch* and the preſent Archbiſhop of *Paris*, and if the Reports that are ſpread againſt this Archbiſhop are true, the Compariſon was too juſt to be overlooked; and it is ſaid at *Paris*, that this Sentence, thus faultily printed in the ſecond Edition, did M. *Du Pin* a great deal of Miſchief

A Cenſure thus carried on, will be ſo little to our Author's Diſadvantage, that few Perſons will think the worſe of this Book upon that Account; it is his Misfortune that he lives in a Country where he had no other way to ſave his Liberty, and perhaps his Life, but by yielding to the Storm: And, according to the Principles of his Religion, he was bound to ſubmit to his Dioceſan. But this will leſſen the Authority of any Books that M. *Du Pin* may hereafter print upon eccleſiaſtical Matters, becauſe Fear of giving Offence will make him extreamly cautious, and he will dread a ſevere Inquiſition that may ſet upon every thing which he ſhall write.

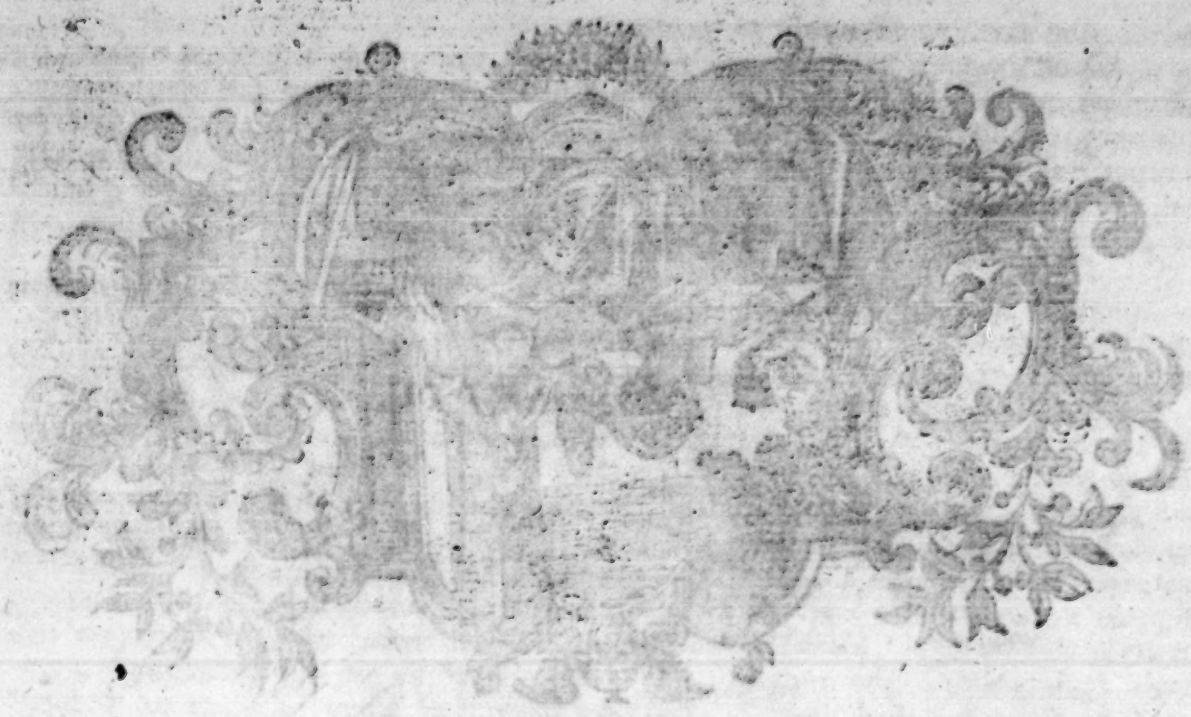
Thoſe

Thoſe who are unacquainted with Antiquity will be hereby further confirmed in their Opinion, of the Impartiality of our Author, in his Abridgment of the Writings of theſe ancient Doctors of the Church, when they ſee how ſeverely he has been dealt withal upon that Account: Otherwiſe it is very probable that ſome might think him too favourable in his Accounts of Monkery, Invocation of Saints and ſome other Superſtitions which aroſe very early, and which were a Means of Introducing in a Courſe of Ages, ſuch enormous Abuſes into the Church; but tho' ſome Errors have a more ancient original than is commonly believed, yet that ought not to be wondered at by any Man, who believes that the Church was never Infallible ſince the Apoſtles Days. Still, as we read downwards, we ſhall ſee how that primitive Simplicity, which adorn'd the Profeſſion of the firſt Chriſtians, who were almoſt always under Fear of Perſecution, leſſened and wore away. Thoſe who were ſenſible of the Decay of the primitive Zeal, ſought to retrieve it by placing great Merit in the Practice of monaſtical Auſterities, whereby they hoped to obtain that Reward which was believ'd to be peculiarly reſerved for thoſe who laid down their Lives for the Name of Chriſt: This put them upon all thoſe Opinions that tended to mortifie, not only forbidden Luſts, but alſo the allowed Appetites of Humane Nature, which the chriſtian Religion intended to regulate, and not to remove. And when thoſe who could not be Martyrs, ſaw what Honours were paid to thoſe who had formerly ſuffered for the Truth, it raiſed in them an Emulation to do ſomething for the ſake of Jeſus Chriſt, that ſhould be more diſagreeable to Fleſh and Blood than Death it ſelf. This, I believe, is the moſt probable Reaſon of that great Ardour wherewith ſo very many Perſons bound themſelves under Vows to embrace a monaſtical Life, in the fourth and fifth Ages of the Church. The firſt Monks were ſome *Ægyptians*, who in the Tenth Perſecution fled into the Deſerts of *Thebais*; there they accuſtomed themſelves to Retirement, and Uſe taught them to reliſh the Satisfactions of a contemplative State: When the Storm was over, they returned home, and eaſily perſuaded others, who had then, as they thought, no other way of ſhewing their Zeal for Jeſus Chriſt, than to embrace this auſtere Courſe of Life. In thoſe warm Climates this was not ſo extraordinary difficult: Thoſe eaſtern People could live upon very little, better than other Men; ſo that thoſe terrible Mortifications, mentioned in the oldeſt aſcetical Books, were not ſo impracticable, as we, at this diſtance of Place and Time may be apt to think them. The Monk in *Sulpicius Severus*, who heard *Poſthumianus* give an Account of the Abſtinences of the eaſtern Monks; cries out, *Edacitas in Græcis Gula eſt, in Gallis natura. Exceſſive Eating is Luxury in a* Greek, *it is Nature in a* Gaule: And though one can hardly believe all that *Poſthumianus* there relates of the Abſtinence of the Monks of *Nitria* and *Cyrene*, yet it is moſt certain that they put a mighty Force upon Nature, ſuch a one as nothing but the modern Practices of ſome of the *Mahometan* Derviſes could make us believe to be poſſible.

But though the Honours paid to Martyrs, which gave Riſe to an Opinion, That they could intercede for us in Heaven, or at leaſt hear our Prayers, together with the Love which moſt Men then ſhewed for a ſingle and a retired Life, may ſeem too exceſſive, yet the Opinions and Practices of theſe Ages were, generally ſpeaking, very venerable. One ſees a great and a ſerious Concern for the Truths of the Goſpel in almoſt all their Writings; one ſees a ſincere Reſpect paid by Men of all Parties, to the Cenſures of the Church, and to the Perſons of thoſe with whom they were entruſted. They always diſtinguiſhed between the Faults of Men and their Character and Employment, and when they puniſhed the one, they took care not to caſt a Diſreſpect upon the other; by which Means they preſerved a real Veneration for Holy Things in their Minds, though their Diviſions run as high, and were as eagerly managed as ever they have been ſince. This is not the only Age wherein Men have met with Temptations, and have ſhewn their Frailty, by being too weak to withſtand them; ſo that an Acquaintance with the Opinions and Practices of theſe earlier Ages, before a general Corruption had infected the Church, will be of great Uſe to thoſe who value Religion and Godlineſs for their own ſakes, when it ſuggeſts ſuch Thoughts as can only be effectual to reſtore that Senſe of Piety which is ſo generally loſt amongſt us.

July 25.
1639.

W. W.



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SECT. I.

Of the Authors of the Books of the Old Teſtament.

OF all thoſe (*a*) Paradoxes, that have been advanced in our Age, there is none, in my Judgment, more raſh and dangerous than the Opinion of thoſe, who have preſumed to deny, that *Moſes* was the Author of the *Pentateuch*: For what can be more raſh than to deny Matter of Fact, that has been eſtabliſhed by expreſs Texts of Holy Scripture (*b*), by the Authority of Jeſus Chriſt (*c*), by the Conſent of all Nations (*d*), and by the Authentick Teſtimonies of the moſt Ancient Authors (*e*)? And what can be more dangerous, than to bid Defiance to Antiquity, and conſequently deſtroy the Authority of thoſe Books, which are, as it were, the very Foundations of our Religion (*f*)? And yet this they do, who dare affirm that the Books of the *Pentateuch* are not written by *Moſes*, and endeavour to prove it by ſuch weak Conjectures, that 'tis impoſſible for a Man of tolerable ſenſe to be convinced by them (*g*). For, allowing all that they alledge were true, (*h*) they could only prove, the ſame thing has happen'd to the Books of *Moſes*, which has happen'd almoſt to all the Books of Ancient Authors, *viz.* That ſome few Words, Names and Terms have been altered or added to render the Narrative more intelligible to thoſe that lived in the following Ages. For example: We find the Ancient Names of Cities are ſometimes changed for thoſe they received afterwards, becauſe they would have been no longer known by their Ancient Appellations. There are likewiſe ſome ſhort Explications inſerted into theſe Sacred Books, to illuſtrate what was ſaid by the Author: And, in ſhort, ſome neceſſary Paſſages have been added to compleat the Hiſtory. Theſe things are common, and we find Examples of it in the Books of *Homer*, *Herodotus*, and almoſt all the Ancient Hiſtorians, and yet no Body is inclined for all this to reject their Books, as if they did not belong to thoſe whoſe Names they bear. Why then ſhould we not ſay the ſame thing of the Books of the *Pentateuch*, which have been more conſtantly aſſigned to *Moſes*, than the Poems of the *Iliads*, or the *Odyſſes* to *Homer*, or the Hiſtories of *Herodotus* and *Thucydides* to thoſe by whoſe Names they are known? Let us examine all the Reaſons that are alledged againſt the Antiquity of the *Pentateuch*, ſince they imagine they are unanſwerable, (which yet is very falſe, as we ſhall make appear in theſe following Diſcourſes) and we ſhall ſee they only prove that ſome Names of Cities or Countries are changed, ſome few Words inſerted to explain ſome Difficulties; and laſtly, that the account of *Moſes*'s Death has been put in ſince, which was but neceſſary to finiſh the Hiſtory of the *Pentateuch*. We ought therefore to affirm it for a certain Truth, That *Moſes* was the Author of the firſt Five Books of the *Bible*, called the *Pentateuch*.

There are given to each of theſe Five Books, (which have their Names in *Hebrew* from the firſt Word in each Book) there are given 'em, I ſay, ſuch Names as have a relation to the Subject. The firſt is called *Geneſis*, becauſe it begins with the Hiſtory of the Creation of the World. It contains beſides that the Genealogy of the Patriarchs, the Hiſtory of the Flood, a Catalogue of the Deſcendants of *Noah* down to *Abraham*, the Life of *Abraham*, of *Jacob* and *Joſeph*, and the Hiſtory of the Poſterity of *Jacob*, down to the Death of *Joſeph*. So that this Book comprehends the Hiſtory of 2369 Years, or thereabouts, following the account of the Years of the Patriarchs, as we find them in the *Hebrew* Text.

The Second is called *Exodus*, becauſe the principal Subject of it is the Departure of the Children of *Iſrael* out of *Egypt*, and all that paſſed in the Wilderneſs under *Moſes*'s Conduct, for an Hundred forty five Years, *viz.* from the Death of *Joſeph*, to the Building of the Tabernacle. We find there a Deſcription of the Plagues wherewith *Egypt* was afflicted; an Abridgment of the Religion and Laws of the *Iſraelites*; together with the admirable Precepts of the *Decalogue*.

The third is called *Leviticus*, becauſe it contains the Laws, the Ceremonies, and Sacrifices of the Religion of the *Jews*: All which has a particular Relation to the Levites, to whom God gave the charge of all thoſe things that concern'd the Ceremonial part of that Religion.

The fourth is called *Numbers*, becauſe it begins with the Numbring of the Children of *Iſrael* that came out of *Egypt*, and concludes with the Laws that were given the

People of *Iſrael* during the Thirty nine Years of their ſojourning in the Wilderneſs.

Deuteronomy, that is to ſay, the ſecond Law, is ſo called, becauſe it is, as it were, a Repetition of the firſt: For after *Moſes* has deſcribed in a few Words the principal Actions of the *Iſraelites* in the Wilderneſs, he recites abundance of the Precepts of the Law.

(*i*) We don't certainly know when theſe Books were compoſed by *Moſes*, or which was firſt written: However, 'tis very certain, that *Deuteronomy* was written laſt, in the Fortieth Year of the Departure out of *Egypt*, and a little before the Death of *Moſes*.

We can't ſo certainly tell who are the Authors of the other Books of the *Bible*: Some of 'em we only know by Conjecture, and others there are of which we have no manner of Knowledge.

It is not certain that the Book of (*k*) *Joſhuah* was written by himſelf; for as it is obſerved by the Author of the Abridgment of the Scripture attributed to St. *Athanaſius*, this Title is ſet at the Head of that Book, not ſo much to diſcover the Author, as to make the Subject of it known; becauſe it treats of War, and other things that happen'd under the Conduct of *Joſhuah*, after the ſame manner as the Books of *Judges*, of *Kings*, of *Tobit*, of *Judith*, are ſo called, becauſe they give an Account of the Lives and Actions of thoſe whoſe Names they bear. But though 'tis commonly believed that this Book was written by *Joſhuah*, and this Opinion ſeems to be countenanced by ſome Words of the laſt Chapter, where it is ſaid that *Joſhuah wrote all theſe things in the Book of the Law*: Nevertheleſs we muſt affirm, that 'tis certain, that *Theodoret*, and ſome others among the Ancients, are not of this Opinion, and that we have Reaſons ſtrong enough to make us doubt whether he is the Author or no. However it is, 'tis a moſt unqueſtionable Truth, that this Book is ancient, and that if it is not *Joſhuah*'s, it was written either by his particular Order, or a little after his Death. It carries the Hiſtory of the People of *Iſrael* Seventeen Years beyond the Death of *Moſes*, or thereabout.

We yet know leſs of the Author of the Book of *Judges*. Some with the *Talmudical* Doctors attribute it to *Samuel*, ſome to *Hezekiah*, others to *Ezrah*. In ſhort, ſome Perſons are of Opinion, that every Judge wrote his own Memoirs, which were afterward collected by *Samuel* or *Ezrah*. Be it as it will, the Book is certainly ancient, and (*l*) admit it was put into the condition we now find it by *Ezrah*, yet we cannot reaſonably queſtion its being compoſed from ancient Memoirs. It contains the Hiſtory of what happen'd to the *Iſraelites* from the Death of *Joſhuah*, to that of *Sampſon*. We cannot preciſely tell what Number of Years it takes in, tho' 'tis commonly fixed to ſomething above 300 Years.

The Book of *Ruth* is a kind of an Appendix to the Book of *Judges*, which is the reaſon why the *Jews* made but one Book of theſe two, and for the ſame reaſon 'tis commonly believed that one Author compoſed both. 'Tis certain that the Hiſtory of *Ruth* comes up to the times of the Judges, but we don't know the time exactly. We may aſſign it to the time of *Samgar*, Eight and twenty Years, or thereabouts, after the Death of *Joſhuah*.

The two firſt Books of *Kings* are called by the *Hebrews* the Book of *Samuel*, which has occaſioned the Opinion that they were in part written by that Prophet (*m*); that is to ſay, that he compoſed the Four and twenty firſt Chapters, and that the Prophets, *Gad* and *Nathan* afterwards compleated the Work. This is the Opinion of the *Talmudiſts* and *Iſidore*, and is founded upon theſe Words of the *Chronicles*, 1 *Chron.* 29. 29. *Now the Acts of* David *the King, firſt and laſt, behold they are written in the Book of* Samuel *the Seer, and in the Book of* Nathan *the Prophet, and in the Book of* Gad *the Seer*. *Theodoret* and *Diodorus* of *Tarſus* ſeem to be of this Opinion, when they ſay, that it was the cuſtom of all Prophets amongſt the *Hebrews* to write down whatever happen'd in their time; and that upon this ſcore it is, that the firſt Book of *Kings* is called the Propheſie of *Samuel*. Others pretend that theſe Books are of a later date, becauſe we find ſome ways of ſpeaking there which don't belong to that time, but perhaps they were added ſince; and it is very probable that both theſe Books are very ancient. However, 'tis certain that they were written before the *Chronicles*. The firſt of theſe two Books of *Kings* contains that which paſſed under the Government of *Eli*, of *Samuel*, and under the Reign of *Saul*: The ſecond, is the Hiſtory of *David*'s Government. The two laſt Books of *Kings*, contain the Hiſtory of the Reign of *Salomon* Son of *David*, and afterwards the Reigns of the ſeveral Kings of *Iſrael*, and *Judah*, down to the Deſtruction of *Iſrael*, and the Captivity of *Judah*. We don't know who is the Author of theſe two Books. Some, as the *Talmudiſts* for inſtance, attribute them to *Jeremiah*, others to *Iſaiah*, and the greateſt part to *Ezrah*. 'Tis a Collection, or an Hiſtorical Abridgment drawn out of ſeveral Memoirs and Books of the Prophets, which are there frequently quoted. Theſe Four Books of *Kings* contain the Hiſtory of almoſt Six hundred Years.

The two Books of *Chronicles* are called *Paralipomena* by the *Greeks*, becauſe they contain ſome Circumſtances that were omitted in the other Hiſtorical Books. The *Hebrews* call them *Diaries*, and St. *Jerome*, *Chronicles*. 'Tis commonly believed that *Ezrah* wrote them, and that he drew this Abridgment partly from thoſe Books of the *Bible* which we have, and partly from other Memoirs that he had at the time of his writing. St. *Jerome* thinks that this was the Book that is cited in the Book of *Kings*, under the Name of *The Book of the Sayings of the Kings of* Judah. But 'tis evident that it is not, and that the Book of *Chronicles* was written ſince that of *Kings*, as we prove by the laſt Words of that Book, where mention is made of the Deliverance of the *Jews* by *Cyrus*.

'Tis commonly believed that it was *Ezrah*, who compoſed the firſt Book of thoſe that carry his Name; and indeed *Ezrah* ſpeaks there in his own Perſon (*n*). *Huetius* pretends that the firſt Chapters of that Book were written by another Author, but his Conjecture is not ſtrong enough to make us quit the common Opinion (*o*). The ſecond Book belongs to *Nehemiah* without queſtion (*p*), for he declares himſelf the Author of it in the beginning of the Book, and always ſpeaks of himſelf in the firſt Perſon. The firſt of theſe two Books contains the Hiſtory of the Deliverance of the *Jews* from their Captivity, and their Re-eſtabliſhment in *Judea* from the firſt Year of *Cyrus*, to the twentieth of *Artaxerxes Longimanus*, for 82 or 83 Years. And the ſecond begins from the twentieth Year of the aforeſaid *Artaxerxes*, and reaches to the Reign of *Darius* his Son, Sirnamed the *Baſtard*, which comprehends the Hiſtory of the *Jews* for thirty or one and thirty Years.

'Tis commonly believed, that *Tobit* and *Tobias* wrote their own Hiſtory themſelves (*q*): But this Opinion is very uncertain. 'Tis generally believed that this Book was at firſt writ in *Chaldee*, that St. *Jerome* tranſlated it into *Latin*, and that this Hiſtory was afterwards put into *Hebrew*. There are two different *Hebrew* Editions of it, one ſet out by *Munſter*, and the other by *Fagius*. There is alſo an ancient *Greek* Edition, out of which the *Syriac* Verſion was compoſed. *Tobit* was one of the *Iſraelites* that were carried out of *Samaria* by King *Shalmanezer*.

The Author of the Book of *Judith* is yet leſs known, as *Iſidore* has obſerved. Some believe it was written by *Eliachim*, or *Joachim* High Prieſt of the *Jews*, of whom mention is made in that Book: Others ſay it was *Joſhuah* the Son of *Joſedec*, the Companion of *Zorobabel*: Others, in ſhort, maintain that it was not written till the time of *Antiochus Epiphanes*, before the *Maccabees* time. 'Tis written in *Chaldee*, and that has made *Huetius* think that it was written during the *Babylonian* Captivity. St. *Jerome* tranſlated it into *Latin*, rather following the Senſe, as he tells us, than the bare Letter. The *Greek* Verſion which we have is very different from the *Latin*, and ſeems to be more literal. The time wherein the Hiſtory mention'd in this Book did happen, is no leſs uncertain (*r*). Some place it before the Captivity, others after, and ſome have the boldneſs to ſay, That whatever is in this Book, is only a Parable and Allegory, that has nothing of Hiſtorical Truth in it.

The time, and the Author of the Hiſtory of *Heſter*, are alſo very uncertain (*ſ*). St. *Epiphanius*, St. *Auſtin*, and St. *Iſidore*, attribute this Book to *Ezrah*. Others to *Joachim* High Prieſt of the *Jews*, Grand-Son of *Joſedec*. Moſt Men ſay that *Mordecai* wrote it (*t*), who is ſo often mentioned in it. The *Talmudiſts* attribute it to the Synagogue. The ſix laſt Chapters, that are found in the *Greek*, are not in the Original *Hebrew*. *Origen*, in his Letter to *Africanus*, believes it was loſt. *Grotius* pretends that theſe Chapters were compoſed by the *Greek* Proſelytes. *Sixtus Senenſis* ſays they were taken out of *Joſephus*. *Bellarmine*, and ſome others, maintain, that there are two *Hebrew* Editions of this Book, one larger than the other, where theſe laſt Chapters are found, and the other the ſame with what we have. Some ſay the Hiſtory of *Heſter* happen'd under *Darius* the Son of *Hyſtaſpes*; others place it under *Xerxes*; and laſtly, there are ſome who place it under *Ciaxares* King of the *Medes*. The firſt Opinion ſeems to be moſt probable.

The time wherein *Job* lived, is yet more difficult to diſcover; and the Author of the Book, who has compiled his Hiſtory, is no leſs unknown (*u*). Some, as *Origen*, St. *Gregory*, and *Suidas*, attribute it to *Job* himſelf: Others believe that *Moſes* was the Author of it, or that he tranſlated it into *Hebrew*. St. *Gregory Nazianzen* attributes

attributes it to *Salomon*; others to *Iſaiah*, or to ſome one of the Prophets. All theſe Opinions are built but upon very ſlight Conjectures. Wherefore 'tis better, in my Opinion, to ſuſpend ones Judgment, than to aſſert any of the above-mentioned Opinions that are equally uncertain. But at the ſame time we muſt not fall into the oppoſite Errour, by ſaying with the *Talmudiſts*, and ſome other Criticks, that the Hiſtory of *Job* is an entire continued Fiction (*x*). The Perſons and Nations that are there called by their proper Names, the Teſtimonies of *Tobit*, of *Ezekiel*, and St. *James*, with the Opinions of the Ancient Fathers, ought to convince us that the Foundation of this Hiſtory is real and true. But the manner wherein 'tis related, the Converſation that is held with the Devil, the Prolixity of the Diſcourſes of *Job*'s Friends, and of what *Job* himſelf delivered in his miſerable eſtate, ought to make us acknowledge, that this Hiſtory is mightily amplified and adorned with ſeveral feigned Circumſtances, to render the Story more uſeful and agreeable. 'Tis commonly believed that *Job* lived before *Moſes*, or at leaſt in his time, and that the Hiſtory related in this Book happen'd during the time when the *Iſraelites* were in the Deſert, becauſe there is not a Word ſpoken there about the Written Law. Some there are who make *Job* to deſcend from *Nahor*, the Brother of *Abraham*, but (*yz*) others from *Eſau*. The laſt Opinion ſeems to me to be the moſt probable, becauſe 'tis ſupported by the Authority of a very ancient Addition, which is to be found at the end of the *Greek* Edition of the Book of *Job*.

Though the *Pſalms* are commonly called *The Pſalms of David*, or rather *The Book of the Pſalms of David*; yet 'tis certain, as St. *Jerome* has obſerved in many places, that they are not all of 'em his (*aa*), and that there are ſome of them which were written long after his Death. 'Tis therefore a Collection of Songs that was made by *Ezrah*. It is a difficult matter to ſay who are the Authors (*bb*), and to diſtinguiſh thoſe that were made by *David*, from thoſe that were compoſed by others. But whoever were the Author 'tis certain, as *Theodoret* has judiciouſly obſerved, that they were compoſed by Perſons inſpired by God, and that they are cited under that Character both in the Old and New Teſtament (*cc*).

The Authors of the following Books are better known; the *Proverbs* or Parables belong to *Salomon*, whoſe Name is written in the beginning of that Book, *The Proverbs of Salomon the Son of David*. 'Tis obſerved in the 25th Chapter, that the following Parables are ſtill *Salomon*'s, but that they were collected by ſome Perſons choſen by the King *Hezekiah*; *Theſe are alſo the Proverbs of Salomon, which the Men of Hezekiah King of Judah copied out*. The 30th Chapter begins with theſe Words. *The Words of Agur the Son of Jakeh*, which ſhew that this Chapter is an Addition made to the *Proverbs* of *Salomon* by one *Agur*, as is eaſie to be proved, becauſe this Chapter is entirely ſeparated from the reſt, and beſides is written in another Style. In ſhort, the laſt Chapter is entituled, *The Words of King Lemuel*. We ought therefore to conclude, from what has been ſaid, that the 24 firſt Chapters are *Salomon*'s Originally, that the five following ones are Extracts or Collections of his *Proverbs*, and that the two laſt Chapters were added afterwards.

The Book of *Eccleſiaſtes* is aſcribed to *Salomon* by all Antiquity: And yet the *Talmudiſts* have made *Hezekiah* the Author of this Book, and *Grotius*, (*dd*) upon ſome ſlight Conjectures, pretends it was compoſed by *Zorobabel*. It begins with theſe Words, *The Words of the Preacher, the Son of David, King of Jeruſalem:* Which may be applied to *Hezekiah* as well as to *Salomon*: But what is ſaid of that Wiſdom in ſeveral places, which was peculiar to him, and in the ſecond Chapter of his Riches and Power, determines that we ought rather to underſtand it of *Salomon*.

The Song of Songs, that is to ſay, a *Song* by way of Excellence, is allowed to be *Salomon*'s by the Conſent of the Synagogue and the Church. The *Talmudiſts* attribute it to *Ezrah*, but without any Grounds.

The Book of *Wiſdom* is commonly ſaid to be *Salomon*'s (*ee*), but this Opinion is not very probable. For, 1. This Book is not to be found in the *Hebrew*. 2. It was never received into the *Hebrew* Canon. 3. 'Tis evident, as St. *Jerome* has obſerved, that the Style is extreamly different from that of *Salomon*, and that it was compoſed by a *Greek*. The ſame St. *Jerome* obſerves, that it was commonly attributed to *Philo*, which we are to underſtand of an older *Philo* than him whoſe Works we have. However, it appears plainly, that it was compoſed by a *Helleniſt Jew*, who had a mind to imitate the Books of *Salomon*, from whom he has borrowed abundance of Thoughts.

The Preface which is before the Book of *Eccleſiaſticus*, and the Fifth Chapter of that Book, inform us, that the Author thereof was a *Jew*, named *Jeſus* the Son of *Syrach*, who compoſed it in *Hebrew*, and which was tranſlated into *Greek* by his Grand-Son. St. *Jerome* tells us, he ſaw in his time an *Hebrew* Copy of it (*ff*). Some of the Ancients attribute it to *Salomon* (*gg*), perhaps becauſe of the reſemblance of the Subject, and the Thoughts, which is ſo great, that 'tis viſible he deſign'd to imitate him, and that ſeveral Thoughts are taken from him.

The Books of the Prophets carry the Names of their Authors undiſputed. *Iſaiah* is the firſt and moſt excellent of the Prophets. He was the Son of *Amos*, whom we are by no means to miſtake for the Prophet of the ſame Name (*hh*). He Propheſied from the end of the Reign of *Uzziah*, to the time of *Manaſſes*, by whoſe Command, they ſay, he was cruelly ſlain, and ſawn aſunder with a Wooden Saw (*ii*). He himſelf collected into one Volume all thoſe Prophecies which he delivered under *Uzziah*, *Jotham*, *Ahas* and *Hezekiah*, Kings of *Judah*. Beſides theſe, he wrote a Book of the Actions of *Uzziah*, which is mention'd in the 2d of *Chron.* Chap. 26. Verſe 22. Some Apocryphal Books are aſcribed to him; amongſt others, that famous one ſo often quoted by *Origen*; and another, intituled, *The Aſcenſion of Iſaiah*, which St. *Jerome*, and St. *Epiphanius* mention; and a later one likewiſe, called, *The Viſion of Iſaiah*. Some have pretended that this Book of *Iſaiah* which we have, is only compiled out of the Works of *Iſaiah*; but the Conjectures which they bring to prove it, are extreamly frivolous (*kk*).

Jeremiah, born in a Village near *Jeruſalem*, of Sacerdotal Extraction, began to Propheſie about the end of the Reign of *Joſiah*, when he was very young, and continued his Prophecies till after the Captivity of the *Jews* in *Babylon*. He was not carried away with the other *Jews* into that City; but tarrying in his own Country to lament its Deſtruction, he was afterwards taken Priſoner, and carried into *Egypt* along with his Diſciple *Baruch*; where, as 'tis commonly believed, he was ſtoned to Death. The Fathers think that he always lived in the ſtate of Celibacy. We are told in the beginning of the 36 Chapter, that King *Jehoiachim* having burnt the Book of his Prophecies, this Prophet compoſed a new Volume larger and ſtronger than the former. He afterwards added thoſe Prophecies, which he made till the *Babylonian* Captivity, and thoſe which he delivered in *Egypt*. In the 50th and 51 Chap. he foretels all that was to come to paſs in *Babylon*, and theſe he tranſmitted thither by *Saraiah* the Son of *Neriah*. The 52d Chapter does not belong to him, for his Prophecies terminated at the end of the 51 Chapter, as appears by theſe Words, *Thus far are the Words of Jeremiah*. It was rather written by *Baruch*, or *Ezrah*, and contains an Account of taking of *Jeruſalem*, and of what happen'd during the Captivity of the *Jews* in *Babylon*, after the Death of *Iſaiah*. It ſerves to illuſtrate the Prophecies of *Jeremiah*, and particularly his *Lamentations*, which follow in order, and make another part of the Works of *Jeremiah*. In this laſt Book one ſees the Ruine and Deſolation of *Jeruſalem* painted in lively Colours, and eſpecially the Grief and Concern of the Prophet upon occaſion of that mournful Scene. It has a Preface in the *Greek* and Vulgar *Latin*, which is to be found neither in the *Hebrew*, nor in the *Chaldee* Paraphraſe, nor in the *Syriac*, and ſeems plainly to have been added to explain the Argument of the Book. In ſhort, theſe *Lamentations* end with a Prayer to God. The Style of *Jeremiah*, if we may be determined by St. *Jerome*'s Teſtimony, is Simple in its Expreſſions, and Majeſtick in its Senſe. But this Simplicity of Language does not appear to us at preſent. On the contrary, we find him Elevated and Sublime, both in his Senſe, in the Turn, and the Majeſty of his Expreſſion.

The Propheſie of *Baruch*, who was the Diſciple and Secretary of *Jeremiah*, formerly made up but one Book with that of this Prophet. *Joſephus* reports that *Baruch* was deſcended of an Illuſtrious Family, and that he perfectly underſtood the Language of his own Country. We are told in the firſt Chapter, Verſe the firſt, that he wrote this Phropheſie in *Babylon*, but we don't certainly know the time (*ll*). The *Hebrew* Copy of *Baruch* is loſt, though we need not doubt but it was written in that Tongue. There is a Letter in the *Syriac*, which by ſome is attributed to *Baruch*, but 'tis very clear that it is written by a *Chriſtian*. The Epiſtle to the Captives of *Babylon*, which we find in *Baruch*, belongs to *Jeremiah*. The Author of the Second Book of the *Maccabees* has mention'd it; it is exactly the Style of that Prophet, and contains nothing but what is very agreeable to the time in which it was written.

Ezekiel, the Son of *Buzi* the Prieſt, having been carried away into *Babylon* under *Jeconiah*, began to Prophecy in the fifth Year of the Captivity, and was ſlain, as 'tis commonly believed, by a Prince of that Nation, whom he reproved for his Adoration of Idols. His Propheſies

are dark and obſcure. St. *Jerome* ſays, his Style is neither very eloquent nor very mean, but between both.

Daniel, one of the Royal Family, was ſent captive into *Babylon*, when he was but an Infant. The *Jews* don't reckon him amongſt their Prophets: But the *Chriſtians*, following the Authority of Jeſus Chriſt, who gives him that Title in St. *Matthew*, *Chap.* 24. *Verſ.* 15. look upon him under that Quality and Character: And indeed there is no diſpute, but what he has wrote, deſerves the name of Prophecy, as the *Jews* themſelves are obliged to confeſs. But they don't give him the name of a Prophet, becauſe he lived a Life extreamly different from that of the other Prophets, and rather like one of the Great Men of *Babylon*: Beſides, they think that he was an Eunuch, and there is a paſſage in his Book ſeems to confirm it (*mm*). 'Tis certain, that the firſt Chapters of *Daniel*'s Propheſies are undoubtedly his, though we have reaſon to doubt of the Antiquity and Truth of the two later, which contain the Hiſtory of *Suſanna*, and *Bel* and the *Dragon* (*nn.*) The four firſt Chapters in *Daniel* are written in *Hebrew*, the following ones, as far as the 18th Chapter, in *Chaldee*, and were afterwards tranſlated into *Hebrew*. The laſt are written originally in *Greek*.

The Twelve leſſer Prophets compoſed but one Book among the *Hebrews*. *Hoſea* the Son of *Beeri* is the firſt (*oo*). He propheſied in the Days of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, Kings of *Judah*; and 'tis very plain, that he wrote this Prophecy, becauſe he frequently ſpeaks of himſelf in the firſt Perſon. There is one paſſage in his Book that appears very extraordinary, and that is, God's commanding him *to take a Wife of Whoredoms, and Children of Whoredoms*. But either this ought to be ſimply underſtood of a Viſion, as St. *Jerome* pretends, or we are to ſuppoſe that God did not command him to commit Adultery, but only to eſpouſe a Proſtitute, as St. *Baſil* and St. *Auſtin* have explain'd this place. The Style of this Prophet is very pathetick, and full of ſhort lively Sentences, as St. *Jerome* has obſerved.

The Prophet *Joel* follows *Hoſea* (*pp*) in St. *Jerome*'s Edition; but we don't certainly know the time when he Prophecied (*qq*). Some Perſons believe that he is more ancient than *Amos*; others ſay that he did not write till after the Captivity of the Ten Tribes; and there are plauſible Conjectures both of one ſide and the other. According to ſome he was of the Tribe of *Gad*, but others place him in the Tribe of *Reuben*.

Amos, a Herdſman of *Tekoah*, a Village two Leagues from *Bethlehem* to the South, was choſen of God to be a Prophet in the time of *Uzziah* King of *Judah*, and of *Jeroboam* the Son of *Joaſh* King of *Iſrael*, two Years before the Earthquake, which happen'd in the 24th or 25th Year of *Uzziah*.

The time of *Obadiah*'s Prophecying is altogether unknown (*rr*). St. *Jerome*, with the *Jews*, believes that this Prophet was he, that was Governor of the Houſe of King *Ahab*, who is mentioned in the firſt Book of *Kings*, *Chap.* 18. *Verſ.* 4. he that fed the Hundred Prophets. Others believe he is the ſame with that *Obadiah*, whom *Joſiah* made Superviſor of the Building of the Temple, who is mentioned in the ſecond Book of *Chronicles*, *Chap.* 34. *Verſ.* 12. Moſt People make him Contemporary with *Hoſea*, *Amos* and *Joel*. Some after all, believe that he lived in the time of *Jeremiah*, after the taking of *Jeruſalem*.

Jonah, the Son of the Prophet *Amittai* (*ſſ*), of the City of *Gath*, near *Dioceſarea*, of the Tribe of *Zabulon* in *Galilee*, Prophecied under King *Jeroboam*, *Uzziah* and *Azariah*. God ſent him to the City of *Ninive* to Preach Repentance there, and his Book is an Account of his Meſſage and Journey. He has written another Prophecy mention'd in the Book of *Kings*. This Book which we have, ſeems to be quoted by *Tobit* in the 14th Chapter, Verſe the 4th, and is approved by our Saviour Jeſus Chriſt himſelf.

The Prophet *Micah*, born at *Moraſthi*, a Village of *Paleſtine* in the Tribe of *Judah*, Prophecied under the Reign of *Jotham*, *Ahaz* and *Hezekiah*, after the Prophets of whom we have ſpoken already, but before *Jeremiah*, who cites him in the 26th Chapter. He is a different Perſon from him, who lived in the time of *Ahab* and *Jehoſhaphat*, and 'tis commonly believed that he died a Martyr.

We don't certainly know the Country of the Prophet *Nahum*: Nor have we any better Aſſurances of the Time wherein he lived. His mentioning the Deſtruction of *Ninive*, makes ſome think that he lived in the Time of *Sardanapalus*, under *Jeaſh* and *Jehu*; which if it were ſo he wou'd be the moſt ancient of the Prophets. *Joſephus* is of Opinion, that he lived in the Time of *Jotham*, and that he foretold the Ruine of *Ninive*, which happen'd many Years after the time of *Joſiah*. St. *Jerome*, *Theodoret* and *Theophylact*, ſay he Prophecied after the Captivity of the *Iſraelites*; others ſay under *Hezekiah*, and ſome under *Manaſſes*. The moſt received Opinion is, that he Prophecied after the Captivity of the Ten Tribes by *Shalmanezer*, before *Sennacherib*'s Expedition againſt the Tribe of *Judah*, which is foretold in the firſt Chapter of his Prophecy.

Nor have we any better Information either of the Country or time of the Prophet *Habakkuk*. The *Jews* ſay that he Prophecied in the time of *Manaſſes*, or *Jehoiachim*, a little before the Captivity. St. *Epiphanius*, and the falſe *Epiphanius*, make him Contemporary with *Zedekiah* and *Jeremiah*. Others ſay he lived in *Joſiah*'s time, St. *Jerome* in *Daniel*'s, confounding him with that *Habakkuk* who is mentioned by that Prophet. The moſt probable Opinion is, that he lived under the Reign of *Manaſſes*, whoſe iniquities he ſeems to deſcribe in his firſt Chapt. Verſ. 13, and 14. and before the Expedition of the *Chaldeans* againſt the *Jews*, which he foretells in the firſt Chap. Verſ. the 6th, as well as their Deſtruction Chap. the 2d. Verſ. the 3d.

The time wherein *Zephaniah* Prophecied, is exactly marked out to us in theſe Words at the beginning of his Prophecy, *The Word of the Lord came unto Zephaniah, the Son of Cuſhi, the Son of Gedaliah, the Son of Amariah, the Son of Hizkiah, in the Days of Joſiah the Son of Amon King of Judah*. We don't know from what Country he came. St. *Cyril* makes him to have been of Noble Extraction, becauſe he mentions his Anceſtors.

Haggai, and the two following Prophets Prophecied not till after the return of the *Jews* from the Captivity of *Babylon*. It is ſaid in the beginning of *Haggai*'s Prophecy, that it was written in the ſecond Year of *Darius* (*tt*) the Son of *Hyſtaſpes*, and the ſixth Month.

Zechariah, the Son of *Barachiah*, Grand-Son of *Iddo* (*uu*,) wrote his Prophecy in the ſame Year of *Darius*, two Months after the Prophet *Haggai*, as he himſelf has obſerved in the beginning of his Prophecy. He is a different Perſon from that *Zechariah*, of whom *Iſaiah* ſpeaks in his eighth Chapter (*xx*,) and of him that was ſlain by the Command of King *Joaſh* between the Temple and the Altar, 2 *Chron.* 24. 20.

Malachi, whoſe Name in *Hebrew* ſignifies *My Angel* (*yy*), Porphecied ſince *Haggai* and *Zechariah*, after the Rebuilding of the Temple, for the two former exhort the People to build the Temple, but he exhorts them to obſerve the Law, and offer their Sacrifices with purity; which does neceſſarily ſuppoſe that the Temple was already rebuilt. Beſides this, the Diſorders for which he reproves the *Jews*, are the very ſame with thoſe which *Nehemiah* lays to their charge, which is a manifeſt Argument that they both lived in the ſame time. *Malachi* is the laſt of the Prophets; and as there was none other to ſucceed him till the coming of Jeſus Chriſt, ſo he concludes his Prophecy with an Exhortation to the *Jews* to obſerve the Law of *Moſes*, and wait for *the great and dreadful Day of the Lord, who ſhould turn the Hearts of the Fathers to the Children, and the Hearts of the Children, to their Fathers*. All which clearly and expreſly ſets before us St. *John Baptiſt*, and Jeſus Chriſt.

The two Books of the *Maccabees* were not written by the ſame Perſon, as the ſenſible difference of the Style, of the Chronology, and the Hiſtory ſufficiently ſhew (*zz*). We don't know who is the Author of the firſt; 'tis indeed very probable that it was Originally written in *Hebrew*, and afterwards tranſlated into *Greek* and *Latin*. The ſecond is an Abridgment or Epitome of *Jaſon*, who was one of the *Jews* of *Cyrene*, as it appears by the Preface of that Book, which begins Chap. 2. Verſ. 23. It is preceded by two Letters of the *Jews* at *Jeruſalem* to the *Jews* inhabiting *Egypt*, added by the Author of this Abridgment which he has made with a great deal of Liberty. Theſe two Books are called *The Books of the Maccabees*, from the Name of *Judas* the Son of *Mattathias*, Sirnamed *Maccabeus*, becauſe he had placed in his Banner the firſt *Hebrew* Letters of the Words of a certain Sentence in *Exodus* (*aaa*) which being joined together make that word. Theſe two Books contain the Hiſtory of the *Jews* under the Government of the *Greeks*, from the Reign of *Alexander* to that of *Demetrius Soter*, which comprehends the ſpace of Forty Years, or thereabouts, and they conclude an Hundred and Thirty Years before the Coming of our Saviour Jeſus Chriſt.

NOTES.

NOTES.

(*a*) *There is no Paradox more dangerous than the Opinion of those who have presumed to deny that the* Pentateuch *was composed by* Moses.] I have already observed in the first Edition, that this Paradox was started by Rabbi *Aben-Ezra*, because he is the first that raised these Objections, which have occasioned some Persons to believe, that *Moses* was not the Author of the *Pentateuch*; and though he durst not openly declare his Opinion in this Matter, yet he expresses himself after such a Manner, that it will evidently appear that he was not heartily perswaded that the *Pentateuch* was written by *Moses*. For in his Explication of these words in *Deuteronomy*, *Behold what Moses said to the Israelites that were beyond Jordan*, he not only makes use of this passage to shew that this Book was not *Moses's* but he musters up the most terrible Objections he could raise for this purpose. *You will know the Truth*, says he, *if you comprehend the Mystery of the Twelve*: Moses *wrote the Law*: *The* Canaanites *were then in the Land*: *In the Mountain of the Lord it shall be seen*: *Behold his Iron Bed*: Words which allude to some passages in the *Pentateuch*, and which he uses to prove; that it was not written by *Moses*. And 'tis principally upon the Authority and Reasons of this Rabbi that *Hobbs*, *Pererius*, and *Spinosa*, established their Doctrine, when they publickly maintain'd that the *Pentateuch* was not written by *Moses*. To these Authors we may add Monsieur *Simon*, who has wrote a Book, called, *A Critical History of the Old Testament*. I was not willing to name him in the first Edition of this Volume, though I took occasion then to confute his Reasons; but since he has been pleased to declare that he was the Person, whom I meant, in a Letter to Monsieur *Labbe* a Doctor of the Faculty, he ought not to resent it as an Injury, if I attack him by name, and endeavour to shew, that his Hypothesis about the Books of *Moses* is as rash and dangerous as *Spinosa*'s.

Monsieur *Simon* lays down his Opinion in the first Chapter of the first Book of his Critical History, *p.* 3. of *Leer*'s Edition. *When we suppose that there have been such publick Scribes, we ascribe to them all the Historical part of the* Pentateuch, *and to* Moses *all that belongs to the Laws and Ordinances; and 'tis this which the Scripture calls the Law of* Moses. *And so one may say in this sense, that all the* Pentateuch *is really and truly written by* Moses, *because those persons that made the Collection lived in his time, and what they did was by his particular Direction.* He says the very same thing in his 2d. Chap. *p.* 17. *'Tis therefore not improbable that there were in* Moses's *time such sort of Prophets, who were necessary to the State, because they preserved the most considerable Actions that passed in their Commonwealth. 'This being granted, we shall distinguish in these five Books of the Law that which was written by* Moses, *from what was written by the Prophets and publick Scribes: We may attribute to* Moses *the Commandments and Ordinances which he gave the People, in lieu of which we may suppose these same publick Scribes to have been the Authors of the greatest part of this History.* In the seventh Chapter, *p.* 50. he adds: *As for what concerns the Books of* Moses, *such as they now are in the Collection which we have, the Additions that have been made to the ancient Acts hinder us from discerning what is truly his, and what has been added by those who succeeded him, or by the Authors of the last Collection. Besides, this Compilation being now and then Epitomized out of the ancient Memoirs, one cannot be assured, that the Genealogies there are set down in their full length and extent.*

From these Principles of Monsieur *Simon*, it follows in the first place, that *Moses* is not the Author of the greatest part of the *Pentateuch*, for the Controversie here is not about some few Passages that are of small consequence, but even those that make up the Body and principal Part of the *Pentateuch*; *Moses* according to his Notions, being only concerned about the Laws and Ordinances, has no share in any thing besides, and so the History of the Creation and of the Deluge, in a word, all *Genesis*, and whatever has a relation to the Historical part, is taken away from *Moses*. It is to no purpose to say, as he has done already, *p.* 3. *That one may say, that all the* Pentateuch *is* Moses's, *because they that made the Collection lived in his time, and did nothing but by his order.* For would it not be a Jest to ascribe to *Moses* the Works of the publick Scribes of his time? If this were really true, a Man might ascribe all publick Registers to those Kings and Princes, in whose time, and by whose order, they were compiled: But what is a great deal more surprizing, Monsieur *Simon*, or at least one of his Zealous Defenders, abandons this Hypothesis as not to be maintained, and acknowledges that there is no convincing proof to make us believe there were such publick Scribes divinely inspired in the time of *Moses*. This is taken notice of in a Marginal Note of the 17th Page of his Critical History, and the same Edition that we cited before. *We find in truth*, says the Author of that Remark, *this sort of publick Scribes in the time of the Kings amongst the* Hebrews .... *but we find no Foot-steps of them in the Books of* Moses. The Author of the Answer to a Letter which Monsieur *Spanheim* wrote against F. *Simon* confesses the same thing. *If you now demand of me, what is my Opinion concerning these publick Scribes; I answer, That it would be very hard to reject 'em totally .... In the mean time I don't altogether agree with him as to the time, wherein he pretends, that these Prophets were Established in the Jewish Commonwealth for the Reasons he brings, and indeed the greater part of his Authorities cleary suppose, that this happened after* Moses. If this Letter was Monsieur *Simon*'s as the World was inclined to believe, he cannot possibly excuse himself from having dealt very treacherously in a matter of the highest consequence about Religion, since he has established the truth of the *Pentateuch* upon a supposition, which he himself acknowledges to be either false or uncertain. But suppose this Letter was not his, it shows at least, that those persons who are the most favourable to his Hypothesis, freely own 'tis impossible to prove there were any of these publick Scribes divinely inspired in *Moses*'s time; and consequently that Monsieur *Simon*, who has grounded the validity of the *Pentateuch* upon this Hypothesis, has done it upon a very weak Foundation, even in the judgment of those Criticks who stand up the strongest for him. Thus Monsieur *Simon* alledges this Conjecture as only a matter of probability. In the second place, Monsieur *Simon* has of himself ruined whatever he says of the Antiquity and Authority of the *Pentateuch*, by confidently asserting, as he has done in the third passage we quoted, that the *Pentateuch*, in the condition we find it in at present, is only an Abridgment of the ancient Acts that were made in the time of *Moses*, and that 'tis impossible to discern what is ancient, and what is not. Is not this formally to deny that *Moses* was the Author of the *Pentateuch*, and that the Books which we now have are not so ancient, as is pretended?

In a word, he establishes the Authority of the Books of Scripture upon the pretended Inspiration of certain Scribes or Keepers of the publick Registers, whom he believes to have been from time to time among the *Jews*. Now nothing is more uncertain than the Existence or Inspiration of these publick Scribes, as we shall shew in the following Pages.

(*b*) *By expres Texts of Holy Scripture.*] It is very certain that *Moses* wrote the Law, and that in Scripture we are to understand the *Pentateuch* by the Law. *Exod.* 24. *v.* 4. and 7. Moses *wrote all the Words of the Law, and took the Book of the Covenant, and read it in the audience of the People.* *Deut.* 31. *v.* 19, and 22. Moses *therefore wrote this Law, and gave it to the Priests the Sons of* Levi .... *and to all the Elders of* Israel. In *Exodus, ch.* 17. *v.* 14. God commanded *Moses* to write the Law, and give it to *Joshuah*. And in the Book of *Joshuah*, *ch.* 1. *v.* 7, and 8. God tells him, That the Volume of the Law which he received from *Moses* ought to be always in his mind; *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night .... that thou mayst observe to do according to all the Law which* Moses *my Servant commanded thee.* Now tho' the Word *Law* may indeed be applied to one part of the *Pentateuch*, yet we ought to take notice, that it is generally taken in Scripture for the whole *Pentateuch*. And 'tis certain, that in the 31st Chapter of *Deuteronomy*, where it is said, Moses *therefore wrote this Law*, it is meant of all this Book, and the Passage of *Joshuah* ought likewise to be understood of the whole Law. To this may be added, that in the other Books of the *Old Testament*, they always consider the entire *Pentateuch* as the Work of *Moses*. In the first of *Kings. ch.* 2. *v.* 3. *David* speaking to *Salomon*, tells him, That the Ceremonies, Precepts, and Laws of the *Jews*, were written in the Law of *Moses*; *Keep the Charge of the Lord thy God to walk in his Ways, to keep his Statutes and Commandments, and his Judgments, and his Testimonies, as it is written in the Law of* Moses. It is therefore believed, that all the *Pentateuch*, which contains these Ceremonies, Precepts, and Judgments, was the Law of *Moses*. All the Law is likewise attributed to *Moses* in the second Book of *Kings, ch.* 21, and 23. *v.* 8. *v.* 25. *If they observe all the Law of* Moses. In the second Book of *Chronicles, ch.* 23. *v.* 18. *To offer the Burnt-Offerings of the Law as it is written in the Law of* Moses. Is not *Leviticus* therefore *Moses*'s Book? That which is delivered in the 30th, 31st, 35th Chapters of the same Book, is taken out of *Leviticus* and *Numbers*; are they not therefore the Books of *Moses*? In the 25th Chapter, *Deuteronomy* is cited as one of *Moses*'s Books; *As it is written in the Law in the Book of* Moses, *the Father shall not die for the Children*: Which Words are to be found in the 24th Chapter of *Deuteronomy*. *Leviticus* quoted by *Baruch, ch.* 2. as a Book that was written by *Moses*; *As thou speakest by thy Servant* Moses, *in the day when thou didst command him to write thy Law before the Children of* Israel, *saying, If ye will not hear, &c.* Which words are in the 26th Chapter of *Leviticus, v.* 14. In the second Book of *Kings, ch.* 22, and 23. as also in the second Book of *Chronicles ch.* 34. it is said, that *Hilkiah* found a Book of the Law of *Moses*'s written, perhaps, with his own hand, as these words seem to intimate, *Per manum Moysi*. This Book of the Law, according to *Josephus*, is all the *Pentateuch*, according to others *Deuteronomy*. However

it is, yet it follows from hence at leaſt, that *Deuteronomy* is his. Now *Deuteronomy* ſuppoſes, that the other Books of the Law were written, becauſe it is as it were an Abridgment, and upon that account is called *Deuteronomy*, or *The Second Law*. In the ninth Chapter of *Daniel*, it is ſaid, that the Curſe, which is written in the Book of *Moſes*, is fallen upon the *Jews*, and in the tenth Verſe the words of *Deuteronomy* and *Exodus* are particularly cited. The Prophet *Malachi*, *ch.* 4. exhorts the *Jews* to remember the Law of *Moſes*. *Raguel*, in the 7th Chapter of *Tobit*, ſays, He will give his Daughter in Marriage to *Tobias*, to obey the Law of *Moſes*. The Law of *Moſes* is frequently repeated in the *Pſalms*; the 77th, 104th, 105th, 135th *Pſalms*, contain the Hiſtory of the *Iſraelites*, which is plainly taken out of the *Pentateuch*. The Law of *Moſes* is often cited in *Ezrah*; (*Ez.* 9. 10. 23.) the Paſſages cited in theſe places are to be found in the Books of the *Pentateuch*. In the 10th Chapter of *Nehemiah*, *v.* 29. the *Iſraelites* oblige themſelves by a new kind of an Oath, to keep the Law and Precepts of *Moſes*. Now among theſe Precepts, there are ſeveral that are taken out of the Books of the *Pentateuch*. In the ſecond Book of *Maccabees*, *ch.* 7. *Eleazar* ſaith, *I will not obey the King's Commandment, but that of the Law, which was given unto Our Fathers by* Moſes. Laſtly, whatever is taken out of the *Pentateuch* in the *New Teſtament*, is always cited under the name of the Law of *Moſes*. St. *James* in the 15th Chapter of the *Acts*, ſays, the *Jews* read *Moſes* every Sabbath day in their Synagogues; Moſes *of old time hath in every City them that Preach him, being read in the Synagogues every Sabbath day*. And St. *Paul*, in his Epiſtles, ſays, That the *Jews* did not underſtand *Moſes*, although they read him; *Uſque in hodiernum diem cum legitur Moſes*. Therefore they did not in the leaſt doubt, that the *Pentateuch* was written by *Moſes*, ſince they tell us, that thoſe who read that Book, read *Moſes*. All theſe Paſſages make it very evident in the firſt place, that *Moſes* wrote the Law of the *Jews*. Secondly, that by the name of the Law, we ought to underſtand, the *Pentateuch*. Thirdly, That not only *Deuteronomy*, but alſo all the other Books of the *Pentateuch*, have been cited in Scripture for the Books and Law of *Moſes*. Fourthly, That this has ever paſſed for a conſtant truth, of which no body doubted. Fifthly, that they not only believed *Moſes* to be the Author of the things contained in theſe Books, but of the Books themſelves, ſo that when they read them, one might ſay, they read *Moſes*; as when we read the *Æneids*, we ſay, we read *Virgil*.

(c) *By the Authority of Jeſus Chriſt.*] In St. *John*, *ch.* 5. *There is one that accuſeth you,* (ſaith our Saviour) *even* Moſes, *in whom ye truſt: For had you believed* Moſes, *you would have believed me, for he wrote of me.* 'Tis plain therefore that *Moſes* wrote, and that he wrote thoſe Books, which the *Jews* read for his. Now who doubts that theſe Books were the *Pentateuch*. And indeed ſince our Saviour does always diſtinguiſh the Prophets from the Law of *Moſes*, by the Law he can mean only the *Pentateuch*. In the firſt Chapter of St. *John*, *Philip* ſaith to *Nathaniel*, *We have found him, of whom* Moſes *in the Law, and the Prophets did write*. There are many other places where our Saviour cites the Books of the *Pentateuch* under the name of the *Law*, and conſequently we ought not to doubt, that he has aſſured us that theſe Books were written by *Moſes*.

St. *Luke*, in the 24th Chapter of his Goſpel, ſaith, That our Saviour beginning with *Moſes*, and continuing with the Prophets Expounded to his Diſciples, who were going to *Emmaus*, the Things that were ſaid concerning himſelf in the Scriptures. Therefore *Moſes* was the moſt ancient Author of the *Jews*, and the *Pentateuch* was acknowledged to be written by him, as they owned the Books of the Prophets to be written by the Prophets.

(d) *The Conſent of all Nations.*] 'Tis certain, that not only the *Jews* were always of opinion, that theſe Books were written by *Moſes*, but alſo that all People have conſidered *Moſes* as the Author of the Law and Religion of the *Jews*. 'Tis the unanimous Conſent of all Nations, and all Men, no one ever queſtioning the Truth of it before theſe laſt Ages. *Huetius* maintains, that all Religions have borrowed their *Theology* out of the Books of *Moſes*, whoſe Hiſtory they have purpoſely altered and diſguiſed, to accommodate it the better to their Fables. He pretends, for Inſtance, That *Adonis* of the *Phænicians*; that *Mercury*, *Oſiris*, *Serapis*, *Anubis*, and the other Gods of the *Ægyptians*; that *Zoroaſter* of the *Perſians*, and the Divinities of the Weſtern Nations; that *Cadmus*, *Apollo*, *Priapus*, *Æſculapius*, *Prometheus*, and the other Gods of the *Grecians*; that *Janus*, *Faunus*, *Vertumnus*, *Evander* of the *Latins*; in a word, that all thoſe Fabulous Deities, were taken out of the Books of *Moſes*, but diſguiſed according to the *Pagan* manner, and put into a new Dreſs. But theſe Conjectures being only Probabilities, and no more, cannot ſerve to demonſtrate a Truth, which does not need ſuch Supports, as being clearly eſtabliſhed upon indiſputable Principles.

(e) *And by the Authentick Teſtimonies of the moſt ancient Authors.*] That is, a continued Tradition of Authors from the Times that came neareſt to *Moſes* down to ours; and as we cannot doubt that *Homer*'s Poem is his, becauſe all Writers that have appeared ſince his Age have attributed it to him; ſo neither can we reaſonably doubt, that theſe Books were written by *Moſes*. They commonly produce the Authority of *Sanchoniathon*, who, as they give out, lived before the *Trojan* War, and wrote the Hiſtory of the *Phœnicians*, Tranſlated afterwards into Greek by *Philo Byblius*, where he has borrowed ſeveral Paſſages out of the Books of *Moſes*. But 'tis not certain that this Author is ſo ancient as they pretend. They likewiſe affirm, that *Homer* and *Heſiod* have taken many things out of him, and 'tis indeed extreamly probable. The ſame thing has been obſerved of the Philoſophers, as *Thales*, *Pythagoras*, *Anaxagoras*, *Socrates*, and *Plato*, but all this is ſaid by Conjecture. We ought therefore to rely principally upon the Teſtimony of thoſe Authors who tell us poſitively, that *Moſes* was the Chief Leader and Law-giver of the *Jews*, ſuch as *Manetho*, cited by *Joſephus* in his firſt Book againſt *Appion*, *Philochorus* the *Athenian*, whom the Author of the *Exhortation to the Gentiles*, commonly ſaid to be St. *Juſtin*, mentions; *Eupolemus*, cited by the ſame Author; *Eupolemus*, cited by *Alexander Polyhiſtor*, mentioned by *Euſebius*; *Apollonius Molo*, cited by *Joſephus*; *Caſtor*, cited by the Author of the *Exhortation to the Gentiles*; *Diodorus Siculus*, produced by the ſame Authors, and by St. *Cyril* in his firſt Book againſt *Julian*, though in our Copies he does not make mention of *Moſes*, but of *Mnuës*, who is the *Oſiris* of the *Ægyptians*; *Charemon* Author of the *Ægyptian* Hiſtory, cited by *Joſephus*; *Trogus Pompeius*, Epitomized by *Juſtin*, who makes *Moſes* the Author of the *Jewiſh* Laws; *Nicolaus Damaſcenus*, cited by *Joſephus*; *Mendeſius*, cited by the Author of the *Exhortation to the Gentiles*, by *Tatian*, by *Euſebius*, and by St. *Cyril*. *Strabo*, who makes *Moſes* the Author of the Religion and Laws of the *Jews*; *Appion*, who although an Enemy to the *Jews*, yet ſuppoſes that *Moſes* gave 'em their Laws; *Juvenal*, who ſpeaks of the Volumes of *Moſes*, Sat. 14. *Tradidit arcano quodcunque volumine Moſes*. *Ptolomy* of *Alexandria*, who calls him the Legiſlator of the *Jews*; *Pliny*, *Tacitus*, and *Juſtin*, who have obſerved the ſame thing; *Numenius*, who has taken notice that *Plato* was a Grecizing *Moſes*; *Longinus*, who commends the beginning of *Geneſis*, and produces a Paſſage in it as an Example of Sublimeneſs, calling the Author in theſe words, *The wiſe Law-giver of the Jews*; *Porphyry* and *Julian*, who wrote againſt the *Chriſtian* Religion, yet acknowledged that the Books of the *Pentateuch* were written by *Moſes*. To theſe we may add ſeveral Authors who have delivered Hiſtories down to Poſterity, that were undeniably taken out of the *Pentateuch*, ſuch as *Hecataus*, *Berroſus*, *Abydenus*, *Manetho*, *Eupolemus*, *Alexander*, *Polyhiſtor*, *Artapanus*, *Demetrius* the *Jew*, and many others, cited by *Joſephus* in his firſt Book againſt *Appion*, by the Author of the *Exhortation to the Gentiles*, by *Clemens Alexandrinus*, by *Euſebius* in his Books *De Prap. Evang.* I have not mentioned *Philo*, *Joſephus*, and the other *Jews*, becauſe they all take it for granted that *Moſes* is the Author of the *Jewiſh* Laws, meaning by theſe words, the five Books of the *Pentateuch*. The *Samaritan Pentateuch* affords us yet more convincing Proofs; for after the diviſion of the People of *Iſrael*, which happened under *Rehoboam* the Son of *Salomon*, the ten Tribes preſerved the *Pentateuch* written in the *Samaritan* Character, which is the ancient Character, of the *Hebrews*, from whence we may rationally conclude, that at that time they had the *Pentateuch* in the ſame condition, as it is in at preſent, which they conſtantly aſcribe to *Moſes*. One cannot with any tolerable pretence queſtion the Antiquity of the *Samaritan Pentateuch*, ſince it is written in Characters, which were not in uſe after the *Babyloniſh* Captivity. The Verſion of the *Septuagint*, which is aſſuredly very ancient, is likewiſe another Proof that the Books of the *Pentateuch* are written by *Moſes*. In a word, all thoſe who have ſpoken of the *Pentateuch*, whether *Jews*, *Chriſtians*, or *Pagans*, have taken it for granted that theſe Books were written by *Moſes*. And certainly 'tis extravagant raſhneſs to oppoſe a few weak ill-grounded Conjectures to the Univerſal Conſent of all Mankind.

(f) *And conſequently Ruine the Foundation of our Religion.*] One of the great Proofs of the Truth of our Religion, is its Antiquity, which is principally ſupported by the Antiquity of the Books of the Law. Now if they are not *Moſes*'s, and if they carry a falſe Name, what Proof can we give of their Antiquity? this is the ready way to give occaſion to *Libertines* to Ridicule 'em, and conſider 'em only as Fabulous Books, compoſed at pleaſure by the later *Jews* after the Captivity.

(g) *If what they alledged were true, yet they could only prove.*] Here are the Objections which Rabbi *Aben-Ezra*, *Spinoſa*, the Author of the Book of the *Praadomites*, F. *Simon*, and ſome others, propoſe againſt the Antiquity of the Books of *Moſes*, and the Anſwers to them, from which we ſhall better diſcern their Weakneſs.

The *firſt Objection* is drawn from theſe words of *Deuteronomy*; *Behold the Words which Moſes ſpoke before all the Congregation of Iſrael beyond Jordan*. This could not be written, ſay they, by *Moſes*, who never paſſed the *Jordan*, no more than the Children of *Iſrael* did, while he was alive. *Anſwer*. The *Hebrew* word, as *Vatablus* obſerves, may ſignifie *on this ſide* as well as *on the other ſide*. *Pigninus*, *Buxtorf*, and all Perſons that are converſant in *Hebrew* are of the ſame opinion. It literally ſignifies, *In traſitu, in tranſeundo*; *In their paſſage, being ready to paſs*. Thus this Objection that appeared ſo terrible at firſt ſight, carries indeed no difficulty with it.

Second Objection. In the *Pentateuch*, *Moſes* is always ſpoken of in the third Perſon. He is commended there in ſeveral places, as in *Numbers*, *ch.* 12. where he is called, *The meekeſt*

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man upon earth; as alſo in *Deuteronomy*, *ch.* 34. *And there aroſe not a Prophet ſince in Iſrael like unto Moſes*. And is it credible that *Moſes* would have thus commended himſelf? *Anſwer*. 'Tis ordinary for thoſe who compoſe a Hiſtory, where themſelves are concerned, to ſpeak of themſelves in the third Perſon. *Cæſar* in his Commentaries always ſpeaks of his own Actions in the third Perſon. *Joſephus* does the ſame thing in his Hiſtory of the Wars of the *Jews*. St. *John* in his Goſpel ſpeaks likewiſe of himſelf in the third Perſon; *The Diſciple*, ſays he, *whom Jeſus loved*. And in another place, *If I will that he tarry, what is that to you?* St. *Matthew* relating his own Converſion, ſpeaks of himſelf in the third Perſon, and ſome ſay, that St. *Luke* was one of the two Diſciples, whom our Saviour met going towards *Emmaus*. The Praiſes which *Moſes* gives himſelf are not exceſſive. It was neceſſary that in his own Books he ſhould take notice of the ſignal Favours which God had conferred upon him, as well as conceal none of his own Miſcarriages. *Joſephus* and *Cæſar* often commend themſelves after the ſame manner.

Third Objection. In the 12th Chapter of *Geneſis* the Author has this remarkable Parentheſis, *And the Canaanite was then in the Land*. Which makes it evident, ſay they, that this was written when the *Canaanites* were no longer in *Paleſtine*, otherwiſe this Advertiſement had been impertinent. Now 'tis plain, they were not chaſed out of that Land till a long time after *Moſes*'s death, and conſequently he is not the Author of this Book. *Anſwer*. Since theſe words, *Cananæus erat in terrâ illâ*, bear this ſenſe, it may be reaſonably ſuppoſed, that this Parentheſis was inſerted after *Moſes*'s time. This is an uſual thing, and it often happens that theſe ſorts of Explications, which at firſt were written in the Margin, to illuſtrate the Text, afterwards were inſerted into the Text by way of Parentheſis. But one may likewiſe ſay, that theſe words *Cananæus autem erat in terrâ*, don't ſignifie *Olim erat in terrâ*, but *Jam tum erat in terrâ*, *i.e.* That *Moſes* ſpeaking of the paſſage of *Abraham* through the Land of *Sichem*, obſerves that the *Canaanites* were then in the Land. Thus the ſenſe is natural, and no ways forced.

Fourth Objection. In *Geneſis*, *ch.* 22. *v.* 14. the Mountain *Moria* is called *The Mountain of the Lord, who will provide*; *Appellavitque Abraham nomen loci illius, Dominus videt*. Now, ſay they, it had not this Name, till after it was ſet apart to make a Temple there. *Anſwer*. But how do they know this? For is not the contrary expreſly atteſted in that place of *Geneſis*? And does it not appear, that this Mountain received the name of *The Lord will provide*, becauſe of *Abraham*'s Anſwer to his Son, *My Son, God will provide*?

Fifth Objection. In *Deuteronomy*, *ch.* 3. *v.* 10, and 11. where mention is made of *Og* King of *Baſan*, 'tis ſaid, That he alone was remaining of the Race of the Giants. *Behold his Bedſtead was a Bedſtead of Iron, is it not in Rabbath of the Children of Ammon? Nine Cubits was the length thereof, and four Cubits the breadth of it*. They ſay, theſe words make it evident, that the Author of *Deuteronomy* was of a later ſtanding than *Moſes*. For in the firſt place, why ſhould *Moſes* ſpeak of this Bed, to prove the greatneſs of this Giant, ſince all the *Iſraelites* might have beheld it themſelves? 'Tis more probable to ſay, That this was written by an Author, who lived in a time, when they had no knowledge of this King. Secondly, Why was not this Bed any longer in the Land of *Baſan*, but in *Rabbath* of the Children of *Ammon*? In ſhort, ſay they, this Bed was not diſcovered till the time of *David*, who ſubdued the *Ammonites*, and took *Rabbath*, as we find it related in the ſecond Book of *Samuel*, *ch.* 12. *v.* 30. *Anſwer*. Suppoſing all this to be true, 'tis eaſily anſwered, by ſaying that, as for what has a relation to *Og*'s Bed, it was added in a Parentheſis. But why might not *Moſes* give an account of that Bed, to prove the greatneſs of that Giant, even when he addreſſed himſelf to the *Iſraelites*, ſince perhaps he was writing this Relation ſome conſiderable time after the King was ſlain, and 'tis not to be imagined that all the *Iſraelites* had ſeen the Bed? But admit the Matter was not ſo, yet *Moſes* might very well make uſe of this Proof to make the Matter of Fact credible to Poſterity. Thus the Hiſtorians of our time, when they occaſionally diſcourſe of any extraordinary thing, although it is never ſo well known to the World, yet they frequently ſay, We have ſuch and ſuch Proofs of it, the Monſter is ſtill kept in ſuch a place, *&c.* As for what follows, that this Iron Bed was in the Land of *Baſan*, and not in *Rabbath* this is all taken upon ſuppoſition, for why might not the *Ammonites* poſſeſs it in the time of *Moſes*?

Sixth Objection. The Author of the *Pentateuch*, ſay they, gives ſuch Names to ſeveral Cities and Countries as they had not, till a long time after the Death of *Moſes*. In *Geneſis*, *ch.* 14. 'tis ſaid, That *Abraham* purſued the Kings, who had carried away his Nephew *Lot*, as far as *Dan*. Now the Name of *Dan* was not given to this Country till a long time after, when ſix hundred Men of the Tribe of *Dan* took the City of *Laiſh*, and, after they had taken it, gave it the Name of their Tribe, as we read in the Book of *Judges*, *ch.* 18. The ſame Author likewiſe ſpeaks often of the City of *Hebron*, which was not ſo called, till after the death of *Moſes*, from *Hebron* the Son of *Caleb*, to whom *Joſhuah* gave it; formerly it was called *Kirjath-Arba*, as we are particularly informed in *Joſhuah*, *ch.* 14. *v.* 15. In *Deuteronomy ch.* 3. *v.* 14. it is ſaid, That *Jair the Son of Manaſſeh took all the Country of Argob unto the Coaſts of Geſhuri, and Maachathi, and called them after his own name Baſhan-Havoth-Jair unto this day*. *Anſwer*. We may generally anſwer theſe Objections thus, by ſaying, That theſe Names were changed after *Moſes*'s time, to render the Hiſtory more intelligible to thoſe, to whom the ancient Names of thoſe Cities and Countries that *Moſes* uſed, would be altogether unknown. But the firſt difficulty may be cleared otherwiſe, by ſaying, That the Name of *Dan* is more ancient than they pretend: That the River *Jordan* was ſo called, becauſe it has its Original from two Springs *Jor* and *Dan*. So we may ſay there was another City of that Name called *Dan* or *Danna*, whereof mention is made in the 15th Chapter of *Joſhuah*, Verſe the 49th, which was in the Tribe of *Judah*, in the Country of *Sodom*. To the ſecond Inſtance we may return this anſwer, That it is not clearly ſaid in the Book of *Joſhuah*, that *Hebron* gave his Name to the City of *Kirjath-Arba*, but only that the City of *Hebron* was formerly called by that Name. Which may be well enough underſtood of an ancient Name, which it had heretofore. The laſt Difficulty is not conſiderable, 'tis only in theſe Words, *Uſque in præſentem diem*. Now *Moſes* might uſe this expreſſion to demonſtrate that Country more clearly, or perhaps it might be added after him.

Seventh Objection. The Author of the *Pentateuch* ſpeaketh of things that happened after the Death of *Moſes*, in *Exodus*, *ch.* 16. *v.* 35. it is ſaid that the Children of *Iſrael did eat Manna, Forty Years, until they came to a Land inhabited*; *they did eat Manna, until they came to the Borders of the Land of Canaan*. Now this could not be written by *Moſes*, who died before the Forty Years were accompliſhed. After the ſame manner 'tis written in the 36th Chapter of *Geneſis*, Verſe 31. *And theſe are the Kings that reigned in the Land of Edom, before there reigned any King over the Children of Iſrael*. Which words put it beyond controverſie, that he who wrote this, was alive after the *Iſraelites* had Kings ſet over them. To this we may add, that after this Author has given us a Catalogue of the eight Kings of the *Edomites*, he ſpeaks of their Dukes. Now they had not Dukes in the place of their Kings till a long time after, as we may obſerve in the firſt Book of the *Chronicles*, Chapter 1. Verſe 5. In ſhort, 'tis ſaid in *Deuteronomy*, Chapter 2. Verſe 12. that *the Sons of Eſau dwelt in Seir, after they had driven out and deſtroyed the ancient Inhabitants called Horims, as the Children of Iſrael did unto the Land of their poſſeſſion*. Which paſſage, ſay they, ſeems to intimate, that the *Iſraelites* had ſubdued the *Edomites* when this was written. *Anſwer*. If all theſe places were to be taken in the ſenſe that is given them, yet we might anſwer, that ſome of them have been ſince added, or that *Moſes* ſometimes ſpoke by a Prophetick Spirit. But we need not run to ſuch Solutions. *Moſes* might ſay, that the *Iſraelites* ſhould eat Manna Forty Years, knowing, as he certainly did, that they were to tarry ſo long in the Deſert, as it appears in the 14th Chapter of the Book of *Numbers*. Moreover, God had revealed to *Moſes*, that the *Iſraelites* ſhould afterwards have a King, as it is clearly foretold in the 17th Chapter of *Deuteronomy*, Verſe 14. The eight Kings of the *Edomites* there mentioned, might have reigned from *Eſau* to *Moſes*; and the Dukes, of whom he ſpeaks, did not ſucceed the Kings, but govern'd at the ſame time. Laſtly, theſe Words, *As the Iſraelites did to the Land in their poſſeſſion*, don't at all ſignifie or intimate the Land of the *Edomites*, but the Land which was promiſed to the *Iſraelites*. And let not any one ſay, that the *Iſraelites* were not as yet in poſſeſſion of the Land of Promiſe in *Moſes*'s time, ſince 'tis certain that the Tribes of *Reuben* and *Gad*, with a great part of that of *Manaſſeh*, had poſſeſſed themſelves of the Country of the *Amorites*, and of the Men of *Baſan*, after they had put 'em to the Sword.

Eighth Objection. The ſtrongeſt Argument at firſt view is the Death and Burial of *Moſes*, which is deſcribed at the end of *Deuteronomy*. To this there are two *Anſwers*. The firſt of thoſe, who ſay with *Philo* and *Joſephus*, That *Moſes* wrote it himſelf by a Spirit of Prophecy. The ſecond, which is the more common and ſolid of the two, That this Account was added either by *Joſhuah*, or by *Ezrah*; or laſtly, by the Synagogue of the *Jews*, to make the Hiſtory of the *Pentateuch* more perfect.

Ninth Objection. They ſay, That *Moſes* is ſo far from being the Author of the *Pentateuch*, that the Author there cites Books that were compoſed by *Moſes*; as *The Book of the Covenant*, Exod. 24. *The Book of the Wars of the Lord*, Numb. 21. 14. in which there was likewiſe written the War againſt *Amalek*, which is mentioned in *Exodus*, Chap. 17. Verſe 14. *The Book of the Law of the Lord in Deuteronomy*, Chap. 31. Verſe 9. And laſtly, a *Song*, which is referred to, in the two and thirtieth Chapter of *Deuteronomy*. From whence they conclude, that the *Pentateuch* was compoſed out of the ſeveral Books of *Moſes*. *Anſwer*. This Objection carries no force with it; for what ſhould hinder *Moſes* from citing the Books which he had formerly compoſed? Beſides, ſhould we grant that all theſe paſſages are to be underſtood of thoſe Books that were written by *Moſes*, it would not invalidate our Opinion. But this cannot certainly be proved. For in the firſt place, we don't know, whether there was any ſuch Book or no that was intituled, *The Battles of the Lord*; for the *Hebrew* Text does not intimate that it was already written, but that it might be. Neither is

it evident whether there is any Book mentioned: For the *Hebrew* Word may ſignifie any manner of Narrative, and ſo the Words that are cited may bear this ſenſe, *As it will be related when the* Iſraelites *deſcribe the Battles of the Lord*. Mr. *Simon*, quarrels with this Interpretation, which, I ſay, theſe Words will naturally bear; but however, he does not demonſtrate that they cannot be thus applied. Others underſtand this place of a certain Song, which they uſed to ſing in honour of their Victories. It is not ſaid in *Exodus*, Chap. 17. that the War of *Amalek* was written in the Book of the Battels of the Lord, but only God commanded *Moſes* to write it, and 'tis that which he did in that place. That paſſage in *Exodus*, Chap. 24. does not prove that *Moſes* wrote a Book of the Covenant, but only that being come down from the Mountain, he recited to the People the Laws which God had given him in the Mountain, which are ſet down in the preceding Chapters. And this it is which is called in that place *The Book of the Covenant*. *The Book of the Law*, of which mention is made in *Deuteronomy*, is not different from *Deuteronomy* it ſelf. And after all, it is not improbable that *Moſes* referred to a Song, which he himſelf had compoſed.

Tenth Objection. There were (ſays Mr. *Simon*) amongſt the *Hebrews*, Prophets inſpired by God, who had a particular Charge given 'em to preſerve in Writing the moſt important Actions that happened in that Government. 'Tis probable, there were ſeveral of theſe Prophets in the time of *Moſes*, and then we may rationally ſuppoſe, that *Moſes*, as a Legiſlator, wrote only the Edicts and Commandments which he gave to the People, and that he left the care of collecting and tranſmitting to Poſterity the moſt conſiderable Paſſages of State to theſe above-mentioned Scribes or Prophets. *Anſwer*. This Suppoſition is founded upon very uncertain Conjectures, and precarious Principles. The *Egyptians*, ſay they, had ſuch Scribes or Regiſters to write down their Sacred Tranſactions, and therefore there were ſuch alſo amongſt the *Jews*. A very fine Conſequence this! 'Tis credible however that *Moſes* eſtabliſhed ſuch an Order of Men. But what Proofs have they to ſupport this tottering Suppoſition? Why, *Joſephus* and *Euſebius* tell us, that amongſt the *Hebrews* it was not lawful for every one to write their Hiſtory, but only for the Prophets who were inſpired by God. All this may be very true; but then *Joſephus* and *Euſebius* underſtand by theſe Prophets no other Perſons but *Moſes*, and thoſe after him, who wrote the Books of the Old Teſtament down to the Reign of *Artaxerxes*. We muſt paſs the ſame Judgment of *Theodoret*, ſay they, and the other Fathers: Now this, in my Opinion, is to make 'em ſpeak things they never thought of, and not to underſtand them aright. As for what they add farther concerning theſe Prophets, whom they have inveſted with an Authority to add or diminiſh from the Books of Scripture, this is ſtill more improbable than the other. They barely tell us inſtead of proving it, that in the Books of *Kings* ſeveral other Memoirs are quoted, from whence they draw this Concluſion, that all the Books of the *Bible*, which have come down to our hands, are only Abridgments and Summaries of the ancient Acts. But does it follow from hence, that all the other Books of the *Bible* were uſed after this rate? Does it follow, that they added to, or retrenched from them, after they were once made? Or laſtly, that they were compoſed by theſe Prophets? They would have it proceed from this Reaſon, that there are ſo many Contradictions in the Books of the Holy Scripture. They ſay that this is the Reaſon of the Differences between the *Chronicles* and other Hiſtorical Treatiſes of the *Bible*, of that variety of falſe Conjectures that ruine the Authority of the Scriptures; and what is yet more material, that 'tis not impoſſible to reconcile theſe ſeeming Contradictions. To this purpoſe they amaſs together a great quantity of other Conjectures of this nature, very ſubtilely invented, but weak and ill-grounded, and yet upon the ſtrength of theſe, they make the Authority of the *Bible* to depend, after they have endeavoured to undermine the ſolid Foundations which bear it up. Thus by pretending to advance Criticiſm, they forſake the Rules of true Judgment, and follow the fantaſtick Chimæra's of their own Imaginations. There is no weight in what they have invented themſelves, or what they have found ready invented to their hands by ſome Rabbies; and yet at the ſame time they ſcruple and doubt of ſeveral things that are clearer and better eſtabliſhed.

Although I did not name Mr. *Simon* in my firſt Edition, yet he very well perceived that this reproach was addreſſed to himſelf. The manner wherein he anſwered me, ſufficiently ſhewed, that he was ſenſibly touched, however this his Carriage does not in the leaſt juſtifie him. For inſtead of demonſtrating by ſolid Reaſons, that the Reproaches I faſten'd upon him, were undeſerved and ill-grounded, he has filled his Letter with nothing but Contumelies and ſcornful Reflections, which ſhews how heinouſly he reſented the Liberty I took in examining his Hypotheſis; and this all ſenſible Men obſerved as ſoon as ever his Letter appeared in publick. But now to make it evident to the whole World, that I have Reaſon on my ſide, *viz.* that Mr. *Simon* is in the wrong for quarrelling with me upon this occaſion, I ſhall only caſt my Eyes on the Preface of his Book, where he ſets down the Principles of his Work at length: *The World will obſerve*, (ſays he) *that having conſidered nothing in this Eſſay but the Profit of thoſe who have a mind to know the Grounds of the Holy Scriptures, I have inſerted abundance of Principles, very uſeful to reſolve the moſt weighty Difficulties of the* Bible, *and at the ſame time to anſwer thoſe Objections which are uſually made againſt theſe Holy Books*. Theſe Principles are reducible to three Heads: The firſt is, That there were always amongſt the *Hebrews* a ſort of Prophets, or Publick Regiſters, Divinely inſpired, who made what Alterations or Additions they thought fit, in the Books of the Old Teſtament. The ſecond is, That they heretofore wrote their Books upon little Leaves, which they rowled one over another round a ſmall piece of Wood, without ſtitching them together; whence it happened ſometimes, that not taking ſufficient care to preſerve the order of theſe ancient Leaves or Volumes, the things themſelves treated of, have ſometimes been miſplaced. The third is, That there is a great deal of Reaſon to believe, that thoſe Perſons who joined theſe old Memoirs together, to keep up the Body of theſe Canonical Books which are now remaining, made no ſcruple at all to cut off ſeveral Synonymous Terms, which were found in their Copies, and were perhaps inſerted only for a fuller Illuſtration. Theſe are the great and admirable Principles of Mr. *Simon*, his Publick Regiſters, his Rolls, and Synonyma's. Here is, according to him, a way to reſolve the moſt perplexed Difficulties of the Bible, and to defend it's Authority againſt the Diſciples of *Spinoſa*. Here is an infallible Expedient whereby we may confound the Socinians and Proteſtants, and invincibly prove the Inſpiration of the Holy Books. And laſtly, here is a never-failing Salve to ſilence all the objections that can be urged againſt the Scripture. I am of Opinion that Mr. *Simon* will find very few People who will be inclined to ſubſcribe to the uſefulneſs of theſe Principles. But this is not the Buſineſs I deſign to examine, 'tis their Solidity I deſire to ſee, upon which he values himſelf ſo exceedingly. For if it be made evident, that theſe Principles are only eſtabliſhed upon weak frivolous Conjectures, then adieu to all thoſe Advantages, ſay I, that may be drawn from thence. Let us therefore examine all the Proofs that Mr. *Simon* has brought together in his *Critical Hiſtory*, and other Books.

The firſt of his Principles, is that about the Scribes or Regiſters that were Divinely inſpired. But he gives us no Proofs of this matter in his Preface; it ſeems that was not the proper place. In the firſt Chapter of his Critique, which is a ſort of a ſecond Preface, he contents himſelf with ſaying, That he gives the name of Prophets to the Authors of the Books of the Bibles, and with repeating what he ſaid before in his Preface concerning the great advantage of theſe publick Scribes; as if it were enough for him barely to aſſert theſe things, without giving himſelf the trouble of proving them. But in the ſecond Chapter he endeavours to make this whole matter evident, and therefore let us conſider by what Reaſons he offers to do it. In the firſt place he obſerves, that the *Jewiſh* State acknowledged no other Chief or Head, but God. From this Principle he concludes, that God himſelf gave 'em Laws by the Miniſtry of *Moſes*, and of the other Prophets who ſucceeded him. This Concluſion is undeniable, but it was not neceſſary to prove it by a Principle more obſcure than the Concluſion that is drawn from thence. But we are not concerned to know, whether there were any of theſe Prophets amongſt the *Hebrews*, for that is a conſtantly received Truth; but 'tis our buſineſs to know, In the firſt place, Whether there were in all Ages amongſt the *Jews* thoſe Scribes or Regiſters whom he talks of, who looked after the Records and Hiſtories of the Affairs of that Nation. Secondly, Whether they were divinely inſpired. Thirdly, Whether they are the Authors of the Books of the Bible. 'Tis Mr. *Simon*'s buſineſs to prove theſe three Propoſitions, and not barely to tell us in general, that there were Prophets among the *Jews*. The ſecond Remark made by Mr. *Simon* is this, *That in all well-regulated Kingdoms, and eſpecially in the Eaſtern Nations, they had always certain Perſons, who took care to ſee, that the moſt important Occurrences of State were preſerved in Writing*. I thought indeed that Mr. *Simon* would have concluded from this Obſervation, that they had ſuch Perſons likewiſe amongſt the *Jews*. He diſowns this Conſequence, and therefore this can only paſs for a Compariſon, and ſo we muſt look for other Arguments to ſhew there were ſuch publick Scribes amongſt the *Jews*. *It carries a great deal of Probability with it*, continues he, *that* Moſes, *upon the firſt eſtabliſhment of that State, ſet up this ſort of Scribes, whom we may call Publick or Divine ones, to diſtinguiſh 'em from particular Writers, who uſually engage to write the Hiſtory of their own Times from no Motives but thoſe of Intereſt*. However 'tis not certain that *Moſes* ever did inſtitute theſe Scribes, 'tis a mere Conjecture and nothing elſe. But how does Mr. *Simon* endeavour to prove it? He gives us two Reaſons in a Parentheſis; the firſt is, *Becauſe* Moſes *was bred up in the* Ægyptian *Court, where they had Prieſts, to whom they gave the name of Scribes or Regiſters of Sacred Things*. As if it were neceſſary, or indeed probable, that *Moſes* would appoint amongſt the Children of *Iſrael* whatever he ſaw practiſed by the *Ægyptians*. He ought to have produced ſome Reaſon, or at leaſt ſome Conjecture, to prove that *Moſes* imitated them in this. But Mr. *Simon* omits to do it. The ſecond Reaſon, which he alledges to prove that *Moſes* eſtabliſhed this ſort of Scribes amongſt the *Jews*, is, *Becauſe he was a perfect Law-giver*; as if it was neceſſary for a perfect Law-giver to inſtitute ſuch a Cuſtom. Was not *Lycurgus* a perfect Law-giver? And yet, by the acknow-

acknowledgment of Mr. *Simon* himſelf, he did not appoint any of theſe publick Scribes in his Commonwealth. But for what purpoſe I wonder ſhould *Moſes* ſet 'em up amongſt the *Jews*, when he himſelf had written their Laws and Hiſtory. Beſides, could Mr. *Simon* undeniably prove, that there were theſe publick Scribes in the time of *Moſes*, yet it would not follow from thence, that they were the Authors of the *Pentateuch*. And thus we ſee, that all Mr. *Simon*'s admirable Conjectures to ſhow, that the Books of the *Pentateuch* were written by the Scribes divinely inſpired, fall to the ground, without doing what they were produced for.

Let us now ſee, if he is more fortunate in his Citations. The firſt is from *Joſephus*, who tells us, *That amongſt the* Jews *it was not lawful for every one to write their Annals, but that this Province was only reſerved for the Prophets, who knew remote and future Things by Divine Inſpiration, and committed to Writing all the remarkable Paſſages of their time.* Now to this I formerly anſwered, *That* Joſephus *by the Prophets underſtands no more than* Moſes, *and thoſe that wrote the Books of the Old Teſtament after him.* Mr. *Simon* anſwers, *That the Reaſons of* Joſephus *are too general to be explained by ſuch a Reſtriction.* But this is a matter where we need not wholly depend upon Conjectures; 'tis but reading the whole paſſage in *Joſephus*, and it will evidently appear, that in this place he only ſpeaks of thoſe Books that were received by the *Jews* for Canonical. The Words faithfully tranſlated are theſe; *It is not lawful for every body amongſt us to write Hiſtory, there is no contrariety at all in our Hiſtories. They are the Prophets who write, either about ancient Things that happened a long time ago, and which they learn by Divine Inſpiration, or about Things that happened in their own time, and theſe they ſet down in order as they were tranſacted. We have not millions of Books that contradict one another, and only ſerve to perplex the Reader. We have only twenty two, which contain the Hiſtory of all times, and to which we reſign our Belief with a great deal of Juſtice. Of theſe Books there are five by* Moſes .... *From* Moſes *down to* Artaxerxes *King of* Perſia, *who lived after* Xerxes, *the Prophets in thirteen Books wrote the Hiſtory of their Times. The four following contain Hymns in Praiſe of God, and ſeveral moral Precepts. In ſhort, from* Artaxerxes *down to our own Times we have our Hiſtory very well written, but theſe Books are not of the ſame Authority with the former, becauſe there has not been a continued and regular Succeſſion of Prophets.* Nothing in the whole World can be more directly oppoſite to Mr. *Simon*'s Hypotheſis than this paſſage of *Joſephus*. Mr. *Simon* ſuppoſes, that in *Moſes*'s time there were publick Scribes, who cited the Memoirs from whence they compoſed the *Pentateuch*; and *Joſephus* expreſly tells us, that theſe five firſt Books were written by *Moſes*. Mr. *Simon* ſuppoſes, that the following Books are only Abridgments of thoſe ancient Memoirs, that were from time to time written by the publick Scribes, and afterwards collected together by others of the ſame Character; and *Joſephus* ſuppoſes, they were written in the ſame manner as we now find 'em, by the Prophets that lived upon the ſpot when theſe things, which they have delivered, were tranſacted. Mr. *Simon* would needs have it, that in the *Jewiſh* Nation there were always publick Scribes divinely inſpired; and *Joſephus* plainly tells us, that the Succeſſion of Prophets failed after *Artaxerxes*. Now what can be more irreconcileable than all this? Beſides, 'tis obſervable, that *Joſephus*'s Prophets are different from Mr. *Simon*'s publick Scribes. They were not Men entruſted with the Regiſters, and appointed to write Hiſtory: But Prophets, whom from time to time we find amongſt the *Jews*, who took care to tranſmit the Paſſages of their time to Poſterity; and their Books are not at all different from thoſe, which the *Jews* acknowledged for Canonical in the time of *Joſephus*. From all which it neceſſarily follows, that this paſſage confirms my Hypotheſis, and utterly deſtroys Mr. *Simon*'s: For we maintain with *Joſephus* againſt Mr. *Simon*, that *Moſes* is the Author of the *Pentateuch*, and that the other authentick Books of the Old Teſtament were written by Men divinely inſpired, or by Prophets who lived near the times wherein thoſe Occurrences happened which they delivered, though we do not certainly know their Names: 'Tis to theſe Books and not to the *Pentateuch*, that we are to apply the Words of St. *Gregory* upon *Job*, which Mr. *Simon* manifeſtly perverts and abuſes in his firſt Chapter, *Quis hæc ſcripſerit valdè ſupervacuè quæritur, cum tamen Auctor Libri Spiritus Sanctus fideliter credatur.* For this Father ſpeaks this only with relation to the Book of *Job*, whoſe Author is unknown to us.

The ſecond Author, that Mr. *Simon* alledges in his *Critical Hiſtory* to prove theſe Scribes divinely inſpired, is *Euſebius:* Euſebius, ſays he, *confirms this Opinion, when he takes notice, that amongſt the* Jews *it was not allowed for all ſorts of People to paſs their Judgment upon thoſe Men that were inſpired by the Holy Spirit to write Holy Books.* He cites in the Margin, *Euſebius de præparatione Evangelicâ*; that is to ſay, a great Book in *Folio*; I have diligently hunted after this paſſage there, but have not been ſo happy as to meet with it. But let the matter be how it will, I don't ſee what Aſſiſtance it brings to Mr. *Simon*'s Hypotheſis; The *Jews* had Writers that were divinely inſpired; Who queſtions it? As alſo, That it did not belong to all the World to judge who they were, that were thus divinely inſpired; but this Province was reſerved for thoſe Perſons, who had the ſame Inſpiration themſelves. Well then, ſuppoſe it were ſo, does it therefore follow that the Books of *Moſes* were compoſed by the Keepers of Regiſters? Does it follow that thoſe who were appointed to write Hiſtory, and that too out of the publick Memoirs, were divinely inſpired? Or laſtly, That all the Books of Scripture which we now have, are but ſo many Abridgments extracted out of theſe Memoirs. As for what remains, Mr. *Simon* could not have cited any Author more contrary to his own Hypotheſis, than *Euſebius*, and that even in this very Book *De Præparatione Evangelicâ*. For one of the great Principles, which he there eſtabliſhes in ſeveral places, is the Authority and Antiquity of the Books of *Moſes*, which he always ſuppoſes to have been written by that Prophet in the ſame manner as we have 'em at preſent. The Truth of this Aſſertion he confirms by theſe three Propoſitions, which he lays down in the beginning of the 14th Book. The firſt is, That *Moſes* is ancienter than any Greek Author. The ſecond, That he has written what he had learned of his Anceſtors. The third, That the *Jews* have neither added nor diminiſhed from the Writings which he left them. And now I'll leave the World to judge whether theſe Principles of *Euſebius* agree with thoſe of Mr. *Simon*.

The third Author cited by Mr. *Simon* is *Theodoret*. It muſt be confeſſed, that this Father owns, (as well as ſeveral other Authors have done) that the Books of *Kings* and *Chronicles* were compoſed from very ancient Memoirs. But this is not the point in Queſtion. We confeſs, we are not aſſured of the Authors of thoſe Books. We acknowledge they are a Collection drawn out of old Memoirs. But we demand of Mr. *Simon* whether it follows from hence, that the *Pentateuch*, and other Books of the *Bible*, are of the ſame Nature. This is a thing which *Theodoret* wou'd beware of ſaying, becauſe he owns *Moſes* to be the Author of the *Pentateuch*. 'Tis with this Aſſertion he begins his Preface to the Books of *Kings*, from whence Mr. *Simon* has drawn theſe paſſages which he quotes. *After having explained the Books of* Moſes, *&c.* To theſe three Authors has Mr *Simon* in his Letter to Monſieur *L' Abbe*, added the Author of the *Synopſis*, attributed to St. *Athanaſius*. This Author follows the Opinion of *Joſephus*, and after having obſerved that the five firſt Books of the *Bible* do without diſpute belong to *Moſes*, he ſays, that all the following Books are not written by thoſe whoſe Names they bear, but that *they were compoſed by Prophets who lived from time to time.* Laſtly he obſerves, when he is ſpeaking concerning the *Chronicles*, that one finds ſeveral Hiſtorical Books of the Prophets quoted there. And what does all this make for Mr. *Simon*'s Hypotheſis? Have not we ſaid the very ſame thing? Does not all the World agree as to this particular? Had Mr. *Simon* kept himſelf here, no Body would have fell upon him.

The laſt Author, whom Mr. *Simon* cites to juſtifie his Hypotheſis, is the Author of the *Chronicon Alexandrinum*. This Author in the place tranſcribed by Mr. *Simon*, tells us, that there were ſome Prophets who *wrote their own Propheſies themſelves, as* David *the Book of* Pſalms, *and* Daniel *his Prophecy; and that there were others who did not write themſelves, but that they had Scribes in the Temple, who wrote down, as it were in a Journal, the Words of each Prophet..... That the Books of* Kings *were thus compoſed by parts, that under* Saul's *Reign they wrote whatever paſſed in his time, and ſo likewiſe in* David's *time, and the other Kings; That the* Chronicles *are but a Collection of Regiſters, and ſeveral Papers of their Kings; That* Moſes *wrote the* Pentateuch; *That* Joſhuah *is the Author of the Book which bears his Name; That the Book of* Judges *was written by the Scribes in the Temple from time to time, as well as that of* Ruth; *That* Salomon *compoſed the* Proverbs, *the* Canticles, *and* Eccleſiaſtes. This Author's Hypotheſis is extreamly different from that of Mr. *Simon*. 1. He ſuppoſeth for a certain truth, that *Moſes* was the Author of the *Pentateuch*, and does not attribute his Works to the publick Scribes or Abbreviators. 2. He does not ſay, that theſe publick Scribes were inſpired by God, or that they wrote the Hiſtory of themſelves. He ſuppoſes the Prophets dictated that to them as well as their Prophecies. 3. He believes that the Books of *Kings* and *Judges* were the very Originals from the Prophets, which were joyned together. Inſtead of which Mr. *Simon* believes, that theſe Books are Abridgments. I won't loſe ſo much time as to anſwer the Rabbies, and other Authors of that Stamp, whom Mr. *Simon* has muſtered up in his laſt Letter. 'Tis viſible there's not one ſingle Author he quotes that is of the ſame opinion with himſelf. For, in the firſt place, they all of 'em acknowledge, That the Books of the *Pentateuch* ought not to be attributed to Scribes, or to Prophets divinely inſpired, but to *Moſes* himſelf. Secondly, they ſay, That the following Books were written by Perſons divinely inſpired, to whom they gave the name of Prophets, but they don't tell us, that theſe Prophets were Superviſors of the Regiſters, or publick Scribes. Thirdly, they acknowledge, that there were ancient Memoirs, or ancient Hiſtories, often quoted in the Books of *Kings*, and the *Chronicles*. No body doubts this, I have frequently obſerved it, and have made a Catalogue of the Books that are quoted in the *Old Teſtament*. But it does not follow from hence, that all the Books of the Bible are extracted from theſe Memoirs, and compiled a long time after. Mr. *Simon* has given theſe publick Scribes authority to change, to enlarge, and abridge theſe ſacred Books as they ſee convenient. To prove this, he quotes Don *Iſaac Abarbinel*,

barbinel, a learned *Spaniſh Jew*, as if we were obliged to take all for Goſpel that theſe Rabbies have been pleaſed to deliver. He joyns *Procopius* and *Theodoret* to this *Jew*, as Men that have obſerved, that the Books of *Kings* and *Chronicles* were drawn out of ſeveral other Hiſtorical Books. Not to diſpleaſe Mr. *Simon*, he has mightily altered the Point, for this is not the Queſtion under debate. We agree with him, that the Authors of the Books of *Kings*, and the *Chronicles*, compiled their Hiſtories out of Memoirs and particular Hiſtorians whom they found, as *Livy* and *Mezeray* made uſe of the ancient Hiſtorians to compoſe their Hiſtories: But for all this, we dare not ſay, they have changed or diminiſhed the ancient Hiſtories, that always continued in the ſame condition they were in, nor that they had a Privilege to do this, much leſs that they have made any conſiderable Alterations or Additions to the Books of *Moſes*. Mr. *Simon* at laſt brings in a very dangerous Maxim, though he covers it under a ſpecious appearance of Uſefulneſs: *It would be dangerous*, ſays he, *to pretend to Correct one Book of Scripture by another, becauſe they don't agree altogether themſelves.* 'Tis very truly ſaid, that we ought not to Correct one Book of Scripture by another: But it is not true, that two Books of the Scripture don't altogether agree with each other. There is not any real Contradiction between the Books of the Bible; if there are any apparent ones, the fault does not lie in the Authors, but in our want of underſtanding them. 'Tis a piece of extraordinary Raſhneſs and Preſumption to ſuppoſe with Mr. *Simon*, that there are real Contradictions in the Books of the Bible, that the Author of the *Chronicles* has reported Matter of Fact otherwiſe than it is in other places, or that the Genealogies and Chronology of the Scriptures are faulty, and the like: *I know*, ſays Mr. *Simon*, *that it is expreſly forbidden in* Deuteronomy *to add or diminiſh a Tittle from the Word of God.* Here then there is an expreſs Text againſt Mr. *Simon*'s Hypotheſis. Now to anſwer this Paſſage, he ought to alledge ſome other place of Scripture, which reſtrains and limits this Prohibition to private Perſons, or gives Permiſſion to the Prophets and publick Scribes to do the contrary. But Mr. *Simon* thinks it enough to quote the Author of the Book *Cozri*, who is of the ſame opinion, but by a peculiar Misfortune that attends him, we find, that a certain Commentator towards the bottom of the Page, where this Book is quoted, obſerves, *That the Author of the Book* Cozri *does not ſpeak of the Scripture in that place, but only of the Explication of the Commandments, which depended upon the Judges of the* Sanedrim, *who had power to extend or limit them according to the circumſtances of Time, and emergent Occaſions.* What becomes then of Mr. *Simon*'s Anſwer? It ſtood only upon the Authority of the Author of the Book *Cozri*, and now we ſee, that this very Author will not be brought to ſay what he would have him. After all, Mr. *Simon* quotes *the Common Opinion of the Fathers, who believe, that the Collection of the Old Teſtament, ſuch as it now is, was compoſed by* Ezrah, *which confirms*, ſays he, *what I am now maintaining*; *for* Ezrah *could not correct and reſtore theſe Books, which, according to them, had been corrupted during the time of the Captivity, but in the Quality and Character of a Prophet and publick Scribe, and therefore he is called a Scribe by the way of Excellence in the Bible.* I would willingly know what neceſſity there was, that *Ezrah* ſhould reſtore the Holy Scripture in quality of Publick Scribe, or Maſter of the Rolls. Is it not infinitely more probable to imagine he did it, becauſe he was commanded to reſtore the Religion and Laws of the *Jews* in their ancient Purity, as being their Chief and High-Prieſt. Whenever he is called a Scribe in Scripture, 'tis not in Mr. *Simon*'s ſenſe, but becauſe he was well skilled and knowing in the Law of the Lord. We need only give our ſelves the trouble to read this paſſage, *Ez. 7. v. 6. Ezrah went up from Babylon, and he was a ready Scribe in the Law of Moſes, which the Lord God of Iſrael had given.* That is to ſay, he perfectly underſtood the Law, the Word *Scribe* being taken in the ſame ſenſe in *Jeremiah, ch. 8. v. 8.* And it does not ſignifie any thing elſe in the *New Teſtament*, where this Name is given to all the Doctors of the Law.

The ſecond Principle of Mr. *Simon* depends upon the changing of the Rolls or Volumes in which theſe ſacred Books are written. I ſaid before, that *this Conjecture is only pleaſant becauſe it is new, and that it was a* Chimæra, *that had nothing at all to do with the Argument in hand.* Mr. *Simon* anſwers me immediately, That what I call a *Chimæra, was a very ancient opinion, and likewiſe taken notice of by the moſt ancient Criticks.* It was therefore his buſineſs to look after his Proofs. But I have no Exceptions to make to the Antiquity of Rolls, (for 'tis very plain that they formerly wrote upon Leaves which they rolled together) but only to the ill uſe he makes of 'em. He ought to have ſhown by convincing Inſtances, that theſe Rolls frequently occaſioned Tranſpoſitions, and he ought likewiſe to have applied this Conjecture to ſome Examples in Scripture which had ſuffered by this diſorder. But this I defy him to do after all his attempts, he dares not undertake any thing of that nature, but contents himſelf to ſay in general terms, that it may be ſo. I ſaid alſo, that this Conjecture had nothing to do with the Subject, becauſe if we ſuppoſed, that *ſome little confuſion might accidentally happen in the rolling of theſe Leaves, yet the Abridgers might eaſily rectify 'em and ſet 'em in order.* To this Mr. *Simon* replies, that *'tis to no purpoſe to talk of the Abridgers, becauſe theſe Leaves were diſordered long after the Collection of the Abridgments.* I did indeed believe Mr. *Simon* had ſpoken of the Leaves of the Originals or Memoirs, out of which, as he pretends, they made an Abridgment of the Bible, and I am ſtill of opinion, that he is thus to be underſtood, where he ſays, *p. 35. I much doubt whether we are to attribute to* Moſes *and the publick Scribes, that lived in his time, the diſorder and confuſion which we find in ſeveral places of the* Pentateuch: *There is great probability for us to believe, that as they wrote their Books then upon little Rolls, or ſingle Leaves, which they rolled one upon another, the order of theſe Leaves has been changed.* Now it was very probable, that this *then* had a relation to *Moſes*, and the publick Scribes: But ſince Mr. *Simon* is willing to have it underſtood of the Times that followed theſe Abridgments, he ought to inform us, that the little Order which we find, as he pretends, in the *Pentateuch*, proceeded from the changing of theſe Rolls. But this he can never be able to do, and I challenge him to apply this Conjecture to the Examples which he produces; as one may readily rectify a printed Sheet of Paper which was tranſpoſed in binding a Book. Hence it follows, that this ſecond Principle of Mr. *Simon* is ſo very far from being well grounded, that 'tis indeed wholly uſeleſs. As for what concerns his third Principle, which is the Repetition of the Synonymous Terms, from whence he pretends to conclude, that the Books of the Bible are compoſed from ſeveral ancient Memoirs, 'tis a falſe and frivolous Conjecture; for there is much greater reaſon for a Man to believe, that theſe Repetitions came from one Author, who wrote theſe things as Memoirs at firſt, than from an Epitomizer, who has weaved one continued Hiſtory without making any repetition of the ſame things, or the ſame Words: Beſides, that theſe Repetitions which Mr. *Simon* produces as Examples, are not abſolutely needleſs, but ſerve either to Illuſtrate what has been ſaid, or elſe to Corroborate ſome Circumſtances or other, or laſtly, to give more Force and Efficacy to what is written. 'Tis no unuſual thing to meet with Repetitions of that nature in moſt Authors, and principally in thoſe, that write the Hiſtory of their own times with an air of Simplicity and Unaffectedneſs.

Eleventh Objection. 'Tis pretended that the Repetitions, which we meet with in the *Pentateuch*, were not in all probability made by *Moſes*, but rather by them, who made a Collection of the Holy Books, and have joyned together ſeveral Precepts or Explications of the ſame Words. There are abundance of theſe Repetitions which they produce. They ſay moreover, that there are many Repetitions of the ſame thing differently related, and this makes it appear, that this Hiſtory is drawn from ſeveral different Memoirs. They add, that we cannot rationally attribute them to *Moſes*, becauſe of the little Order or Regularity we find them in. They produce upon this occaſion a Conjecture that is pleaſant enough, becauſe new. *There is reaſon to imagine*, ſay they, *that as they wrote their Books in thoſe times upon Rolls, or ſeparate Leaves, which they rolled one upon another, the order of the Leaves has been changed and inverted.* And ſo they pretend, that the diverſity of Style, which is to be found in the Books of the *Pentateuch*, is a ſatisfactory Proof, to ſhew that the ſame Writer was not the Author. *Anſwer.* All theſe Objections are extremely weak and impertinent, and rather deſtroy, than contribute any thing to the Hypotheſis they are produced to eſtabliſh. For can any Man in the World believe, that an Author, who had abridged any Hiſtory, would ſo often repeat the ſame things, that he would preſerve no order, and not write in the ſame ſtyle throughout. On the contrary, Don't all Abbreviators make it their buſineſs to make their Relations in as few Words as poſſible, regularly, and after an uniform manner? The contrary Faults more frequently belong to the firſt Authors of Hiſtory, who naturally and ſimply recount all Affairs which they know. This ſort of Repetition is very familiar and common among the Ancients, and particularly amongſt thoſe, who wrote an Hiſtory or Fable firſt; and they are rarely found in Hiſtorians, who compile their Works out of the Memoirs of other Men, the reaſon is, becauſe the firſt write naturally, juſt as they ſpeak, without Meditation and Study, and the others on the contrary, having all their Matter ready fitted to their hands, are only at the Expence of ranging, and digeſting it Methodically. The Repetitions, which we find in the *Pentateuch*, are often neceſſary to explain the Particularities of thoſe things, which at firſt they were forced to relate in general; for this reaſon it is, that the particular Circumſtances of the Creation of the World, which were ſet down in the firſt Chapter of *Geneſis*, were afterwards told over again, more particularly in the ſecond. 'Twas the Genius and Cuſtom of the *Hebrews* to repeat the ſame Words, as it was indeed the faſhion of all the Ancients.

But we are not to believe, that there is ſo little order, as they would make us believe, in the *Pentateuch*, and if there were leſs than there really is, that would be rather an Argument to ſhow it belongs to *Moſes*, who wrote without Art, Method, and Affectation, as thoſe People generally do, who leave Memoirs behind them of thoſe Paſſages, wherein themſelves bore a ſhare. The conjecture about the Rolls is an extravagant

travagant Whimſie, that makes nothing at all to the purpoſe, for if there were any confuſion of the Leaves, the Abbreviators might without any great difficulty ſet them right in their true order. Laſtly, what they pretend about the conſiderable difference of ſtyle in the *Pentateuch*, is notoriouſly falſe: On the contrary, a Man may obſerve all along the Genius of the ſame Author; and if he ſometimes does not happen to enlarge upon the Affairs, which he relates, 'tis becauſe his Matter required ſhortneſs, or becauſe he did not judge it convenient to uſe that liberty. Now we cannot in juſtice call this a difference of Style, when all the reſt is agreeable, and of a piece.

But let us leave Mr. *Simon* to anſwer his Adverſary, who pretends, as well as himſelf, that the *Pentateuch* does not belong to *Moſes*, but to a *Jewiſh* Prieſt ſent from *Babylon* to inſtruct the *Chriſtians*. His Conjectures, which are eaſily anſwered, are theſe:

In the firſt place, he ſays, that the 11th and 12th Verſes of the ſecond Chapter in *Geneſis* could not be written by *Moſes*. *The names of the firſt is Piſon, that is it which compaſſeth the whole Land of Havelah, where there is Gold. And the Gold of that Land is good, there is Bdellium, and the Onyx Stone.* Theſe Remarks, ſays Mr. *Simon*'s Adverſary, ſeem to proceed from an Author who had been in that Country, that is to ſay, in *Chaldea*, for *Piſon* is an Arm of *Euphrates*, that diſcharges it ſelf into the *Perſian* Gulf. It is by no means probable, that *Moſes*, who never went far from *Ægypt*, ſhould be able to give ſo particular a relation of a Country ſo remote and diſtant, in a time when ſuch Voyages were very rare, and attended with abundance of Difficulties. But I would willingly underſtand what ſhould hinder *Moſes* from knowing, that this Country was watered with the River *Piſon*, and how was it poſſible for him to give a deſcription of the place, unleſs he had given the moſt publick and commonly known Marks. We ſee plainly, that ſome Countries, though never ſo remote, are yet known well enough for thoſe excellent and precious Commodities that are found there, which are to be met with no where elſe, and which are tranſported from thence to other places. 'Tis not neceſſary for a Man, to go to *Potoſi*, to be informed, that the Gold of that Country is very fine, and in great plenty; or to make a Voyage to the *Indies*, to know that Pearls and precious Stones, are found there; nor is there any more ſtrength in the ſecond Reaſon, which ſuppoſeth, that the exactneſs wherewith this Author deſcribes the erecting of the Cities of *Meſopotamia* and *Aſſyria*, *v.* 18. of the 10th Chapter of *Geneſis*, is a clear indication, that the Writer thereof had been in that Country. For is it neceſſary that an Hiſtorian ſhould have been in all the places he mentions? On the other hand, Was there ever any Hiſtorian in the World that has ſeen all the Countries which he gives an account of?

Theſe are this Author's private Gueſſes: We have already anſwered thoſe which have been ſtarted by *Hobbs*, *Spinoſa*, and Mr. *Simon*, as well as himſelf, but don't think it worth the while to throw away any time in refuting thoſe extravagant Whimſies he makes ſo much noiſe about, to prove that the *Pentateuch* was written by a *Samaritan* Prieſt. They are ſo weak and pitiful that they deſerve no body's Conſideration, and indeed if ſuch Reaſonings were to be allowed, I don't know one ſingle Book in the World which might not upon as good Grounds be taken away from the true Author, and beſtowed upon another. From hence we may ſee, of what ill conſequence it is to give ones Imagination too large a Scope, and miſtake bare Conjectures for eternal Truths.

(*b*) *They would only prove, that the ſame thing has happened to the Books of* Moſes, *which has almoſt happened to all the ancient Authors*, viz. *That ſome few Words, Names, and Terms, have been added or altered to render the Narrative more intelligible.*] If one examines all theſe Objections that I have already anſwered, he will be convinced they prove no more, and that one might have anſwered almoſt all of them by this very Remark. Mr. *Simon*, who cannot contradict me in this Point, is mighty deſirous to ſet upon me another way, by objecting, that in my Preface, and other places of my Book, I have laid down Rules which ſeem to prove from theſe Additions, that the *Pentateuch* is a ſuppoſitious Work: For it ſeems I had affirmed in the firſt part of my Preface, *That impoſtors for the moſt part relate Matters of Fact that happened after the Death of thoſe whom they ſpeak of, and they give an Account of Cities and people that were not known in the time of thoſe Authors whoſe Names they aſſume.* From whence Mr. *Simon* draws this Conſequence, that ſince I own there are ſeveral ſuch Additions in the *Pentateuch*, a Diſciple of *Spinoſa* may thence conclude, that according to my Rule 'tis a ſuppoſitious Work. To this I anſwer, that this Objection of Mr. *Simon* ſhews, that he has not ſo great a ſhare of good Senſe, and cloſeneſs of Arguing, as he has of Rabbinical Learning. For if he had only conſidered the General Remark which I made in my Preface about the Rules of Criticiſm there laid together, he could not have been guilty of ſo manifeſt a Soleciſm as this. I deſired him to mind theſe Words a little: *A Man may ſay, that all theſe Rules which I have here laid down, are convincing and probable in different degrees, but that the Sovereign and Principal Rule is the Judgment of Equity and Prudence, which inſtructs us to ballance the Reaſons* of this and t'other ſide, *in diſtinctly conſidering the Conjectures that are made* of both ſides. Now this is the General Rule of Rational Criticiſm, and we abuſe all the reſt if we don't chiefly make uſe of this. Let us now apply it to the preſent Queſtion. There are in the *Pentateuch* ſome Terms, and Names of Cities, and other Paſſages that could not come from *Moſes*; muſt we therefore haſtily conclude that it was not written by *Moſes*, becauſe 'tis a certain ſign that a Book is ſpurious, when one finds ſuch Occurrences in it, as have happen'd after the Death of the Author to whom it is attributed, and becauſe we there meet with ſome Names of Cities and People that were not known in his time? Or on the other hand, Does it follow, becauſe the *Pentateuch* was writ by *Moſes*, notwithſtanding ſome Additions which are there to be found, does it I ſay thence follow, that the abovementioned Rule is falſe? Theſe two Conſequences are very indiſcreetly drawn, but the Rule is ſtill good, and the Books of the *Pentateuch* may yet be written by *Moſes*. The Rule is good, but we ought to make a good uſe of it. When there are no certain Proofs of the Antiquity of a Book, and beſides there are other Conjectures to incline us to doubt of it, we may in purſuance of this Rule, conclude it ſpurious. But when it is paſt Diſpute that ſuch a Book is written by ſuch an Author, and there is an infinite number of evident Arguments to demonſtrate the truth of it; then we are neceſſarily to conclude, that theſe Words, and Terms, and Names, were afterwards added. After all, where there are Reaſons on one ſide, as well as on the other, we ought carefully to ballance them, to weigh one againſt the other, and at laſt to determine the matter on that ſide, where the greateſt appearance of probability lies. Theſe are the true Rules of Criticiſm, which it ſeems Mr. *Simon* is ignorant of, or at leaſt does not rightly examine, otherwiſe he could never have forgot himſelf ſo far, as to accuſe me wrongfully for giving favourable Rules to the Diſciples of *Spinoſa*. The fault is by no means to be imputed to theſe Rules, which almoſt every Critick has given before me, but 'tis his way of Arguing, and drawing of Inferences that has been favourable to the *Spinoſiſts*. His Conjectures, and Objections, and in ſhort his Hypotheſis, has ſerved to confirm thoſe Perſons in their Errors, beſides that ſeveral places of his Book give the greateſt Blow imaginable to the Authority of the Holy Scripture; When he asks me, *What anſwer I will return to a* Spinoſiſt, *who to prove that the* Pentateuch *was not written by* Moſes, *ſhall uſe my own Reaſons to ſhow that the Liturgy of St.* James, *as 'tis commonly received by the Oriental Nations, was not made by him?* I will anſwer him, that there are not the ſame Reaſons to induce a Man to believe that St. *James* was the Author of that Liturgy, which goes under his Name, as that the Books of *Moſes* were written by him: That this was never affirmed in any of the Epiſtles of the Apoſtles, that the Ancients never ſpeak of it, that this Liturgy does not agree with the Diſcipline that was in uſe in St. *James*'s time. Whereas the Scripture informs me that *Moſes* was Author of the *Pentateuch*, and Jeſus Chriſt and his Apoſtles have aſſured me of the truth of it, and all the ancient Writers have teſtified ſo much, beſides the Univerſal Agreement of all People in this matter. 'Tis therefore a manifeſt Injuſtice and Calumny in Mr. *Simon* to accuſe me for *deſigning to deſtroy the Books of* Moſes, *under a pretence of defending them againſt the* Spinoſiſts.

Nor does Mr. *Simon* reaſon better in applying what I have ſaid with regard to the Book of *Joſhuah*, to the Books of the *Pentateuch*; 'tis but comparing the Arguments I brought to prove that the Books of the *Pentateuch* belonged to *Moſes*, with thoſe that are commonly produced to prove that the Book of *Joſhuah* was written by *Joſhuah*, and any Man will ſoon perceive the mighty difference between one and the other, and that the Reaſons that are alledged in favour of *Moſes*, are infinitely ſtronger than thoſe that are urged to prove that *Joſhuah* compoſed the Book that bears his Name. No man ever yet doubted that the *Pentateuch* was written by *Moſes*, but 'tis not the ſame caſe with the Book of *Joſhuah*. Mr. *Simon* ſuppoſeth there is as much evidence for one, as the other; in order to prove this, he imagines that all thoſe formal places of Scripture that are produced to ſhew that *Moſes* was Author of the *Pentateuch*, reduce themſelves to this Head, *viz.* That *Moſes* wrote the Law; and he pretends there is the ſame reaſon to affirm, that *Joſhuah* added the Book of his Hiſtory to the Books of the Law. But if any one will give himſelf the trouble to conſider the paſſages that are to be found in the Notes (*b*) and (*c*), he will be perſwaded that they are very poſitive as well as numerous, and don't lie in ſo narrow a compaſs as thoſe which are brought in behalf of *Joſhuah*: Beſides, 'tis but reading the 24th Chapter of the Book of *Joſhuah*, where we find this laſt paſſage, and we ſhall ſee that it may be very well underſtood of the Moral and Ceremonial Precepts that are mentioned in that place. From hence it evidently appears, that there's a vaſt difference between the Reaſons that prove *Moſes* to be the Author of the *Pentateuch*, and thoſe that ſeem to intimate that *Joſhuah* compoſed the Book which contains this Hiſtory; and that a man without incurring the guilt of raſhneſs, may doubt whether he is the Author of that Book; but that he cannot doubt whether *Moſes* wrote the *Pentateuch*, without being guilty of that

crime to the higheſt degree. At the ſame time I will not abſolutely deny that *Joſhuah* was Author of the Book that carries his Name; I have only obſerved, that it is not abſolutely certain, and 'tis an eaſie matter to take notice, that I rather incline to that party which aſſign it to *Joſhuah*.

(*i*) *We don't certainly know when theſe Books were written by* Moſes.] Some ſay that *Geneſis* was written by *Moſes*, after the departure out of *Egypt*; ſo *Pererius* and *Tena*. 'Tis moſt probable, that all of them were written after the departure out of *Egypt*, and particularly that *Geneſis* was compoſed after the Promulgation of the Law. This is the Opinion of *Euſebius* and the Ancients, and indeed we find in *Geneſis* ſeveral Alluſions to the Law; as for example, in Chap. 2. there is mention made of the Law of the Sabbath; and in the 7th and 8th Chapters of clean and unclean Beaſts: Which are ſufficient Intimations that *Moſes* wrote thoſe things, when his Thoughts were full of the Law then newly made. *Deuteronomy* is the laſt, for beſides that it is a Repitition of what we find in the Law, it plainly tells us, that *Moſes* ſpoke thoſe things to the People of *Iſrael* when they were ready to go over *Jordan*. To this we may add, that he there relates whatever happened towards the end of his Life; and laſtly, that the Account of his Death is inſerted there, as being his laſt Work.

(*k*) *Though 'tis commonly believed that this Book was written by* Joſhuah.] Moſt of the Modern Writers are of this Opinion, as was alſo *Iſidore* in the 6th Book of his *Origines*, *Junilius*, and *Dorotheus*, *Vatablus*, *Abulenſis*, *Driedo*, and *Bellarmine* ſay the ſame, as do likewiſe the *Talmudiſts Babatra*, c. 1. This Opinion is chiefly ſupported by theſe words in the laſt Chapter, Verſ. the 26th, where it is ſaid, that *Joſhuah wrote all theſe things in the Book of the Law of God.* However, this paſſage may have a relation only to what is written in this Chapter, or elſe perhaps *Joſhuah* might have written another Book, of which this was an Abridgment. 'Tis ſaid in *Eccleſiaſticus*, Chap. 46. that *Joſhuah was the Succeſſor of Moſes in Prophecies*; But this does not prove that he wrote any thing. *Theodoret* aſſures us, that the Book of *Joſhuah* is nothing elſe but an Extract out of the *Book of Jaſher*, which is mentioned in the 10th Chapter, Verſ. the 13th.

The Reaſons that are brought to prove that this Book was not written by *Joſhuah*, are generally theſe. In the firſt place, ſay they, it is obſerved there in the 10th Chapter, Verſ. 13. that the Book of *Jaſher*, Where the Wars of *Joſhuah* were written, is quoted, therefore the Book of *Joſhuah* is later. 2. We meet there this faſhion of ſpeaking, *Uſque in præſentem diem, unto this day*, frequently repeated: As for inſtance, when 'tis ſaid in the 4th Chap. Verſ. 9. *That the twelve Stones which Joſhuah took out of the midſt of Jordan, continue there unto this day.* And in the 5th Chap. Verſ. 9. *The name of the place is called Gilgal, unto this day.* 3. The taking of the City of *Lachiſh* is related Chap. 10. Verſ. 35. tho' it happen'd not till after the Death of *Joſhuah*, as we may ſee, *Judges*, Chap. 18. Verſ. 29. So likewiſe, Chap. 11. Verſ. 14. and the following, there is an account of *Caleb* and his Daughter *Athſah*, which paſſage did not fall out till after the Death of *Joſhuah*, as it is written in the firſt Chapter of the Book of *Judges*. In the ſame Chapter, Verſ. 28. there is mention made of the Land of *Cabul*, which received this Name from *Hiram* King of *Tyre*, as we may find it in the 9th Chapter of the firſt Book of *Kings*. Laſtly, in the 9th Chapter, Verſ. 23. and the laſt, it is ſaid, *That Joſhuah made the Gibeonites Drawers of Waters and Hewers of Wood in the Houſe of his God*, which is probably to be underſtood of the Temple, that was not built long after the death of *Joſhuah*. Theſe Arguments are not wholly unanſwerable. Firſt, We don't know what manner of Book *the Book of Jaſher* was; 'tis not ſaid that all the Wars of *Joſhuah* were ſet down there, but only the relation of the Sun's ſtanding ſtill. Some think that *Geneſis* is there called the *Book of Jaſher*, where, as they pretend, this memorable Event was foretold. Others believe 'tis the *Pentateuch*; *Grotius* ſays it was a Song compoſed upon that occaſion. *Huetius* ſuppoſes that it is a Book of Morality. Laſtly, others imagine it to have been a Book of Annals. If this laſt Opinion were the only true one, yet it by no means follows, that *Joſhuah* was not Author of that Book where theſe Annals are quoted. Secondly, Suppoſing that *Joſhuah* wrote this book towards the end of his Life, as is moſt reaſonable to think he did, when he had occaſion to ſpeak of thoſe things that happen'd at the beginning of his Miniſtry, he might very well make uſe of that Expreſſion, *Uſque in præſentem diem, unto this day*, even as St. *Matthew* himſelf, who wrote a little after the Death of our Bleſſed Saviour, tells us, that the Field *Aceldama* was called *The Field of Blood unto this day*. Theſe, and the following Objections, may be anſwered, by ſaying, that theſe things have been added ſince, and particularly the taking of the City of *Lachiſh* by the *Danites*: Or at leaſt we may ſay that the City of *Lachiſh*, mentioned in *Joſhuah*, is a different place from *Laiſh* in the Book of *Judges*. The ſecond Objection may be anſwered by ſaying, That whatever is ſaid concerning *Othoniel* and *Achſa* in the Book of *Judges*, is only a Recapitulation of what happened in the time of *Joſhuah*. The Land of *Cabul*, mentioned in *Joſhuah*, is different from that in the Book of *Kings*: *Joſephus* has diſtinguiſhed them; one is a Country, the other a Village. The houſe of God, mentioned in the Ninth Chapter, may be underſtood well enough of the Tabernacle and Ark, which was in the time of *Joſhuah*.

(*l*) *Be it as it will, the Book of* Judges *is ancient.*] To prove that this Book was not compoſed till after the Captivity, they commonly inſtance in theſe words in Chap. 18. Verſ. 30, 31. *Until the day of the Captivity of the Land*; and in theſe, *In thoſe days there was no King in Iſrael.* Words, ſay they, which demonſtrate that this Book was written after the Captivity, and in the time when they had Kings in *Iſrael*. But the Captivity, ſpoken of in this place, is not that of *Babylon*, but the Captivity that happened in the time of *Heli*, when the Ark was taken by the *Philiſtines*, and the Idol of *Micah* was deſtroyed, as it is obſerved in this place of the Book of *Judges*. And as for theſe words, *In thoſe days there was no King in Iſrael*, they don't neceſſarily ſuppoſe that there were any when this Author lived, and perhaps they were added by *Ezrah*.

(*m*) *Which has made Men think, that the Books of* Samuel *were written by that Prophet.*] This Opinion is not certain, becauſe Chap. 9. Verſ. 9. it is ſaid. That *he that is now called a Prophet, was before-time called a Seer*, which *Samuel* could not ſay. In the fifth Chapter, Verſe the fifth, the Author of this Book, relating the Hiſtory of the taking of the Ark, tells us, that the Prieſts of *Dagon* did not tread upon the Threſhold of *Dagon* unto this day. But this might well enough be ſaid by *Samuel*, becauſe that happened when he was young, and he wrote not this Book till towards the end of his Life.

(*n*) *Ezrah ſpeaks there in the firſt Perſon.*] He ſpeaks of himſelf in the firſt Perſon, *Ezrah*, Chap. 7. Verſ. 27, and 28. *God hath extended his Mercy towards me before the King, and I*, &c. And Chap. 9. Verſ. 5. *I fell upon my Knees, and ſpread out my Hands.*

(*o*) *The Conjecture of* Huetius *is not ſo ſtrong as to make us quit the common Opinion.*] He ſays that the Author of the ſix firſt Chapters was at *Jeruſalem* in the time of *Darius*, as it appears by theſe words in the fifth Chapter, *ad quod reſpondimus eis qua eſſent nomina.* Now *Ezrah* came not to that City till after *Darius*'s Reign under that of *Artaxerxes*, as is eaſily proved by the beginning of the ſeventh Chapter. But 'tis no hard matter to refute this Conjecture, by obſerving that when *Ezrah* ſaid, *Reſpondimus eis*, he only ſpoke in the name of the *Jews*; and 'tis an uſual thing with the Hiſtorians of any Nation to cry, We did ſuch or ſuch a thing, although the Hiſtorian had no ſhare in the doing it.

(*p*) *The ſecond Book is conſtantly attributed to* Nehemiah.] He begins thus, *The Words of* Nehemiah; and after the ſame manner, *Herodotus*, *Thucydides*, and *Timæus*, *&c.* begin their Works, not to mention the Prophets. The Author of *Eccleſiaſticus* ſpeaks of the Actions of *Nehemiah*, Chap. 40. and the Author of the ſecond Book of the *Maccabees* commends his Writings.

(*q*) *'Tis commonly believed, that* Tobit *and* Tobias *wrote their own Hiſtory.*] This Opinion is principally founded upon the Angel's commanding them in the 12th Chapter, Verſ. 20. *Narrate omnia mirabilia ejus.* In the *Greek* Interpreter it is γράψατε, that is, *Write all his wonderful Works.* Secondly, becauſe in the *Greek* and *Hebrew* Editions they ſpeak of themſelves in the firſt Perſon.

(*r*) *The time wherein the Hiſtory of* Judith *happen'd is no leſs uncertain.*] Some ſay this Hiſtory happened before the Captivity, and prove it, firſt, becauſe it is ſaid in this Book, that it happen'd a little after the City of *Ecbatana* was built by *Arphaxad* King of the *Medes*. Now that City, according to *Euſebius* and *Herodotus*, was built by *Dejoces*, who lived a long time before the Captivity. Secondly, King *Nebuchadnezzar*, who ſent *Holofernes* into *Judæa*, reigned in *Ninive*, which City was deſtroyed before the Captivity of *Babylon*. Thirdly, This *Nebuchadnezzar*, they tell us, is *Saoſduchinus* Grandſon of *Sennacherib*, and ſon of *Aſſaraïdon* King of the *Babylonians*, who gave the Name of *Nebuchadnezzar* to their King. Fourthly, They ſay that *Eliachim*, or *Joachim*, was High-Prieſt under *Manaſſes*, as we may ſee in the 22d. Chapter of *Iſaiah*. Thoſe who are of the contrary Opinion, return the following Anſwers to theſe Conjectures. To the firſt they reply, that *Ecbatana* was ſeveral times rebuilt. To the ſecond, that *Ninive* was reſtored to its ancient Splendor by the Kings of *Perſia*. To the third, that the Name of *Nebuchadnezzar* was common to the Kings of *Babylon* and *Aſſyria*. To the fourth, that *Eliachim*, of whom mention is made in *Iſaiah*, and in the ſecond Book of *Kings*, Chap. 18. was not High-Prieſt. The Reaſons which they alledge for this Opinion are as follows: Firſt, that this Hiſtory happen'd at a time when there were no Kings at *Jeruſalem*, and the High-Prieſts had the whole Authority in their Hands: Now this was not before the Captivity. Secondly, We read that there was one *Eliachim*, or *Joachim*, High-Prieſt after the Captivity. Thirdly, *Achior*, Prince of the *Edomites*, being ask'd by *Holofernes*, Chap. 5. Verſ. 3. Who the People of *Iſrael* were? He tells him, that they were lately carried away Captives into a ſtrange Land, but now poſſeſſed the City *Jeruſalem*. *Et plurimi eorum captivi abducti ſunt in terram non ſuam, nuper autem reverſi ad Dominum Deum ſuum, ex diſperſione quâ diſperſi erant adunati ſunt, & aſcenderunt Montana hæc omnia, & iterum poſſident* Jeruſalem. And in the *Greek* it is added, Καὶ ὁ ναὸς τοῦ Θεοῦ

ἀνῳκ-

ἀνθʼ ἑσπέρας ἐγένετο καὶ ἔθανε. *Et Templum Dei eorum factum eſt in ſolum.* Words that ſhew, that this paſſage ought to be underſtood of the Captivity, and Deſtruction of the Temple. Laſtly, They add that it is ſaid in the 16th Chapter, that *Judith*, who lived an Hundred and five Years, ſaw no more War in *Iſrael*; and in the 8th Chapter, that when ſhe went to find out *Holofernes*, ſhe was young and beautiful. Hence they ſay it evidently follows, that this Hiſtory did not happen during the Reign of *Manaſſes*, becauſe from the War which *Pharaoh Necho* made in the time of King *Joſiah*, it was but Forty five or Forty ſix Years to the Captivity, ſo that by this account ſhe muſt have been Sixty four Years old, when ſhe went to meet *Holoſernes*, which is by no means probable. Theſe Reaſons, I confeſs, are not unanſwerable; but however, this Opinion ſeems to me to be moſt agreeable to truth. The greateſt part of the Proteſtant Criticks, as *Luther*, *Chytraus*, *Beroaldus*, *Scaliger*, and *Grotius*, believe that this Hiſtory is a Fiction, or Allegory, which *Grotius* has very handſomely explained; but this is a raſh Opinion, and ought not to be followed.

(*ſ*) *The time and Author of the Hiſtory of* Heſter *are ſtill uncertain.*] *Scaliger* aſſures us that it happened under *Xerxes*. Firſt he ſays, that the Name of *Aſſuerus*, in *Greek* Ὀξυάρης, reſembles that of *Xerxes*: That *Xerxes*'s Queen, whoſe Name is *Ameſtris* according to *Herodotus*, is the ſame with *Heſter*: That the Feaſt whereof mention is made in this Book, is that which is related by the ſame Hiſtorian, which *Xerxes* made before his Expedition againſt *Greece*. This Opinion is eaſily confuted, becauſe from hence it would follow, that *Heſter* was very old when ſhe was married to *Xerxes*, and that her Uncle *Mordecai* was an Hundred and ſixty Years old; for being one of thoſe who were carried away Captives into *Babylon* in the time of King *Jeconiah*, when he was Ten Years old, if we thereto add the Seventy Years of Captivity, and the Years of the Kings of *Perſia* after *Cyrus*, it will by the leaſt Computation make up an Hundred and fifty Years. Secondly, *Ameſtris* was married to *Xerxes* a long time before his Expedition into *Greece*, as it appears by the joynt Teſtimonies of *Herodotus* and *Cteſias*. The Father of *Ameſtris* was *Onophes* a *Perſian*, and no *Jew*. In ſhort, that Queen was ill-natured and cruel. The Opinion of thoſe, who place this Hiſtory under *Artaxerxes*, is confuted by the ſame reaſon that is urged againſt the former; for 'tis preciſely ſaid in the ſecond Chapter, Verſ. 6. that *Mordecai* was of the Number of thoſe, who were carried away by the King of *Babylon* along with *Jeconiah*. The third Opinion of thoſe, who believe it was *Cyaxares*, is no leſs improbable. For firſt of all, the King who is mentioned in that Book, is called King of the *Perſians*, and not of the *Medes*. Secondly, It is ſaid that he Ruled from *India* to *Æthiopia*; now the *Medes* were never ſo powerful. Thirdly, *Ahaſuerus* commonly reſided in the City of *Suſa*, which, as *Solinus*, *Diodorus*, and *Plutarch* teſtifie, was the place of reſidence of the Kings of *Perſia*, and not of the *Median* Kings. Laſtly, It could not happen under *Cyaxares* the Father of *Aſtyages*, as the Authors of this Opinion are agreed. As for *Cyaxares*, who is ſuppoſed to be the ſon of *Aſtyages*, he is altogether unknown to *Herodotus*, and other ancient Hiſtorians. None mention him but *Xenophon*, and all the world knows he is no exact Hiſtorian in his *Cyropædia*. So that after all, the Opinion of thoſe who believe that *Ahaſuerus* was the ſame with *Darius* the Son of *Hiſtaſpes*, as it is by far the moſt probable, ſo it carries no difficulty with it. The firſt Reaſon alledged againſt the other Opinions, makes it evident that it could not be any of the *Perſian* Kings after *Darius*; and as for what is ſaid of him in this Book, that he Ruled from *India* to *Æthiopia*, it excludes all the Kings before *Cambyſes*, and at the ſame time excludes *Cambyſes* himſelf, who never conquered *Egypt*, and conſequently belongs to none but *Darius*. It is ſaid there, that *Ahaſuerus* reſided in the City of *Suſa*, which agrees very well with *Darius* the Son of *Hiſtaſpes*, becauſe, as *Ælian* has obſerved, that King built himſelf a Palace in that City; and beſides *Herodotus* adds, that he kept his Treaſure there. The ſame Hiſtorian tells us, that he paſſionately loved one of his Wives, whom he calls *Artiſſone*, and that he put a Diadem upon her Head. This paſſage ſuits mightily with the Hiſtory of *Heſter*, and the Name too bears ſome Conformity, for *Heſter* is likewiſe called *Hadaſſa*. King *Ahaſuerus* made all the Iſles of the Sea Tributary to him. Now according to *Thucydides*, *Darius* the Son of *Hiſtaſpes* conquered them, as it is alſo obſerved by *Plato* in his *Menexenus*, and after him none of the *Perſian* Kings brought them under their Command. They Object, That *Ahaſuerus* was deſcended of the *Perſian* Kings, as it appears in the 16th Chapter, whereas *Darius* was the Son of *Hiſtaſpes*, who was no King. But *Herodotus* aſſures us, that he was of the Royal Family. They likewiſe tell us, that it is written in the ſame Chapter that *Haman* would have tranſlated the Empire to the *Macedonians*. Now ſay they, the *Macedonians* were not known till a long while after the time of *Darius*. Some People ſay, that *Haman* was no *Macedonian*, and that inſtead of Μακεδὼν, we ought to read Ἀμαληκίτης, becauſe he was of the Race of *Agag*, but this Conjecture is not ſolid. *Anſwer*. The Hiſtory of *Heſter*, could not happen after this King, as we have already ſhewn, and the contrary Opinion is very weak. It was Natural for *Haman*, who was a *Macedonian*, to endeavour to Tranſlate the Empire to his own Nation, which was very Famous and Powerful at this time, as *Juſtin* has informed us. Laſtly, they ſay, That *Ahaſuerus* is alſo called *Artaxerxes* in the 16th Chapter; Now there were but three Kings of that Name, *viz.* one Sirnamed *Longimanus*, another *Mnemon*, and the Laſt *Ochus*. *Ahaſuerus* therefore was one of theſe three. *Anſwer*. *Artaxerxes* is a Name that might perhaps be given to all the Kings of *Perſia*, as *Caſar* to all the Roman Emperors.

(*t*) *The greateſt part make* Mordecai *the Author of it.*] It ſeems that *Mordecai* was the Author of this Book, by chap. 9. verſ. 20. and 23. and by chap. 12. verſ. 4. where it is ſaid, That he wrote down all that happened. In the Septuagint, chap. 9. *Heſter* is joined to *Mordecai*, which made *Serrarius*, and ſome others, believe, that *Heſter* and *Mordecai* compoſed it together. Thoſe that pretend it was done by the Synagogue, draw their Conjecture from hence, becauſe the Original and Ceremonies of the Feaſt of the Jews, called *Purim*, are there largely deſcribed, upon which occaſion the Book ſeems to have been written.

(*u*) *The Author of the Book, that recounts the Hiſtory of Job, is no leſs uncertain.*] Thoſe that attribute it to *Job* ground their Opinion chiefly upon this, that he twice wiſhes in the 19th and 31ſt Chapters, that his Words were written down: But 'tis eaſie to obſerve, that he does not here ſpeak of an ordinary Book, and that 'tis only a Figure, to ſhew how well he was ſatisfied of the Truth of them. *Quis mihi tribuat ut ſcribantur Sermones mei: Quis mihi det ut exarentur in libro Stylo ferreo, & plumbi laminâ, vel certè ſculpantur in ſilice?* Thoſe that make *Moſes* the Tranſlator of it, as particularly the Author of one of the Commentaries upon *Job*, commonly aſcribed to *Origen*, does ſay, That he Tranſlated it out of the Arabick or Syriack. The Talmudiſts and Rabbins make *Moſes* the Author of it; and this is likewiſe the Opinion of the Author of the ſecond Commentary upon *Job*, attributed to *Origen*, of *Methodius* in *Photius*, of *Polychronius*, of *Julianus Halicarnaſſeus* in the *Catena*, and of *Nicetas* upon *Job*. St. *Jerome* alſo ſeems to be of the ſame Judgment. The only Reaſon they alledge to ſupport this Opinion, is the reſemblance of the Style, but for my part, I profeſs I cannot find it out. The Style of the Book of *Job* is Figurative, Poetical, Obſcure, and full of Sentences. One finds there an infinite number of Arabick or Syriack Terms, and 'tis extreamly different from the Style of the *Pentateuch*. *Origen* rejects this Opinion, *Tom.* 5. *in Johannem*, where he formally denies that *Moſes* wrote any other Books beſides the *Pentateuch*. St. *Gregory*, who attributes it to *Salomon*, brings nothing to prove this conjecture of his. Thoſe that aſcribe it to *Jeremiah*, juſtifie themſelves by the Conformity of the Style, and the Syriack Words that occur ſo frequently there. *Cadurcus* makes an Edomitiſh Prophet Author of it, but upon very frivolous idle Surmiſes. Some attribute it to the Captive Jews in *Babylon*, without any Foundation, ſo that we can ſay nothing of the Author of this Book, but that he is altogether unknown.

(*x*) *Who ſay that the Hiſtory of* Job *is wholly feigned.*] This is the Opinion of the Talmudiſts, of *Maimonides*, and ſeveral Rabbins; but *Ezekiel*, *ch.* 14. *v.* 14. *Tobit. ch.* 2. *v.* 12. and St. *James* in his Epiſtle, ſpeaks of him as a Man that really was. The proper Names of *Job*, of his Friends, of his Country, of the Number of his Children, ſerve to ſhew that it is a true Hiſtory. St. *Cyprian* in his Treatiſe *of Patience*, St. *Jerome* in his Ep. 103. St. *Baſil*, Homily the 4th, St. *Auſtin* in his Sermon 103. and all the Fathers, ſpeak of him after this manner. 'Tis alledged againſt this Opinion, that the proper Names of this Book have myſtick Significations; That *Job* ſignifies a Man in Grief; *Uz*, Counſel; *Zophar*, one that is watchful; *Eliphaz*, the Law of God; *Elihu*, God himſelf. To this it is anſwered, that moſt *Hebrew* Names have ſuch ſort of Significations. All the other Objections only prove, that this Hiſtory is delivered Poetically. This is really true in this Hiſtory, that there was a certain great Perſon named *Job*, who was reduced to the extremity of Miſery, by the loſs of his Goods, and his Children, heighten'd by a very ſevere fit of Sickneſs; that he ſupported himſelf under all theſe Afflictions with incredible Patience; and at laſt was reſtored to a proſperous Condition. Upon the occaſion of this remarkable Event, ſome one or other compoſed the Book of *Job*, the Diſcourſes of his Friends, the Anſwers of *Job*, &c.

(*y z*) *Some perſons make* Job *to have deſcended from* Nahor *the Brother of* Abraham.] This is the Opinion of *Bellarmine*, who makes him the Grandſon of *Nahor*, and older than *Moſes*. He concludes, that 'tis probable he lived long, and that he lived not in *Moſes*'s time, but he produces no Authorities to back this Opinion. Amongſt the Grand-Children of *Eſau* there is one called *Jobab*, which Name is eaſily formed into that of *Job*. Hence it is, that ſome People believe he was one of the Deſcendants of *Eſau*, and an *Edomite*. This is particularly obſerved in the *Greek* Addition, which is without queſtion very ancient, ſince *Theodotion* has acknowledged it. *Grotius* believes, that in chap. 26. verſe 12. there is mention made of the drowning of the *Ægyptians* in the *Red Sea*, but that is not certain. *Caſtellio* aſſures us, that in chap. 28. verſ. 28. there is a paſſage taken out of *Deut.* chap. 4. verſ. 56. but theſe two paſſages are different. The firſt is, *Ecce timor Domini ipſa eſt Sapientia*: The ſecond is, *Hæc eſt enim vera Sapientia & Intellectus*. *Grotius* adds, That this Book was written after *David* and *Salomon*, but before *Ezekiel*, pretending, that as it is quoted by that Prophet, ſo there are ſeveral paſſages in it drawn out of the *Pſalms*,

and the Books of *Salomon*; but this is not evident, and it ſhould rather ſeem, that *David* and *Salomon* borrowed ſome of their thoughts out of *Job*, although it is not neceſſary either to ſay one or the other.

(*a a*) *'Tis certain, as St.* Jerome *has obſerved, that all the Pſalms were not written by* David.] St. *Jerome*, Epiſt. ad Cypr. *Scimus errare eos qui Pſalmos omnes David arbitrantur, & non eorum, quorum nominibus inſcripti ſunt.* Epiſt. ad Sophron. *Pſalmos eorum teſtamur Autorum, qui ponuntur in titulis; ſcilicet Aſaph, Idithum, filiorum Chore, Emon Eſraita, Moſis, Salomonis, & reliquorum quos Eſdras uno volumine comprehendit.* This is alſo the Opinion of *Origen*, of St. *Hilary*, and the Author of the Abridgment attributed to St. *Athanaſius*. St. *Auguſtine* in his Expoſition of the ſecond *Pſalm* ſeems to be of that Opinion: But in his *Book of Hereſies, Hereſie the* 26th, he takes the other Opinion to be the more probable of the two. *Theodoret* alſo is doubtful in the matter, as he teſtifies in his Preface upon the *Pſalms*. Some others of the Fathers ſeem to have been perſwaded, that they were all compoſed by *David*, as St. *Chryſoſtome*, *Euthymius*, *Caſſiodorus*, and particularly *Philaſtrius*, who in *Hereſie the* 126*th* reckons all thoſe for Hereticks that doubt the truth of it. Nevertheleſs it is very certain, that they were not all written by *David*, for in the firſt place, there are ſome of them that bear other names; and ſecondly, ſome paſſages are to be found there, which happened after *David*'s death, as in *Pſalm* the 137th, where mention is made of the Captivity of the *Jews* in *Babylon*. One may obſerve the ſame thing in *Pſalm* 64th and 124th.

(*b b*) *It is difficult to name the Authors of them.*] St. *Jerome* pretends, that theſe *Pſalms* belong to thoſe whoſe names they carry; but this is not certain. 'Tis believed, that the *fifty* next immediately after that that carries for its Title *the return of Haggai and Zechariah*, were written by thoſe Prophets. The Author of the Abridgment, commonly attributed to St. *Athanaſius*, believes, that all the *Pſalms* entituled to *David*, *ipſi David*, are nevertheleſs done by ſome other hand. Our Bleſſed Saviour cites the hundred and tenth *Dixit Dominus*, which is found to have that Title, under the name of *David*, *Matt.* 22. *v.* 42. The hundred and thirty ſeventh *Pſalm* carries the name of *David* and *Jeremiah*, τῶ Δαβὶδ Ἰερεμίου, which makes it apparently thus to be underſtood. A *Pſalm* of *Jeremiah* compoſed in imitation of *David*. The 64th *Pſalm*, in the vulgar Tranſlation, bears the name of *Iſaac* and of *Ezekiel*; the 70th that of the Sons of *Jonadab*, and the chief Captives. The *Jews* make *Salomon* the Author of the 92d, and of ſeveral others. *Origen* ſays, that the 90th was compoſed by *Moſes*, whoſe name it bears; and the *Jews* tell us, he made it upon the occaſion of a Sedition that happened amongſt the Children of *Iſrael*, upon the return of thoſe that were ſent to diſcover the Land of Promiſe. St. *Jerome* is of the ſame opinion. The ten following *Pſalms* are alſo attributed to *Moſes*, not only by the *Jews*, but even by St. *Hilary* and *Jerome*. This cannot poſſibly hold true of the 99th, where mention is made of *Samuel*. Some of the Rabbies attribute the 92d to *Adam*, as the *Talmudiſts* do ſome to ſeveral of the ancient Patriarchs. There is a *Greek* Pſalm, which is not of the number of the 150 attributed to *David*, but written by ſome *Helleniſt* who has borrowed it out of *David*, *Iſaiah*, and *Ezekiel*.

[I believe it ſhould be 5 inſtead of 50, becauſe the 146th Pſalm has this Title in the LXX, *of Haggai and Zechariah.*]

(*c c*) *They have been cited as Books inſpired by God both in the Old and New Teſtament.*] The 105th, the 96th, and the 136th *Pſalms* are to be found in the 16th Chapter of the Firſt Book of *Chronicles*, and in the 7th of the Second Book it is ſaid, that the Prieſts did ſing the Pſalms which *David* had compoſed for the Lord, ſinging, *For his mercy endureth for ever*. This is the 136th *Pſalm*, which is yet to be found quoted in Chapters 5, and 20, of the ſame Book, in the 3d of *Ezrah*, in the 13th of *Judith*, in the 33d of *Jeremiah*, and the 3d of *Daniel*, [according to their Computation, who eſteem the Song of the Three Children to be part of the Canonical Scripture.] In *Eccleſiaſticus*, *ch.* 47. *v.* 9. it is ſaid, that *David* praiſed God with all his heart, and ſet Singers before the Altar, *In quorum ſono dulces fecit modos.* I have not leiſure to ſpeak of thoſe many paſſages in the Prophets which allude to ſeveral places in the *Pſalms*. In the ſecond of *Maccabees*, *ch.* 2. *v.* 13. there is mention made of the Pſalms of *David*; St. *Matthew*, *ch.* 13. *v.* 35. and 27. *v.* 35. recites the Prophecies about our Bleſſed Saviour, contained in the *Pſalms*. *Jeſus Chriſt* himſelf cites the Pſalm *Dixit Dominus*, &c. under the name of *David*; and in St. *Luke*, *ch.* 24. it is ſaid, that all things muſt be fulfilled which were written in the Law of *Moſes*, and in the Prophets, and in the *Pſalms* concerning him: The *Acts* and the *Epiſtles of the Apoſtles*, are full of Citations out of the *Pſalms*.

(*d d*) Grotius *has pretended upon ſlight conjectures it was compoſed by* Zorobabel.] This Opinion is not ſupported by any ſolid Reaſon. He ſays, that the Shepherd mentioned towards the end of the laſt Chapter is *Zorobabel*, and his Son *Abiud*, but he brings no Proofs to recommend this Opinion. They commonly object, when they would prove that this Book was not written by *Salomon*, that there are abundance of *Chaldee* words to be found in it, that are only to be met in *Daniel*, *Ezrah*, *&c.* but perhaps theſe words might be in faſhion amongſt the *Jews* towards the end of *Salomon*'s Reign, or it may be they were added ſince. One might alſo object this paſſage of *ch.* 2. *v.* 8. *Os regis obſerva*, which makes it credible that it is not a King that ſpeaks; but we ought to read *obſerva*, as it is in the *Septuagint*. [It looks alſo a little ſtrange that *Salomon* ſhould ſo often ſay, that he did ſo or ſo, *above all that were before him in* Jeruſalem (*Eccleſ.* 1. 16. 2. 7, 9.) ſince his Father *David* was the firſt that ever reigned in *Jeruſalem*.]

(*e e*) *This Book of Wiſdom is commonly attributed to* Salomon.] This is St. *Cyprian*'s opinion in his Book of Morality, of St. *Auguſtine* in his ſecond Book of the Chriſtian Doctrine, *ch.* 8. The ancient Verſions, the Rabbins, *Origen*, St. *Chryſoſtome*, St. *Clement* of *Alexandria*, St. *Cyprian*, have likewiſe attributed it to *Salomon*. The moſt ancient Fathers call the *Proverbs*, the *Wiſdom of* Salomon.

(*ff*) *St.* Jerome *ſays, he ſaw in his time an* Hebrew *Copy.*] *Munſter* and *Fagius* ſtill make mention of an *Hebrew* Copy of this Book: *Buxtorf* tells us, he ſaw one that was Printed at *Conſtantinople*, but 'tis probable, that that Text was made upon the *Greek*.

(*g g*) *Some of the Ancients have attributed this Work to* Salomon.] St. *Cyprian* and St. *Ambroſe* have cited it under his name. St. *Hilary* teſtifies, that ſeveral Perſons in his time attributed it to him. This opinion is impoſſible to be maintained, not only becauſe we know who is the Author, but alſo becauſe in *ch.* 47. there is mention made of the Prophets that lived after *Salomon*. *Euſebius*, St. *Jerome*, the Author of the Abridgment attributed to *Athanaſius*, St. *Epiphanius*, St. *Chryſoſtome*, St. *Auſtin*, *Caſarius* of *Arles*, and many others, have acknowledged the true Author of it, who was *Jeſus* the Son of *Syrach*. St. *Jerome* ſays, he lived under the High-Prieſt *Simon* the Son of *Onias* the ſecond, and that he wrote this Book after the Verſion of the *Septuagint*, or at leaſt, that he lived in their time: And firſt he proves it by the Preface of his Grandſon, who ſays he collected theſe Books of his Grandfather in the time of *Ptolomy Euergetes*, who immediately ſucceeded *Ptolomy Philadelphus*. Secondly, becauſe he commends the High-Prieſt *Simon* the Juſt, Son of *Onias* the Firſt, *ch.* 50. and afterwards the Tranſlator praiſes *Jeſus* the Son of *Syrach*, as one that lived in the time of that High-Prieſt. Thirdly, becauſe, *ch.* 2. he ſeems to ſpeak of the Perſecution, which the *Jews* ſuffered under *Ptolomy* the Son of *Lagus*, and in the firſt year of *Ptolomy Philadelphus*. *Huetius* believes, that *Joſeph* the Son of *Syrach* is the ſame with a certain *Jew* named *Ben Sira*, who has written the Proverbs in *Hebrew*, but this opinion does not appear to be well grounded.

(*h h*) *The ſon of one* Amos, *whom we muſt not confound with the Prophet that bears this name.*] The name of the Prophet is *Amos*, and that of the Father of *Iſaiah*, is *Amots*. The firſt was a Shepherd, the ſecond was of Royal Extraction. The firſt lived in the time of *Uzziah* King of *Judah*, the latter is more ancient. St. *Jerome in cap.* 1. *Iſaiæ*, St. *Auſtin* in the 18th Book *de Civitate Dei*, *ch.* 27. St *Cyril* in his Preface upon *Amos*, and others, have diſtinguiſhed between theſe two. *Clemens Alexandrinus*, *l.* 1. *Strom.* the Author of *the Life and Death of the Prophets*, attributed to St. *Epiphanius*, and the Rabbins, have confounded them. St. *Jerome* tells us, that the Father of *Iſaiah* was Father in Law to *Manaſſes*.

(*ii*) *By whoſe command, they ſay, he was cruelly put to death, and ſawn aſunder with a Wooden Saw.*] This is a common Tradition amongſt the Jews, and is confirmed by the Teſtimonies of *Tertullian*, St. *Jerome*, and St. *Baſil*.

(*kk*) *The conjectures they bring to prove it are very frivolous.*] They ſay, that the Prophecy of *Iſaiah* does not begin before the 6th Chapter, when, after he has ſaid that he held his Tongue, he ſays, *I heard a voice of the Lord, ſaying, whom ſhall I ſend?* In the ſecond place they pretended, that what he ſays in the firſt Chapter concerning the deſolation of *Judah*, does not at all agree with the Reign of *Uzziah*, and therefore 'tis not the beginning of his Prophecy. Thirdly, we don't find, ſay they, in this Book the Life and Actions of *Uzziah* that were written by *Iſaiah*, as we are informed in the *Chronicles*. Fourthly, *Iſaiah* propheſied alſo under *Manaſſes*, but there are no Prophecies under his Name, that have any relation to the Reign of that King. Fifthly, the order of things frequently reverſed as well in *Iſaiah*, as in the other Prophets. *Anſwer*. To the firſt Objection we return this anſwer, that the Prophet does not ſay, he had as yet wrote nothing, but only that he tarried a long time without writing, and at laſt God commanded him to write. 'Tis believed, he wrote this in the laſt year of King *Uzziah*. To the ſecond we reply, that he might foretel a future deſolation, even at a time before it happened. 'Tis an eaſie matter to anſwer the third by ſaying, that the Book of the Actions of *Uzziah* mentioned in the *Chronicles*, is different from that of his Prophecies. In order to anſwer the fourth, it ſufficeth to obſerve, that it is no where ſaid, that *Iſaiah* wrote thoſe things which he propheſied under *Manaſſes*. Laſtly, as for the fifth, we ſay, that we ought not to expect a continued Hiſtorical ſtyle from the Prophets. On the contrary, their Prophecies are generally written without connexion and order. There was formerly another Prophecy of *Jeremiah* mentioned by *Origen*, where theſe words were to be found, *Appenderunt mercedem meam*, *&c.* The *Nazarens* made uſe of it, as St. *Jerome* teſtifies *in cap.* Matth. 27.

(*ll*) We

(*ll*) *We don't certainly know at what time.*] Some are of opinion, that *Baruch* went not to *Babylon* till after the death of his Maſter *Jeremiah*, to whom he was too far engaged ever to quit him, and they confirm this opinion by the 2d Verſe, where mention is made of the burning of *Jeruſalem*. Others ſay, he wrote his Book before the deſtruction of *Jeruſalem*, becauſe he there ſpeaks of Sacrifices and conſecrated Veſſels, which makes them believe, that he was one of thoſe that were deputed in the fourth Year of *Zedekiah*, of whom *Saraiah* the Brother of *Baruch* was chief. They affirm therefore, that having carried the Book of *Iſaiah* thither, he compoſed his Prophecy the year following to comfort the Captives, and that the fifth year after the taking of *Jeruſalem*, which is mentioned in the ſecond Verſe, ought to be computed from the Captivity of *Jechoniah*.

(*mm*) *Which ſeems to be confirmed by a certain paſſage in his Book.*] In the firſt Chapter, *verſe*, 3. *Et ait rex Aſphenes præpoſito Eunuchorum · · · fuerunt ergo inter eos Daniel*, &c. *Origen* and St. *Jerome* are of this opinion. The Author of the *Life and Death of the Prophets* attributed to St. *Epiphanius*, and the falſe *Dorotheus*, are of the contrary opinion.

(*nn*) *The truth and antiquity of the two laſt Chapters, that contain the Hiſtory of* Suſanna *and of* Bel, *are mightily doubted.*] *Africanus*, *Euſebius*, and *Apollinarius*, reject both theſe Stories as fabulous, and maintain, they were not written by *Daniel*, but that they make a part of the Prophecy of *Habakkuk*. St. *Jerome* ſeems to be of this opinion in his Preface upon *Daniel*. *Origen* has defended the truth of this Hiſtory, without being willing to affirm that it was Canonical. The Author of the Book of *the Wonderful things in Scripture* attributed to St. *Auſtin*, *Tom.* 3. *lib.* 2. *chap.* 32. does not mention the Hiſtory of *Suſanna*, and rejects that of *Bel*. *Theodoret* in his Comments upon *Daniel* ſpeaks not a word of theſe Hiſtories. *Nicephorus* places the Hiſtory of *Suſanna* amongſt the *Apocryphal* Books. The Action of *Suſanna* is related and commended by *Clemens Alexandrinus*, *l.* 4. *Strom.* by *Tertullian*, *libr. de Corona*, *c.* 4. by St. *Cyprian*, *Ep.* 4. by St. *Auſtin* in his 118th Sermon, and in ſeveral other places; by St. *Baſil*, *lib.* 3. *de. Spir. ſancto. cap.* 7. by St. *Ambroſe*, *lib.* 2. *de Spir. ſancto*; by St. *Chryſoſtome* in an Homily which is in *Tom.* 5. by *Gregory Nazianzene* in his 29th Oration; by *Avitus* in his Epiſtle to his Siſter; by St. *Fulgentius* in his Anſwers to *Ferrandus*; and by *Bede*. The Author of the *Abridgment* attributed to St. *Athanaſius*, and *Ruffinus*, ſeem to own it for a Canonical Book, as well as St. *Ambroſe*, and *Sulpitius Severus*. The Objections that are urged againſt this Hiſtory are theſe. In the firſt place they tell us, that the Hiſtory of *Suſanna* could not happen when *Daniel* was a youth, as he is called in that Story. For in the 13th *Chapter*, *verſe* 65. it is obſerved, that *Aſtyages* was dead, and *Cyrus* reigned in his place. Now *Daniel* was then well in years. *Anſwer*. This Hiſtory happened a long time before, and as for the above mentioned paſſage it is put out of its place. For in the ancient Verſions it is placed at the beginning of the Book of *Daniel*, and 'tis therefore ſet at the end of it in the Vulgar Edition, becauſe it is not to be found in the *Hebrew* Text. Wherefore theſe words of the 13th *Chapter*, *verſe* 65. *And King* Aſtyages *was gathered to his Fathers*, do not at all concern the Hiſtory of *Suſanna*, but that of *Bel*, which immediately follows, and accordingly in the Edition of *Sixtus Quintus* it is joyned to it.

Africanus objects, that it is not credible, that *Joachim* the Husband of *Suſanna* was ſo rich and powerful in the Captivity, as he is ſaid to be in that Book; nor that the Captive *Jews* had authority to condemn their own Criminals. To this *Origen* anſwers, That the *Jews* that were carried away Captives into *Babylon* were not plundered, but that they were both rich and powerful, and that there is a great deal of reaſon to believe they had authority to judge and condemn their Malefactors by their own Laws, as they had afterwards, when they were conquered by the *Romans*. In the ſecond place, *Africanus* raiſes an Objection about an alluſion that is to be found in this Hiſtory, where *Daniel* is introduced diſcourſing to the Elders in certain words, that allude to the *Greek* names of the Trees, under which they found *Suſanna* committing wickedneſs. For the firſt of them having ſaid, that it was under a Maſtick Tree, in *Greek* σχῖνα, he anſwered him, that an Angel ſhould cut him in two, becauſe the word σχίζειν ſignifies in *Greek* to cut aſunder; and the other having ſaid, that it was under a Holm-Oak πρῖνα, he makes uſe of the word πρίζειν, which alluſions, ſays *Africanus*, make it appear, that it was a *Greek* that wrote theſe things. On the other hand *Origen* anſwers, that *Daniel* never made uſe of theſe terms, or names of Trees, but of ſome other *Hebrew* or *Chaldee* word, to which the Verb that ſignifies to *cut aſunder*, anſwered, and that the *Greek* Interpreter endeavoured to render this ſenſe by finding out ſome names of Trees, which alluded to thoſe *Greek* Verbs that ſignifie to *cut aſunder*: And thus in *Geneſis*, when it is ſaid in the *Hebrew*, that a Woman is called *Iſha*, the feminine of the word *Iſh* that ſignifies a Man, the *Latin* Tranſlation has rendred it *hæc vocabitur virgo*, and in the *Greek*, *Symmachus* has tranſlated it ἀνδρίς, which is a better word than γύνη that the Septuagint have uſed.

'Tis commonly objected againſt the Hiſtory of *Bel*, that the ancient Title in the Septuagint attributes it to *Habakkuk*, and that the *Daniel* mentioned in that Hiſtory was a Prieſt; 'tis therefore another *Daniel* to whom all this happened. *Anſwer*. St. *Jerome* obſerves, that the *Greek* Interpreter of *Daniel*, whoſe Verſion goes under the name of the *Septuagint*, has allowed himſelf a great deal of liberty. Secondly, 'tis ſaid, that *Habakkuk*, who lived in the time of *Manaſſes*, was dead about that time. Likewiſe 'tis replied by way of anſwer, that we ought to diſtinguiſh between the two *Habakkuks*, one that was a Prophet and lived in the time of *Manaſſes*, and the other who is ſpoken of in this place of *Daniel*, the laſt was of the Tribe of *Levi*, the former of *Simeon*. Laſtly they tell us, that in the Hiſtory of *Bel* and the *Dragon* it is ſaid, that *Daniel* was ſix days in the Lions Den, whereas in the ſixth Chapter, *v.* 19. we are told that he continued there but one night. But to this they anſwer, that *Daniel* was twice caſt into the Lions Den, under *Darius*, becauſe he prayed to his God contrary to the expreſs command of that King, and under *Cyrus* upon occaſion of the Dragon. The Prophecy of *Daniel* is quoted by *Ezekiel*, *chap.* 14. *v.* 14. in the Book of the *Maccabees*, *chap.* 2. *v.* 59. and 60. *Matth.* 24. *v.* 15.

(*oo*) Hoſea *the Son of* Beeri *is the firſt.*] 'Tis believed, that he is the moſt ancient not only of the twelve Minor, but alſo of all the Prophets. The falſe *Epiphanius*, and falſe *Dorotheus* report, that he was of the Tribe of *Iſſachar*, and the City of *Belenor*, but theſe two are not very credible Authors.

(*pp*) *The Prophet* Joel *follows* Hoſea.] This order is obſerved in the *Hebrew* Text, but the *Greeks* place *Amos* and *Micah* between them.

(*qq*) *'Tis not certainly known at what time* Joel *propheſied.*] *Huetius* pretends, that he propheſied after the Captivity of the ten Tribes, becauſe it is ſaid, *chap*, 3. *v.* 2. *that they have ſcattered the People of* Iſrael *amongſt the Nations*. But why might not he ſpeak of a future thing, as if it were already done? He likewiſe ſays, that there is not a word ſpoken of the Kingdom of *Iſrael* in the whole Prophecy, but this is not certain. Thoſe perſons that ſay he propheſied before *Amos* ground themſelves principally upon his prediction of a Famine towards the end of the firſt Chapter, whereof *Amos* ſpeaks as of a thing already paſt in the 4th Chapter of his Prophecy. But *Huetius* thinks, that theſe are two ſeveral Famines, that the Famine mentioned in *Amos* happened naturally, whereas the other, which *Joel* foretold, was to be occaſioned by the incurſions of Enemies.

(*rr*) *The time of* Obadiah *is uncertain.*] 'Tis not probable, that this Prophet was he, of whom mention is made in the Book of Kings, for he is only called there *one that feared God*. 'Tis more probable, that he lived in the time of *Ahaz*, when the *Edomites*, in conjunction with the *Iſraelites*, made War upon the Tribe of *Judah*, becauſe he perpetually declaims againſt the *Edomites*.

(*ſſ*) Jonah *the Son of the Prophet* Amittai.] The *Hebrews* ſay, he was the Widows Son of *Sarepta*, but this is only a groundleſs fancy.

(*tt*) *He that was the Son of* Hiſtaſpes.] This is the opinion of *Joſephus*, and *Clemens Alexandrinus*, of St. *Jerome* and *Theodoret*. *Scaliger* thinks, that it was *Darius Nothus*, becauſe there is mention made here of *Ahaſuerus* and *Artaxerxes* his Predeceſſors, whom he takes to be *Xerxes* and *Longimanus*; but it is an eaſie matter to anſwer him, by ſaying, that theſe names are given in Scripture, without any diſcrimination, to all the Kings of *Perſia*; and that by them we may underſtand *Cyrus* and *Cambyſes* the Predeceſſors of *Darius* the Son of *Hiſtaſpes*, or *Cambyſes* and *Smerdis*, or, if we pleaſe *Cambyſes* himſelf, to whom the Scripture gives two Names. *Scaliger*'s other Argument is ſtronger; he ſays that *Zechariah* and *Haggai* Propheſied at the ſame time. And *Zechariah* in the firſt chapter, verſ. 12. and in the 7th. verſ. 5. teſtifies, That when he wrote, the People of *Iſrael* had been Threeſcore and ten Years in Affliction, and that God was Angry with them. Now the ſecond Year of *Darius*, the Son of *Hiſtaſpes*, is not the 70th year of the Captivity. To this it is anſwered, that the Prophet *Zechariah* does not ſay, that it was 70 Years ſince the Children of *Iſrael* were in Captivity; neither that they were then in Captivity, but he only ſays in general Terms, that they had been in Affliction, and that God had poured down his Indignation upon them for the ſpace of threeſcore and ten Years, which ought to be underſtood of the 70 Years of the Captivity, although it was already paſt. The Hebrew and Greek Phraſe in this paſſage no more denotes the preſent time, than the paſt. One undeniable Argument to prove, that *Haggai* wrote in the time of *Darius*, the Son of *Hiſtaſpes*, is this, that ſpeaking of the ſecond Temple, in ch. 2. ver. 3. he ſays, *Who is left amongſt you that ſaw this Houſe in her firſt Glory? Quis in vobis eſt derelictus, qui vidit Domum iſtam in Gloriâ ſuâ Primâ?* Now if this had been Written under *Darius Nothus*, theſe Perſons ought to have been 176 Years old, or thereabout; and it wou'd follow, that *Ezrah* was 100 years old, *Zorobabel* and *Joſhuah* 140, for ſo great a ſpace of time there is from the firſt year of *Cyrus* down to the time of *Darius Nothus*.

(*uu*) *Grandſon of* Iddo.] He is called in *Ezrah* the Son of *Iddo*; in the Septuagint, and in St. *Jerome*'s Verſion, the Son of *Barachiah*, the Son of *Iddo*. St. *Jerome* is of Opinion, that he was the Natural Son of *Barachiah*, and the Son of *Iddo* by Imitation; Others ſay he was the Son of the latter, according to the Law, but 'tis far more probable that he was his

Grandſon, as it is obſerved in our vulgar Tranſlation. St. *Jerome* is miſtaken in confounding this *Iddo* with him, that was ſent to *Jeruſalem* in the time of *Jeroboam*, ſince there were 240 years from *Jeroboam* to *Darius*, a time too long to allow between Grandfather and Grandſon.

(*xx*) *He is different from* Zechariah, *mentioned by* Iſaiah.] By Chronology it appears, that this was not the Prophet, no more than he who is mentioned in the *Chronicles*, and died in the time of *Joaſh*. The firſt was the Son of *Barachiah*, the ſecond of *Jehoiadah*. That which has occaſion'd this difficulty, is the ſaying of our Saviour, in St. *Matthew*, chap. 25. *That* Zechariah *the Son of* Barachiah *was Slain between the Temple and the Altar*; which agrees with what is related in the *Chronicles*, with *Zechariah* the Son of *Jehoiada*; and this introduced St. *Jerome* to believe that our Bleſſed Saviour ſpoke of him, and that we ought to Read, as we find in the Goſpel of the *Nazarens*, the Son of *Jehoiada*, and not of *Barachiah*. *Origen* on the contrary, and ſeveral others, underſtand this place of the Prophet, who, they ſay, was Slain after the ſame manner. They have this Text of the Goſpel on their ſide; and beſides, our Saviour ſpeaks of a Prophet, which cannot be underſtood of the Son of *Jehoiada*.

(*yy*) Malachi, *whoſe Name in the Hebrew, ſignifies*, My Angel.] And this has made *Origen* and *Tertullian* believe, that he was an Angel Incarnate. He is called *an Angel* by the greateſt part of the Fathers, and in the Verſion of the Septuagint, but he was *Angel* by *Office* and not by *Nature*, as he himſelf calls the Prieſts *Angels*. Some Perſons, as *Jonathan* the Chaldee Paraphraſt. St. *Jerome*, and ſeveral Jews believed, that it was an Appellative Name which *Ezrah* aſſumed, and that he was Author of this Book, but this Opinion is eſtabliſhed upon very weak Conjectures; and beſides, *Ezrah* is no where in Scripture called a Prophet. St. *Jerome* proves his Opinion in the firſt place, becauſe *Malachi* and *Ezrah* lived at the ſame time; Secondly, Becauſe what is in *Malachi* is very like what we find in *Ezrah*; And laſtly, Becauſe in chap. 2. verſ. 7. he ſeems to point at *Ezrah* by theſe Words, *Verba Sacerdotis cuſtodiunt Scientiam, &c.* But theſe Conjectures are light and frivolous. For the firſt only proves that *Malachi* and *Ezrah* lived at the ſame time, not that they were one and the ſame: The ſecond is not true, and if it were, it would prove juſt nothing. The Words quoted in the third ought to be underſtood of *Levi*, and all the Prieſts of the Law. He adds, that in *Eccleſiaſticus*, chap. 49. where mention is made of all the Prophets, the Name of *Malachi* is not to be found. To this is anſwered, that we ought not to be ſurprized, becauſe he is not Named there, ſince in the ſame place there is no mention made of *Daniel*, and ſeveral others.

(*zz*) *The difference of the Style, of the Chronology, and of the Hiſtory make it appear.*] The firſt Book of *Maccabees* was written by an Hebrew, the ſecond by a Greek; the ſecond begins the Hiſtory a great deal higher than the firſt. One follows the Jewiſh Account, the other that of *Alexandria*, which begins Six Months after. Some Perſons attribute the firſt to *Joſephus*, others to *Philo*, others to the Synagogue, and others to the *Maccabees*. The Phraſe of the firſt is Jewiſh; and St. *Jerome* tells us, he had the Hebrew Copy of it. It was Intituled, *The Scepter of the Rebels againſt the Lord*, or rather, *The Scepter of the Prince of the Children of God*. The ſecond was Written by *Jaſon*, as it is obſerved in the Preface. *Huetius* believes, that the third and fourth Chapters, as well as the two laſt, don't belong to *Jaſon*, becauſe it is ſaid in chap. 2. verſe. 20. that he wrote down all that paſſed under *Antiochus* and *Eupator*, but then the remainder, which is the end and the beginning of that Hiſtory, ought to be underſtood.

(*aaa*) *From a Sentence in* Exodus.] This Sentence is in Hebrew, *Mi Camacha Be Elim Jehovah: Who is like to the Lord amongſt the Powers?* Now taking the firſt Letters of each Word we make *Maccabee*: Others give a different Etymology of this Name, but this is the moſt probable.

SECT. II.

The Canon of the Books of the Old Teſtament, of Books Doubtful, Apocryphal, and Loſt, that belonged to the Old Teſtament.

WE call the Books of the Bible Canonical Books, becauſe they are received into the Canon, or the Catalogue of Books, that we look upon as Sacred (*a*). Oppoſite to theſe are thoſe Books, we uſually call Apocryphal (*b*), which are not acknowledged as Divine, but rejected as ſpurious. The firſt Canon or Catalogue of the Holy Books was made by the Jews; 'tis certain they had one, but 'tis not ſo certainly known who it was that made it. Some Perſons reckon upon three of them, made at different times by the Sanedrim, or the great Synagogue of the Jews (*c*); But 'tis a great deal more probable, that they never had more than one Canon (*d*), or one Collection of the Holy Books of the Old Teſtament, that was made by *Ezrah* after the rebuilding of *Jeruſalem*, and was afterwards approved and received by the whole Nation of the Jews, as containing all the Holy Books. *Joſephus*, ſpeaking of this buſineſs, in his firſt Book againſt *Appion*, ſays; 'There 'is nothing in the World that can boaſt of a higher de- 'gree of certainty, than the Writings Authorized amongſt 'us, for they are not ſubject to the leaſt Contrariety, be- 'cauſe we only receive and approve of thoſe Prophets, 'who wrote them many Years ago, according to the 'pure Truth, by the Inſpiration of the Spirit of God. 'We are not therefore allowed to ſee great numbers 'of Books that contradict one another. We have 'only Twenty two that comprehend every thing of 'moment that has happen'd to our Nation, from the 'beginning of the World till now, and thoſe we are 'obliged firmly to believe. Five of them are Written 'by *Moſes*, that give a faithful Relation of all Events, 'even to his own Death, for about the ſpace of Three 'Thouſand Years; and contain the Genealogy of the 'Deſcendants of *Adam*. The Prophets, that ſucceeded 'this admirable Legiſlator, in Thirteen other Books 'have Written all the memorable Paſſages that fell out, 'from his Death until the Reign of *Artaxerxes*, the Son 'of *Xerxes*, King of the *Perſians*. The other Four Books 'contain Hymns, and Songs, compoſed in the Praiſe 'of God, with abundance of Precepts, and Moral In- 'ſtructions, for the regulating of our Manners. We 'have alſo every thing Recorded that has happen'd ſince 'Artaxerxes down to our own Times; but becauſe we 'have not had, as heretofore, a Succeſſion of Prophets, 'therefore we don't receive them with the ſame Belief 'as we do the Sacred Books, concerning which I have 'diſcourſed already: and for which we preſerve ſo great 'a Veneration, that no One ever had the boldneſs to 'take away, or add, or change the moſt inconſiderable 'thing in them. We conſider them as ſacred Books, and 'ſo we call them; we make ſolemn Profeſſion invio- 'lably to obſerve what they Command us, and to Die 'with Joy if there be occaſion, thereby to preſerve them. *Origen*, St. *Jerome*, the Author of the Abridgment attributed to St. *Athanaſius*, St. *Epiphanius*, and ſeveral other Chriſtian Writers do teſtifie, That the Jews received but Twenty two Books into the Canon of their Holy Volumes. The Diviſion that St. *Jerome* has made of them, who diſtributes them into three Claſſes, is as follows. The firſt comprehends the Five Books of *Moſes*, which is called the Law; The ſecond contains thoſe Books that he calls the Books of the Prophets, which are nine in number; namely, the Book of *Joſhuah*, the Book of *Judges*, to which, ſays St. *Jerome*, they uſe to joyn the Book of *Ruth*; the Book of *Samuel*, which we call the firſt and ſecond Book of *Kings*; the Book of *Kings*, which contains the two laſt. Theſe Books are followed by three great Prophets, *viz. Iſaiah*, *Jeremiah*, and *Ezekiel*, which are three different Books, and by the twelve minor Prophets, which make up but one Book. The third Claſs comprehends thoſe Books, that are uſually called, the *Hagiographa*, or *Holy Scriptures*; the firſt of which is the Book of *Job*; the ſecond the *Pſalms* of *David*; the three following are the Books of *Salomon*, which are, the *Proverbs*, *Eccleſiaſtes*, and the *Canticles*; the ſixth is *Daniel*, the ſeventh the *Chronicles*, the eighth *Ezrah*, which is divided into two Books by the Greeks and Latins, and the laſt is the Book of *Eſther*. 'Thus *ſays* St. *Jerome*, all the Books of the 'Old Teſtament, amongſt the Jews, juſt make up the 'number of Twenty two, five whereof were Written 'by *Moſes*, eight by the Prophets, and nine are the Ha- 'giographa. Some Perſons make them Twenty four in 'number by ſeparating *Ruth*, and the *Lamentations* of 'the Prophet *Jeremy*, and placing them amongſt the Ha- 'giographa. This Prologue to the Bible, *continues he*, 'may ſerve as a Preface to all thoſe Books, that we have 'Tranſlated out of the Hebrew; and we ought to un-

derſtand,

'derſtand, that whatſoever Book, is not to be found in 'this number is Apocryphal. From hence it follows, 'that the Book of *Wiſdom*, commonly attributed to *Sa*-'*lomon*, the *Eccleſiaſticus* of *Jeſus* the Son of *Syrach*, *Judith*, '*Tobit*, and the Paſtor, don't belong to the Canon no 'more than the two Books of *Maccabees* do; one of 'which was originally Written in Hebrew, and the o-'ther in Greek, as the ſtyle ſufficiently ſhews. Thus we ſee how St. *Jerome* has clearly explained the Canon of the Scriptures, as they are received by the Jews; yet we have reaſon to doubt, whether he has been very exact in this Catalogue, ſince in ſome particulars it does not agree with *Joſephus*. For although they are agreed about the number of the Books, yet they notoriouſly differ in the manner of diſtributing them. *Joſephus* places all the Hiſtorical Books, to the number of Thirteen, amongſt the Prophets, adding to St. *Jerome*'s nine, *Daniel*, the *Chronicles*, *Ezrah*, and *Job*. And conſequently he ſets only thoſe in the third rank that are purely Moral Treatiſes, as the Pſalms of *David*, and the three Books of *Salomon*. But beſides this difference, we may probably ſuppoſe, that *Joſephus* has not reckoned the Book of *Eſther* in the number of the Canonical Books. For he is of opinion, that they were all written before the Reign of *Artaxerxes*, but as for the Hiſtory of *Eſther*, he believed it fell under the Reign of that King, as we may ſee in his Antiquities. 'Tis therefore very likely, that he never conſidered that Book as Canonical, but that to make up the number of the 13 Books of the Prophets, he reckoned the Book of *Ruth* ſeparately from that of the *Kings*. 'Tis in purſuance of this Canon, that *Melito*, and the Author of the *Abridgment of the Scriptures*, attributed to St. *Athanaſius*, reject the Book of *Eſther*, and ſeparate the Book of *Ruth* from that of the *Kings*. Some Perſons pretend, that he has not owned the Book of *Job*, becauſe he makes no mention of that Hiſtory, but we ought not to wonder, that he paſſes it by, ſince it has no relation to the Nation of the Jews, and he only deſigned to ſpeak of them in his Antiquities. Others imagine, that he acknowledged *Eccleſiaſticus* for a Canonical Book, becauſe he has cited a paſſage out of it in his ſecond Book againſt *Appion*. But it is viſible, as *Pithæus* has remarked, that this Citation, which is not to be found in the ancient Verſion of *Ruffinus*, has been ſince inſerted into the Text of *Joſephus* (*e*).

The ancient Chriſtians have followed the Jewiſh Canon in the Books of the Old Teſtament. There are none quoted in the New Teſtament (*f*), but thoſe that were received into the Canon of the Jews, and the greateſt part of theſe (*g*) are frequently cited there. The firſt Catalogues of the Canonical Books made by the Eccleſiaſtick Greek and Latin Authors, comprehend no more, but at the ſame time we ought to affirm, that even thoſe Books, that have been ſince added to the Canon, have been often quoted by the Ancients, and indeed ſometimes under the name of Scripture.

The firſt Catalogue, we find of the Books of Scripture amongſt the Chriſtians, is that of *Melito* Biſhop of *Sardis*, ſet down by *Euſebius* in the 4th Book of his Hiſtory, *chap.* 26. It is entirely conformable to that of the *Jews*, and contains but twenty two Books, in which number *Eſther* is not reckon'd, and the Book of *Ruth* is diſtinguiſhed from that of the *Judges*. *Origen* alſo in a certain paſſage drawn out of the Expoſition of the firſt *Pſalm*, and produced by *Euſebius* in his 6th Book, *chap.* 25. reckons twenty two Books of the Old Teſtament, but he places the Book of *Eſther* in this number, and joins the Book of *Ruth* with that of *Judges*. The Council of *Laodicea*, which was the firſt Synod that determined the number of the Canonical Books, St. *Cyril* of *Jeruſalem* in his fourth Catechetick Lecture, St. *Hilary* in his Preface to the *Pſalms*, the laſt Canon falſely aſcribed to the Apoſtles, *Amphilochius* cited by *Balſamon*, *Anaſtaſius Sinaita* upon the *Hexameron*, *lib.* 7. St. *John Damaſcene* in his fourth Book of *Orthodox Faith*, the Author of the *Abridgment of Scripture*, and of the *Feſtival Letter*, attributed to St. *Athanaſius*, the Author of the Book *of the Hierarchy*, attributed to St. *Dionyſius*, and the *Nicephori*, follow the Catalogue of *Melito*. *Gregory Nazianzen* is of the ſame opinion in his thirty third Poem, where he diſtributes the Books of Scripture into the three Claſſes, *viz.* Hiſtorical, Poetical, and Prophetical (*h*). He reckons up twelve Hiſtorical Books, namely, the five Books of *Moſes*, *Joſhuah*, *Judges*, *Ruth*, the two Books of *Kings*, the *Chronicles*, and *Ezrah*; The five Poetical Books are *Job*, *David*, and the three Books of *Salomon*; and there are likewiſe five Prophetical Books, *viz.* the four Great, and the twelve Minor Prophets. *Leontius* in his Book of Sects follows this Catalogue and diſtribution, only he reckons the Book of *Pſalms* by it ſelf. St. *Epiphanius*, in his *Eighth Hereſie*, counts twenty ſeven Canonical Books of the Old Teſtament; nevertheleſs, he adds nothing to *Origen*'s Canon, but he ſeparates the Book of *Ruth* from that of *Judges*, and divides into two the Book of *Kings*, the *Chronicles*, and the Book of *Ezrah*. Several of the Latins reckon twenty four Books, whether it be that they add *Judith* and *Tobit*, as St. *Hilary* has obſerved of ſome in his time, or whether they ſeparate *Ruth*, and the *Lamentations of Jeremiah*, as St. *Jerome* has obſerved. *Victorinus* upon the *Apocalypſe*, St. *Ambroſe* upon the ſame Book, *Primaſius* the Author of the Poem againſt *Marcion*, *Bede*, and the Author of the Sermons upon the ſame Book, attributed to St. *Auſtin*, and ſeveral others, reckon twenty four Books of the Old Teſtament, and ſay, they are repreſented by the twenty four Elders in the *Revelations*. The firſt Catalogue of the Books of the Holy Scriptures, where they added ſome Books to the Jewiſh Canon, is that of the third Council of *Carthage* held *Anno Dom.* 397. when the Books of *Judith*, *Tobit*, the *Wiſdom of Salomon*, *Eccleſiaſticus*, and the two Books of the *Maccabees* were reckoned in the number of Canonical Books. There is at the end of this Canon a Poſtil that is very remarkable: *Let the Church beyond the Sea be conſulted (to confirm, or) before this Canon is confirmed. De confirmando iſto Canone Eccleſia Tranſmarina Conſulatur.* This Catalogue of Canonical Books is confirmed by the Authority of Pope *Innocent* the Firſt, in an Epiſtle to *Exuperius*, and by that of a Roman Council held under *Gelaſius*, *A. D.* 494 (*i*), and is followed in the Decree of *Eugenius* to the *Armenians*, and by the holy Council of *Trent*. All theſe Catalogues ſerve to acquaint us in general, what were the Books that were always believed to be certainly Canonical, and which they are, whoſe Authority have been queſtioned by Antiquity. But nevertheleſs we ought to ſpeak of them particularly, for although they were not received in the firſt Ages by all Churches, nor reckoned by all Authors in the Canon of the Books of the Bible, yet they were frequently cited by the Ancients, and ſometimes too as Books of Scripture, and for this reaſon were afterwards admitted into the Canon along with the firſt.

The Book of *Eſther*, according to ſome, was in the Jewiſh Canon, but others ſay, it was not reckoned at all. It is placed in the Canon, as we have already obſerved, by *Origen*, by the Council of *Laodicea*, by St. *Jerome*, by St. *Epiphanius*, by St. *Hilary*, by St. *Cyril*, not to mention the Council of *Carthage*, or the Deciſions of Pope *Innocent* and *Gelaſius*. *Joſephus*, *Melito*, St. *Athanaſius*, and the Author of the *Abridgment of the Scripture*, *Gregory Nazianzen*, *Leontius*, the Author of the Book of *the Hierarchy*, and *Nicephorus*, reject it. The Action of *Eſther* is commended by *Clemens Romanus* in his Epiſtle to the *Corinthians*, and by *Clemens Alexandrinus*, *lib.* 1. *Pædag.* and *l.* 5. *Strom.* which makes it appear, that this Book was known and eſteemed by the firſt Chriſtians. The ſix laſt Chapters of this Book are not to be found in the *Hebrew*. *Origen* is of opinion, that it was formerly extant in that Language, and has been ſince loſt. But it is very evident, that they are taken out of ſeveral places, and that they contain ſome Pieces that were probably collected by the *Helleniſt Jews*. And for this reaſon *Dionyſius*, *Carthuſianus*, *Nicolaus de Lira*, *Hugo Cardinalis*, and afterwards *Sixtus Senenſis*, and ſeveral of the Moderns, turn them out of the Canon of the Holy Books.

The Book of *Baruch* is not to be found by name in the Jewiſh Canon, but perhaps it was joined together with *Jeremiah*. *Melito*, *Origen*, St. *Hilary*, *Gregory Nazianzen*, and St. *Epiphanius*, don't make any mention of it, confounding it perhaps with *Jeremiah*, but St. *Jerome* expreſly rejects it out of the Canon in his Preface to *Jeremiah*. On the contrary, the Council of *Laodicea*, St. *Cyril* of *Jeruſalem*, St. *Athanaſius* in his *Feſtival Letter*, and the Author of *the Abridgment*, annex it to *Jeremiah*, along with the Lamentations of that Prophet. It is cited under the name of *Jeremiah*, and as a Book of Scripture by *Clemens Alexandrinus*, *lib.* 1. *pedag. chap.* 2. by St. *Cyprian* in the Fourth Book of his Teſtimonies to *Quirinus*, *chap.* 6. by *Euſebius* in his Books of *Demonſtration*; by St. *Baſil* in his Fourth Book againſt *Eunomius*; by St. *Ambroſe* in his Firſt Book of Pennance, as alſo in his Firſt Book of *Orthodox Faith. chap.* 2. by St. *Auſtin*, *lib.* 18. *de Civ. Dei*; by St. *Chryſoſtome* in his Homily of the *Trinity*, and by many other Church-Writers that are more modern. It is not neceſſary to take notice, that it was received by the Council of *Carthage*, by Pope *Innocent*, by the Roman Council under *Gelaſius*, by the Decree of *Eugenius*, and by the Canon of the Council of *Trent*.

The Book of *Tobit* is rejected in all the ancient Catalogues of the Books of the Bible, and not received into the number of the Canonical Books. *Origen* in his 27th Homily upon the *Numbers* ſays, it is one of thoſe Books that were read to the *Catechumens*, but that it is not Canonical (*k*). St. *Jerome*, who frequently rejects it as an Apocryphal Book, that was neither to be found in the

Jewiſh or Chriſtian Canon, yet gave himſelf the trouble to Tranſlate it, ſpeaks of it very advantageouſly in his Preface, and calls it a ſacred Volume in his Hundred and fortieth Epiſtle. *Ruffinus* in his Expoſition of the Creed expreſly rejects it as an Apocryphal Book. But beſides that it is received by the Council of *Carthage*, and by Pope *Innocent* and *Gelaſius*, it appears, that in *Irenæus*'s time it was reckoned amongſt the Books of the Prophets, becauſe this Author, *l.* 1. *ch.* 34. has obſerved, that the *Gnoſticks*, who diſtributed the Prophets into ſeveral Claſſes, and attributed them to their pretended Divinities, aſſign the Prophets *Haggai* and *Tobit* to *Eloi*. This Book is often cited by St. *Cyprian*, who likewiſe calls it Holy Scripture in his Book of *Alms and Good Works*. It is alſo cited by St. *Hilary* upon the 129th *Pſalm*, where he makes uſe of the Authority of this Book to prove the Interceſſion of Angels. The ſame Father making a Catalogue of the Canonical Books, obſerves, that ſeveral Perſons made the number of them twenty four, by adding the Books of *Tobit* and *Judith*. St. *Ambroſe* explained it throughout as a Book of Scripture, and cited it in his *Hexameron*, and ſo has St. *Chryſoſtome* in his 13th Homily to the People of *Antioch*, and the Author of the *Apoſtolick Conſtitutions* in the 8th Book, chap. 45.

The Book of *Judith* is not only rejected in all the ancient Catalogues of the Canonical Books, but it is alſo ſcarcely mentioned by the Ancients, though *Clemens Romanus* in his Epiſtle to the *Corinthians*, *Clemens Alexandrinus*, *l.* 4. *Strom. Tertullian* in his Book of *Monogamy*, and in his firſt Book againſt *Marcion*, commend the Heroick Action of *Judith*, which makes it evident, that they had all of them an eſteem for that Book. St. *Jerome*, after having ſeveral times rejected it as an Apocryphal Book, and obſerved in his Preface before it, that we ought not to prove any conteſted Doctrines out of it, adds, that we read, that the Council of *Nice*, reckoned it in the number of the Holy Scriptures; *Sed quia hunc librum Synodus Nicæna in numero Sanctarum Scripturarum legitur computaſſe*. We ought to believe, that St. *Jerome* reported this paſſage upon the Faith of another, there being not the leaſt appearance of its truth. For beſides, that we find nothing like it in the Creed, in the Canons, and Letters of the Council of *Nice*, and that it is highly probable, that there are no other Acts of that Aſſembly, is it to be imagined, that if they had made a Canon concerning the Sacred Books, not ſo much as one Man, that aſſiſted in that affair, would make mention of it? Is it to be thought, that St. *Athanaſius*, St. *Epiphanius*, St. *Cyril*, who cou'd not be ignorant of the Deciſions of the Council of *Nice*, wou'd have rejected the Book of *Judith* as Apocryphal, if it had been reckoned amongſt the Canonical Volumes by the Authority of a Council they ſo highly reverenced? In ſhort, wou'd St. *Hilary* have contented himſelf with ſaying, that ſome Perſons added this Book to the Canon, and not rather have openly declared, when he was ſpeaking of the Canonical Books, that the Church received it? St. *Jerome* himſelf, if he had been aſſured of this buſineſs, wou'd he have rejected this Book ſo often, and not alledged this Catalogue of the Council of *Nice*, which ought to have been the infallible rule for him to follow? We muſt therefore ſay, that this Father received this Information from another. But if the Council of *Nice* reckoned not this Book of *Judith* in the number of Canonical Books, yet the Latin Church has ſince done it by the Council of *Carthage*, by the Mouth of *Innocent* the Firſt, by the Roman Council under *Gelaſius*, and by the Council of *Trent*, which followed the Decree of *Eugenius*.

The Book of *Wiſdom* and *Eccleſiaſticus* (*l*), in the ancient Catalogues are placed in the number of thoſe Books that are very profitable, but not Canonical; Nevertheleſs, theſe Books are cited by St. *Barnabas*, by *Clemens Romanus*, by *Tertullian* in his third Book againſt *Marcion*, and in his Book of *Preſcriptions*, by *Clemens Alexandrinus*, by St. *Cyprian* in ſeveral places; likewiſe frequently by *Origen*, by St. *Hilary* upon the 140th *Pſalm*; and according to ſome by St. *Baſil*, by St. *Ambroſe*, by St. *Jerome*, and St. *Auſtin*; but it does not follow, that all theſe acknowledged them for Canonical. On the contrary, *Origen*, St. *Jerome*, and St. *Hilary*, ranked them amongſt the Apocryphal Books; And St. (*m*) *Baſil* plainly ſays, in the Preface to his Commentary upon the *Proverbs*, That there are but three Books of *Salomon*; and he ſufficiently ſhews in ſeveral other places, that he did not own the Books of *Wiſdom* and *Eccleſiaſticus* for Canonical Books. *Philaſtrius* and *Ruffinus* reject them as well as St. *Hilary*, who has written a Letter about them to St. *Auſtin*. *Theodoret* is of the ſame Opinion in his Preface to the *Canticles*. One cannot ſay that of St. *Cyprian*, St. *Ambroſe*, and St. *Auſtin*, who ſeem to own them for Canonical, as it has been determined by the Council of *Carthage*, by *Innocent* the Firſt, by the Roman Council under *Gelaſius*, by the Decree of *Eugenius*, and by the Council of *Trent*.

To conclude the two Books of *Maccabees* are not entred into the Canon of the Books of the Holy Scripture in the Catalogues of *Melito*, of *Origen*, of the Council of *Laodicea*, of St. *Cyril*, of St. *Hilary*, of St. *Athanaſius*, of St. *Jerome*, and others whom we have Named. In *Euſebius*'s *Chronicon*, they are oppoſed to the Canonical Books, in theſe words, *That which we have hitherto reported of the Annals of the Jews, is drawn out of the Holy Scriptures; that which follows is taken out of the Books of the* Maccabees, Joſephus, *and* Africanus. *Tertullian* in his Book againſt the Jews, relates the Hiſtory of the *Maccabees*, but yet he does not cite the Books of the *Maccabees* as Books of Scripture. St. *Cyprian* quotes them very often under that Character, and ſo does St. *Ambroſe*, and St. *Chryſoſtome*. St. *Jerome* himſelf, who rejects them in ſeveral places, cites them ſometimes as Books of Scripture. St. *Auſtin* quotes them in his Book *of the concern which we ought to have for the Dead*, to prove that we may offer Sacrifice for the Deceaſed; and he aſſures us, *l.* 18. *de Civit. Dei*, that although theſe Books were never received as Canonical by the Jews, yet they were acknowledged for ſuch by the Church. But in his firſt Book againſt *Gaudentius*, taking occaſion to ſpeak of the action of *Razias*, who killed himſelf, he thus delivers his Thoughts about the Books of the *Maccabees*; *The Jews don't receive theſe Books of the* Maccabees *as they do the Law, the Prophets, and the Pſalms; but the Church receives them, and they are not unprofitable, provided one Reads and Underſtands them with ſome ſort of Moderation, and they deſerve eſteem particularly for the Hiſtory of the Seven* Maccabees. In the laſt Canon attributed to the Apoſtles, we find the three Books of *Maccabees* reckoned amongſt the Canonical Books, but there is reaſon to believe, that this paſſage has been added, becauſe they are not acknowledged for Canonical Books by *Nicephorus*, *Johannes Damaſcenus*, and ſeveral others, who have owned the Authority of the Apoſtolical Canons. They are received by the third Council of *Carthage*, and by *Innocent* the Firſt. There is but one of them approved by the Roman Council under *Gelaſius*. It is a very ſurprizing thing, that after all theſe Authorities, St. *Gregory* the Great ſhould thus Speak of them in the Nineteenth Book of his Morals; *We don't without Reaſon*, ſays he, *produce Teſtimonies drawn out of thoſe Books that are not Canonical, ſince they have been Publiſhed for the Edification of the Church*. We ought to make the ſame Reflection upon all the reſt of the Greek and Latin Eccleſiaſtical Writers, whom we have cited, and who ſince the Deciſions of the Councils of *Carthage* and *Rome*, and the Declaration of *Innocent* the Firſt, reckon but Twenty two or Twenty four Canonical Books of the Old Teſtament. Which makes it evident, that theſe Definitions have not been followed by all Authors, and all Churches, till at laſt it was intirely determined by the Council of *Trent*.

I ſhall not ſpeak of the Hiſtories of *Suſanna* and *Bel*, that are in *Daniel*, and have been rejected as falſe, or as Apocryphal, by ſeveral of the Ancients, ſince I have already diſcourſed largely about them.

Beſides theſe Books, that were at laſt received into the Canon of the Books of the Old Teſtament, there are many others, that either were not admitted into the Jewiſh Canon, although they were more ancient, or that having been compoſed ſince, have been eſteem'd and cited by ſome Chriſtian Authors, but never found any place in the Canon, or thoſe laſtly that were ſuppoſititiouſly obtruded upon the World by Hereticks, and by conſequence were always rejected.

In the firſt place there are ſeveral Books cited in the Old Teſtament, that have been totally loſt long ſince, and are not named in the Jewiſh Canon. The firſt of theſe Books, as they commonly pretend, is the Book of *the Battels of the Lord*, that is cited in the 21ſt Chapter of *Numbers*, verſe 24. But it is not certain, as we have elſewhere obſerved, that there is any mention made of a Book in this place: we ought to paſs the ſame Judgment upon the Book of the Covenant, that is mentioned, as they aſſert, in *Exodus*, chap. 24. but is in reality nothing elſe, but the body of the Laws, which *Moſes* received from God, and delivered to the People. Neither is there any greater certainty, that the Book of *Jaſher*, cited by *Joſhuah*, chap. 10. verſe 13. and in the ſecond Book of *Samuel*, chap. 11. verſe 18. was an Hiſtorical Book, although I confeſs there is ſome reaſon to believe it was. But one can hardly doubt, that the Books of *Nathan*, of *Gad*, of *Shemaiah*, of *Iddo*, of *Ahijah* and *Jehu*, cited frequently in the Books of the *Chronicles*, were Memoirs compoſed in all probability by theſe Prophets. We muſt ſay the ſame thing of the Book of the Sayings and Acts of the Kings of *Iſrael*, oftentimes cited in the *Kings*, which

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is different from the *Chronicles*, as we have already obſerved. To theſe muſt be added the Book of *Samuel*, cited in the firſt Book of *Chronicles*, and the laſt Chapter. The Diſcourſes of *Hoſai*, [or *of the Seers*] that are mentioned in the ſecond Book of *Chronicles*, chap 33. verſe. 19. The Hiſtory of *Uzziah*, written by the Prophet *Iſaiah*, and cited in the ſecond Book of *Chronicles*, chap. 26. verſe 22. The Three Thouſand Parables written by *Salomon*, as it is ſaid in the firſt of *Kings*, chap. 4. verſe 32. The Five Thouſand, or rather the Thouſand and Five Songs, with the ſeveral Volumes concerning all manner of Plants and Animals, that were likewiſe compoſed by *Salomon*, as we are informed in the ſame place. The Deſcriptions of *Jeremiah*, that are mentioned in the ſecond Book of *Maccabees*, chap. 2. verſe. 1. The Prophecy of *Jonas* that is loſt. The Memoirs of *Johannes Hircanus*, [mentioned 1. *Maccab.* 16. 23, 24.] and the Books of *Jaſon*, that are mentioned in the ſecond Book of *Maccabees*.

'Tis uſually ask'd, Whether theſe Books cited in the Old Teſtament were Canonical or no? This Queſtion in my Opinion is asked to no purpoſe, ſince we have not any remainders of them at preſent; but however, certain it is, that they are not Canonical in the ſame Senſe as we uſually take the Word; that is to ſay, they were never received into the Canon, either of the Jewiſh or Chriſtian Church; and no body knows whether they ought to have been admitted there, in caſe they had been ſtill preſerved. Neither can we poſitively tell, whether they were written by the Inſpiration of God, or were the mere works of Men, only the latter Opinion ſeems to be more probable. In the firſt place, becauſe the greater part of them having been compoſed before *Ezrah*, he had without queſtion reckoned them in the Jewiſh Canon, if he had looked upon them to be divine Books. Secondly, becauſe we muſt otherwiſe be obliged to ſay, that the Church has loſt a great part of the Book of God. Thirdly, becauſe the Apoſtles never cited any other Books than what we now have, as Books of Scripture. Fourthly, becauſe the Fathers are all agreed, that theſe Books were Apocryphal, and place the Book of *Enoch*, cited by St. *Jude*, in the ſame rank. This is the Opinion of *Origen*, of St. *Jerome*, St. *Auſtin*, and indeed of all the Fathers except *Tertullian*. For although *Theodoret*, and ſome other Greek Fathers, give the Title of Prophets to the Authors of theſe Books that are cited in Scripture; yet it does not follow from thence, that they compoſed theſe ancient Memoirs by the Inſpiration of God. It is not neceſſary, that all the Writings and Diſcourſes of a Prophet ſhould be inſpired by Heaven. Upon this account, St. *Auſtin* has very judiciouſly obſerved, *cap.* 38. *l.* 28. *de Civit. Dei*, that although theſe Books, cited in the Holy Scriptures, were written by Prophets that were inſpired by the Holy Ghoſt, yet it is not neceſſary to ſay, that they were divinely inſpired: For, ſays he, theſe Prophets might one while write like particular Men, with an Hiſtorical Fidelity, and another while like Prophets that followed the Inſpiration of Heaven: *Alia ſicut homines Hiſtoricâ diligentiâ, alia ſicut Prophetas Inſpiratione Divinâ ſcribere potuiſſe.*

Let us now go on to the Books that are not in the Canon of the Old Teſtament, and which we have at preſent. The Catalogue of them is as follows. The Prayer of King *Manaſſes*, who was captive in *Babylon*, cited in the ſecond Book of *Chronicles*, where it is ſaid, that this Prayer was written amongſt the Sayings of *Hoſai*, who has Tranſlated into Greek the Diſcourſes of the Seers, or Prophets. It is to be found at the end of the ordinary Bibles, there is nothing lofty in it, but it is full of pious Thoughts. The Latin Fathers have often quoted it: It is neither in Greek nor Hebrew, but only in Latin.

The third and fourth Books of *Ezrah* are alſo in Latin in the common Bibles, after the Prayer of *Manaſſes*. The third, which is to be found in the Greek, is nothing but a Repetition of what we find in the two former; it is cited by St. *Athanaſius*, St. *Auſtin*, and St. *Ambroſe*; St. *Cyprian* likewiſe ſeems to have known it. The fourth, that is only to be had in the Latin, is full of Viſions and Dreams, and ſome Miſtakes. 'Tis written by a different Author from that of the third; for beſides the great difference of Style, one of them reckons nineteen Generations from *Aaron* down to him, and the other but fifteen.

The third Book of *Maccabees* contains a miraculous deliverance of the Jews, whom *Phiſcon* had expoſed in the Amphitheatre at *Alexandria*, to the fury of Elephants. *Joſephus* relates this Hiſtory in his ſecond Book againſt *Appion*. This Book of the *Maccabees* is to be found in all the Greek Editions. It is reckoned in the number of Canonical Books, in the laſt Canon attributed to the Apoſtles, but perhaps that has been added ſince; 'tis alſo mentioned in the Chronicle of *Euſebius*, and in the Author of the *Abridgment of Scripture*, attributed to St. *Athanaſius*. This Hiſtory, if it be true, happened about fifty years before the paſſages that are related in the other two Books, and therefore ought to be the firſt; It is without any reaſon called the Book of *Maccabees*, ſince it does not ſpeak of them in the leaſt.

The fourth, containing the Hiſtory of *Hircanus*, is rejected as Apocryphal by the Author of the *Abridgment of Scripture*, attributed to St. *Athanaſius*. It is mentioned by ſcarce any of the Ancients. Perhaps it was taken out of the Book of the Actions of *Johannes Hircanus*, mentioned towards the end of the firſt of *Maccabees*. *Sixtus Senenſis* aſſures us, that this account very much reſembles *Joſephus*'s, but that he has abundance of his Hebrew Idiotiſms there.

There is towards the end of *Job* in the Greek Edition, a Genealogy of *Job*, that makes him the fifth from *Abraham*, with the Names of the Edomitiſh Kings, and of the Kingdoms of his Friends. This Addition is neither in the Latin nor in the Hebrew. There is likewiſe in the Greek a diſcourſe of *Job*'s Wife, that is not in the Hebrew, rejected by *Africanus* and St. *Jerome*. Towards the end of the *Pſalms* in the Greek Editions, we find a Pſalm that is not of the number of the Hundred and Fifty, made in the Perſon of *David*, when he was yet a Youth, after he had ſlain the Giant *Goliah*. The Author of the *Abridgment of Scripture*, attributed to St. *Athanaſius*, cites it, and places it alſo in the number of the Canonical Pſalms. To conclude, at the end of *Wiſdom* there is a diſcourſe of *Salomon* drawn from the eighth Chapter of the firſt Book of *Kings*.

We have not the Book of *Enoch*, ſo celebrated by Antiquity, and cited by St. *Irenæus*, by St. *Clement* of *Alexandria*, by *Tertullian*, by *Origen*, by *Athenagoras*, by St. *Jerome*, and ſeveral other Fathers: But we learn from thoſe paſſages of it which the Fathers have quoted, and which ſtill remain in the Teſtament of the Twelve Patriarchs, and in the Chronography of *Syncellus*, that it principally treated of the Stars, and their Virtues, of the Deſcent of Angels to the Earth to entertain a Commerce with the Daughters of Men, of the Original of Giants occaſioned by this Correſpondence, of things that were to befal the Jews, of our Saviour, of the Deſtruction of *Jeruſalem*, of the Diſperſion of the Jews, of the laſt Judgment. It contains a World of Fictions upon theſe Subjects; For which reaſon all the Fathers, except *Tertullian*, have look'd upon it as an Apocryphal Book, that does not belong to the Patriarch *Enoch*. That which has cauſed all the difficulty, is that this Book ſeems to have been cited under *Enoch*'s Name by St. *Jude*, in his Canonical Epiſtle, verſe 14. *And of this*, ſays he, Enoch *the ſeventh from* Adam *propheſied, ſaying, Behold the Lord cometh*, &c. from whence one may conclude, That we ought either to reject the Epiſtle of St. *Jude*, or believe that the Book of *Enoch*, truly belonged to that Patriarch. St. *Auſtin* avoids this difficulty, by ſaying, That the true Book of *Enoch*, cited by St. *Jude*, is loſt, and that a ſpurious one has been ſince father'd upon him. But it is not probable, that the Book of *Enoch*, cited by St. *Jude*, is different from that which was known to St. *Irenæus*, to St. *Juſtin*, and the other Fathers that lived in the firſt Ages of the Church; and therefore St. *Jerome*, after *Origen*, anſwers, That St. *Jude* might cite an Apocryphal Book if he pleaſed, and that this hindred not his Epiſtle from being Canonical, that even in the other Books of the New Teſtament, we find ſome paſſages that are drawn out of Apocryphal Books, which ought not to diminiſh the Authority of the Canonical Books, or give any new Power to the Apocryphal ones. Some of the Modern Criticks have pretended to unravel this difficulty with greater eaſe, by maintaining, that St. *Jude* does not here ſpeak of the Book of *Enoch*, but only of a Prophecy of that Patriarch, which he had learnt by Tradition, as St. *Paul* reports the Names of *Jannes* and *Jambres*, the Egyptian Magicians of *Pharaoh*, from the common Tradition of the Jews; but this Opinion being contrary to the determination of all the Ancients, is in my Judgment very improbable and ill-grounded, and we had much better relie upon St. *Jerome*'s Solution.

The Book of the Aſſumption of *Moſes*, from whence, as they pretend, St. *Jude* took the Relation of *Michael* the Archangel's diſputing with Satan about the Body of *Moſes*, is not ſo famous in Antiquity; nevertheleſs it is cited by *Origen*, *l.* 3. *Princ.* and by St. *Clement*, *l.* 3. *Strom.* who there gives us an account of a Viſion of *Joſhuah* and *Caleb*, that was taken out of this Book. *Oecumenius* in his Commentary upon the Epiſtle of St. *Jude* recites theſe Words of the Archangel to the Devil, *the Lord rebuke thee Satan*; *Increpet te Deus, O Diabole*; as quoted from hence. St. *Jerome* tells us, it is an hard matter to ſay, from whence St. *Jude* took this paſſage; only he obſerves, that there is ſomething like it to be found in the Prophecy of *Zechariah*, chap. 3. verſe 2.

Origen likewiſe cites a Book, Entituled, *The Aſſumption, the Apocalypſe, or the Secrets of* Elias. *Syncellus* after him, pretends, that out of this Apocryphal Book, St. *Paul* has taken this Sentence in his Epiſtle to the *Corinthians*; *The Eye hath not ſeen, nor the Ear heard the good Things that God hath prepared for them that love him*: As alſo that in the Epiſtle to the *Galatians*; *Circumciſion availeth nothing*, &c. Moreover he is of Opinion, that this Sentence in the *Epheſians*, *Awake thou that ſleepeſt*, is taken out of the Apocryphal Book of *Jeremiah*. But it may ſo happen ſometimes, that like Sentences may be found in two different Books, and yet it is not neceſſary to ſay, that one Author borrowed them from the other.

Some Jews have forged and counterfeited thoſe Books, that are by ſome attributed to the Patriarchs; as for Example, the Books Entituled, *The Generations, and the Creation*, aſcribed to *Adam*, The Revelation of the ſame, cited by St. *Epiphanius*. 'Tis alſo commonly believed, that he compoſed a Book about the Philoſopher's Stone; and that there was a Book of Magick extant, ſaid to have been written by *Cham*, as we find in *Caſſian*'s eighth Conference, chap. 21. The *Abridgment of Scripture*, that goes under the Name of St. *Athanaſius*, makes mention of the Book of the *Aſſumption of* Abraham. The Author of the Homilies upon St. *Luke*, attributed to *Origen*, in the 15th Homily, and ſome others quote the Book of the Twelve Patriarchs. The ſame Author in the 35th Homily, cites an Apocryphal Book, where Angels and Devils diſpute about the Salvation of *Abraham*. The Author of the above-mentioned *Abridgment of Scripture*, ſpeaks of two Apocryphal Books, one of which is the Prophecy of *Habakkuk*, from whence as they pretend, the Hiſtory *Bel*, that is in *Daniel*, was taken; and an Apocryphal Book, that carries the Name of *Ezekiel*. *Hermas*, one of the moſt ancient Chriſtian Writers, in his *Paſtor*, *ch.* 2. cites the Propheſies of *Eldad*, and *Medad*, that are mentioned in chap. 11. of *Numbers*. *Origen* and St. *Ambroſe* cite a Book of *Jannes* and *Jambres*, the Magicians of *Pharaoh*, that is rejected by *Gelaſius*, as an Apocryphal Book. There is alſo a Book of King *Og* placed in the number of Apocryphal Books by *Gelaſius*.

The Ebionites have impoſed a Book upon the World, Entituled, Jacob's *Ladder*, as *Epiphanius* teſtifies. *Manes* compoſed a Genealogy of the Sons and Daughters of *Adam*, as we are informed by St. *Auſtin*, and Pope *Gelaſius*. In ſhort, there were abundance of ſuch kind of Books formerly to be found, compoſed either by Jews, who had an admirable Talent at Fiction, or elſe by the Hereticks, who made uſe of them to give the greater Reputation to their Errors, ſo that it would be an unprofitable, as well as a tedious thing, to make an exact Catalogue. But I ought not to omit two paſſages cited in the New Teſtament, as if they were in the Prophets, which upon ſtrict ſearch are not to be found there, and which have given occaſion to ſome perſons to imagine they were taken from other Books; The firſt is in St. *Matthew*, ch. 2. v. 23. Jeſus, ſays he, *dwelt in a City called* Nazareth, *that it might be fulfilled which was ſpoken by the Prophet, He ſhall be called a* Nazarene. Now theſe Words, *He ſhall be called a* Nazarene, are not to be found in any of the Prophets that we now have, which has induced St. *Chryſoſtome* to imagine, that they are taken out of ſome other Prophet that is loſt. Others pretend, that they are cited out of the 11th Chapter of *Iſaiah*, verſ. 1. where it is foretold, *That a Branch ſhall grow out*, which they call in Hebrew *Netzer*. *Huetius* thinks, that this paſſage is taken from the 13th Chapter of the Book of *Judges*, verſe 5. where it is ſaid, that *he ſhall be a Nazarite from the Womb*. But the moſt probable Opinion is that of St. *Jerome*, who ſuppoſes, that St. *Matthew* does not cite any Prophet in particular, but only all the Prophets, who have predicted, that our Bleſſed Saviour ſhould be Holy, and Conſecrated to God, as the Nazarites were.

The ſecond paſſage is cited in the ſame Goſpel, chap. 27. verſe 9. *Then*, ſays he, *was fulfilled that which was ſpoken in* Jeremy *the Prophet, ſaying, And they took the Thirty Pieces of Silver, the price of him that was valued, whom they of the Children of* Iſrael *did value, and gave them for the Potters Field, as the Lord appointed me.* This Prophecy is not to be found in *Jeremiah*, but there is ſomething that ſeems to reſemble it in *Zechariah*, ch. 11. v. 13. *Origen* in his 35th Treatiſe upon St. *Matthew*, pretends, that it ought to be ſaid, that this paſſage is taken out of an Apocryphal Book, called, the *Secrets of* Jeremiah, or elſe that we muſt affirm, that in this Goſpel the Name of one Prophet is uſed for that of another. Some other Authors ſay, that this Propheſie has been ſtruck out of the Book of *Jeremiah*. Others run to Tradition, which, as they give out, preſerved this Propheſie of *Jeremiah* down to the time of St. *Matthew*. It is very probable, ſay ſome others, that this Propheſie being compoſed of the Words of *Jeremiah*, and the Thought of *Zechariah*, has been cited only under the Name of *Jeremiah*, as in another place a Propheſie of *Malachi* being joined to one of *Iſaiah*, is attributed to the latter: But yet 'tis a great deal more probable, that St. *Matthew* having only wrote, *as it was ſpoken in the Prophet*, without naming any one, they added in the Text of the Goſpel, the Name of *Jeremiah*, that Evangeliſt not being accuſtomed to name the Prophets, whom he cites. This is St. *Jerome*'s Solution of the matter, which ſeems to be by far the ſolideſt.

NOTES.

(*a*) *We call the Books of the* Bible *Canonical*, &c.] Some Perſons ſay, that they are thus called, becauſe they are the Rule of Faith; but the other Opinion is far more probable.

(*b*) *Books that are called Apocryphal.*] We don't know well why they were ſo called. This word comes Originally from the Greek, where it ſignifies to *hide* or *conceal*. St. *Auſtin*, *l.* 15. *de Civit. Dei*, *ch.* 23. ſays, they are ſo called, becauſe the Original of them is not known. Others, as St. *Jerome* and *Gelaſius*, believe they had this Name given them, becauſe they contained the hidden Myſteries of the Hereticks. St. *Epiphanius* imagines this diſtinguiſhing Appellation was ſet upon them, becauſe they were not kept in the Ark. The ſignification alſo of this word is doubtful, one while they give this Name to all Books that are not in the Canon, another while only to erroneous or ill Books. Some of the Fathers make three Diſtinctions of Books, *viz.* The Canonical, the Doubtful, and the Suppoſitious. Conſult *Origen* upon the 4th Chap. of St. *John*. St. *Athanaſius* in his Feſtival Letter, St. *Gregory* in the Poem to *Seleucus*, *Euſebius*, and the other Fathers, divide them but into two ſorts, Canonical and Apocryphal: But then they diſtinguiſh the Canonical into two Claſſes. Indeed generally ſpeaking, they are ranged into three Claſſes, the Canonical of the firſt Rank, the Canonical of the ſecond Rank, and the Apocryphal.

(*c*) *Some perſons diſtinguiſh three Canons made at ſeveral times by the Sanedrim, or the great Synagogue of the* Jews.] *Serrarius* makes only two: The firſt made by *Ezrah*, and the Synagogue in his time: The ſecond, either when they ſent the LXX Elders to tranſlate the *Bible*, or when the Diſpute about the Reſurrection was ſo warmly diſcuſſed between the *Sadducees* and *Phariſees*: *Genebrard* ſuppoſes there were three; The firſt, compoſed by *Ezrah*, and approved of by the Synagogue; The ſecond, appointed by a Grand Aſſembly of the Synagogue, when they ſent the LXX, at which time, as he pretends, *Tobit*, *Judith*, *Eccleſiaſticus*, and the Book of *Wiſdom*, were added to the Canon; The third, at the time of the famous Controverſie between the *Sadducees* and *Phariſees*, when the Books of the *Maccabees*, according to him, were ſolemnly approved and received.

(*d*) *But 'tis a great deal more probable, that they never had but one Canon.*] It is unqueſtionably true, that *Ezrah* received, and collected the Sacred Volumes, and conſequently that he was the Author of the Canon amongſt the Jews. Neither they, nor the ancient Chriſtians acknowledged any other. As for the Books, which as they pretend, were inſerted into the other Canons, 'tis certain they were never owned by the Jews; and what they talk about the two great Aſſemblies of the Synagogues, that were convened upon that Occaſion, is all a Chimera and Fiction. The Ancients themſelves never make the leaſt mention of the Approbation of the Synagogue or Sanedrim of the Jews, which our Moderns boaſt of ſo mightily. Some are of Opinion, that *Nehemiah* added the two Books of *Ezrah* to the Canon, and found their Notion upon what is ſaid in the 2d. Book of *Maccabees*, ch. 2. v. 13. that he gathered together the Books of *David*, and the Prophets, and the Books of the *Kings*, &c. But this only proves, that he erected a Library, as it is intimated in that place, and not made a Collection of the Sacred Books. Others ſay, that we ought to attribute this Canon to *Judas Maccabeus*, becauſe it is ſaid in the firſt of *Maccabees*, ch. 1. v. 56. that *Antiochus* and his Miniſters burnt and tore to pieces the Books of the Law: and in the ſecond Book ch. 2. v. 13, 14. the *Jews* of *Jeruſalem* acquaint their Brethren that were in *Egypt*, that *Judas Maccabeus* had gathered together all thoſe things *that were loſt by reaſon of the War*. This does not prove that *Ezrah*'s Canon was entirely loſt, and that *Judas* compoſed another, but only that he got other Copies of thoſe Sacred Books that were

were burnt and torn under *Antiochus*, and made a Collection of ſeveral pieces relating to the Hiſtory of their Wars, which was never received into the Jewiſh Canon. Our Opinion is invincibly proved by the concurring Teſtimonies of *Joſephus* and St. *Jerome*.

(*e*) *But it is viſible, that this Citation has been ſince inſerted into the true Text of* Joſephus.] The paſſage which, as they pretend, is cited by *Joſephus*, is in ch. 42. of *Eccleſiaſticus*, v. 14. *Better is the Churliſhneſs of a Man, than a courteous Woman.* 'Tis beyond diſpute, that it was afterwards added, for *Joſephus* propoſes in that place to cite the Laws of *Moſes*, and this paſſage makes nothing at all to the purpoſe. In the ancient Verſion of *Ruffinus* this Quotation is not to be found, which makes it evident, that it has been added ſince.

(*f*) *There are no others cited in the* New Teſtament, *but thoſe that were received into the Canon of the* Jews.] Some Perſons ſay, that the Book of *Wiſdom* is cited by St. *Paul*, *Rom.* 11. in theſe words, *Who hath known the mind of the Lord? Or who hath been his Counſellor?* Which they ſay are the very ſame in effect with thoſe in *Wiſdom*, ch. 9. *For what Man can know the Counſel of God?* But this paſſage cited by the Apoſtle is to be found word for word in *Iſaiah*, ch. 40. v. 13. where the Greek terms are the ſame that are uſed by St. *Paul*. St. *Baſil*, *l. de Spir. Sancto*, *ch.* 5. *Tertullian* in his fifth book againſt *Marcion*, ch. 14. St. *Ambroſe*, or rather the Author of the Commentaries upon St. *Paul*, that are falſly attributed to him, *Peter Lombard*, and ſeveral others obſerve, that it is taken out of *Iſaiah*. 'Tis alſo pretended, that the paſſage in his Epiſtle to the *Hebrews*, where it is ſaid, that *Enoch* was tranſlated, that he might not taſte of death, is taken out of that Book. But it is in *Geneſis*, ch. 5. v. 25. It is likewiſe ſaid, that there are ſeveral Alluſions in the Goſpel and the Epiſtles of the Apoſtles to ſome places in *Eccleſiaſticus*, the Book of *Wiſdom*, *Judith* and *Tobit*. Every one abounds in his own ſenſe, and can find out what Reſemblances or Alluſions he pleaſes; but it is not neceſſary that two Perſons that have happen'd upon the ſame thought, ſhould take it one from the other. St. *Juſtin*, and the Ancients, don't accuſe the *Jews* for not acknowledging all the Books of Holy Scripture for Canonical. *Theophilus* ſays, that *Zechariah* is the laſt of the Prophets, and concludes the Holy Scripture with *Ezrah*.

(*g*) *A great part of theſe are quoted there.*] Theſe are all Books that are cited there; *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joſhuah*, the ſecond Book of *Samuel*, the firſt of *Kings*, *Job*, the *Pſalms*, the *Proverbs*, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Hoſea*, *Joel*, *Amos*, *Jonah*, *Micah*, *Haggai*, *Habakkuk*, *Nahum*, *Zechariah*, *Malachi*.

(*h*) Gregory Nazianzen *diſtributes the Books of Scripture into Hiſtorical, Poetical, and Prophetical.*] This Diſtribution in my Opinion, ſeems to be the juſteſt, and moſt natural.

(*i*) *By that of the* Roman *Council held under* Gelaſius, Anno Dom. 494.] There is mention made in this Catalogue but of one Book of *Ezrah*, and one Book of *Maccabees*, although the number of Books is not exactly diſtinguiſhed in all the reſt. For Example: *Regnorum libri quatuor - - - - - - - Eſdras liber unus, Maccabæorum liber unus.* In ſome Manuſcripts *Job* is not mentioned there, and they read *Maccabæorum libri duo.*

(*k*) *St.* Jerome, *who frequently rejects it as Apocryphal, and puts it out of the Canon, not only of the* Jews, *but the* Chriſtians *alſo.*] Every time that St. *Jerome* treats expreſſly about the Canonical Books in his Prologues to the *Kings*, to the Books of *Salomon*, *Ezrah*, and *Eſther*, in his Epiſtles 7 and 103 to *Paulinus*, in his commentary upon *Ezekiel* in *l.* 17. *ch.* 43. he always rejects thoſe Books that are not to be found in the Canon of the *Hebrews* as Apocryphal, and only fit to be conſidered as ſuch. But when he ſpeaks without making any manner of reflection, he frequently cites theſe very Books as parts of the Holy Scripture, and attributes the ſame Character to the Book of the *Wiſdom of Salomon*, although it is certain, that he believed the contrary. In his Prefaces before *Judith* and *Tobit*, as if he had a mind to reſtore the Reputation of theſe Books, he ſpeaks very advantageouſly of them.

(*l*) *The Books of* Wiſdom *and* Eccleſiaſticus.] Beſides ſeveral Alluſions to the Scripture, which might be produced, but don't prove, that they were cited from thence, St. *Barnabas* cites a paſſage drawn out of the Book of *Wiſdom*, ch. 2. v. 12. and another out of *Eccleſiaſticus*, ch. 4. v. 36. *Clemens Romanus*, in his Epiſtle to the *Corinthians*, has quoted the Book of *Wiſdom*, ch. 11. v. 22. *Tertullian* likewiſe has quoted the ſame Author in his Book againſt *Marcion*, towards the end, and in his Preſcriptions. *Clemens Alexandrinus* has alſo quoted him frequently. St. *Cyprian* very often quotes theſe two Books, and aſcribes them to *Salomon*. *Origen* mentions the Book of *Wiſdom* under the Name of Scripture in *Epiſt. ad Heb.* in his third Book againſt *Celſus*, and in his eighth Homily upon *Exodus*, as he alſo cites *Eccleſiaſticus*, *Tom.* 2. —— upon St. *Matthew*, Treatiſe the 24th: And *Euſebius*, *l.* 6. of his Hiſtory, *ch.* 13. ſays, That although St. *Clement* cites theſe Books, yet they are for the moſt part rejected. St. *Hilary* cites them upon the *Pſalm* 104. St. *Baſil* alſo cites them ſometimes, and particularly in his fifth Book againſt *Eunomius*. So does St. *Jerome* frequently, in his Commentary upon *Pſalm* 73. in his 16th Book upon *Iſaiah*, and in his 33d Book upon *Ezekiel*, and in his ſecond Book upon *Iſaiah*. St. *Auſtin* does the ſame in abundance of places. They are likewiſe cited by the Author of the Book of *Divine Names*, *and of the Hierarchy*, in the laſt Book, Chap. 2. in the firſt, Chap. 4. In the Letter of the Council of *Sardica*, ſet down by *Theodoret*, Hiſt. l. 2. ch. 8. By *Anaſtaſius Sinaita*, *lib.* 9. *In Exam.* Orat. 2. *De incircumſcripto*, and Queſt. 8, and 10. By *Johannes Damaſcenus*, *l.* 4. *Of the Orthodox Edith*, ch. 16. In his third Oration of the Nativity, and in his Sermon of the Dead. But to cite a Book, as *Gretzer* obſerves, is not to declare it to be Canonical. Theſe Books are thrown out of the Canon, by thoſe very Perſons that cite them under the Name of Scripture, and they that attribute them to *Salomon*; when they cite them, at other times formally deny it. Some ſeem to think, that the Book of *Eccleſiaſticus* is cited by thoſe who produce this Sentence as from the Scripture, *Do nothing without advice.* Such as St. *Baſil* in his ſhort Rules, *Queſt.* 104. *Euſebius de Prap. Evang.* Lib. 12. *Caſſian*, Conference, 2. *Boniface*, Epiſt. 98. The Council of *Epheſus*, in the Epiſtle to the Synod of *Pamphylia*. But the ſame ſentence is in ſubſtance in the 13th Chapter of the *Proverbs*, Verſe 16. and is word for word in the 24th Chapter, Verſe 13. of the Septuagint Verſion, from whence theſe Fathers quoted it; as well as *Iſidore Peluſiota*, who frequently uſes it. The *Proverbs* likewiſe are very often cited by the Ancients under the Name of *Wiſdom*, by *Melito* in his Catalogue, *Proverbia qua & Sapientia*, for ſo it ought to be tranſlated, and not *Proverbia & Sapientia*; by *Origen*, Homil. 17. upon *Geneſis*, upon *Exodus*, and *Numbers*; by the Author who has written under the Name of *Dionyſius* of *Alexandria* againſt *Paulus Samoſatenus*; by the Author of the *Conſtitutions*, frequently by St. *Baſil*, *Conſt. Monaſt.* C. 3. and 16; by *Gregory Nazianzen*, Orat. 1. and 26. And by *Gregory Nyſſene* in his Book of *The Life of Moſes*, and in his 7th Book againſt *Eunomius*. By the Council in *Trullo*, Chap. 64. By the ſecond Council of *Nice*, Act. 6. The *Proverbs* are alſo called by St. *Clement* of *Alexandria*, *Stromata*. By *Hegeſippus*, and the Ancients, Παροιμίαι.

(*m*) *St.* Baſil *ſufficiently obſerves, that he did not own the Books of* Wiſdom *and* Eccleſiaſticus *for Canonical.*] In his *Epiſt.* 406. to *Amphilochius*, he tells us, that *Philo* ſpeaking of the Manna, has ſaid according to the Tradition of the *Jews*, that it had a different Taſte according to the difference of Palats or Appetites. Now this is expreſly ſaid in the Book of *Wiſdom*. St. *Baſil* therefore believed it was written by *Philo*, if this is the Book whereof he ſpeaks, or at leaſt that it was no Book of Scripture, for otherwiſe he would not barely have called an Opinion, that is ſo clearly eſtabliſhed there in the 16th Chapter, by the Name of a Jewiſh Tradition. The ſame St. *Baſil*, *Lib.* 2. *contr. Eunom.* ſays, that this paſſage, *Dominus creavit me initium viarum ſuarum*, is only to be found once in Scripture. *Socrates* ſays the ſame thing, *Lib.* 4. *Chap.* 7. If they had acknowledged the Book of *Wiſdom* to be Canonical, they ought to have ſaid that this Sentence is twice to be found in the *Bible*, becauſe we read it in the Book of *Wiſdom*, as well as in the *Proverbs*.

SECT. III.

The Hiſtory of the Hebrew *Text. Of the Verſion of the* Septuagint, *and other* Greek *Verſions of the* Old Teſtament.

THE Books of *Moſes*, and (*a*) almoſt all the reſt of the Books of the *Old Teſtament*, were written in *Hebrew*. The ancient (*b*) Characters, which *Moſes* and the other Authors, that wrote before the Captivity, made uſe of, according to the common Opinion, were the *Samaritan*. For after the Diviſion of the Ten Tribes under *Roboboam* the Son of *Salomon*, the *Iſraelites* preſerved the *Pentateuch* in the ſame form they received it from *Moſes*, and (*c*) gave it afterwards to the Men of *Cuth*, who came to ſettle in their place at *Samaria*, from whence they were called *Samaritans*. The Tribes of *Judah* and *Benjamin* alſo preſerved the ſame Characters till the *Babyloniſh* Captivity. But being once carried away into *Babylon*, they inſenſibly uſed themſelves

to write and ſpeak after the manner of the *Chaldeans*. Therefore it was, that (*d*) *Ezrah*, having reviewed, and gathered together the Books of the *Bible*, uſed the new *Chaldee* Characters, as being better known to the *Jews* than the Ancient, which they have uſed almoſt always ever ſince. But the *Jews* not only borrowed their Characters from the *Chaldeans*, but they borrowed their Language alſo, which was the ſame with that of the *Syrians* or *Aſſyrians*, and came very near the *Hebrew* (*e*). It is very certain, that at firſt this Language was not common to all the *Jews*, that they all underſtood *Hebrew*, and that there were likewiſe ſome Perſons that ſpoke it ſtill; ſo that the *Chaldee* and *Hebrew* Tongue were at the ſame time common in *Judæa* (*f*). But by little and little they were confounded together, and the Vulgar Language of the *Jews* became the *Syriack*, but mixed with ſeveral *Hebrew* Terms, which was afterwards commonly called *Hebrew*. Nevertheleſs, the Sacred Books ſtill continued written in *Hebrew*, and the *Jews* read them in that Language in their Synagogues; but the ancient *Hebrew* Language being no longer common, and beginning to be leſs intelligible to all the *Jews*, they explained the Original *Hebrew* in their Synagogues, and this perhaps might give the firſt occaſion to the (*g*) *Chaldee* Paraphraſes, though thoſe we now have ſeem to be of a later date. The *Hebrew* Text continued in this ſtate without Points, till about the Year of our Lord 500, at which time the (*h*) *Jews* of *Tiberias* invented the Points, to limit and reſtrain the Reading and Pronunciation of the *Hebrew* Tongue.

I will not loſe any time in endeavouring to prove all theſe things by any large Explications, ſince any Man may ſee them more amply handled by thoſe Perſons, who have wrote Volumes of purpoſe upon theſe Subjects; Neither will I diſcourſe of the Oriental Verſions of the Old Teſtament, that are all new, and beſides of a very inconſiderable authority. But I cannot forbear to ſpend ſome time about the *Greek* Verſion of the Bible made by the *LXX*, whom we commonly rank in the number of Eccleſiaſtical Authors.

It has been long diſputed, whether there was not a *Greek* Verſion of the Books of the Bible more ancient than the Septuagint. St. *Clement* of *Alexandria*, *Euſebius*, and ſome other ancient Writers, who pretend, that *Plato*, and ſeveral other Pagan Philoſophers, have borrowed many paſſages out of the Books of the Bible, were of opinion, that they were Tranſlated into *Greek* before the Seventy undertook that buſineſs. They that follow this opinion, ſupport it principally by the Teſtimony of *Ariſtobulus* related by *Euſebius*, who ſays, that before the time of the Seventy, ſome Perſons had explained, *all that concerned the Laws of the* Jews, *their departure out of* Egypt, *and whatever happened to them after the taking of their Country*; words that ſeem to intimate, that the *Pentateuch* had been Tranſlated before the Verſion of the *Septuagint*. St. *Auguſtin*, *l.* 18. *De Civit. Dei*, *ch.* 11. and *Baronius* after him deny it, and aſſure us, that the firſt Verſion of the Bible was the *Septuagint*. *Huetius* endeavours to reconcile theſe two Opinions, by ſaying, that there were only ſome few fragments of the Old Teſtament tranſlated before the *Septuagint*, but that theſe LXX Elders were the firſt, that made an entire Verſion of all the Sacred Volumes. He grounds his Opinion upon the above-cited paſſage of *Ariſtobulus*, which ought to be only underſtood, *ſays he*, of ſome parts, as the Circumlocution he uſes makes it appear, as well as what he adds, that the Law was firſt entirely tranſlated under *Ptolomy Philadelphus*. But in caſe this Book of *Ariſtobulus* ſhould only be the work of an Helleniſt *Jew*, as it is exceeding probable, this Opinion would become very uncertain. Let us go on now to the Verſion of the *Septuagint*.

All the Ancient Fathers have believed after *Joſephus* and *Philo*, that the Verſion of the Bible, commonly called the *Septuagint*, was compoſed by Seventy or Seventy two *Jews* ſent to *Ptolomy Philadelphus*, who deſired to have the Jewiſh Books in *Greek*, that he might place them in the Magnificent Library which he had lately erected at *Alexandria* by the care and induſtry of *Demetrius Phalereus* an *Athenian*. This has gone a long time for conſtant matter of fact, nor was it ever queſtioned but in our Age, in which ſome Criticks have been found, that have looked upon this Hiſtory to be fabulous. We ſhall examine the conjectures they generally bring to prove it.

In the firſt place they ſay, that this Story is wholly founded upon the Authority of *Ariſteas* and *Ariſtobulus*, from whom *Joſephus* and *Philo* have taken all that they ſay in this matter, and that if theſe two Authors ſhould prove ſpurious, as the greateſt part of the Criticks agree they are, then there would be no other credible Witneſs of the truth of this buſineſs, the Fathers having talked of them only upon the relation of theſe Authors. Secondly, theſe Criticks pretend, that this Hiſtory does not in any manner agree with the Chronology of thoſe times, and they demonſtrate it thus: All thoſe Authors, ſay they, who ſpeak of this ſubject, ſuppoſe, that it was *Demetrius Phalereus*, who had been formerly a great Man at *Athens*, that took the pains to make the *Jews* come to tranſlate the Books of the Bible, and in the mean time they pretend that this Verſion was compoſed under the Reign of *Ptolomy Philadelphus*. Now *Demetrius* could not be in reputation under *Ptolomy Philadelphus*, nor could he be alive at that time, when they ſuppoſe that this Verſion was made. For it is certain, that *Demetrius* lived in *Egypt* under the Reign of *Ptolomy* the Son of *Lagus*, and that having councelled this Prince to name for his Succeſſors the Children which he had by *Euridice*, he incurred the diſgrace of *Ptolomy Philadelphus*, who baniſhed him the Court immediately after the death of his Father, and ordered him to be kept cloſe in a certain Province, where he died ſoon after, as *Hermippus*, cited by *Diogenes Laertius*, teſtifies. All which makes it evident, that in the firſt place *Demetrius* was never in any credit with *Ptolomy Philadelphus*, and conſequently, that he was not Superviſor of his Library, nor ordered to bring the *Jews* to tranſlate the Bible: ſecondly, that the Verſion of the *Septuagint* being made, as we are obliged to ſuppoſe, ſome years after the beginning of *Philadelphus*'s Reign, *Demetrius* could not be employed in that affair, ſince he was dead before. 'Tis commonly anſwered, that *Ptolomy Philadelphus* reigned ſome time along with his Father, as 'tis obſerv'd in *Euſebius*'s *Chronicon*, and that in this time he took care of the Library, and got the Verſion of the Bible to be made. 'Tis likewiſe urged, that this is the reaſon why ſome Authors place this Tranſlation in the time of *Ptolomy* the Son of *Lagus*, and others in the time of *Ptolomy Philadelphus*. But in my Opinion this anſwer does not clearly remove the difficulty, ſince *Ariſteas* and *Joſephus* tell us in expreſs words, that it happen'd under the Reign of *Ptolomy Philadelphus*, and that he was the King who took ſo much care to compleat his Library, without making the leaſt mention of his Father. 'Twas to him alone that *Demetrius* addreſs'd himſelf, to procure his Letters to the *Jews*, he was the only Man that wrote them; In a word, all Authors who ſay this matter happen'd under his Reign, ſpeak not one word of *Ptolomy* the Son of *Lagus*, and thoſe that affirm, that it happen'd under the firſt *Ptolomy*, don't mention a ſyllable of *Philadelphus*. *Vitruvius* in the preface to his 7th Book tells us, that *Ptolomy Philadelphus* made a Library in imitation of the Kings of *Pergamus*, and that *Ariſtophanes*, an *Athenian* Grammarian, was his Library Keeper, from whence it follows, that *Demetrius* never managed that Office, and that the Library was not begun till after his death. For that King of *Pergamus*, in imitation of whom *Ptolomy Philadelphus*, erected his Library, was *Eumenes*, who could not Poſſibly do it till after the death of *Demetrius*; and therefore *Suidas* ſays, the Verſion of the *Septuagint* was not made till the 33d year of the Reign of *Philadelphus*, and he obſerves, that *Zenodotus* was his Library-Keeper. This ſtill diſcovers another contradiction in *Chronology*, that is to be found in *Ariſteas* and *Joſephus*'s Narration; for they ſay, that the Seventy came into *Egypt* when *Ptolomy* made a ſolemn Feſtival, occaſioned by a Naval Victory which he obtained over *Antigonus*. This Sea-Fight ought to be the ſame, which *Diodorus* mentions in his 20th Book, and happen'd in the third year of the 118th *Olympiad*. Now at that time *Demetrius* was not come to *Egypt*, where he came not till after the death of *Caſſander*, which happen'd in the ſecond year of the 120th *Olympiad*, according to the Teſtimony of *Hermippus*. And though one ſhould ſtill maintain, that he came thither at that time, yet it is certain, that *Eleazer* was not then the High Prieſt, ſince according to *Euſebius*, he did not begin to be ſo till the 123d *Olympiad*. They obſerve alſo another Soleciſm in *Chronology*, and that is in the Epiſtle attributed to *Demetrius* by *Ariſteas*: For *Hecatæus* of *Abdera* that was *Demetrius*'s Contemporary, is there cited as a Man that had been dead a long while ago. Thirdly, 'tis urged againſt the truth of this Story, that it is notoriouſly full of the fictions and inventions of the Helleniſt *Jews*. It is ſuppoſed there, that *Eleazer* choſe Seventy two Men, by taking ſix out of every Tribe. Now all the World knows, that at this time ſome of the Tribes were not to be found there, as having been carried away out of *Judæa*, by *Shalmanezer* after the taking of *Samaria*. To this it may perhaps be replied, that there were ſtill remaining amongſt the *Jews* ſome Perſons deſcended from all thoſe Tribes, that were concealed in the Tribe of *Judah*, but that *Eleazer* ſhould find juſt Six and no more in every Tribe, who were able to do ſuch a buſineſs, ſeems, as they ſay, to look a little too fabulous. 'It is certain, ſays a modern Critick, that if we 'reflect a little upon the Hiſtory of *Ariſteas*, and read it 'with never ſo little Application, we ſhall be convinc-

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'ed, that an Helleniſt *Jew* wrote this Book under the 'name of *Ariſteas* in favour of his own Nation. 'The Miracles that are related there, and the very man-'ner in which it is written, give us a true Idea of a Jewiſh 'Genius, which always, and eſpecially at that time, de-'lighted to publiſh Forgeries, that contained ſcarce any 'thing but extraordinary things. He tells us, that ſome 'Perſons having formed a deſign to Tranſlate theſe Sa-'cred Volumes, were deterred from their bold reſolu-'tion by a ſignal puniſhment from Heaven, that *Theo-'pompus* having determined to inſert ſome part of their 'Law into the body of his Hiſtory, became mad; That 'the ſame *Theopompus* having pray'd to God, during the 'intermiſſion of his Diſtemper, to diſcover to him the 'cauſe of this unfortunate accident, God anſwered him 'in a Dream, that it happened to him for his great pre-'ſumption in endeavouring to make common thoſe ſa-'cred things that ought to be kept private, and that he 'was reſtored to his former health, after having deſiſted 'from this Enterprize. We read in the ſame place, that 'Theodectus, a Tragick Poet, loſt his ſight, for having 'preſumptuouſly attempted to inſert a paſſage of the Bible 'into his Works, but that he recovered his ſight upon ack-'nowledgment of his fault, and begging pardon of God. After all, the Authors of the Books attributed to *Ariſteas* and *Ariſtobulus* ſay nothing but what is great and pom-pous, and extraordinary. *Ariſteas* for example does not content himſelf with ſaying, that the Seventy carried a Copy of the Law, but he adds, that they brought one written in Characters of Gold. He makes *Demetrius* give the King a Petition, that they might have the Books of the *Jews*. He deſcribes the Table, and the other Preſents, which King *Ptolomy* offer'd to the Temple at *Jeruſalem*, very fabulouſly. In a word, there is ſcarce one ſingle Circumſtance in the whole Narration, that does not look very like a fable.

Theſe reaſons, and many others which may yet be brought, have made ſeveral Criticks reject theſe Books that are attributed to *Ariſteas* and *Ariſtobulus*; and what is yet more material, there are ſome Perſons that doubt, whether there were ever any Verſion compoſed by the 70 *Jews* that were ſent to *Ptolomy Philadelphus*. As for my ſelf, although I am heartily perſuaded, that theſe Books of *Ariſteas* and *Ariſtobulus* are ſpurious, yet nevertheleſs (*i*) I am of opinion, that we cannot abſolutely deny, that there was a *Greek* Tranſlation of the *Bible* made in the time of *Ptolomy Philadelphus*: But I dare by no means affirm, that this buſineſs was done perfectly after the ſame manner, as we find it related in the Book attributed to *Ariſteas*.

Now as the *Jews* are fruitful in Fictions, ſo they are not content with retailing thoſe, that are to be found in this Author, but they have likewiſe added abundance of more extraordinary paſſages, in ſuppoſing, that theſe 72 Perſons were ſhut up ſeverally, each Man in a particular Cell, and that they all of 'em tranſlated the Scripture in the ſame manner, inſomuch that all their tranſlations were found conformable to each other, not only in the ſame Senſe, but even in the ſame Words and Expreſſions. Upon this foundation they pretend, that they were inſpi-red by God, and that their Verſion ought to be conſide-red, as wholly Divine. Some of the Fathers, that were extreamly inclined to value the Authority of this Tran-ſlation, readily believed this Fiction of the *Jews* (*k*), but St, *Jerome*, who had examined theſe things more exactly, and who preferred the *Hebrew* Text to the Tranſlation of the *Septuagint*, laughed at this Story with reaſon, ſince neither *Ariſteas*, nor *Philo*, nor *Joſephus*, who were the firſt Perſons that gave us the Hiſtory of this Verſion, ſpoke a word concerning theſe little Cells; but on the contrary *Ariſteas*, or the Author of the Book that bears his name, tells us, that the Seventy, when they made this Verſion, concerted matters among themſelves, and confer'd together. 'Tis upon the Teſtimony of the ſame Author, that St. *Jerome* aſſures us, that the Seventy on-ly tranſlated the five Books of *Moſes*. *Ariſteas*, *Ariſtobu-lus*, and *Philo*, tell us, that they tranſlated no more than the Law, a word which ordinarily ſignifies the *Pentateuch* only. And though we might underſtand it of all the Books of the Old Teſtament, which is not true, yet *Jo-ſephus* utterly excludes this Explication, by telling us, that this Law was that of the *Legiſlator* of the *Jews*, which paſſage can only agree to *Moſes* and his Books.

The *Talmudiſts* are of the ſame Opinion. On the other ſide St. *Juſtin*, and the greateſt part of the ancient Fathers, believed, that the Seventy tranſlated all the Bible, becauſe in their time the *Greek* Verſion of the Books of Scripture, that are joyned to the five Books of *Moſes*, went under the name of the *Septuagint*: But it is far more probable to believe, that the Seventy only tranſlated the five Books of *Moſes*, and that the following Books were from time to time tranſlated by other Authors, as the difference of the ſtyle, that is to be obſerved between the ſeveral Ver-ſions, ſufficiently ſhews, ſince we have not the poſitive Teſtimonies of the Seventy to the contrary. But though the *Greek* Verſion of the other Books of the Bible, joyn-ed to that of the LXX, was not performed by them, yet we muſt acknowledge, that it is very ancient, and that the *Jews* had no other before our Saviour was born.

But after the Chriſtian Religion was ſettled, as the Chriſtians ſupported themſelves by the Authority of the Verſion of the LXX, ſo ſome of the *Jews* reſolved to make a new Tranſlation of the Books of the Bible, which as they pretend, ſhould be more conformable to the *Hebrew* Text, and leſs favourable to the Chriſtians (*l*). *Aquila* the *Jew*, who lived in the time of *Adrian*, was the firſt Man that thought of this deſign, and after put it into execution, by tranſlating the *Hebrew* Text in-to *Greek* word for word. Afterwards *Theodotion* (*m*), a Diſciple of *Tatian*, who after turned *Marcionite*, and at laſt a *Jew*, and flouriſhed in the time of the Emperor *Commodus*, made another *Greek* Verſion of the whole Bible, in which, as he does not confine himſelf ſo cloſe-ly to the Letter, as *Aquila* did, ſo neither does he depart ſo far from it as *Symmachus* (*n*), the Author of the third Verſion, who lived in the time of the Emperor *Severus*. He had formerly been a *Jew*, and at laſt went over to the Sect of the *Ebionites*, which comes up very near to *Ju-daiſm*. His Verſion is much freer, and he only concerns himſelf to render the ſenſe, without ſticking at the words (*o*). In the time of the Emperor *Caracalla* there was a-nother Verſion of the Books of the Bible found, or at leaſt of one part thereof, and likewiſe a ſixth under *A-lexander* the Son of *Mammea*, which is called the *Nicopo-litan*. Laſtly, *Origen* added a Seventh Verſion; but that reached the Pſalms only. The Hexapla, and Tetrapla of *Origen* were compoſed of theſe Verſions. In the Hexapla they were joyned to the *Hebrew* Text written two ways, that is to ſay, in *Greek* Characters, and in *Hebrew* Cha-racters, and this compoſed the two firſt Columns of the Work: In the third Column ſtood *Aquila*'s Tranſlation, which was joyned to the *Hebrew* Text, as following the letter more religiouſly than any of the reſt. The Verſion of the *Septuagint* was placed between that of *Symmachus* and *Theodotion*, and ſo theſe three Verſions compoſed three Columns: the two other Verſions were ranked in the two laſt Columns, and the Seventh, which was of the Book of Pſalms, in the ninth Column. I think that this Work ought rather to be called *Octapla* than *Hexapla*, being compoſed of eight Columns; and therefore ſome have be-lieved, that the *Hexapla*, did not contain the fifth and ſixth Verſion, but only the other four; and that theſe two Verſions having been added ſince *Origen*, they then made *Octapla* of them. But *Euſebius*, and (*p*) St. *Jerome*, with ſeveral of the ancient Writers, make no diſtinction at all between the *Octapla* and *Hexapla*, but only be-tween the *Tetrapla* and the *Hexapla*, and plainly affirm, that both the fifth and ſixth Verſion were in the *Hexapla* of *Origen*, and even the ſeventh of the Book of Pſalms. Therefore we muſt either ſay, that they counted not the two Columns of the *Hebrew* Text, or elſe, that the fifth and ſixth Verſions were only of ſome particular Books of the Bible; and that thus the ſame Work of *Origen* had ſix Columns in ſome places, in others eight, and even nine in the Pſalms, but that they were called *Hexa-pla*, either becauſe there were generally but ſix Columns, or becauſe the fifth and ſixth Columns were afterwards added. And this appears to be the opinion of St. *Epi-phanius*, which the Learned *Huetius* has ſo excellently explained. In the *Tetrapla*, that were made after the *Hexapla*, *Origen* has rettenched the fifth and ſixth Ver-ſions, as alſo the two Columns of the *Hebrew* Text, ſo that they are only compoſed of the Verſions of *Aquila*, *Symmachus*, the *Septuagint*, and *Theodotion*. We muſt ſtill obſerve, that the Verſion of the *Septuagint*, that was in the *Hexapla*, and *Tetrapla*, was corrected and aug-mented in ſeveral places yet without being changed. For *Origen* added there ſome paſſages taken from *Theodotion*, which he marked with an Aſterisk, and as for thoſe places, that as he ſuppoſed ought to be cut off, and re-trenched, he incloſed them between two Hooks. Since that there have been three Verſions of the *Septuagint* uſed in the Church. The firſt is the ancient or vulgar, and was received by *Lucian*, it was uſed at *Conſtantinople*, and in the Eaſt. The ſecond was that of *Heſychius*, which they uſed in *Alexandria*, and all over *Egypt*. Laſt-ly the third, which was uſed in *Paleſtine*, was the ſame with that, which was in the *Hexapla* of *Origen*, and which *Euſebius* and *Pamphilus* tranſcribed, and publiſh-ed ſeparately. Here, ſays St. *Jerome*, are the three dif-ferent Verſions of Scripture, that divide the whole Earth. *Totuſque orbis hâc inter ſe triſariâ varietate pugnat.* I ſhall not ſay any thing about the Authority of the Ver-ſion of the *Septuagint*, compared with the *Hebrew* Text, be-cauſe it is a great and famous Queſtion that does not in the leaſt concern that deſign I have propoſed to my ſelf.

NOTES.

(*a*) *WERE almoſt all written in* Hebrew.] We muſt except *Judith*, *Tobit*, ſome Chapters of *Daniel*, and ſome of the firſt Book of *Ezrah*, which are written in *Chaldee*, and ſome other Chapters of the ſame Prophet *Daniel*, with the Books of the *Maccabees* that are written in *Greek*.

(*b*) *The Characters which* Moſes *made uſe of*, &c. *were the* Samaritan.] This opinion was taken for granted in St. *Jerome*'s time, as he himſelf obſerves in his Preface to the *Kings*, and it is confirmed by ancient Medals, where we find this Inſcription, *Holy Jeruſalem*, written in *Hebrew* in the *Samaritan* Characters; and this could not be written after the diviſion of the Tribes, for at that time the *Samaritans* did not conſider *Jeruſalem* as an Holy City.

(*c*) *Gave it to the Men of* Cuth.] 'Tis far more probable, that the Men of *Cuth* had the Books of the Law rather from the *Iſraelites* than the *Jews*. In the firſt place, becauſe they preſerved them written in the ancient Character, which makes it evident, that they did not receive them after the Captivity, ſince the *Jews* at that time wrote in *Syriack* Characters. Secondly, becauſe the Collection of the Sacred Books amongſt the *Samaritans* only contained the *Pentateuch*, and conſequently they received them of the *Iſraelites*, who acknowledged no other Books but theſe to be ſacred, and not of the *Jews*, who admitted the reſt.

(*d*) Ezrah *having reviewed and gathered together the Books of the Bible.*] I have followed the common opinion of the *Jews* and Holy Fathers, who aſcribe the collecting and reviſing of the Sacred Volumns of the Old Teſtament to *Ezrah*: Others are of opinion, that it was *Nehemiah* that took this care, but let the matter be how it will, certain it is, that the *Jews* at their return from the *Babylonian* Captivity, took care to ſearch after, and gather their Books together. The Author of the fourth Book of *Eſdras*, which is a Book full of falſities and fictions, ſuppoſeth, that all the Copies of the Sacred Books being burnt or loſt, *Ezrah* dictated them all anew by a Divine Inſpiration. We have this fable at length in the 14th Chapter of this Book, where it is tack'd to ſeveral other fooliſh Whimſies. St. *Clement* of *Alexandria*, *Theodoret*, and St. *Baſil* have followed this opinion, without reflecting upon it; but others who have uſed more precaution in this matter, are content to ſay with us, that *Ezrah* collected, review'd, digeſted, and put in order the Books of Holy Scripture, when there were many Copies of it as yet remaining. This is the opinion of St. *Irenæus*, *Tertullian*, St. *Jerome*, St. *Chryſoſtome*, the Author of the *Abridgment of the Bible*, commonly attributed to St. *Athanaſius*, and of ſeveral others. The firſt opinion is not only extremely prejudicial to Religion, but impoſſible to be maintain'd. For, firſt, What probability is there, that the *Jews* during the Captivity, ſhould loſe all the Copies of that Book, for which they always preſerved ſo profound a veneration, and which was the foundation of their Religion? Why ſhould we think, that not one ſingle Man amongſt them kept it by him? Is it credible, that *Ezekiel*, *Daniel*, and *Jeremiah*, were deprived of reading the Books of the Law? Can one conceive, that *Ezrah* had no other knowledge of them than by Inſpiration? He, I ſay, that was ſo learned a Doctor of the Law of *Moſes* at the time when he was in *Babylon*, as it appears, *ch.* 7. *v.* 6. of the firſt Book of *Ezrah*. 2. We ought to make the ſame reflection upon the *Iſraelites* of the ten Tribes. Now it is not probable, that they did not carry the Holy Books along with them. The Book of *Tobit* informs us, that *Tobit* read the Prophecy of *Amos*, *Tob. ch.* 2. *v.* 6. 3. And 3dly, is it not paſt diſpute, that the Men of *Cuth* preſerved the *Pentateuch*, which the *Iſraelites* of the ten Tribes gave them? 4. It appears by the 9th Chapter of *Daniel*, that the *Jews* had the Books of *Moſes*, and read them during the Captivity. *All Iſrael*, ſays this Prophet, *have tranſgreſſed thy Law, even by departing, that they might not obey thy voice, and therefore the curſe is poured upon us, and the oath that is written in the Law of* Moſes, *becauſe we have ſinned againſt him.* And a little lower, *All this evil is come upon us, as it is written in the Law of* Moſes. 5. It is ſaid in the ſixth Chapter of the Book of *Ezrah*, that the building of the Temple was finiſhed in the ſixth year of *Darius*, and that the Prieſts and Levites were eſtabliſhed in their Miniſterial Functions, as it is written in the Law of *Moſes*, *Sicut ſcriptum eſt in lege Moyſis.* Now *Ezrah* was not yet come up to *Jeruſalem*, for it is related in the following Chapter, that he arrived in *Judaa* in the ſeventh year of King *Artaxerxes*. 6. In the ſecond Book of *Ezrah*, *ch.* 8. the People being deſirous to be inſtructed in the Law of *Moſes*, did not requeſt him to dictate it to them anew, but only to bring the Book of the Law of *Moſes*, which the Lord had given to the People of *Iſrael*. *Et dixerunt Eſdra ſcribæ, ut afferret librum legis Moyſis quam præceperat Deus Iſraeli.* And it is ſaid immediately after, that *Ezrah* brought the Book of the Law, and read it before all the People. It will be ſaid perhaps, that I have borrowed theſe Reaſons out of another Mans Book, I own it, but I thought they were ſuitable to the preſent occaſion.

(*e*) *It is very certain, that at firſt this Language was not common to all the* Jews.] This is abundantly proved againſt the common opinion, by what is ſaid in the Book of *Nehemiah*, *ch.* 13. *v.* 24. that the Children of the *Jews* who had Married ſtrange Women, ſpoke *Aſotice* and not *Judaice*. In the *Hebrew* the words are *Aſhdodith*, and *Jehudith*, and this laſt word in the ſecond Book of *Kings*, *ch.* 18. *v.* 26. is oppoſed to *Aramith*, which ſignifies in *Syriack*, *Precamur loquaris nobis Syriace & non Judaice*; in the firſt Book of *Ezrah*, *ch.* 4. *v.* 7. and in the Prophet *Daniel*, *ch.* 2. *v.* 4. *Aramith* has ſtill the ſame ſignification. On the contrary *Jehudith* ſignifies the *Hebrew* Tongue in oppoſition to the *Syriack*, as we may ſee in the ſecond Book of *Chron. ch.* 32 *v.* 18. 2 *Kings*, 18. 26. and in *Iſaiah*, *ch.* 36. *v.* 11. There were ſeveral *Jews* therefore in the time of *Ezrah* that ſtill ſpoke *Hebrew*. And this is evidently proved by the Books of *Ezrah* that were made ſince the Captivity, and yet were written in *Hebrew*, and not in *Chaldee*, except ſome Chapters of the firſt Book of *Ezrah*, where he tells us of the oppoſition, that the Officers of the King of *Perſia*, who ſpoke *Chaldee*, gave to the *Jews*. From whence it follows, that the *Jews* both underſtood and ſpoke *Hebrew*. For otherwiſe why ſhould *Ezrah*, if he deſigned to have his Books intelligible by all the *Jews*, write them in a Language, which was not natural to them. The ſame conſideration will hold good as to the Books of the latter Prophets, who wrote in *Hebrew* after the Captivity, and yet addreſſed their Prophecies to all the People. But laſtly, that which admits of no reply, is a remarkable paſſage in the Book of *Nehemiah*, *ch.* 8. and 9. Where we find, that the Law was read in *Hebrew* before the People, and all the People hearkened to it, and underſtood it; Theſe Remarks have been lately made by a very Ingenious and Learned Perſon. Mr *Simon* indeed brags that he has invincible Reaſons to overthrow them; When he has honoured the World with a Sight of them, we ſhall ſee whether they are powerful enough to make us retract this opinion, as he would willingly perſwade us they are; but in the mean time he ought not to take it amiſs, if till then, we continue in the ſame mind.

(*f*) *The Syriack Tongue mix'd with Hebrew Words became the vulgar Language of the Jews, which was afterwards called the Hebrew Tongue.*] The truth of this appears by the *Hebrew* Words that we find in the New Teſtament, which are all, as St. *Jerome* obſerves, *Syriack* Words, and what our bleſſed Saviour ſays, 'That not one Iota of the Law of God ſhall paſs away, *&c.* makes it evident, that the *Jews* at that time uſed the preſent *Hebrew* Alphabet, and not the ancient, and it is demonſtrated from hence, that the י of the *Jews* was a little Letter, which is true of the *Syriack* [and *Hebrew*] *Jod*, and not of the *Samaritan*, which has three Feet.

(*g*) *The Chaldee Paraphraſes which we have ſeen to be of a later date.*] The *Chaldee* Paraphraſe is divided into three Parts: The firſt, that contains the *Pentateuch*, is attributed to *Onkelos*; the ſecond, that contains the Prophets, to *Jonathan*; the third, to one *Joſephus* the blind. There is likewiſe another Paraphraſe of the *Pentateuch*, called that of *Jeruſalem*, and another of the *Canticles*; but all theſe Paraphraſes are imperfect, as well as new. Since that time the *Jews* having committed to writing abundance of Traditions in a Book which they call *Miſna*, they afterwards compoſed Commentaries upon it, whereof the moſt celebrated is called the *Gemera*. But all theſe Books are full of ridiculous fooliſh Fictions, and have nothing common with the Scripture; The *Maſora*, that is, a ſort of a Critical Performance upon the Bible, is of more uſe and advantage. The Follies and Whimſies of the *Cabala* are impertinent and impious.

(*h*) *About the year of our Lord* 500, *the Jews of* Tiberias *invented the Points.*] Theſe Points were not uſed in St. *Jerom*'s time, as may be eaſily proved from ſeveral Paſſages of this Father drawn out of his 22th Queſtion upon *Jeremiah*, and out of his Commentary upon *Habakkuk*, in Chap. 3. Verſ. 20. which abundantly ſhew, that in his time the Pronunciation of the *Hebrew* Words was not determined by the Points, as it has been ſince.

(*i*) *I am of opinion, that one cannot abſolutely deny, that there was a Greek Verſion of the Books of the Bible made in the time of* Ptolomy Philadelphus.] It is not credible, that the Authors of the Books attributed to *Ariſteas* and *Ariſtobulus* entirely invented the whole Hiſtory, and that there is no part of it true. 'Tis far more probable, that they only added ſeveral Circumſtances to the Matter of Fact, which was aſſuredly certain. Mr. *Simon* imagines, that this Verſion was called the *Septuagint*, becauſe it was approved by the *Sanedrim*, but this is a Conjecture without any Foundation.

(*k*) *Some*

(*k*) *Some of the Fathers have believed this Fiction of the* Talmudiſts.] The Author of the Diſcourſe againſt the *Greeks*, attributed to St. *Juſtin*, St. *Irenæus*, and St. *Clement*, believed it, St. *Auſtin* queſtioned and doubted the truth of it, St. *Jerome* laughs at it.

(*l*) Aquila *the Jew*.] A certain *Syriack* Author, cited by Monſieur *Le Jai* [the Publiſher of the *French Polyglot*,] tells us, that he was deſcended from *Adrian*, and adds many other Paſſages that are extremely improbable. St. *Jerome* aſſures us, that he was a *Jew*, in his Commentary upon the third Chapter of *Habakkuk*, upon the third of *Iſaiah*, and in his Epiſtle to *Marcellus*.

(*m*) Theodotion *the Diſciple of* Tatian.] St. *Jerom*'s Teſtimony confirms what we have ſaid here, St. *Irenæus* names him in his Book againſt Hereſy, from whence it follows, that he lived when *Eluthérius* was Pope.

(*n*) *Symmachus, &c.*] What we ſay concerning this Man, is taken out of St. *Jerome*, in his Preface upon *Job*; *Euſebius* alſo ſays, *l. 6. c. 7.* that he was an *Ebionite*; and this is the reaſon why *Hilary* the Deacon Author of *the Commentary of St. Paul*, attributed to St *Ambroſe*, calls the *Ebionites Symmachians*.

(*o*) *We yet find another Verſion of the Bible in the time of the Emperor* Caracalla.] St. *Epiphanius* is of opinion, that this fifth Verſion was found at *Jericho*, the Author of *The Abridgment* attributed to St. *Athanaſius* is of the ſame opinion: But *Euſebius* following the Teſtimony of *Origen*, tells us, that the ſixth was found at *Nicopolis*; that we don't know where *Origen* found the fifth; and that the ſeventh, which was only a Verſion of the *Pſalms*, was found at *Jericho*. Conſult *Euſeb. l. 6. c. 16.* St. *Jerome* aſſures us, that all theſe Tranſlations were made by *Jews*.

(*p*) Euſebius, *St.* Jerome, *and ſeveral other Ancients, make no diſtinction between the* Octapla *from the* Hexapla.] They place the fifth, ſixth, and ſeventh Verſion, in what they call the *Hexapla*. St. *Epiphanius*, in his Book of *Weights and Meaſures*, ſpeaks of the *Octapla*, but as of a Work which was not diſtinguiſhed from the *Hexapla*; for after he has deſcribed the *Hexapla*, he adds, *And if we find there the fifth and ſixth Verſion added, it follows that we ought to call them* Octapla. Theſe Columns were unqueſtionably written upon different Rolls, that were faſten'd one to the ſide of another.

SECT. IV.

Of ſome Authors, whoſe Works have a Relation to the Old Teſtament, *viz.* Philo, T. Flavius, Joſephus, Juſtus, Ariſteas, Ariſtobulus, Joſephus Bengorion, Beroſus, *the falſe* Dorotheus, Zoroaſter, *&c.*

THere are ſeveral Authors, whoſe Works, whether Genuine or Spurious, have a Relation to the Hiſtory of the Old Teſtament, whom we think our ſelves obliged to take ſome ſhort notice of.

Philo, a *Jew* of *Alexandria*, lived in the time of *Caius Caligula*, and was the chief Perſon of an Embaſſy, that the *Jews* ſent to the Emperor. He compoſed ſeveral Works upon the Old Teſtament, a Catalogue of which may be ſeen in *Euſebius*'s Hiſtory, *l. 2. ch.* 8. and St. *Jerom*'s Book of Eccleſiaſtical Writers, as well as at the beginning of the *Greek* and *Latin* Impreſſion of his own Writings, printed at *Paris*, 1640. This Author is a *Platoniſt*, and ſo well imitates *Plato*'s Style, that he has been called by ſome *the Jewiſh Plato*: He explained the whole Bible by way of Allegory, he is very Eloquent and Diffuſive, his Works are full of Moral Thoughts, and continual Allegories upon all the Hiſtories of the Bible; he approaches very near the Notions of the Chriſtians in his Morals. His Works were publiſhed in *Greek* by *Turnebus*, and printed at *Paris* 1552. and at *Francfort* 1587. Tranſlated into *Latin* by *Gelenius*, and printed at *Baſil*, 1554, and 1561. at *Lyons* 1555, in *Greek* at *Geneva* 1603. and in *Greek* and *Latin* at *Paris* 1640.

Joſephus was deſcended of the Sacerdotal Race of the *Aſmoneans*, as we are told in his Life, which he wrote himſelf, where all his Employments and Actions are exactly related. He was born *Anno Dom.* 37. and died 93. He was ſirnamed *Flavius*, by reaſon of *Veſpaſian*. He compoſed the Hiſtory of the *Jews*, which he took for the moſt part out of the Books of the Bible, and continued it down to the time of the Wars of the *Jews*, under the Name of *the Jewiſh Antiquities*. He alſo wrote the Hiſtory of the War againſt the *Romans*, and the taking of *Jeruſalem*. He has likewiſe written, beſides his own Life, two excellent Books againſt *Appion* to anſwer the Objections, which that Heathen had muſtured up againſt the Antiquity of the *Jewiſh* Nation, the Purity of the Law, and the Conduct of *Moſes*; and he has written a Treatiſe concerning the Martyrdom of the *Maccabees*, which is called by *Eraſmus*, and not without Reaſon, *an exquiſite Maſter-piece of Eloquence*. This Author wrote very politely, and the turn which he gives things, is very agreeable. His Hiſtory is beautified with admirable Deſcriptions, very eloquent Harangues, and very ſublime Thoughts; his Style is clear and faithful, he not only diverts his Readers, but he alſo brings them over to what ſide he pleaſes; in one word, he excites and calms the Paſſions as himſelf thinks fit. We may ſay, he is a perfect Hiſtorian, and we may juſtly call him the *Livy* of the *Greeks*. The Treatiſe of the *Maccabees* ſufficiently ſhews the Beauty of his Genius, and the Height of his Eloquence; and his Books againſt *Appion* demonſtrate his profound Learning, and the exactneſs of his Judgment. The Works of this Author have been printed ſeveral times in *Latin*, of the Tranſlation partly of *Ruffinus*, partly of *Gelenius*, and partly of *Eraſmus*; and at *Geneva* in *Greek* and *Latin*, *Anno Dom.* 1611. It were to be wiſhed that we had a new Edition of it, in a better Letter, and better Paper.

Juſtus of *Tiberias* wrote alſo an Hiſtory of the *Jews*, and ſome Commentaries upon the Bible, but *Joſephus* accuſes him of Falſity and Lying. We had not placed him in the number of the Eccleſiaſtical Authors, if St. *Jerome* had not done it before us.

The Books of *Ariſteas* and *Ariſtobulus* concerning the Verſion of the *Septuagint*, are manifeſt Forgeries, and impoſed upon the World by ſome Helleniſt *Jews*, as we have already ſhewn when we were diſcourſing of that Verſion.

The Hiſtory of the War of the Jews by *Joſephus Bengorion*, was written by an Author that lived ſince St. *Jerom*'s time. He ſpeaks of the *Goths* as being in *Spain*, and of the *Franks* in *Gaul*. Now theſe People were not ſettled in *Spain* and in *France* till about the fifth Century, and ſo by conſequence this is a ſpurious Writer, who having ſtolen ſeveral things out of the true *Joſephus*, has mingled them after his manner with Fictions and Fables.

The Teſtament of the Twelve Patriarchs, which is extant in the firſt Volume of the *Bibliotheca Patrum*, is a Book wholly filled with Trifles and Impertinencies, and deſerves nothing but contempt. Neither ſhould one have a better opinion for the Abridgment of the Lives of the Prophets, the Apoſtles, and the other Diſciples, attributed to *Dorotheus* of *Tyre*, who ſuffered Martyrdom in the time of *Dioclefian*. It is a Book altogether unknown to the Ancients, full of groſs Faults and Miſtakes in Hiſtory, and made up of Fables and Tales to divert the Reader.

There are ſome Books that go under the Name of *Beroſus* the *Chaldean*, of *Manetho* the *Egyptian*, and of *Metaſthenes*; but they are altogether unworthy of thoſe great Men, whoſe Names they carry, and the Forgery is plain and manifeſt. All thoſe Paſſages out of the true *Beroſus*, cited by *Joſephus* in his Book againſt *Appion*, are not to be found in this Book that is aſcribed to him, but we find there ſeveral Things that are clean contrary. He ſpeaks of the City of *Lyons*, which had not that Name till after *Cæſar*'s time. In ſhort, the Hiſtory of *Beroſus* went no farther than the time of *Nabuchadonoſor*, and *Nabopalaſſar*, and this deſcends much lower.

The Book of (*a*) *Zoroaſter*, of *the ſacred Hiſtory of the Perſians*, a Fragment whereof is cited by *Euſebius* in his firſt Book *De præpar. Evangel.* is a ſuppoſititious Work, as well as the other Writings attributed to that fabulous Author. In fine, the Hiſtory of the *Phœnicians*, which is ſuppoſed to be written by (*b*) *Sanchoniathon*, and tranſlated into *Greek* by *Philo Biblius* (*c*), who lived in the time of *Adrian*, is a Romance, wherein there are ſeveral Paſſages taken out of the Hiſtory of the Bible and many Circumſtances of the Fables of the *Greeks*.

NOTES.

(*a*) *Zoroaſter.*] There were many of this Name, but 'tis generally held, that the firſt and moſt celebrated of them lived in the time of *Nimrod*, that he was King of the *Bactrians*, and that he was overcome by *Ninus*. They ſpeak wonderful Things of his Knowledge, his Wiſdom, and of the Prodigies which he wrote. They make him the firſt Author of the *Perſian* Philoſophy, which they called Magick. *Plato* ſpeaks of *Zoroaſter* as Inventor of that Science amongſt the *Perſians*, and obſerves that he was the Son of *Oromazes*. *Eubulus*, cited by *Porphyry*, attributes the Inſtitution of the Myſteries of the Goddeſs *Mithra* to him. *Eudoxius* and *Hermippus*, cited by *Pliny*, tell us, that he lived Six thouſand Years before *Plato*. But *Cteſias*, who has written the Hiſtory of *Zoroaſter*, teſtifies, that he lived in the time of *Cyrus*. This is the reaſon why *Arnobius* diſtinguiſhed the two *Zoroaſters*. *Euſebius* alſo makes *Zoroaſter* as old as *Ninus*, and St. *Epiphanius* ſays, that he lived in the time of *Nimrod*. He is called *Zarades* by the *Perſians*, and by the *Greeks Zoroaſter*. There are ſeveral Explications given of his Name: Some pretend, that it ſignifies a Living Star; others ſay, that he was the Son of *After*; and laſtly, others tell us, that it ſignifies a Contemplator of the Stars. All that is related of the ancient *Zoroaſter* is fabulous. *Diodorus Siculus* tells us, that the King of *Bactria*, that fought againſt *Ninus*, was named *Oxiartes*, and not *Zoroaſter*. Nevertheleſs there is a great deal of reaſon to believe, that there was a Man of this Name amongſt the *Perſians*, who taught them Magick. *Hermippus* tells us, that he made an infinite number of Verſes. The Fragment, which *Euſebius* cites in the 7th Chapter of his firſt Book *De præparatione Evangelicâ*, taken out of the Hiſtory of the *Perſians* attributed to this Author, has ſo plainly explained all the Attributes of God, that it is viſible, it was compoſed by an Author who was no Stranger to the Chriſtian Religion. *Syneſius* cites the Oracles of *Zoroaſter*, upon the Dreams that are taken out of the Works of the later *Platoniſts*. Theſe Oracles have been publiſh'd by *Opſopæus*, and printed at *Paris* 1599. with the Notes of *Pſellus* and *Plato*. 'Tis no difficult matter to diſcover, that theſe Writings have been forged by the *Platoniſts*, that lived ſince our Bleſſed Saviour.

(*b*) *Sanchoniathon.*] This Author was unknown to all the Ancients. *Porphyry* is the firſt Man that cited this Hiſtory, which is full of Fables and ridiculous Fictions. Whatever we there find concerning the Origine of the World, and the firſt Men, is taken out of *Geneſis*. From thence he has borrowed the Word *Bohu* to ſignifie Night, and that of *Colpia*, which is given to the Wind; as for what he ſays of the *Æora*, and of the *Firſtborn*, it looks very like the Dreams of the *Valentinians*. Laſtly, he takes ſeveral things out of the Fables of the *Greeks*, which evidently ſhew, that the Author of this Book could not live in the time of *Semiramis*. [Mr. *Dodwell* has writ an *Engliſh* Diſcourſe, to prove that this Book could not be older than *Philo Byblius*, who is ſaid to Tranſlate it out of the *Phœnician* Language.]

(*c*) *Philo Byblius.*] This Man was a *Grammarian*, of whom mention is made in *Suidas*, who lived after *Nero*'s time, for 'tis obſerved, that he was 78 Years old, when *Servus* and *Herennius* were Conſuls, which was *A. D.* 137. that is almoſt an hundred Years after the Death of *Nero*. According to the Teſtimony of the ſame *Suidas*, he wrote twelve Books, Περὶ πλίνθων, ἢ ἑλλογῆς βιβλίων, and thirty Books, Περὶ πολέων, *Et de Claris viris*; and one Treatiſe about *Adrian*'s Empire, under which he lived. *Suidas* does not ſpeak of this Tranſlation of the Hiſtory of *Phœnicia*, *Euſebius* and *Theodoret* cite it after *Porphyry*. This *Philo* is probably the Man, of whom St. *Clement* of *Alexandria* ſpeaks, *lib.* 1. *Strom.* and whom he calls *Philo* the *Pythagorean*.

SECT. V.

Concerning the Authors of the Books of the New Teſtament.

THE Goſpel in the *Greek* Language ſignifies (*a*) *Happy Tydings*, but now this Word, in the common acceptation of the Church, is taken for the Hiſtory of the Life of *Jeſus Chriſt*; and the Name (*b*) of *Evangeliſt*, that was heretofore given to all thoſe Perſons that preached the Word of God, is at preſent only given to the four Saints that wrote the four Goſpels, which the Church has always owned for Canonical. We there find two Apoſtles, that were Eye-witneſſes of the Life and Actions of *Jeſus Chriſt*; and two Diſciples of the Apoſtles, who wrote their Goſpel upon the relation of others.

The firſt of the four Evangeliſts is St. *Matthew*, who of a Publican became an Apoſtle of our bleſſed Saviour: He wrote his Goſpel in *Jeruſalem* ſoon after the Death of *Jeſus Chriſt* (*c*), in favour of the *Jews* that embraced the Chriſtian Faith, as St. *Jerome* has obſerved. (*d*) For this reaſon he wrote in Hebrew, or rather in Syriack, according to the Teſtimony of *Papias*, St. *Irenæus*, *Euſebius*, St. *Jerome*, St. *Chryſoſtome*, St. *Epiphanius*, and indeed of almoſt all the Ancients, whoſe poſitive Determinations we ought not to reject, unleſs we have convincing Proofs to the contrary.

Therefore the Opinion of *Cajetan* and ſome others, who pretend, that the Original of St. *Matthew*'s Goſpel was written in Greek, is rejected with reaſon by all the learned Criticks, as being eſtabliſhed upon very weak Foundations. St. *Jerome* aſſures us, that in his own time he ſaw an Hebrew copy of this Goſpel in the Library at *Cæſarea*, and that the Nazarenes likewiſe had a copy of it in the City of *Beræa*, which they gave him the liberty to tranſcribe; and that it was remarkable, that all the paſſages out of the Old Teſtament, cited in this Goſpel, were exactly according to the Hebrew, and not according to the Septuagint. *Euſebius* alſo tells us, that *Pantænus* found a copy of it amongſt the *Indians*, but it is not certain, whether that was not a copy of the Goſpel of the Nazarenes, which was different from that of St. *Matthew*. However it be, 'tis paſt diſpute, that the Original Hebrew of St. *Matthew*'s Goſpel is loſt at preſent; and it is equally certain, that the Hebrew Texts, that have been publiſhed in our time, are not the Original of St *Matthew* (*e*), no more than the Syriack Verſion publiſhed by *Widmanſtadius*: The Greek Verſion, which we have, is very ancient, and was extant even in the time of the Apoſtles, as St. *Jerome* and St. *Auſtin* have obſerved. We cannot tell who is the Author of it: Some Perſons, as for inſtance, St. *Athanaſius* in his Book Entituled, *The Abridgment of Scripture*, attribute it to St. *James* Biſhop of *Jeruſalem*, *Theophylact* to St. *John*; *Papias* ſays, that they tranſlated into Greek, as well as they could, without naming in particular any Author of that Verſion.

(*f*) The Evangeliſt St. *Mark*, the Diſciple and Interpreter of St. *Peter*, and Founder of the Church of *Alexandria*, ſeems to be different from that *Mark*, who is ſo often mentioned in the Acts of the *Apoſtles*, and in the Epiſtles of St. *Paul*. (*g*) He compoſed his Goſpel at *Rome* with St. *Peter*, at the intreaty of the Chriſtians reſiding in that City, ſetting down in Writing thoſe things which he had learned from that Apoſtle, who alſo approved of his Goſpel after it was compoſed. (*h*) Some late Authors imagine, that it was written in Latin, but this Opinion is contrary to St. *Jerom*'s and St. *Auſtin*'s Opinion, and indeed has no tolerable pretences to ſupport it, for we can no more doubt that St. *Mark* wrote it in Greek, than that St. *Luke* or St. *John* did theirs. He follows St. *Matthew* in abundance of things, and ſometimes

ſometimes abridges him, nevertheleſs there are ſome Hiſtorical Paſſages which he relates more copiouſly, and with the addition of ſeveral Circumſtances. 'Tis commonly believed, that this Goſpel was written in the Forty third Year after our Saviour's Birth, and, according to the common Computation, ten years after his Death, but this is not certain. St. *Jerome* obſerves, that the laſt Chapter of this Goſpel is to be found but in very few Copies, and that almoſt all the Greeks reject it. *Wherefore*, ſays he, *one may reject it, particularly becauſe it ſeems to relate ſome things contrary to the account we have of them in the other Evangeliſts.* And in his ſecond Book againſt the *Pelagians*, he cites a Paſſage that was inſerted into this Chapter, and contained the Error of the *Manichees*: It plainly proceeds from this addition, that in moſt of the Copies of St. *Mark*, this Chapter was entirely left out; for as for the reſt, it is cited by St. *Irenæus*, and ſeveral others, and contains nothing that cannot be reconciled with eaſe to the Accounts given by the other Evangeliſts.

St. *Luke* was of *Antioch*, the Metropolitical City of *Syria*. (*i*) He was a Phyſician by Profeſſion, and very well skilled in the Greek Tongue; (*k*) he was not an Apoſtle or Diſciple of *Jeſus Chriſt*, but was a Diſciple or Follower of St. *Paul*, whom he accompanied in his Voyages. He himſelf tells us, ſays *Euſebius*, in the beginning of his Goſpel, the reaſon of his writing, for many Perſons having raſhly undertaken to write the Evangelick Hiſtory, he thought himſelf obliged to reſcue it out of ill Hands, after he had been exactly informed of all the Occurrences by thoſe that were Eye-witneſſes and Miniſters of the Word, that is to ſay, by the Apoſtles, and particularly by St. *Paul*. 'Tis imagined, that the Apoſtle ſpeaks of this Goſpel, when he ſays, *according to my Goſpel*, and that he meant St. *Luke* when he wrote this paſſage. *The Brother whoſe praiſe is in the Goſpel in all Churches, Cujus laus eſt in Evangelio per omnes Eccleſias.* St. *Jerome* obſerves, that he wrote his Goſpel travelling along with St. *Paul*, when he was in *Achaia* and *Bœotia*, towards the ſecond year of *Nero*, and the fifty ſixth of Jeſus Chriſt. The ſame Father aſſures us, that he always continued unmarried, and that he lived Fourſcore and four years. He is alſo the Author of *the Acts of the Apoſtles*, which Book contains the Hiſtory of the Church from the Aſcenſion of our Bleſſed Saviour to the fourth year of *Nero*, during the ſpace of 29 or 30 years.

St. *John* the Evangeliſt of the City of *Bethſaida* in *Galilee*, was the Son of *Zebedee*, and was called to the Apoſtleſhip when he was very young. St. *Jerome* and *Tertullian* affirm, that he continued in the ſtate of Celibacy all his Life-time. He was the dearly beloved Diſciple of Jeſus Chriſt, and 'tis ſuppoſed, that he ſpeaks of himſelf, when he ſays, *the Diſciple whom Jeſus loved*: But though this were not to be thus underſtood, yet the tenderneſs which Jeſus Chriſt had for him, ſufficiently appeared in the laſt Supper, when he placed him in his Boſom, and in his laſt words to his Mother, *Woman, behold thy Son.* After the deſcent of the Holy Ghoſt, he went and preached the Goſpel in *Aſia*, where he founded and governed the Churches for a long time, being Biſhop of *Epheſus*, the Metropolis of that Province. He was condemned at *Rome* by the Emperor *Domitian* to be thrown into a Veſſel of burning Oyl, but he came out, ſays *Tertullian*, more vigorous and ſtrong, than when he entred in at firſt. He was baniſhed afterwards into the Iſle of *Patmos*, where, as 'tis generally ſuppoſed, he wrote his *Revelation.* After the death of *Domitian* he came back to *Epheſus*, and there wrote his *Goſpel*, about an hundred years after the Birth of our Bleſſed Saviour. St. *Jerome* reports, that he was engaged in this Work by the other Biſhops and Chriſtians of *Aſia*, who obliged him to write his *Goſpel*, to confound the Errors of *Cerinthus* and *Ebion*, who ſaid, that Jeſus Chriſt was a mere Man, and that He had no Being before He was born of the Virgin *Mary*. The ſame Father adds, that he had yet another reaſon to write his *Goſpel* after others, for having read the *Goſpels* of St. *Matthew*, St. *Mark*, and St *Luke*, he obſerved, that they only concerned themſelves to write the Hiſtory of one year of our Bleſſed Saviour's Life, namely, from the impriſonment of St *John*, down to the Death of our Saviour, which made him reſolve to give an account of the moſt conſiderable things that occurred in the preceding years. He has likewiſe written three *Epiſtles*. The firſt, of which no Man ever doubted, is directed to the Faithful, and particularly to the *Parthians*, if we may believe St. *Auſtin*, and ſome other ancient Writers, that is to ſay, to all the Faithful diſperſed in *Perſia*, which at that time was under the Domination of the *Parthians*. We don't certainly know the time or place where it was written. The two others were directed to particular Perſons, one to a Lady called *Electa*, the other to *Gaius*. They only carry the Name of an Elder or Prieſt; which has made ſome People of opinion, that they were written by another St. *John*, as *Euſebius* and St. *Jerome* obſerve. But the Stile, the Spirit, and Thoughts of theſe *Epiſtles*, together with the concurring authority of moſt of the Fathers, make it evident, that they belong to this Evangeliſt. There is a greater difficulty about the *Apocalypſe*, the ſtile of which Book appears to be different from the reſt, and which ſeveral of the Ancients rejected, or attributed to another St. *John*: but the moſt received opinion is, that it was written by the Evangeliſt. The Stile of St. *John* is ſimple, and has little eloquence in it, but his Thoughts are very lofty. He lived till the time of *Trajan*, not dying 'till the 68th year after the Paſſion of our Bleſſed Saviour.

St. *Paul* deſcended of the Tribe of *Benjamin*, and born in the City of *Tarſus*, came up to *Jeruſalem*, and there became the Diſciple of *Gamaliel*, a famous Phariſee. He was converted to the faith of Jeſus Chriſt in that miraculous manner which is ſet down in the *Acts of the Apoſtles*; he afterwards changed his Name of *Saul* into that of *Paul*, after he had openly converted and baptized the Proconſul *Sergius Paulus*. The Hiſtory of his Travels and Preaching, down to his firſt impriſonment at *Rome*, is written by St. *Luke* in the *Acts*. We don't certainly know, what he did after his enlargement; ſome of the Ancients were of opinion, that he went into *Spain*, but this is very uncertain, and the contrary ſeems to be more probable. Be that as it will, 'tis certain, that he was beheaded afterwards at *Rome* for his Religion, by *Nero*'s Command, towards the 64th year of the common computation. He has written 14 *Epiſtles*, all which, Antiquity has own'd to be Genuine and Canonical, excepting the *Epiſtle to the Hebrews*, concerning which, there has been formerly ſome doubt, and ſome Perſons have ſuppoſed, that it was written in *Hebrew*. They are not ranked in the *New Teſtament* according to the order of time, which nevertheleſs is very neceſſary to be known.

The *Epiſtle to the Romans* was written from *Corinth*, as *Origen* proves by ſeveral reaſons; for firſt of all it was ſent by *Phœbe* Servant of the Church at *Cenchrea* from *Corinth*. Secondly, St. *Paul* calls *Caius* his Hoſt, with whom he tarried at *Corinth*, as we may ſee in the *Firſt Epiſtle to the Corinthians, chap.* 14. Thirdly, in the Salutations, that are to be found towards the end of this Epiſtle, we find the Names of thoſe who departed from *Corinth* to go to *Jeruſalem*, as it is ſaid in the 20th ch. of the *Acts*. It was therefore written at the time, when St. *Paul*, having gathered the Contributions of *Macedonia*, and *Achaia*, went to viſit *Jeruſalem* in the 57th year of Jeſus Chriſt. From whence St. *Chryſoſtome* concludes, that it was written after both the *Epiſtles to the Corinthians*, in which he exhorts the Faithful to this charitable Contribution.

Nevertheleſs they were not written much before: For the firſt was written from *Epheſus*, as it appears, ch. 16. v. 8. (and not from *Philippi*, as ſome *Greek* Inſcriptions obſerve) in the abſence of *Timothy*. The ſecond was written from *Macedonia* after his return. In ſome Copies it is ſaid, that it was written from *Philippi*, in others from *Nicopolis*.

That to the *Galatians* is yet older than the two Epiſtles to the *Corinthians*. It was written from *Epheſus*, at the time when St. *Paul* taught in the School of one ſirnamed *Tyrannus* in the beginning of the year 56. It is obſerved in ſome *Greek* Copies, that it was written from *Rome*, but this is not probable, becauſe he does not there ſpeak concerning his Chains, as he does in his Epiſtle to the *Epheſians*, where he mentions them in three ſeveral places.

This Epiſtle therefore was written towards the 62d year of our Lord, as well as that to the *Philippians*, and that other which is directed to the Chriſtians of *Coloſſæ*, a City of *Phrygia* near *Hierapolis* and *Laodicea*.

The two Epiſtles to the *Theſſalonians* ſeem to be the earlieſt, if we follow the Chronological order. It is probable, that the firſt was written towards the year 52; for after St. *Paul* had converted many Chriſtians at *Theſſalonica*, as it is obſerved in the *Acts*, ch. 9. v. 7. he ſent *Timothy* thither, who being come to find him at *Corinth*, informed him of their Affairs, as it is obſerved in the third Chapter of this Epiſtle, which was conſequently written in the year 52. The ſecond Epiſtle to the *Theſſalonians* was written ſoon after, and from the ſame place.

The firſt Epiſtle to *Timothy* was written after he was ordained Biſhop, when St. *Paul* was freed from his Chains in the ſixty third year of our Bleſſed Saviour. The ſecond Epiſtle was written from *Rome*, when St. *Paul* was twice impriſoned there, a little before his Martyrdom. The Epiſtle to *Titus* was written about the ſame time with the firſt Epiſtle to *Timothy*. That to *Philemon* was written at the time of his firſt impriſonment at *Rome*.

And to conclude, the Epiſtle to the *Hebrews* was written likewiſe about this time, ſince it is there obſerved, *ch.* 13. *v.* 23. that *Timothy* was delivered. Some of the Fathers, as *Cains*, and *Hippolytus*, and the ancient Church of *Rome*, have rejected this Epiſtle. Others attribute it to St. *Barnabas*, ſome to St. *Clement*, and ſome to St. *Luke*; but however (*p*) the moſt prevailing opinion is, that it was written by St. *Paul*. St. *Jerome* ſeems to accommodate theſe differences, by ſaying, that the thoughts belong to St. *Paul*, but that the words and compoſition are either St. *Barnabas*'s or St. *Luke*'s, or rather St. *Clement*'s, who diligently collected whatever he learn'd from his Maſter. Thoſe ancient Writers that attribute it to St. *Paul*, ſay, that it was written in *Hebrew*, that is to ſay, in *Syriack* (*q*), being written by an *Hebrew*, to the *Hebrews*. Some of the Moderns pretend it was written in *Greek*, but to this Authority of the Ancients, they oppoſe nothing but frivolous weak Conjectures, which are too weak to biaſs any Man.

The Epiſtles that follow thoſe of St. *Paul*, are called *General*, becauſe, if we except the two laſt of St. *John*, they are not directed to the Faithful of one City, as thoſe of St. *Paul* are, but to Chriſtians diſperſed in ſeveral Countries.

The Epiſtle of St. *James* was not written by *James* the Son of *Zebedee* the Brother of *John*, but by St. *James* the Brother of St. *Jude* the Apoſtle, and (*r*) Couſin of our bleſſed Saviour Jeſus Chriſt, and Biſhop of *Jeruſalem*. For it cannot belong to the other St. *James*, ſince it is directed to Chriſtians out of *Judæa*, whereas he ſuffer'd Martyrdom, before the Goſpel was preached in any other place than *Judæa*.

St. *Peter* the chief of the Apoſtles has written two Epiſtles; the firſt that has been received as Canonical by all the Ancients (*ſ*) was written from *Babylon*. Some of the Ancients were of opinion, that the City of *Rome* was meant by this name, but the Senſe is not natural. We cannot preciſely aſſign the time when it was written, but certain it is, that it was ſent, after the Diſciples of Jeſus Chriſt were called Chriſtians at *Antioch*, that is to ſay, at leaſt nine years after the Death of our Bleſſed Saviour; for the name of Chriſtians is to be found there in the fourth Chapter. *Now if thou art called a Chriſtian. Si autem Chriſtianus cognominaris.* It is alſo probable, that it was written after St. *Peter*'s being delivered out of Priſon, *A. D.* 44. for until that time he continued for the moſt part in *Judæa*. Some believe, that it was written towards the end of his Life, becauſe it does not ſeem to have been written long before the ſecond Epiſtle, but this is not certain: One may ſay, that it was written at *Babylon* in the 45th year of Jeſus Chriſt.

The ſecond was probably written towards the end of his Life, becauſe he there teſtifies, that he expected Death very ſuddenly, *ch.* 1. *v.* 14. Some of the Fathers have doubted, whether this Letter was written by St. *Peter*, becauſe the ſtile of it is ſo extremely different from that of the former, as St. *Jerome* obſerves; but St. *Peter*, diſcovers himſelf ſo plainly and openly there, that we cannot with the leaſt colour or pretence attribute it to any body elſe.

St. *Jude* the Apoſtle the Brother of *James* and *Simon* the Son of *Alpheus*, Sirnamed *Thaddeus* and *Lebbeus*, wrote the Epiſtle, that carries his Name, after the Death of moſt of the Apoſtles, as he teſtifies when he exhorts the Chriſtians to contend earneſtly for the Faith, which was once delivered to them by the Apoſtles. He imitates and follows the thoughts and deſign of the ſecond Epiſtle of St. *Peter*, and even inſerts ſome of his words into his own.

NOTES.

(*a*) *THE Goſpel ſignifies in Greek happy tidings.*] Εὐαγγέλιον is derived from the Particle εὖ that ſignifies *well*, and the Verb ἀγγέλλω that ſignifies *to tell*. 'Tis to be found in *Homer* and *Xenophon*, but in another ſenſe, *viz.* 'tis taken for the recompence which is given a Man for carrying good news. *Tully* has uſed this term in this ſenſe in one of his Epiſtles to *Atticus*.

(*b*) *The word Evangeliſt, that was heretofore given to all thoſe that preached the Word of God.*] *Act.* 21. *v.* 18. *Philip* is called an Evangeliſt. St. *Paul* in his 2d Epiſtle to *Timothy*, *ch.* 4. *v.* 5. beſeeches that Biſhop to do the work of an Evangeliſt. *Opus fac Evangeliſtæ.*

(*c*) *Soon after the death of our Bleſſed Saviour.*] This is the opinion of St. *Jerome*, and St. *Epiphanius*, who ſay, that he compoſed his Goſpel, before he went to preach to the Gentiles. St. *Irenæus*, *l.* 3. *c.* 1. ſeems to ſay the contrary, when he aſſures us, that St. *Matthew* wrote his Goſpel for the Jews, and in the Language of the Jews, at the time when St. *Peter* and St. *Paul* founded the Church of *Rome*: But theſe words are not to be underſtood in the literal ſenſe.

(*d*) *For this reaſon he wrote it in Hebrew, or rather in Syriack.*] *Papias* cited by *Euſebius*, *l.* 3. of his Hiſtory, Chapter the laſt. St. *Irenæus*, *l.* 3. *c.* 1. St. *Jerome* in his Preface to the Evangeliſts, in his Book of the Eccleſiaſtical Writers, and in ſeveral other places. *Euſebius*, *l.* 3. *c.* 18. the Author of the Work upon St. *Matthew* attributed to St. *Chryſoſtome*. St. *Epiphanius*, *Hæreſ.* 29. & 57. The Author of the *Abridgment of Scripture*, attributed to St. *Athanaſius*, St. *Cyril*, *Catech.* 14. St. *Auſtin*, *l.* 1. *de Conſenſu Evangel. cap.* 2. teſtifie, that the Goſpel of St. *Matthew* was written in Hebrew, that is to ſay, in Syriack. St. *Irenæus* and St. *Jerome* ſay that it was written in the Language of the Country, which was the Chaldee or Syriack Tongue mixt with Hebrew words, which is commonly called the Hebrew Tongue in the New Teſtament. St. *Jerome* tells us plainly, that the Goſpel of St. *Matthew* was written in this Tongue, for in his Commentary upon the 12th Chapter of this Goſpel, he ſays, that ſome Perſons were of opinion, that the Goſpel of the *Nazarenes* was the Original Hebrew of St. *Matthew*; and in his ſecond Dialogue againſt the *Pelagians*, he ſays, that the Goſpel of the *Nazarenes* was written in Chaldee or Syriack with Hebrew Characters. Thoſe that are of the contrary opinion, who maintain, that St. *Matthew* wrote it originally in *Greek*, as *Grotius* well obſerves, reject the unanimous Conſent of the Ancients without any appearance of Reaſon. Let us for once examine the Conjectures of a certain Author, that is of this opinion: He ſays, that the words *Emanuel*, *Eli*, *Lamma Sabacthani*, *Aceldama*, and other Syriack Terms are explained there; but this does not at all prove, that this Goſpel was not written in Syriack, for otherwiſe we ought to ſay, that ſeveral Books of the Old Teſtament were not written in Hebrew, becauſe even in thoſe Books we have the Hebrew Terms explained after the ſame manner; for example, *Gen.* 31. *v.* 49. *Galaad*, *id eſt tumulus teſtis*, 35. *v.* 18. *Benoni*, *id eſt*, *filius doloris mei*; *Exod.* 12. *v.* 11. *Peſach*, *id eſt*, *tranſitus Domini*; and 16. *v.* 15. *Manhu*, *quod ſignificat quid eſt hoc.* Theſe Explications are not to be found in the Hebrew, but have been added by the Interpreters; and we ought to make the ſame judgment of theſe paſſages in St. *Matthew*. They pretend ſtill, that theſe Fathers never ſaw the Original of St. *Matthew*, that they ſaid it was Hebrew, only becauſe the Goſpel of the *Nazarenes* was in Hebrew, which is extremely different from that of St. *Matthew*. To this it is anſwered, 1. That we cannot ſay this of the moſt ancient Fathers, as *Papias*, St. *Irenæus*, *&c.* 2. That although the Goſpel of the *Nazarenes* was different from that of St. *Matthew*, yet it might very well be taken from the Original of St. *Matthew*, in which the Hereticks had inſerted, and altered abundance of things.

(*e*) *No more than the Syriack Verſion.*] It is an eaſie matter to ſhew this, becauſe the Hebrew or Syriack words that are cited in the Greek of St. *Matthew*'s Goſpel are different from thoſe of the Syriack, in the 27th Chapter in ſtead of *Haceldama*, he has *Aguraſtadema*; in ſtead of *Cephos*, he has *Cepho*; for *Eli*, *Il*; for *Golgotha*, *Golgoutho*; for *Jaacob*, *Jaacoub*; for *Joſeph*, *Jouſeph*. We likewiſe find there abundance of Greek words terminated after the Syriack manner, which makes it evident, that it was a Grecian that Tranſlated the Greek of St. *Matthew* into Syriack, and not the Original it ſelf of St. *Matthew*.

(*f*) *The Evangeliſt St.* Mark *ſeems to be a different perſon from that* Mark, *who is ſo often mentioned in the* Acts, *&c.*] He, of whom mention is made in the *Acts*, *ch.* 12. *v.* 12. and in *ch.* 15. *v.* 37, and 39, was Sirnamed *John* the Son of *Mary*. There is likewiſe mention made of one *Mark* the Couſin of *Barnabas*, *Coloſſ.* 4. *v.* 10. 'Tis very probable he is the ſame with the former, but the *Evangeliſt* in all appearance is a different Perſon: for beſides that he was not Sirnamed *John*, he was the Diſciple of St. *Peter*, and attending upon him, at the ſame time that the other was with St. *Paul*: he was likewiſe at *Alexandria* at the time when the other was with St. *Paul* at *Rome*. Some think, that St. *Mark* the *Evangeliſt* was one of the Seventy two Diſciples, but this is not certain enough to be relied upon; It is more probable, that he was converted to the Faith by St. *Peter*, who calls him his Son, and whoſe Diſciple and Interpreter he was.

(*g*) *He compoſed his Goſpel when he was at* Rome.] This is the opinion of all the Ancients. *Papias in Euſebius*, *l.* 2. *c.* 15. St. *Irenæus*, *l.* 3. *c.* 1. St. *Clement* cited by St. *Jerome*, *Tertullian*, *l.* 4. *Contra Marcionem*, *Euſebius*, St. *Jerome*, *&c.* St. *Irenæus* tells us, that it was written after the death of St. *Peter*, others on the contrary unanimouſly affirm, that it was written whilſt he was living, and that he approved of it. Upon this account ſeveral Perſons have called it the Goſpel of St. *Peter*, as *Tertullian* obſerves.

(*h*) *Some*

(*h*) *Some modern Authors imagine, that it was written in Latin.*] *Baronius ad ann. Chr.* 45. *n.* 14. and thoſe that follow him without farther conſideration are of this opinion, but after all 'tis a Problem that cannot be maintained. St. *Jerome* in *Epiſt.* 125. to *Damaſus*, expreſly tells us, that all the *New Teſtament*, except St. *Matthew*'s Goſpel, was written in Greek. And St. *Auſtin*, *lib. de Conſenſu Evang. c.* 2. tells us, that all the four Evangeliſts, except St. *Matthew*, wrote in Greek. The Latin St. *Mark*, which we now have, is certainly a Tranſlation of the Greek.

(*i*) *St.* Luke *a Phyſician by profeſſion.*] St. *Paul* in his Epiſtle to the *Coloſſ.* Luke *the beloved Phyſician greets you. Nicephorus*, *l.* 2. *c.* 43. of his Hiſtory affirms, that he was an excellent Painter, and ſome People ſay, that he drew the Picture of the Virgin *Mary*, but theſe are fictions.

(*k*) *He was neither of the number of the Apoſtles, nor of the Diſciples.*] This is certainly true, becauſe he tells us, that what he wrote, he learnt from others. St. *Irenæus*, *l.* 1. *c.* 2. St. *Jerome* upon *ch.* 65. of *Iſaiah*, St. *Auſtin*, and ſeveral others poſitively ſay, that he was not a Diſciple of Jeſus Chriſt. They are only ſome few modern Authors, that are pleaſed to beſtow this Character upon him.

(*l*) *Cujus laus eſt in Evangelio per omnes Eccleſias.*] We cannot certainly tell, whether the word *Evangelium* in this place ſignifies a Book of the Goſpel, or whether we are not rather to underſtand it thus, *The Brother who deſerves praiſe for having preached the Goſpel.* That which follows afterwards, *and who was ordained to be the Companion of our Travels*, made *Baronius* believe, that it is *Silas*, of whom we are to underſtand this paſſage. But St. *Jerome*, and St. *Ambroſe* in his Preface upon St. *Luke* do underſtand it of this Evangeliſt.

(*m*) *He afterwards changed his name of* Saul *for that of* Paul, *after having converted and baptized the Proconſul* Sergius Paulus.] The Author of the one and thirtieth Sermon, attributed to St. *Ambroſe*, tells us, that he changed his name at his Baptiſm, but this is but a groundleſs fancy, for in his time they gave no name to any body at their Baptiſm. Others ſay, that he changed his name, when he changed his profeſſion; and ſome pretend to affirm, that he had two Names. The moſt probable opinion is, that he took the name of *Paul* after the converſion of *Sergius Paulus*, for till that time he is conſtantly called *Saul* in the *Acts of the Apoſtles*, and afterwards he is always called by the name of *Paul*. It was the cuſtom of the Romans to give their own names to others in teſtimony of friendſhip; *Joſephus* for example received the name of *Flavius* from the Emperor *Veſpaſian* by way of Honour: [Or rather, becauſe having been once his Priſoner, he ſet him at Liberty: it being uſual for freed Men, to take their Patrons *Prænomen*.]

(*n*) *Some Authors pretend, that he went into* Spain, *but this is very uncertain.*] St. *Athanaſius* in his Epiſtle to *Dracontius*, St. *Cyril*, *Cat.* 17. St. *Epiphanius*, *Hæreſ.* 27. St. *Chryſoſtome in Ep. ad Hebr.* and *in Matth.* 76. and *Homil. de laud. Pauli*, *Theodoret in Ep. ad Timot. c. ult. Hier. in* 11. *Iſ. Greg. moral. l.* 3. *c.* 22. *Iſidore*, *Bede*, *Ado*, *&c.* are of this opinion. All theſe Authors lived after the third Century, but before that time nothing is written concerning it, and beſides they don't ſpeak of it as a certain thing, but only as a probable conjecture. St. *Paul* in his Epiſtle to the *Romans*, *c.* 15. *v.* 24. promiſes, that he would go into *Spain*, but though it follows from thence, that he had a deſign of going thither, yet we cannot rationally conclude, that he was ever there. Pope *Gelatius*, and *Innocent* the firſt tell us, that he did not perform that promiſe, and it is very certain, that the Goſpel was preached ſomewhat later on this ſide the *Alpes*.

(*o*) *In the year* 61 *according to the vulgar computation.*] All Authors are agreed, that St *Paul* was beheaded at *Rome*, but however they are not agreed about the year. Some of them tell us, that he ſuffered Martyrdom with St. *Peter*, others place it a year, and ſome two years lower; ſome pretend, that this happened in the laſt year of *Nero*'s Reign, which was the ſixty eighth of our Bleſſed Saviour; but moſt Men think, that St. *Peter* and St. *Paul* ſuffered Martyrdom at the time of *Nero*'s Perſecution, which began in the fourth year of that Emperor, after the burning of *Rome*, *Anno Dom.* 63. and therefore according to this account theſe two Princes of the Apoſtles ſuffered Martyrdom in the 64th year of the Vulgar Æra.

(*p*) *The moſt received opinion is, that it was written by St. Paul.*] This opinion ſeems to be the moſt probable. The Epiſtle to the *Hebrews* does not belong to St. *Barnabas*, having a different Title from that of this Apoſtle. There is no reaſon to attribute it to St. *Luke*. The ſtyle and the thoughts very much reſemble thoſe of St. *Clement* in his Epiſtle to the *Corinthians*: and upon this account I am apt to believe, that we ought to attribute the Compoſition or Tranſlation of it rather to him than any other, although it is written in the name of St. *Paul*, and by that Apoſtle: for it was written at *Rome* by a Perſon that enjoyed his liberty, and who had *Timothy* for his Collegue. Theſe three Characters ſhew plainly, that it was written by St. *Paul*, who did not put his name to it for fear of offending the Jews, who were prejudiced againſt him. *Grotius* believes, that it was written after the taking of *Jeruſalem*, becauſe it is obſerved, ſays he, in the third Chapter, that there were certain Chriſtians, who ſuppoſed the Day of Judgment was very near; an Opinion that was not common till after *Jeruſalem* was taken, but this is a bare conjecture upon weak grounds. St. *Jerome* anſwers the uſual Objection about the diverſity of ſtile, that is alledged to prove, that this Epiſtle was not written by St. *Paul*, by ſaying, that it was occaſioned either by him that compoſed it under St. *Paul*, or elſe by the Interpreter. [But if Mr. *Lowth*'s Opinion be true, the Controverſy muſt be at an end: For in his Vindication of the Authority of the Holy Scriptures againſt the five Letters publiſhed by the Anſwerers of Mr. *Simon*, *p.* 24. He ſays, that St. *Peter* quotes the 37th Verſe of the 10th Chapter of the Epiſtle to the *Hebrews*, in the 15th verſe of the 2d Chapter of his 2d Epiſtle, where he ſays that St. *Paul* often ſaid thoſe things which the unlearned and unſtable wreſt as well as the other Scriptures to their own deſtruction.]

(*q*) *In Hebrew to the Hebrews.*] St. *Clemens Alexandrinus* is of another opinion, as alſo St. *Jerome*, *Theodoret*, *Oecumenius*, and ſeveral others. *Eſtius*, and ſome of the moderns believe, that it was written in Greek, 1. becauſe the Scriptures there cited follow the Septuagint, and not the Hebrew; 2. becauſe there is no probability that the Copy ſhould be loſt. Theſe reaſons are exceeding weak, for ſuppoſe the Citations are not to be charged upon the Interpreter, yet, why might not St. *Paul*, when he was writing in the Syriack Tongue, tranſlate the Septuagint into that Language, rather than cite the Hebrew Text, ſince the Septuagint was more familiar to him? This may ſerve by way of anſwer to the firſt Reaſon. The ſecond is yet weaker, for why might not the Hebrew Copy of this Epiſtle be loſt, as well as the Original Hebrew of the Goſpel of St. *Matthew*?

(*r*) *But of St.* James *the Brother of the Apoſtle St.* Jude, *and Couſin of our Bleſſed Saviour.*] This *James* is he, that is called in the Goſpel the Son of *Alpheus*, for there were but two in all: He is called the Brother of our Lord, either becauſe he was the Son of *Joſeph* by another Wife, or becauſe he was very nearly related to him.

(*ſ*) *It was written from* Babylon.] *Euſebius*, *l.* 2. *c.* 5. of his Hiſtory ſays, that it is *Rome* that St. *Peter* calls *Babylon* in this place. Some have thought that *Papias* and St. *Clemens*, cited by *Euſebius*, were of this opinion, but he does not cite them upon this Subject. St. *Jerome* received this opinion from *Euſebius*, and carried it farther with ſtrong Reaſons. Tho' after all this Interpretation is falſe, and it is more natural to ſay, that he wrote this Epiſtle from *Babylon*.

(*t*) *St.* Peter *diſcovers himſelf ſo plainly there, that we cannot with the leaſt colour attribute it to any other Author.*] The Author of this Epiſtle tells us, that he was with *Jeſus Chriſt* upon the Mountain, he calls St. *Paul* his Brother, and makes himſelf Author of a former Epiſtle written to the ſame Perſons. Now all this agrees very well to St *Peter*, and it is viſible, that he, who compoſed it, was no Impoſtor. The Character of this Epiſtle is perfectly Apoſtolical, and the Style is not ſenſibly different from that of the firſt.

SECT. VI.

Of the Canon of the Books of the New Teſtament, *and particularly of thoſe Books that were formerly doubted of.*

THE firſt Canon of the Holy Books of the *New Teſtament* was not compoſed by any Aſſembly, or by any one Perſon in particular, but by the Unanimous Conſent of all the Churches, that were agreed upon the Authority of certain Books, and conſidered them as Sacred and Divine. 'Twas this Conſent of all the Churches, that in the Primitive Times ſerved for a Rule to diſtinguiſh the Canonical Books from thoſe that were Doubtful and Suppoſititious. 'Tis in purſuance of this Rule that *Euſebius*, who is the firſt Man that made an exact Enquiry into theſe Matters, diſtinguiſhes three ſorts of Books that belong in ſome manner to the *New Teſtament*. The firſt Claſs comprehends thoſe, that have been always received by the Unanimous Agreement of all Churches, ſuch as the four Goſpels, the fourteen Epiſtles of St. *Paul*, if we except that of the *Hebrews*, (which ſome Authors did not number amongſt the reſt, becauſe they ſuppoſed it was not

St. *Paul*'s,) and the firſt Epiſtles of St. *Peter* and St. *John*. The ſecond Claſs comprehends thoſe, that having not been received by the whole Catholick Church, yet nevertheleſs were looked upon by ſome as Canonical Books, and cited as Books of Scripture by Eccleſiaſtical Authors. But this Claſs does yet branch it ſelf into two Diviſions, for ſome of theſe Books have been ſince received by all the Churches, and acknowledged for Genuine, ſuch as the Epiſtle of St. *James*, the Epiſtle of St. *Jude*, the ſecond Epiſtle of St. *Peter*, the ſecond and third Epiſtle of St. *John*: The other on the contrary have been univerſally rejected, either as Spurious, or unworthy to be placed in the number of Canonical Books, though they might otherwiſe be uſeful enough, ſuch as the Book of the *Paſtor*, the Epiſtle of St. *Barnabas*, the Goſpel according to the *Ægyptians*, another according to the *Hebrews*, the Acts of St. *Paul*, the Revelation of St. *Peter*. In ſhort, the laſt Claſs contains thoſe Books that were deviſed by the Hereticks, and were always diſowned by the Church, ſuch as the Goſpels of St. *Thomas* and of St. *Peter*, &c. As for what concerns the *Apocalypſe*, of which we have not as yet diſcourſed, *Euſebius* obſerves that ſome Perſons place it in the firſt Claſs, that is to ſay, in the number of thoſe Books that are unqueſtionably Canonical, and that others reckon it amongſt the Books of the ſecond Claſs.

This obſervation of *Euſebius*, which is confirmed by the Teſtimonies of the Ancients, whom he cites in ſeveral places of his Hiſtory, ſhews, that the Canon of the Books of the *New Teſtament* was almoſt the very ſame in all Times: For although there were ſome of the Epiſtles of the Apoſtles, that at firſt were not received by an Unanimous Conſent of all Churches, yet they were always conſidered as Books of great Authority, and ſoon after they received the ſame Authority with the reſt. This is confirmed by the ancient Catalogues of the Holy Books of the *New Teſtament*, where the Books, which we receive at preſent, are compriſed: You will find all of them, except the Revelation, in the Canon of the Council of *Laodicea*, which St. *Cyril* of *Jeruſalem* follows. They are all received by St. *Athanaſius*, St. *Jerome*, St. *Gregory Nazianzen*, by *Amphilochius*, the Council of *Carthage*, the Council at *Rome*, by Pope *Innocent*, and all the other Greek and Latin Authors ſince *Euſebius*. They are all cited as Holy Books by thoſe Authors that lived neareſt the time of the Apoſtles. In ſhort, 'tis beyond Controverſie, as we have already demonſtrated above, that theſe Books were written by thoſe Perſons, whoſe Names they bear: The Epiſtles themſelves that were formerly queſtioned, contain nothing diſagreeable to the Faith and Doctrine contained in the other Books, that have been received and acknowledged by all the Churches from the beginning.

The Epiſtle to the *Hebrews* has been received as Canonical, with the Conſent of almoſt all Churches. They were only a few *Latins* that queſtion'd its Authority, becauſe they did not believe it to be written by St. *Paul*: But although it was not compoſed by him, which is not probable, as we have already ſhewn, yet it ought nevertheleſs to paſs for Canonical, it being a conſtantly received Tradition, that it was written by one of his Diſciples, and that it was owned by almoſt all the Churches of the World, as ſoon as it appeared in publick. It is cited by *Clemens Romanus* in his Epiſtle to the *Corinthians*, by *Clemens Alexandrinus*, by *Tertullian* and *Origen*, by St. *Cyprian*, and all thoſe that came after, as a Writing undoubtedly Canonical. We cannot find out the particular Author, that queſtioned the Epiſtle of St. *James* as doubtful; it is cited by all the Ancients, and placed in the number of Canonical Books in all the Catalogues that we have. The ſame Obſervation may be made upon the ſecond Epiſtle of St. *Peter*, which was certainly written by that Author, as we have elſewhere ſhewn. It is cited by St. *Auſtin*, by *Origen*, and by many other ancient Writers. The Epiſtle of St. *Jude* was rejected by ſome, not becauſe they had any lawful Grounds to doubt that St. *Jude* was the Author of it, but only becauſe there is a Citation out of the Book of *Enoch* to be found there: And yet notwithſtanding that, it was ſet down in the ancient Catalogues of the Books of the *New Teſtament*, and it has been cited by *Tertullian*, by *Clemens Alexandrinus*, by *Origen*, by St. *Cyprian*, by St. *Gregory Nazianzen*, and by ſeveral other Authors. St. *Jerome* tells us, that although ſeveral rejected it, by reaſon of the Citations out of the Books of *Enoch*; yet it was received in his time, becauſe it was ancient, and approved by the uſage of the Church, *Autoritatem vetuſtate jam, & uſu meruit*. The two laſt Epiſtles of St. *John* being very ſhort, and containing nothing that is diſagreeable to what we find in the firſt, cannot occaſion any difficulty. They are written without queſtion by the Author of the firſt, as may plainly be proved by the likeneſs of Style: The ſecond is cited by St. *Irenæus* in his firſt Book, *ch.* 12. and in the third Book, *chap.* 18. by *Tertullian*, by *Origen*, by St. *Dionyſius* of *Alexandria*, and by many others. In a word, they are both of them reckoned in the number of Canonical Books in all the ancient Catalogues of the Volumns of the *New Teſtament*.

Nothing more remains for me to diſcourſe of but the *Apocalypſe*, which ſome of the Ancients, according to the Teſtimony of *Euſebius*, placed in the rank of indubitable Books, others in the number of doubtful Books, or rather ſpurious. It was rejected by *Caius* an ancient Prieſt of *Rome*, who attributed it to the Heretick *Cerinthus*, as *Euſebius* teſtifies in the third Book of his Hiſtory, *chap.* 28. On the contrary, St. *Juſtin*, St. *Irenæus*, *Origen*, St. *Cyprian*, *Clemens Alexandrinus*, and *Tertullian*, cite it in abundance of places, and attribute it to St. *John* the Evangeliſt. St. *Dionyſius* of *Alexandria* obſerves, that ſeveral Perſons before him diſowned and confuted the *Apocalypſe* as a Book full of Fictions and Falſities, but that many others approved of it; that as for himſelf he durſt not preſume to reject it, that he believed it had a hidden meaning, but that he was fully perſuaded it was not written by St. *John*, as he endeavours to prove by ſeveral Reaſons. St. *Jerome* tells us in his 129th Epiſtle, that in his time the greater part of the *Greek* Churches did not receive this Book, no more than the *Latins* did the Epiſtle to the *Hebrews*, but that he received both the one and the other, not minding the Cuſtom of his own Time, but the Authority of the Ancients. *Amphilochius* alſo obſerves, that in his time ſome received it, but that there were great numbers that rejected it, and indeed it is not to be found, as we have already taken notice in the Catalogue of the Council of *Laodicea*, nor in that of St. *Cyril*. But it has been ſince acknowledged by the *Greek* and *Latin* Churches, and cited by St. *Epiphanius*, by St. *Chryſoſtome*, by St. *Ambroſe*, by St. *Hilary*, by St. *Jerome*, by St. *Auſtin*, and by all thoſe that have written ſince. It was reckoned amongſt the Canonical Books by the Council of *Carthage*, by the *Roman* Council under *Gelaſius*, and by Pope *Innocent*. The fourth Council of *Toledo* held in the year 633, in the ſixteenth Canon has determined, That it was written by St. *John*, and that it ought to be placed in the number of the Holy Books. And the Council of *Trent*, by whoſe Deciſions we ought to be determined, reckons is amongſt the Canonical Books of the *New Teſtament*.

We ought here to diſcourſe a little concerning the Apocryphal Books of the *New Teſtament*, that were forged either by the Catholicks or Hereticks. But theſe not being of the number of Canonical Books, ought to be ranged amongſt the Books of the Eccleſiaſtical Writers: Wherefore we will now begin our Library of Eccleſiaſtical Authors with them.

BIBLIO.

BIBLIOTHECA PATRUM:

OR, A

New Eccleſiaſtical Hiſtory

OF THE

Firſt three Centuries of *Chriſtianity*:

CONTAINING

An Account of the LIVES and WRITINGS of the *Primitive FATHERS*, with Cenſures upon all their BOOKS, determining which are *Genuine*, and which *Spurious*.

Of the Letter ſuppoſed to be ſent by Jeſus Chriſt *to King* Agbarus, *and of that of* Agbarus *to* Jeſus Chriſt.

The Letters of Jeſus Chriſt *and* Agbarus.

EUSEBIUS gives us an Account in the firſt Book of his Hiſtory, of a certain King of *Edeſſa* (*a*), named *Agbarus* (*b*), who having heard the report of the Miracles that were wrought by *Jeſus Chriſt*, ſent a Letter to him, the purport whereof was, To intreat him to cure a Diſtemper with which he was afflicted: And that our Saviour did not then grant his Requeſt, but wrote a Letter back to him, wherein he promiſed to ſend one of his Diſciples to heal him: And laſtly, that St. *Thomas* the Apoſtle immediately after the Reſurrection of *Jeſus Chriſt*, deputed *Thaddeus* one of the 72 Diſciples, who went and performed the promiſe that had been made by our Saviour to Cure his Diſeaſe, and at the ſame time Converted him, together with his whole Family. *Euſebius* grounds his ſtory upon the Letters of *Jeſus Chriſt*, and *Agbarus*, which were taken out of the Archives of the Church of *Edeſſa*, which he likewiſe produceth Tranſlated out of *Syriack* into *Greek*. Now it is probable, that *Euſebius* credited thoſe Records that were exhibited to him too eaſily, as alſo, that theſe Letters are forged, and that this whole Hiſtory is fabulous. For firſt, how can it be imagined that the King of *Edeſſa*, upon the bare rehearſal of the Miracles of *Jeſus Chriſt*, ſhould addreſs himſelf to him, as one that was convinced of his Divinity, and inſtructed in the Principles of his Religion: *Having heard (ſays he) of the Miracles which thou haſt wrought, I am perſwaded that thou art God, or the Son of God.* It is evident, that theſe Words could not be written but by a Perſon already perſwaded and trained up in the Doctrine of Chriſtianity, who makes *Agbarus* ſpeak almoſt the ſame Expreſſions as he himſelf would have uſed on the like occaſion. The following Words that are likewiſe attributed to this King, *viz. That being informed, that the* JEWS *laid Snares for* Jeſus Chriſt, *he deſigned to moleſt them, and invited him to come to his City, which, although it were ſmall, might be ſufficient for them both*, more clearly demonſtrate the falſhood of this Letter: For who can believe, that a King ſhould offer the Moiety of his Kingdom at once, to a Man that was altogether unknown to him?

The Letters of Jeſus Chriſt *and* Agbarus.

Neither is it more difficult to diſcover the forging of the other Letter that is attributed to *Jeſus Chriſt*, beginning with theſe Words; *Thou art happy*, Agbarus, *for having believed in me, without ſeeing me; for it is written of me, That they that ſee me ſhall not believe in me, to the end, that they that believe on me without ſeeing me, may*

(*a*) EDeſſa.] This is a famous City, ſituated beyond the River *Euphrates*, between *Syria* and *Meſopotamia*.

(*b*) *Named* Agbarus.] Others read *Abgarus*, and he is ſo called in ſome ancient Medals; but it is written *Agbarus* in the moſt correct Manuſcripts, and it is pronounced ſo in *Arabick*.

The Letters of Jeſus Chriſt *and* Agbarus.

receive Eternal Life. To what purpoſe are theſe Words written? Is it not apparent, that he that compoſed this Letter, alludes to the expreſſion of *Jeſus Chriſt* to St. *Thomas*, *happy are they that have not ſeen, and yet have believed*? Which Words being not ſpoken by our Saviour till after his Reſurrection, nor written till a long time after, it evidently appears that this Letter is counterfeit.

The Hiſtory, which is afterwards produced concerning theſe two Letters, and taken from the ſame Archives, is no leſs fabulous. It is reported that *Jude* the Apoſtle (*c*), who is alſo called *Thomas*, ſent *Thaddeus* the Apoſtle, one of the 72 Diſciples, to King *Agbarus*: That this Prince, being inform'd, that there was a Man in his City that wrought many miracles, and doubting whether he were not the Diſciple whom *Jeſus Chriſt* had promiſed to ſend, gave orders to one named *Tobias* to bring him into his Preſence: And that he had no ſooner ſeen him, but his Countenance ſeeming to him to be Divine, he proſtrated himſelf at his Feet to worſhip him, deſiring to know, whether he were that Diſciple whom *Jeſus Chriſt* had promiſed to ſend to cure his Diſtemper. *Thaddeus* having anſwered that he was, and that if he believed in *Jeſus Chriſt*, he ſhould be ſaved, *Agbarus* replied, *I have believed ſo firmly in him, that I intended to proclaim War againſt the* Jews *who Crucified him, and utterly to deſtroy that Nation; if the fear of the* Roman *Empire had not deterred me from this Undertaking*. Certainly the Perſon (whoſoever he be) that cauſed this petty Prince of *Edeſſa* to utter theſe Words, was endued with very little judgment, in inſcribing to him a Deſign ſo extravagant as this; for is it not an egregious piece of folly to imagine, that a Prince only of one ſingle City ſhould undertake to maintain a War againſt a Nation ſo powerful as that of the *Jews*, and ſhould hope to deſtroy it, to revenge the Death of a Man, whom he knew only by hear-ſay? What prohabbility is there, that nothing but the fear of the *Romans* was able to divert him from ſo raſh an Attempt? I ſhall not proceed to make any Reflection on the other Circumſtances of this Relation, which appear to be no leſs fabulous than thoſe that we have even now recited: I ſhall only add, that the time wherein it is affirmed that theſe Occurrences happened, ſhews this whole Hiſtory to be Supoſititious. They take notice at the end of this Record, that theſe Things were Tranſlated into the 430th Year of the *Edeſſenian* Æra, now the 430th Year of the *Edeſſenians* is the 15th of *Tiberius*, in which the Ancients believed that *Jeſus Chriſt* died and roſe again. And we muſt ſay according to this *Epocha*, and what we find recorded in the *Acts*, that this happened immediately after our Saviour's Reſurrection, and that *Agbarus*, and ſeveral other Gentiles of *Edeſſa*, received the Goſpel before *Cornelius*, which is plainly contrary to the *Acts of the Apoſtles*; and conſequently we may be certain that this Hiſtory is falſe, and that theſe Letters are forged. The Authority of *Euſebius* is not to be regarded in this caſe, ſince it is evident, that he hath too raſhly given credit to the Memorials that were tranſmitted to him taken from the Archives of the Church of *Edeſſa*. And none can be ignorant, that this ſort of Records ought not too much to be relied on, eſpecially with reſpect to Hiſtories of ſuch a nature.

The Letters of Jeſus Chriſt *and* Agbarus.

But in regard that theſe Fables are always augmented in proceſs of time, it hath been likewiſe feigned that *Jeſus Chriſt*, in writing to *Agbarus*, ſent him his Picture drawn on an Handkerchief. *Evagrius* is the firſt that makes mention of this Effigies in *Book IV. Cap.* 27. of his Hiſtory, relying on the Authority of *Procopius*, who nevertheleſs takes no notice of this Relation. However ſince the time of *Evagrius*, the Defenders of Image-Worſhip have often cited it, and the modern *Greeks* ſo firmly believed it, that they keep a Feſtival on the 16th of *Auguſt* in Commemoration thereof.

(*c*) *That* Jude *the Apoſtle who is alſo called* Thomas.] *Thomas* the Apoſtle was not ſirnamed *Jude*, but *Didymus*, and *Jude* the Apoſtle was not called *Thomas*; which is a farther Proof of the Falſhood of this Hiſtory.

Of ſome Letters attributed to the Virgin Mary.

Letters of the Virgin Mary.

THere are ſeveral Letters likewiſe aſcribed to the Virgin *Mary*, which being not ſo ancient as thoſe of *Jeſus Chriſt* to *Agbarus*, may more eaſily be proved to be falſe; the Letter of the Virgin *Mary* to St. *Ignatius* is ſuppoſititious, as we ſhall hereafter take an occaſion to ſhew in diſcourſing concerning the Epiſtles of that Saint. That to the *Florentines* publiſhed by *Caniſius*, as alſo another which the Inhabitants of *Meſſina* pretended to keep in their poſſeſſion, have more evident Marks of their Falſhood, and are generally rejected; inſomuch that there is no neceſſity to prove them to be Apocryphal.

Letters of the Virgin Mary.

Of the Counterfeit Goſpels.

Counterfeit Goſpels.

NOthing more clearly evinceth the truth of this Maxim of Holy Scripture, *That the Father of Lies often changes himſelf into an Angel of Light*, than the great number of Books, that have been heretofore forg'd in imitation of the Sacred Writings. For as the Holy Ghoſt hath cauſed Goſpels, Acts, Epiſtles, and a Revelation to be written, ſo in like manner the Devil to counterfeit the Truth, hath procured ſeveral Goſpels, Acts, Revelations, and Epiſtles, to be deviſ'd by his Miniſters, which have alſo been attributed to the Apoſtles. To begin with the Goſpels, beſides the four that are Canonical and true, there were in the Primitive Ages of the Church ſeveral others that were fictitious and ſubſtituted in their room as well by the Hereticks as by ſome Catholicks.

Among theſe laſt, we may reckon the Goſpel according to the *Egyptians*, and that according to the *Hebrews*, which though ſpurious, yet have been quoted by Catholick Authors as Works compos'd by the Orthodox. The Goſpel according to the *Egyptians* is cited by (*a*) *Clemens Alexandrinus*, as alſo by *Epiphanius* (*b*), who declares, that the *Sabellians* made uſe of this Goſpel to confirm their Error, becauſe it contain'd divers Myſtical Expreſſions concerning *Jeſus Chriſt*, ſome whereof might perhaps be applied by them to prove, that the Father, the Son, and the Holy Ghoſt were but one Perſon.

Counterfeit Goſpels.

The Goſpel according to the *Hebrews*, written (as it is reported by St. *Jerome*) in the *Syriack* Tongue with *Hebrew* Characters, is yet more remarkable among the Ancients; It is quoted by *Hegeſippus* (*c*), by *Ignatius* (*d*), by *Clemens Alexandrinus* (*e*) and by *Origen* in ſeveral places,

(*a*) Quoted *by St.* Clemens.] *Stromat. Lib.* 3. *pag.* 452. St. *Clement* cites an Expreſſion of Jeſus Chriſt to *Salome*, taken from this Goſpel: *I am come to deſtroy the Works of the Woman*, and by the *Woman* he underſtands *Concupiſcence*. Moreover, in *pag.* 465, after having produced another paſſage on the ſame ſubject, cited by the Heretick *Caſſianus*, he replies, firſt, that it is not found in the four Goſpels that are acknowledged by us, and afterward endeavours to apply a good ſenſe to it.

(*b*) *By St.* Epiphanius.] *Hareſ.* 26. The *Valentinians* likewiſe made uſe of this Goſpel.

(*c*) *By* Hegeſippus.] In *Euſebius*, *Lib.* 4. *chap.* 22.

(*d*) *By St.* Ignatius.] In this Epiſtle to the Inhabitants of *Smyrna*, where he cites two paſſages that are obſerved by St. *Jerome*; the firſt is, *In carne eum poſt Reſurrectionem vidi, & ſcio eſſe*; *I ſaw him in the fleſh after his reſurrection, and I know that he is.* The ſecond is this, *Palpate, quia non ſum dæmonium incorporale*; *Handle me, and you ſhall perceive that I am not a phantom without a body.*

(*e*) *By St.* Clement.] *Stromat. Lib.* 2. *pag.* 380. where we read this Sentence, ὁ θαυμάσας βασιλεύσει, καὶ ὁ βασιλεύσας ἀναπαύσεται.

particu-

Counterfeit Gospels.

particularly in his Eighth Treatise on St. *Matthew*, where he produced a considerable Fragment out of it (*f*); St. *Jerome* (*g*) translated it into *Greek* and *Latin*, as he has often told us, observing likewise in one place, that some were of opinion, that this Gospel was the Original of St. *Matthew*'s, which was reputed to have been written in *Hebrew*; nevertheless it is certain, that the Gospel according to the *Hebrews* was different from that of St. *Matthew*, as well on the account, that all these things which are related by the Ancient Writers concerning this Gospel, and among others, the History of the Woman accused before *Jesus Christ* (*h*) are not to be found in St. *Matthew*'s Gospel, as in regard, that they are clearly distinguished by *Eusebius* and St. *Jerome*, who had a perfect knowledge of both those Gospels. Add to this, that St. *Jerome* translated the Gospel according to the *Hebrews*, whereas the Author of the Version of St. *Matthew*'s Gospel is unknown, and that in the Gospel according to the *Hebrews*, the Scriptures of the Old Testament are cited according to the *Hebrew* Text, whereas St. *Matthew* in his hath followed the Translation of the Septuagint. This Gospel is not different from that which is called by *Origen*, The Gospel of the Twelve, nor from the Gospel of the *Nazarenes*, as appears from the Testimony of St. *Jerome*, by whom they are often confounded: Moreover the *Ebionites* made use thereof to prove their Doctrine.

Besides these two Gospels so often cited by the ancient Writers that are lost, there is yet extant a Book, Entituled, *Proto-Evangelium Jacobi*, published by *Neander*, and inserted in the *Orthodoxographa*. This Book is full of idle Tales and frivolous Relations concerning (*i*) the Nativity, Life, and Delivery of the Virgin *Mary*; The Gospel of *Nicodemus* likewise, annexed to that of St. *James* in the same place, is equally full of Fables relating (*k*) to the Passion and Resurrection of *Jesus Christ*, as the former is of those that belong to the Life of the Virgin *Mary*. *Counterfeit Gospels.*

However, although these Gospels are unworthy of Credit because they are so foolish, yet they do not contain any gross Errors, as those do that were forg'd by the Hereticks, no part whereof now remains in our possession; such were the Gospels ascrib'd to St. *Peter*, to St. *Thomas*, and to St. *Matthias*, mentioned by *Eusebius*, Book 3. Chap. 25. as also those of St. *Bartholomew*, and of the Twelve Apostles, cited by St. *Jerome* in his Preface to St. *Matthew*; The Gospel of *Philip*, which was that of the Gnosticks, (according to the Testimony of *Epiphanius*, *Hær.* 26.) and was used by the *Ebionites*, *Basilides*, and *Apelles*. The Gospel of *Judas* substituted by the *Gajanites*, who honour'd that Traitor, as St. *Epiphanius* and *Theodoret* assure us, when they speak of these Hereticks. And lastly, the Gospels of *Thaddeus*, *Barnabas*, and *Andrew*, and those that were counterfeited by *Hesychius*, together with a Book concerning the Infancy of *Jesus Christ*, and another relating to the Genealogy of the Virgin *Mary*, attributed to St. *Matthew*, and reckon'd by *Gelasius* in the number of Apocryphal Writings that were forg'd by Hereticks.

(*f*) *Where he produced a considerable fragment.*] It is a passage that contains the Answer of Jesus Christ to the rich young Man mentioned in St. *Mark*'s Gospel, *chap.* 10. and in St. *Luke chap.* 18. expressed in other words. Moreover *Origen* in his Eleventh Tome upon St. *John*, cites another passage of this Gospel, wherein the Holy Ghost is call'd the Mother of *Christ*.

(*g*) St. *Jerome.*] St. *Jerome* quotes it very often in his Catalog. *Voce Ignat. & voce Jacobus, Lib.* 2. in *Matth. chap.* 7. and 12. *Lib.* 3. *contra Pelagianos.*

(*h*) *The History of the Woman accused before Jesus Christ.*] *Eusebius, in Hist. Lib.* 3. declares, that the History of the Adulterous Woman was recorded in this Gospel. Moreover St. *Jerome* affirms, that it was related therein, that Jesus Christ appear'd to St. *James*, who had bound himself with an Oath not to eat, until he had seen our Saviour risen from the dead; and in his Third Book against the *Pelagians*, he informs us, that it was written in this Gospel, that the Mother of our Lord, and of St. *John* the Baptist spoke to him thus: *John the Baptist baptized for the remission of sins, let us go and be baptized*; and that Jesus Christ replied to them, *have I sinned, that I should go and be baptized?*

(*i*) *This Book is full of idle Tales and frivolous Relations.*] Here's a Specimen of the Fables contain'd in the *Protevangelium Jacobi*. JOACHIM *was elected among the nations of the Twelve Tribes,* RENBEN *admonished him, that it was not lawful for him to offer sacrifice, because he had no incense, whereupon he retir'd for grief into the Wilderness, and fasted there* 40 *days.* ANNE *mourned, and her Servant* JUDITH *advis'd her to take a Laurel Tree: therefore she went into a Garden, where she lamented, that she was not like unto a Bird that had a Nest in the Laurel Tree. The Angel appear'd unto her, and told her, that she should have a Son; This Angel descended and delivered the same thing to* JOACHIM; *he beheld himself in the Plate, or in the Ephod of the High-Priest, and saw not that he had sinned. The Virgin was able to go when she was six months old; she was bred up by Angels in the Temple; she was Married to* JOSEPH, *because a Dove flew out of a little Staff, that was given to him by the High-Priest. St.* JOSEPH *having perceived that she was with Child, caused her to drink the Water of Jealousie according to the Law, &c.*

(*k*) *Is equally full of Fables.*] Here's another Specimen of the Fables received in the Gospel of *Nicodemus*. PILATE *sent for him by a Messenger, this Messenger worshipped him; all the Soldiers did so in like manner against their wills; and the Ensigns bowed themselves twice before him.* The History of the Evangelists is intermix'd with divers fables. Jesus Christ is made to answer *Pilate*'s Question. What is Truth? *Nicodemus* is represented speaking, as also those whom our Saviour had healed; and the Woman that was cured of the issue of Blood is called *Veronica*. Moreover the Author of this Gospel describes the Resurrection of *Jesus Christ*, adding many things concerning him; he introduceth the dead that were raised at his Resurrection, entertaining one another with absurd and impertinent Discourses, declaring, that they made the sign of the Cross, he introduces the Devil reasoning very ridiculously concerning our Saviour's descent into Hell; And lastly, he feigns, that after his Resurrection, *Pilate* having commanded the Jewish Books to be brought to him, they acknowledged that Jesus Christ was the *Messiah*, and rehearseth several other Tales of the like nature.

Of the counterfeit Acts of the Apostles, and of the false Revelations.

Counterfeit Acts of the Apostles, and false Revelations.

FOrasmuch as the Acts of St. *Luke* contain only a very small part of the Transactions of some of the Apostles, since he gives no account of the proceedings of all, neither doth he describe at large even all the Actions of those that are mentioned by him; They that applied themselves to the counterfeiting of these Records, were furnished with great variety of matter, wherein they might exercise their deceitful Arts. The first that practised this Artifice, was a certain Priest and a Disciple of St. *Paul*, who being inflamed with a false Zeal for his Master, forged under the name of St. *Luke* the Acts of *Paul* and *Thecla*, and was convicted of this Imposture by St. *John*, as we are assured by *Tertullian*, and after him by St. *Jerome*. However, the simplicity of this ancient Priest might be more easily excused, in regard that he had no ill design; but we cannot but be seized with horror when we reflect on the enormous practices of the Hereticks, who have presumed to write the Acts of divers Apostles at their pleasure, wherein they have obtruded their detestable Errors. Such were the Acts of St. *Peter* and St. *Paul* devised by the *Manichees*, and mentioned by *Philastrius*, in which the Apostles were introduced, affirming, that the Souls of Men and Beasts were of the same nature, and working Miracles to cause Dogs and Sheep to speak: The Acts of St. *Andrew*, of St. *John*, and of the Apostles in general, substituted by the same Hereticks, according to the Testimony of St. *Epiphanius*, *Philastrius*, and St. *Augustin* (*a*): The Acts of the Apostles counterfeited by the *Ebionites*, and cited by St. *Epiphanius* in his description of their Heresie: The Doctrine, Preaching, Voyages, and Disputes of St. *Peter*, falsely attributed to St *Clement*, containing the Errors of the *Ebionites*, and the (*b*) History of St. *Paul*'s being snatched up into Heaven, being a Work compiled by the *Gajanites*; whereof the Gnosticks likewise made use, and St. *Epiphanius* assures us, *Hæres.* 8. The Acts of St. *Counterfeit Acts of the Apostles, and false Revelations.*

(*a*) PHilastr. *Hæres.* 48. *Epiph.* 47. and St. *Aug. Lib. de fide contra Manich.*

(*b*) In Greek ἀναβάτικον Παυλε: This might admit divers significations, but St. *Epiphanius* determines it to signifie an Account of St *Paul*'s being lifted up to Heaven. It contained abstruse Matters, and seemed to be the same with the *Secrets or Revelation* of St. *Paul*. St. *Augustin* quotes this Book *in Joan. Tract.* 98.

Philip, and of St. *Thomas* received among the *Encratites* and the *Apoſtolicks*, as is alſo obſerved by the ſame St. *Epiphanius* in *Hæreſ.* 47, and 61. The Memoirs of the Apoſtles invented by the *Priſcillianiſts*: The Itinerary of the Apoſtles rejected in the ſecond Council of *Nice*, *Act.* 5. to which may be added ſeveral falſe Relations, as that of the Lots of the Apoſtles rejected in the Decretal: The Writings of the Apoſtles compiled by *Dictinius*, and diſallowed in the Synod of *Braga*, *chap.* 17. *A Book of the Prieſthood of Jeſus Chriſt*, cited by *Suidas*, the Author whereof pretended to prove that our Saviour was deſcended from the Tribe of *Levi*, and that he was reckoned by the *Jews* among the Prieſts: A Tract, Intituled, *Liber Apoſtolicus*, which was a Rhapſody deviſed by *Marcion*, and whereof St. *Epiphanius* makes mention: And a Book concerning the Death and Aſſumption of the Virgin *Mary*, aſcribed to St. *John*; as alſo the Interrogations of the bleſſed Virgin compoſed by the Gnoſticks, together with another Book, concerning her Genealogy, publiſhed by the ſame Authors.

Counterfeit Acts of the Apoſtles, and falſe Revelations.

Laſtly, there are ſeveral counterfeit *Apocalypſes* or Revelations, as the Revelations of the great Apoſtle forged by *Cerinthus*: The Apocalypſe of St. *Peter*, which *Euſebius* in *Book* 3. *chap.* 25. of his Hiſtory reckons in the number of thoſe ſpurious Books that are not Heretical, and which (as *Sozomen* affirms) was read every year about the time of *Eaſter* in the Churches of *Paleſtine*. And the *Revelation*, or the Secrets of St. *Paul*, which was heretofore very much eſteemed by the Monks: The *Egyptians* (according to the Teſtimony of *Sozomen*) boaſted that they had it in their poſſeſſion, and it is inſerted in the Catalogue of Apocryphal Books by *Gelaſius*, together with the Revelations of St. *Thomas* and St. *Stephen*. None of theſe Books are now extant, neither ought we to be troubled for their loſs.

Counterfeit Acts of the Apoſtles, and falſe Revelations.

Of the Epiſtle to the Laodiceans, *and ſome others attributed to St.* Paul.

St. Paul's Letter to the Laodiceans.

BEſides the fourteen Epiſtles of St. *Paul*, ſome of the ancient Writers have likewiſe cited one directed to the *Laodiceans*, and indeed, we have at preſent an Epiſtle mentioned by St. *Anſelm*, *Sixtus Senenſis*, and *Stapulenſis*, which is inſerted in ſome *German* Bibles (*a*), and is written in St. *Paul*'s Name to the *Laodiceans*. It is not certain whether this be the ſame with that which was uſed when St. *Jerome* lived (*b*), however it is evident, that that which we now have in our poſſeſſion, doth not appertain to St. *Paul* (*c*), and that that which was extant in St. *Jerom*'s time, was generally rejected, as he declares in his Catalogue; *ab omnibus exploditur*. That which gave occaſion to the forging of this Letter (as is obſerved by *Theodoret*) is, that St. *Paul* at the end of his Epiſtle to the *Coloſſians*, exhorts them to cauſe the Epiſtle that he had ſent to them to be read by the *Laodiceans*, and to read among themſelves that from *Laodicea*; this hath induced ſome to believe, that there was an Epiſtle written to the *Laodiceans* at the ſame time with that to the *Coloſſians*; and this alſo gave *Marcion* the opportunity of altering the Title of the Epiſtle to the *Epheſians*, and giving it the name of the Epiſtle to the *Laodiceans*. But this error is founded on the ignorance of the *Greek* expreſſion; for no mention is made in this place of any Epiſtle of St. *Paul* to the *Laodiceans*, but of one written from *Laodicea*. Some are of opinion that this is the Epiſtle to *Timothy*, which they imagine to have been written from that City. But it may be much more probably affirmed with St. *Chryſoſtome*, *Theodoret*, *Photius*, and *Oecumenius*, that it was an Epiſtle written to St. *Paul* from *Laodicea*, by the Chriſtians of that City, and for this Reaſon it is called in the vulgar Tranſlation the Epiſtle of the *Laodiceans*.

St. Paul's Letter to the Laodiceans.

Moreover, as it hath been concluded from this place in the Epiſtle to the *Coloſſians* miſ-interpreted, that St. *Paul* wrote a Letter to the *Laodiceans*; ſo in like manner ſome have inferred, that he wrote a third Epiſtle to the Chriſtians of *Corinth*, from a paſſage taken out of his firſt Epiſtle to the *Corinthians*, ch. 5. v. 9, 10, and 11. *viz. I wrote unto you an Epiſtle, not to company with Fornicators*, &c. But (as St. *Chryſoſtome* obſerves) this Epiſtle is the very ſame that he then wrote, and the ſenſe is, *When I even now wrote unto you this Letter, not to keep company with Fornicators, I do not mean the Fornicators of this World.*

(*a*) *Inſerted in ſome* German *Bibles.*] It was publiſhed in *Latin* by *Piſtorus*, and afterwards annexed to the *German* Bibles printed at *Ausburg*, *Wormes*, and *Amſterdam*; [Particularly in thoſe Bibles which *Elias Hutterus* ſet out in *Hebrew*, *Greek*, *Latin*, and *German*, in *Quarto*.]

(*b*) *Whether this be the ſame as that which was uſed when St.* Jerome *lived.*] That which gives occaſion to doubt, whether this Epiſtle be the ſame with that which was publiſhed heretofore, is that *Philaſtrius* affirms in *ch.* 88. That that which was extant in his time contained ſeveral Errors; and there are none in that which we now have. Moreover, that which is cited by St. *Epiphanius* was compoſed out of ſeveral Sentences of the Epiſtle to the *Epheſians*.

(*c*) *That which we now have in our poſſeſſion, doth not appertain to St.* Paul.] It is not conformable to the ſtyle of St. *Paul*; it is extreamly conciſe, even ſhorter than that to *Philemon*, neither hath it any one particular ſubject.

Of the Epiſtle of St. Barnabas.

The Epiſtle of St. Barnabas.

JOSEPH, Sirnamed by the Apoſtles *Barnabas*, that is to ſay, the Son of Conſolation (*a*), who was a *Levite*, and a Native of the Iſle of *Cyprus* (*b*), laboured even as much as the Apoſtles themſelves in eſtabliſhing the Foundation of the Chriſtian Religion. Some of the ancient Writers (*c*) affirm, that he was one of the 72 Diſciples of Jeſus Chriſt; but St. *Luke* makes mention of him after ſuch a manner, as induceth us rather to believe, that he was not admitted into the Fellowſhip of the Apoſtles until after our Saviour's Death. However it be, it is evident, that ever ſince that time he hath been reputed as one of the principal Preachers of the Goſpel, and was deſervedly reckoned in the number of the Apoſtles. We have no certain account of his Life, but only what we find ſet down by St. *Luke* in the *Acts*.

The Epiſtle of St. Barnabas.

He hath written (ſays St. *Jerome*) an Epiſtle, which is full of Edification for the Church, although it be not Canonical: This Epiſtle is often cited by St. *Clemens Alexandrinus* (*d*) and *Origen* (*e*), who do not in the leaſt

(*a*) *That is to ſay, the Son of Conſolation.*] In Greek υἱὸς παρακλήσεως, *The Son of Conſolation*, or of *Exhortation*. *Oecumenius* on the *Acts*, *chap.* 36. and *Notkerus* in his Martyrology follow the firſt Interpretation; but St. *Jerome* ſeems to embrace the later.

(*b*) *A Native of the Iſle of* Cyprus.] This Iſland of *Cyprus* was full of *Jews*, and a very great number of them were maſſacred therein under the Reign of the Emperor *Trajan*, according to the Teſtimony of *Dio*, *Euſebius*, and *Oroſius*,

(*c*) *Some of the ancient Writers.*] Thoſe are St. *Clemens Alex. Stromat. lib.* 2. *Euſeb. Hiſt. lib.* 1. *chap.* 12. and *lib.* 2. *chap.* 1. St. *Epiphan. Tom.* 1. *contra Hareſ.* & *Dorotheus*. But *Venerable Bede* rejects their opinion, becauſe St. *Luke* in the 4th Chapter of the *Acts* declares, That *Barnabas* was one of thoſe that laid the Price of the Lands, and other Poſſeſſions that were then ſold, at the Apoſtle's Feet; for though this doth not abſolutely hinder, but that he might have been one of the Diſciples of Jeſus Chriſt; yet St. *Luke* ſeems thereby to inſinuate, that this was the beginning of his Converſion to Chriſtianity.

(*d*) *By St.* Clemens Alexandrinus.] *Stromat. lib.* 2. *p.* 373, 375, 389, 396, and 410. *Lib.* 5. *p.* 571, 572, 577, and 578.

(*e*) *Origen.*] *Lib.* 1. *con. Celſum*; and *Lib.* 3. περὶ ἀρχῶν; and *Euſebius*, *lib.* 3. *Hiſt. c.* 25. *Lib.* 6. *c.* 13. and *c.* 14. *Tertullian* in his Book *De Pudicitiâ* tells us, That St. *Barnabas*'s Epiſtle was more generally received by the Catholick Church than the *Paſtor*. But he takes St. *Paul*'s Epiſtle to the *Hebrews* to have been written by St. *Barnabas*.

doubt,

The Epistle of St. Barnabas.

doubt, but that it belongs to him whose Name it bears. It is true indeed that *Eusebius* and St *Jerome* place it in the rank of Apocryphal Books (*f*), nevertheless they do not deny that it was written by St. *Barnabas*; on the contrary they attribute it to him, declaring only, that it ought not to be esteemed of the same Authority as the Canonical Books, because although it really belongs to St. *Barnabas*, yet it is not generally received by the whole Catholick Church.

And it is upon this account that this Epistle is not amongst the Canonical Writings, because to cause a Book to be placed in this rank, it is not only sufficient that it was composed by an Apostle, or a Disciple of the Apostles, but it is likewise requisite that it should be received as Canonical throughout all the Churches of Christ; otherwise the Treatise of *Hermas*, and the Epistle of St. *Clement*, ought also to be inserted in the Catalogue of Canonical Books. Therefore it is a very weak Argument to affirm that the Epistle of St. *Barnabas* doth not appertain to this Apostle, because that if it were certainly his, it would have been reckoned in the number of the Canonical Writings; since before a Book can be owned as Canonical, it is necessary, whosoever is the Author thereof, that it should be acknowledged by the whole Church; because there are Books written by the Apostles, or their Disciples, that were not heretofore, and are not as yet placed in the rank of Canonical Writings; and on the contrary there are others, the Writers whereof are not certainly known, that have been formerly, and are now, inserted in the Canon of Holy Scripture, as in the *New Testament*, the Epistle to the *Hebrews*, and the *Revelation*; and several Books in the *Old*, the true Authors of which cannot be positively shewn. Besides, though it were true, that all Books are Canonical, which we know to have been written by Men who had Authority to make them so, yet who hath assured us, that St. *Barnabas* ought to be included in this number, rather than St. *Clement*, or *Hermas*? The Catholick Church hath a Right to declare it, and since she has not done it, this is a sufficient warrant to reckon his Epistle amongst the Apocryphal Writings, though it be really his.

Furthermore it hath been objected, that this Epistle is unworthy of St. *Barnabas*, and that it is not credible that so great an Apostle who was full of the Holy Ghost, and the Collegue of St. *Paul*, should be the Author of the most part of those things that are therein contained; such are the forced Allegories, the extravagant and incongruous Explications of Holy Scripture, the various Fables concerning Animals, and several other Conceits of the like nature that are comprised in the first Part of this Epistle. To this I answer, that notwithstanding these Defects, St. *Clement*, *Origen*, *Eusebius*, and St. *Jerome*, attributed it unto him; and I am of the opinion, that it is a very great piece of Impudence for any one to imagine himself to be more clear-sighted in this matter, than those exquisite Criticks of Antiquity: they lived much nearer the time of the Apostles than we do: They had a great number of Books composed by their Disciples which are now lost; and consequently, they were more capable than we are of judging of the style and manner of writing of the Apostles, and their Companions and Disciples. If then they have found that the Allegories, Mystical Explications and Fables, that are found in the Epistle of St. *Barnabas* might be his, with what right can we positively assert, that they cannot be his? Certainly they must needs have but a very little knowledge of the Genius of the *Jewish* Nation, and of the primitive Christians that were educated in the Synagogue, who obstinately believe that these sorts of Notions could not proceed from them; on the contrary, this was their Character; They had learned of the *Jews* to turn the whole Scripture into Allegory, and to make remarks on the peculiar Properties of those living Creatures that were prohibited to be eaten; therefore it is not to be admired that St. *Barnabas*, being by Nation a *Jew*, and writing to his own Countrymen, hath allegorically explained divers Passages of the *Old Testament*, in applying them to the *New*, and found out several Moral Reflections upon the Properties of those Creatures that were not permitted to be eaten by the *Jews*. The Epistle of St. *Clemens Romanus*, and the *Stromata* of St. *Clemens Alexandrinus*, are full of this kind of Allegories and figurative Expressions. The History of the *Phœnix*, related by St. *Clement* in his Epistle to the *Corinthians*, so much celebrated among the primitive Christians, seems to be more fabulous than that which is alledged by St. *Barnabas* in his Epistle concerning the Properties of certain Animals; and the Allegory of the Blood of Jesus Christ typified by the Scarlet Thread of the Harlot *Rachab*, in the Epistle of St. *Clemens Romanus*, is as far fetch'd as the greatest part of those of St. *Barnabas*. But what necessity is there to produce farther Proofs of a Matter of Fact that is so evident, since it is sufficiently known to all Men, that the Writings of the Primitive Christians are generally full of such Fables and Allegories?

The Epistle of St. Barnabas.

Lastly, the Author of this Epistle is accused for representing the Apostles as the most flagitious Persons in the World before their Conversion; but his Words have been taken in too strict and literal a sense; for he intended not to say, that they were the wickedest Men in the World, but only that they were great Sinners (*g*).

It is not known to whom the Epistle of St. *Barnabas* is directed, because we want the Title; it appears from the Body of this Letter, that it was written to some converted *Jews* that adhered too much to the Law of *Moses*: It is divided into two Parts, in the first of which he shews the unprofitableness of the Old Law, and the necessity of the Incarnation and Death of Jesus Christ, producing divers passages of Scripture relating to the Ceremonies and Precepts of the Old Law, which he explains Allegorically when he applies them to our Saviour and the New Law: The second Part comprehends particular Moral Instructions, containing several Rules and Directions concerning what ought to be done, and what ought to be avoided.

This Epistle was first published (*h*) in *Greek*, together with the ancient Version by *Menardus*, and this Edition was printed at *Paris* by *Pigit* in the Year 1645.

Afterwards the famous Dr. *Isaac Vossius* caused it to be reprinted with the Epistles of St. *Ignatius* revised and corrected from three Manuscripts, *Anno Dom.* 1646.

Lastly, *Cotelerius* published it, adding a new Translation *è Regione*, together with the old Version, entire, and certain Critical Remarks at the end. It is prefixed at the beginning of his Collection of the Works of the ancient Fathers, printed at *Paris* by *Petit*, *Anno* 1672.

The *Greek* Text of the four or five first Chapters is wanting in all these Editions, but they are extant in *Latin* in the ancient Version, which, although barbarous and defective, hath nevertheless served to correct the *Greek* Original in some places.

(*f*) *In the Rank of Apocryphal Books.*] *Eusebius* divides the Apocryphal Books into three Ranks, the first contain those that come nearest to the Canonical Writings, that is to say, those that are rejected by some, and received by others as Canonical, ἀντιλεγομένων ἢ ὑπ' ὄμως τοῖς πολλοῖς. In the second are comprehended those Books that are not allowed as Canonical by any; but such as were not forged by Hereticks, as those are that belong to the third Rank. The Epistle of St. *Barnabas* ought to be reckoned among the first of these sorts, at least among the second; which, although Apocryphal, may nevertheless belong to those to whom they are attributed, as the Book of the *Pastor*, and others. And although St. *Jerome* declares in his Epistle to *Leta*, that those Books are Apocryphal, that do not belong to the Authors whose Name they bear, yet he too often makes use of this Term in another signification. Now that *Eusebius*, and St. *Jerome* believed that the Epistle of St. *Barnabas* was written by him, appears from hence that they constantly impute it to him; *Euseb. lib. 6. chap.* 13. *Item ex Barnaba, Clementis, & Judæ Epistolis.* It is certain, that he judged that the Epistles of St. *Clement* and St. *Jude* were really composed by those whose Names they bear; and in another place, *Judæ Epistolam intelligo, item Barnabæ Epistolam, & Revelationem quæ dicitur Petri.* Where he makes a particular Mark on this last Book, *viz.* That it is ascribed to St. *Peter*, but he doth not declare the same thing with respect to the Epistle of St. *Barnabas*; on the contrary, he barely affirms, that it is his, as the Epistle of St. *Jude* belongs to St. *Jude*. St. *Jerome* likewise speaks expressly to the same effect; *Barnabas unam ædificationem Ecclesiæ continentem Epistolam composuit, quæ inter Apocryphas numeratur.* Which plainly shews, that he did not believe it to be Apocryphal, because of its being falsly attributed to St. *Barnabas*, since on the contrary he himself imputes it to him, in affirming that it is Apocryphal.

(*g*) *That they were great Sinners.*] Thus the following Words ought to be interpreted, *Super omne peccatum peccatores.* Many very devout Persons have often used this Phrase, *I am the greatest Sinner that ever lived in the World*, and other Expressions of the like nature, which are not to be understood Literally.

(*h*) *Was first published in* Greek, *&c.*] It is said, that there was an older Edition than *Menardus*'s printed in *England* by the order of the Learned *Usher*, but that the whole Impression was burnt. We may add to these, another Edition of this Epistle published by *Maderus* in *Germany* at *Helmstadt*. [There have been two other Editions of this Epistle, one at *Oxon* 1685. in *Duodecimo*, wherein, all that is in the old *Latin* Version that is not in the *Greek*, as also all that is in the *Greek* that is not in the old Version, is printed with Red Letters: Lastly, Mr. *Le Moyne* has set it out in his *Varia Sacra* with large Comments at *Leyden*, in *Quarto*, 1685.]

Of the Liturgies that are falſely attributed to the Apoſtles.

The Liturgies of the Apoſtles.

WE need only to reflect on what we find Recorded in the Epiſtle of St. *Paul* to the *Corinthians*, concerning the Adminiſtration of the Holy Sacrament of the *Euchariſt*, and upon the Accounts of St. *Juſtin*, and other Primitive Fathers of the Church, to be perſwaded that the Apoſtles and their Succeſſors celebrated the *Euchariſt* with great Simplicity. This hath been obſerved by all thoſe that have written concerning *Liturgies* (*a*), who have unanimouſly agreed, that the Celebration of the *Maſs* was performed in thoſe Primitive Ages without much Ceremony, and that they uſed but few Prayers; but by little and little others were added, and ſeveral viſible Ceremonies were annexed, to render the Service more venerable to the People. In fine, the Churches afterwards regulated, and committed to Writing, the manner of Celebrating it, and this is what they called *Liturgies*, which being compiled conformably to the various Cuſtoms of divers Places, are likewiſe found to be different. And foraſmuch as Men are naturally inclined to make ſome Alterations in their Exterior Habit, many things from time to time have been ſucceſſively added to them.

This ſingle Remark is ſufficient to ſhew, that the *Liturgies*, that bear the Name of the Apoſtles and Evangeliſts, were not actually compoſed by them: But to prove this clearly, and beyond contradiction, we ſhall only examine them one after another.

The *Liturgy*, or *Greek* and *Latin Maſs*, attributed to St. *Peter*, and publiſhed by *Lindanus* in the year 1589. from a Manuſcript of Cardinal *Sirlet*'s, that was not very ancient, and which was afterwards Printed at *Paris* by *Morellus*, *Anno* 1595. cannot be St. *Peter*'s for the following Reaſons, ſince mention is made therein of St. *Sixtus Cornelius*, and St. *Cyprian*: The Virgin *Mary* is called the *Mother of God*, a Term that was not generally in uſe, until after the Condemnation of the *Neſtorian* Hereſie; The Canon of the *Latin Maſs*, which is reputed by St. *Gregory*, to have been compoſed by a *Scholaſtick*, that is to ſay, a Learned Man of the Fifth Century, is entirely inſerted therein: Moreover it contains divers Litanies taken from the *Sacramentarium* of St. *Gregory* and the *Liturgies* of St. *Baſil* and St. *Chryſoſtome*: There are alſo Prayers for the *Patriarch*, a term altogether unknown before the end of the Fourth Age of the Church, and for the *moſt religious Emperors*. In ſhort, if St. *Peter* had been the Author of this Liturgy, it would have been uſed by the Church of *Rome*, neither would it have lain hid during ſo many Ages. Theſe Reaſons made the Learned Cardinal *Bona* ſay, that this Liturgy was forged, and that it was in all probability compiled by a *Grecian* Prieſt *Latinized*, becauſe it is collected partly from the *Greek* Liturgy, and partly from the *Latin*, and the name of St. *Peter* was prefixed to it, either that it might obtain more Authority, or becauſe a great part of the Liturgy of the Church of *Rome* was comprehended therein.

The Maſs of the *Ethiopians* that bears the name of St. *Matthew*, appears more evidently to be forged. There are Collects for Popes, Kings, Patriarchs, and Arch-Biſhops: The Twelve Apoſtles are therein invocated: The Four Evangeliſts are cited, as alſo the Synods of *Nice*, *Conſtantinople*, and *Epheſus*: The *Nicene* Creed is inſerted with the Particle *Filioque*: Moreover mention is likewiſe made of St. *Athanaſius*, St. *Gregory*, and St. *Baſil*, together with the *Epact*, the *Golden Number*, and the *Triſagion*; which plainly ſhews, that this Liturgy is of a very late date. *The Liturgies of the Apoſtles.*

One ought to give the ſame Judgment of the Liturgy of St. *Mark*, publiſhed by Cardinal *Sirlet*, and Printed at *Paris* by *Morellus*; for we find therein the word *Conſubſtantial*, and the *Triſagion*: There are alſo ſeveral Prayers for the King, and even for St. *Mark* himſelf, and mention is made of Chalices, Deacons, Subdeacons, Chanters, Monks, Religious Perſons, *&c.* which Circumſtances are apparent Demonſtrations of its novelty.

There remains only the Liturgy attributed to St. *James*, which divers Learned Men have taken much pains to vindicate, but to no purpoſe; for although it is more ancient than thoſe that we have already examined, ſince it is cited in the Synod that was holden in the Emperor's Palace in *Trullo*, after the Fifth General Council, yet we ought not to ſay, that St. *James* was the Author thereof, or that it was compoſed in his time. For, 1. The Virgin *Mary* is call'd in this Liturgy the *Mother of God*; and the Son and the Holy Ghoſt are ſaid to be Conſubſtantial with the Father, terms that were altogether unknown in St. *James*'s time: But ſuppoſing that they were not, is it credible, that this Authority ſhould not be alledged in the Councils of *Nice*, *Epheſus*, and *Conſtantinople*? 2. We find therein the *Triſagion* and the *Doxology*, that is to ſay, the *Sanctus* and the *Gloria Patri*, which were not generally recited in the Church until the Fifth Century; for though it might be proved that they were in uſe before, yet it muſt be confeſſed, that it was not the general cuſtom of the Church. 3. There are Collects for thoſe that were ſhut up in Monaſteries: Can any man ſay, that there were Monaſteries in the time of St. *James*? 4. There is mention made of Confeſſors, a term that was not inſerted in the Divine Offices, till a long time after St. *James*, even according to the Confeſſion of *Bellarmin*. 5. In this Liturgy there is mention made of Churches, Incenſe, Altars, *&c.* can it be imagined that theſe things were uſed in St. *James*'s time? 6. We find therein very many Citations of the Epiſtles of St. *Paul*, the greateſt part whereof were written after St. *James*'s death; neither ought we to object with the Cardinals *Bona* and *Bellarmin*, that theſe things were afterwards inſerted, becauſe it is not probable, that they ſhould be added in ſo many places; beſides, the Connexion and the Ceremonies of this whole Liturgy do not agree with the time of the Apoſtles.

I ſhall not here ſpeak of other Liturgies cited by ſome Authors, ſuch are thoſe of the Twelve Apoſtles mentioned by *Abraham Ecchellenſis*, and that of St. *Barnabas* quoted by a certain Monk, becauſe they are unknown to me; neither ſhall I examine that which is compriſed in the Conſtitutions of St. *Clement*, nor that which is extant in the Writings that are attributed to St. *Dionyſius* the *Areopagite*, in regard that theſe Books being forged, as I ſhall hereafter ſhew in another place, it is not to be doubted but that the Liturgies which they contain, are in like manner fictitious.

(*a*) *By all thoſe that have written concerning Liturgies.*] Gregorius Papa. Lib. 7. Ep. 63. ad Joan. Syracuſ. *Mos Apoſtolorum fuit, ut ad ipſam ſolummodo Orationem Dominicam, oblationis Hoſtiam conſecrarent.* Walafridus Strabo de Reb. Eccleſ. Cap. 21. *Quod nunc agimus multiplici orationum, cantilenarum, & conſecrationum officio, totum hoc Apoſtoli, & poſt ipſos, ut creditur, proximi orationibus, commemoratione Paſſionis Dominicæ, ſicut ipſe præcepit, agebant, ſimpliciter proficiente de hinc Religione amplius acta ſunt à Chriſti cultoribus Officia Miſſarum.* Remigius Altiſſiodorenſis de Celeb. Miſſ. Lib. 1. *Nam Miſſam B. Petrus Apoſtolus primus omnium Antiochiæ dicitur celebrâſſe, in quâ tres tantummodo orationes in initio fidei proferebantur, incipientes ab eo loco ubi dicitur; Hanc igitur oblationem*: See Stephan. Auguſtodun. *de Sacramento Altaris, cap.* 20. Benno. Aug. *de Offic. Miſſ. c.* 1. Rupert. Tuit. *Lib. de divi. Off. c.* 1. Hug. de S. Victor. *de Divi. Lib.* 2. *Cap.* 11. Honorat. Auguſtod. *in Gemm. An. Lib.* 1. Durand. de Mende *Rat. Off. Lib.* 4. *Cap.* 1. Radulphus Tongrenſ. *de Canon. Obſervat. S.* Antonin. *in Summ. Maj. Tit.* 13. *Cap.* 5. Caſſand. *de Liturg. c.* 18. *Polydore Virgil*, and others that have treated of Rituals, and of the Ceremonies of the Maſs.

Of

Of the Apostles Creed.

Of the Apostles Creed.

HAving already Discourſed of the Works of every one of the Apoſtles in particular, it remains, that we ſhould now give ſome account of thoſe that are reputed to be compoſed by them in general; The moſt Authentick among theſe is the Apoſtles Creed, which is generally believed to have been made by all the Apoſtles. But Authors are not agreed about the time wherein it was written by them, nor concerning the manner how it was compiled, nor the deſign they had in making it. Some are of Opinion with *Ruffinus* (*a*), that they compiled it in the very ſame year that *Jeſus Chriſt* died, a little after the deſcent of the Holy Ghoſt; whereas *Baronius* and others conjecture, that they did not finiſh it till the Second year of the Reign of the Emperor *Claudius*, a little before they were ſeparated. As to the manner of their drawing it up, ſome have imagined, that every one of the Apoſtles pronounced (*b*) his Article, and that for this reaſon it is called a *Symbol*, as conſiſting of divers Sentences: Others believe, that it was compiled by them after they had conferred all together; and there are ſome alſo who aſſert, that all the Diſciples had a ſhare therein. Laſtly, as to their deſign in compoſing it, ſome determine that it was, that they might be all found unanimouſly to agree in one and the ſame Doctrine (*c*), and others, that it was for the benefit of the People, that they might be able to propound to them an Abridgment of the Chriſtian Faith, which ſhould be eaſie to be underſtood, and to be retained in their Memory. The Etymology of the word *Symbol* is yet more uncertain (*d*); for ſome affirm, that the Creed is ſo called, becauſe it is as it were the diſtinguiſhing Mark and Character of Chriſtians (*e*); others, becauſe it was compoſed of the Sentences of ſeveral Perſons; and laſtly others, on the account of its being made in a general Conference.

However, although it is an Opinion eſtabliſhed on very good grounds, that this Creed was made by the Apoſtles, and it cannot be denied, that they all preached and taught the Articles therein contained after one and the ſame manner, as the main Points of the Doctrine of Jeſus Chriſt, in which it was neceſſary that all Chriſtians ſhould be inſtructed; yet it may be juſtly doubted without incurring the imputation of raſhneſs, whether they were aſſembled together to compoſe this Creed, and whether they wtote it word for word, as it is now received in the Church of *Rome*; nay there are very weighty Reaſons, whereby it appears, that this Opinion, though commonly received, is nevertheleſs very improbable.

For firſt, neither St. *Luke* in the *Acts*, nor any Eccleſiaſtical Author before the Fifth Century hath made any mention of this Aſſembly of the Apoſtles, and none ever affirmed, that they compoſed the Creed of the Church of *Rome*, either by conferring together, or by pronouncing every one a particular Article.

Secondly, the Fathers of the Three firſt Ages diſputing againſt the Hereticks, endeavour to demonſtrate by many Arguments, that the Doctrine contained in the Creed, is that of the Apoſtles, but they do not affirm, that it was compiled by them; and yet there could not have been a ſtronger, or more convincing proof brought againſt thoſe Hereticks, than to have ſaid thus to them; You impugn the Doctrine of the Creed, and yet it is certain, that the Apoſtles were the Authors thereof, therefore you impugn the Doctrine of the Apoſtles. However they did not argue after this manner; On the contrary they prove by Tradition, and the Conſent of the Apoſtolical Churches, that the Doctrine compriſed in the Creed, is that of the Apoſtles.

Of the Apoſtles Creed.

Thirdly, if the Apoſtles had made a Creed, it would have been every where the ſame throughout all Churches, and in all Ages; all Chriſtians would have learnt it by heart; all Churches would have repeated it after the very ſame manner; in fine, all Authors would have expreſſed it in the ſame terms. Now the contrary is evident; for it is certain, that not only in the ſecond and third Centuries, but alſo in the fourth, there were many Creeds, and all, though the ſame as to the Doctrine, yet different in the Expreſſion. In the ſecond and third Ages of the Church, we find as many Creeds as Authors (*f*), and the ſame Author ſets the Creed down after a different manner in ſeveral places of his Works, which plainly ſhews, that there was not then any Creed that was reputed to be the Apoſtles, nor even any regulated and eſtabliſhed Form of Faith. *Ruffinus* in the fourth Century compares three ancient Creeds of the Churches of *Aquileia*, *Rome*, and the *Eaſt*, and we may obſerve in theſe three Creeds, none of which perfectly agrees with the common one, very conſiderable differences in the terms, as appears from the Table that is ſubjoyned at the end of this Article. St. *Cyril* of *Jeruſalem* in his *Catechetick Lectures* produceth a particular Creed, that was uſed by the Church of *Jeruſalem* when this Father wrote. The Authors that have written Commentaries on the Creed, as St. *Auguſtine* in his 119th Sermon, St. *Maximus*, *Petrus Chryſologus*, *Fortunatus*, and others, omit divers Expreſſions that are inſerted in our Apoſtolical Creed, among others this at the end, *The Life Everlaſting*; and St. *Jerome* obſerves in his Epiſtle to *Pammachius*, that the Creed concludes with theſe words, *The Reſurrection of the Body*.

It is evident from theſe Reflections, that although the Creed be the Apoſtles as to the Doctrine which it contains, nevertheleſs it is not theirs, as to all the terms, and that they did not draw up any one form of Faith comprehended in a ſet number of words, which they were all obliged to uſe: But that having learned the ſame Faith from Jeſus Chriſt, they likewiſe taught it to all thoſe that were converted to the Chriſtian Religion, and inſtructed them all in the ſame Myſteries. That they that were thus trained up in this Faith, had it ſo deeply imprinted on their mind, (as St. *Juſtin* and St. *Irenæus* obſerve) that they were always ready to give an account thereof, and as often as they ſhould be required to do it, without making uſe of any one particular form; and from thence proceeds the difference of the Creeds that are ſet down by the Fathers. And laſtly, that for the aſſiſtance of the Memory, certain forms of theſe Articles of Faith, were afterwards compiled, which were found to be different

(*a*) *Ruffinus.*] *In Expoſit. Symboli: Iſidore*, lib. 2. *de Off.* c. 22.

(*b*) *Every one of the Apoſtles pronounced his Article.*] This is the opinion of the Author of the 115th Sermon, *De Tempore apud Aug.* Of St. *Leo*, *Ep.* 13. now 27. Of *Venant. Fortunat. in Exegeſi Symb. Apoſt.*

(*c*) *Some determine that it was, that they might be all found unanimouſly to agree in one and the ſame Doctrine.*] The former opinion is maintained by *Ruffinus*, and the later by the modern Authors.

(*d*) *The Etymology of the Word* Symbol, *is yet more uncertain.*] The *Greek* Word Σύμβολον, properly ſignifies a *Note*, *Sign*, or *Mark*; therefore the Myſtical Signs and Notes of *Pythagoras* were called Σύμβολα Πυθαγόρεια. *Herodian* uſes the Word to denote a Military Signal. Other Authors, as *Dion Caſſius*, and *Suetonius*, apply it to ſignifie Signs or Marks, and certain Tickets that were given to thoſe that were to be admitted to publick Shews, and for the diſtribution of Largeſſes. Some ſay that the Word *Symbolum* among the *Latins* ſignifies an Entertainment where every one pays his Club, or even the Club it ſelf; But this does not belong to the Neuter *Symbolum*, but to the Feminine *Symbola*, and in *Greek* Συμβόλη, as may be ſeen in *Ariſtophanes*'s Scholiaſt, in *Athenæus* and *Plutarch*; therefore it ought to be read in *Terence*'s *Andria*, *Symbolam dedit*, and not *Symbolum*. *Aulus Gellius*, *lib.* 6. *c.* 1. makes uſe of the Word *Symbola* to ſignifie one Man's ſhare in a Reckoning; and declares, that this Term was alſo attributed to thoſe Queſtions that were Expounded by *Taurus* the Philoſopher in the Preſence of divers Perſons. St. *Cyprian* is the firſt that applied the Word *Symbol* to denote an Epitome or Abridgment of the Chriſtian Faith. *Ep.* 45. *Optatus* calls the Hereticks, The Deſerters of the true *Symbol*, alluding to a Military Signal. And, and to the ſame effect, St. *Chryſologus*, in *Hom.* 62. declares, That the *Symbol* is the Covenant that we make with God in Baptiſm.

(*e*) *The diſtinguiſhing Mark and Character of Chriſtians.*] This Etymology is produced by *Maximus Taurinenſis*, and *Venantius Fortunatus*. It hath been likewiſe obſerved by *Ruffinus*, *Iſidorus Hiſpalenſis*, *lib.* 2. *de Off. c.* 22. and *Durandus de Mende*, *lib.* 4. *Rationalis*, *c.* 25. But the ſecond and third Etymology are more common; and the laſt is maintained by *Ruffinus*; St. *Aug. Serm.* 181. *de Tempore*; *Iſidore*, *lib.* 2. *div. Off. c.* 22. *Rabanus Maurus*, *lib.* 2. *Init. Clerical. cap.* 56. *Durandus ſupra*: *Eucherius*, *Homil. de Symb.* and *Innocent. III. lib.* 2. *De Sacris Miſſæ Myſteriis*, *c.* 49. The firſt however is the moſt probable.

(*f*) *As many Creeds as Authors.*] St. *Irenæus* exhibits a Creed, *l.* 1. *c.* 2. and another in *lib.* 2. *c.* 1. *Tertullian* made uſe of three different Creeds in three ſeveral places, *In præſcript. lib. contra Praxeam*, *& de Virginibus velandis.* See *Origen. lib.* 1. *Peri Arch. & in Dialog. contra Marc. Optat. lib.* 1. All which Creeds are different from the Vulgar.

Of the Apoſtles Creed.

according to the diverſity of the Churches wherein they were uſed. For I doubt not in the leaſt, that beſides the above-cited Creeds, there were many others of which we have no knowledge, from whence it muſt be inferred, that Jeſus Chriſt is the Author of the Doctrine contained in the Creed, and that the Apoſtles preached and publiſhed it throughout the whole World; but that it cannot be determined by whom theſe Forms were collected, wherein this Doctrine is compriſed.

It may be objected, that St. *Irenæus*, *Tertullian*, *Lucifer Calaritanus*, and St. *Jerome* affirm, that the Creed is the Rule of Faith, which the Church hath received from the Apoſtles; That St. *Ambroſe* ſays, that the Church of *Rome* hath preſerved the Apoſtolical Creed in its purity without Alteration; That St. *Auguſtine*, *Ruffinus*, *Leo*, *Maximus Taurinenſis*, *Fortunatus*, *Petrus Chryſologus*, and a great many others (*g*) have taken it for granted as a thing beyond Controverſie, that the Creed was compoſed in an Aſſembly of the Apoſtles, that this Opinion is Authoriſed by the Church, and that it ſeems to be a raſh Preſumption to doubt of it; And laſtly, that all Catholicks are agreed in this Judgment, and that none but Hereticks, or at leaſt Perſons that are ſuſpected of Hereſie, durſt preſume to call it in queſtion.

To theſe Objections I anſwer, firſt, that the Teſtimonies of St. *Irenæus*, *Tertullian*, and *Lucifer*, rather overthrow the vulgar Opinion, than eſtabliſh it; for theſe Fathers do not aſſert, that we have received the form of Faith from the Apoſtles, but only the Faith and Doctrine that was communicated to them by Jeſus Chriſt; therefore if there were any force in the Objection, it muſt be concluded, that our Saviour is the Author of the Creed. Moreover, it is further to be obſerved, that by the Phraſe *Rule of Faith* uſed by *Tertullian*, *a ſet Form of Faith* is not to be underſtood, but *the Faith it ſelf*, which he declares to have been founded by Jeſus Chriſt; and *Lucifer Calaritanus* doth not diſcourſe of the Creed, but only of the Faith of the Church as it relates to our Saviour's Divinity. Laſtly, when St. *Jerome* ſays, that the Faith of the Creed, which is an Apoſtolical Tradition, was not written on Paper, or with Ink, but was engraved on the Fleſhly Tables of the Heart; he gives us to underſtand, that he meant nothing elſe, but that the Faith and Doctrine comprehended in the Creed proceeds from the Apoſtles, who have taught it to all the Faithful. After the ſame manner, when St. *Ambroſe* aſſures us, that the Creed was preſerved in its purity by the Church of *Rome*, he doth not ſpeak of the form of the Creed, but of the Doctrine therein contained. As for the other Authorities that are alledged, they are of little moment. *Ruffinus* is the firſt, and the only Perſon among the Authors of the Fifth Century, that aſſerts, that the Creed was compoſed by the Apoſtles, and yet he propoſes this Opinion, as a matter that depended only on a popular Tradition; St. *Auguſtine* never approved it, for he doth not ſo much as mention one word thereof in his 119th Homily, and the 115th which might be cited to this purpoſe, cannot be proved certainly to be his: In fine, the other Authors who lived after *Ruffinus*, have taken this Hiſtory from him, and are too modern to give a certain Teſtimony of a matter of Fact ſo ancient as this is; We may alſo add, that it is related by none but the *Latins*; that the *Greeks* never ſpoke of it, and that even they that produce it, do in no wiſe agree among themſelves, concerning its Circumſtances, as hath been already ſhewn. To conclude, there is no raſhneſs in departing here, from the vulgar Opinion, ſince it is merely a Critical Queſtion, that hath no regard to Faith, becauſe it is granted on all ſides, that Jeſus Chriſt is the Author of the Doctrine compriſed in the Creed, and that the Apoſtles taught it to all the Chriſtians. Beſides, they that maintain the common Opinion, are at laſt obliged to ſubſcribe to our determination when they are urged; and to acknowledge, when it is objected to them, that the ancient *Roman* Creed was different from our Vulgar; that our Creed is not the Apoſtles as to the words, but as to the Senſe, which comes to our Opinion at laſt. And beſides it is not unuſual in Critical Matters to forſake an Opinion that hath been generally received, and to embrace that of ſome Learned and Judicious Men, even of thoſe that are ſuſpected not to be Orthodox. Thus all the World is at preſent agreed in this, that the Apoſtolical Conſtitutions and Canons were not written by the Apoſtles, as we ſhall ſhew in the following Article, and yet ſcarce any Man preſumed ſo much as to doubt thereof, before *Eraſmus*.

Of the Apoſtles Creed.

(*g*) *And a great number of other Authors.*] St. *Irenæus. lib.* 1. *cap.* 2. *Tertullian, de Præſcript. c.* 37. *&* 13. *de vel. Virg. c.* 1. *Lucifer, lib.* 2. *contra Conſt. Hier. Ep. ad Pammach. St. Ambroſe, Ep.* 7. *lib.* 1. As alſo, *Ruffinus in Expoſ. Symboli, Aug. Serm.* 115. *Maximus*, St. *Leo*, *Fortunatus*, &c.

A TABLE

A TABLE, wherein the Four ancient CREEDS *are compared.*

The VULGAR.	*That of AQUILEIA.*	*The ORIENTAL.*	*The ROMAN.*
I. I Believe in one GOD the Father Almighty, Maker of Heaven and Earth.	I. I Believe in one GOD the Father Almighty. *In the ancient Editions of* Morellus *and* Cauchius, *we read,* In Deo Patre Omnipotente; *The Ablative Case being put instead of the Accusative* Deum; *but this was a fault of the Transcriber.*	I. I Believe in one GOD the Father Almighty, invisible and impassible.	I. I Believe in GOD the Father Almighty.
II. And in *Jesus Christ* his only Son our Lord.	II. And in *Christ Jesus* his only Son our Lord.	II. And in our only Lord *Jesus Christ* his Son.	II. And in *Jesus Christ* his only Son our Lord.
III. Who was Conceived by the Holy Ghost, Born of the Virgin *Mary*.	III. Who was born of the Holy Ghost of the Virgin *Mary*.	III. *The same as in that of* Aquileia.	III. *The same as in that of* Aquileia.
IV. Suffered under *Pontius Pilate*, *was* Crucified, dead and buried, he descended into Hell.	IV. *Was* Crucified under *Pontius Pilate*, and *was* buried, *he* descended into Hell.	IV. *Was* Crucified under *Pontius Pilate*, and *was* buried.	IV. *The same as in the* Oriental.
V. The Third Day he rose again from the Dead.	V. *The Same.*	V. *The same.*	V. *The same.*
VI. He ascended into Heaven, *and* sitteth on the right hand of God the Father Almighty.	VI. He ascended into Heaven, *and* sitteth on the right hand of God the Father.	VI. *The same as in that of* Aquileia, *saving that some add,* Almighty, *as in the* Vulgar.	VI. *The same as in that of* Aquileia.
VII. From thence he shall come to judge the Quick and the Dead.	VII. *The Same.*	VII. *The same.*	VII. *The same.*
VIII. I believe in the Holy Ghost.	VIII. And in the Holy Ghost.	VIII. *The same as in that of* Aquileia.	VIII. *The same as in that of* Aquileia.
IX. The Holy Catholick Church, the Communion of Saints.	IX. I Believe the Holy Church. Pamelius *adds* Catholick, *but falsly; for there is no more expressed by* Ruffinus *than these Words,* The Communion of Saints.	IX. *The same as in that of* Aquileia.	IX. *The same as in that of* Aquileia.
X. The Forgiveness of Sins.	X. *The same.*	X. *The same.*	X. *The same.*
XI. The Resurrection of the Body.	XI. The Resurrection of this Body.	XI. *The same as in the* Vulgar.	XI. *The same as in the* Vulgar.
XII. *And* the Life everlasting. Amen.	XII. *Wanting.*	XII. *Wanting.*	XII. *Wanting.*

Of the Canons and Conſtitutions attributed to the Apoſtles.

Apoſtolical Canons and Conſtitutions.

THE Opinions of Authors are extreamly divided, as to the Canons that are commonly called Apoſtolical. *Turrianus* and ſome others have determined, that they were all compoſed by the Apoſtles: *Baronius* and *Bellarmine* except the 35 laſt, which are rejected by them as Apocryphal, but they have made no difficulty to admit the firſt 50. *Gabriel Albaſpinæus* Biſhop of *Orleans*, and others, have believed, that although theſe Canons are not written by the Apoſtles, yet that they were very ancient, as being properly a Collection of the Canons of divers Councils that were holden before that of *Nice*; this Opinion is likewiſe maintained by the Learned Dr. *Beverege*, in a Book lately publiſhed by him, Entituled, *Vindiciæ Canonum*, &c. calling by this Name the Collection of 85 Canons attributed to the Apoſtles. Laſtly, M. *Daillé* affirms, that theſe Canons are not only falſly aſcribed to the Apoſtles, but are alſo of a much later date, and were not Collected until about the end of the Fifth Century. We ſhall now proceed to examine theſe Opinions, and to eſtabliſh that of *Albaſpinæus*, which ſeems to be moſt probable.

It is not very difficult to prove, that theſe Canons were not compiled by the Apoſtles themſelves; we need only peruſe them, to be convinced, that they contain divers things that never were, nor indeed could be decreed by the Apoſtles (*a*); ſome whereof relate to certain Queſtions that were not debated until many years after their death (*b*). But it ought to be obſerved, that they are uſually ſtyled by the ancient Writers, *Ancient Canons*, *Canons of the Fathers*, and *Eccleſiaſtical Canons*; Titles that are likewiſe prefixed to them in ſeveral Manuſcripts, as *Cotelerius* has obſerved: And if they are ſometimes called or entituled *Apoſtolical*, it cannot be upon the account of their belonging to the Apoſtles; but it is ſufficient that ſome of them have been made by Biſhops that preſided over the Church a little after the Apoſtles, becauſe they that lived at that time were generally called *Apoſtolical Men*. The Author of the Apoſtolical Conſtitutions is the firſt that attributed theſe Canons to the Apoſtles, and he hath ſaid ſome things to induce us to believe, that they were actually compoſed by the Apoſtles (*c*). Therefore theſe Canons are not the Work of an Impoſtor, who hath forged them under the Name of the Apoſtles, but only a Collection that hath been falſly imputed to them, that it might be eſteemed more Authentick: And I am apt to believe, that no Perſon was more capable of performing this Artifice (*d*), than the above-cited Author of the Apoſtolical Conſtitutions, who hath in like manner aſcribed many other Writings to the Apoſtles, and hath inſerted theſe Canons entire in his third Book. *Apoſtolical Canons and Conſtitutions.*

As for the Antiquity of them, it is apparent that they are very ancient, and that a great part of them (if not all) were decreed by Councils that were holden before that of *Nice*: For firſt, they do not contain any thing (according to my judgment) but what is conformable to the Diſcipline that was obſerved in ſome Churches at the end of the ſecond Century, throughout the third, and in the beginning of the fourth. Secondly, they comprehend certain Ordinances that are known to have been made in thoſe times: As for example; There is a Canon that prohibits the Celebration of the Feaſt of *Eaſter* with the *Jews*, now we are aſſured, that this was Decreed in divers Synods aſſembled in the time of Pope *Victor*. Moreover there are three, wherein the Baptiſm of Hereticks is rejected, as void and of no effect, which is declared by *Firmilian* and *Dionyſius Alexandrinus* to have been determined in the Councils of *Synnada* and *Iconium*, that were holden ſome time before them. But who can believe, that theſe Canons were made or counterfeited at a time when Perſons baptized by Hereticks were generally admitted without re-baptizing them? And it cannot be imagined, that they were forged by St. *Cyprian*, or *Firmilian*, on purpoſe to authorize their Diſcipline; It is much more reaſonable to believe, that they really are the very Canons of the Synods of *Iconium* and *Synnada*, which have been falſly attributed to the Apoſtles, not by theſe Saints, but by later Authors. Thirdly, It is clearly proved, that the greateſt part of theſe Canons are more ancient than the Council of *Nice*, becauſe they are often cited (*e*) in this Council, and thoſe that were conven'd not long after, as well as by the Authors who wrote in the fourth Century under the name of *Ancient Laws*, *Canons of the Fathers*, *Eccleſiaſtical Canons*, and even *Apoſtolical*, which is different from what they call *Cuſtoms*, *Manners*, or *Diſcipline*, concerning which there are no written Rules or Injunctions. Therefore it is certain, that theſe Canons are ancient, that they have been erroneouſly aſcribed to the Apoſtles, and that they are a Collection of Ordi-

(*a*) *Diverſ things that never were, nor indeed could be eſtabliſhed by the Apoſtles.*] In the firſt Canon it is Decreed, that a Biſhop ſhould not be Ordained but by two or three Biſhops; whereas it is certain, that in the time of the Apoſtles one ſingle Biſhop was ſufficient to Ordain another. In the third it is determined, that the Firſt-Fruits ſhould be ſo preſented to the Biſhop and Prieſt, as that they ſhould be brought immediately to them, and not offered on the Altar. In the fourth it is provided, that Oil and Incenſe only ſhould be offered on the Altar. Now it is not probable, that any ſuch things were offered in the time of the Apoſtles. In the fifth Canon it is ordained that the Feaſt of *Eaſter* ſhould not be celebrated after the *Jewiſh* manner: If this had been determined by the Apoſtles, the Controverſy between *Victor* and the *Aſiaticks* might have been eaſily decided; but it was not, and *Victor* only alledged the Tradition of his Anceſtors: In like manner the 21. Canon againſt thoſe that made themſelves Eunuchs would have been produced by *Demetrius* againſt *Origen*, and *Origen*'s action would not have been juſtified by *Alexander* and *Theoctiſtus*, if there had been then extant a Canon of the Apoſtles, that had ſo preciſely forbidden it. In the 34th and 35th Canons mention is made of the right of Metropolitans, and of the diſtinction of Biſhopricks, which were not fixed at that time. In the 50th Canon it is decreed, that he that did not baptize or dip a Child twice in the water ſhould be depoſed; This practice, though very ancient, is later than the Apoſtolical times. The 52d is againſt the Errors of the *Montaniſts* and *Novatians*. The 60th is againſt Books forged by the Hereticks after the death of the Apoſtles. And the 66th is againſt the Sabbatical Faſt. The 69th regulates faſting in *Lent*. In the following Canons are contained ſeveral Injunctions concerning Oil, Veſſels of Gold and Silver, and Vails conſecrated in Churches, things that were not known in the time of the Apoſtles. The laſt Canon comprehends a Catalogue of Sacred Books which could not be written by the Apoſtles. In the 45th, 46th, and 47th Canons the Baptiſm of Hereticks is rejected as null and void. This queſtion was not reſolved by the Apoſtles. Moreover the ſtyle of theſe Canons is not like the Apoſtles; and the matter is very different from that which was uſually treated by them; neither were the names of *Clerk*, *Biſhop*, *Altars*, *Sacrifice*, &c. ſo common in the Apoſtolical times.

(*b*) *Queſtions that were not debated until many years after their death.*] *Viz.* The queſtions relating to the Feaſt of *Eaſter*, the Baptiſm of Hereticks, as alſo concerning thoſe that make themſelves Eunuchs; thoſe that would not admit Sinners to repentance; thoſe that faſt on Sundays, &c. *Vide ſupra.*

(*c*) *To induce us to believe that they were actually compoſed by the Apoſtles.*] As for example in the 29th Canon, where it is ordained, that thoſe Biſhops that ſhould obtain the Epiſcopal Dignity by Money, ſhould be depoſed, *as Simon was by St. Peter*; he hath added *by me Peter*. For theſe words are not found in the Epiſtle of *Taraſius* to Pope *Adrian*, nor in the Edition of *Dionyſius Exiguus*. Moreover in the 5th Canon, we read at preſent *the Lord hath declared unto us*; whereas in the *Greek* Manuſcripts, and in the Edition of *Zonaras* and *Balſamon*, it is ſimply expreſſed, *the Lord hath declared*; and in that of *Joannes Antiochenus*, *Our Lord hath declared*. Laſtly, in the 82d Canon there is this expreſſion, *as our Brother* Oneſimus, and in the laſt, *our Acts*, where it ought to be read ſimply as in the *Arabick* Paraphraſe, *as* Oneſimus, and *the Acts of the Apoſtles*.

(*d*) *I am apt to believe that no perſon was more capable of performing this Artifice.*] It is ſuitable to the temper of this Author who deſigned to paſs every where for a Diſciple of the Apoſtles; for which reaſon he has given us divers Conſtitutions under their name, attributing to every Apoſtle ſome particular Conſtitutions and Liturgies, at the end whereof he annexed theſe Canons with the above-mentioned additions; and he likewiſe adds in the name of the Apoſtles: *This is what we thought fit to command you O ye Biſhops, continue to obſerve theſe things.*

(*e*) *they are often cited.*] In the firſt Canon of the Council of *Nice*, the ſecond of the Apoſtles is alledged, concerning thoſe that make themſelves Eunuchs, and in the fifth Canon of the ſame Council, the 12th and 32d is cited relating to Excommunication. In the ninth Canon of the Council of *Antioch* the 34th is quoted concerning the Metropolitan; in the 20th Canon of the ſame, the 10th about Excommunication; in the 21ſt Canon, the 14th prohibiting Biſhops to

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nances of divers ancient Synods that were holden before the Council of *Nice*, but it is not known when this Collection was made, nor who collected it, nor even whether it consists of those 85 Canons that are now extant, or of a lesser number. However, it is probable, that it was compiled at several times, and that some Canons have been successively added, because no order is observed therein, as also because that the Canons relating to one and the same Subject are often found separated, besides some Contradictions.

The Objections propounded by M. *Daillé* against the Apostolical Canons, manifestly prove against *Turrianus* that they were not composed by the Apostles, but they do not in the least impugn our opinion. As for Example; It is objected by him, That there are in these Canons certain terms that were not usual in the time of the Apostles, as *Clerk*, *Lecturer*, *Laick*, *Metropolitan*, &c. But he cannot deny that these terms were used in the third Age of the Church. That which is ordained concerning Lent, and against fasting on Sundays or the Sabbath, may belong to the third Century since the same things are found in the Works of *Tertullian*. The Canons against those that make themselves Eunuchs, might be composed by *Demetrius* against the Error of *Origen*. The Canons concerning *Easter*, are apparently those of the Councils of *Synnada* and *Iconium*. Upon the perusal of all the Objections alledged by M. *Daillé*, it will appear, that although they are extremely weighty against the Opinion of *Turrianus*, yet they are of no force against ours (*f*).

It ought then to be esteemed as certain, that not only the first 50 Canons, but likewise the following 35 are very ancient, though they do not belong to the Apostles. Therefore they have been always much esteemed by the *Greeks*, as being of great Authority. *Joannes Antiochenus*, who lived in the time of the Emperor *Justinian*, hath inserted them in his Collection of Canons; and they are commended by *Justinian*, himself in his sixth *Novel*. They are in like manner approved in the Synod that was holden in the imperial Palace after the fifth General Council; cited in the seventh Oecumenial Council, and allowed by St. *Joannes Damascenus*, and *Photius*, but with this difference, that the first, who was no great Critick, attributed them to the Apostles, and the other that was more quick-sighted in these matters, doubted whether they belonged to them. However they have not always met with the same Reception among the *Latins*. Cardinal *Humbert* hath rejected them, and *Gelasius* hath placed them amongst the Apocryphal Books, as well because they were falsely ascribed to the Apostles, as because he found among them some Canons, that authorised the opinion of St. *Cyprian* concerning the Baptism of Hereticks. *Hinchmar* favourably explains *Gelasius*'s Notion, declaring, that he did not insert them among those Books that were Apocryphal and full of Errors, but only in the number of those with respect to which this Rule of St. *Paul* ought to be observed, *Try all things, and hold fast that which is good. Dionysius Exiguus* hath translated the first 50, and hath prefixed them to his Collection, taking notice however, that some Persons would not acknowledge them; and perhaps this is the reason that *Martinus Braccarensis* would not admit them into his Collection of Canons; but *Isidore* hath made no difficulty to afford them a place in his, and ever since they have been always accounted as a part of the Canon Law. It is further to be observed, that as soon as they appeared in *France*, they were generally well received there, and were first urged in the cause of *Prætextatus* under the Reign of King *Chilperic*, wherein their Authority was allowed, as we are informed by *Gregorius Turonensis* in the fifth Book of his History, *Chap.* 19. where he takes notice, that there was an Appendix added to the Collection of Canons, which contained certain Canons, *as being writ by the Apostles, quasi Apostolicos*, and cites one of them, which is the 25th Apostolical, but according to a different Version from that of *Dionysius Exiguus*. Lastly, *Hinchmar* Bishop of *Rheims* observes, that they were annexed to the beginning of a Collection of Canons compiled for the use of the Church of *France*, separately from the others and as for their Authority and Antiquity, he is altogether of our opinion, which he explains in these words, in the 24th Canon. *The Canons* (says he) *that are called Apostolical, collected by some Christians, were written in a time when the Bishops could not freely assemble together, nor hold Councils; they contain many things that may be allowed, but they likewise establish others that ought not to be observed.*

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I cannot say the same thing of the Apostolical Constitutions, as I have done of the Canons, *viz.* that they are not suppositious, but that in process of time a false Title happened to be attributed to them; for the Author of the Constitutions is an Impostor, that endeavours every where to pass for *Clement* a Disciple of the Apostles, and who imputes to them all in general, and to every one in particular, divers Ordinances that

leave their Dioceses; and in the 23d Canon the 76th, that a Successor ought not to be elected. In the Synod of *Constantinople* convened in the year 394, the 14th Apostolical Canon is quoted, of the Jurisdiction of Bishops. In the Council of *Ephesus*, Acts 7. col. 788. we find the 35th cited concerning Ordinations; and in Act. 1. the 74th is alledged relating to the three Admonitions that ought to precede Ecclesiastical Censure. Moreover *Alexander* in *Theodoret*, lib. 1. c. 4. cites the 12th, as also *Athanasius*, *Epist. ad omnes Orthodoxos*, where he likewise alludes to the 29th, 30th and 75th Canons. The 34th is alledged by *Arsenius*, in like manner the 30th, 35th, and 81st are quoted by Pope *Julius* in his Epistle. St. *Basil* in the 43d Canon plainly cites the 24th of the Apostles, under the name of an ancient Canon; in the 12th Canon the 77th concerning Bigamy; and in the first the 47th relating to the Baptism of Hereticks. Lastly *Theodotius* in *Cod. Lib.* 3. *de summâ Trinitate* quotes the 17th under the name of an Apostolical Canon.

M. *Daillé* replies, that all these Quotations do not relate, to the Apostolical Canons, but to the Discipline, Customs and Traditions that proceeded from the Apostles; however this answer hath no probability; for the word Canon signifies written Laws, and the Council of *Nice* distinguisheth Canons from Customs, which are therein called ἀρχαία ἔθη. Moreover M. *Daillé* adds, that certain Canons and ancient Laws are often cited that are not included in the Apostolical, and he produceth two Examples, the first whereof is taken from the 13th Canon of the *Nicene* Council, and the 2d from the 21st of that of *Ancyra*. But first, the Apostolical or Ecclesiastical Canons are not cited by name in these two, but only in the first *an ancient and Canonical Law or Custom*, παλαιὸν καὶ κανόνικον νόμον, and in the second πρότερον ὅρον, *an ancient definition*. Secondly, nothing hinders but that these words may be understood of some ancient definitions of Synods; as for example, the Law wherein it was ordained to receive the *Lapsi* at the point of death, cited in the first Canon, was made in the Eastern and *African* Churches before the Council of *Nice*, if we may give credit to the Testimony of *Dionysius Alexandrinus in Ep. ad Stephanum*, produced by *Eusebius*, Lib. 7. chap. 4. and 5.

(*f*) *They are of no force against ours.*] However, some of the most material of M. *Daillé*'s Reasons may be objected to us; for instance, he affirms that St. *Athanasius* in the matter of *Leontius* the Eunuch, cites the Canon of the Council of *Nice*, and not the Apostolical, which shews (says he) that it was not as yet known: Moreover, that it is not quoted by St. *Epiphanius* against the *Valesian* Hereticks: That St. *Basil* reckons the triple Immersion in Baptism amongst the unwritten Traditions, and consequently, that the Canon of the Apostles in which it is ordained, was not composed in the time of this Father: That this Canon was made against those Hereticks that Baptized with a single Immersion, and that the *Eunomians* were the first that followed this practice. These are the Arguments of M. *Daillé* that can be urged against us, but it is very easie to refute them. St. *Athanasius* cites the Apostolical Canon rather than that of *Nice*. St. *Epiphanius* produceth no Canon against the *Valesians*, but only the Holy Scripture. St. *Basil* and the other Fathers understand by unwritten Tradition all those matters that are not contained in the Sacred Writings. Lastly, the Canon concerning triple Immersion was not made against Hereticks, but to prevent the negligence of Priests. The 84th Canon might indeed be objected with much more probability, wherein we find the Books of the *Maccabees*, together with the Epistles and Constitutions of St. *Clement* among the Canonical Writings. But it must be replied to this Objection, that this Canon is corrupted, that the Books of the *Maccabees* are not extant in the *Greek* Copy of *Joannes Antiochenus*, and it may easily be discerned, that the Epistles and Constitutions of St. *Clement*, have been added by the Author of the *Apostolical Constitutions*, who endeavoured to pass for St. *Clement*, to raise the reputation of this Book. It may be proved that this Canon is ancient, because the Books of the Old Testament that were not inserted in the Canon of the *Jews*, and the Revelation are omitted. Lastly, It is asserted against us, that these Canons were unknown to the Authors of the Fifth Century, that they are not cited by *Eusebius*, nor included in the *Codex Canonum* of the Catholick Church; but all these Objections are frivolous, for the Ecclesiastical Writers of the fourth Age have often referred to these Canons. *Eusebius* indeed hath not mentioned them, but neither doth he take notice of the Canons of the *Nicene* Council, and in fine it is not to be wondred at that they are not found in the Code of the universal Church, which did not contain all the ancient Canons, no more than that of the *African* Church comprehended those that were made by St. *Cyprian* or *Agrippinus*.

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are in no wiſe conſonant to the Apoſtolical ones; ſuch are thoſe concerning Churches built in the form of Temples, Catechumens, Energumens, Faſts, Liturgies, Unction, Prayers for the Catechumens and Energumens; The Ordination of Deacons and Deaconeſſes; Virgins, Confeſſors, Subdeacons; The Benediction of Oyl and Water; The Firſt-Fruits of Tyths, Feſtival Days, the Celebration of *Eaſter*, and many other things that were not practiſed in the time of the Apoſtles, not to mention a great number of Abſurdities and Miſtakes of time, together with ſome Errors that are contained therein (*g*), which evidently demonſtrates beyond contradiction, that theſe conſtitutions were not compoſed by Apoſtles, and even that they do not belong to St. *Clement*, as we ſhall ſhew more at large in diſcourſing concerning the Works of this Father, where we ſhall likewiſe endeavour to diſcover at what time they were forged.

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I ſhall add nothing concerning the Nine Canons that are alſo attributed to the Apoſtles, and are reported to have been made by them in a certain Council of *Antioch* unknown to all Antiquity; becauſe there is no queſtion but that they are fictitious; neither are they at preſent maintained by any (*h*).

(*g*) *A great number of Abſurdities and Miſtakes of Time, together with ſome Errors that are contained therein.*] As in Book 1. That the Beards of Women ought to be ſhaved, and not thoſe of Men. In Book 2. Chap. 1. That all Biſhops ought to be 50 years old. In Chap. 57. it is ordained, that the Goſpel according to St. *John* ſhould be read; which was not written until the 97th year of our Lord, after the death of the Apoſtles. In Chap. 11. the Author aſſerts, That the Biſhop preſides over Kings and Magiſtrates; and in Book 3. Chap. 2. That third Marriages are an Intemperance, and the fourth a manifeſt Debauchery. In Book 6. Chap. 6. mention is made of the *Ebionites*, whoſe Errors ſprang up after the deceaſe of the Apoſtles. In the 14th Chapter, *James* the Son of *Zebedee* is introduced as preſent at *Jeruſalem* after the time of his death. In Book 8. Chap. 4. it is declared, That the Conſtitutions were made in the preſence of St. *Paul* and the Seven Deacons; now it is certain, that St. *Stephen*, one of the ſaid Seven Deacons, died before the Converſion of St. *Paul*. In Book 1. Chap. 32. Female Slaves are permitted to ſuffer themſelves to be deflowred by their Maſters. Moreover this Author is accuſed of *Arianiſm*.

(*h*) *Neither are they maintained at preſent by any.*] This Synod is unknown to St. *Luke*, and to all the Ancients; for although it is ſaid to be cited by *Innocent* I. *Ep.* 18. it is a miſtake, ſince he only mentions the Council of *Jeruſalem*; and whereas it is written, Antiochenam *Eccleſiam quæ meruit apud ſe celeberrimum Apoſtolorum Conventum. The Church of* Antioch, *which deſervedly had the moſt famous Convention of the Apoſtles celebrated there*, it ought to be read *propter ſe, near that City*; for it is apparent, that this Pope ſpake concerning the Synod of *Jeruſalem*, which was the moſt famous Convention of the Apoſtles. Moreover, not ſo much as one of the ancient Authors makes mention of theſe Canons, and indeed they are altogether abſurd: It is ſaid in the firſt, that the Chriſtians were called *Gallileans*, a Name that was not attributed to them until after the death of the Apoſtles. In the third Canon it is decreed, that the Chriſtians ſhould live *Anagogically*, a harſh and inſignificant Term. In the 9th Canon the Synagogue is called *Belluine*; and in the 8th it is ordained, that there ſhould be Images in the Churches, a practice that was not in uſe in the time of the Apoſtles. This Canon is cited by *Gregorius Peſſinuntius* in the ſecond Council of *Nice*, but it is well known that many Apocryphal Records were alledged in that Council.

Of ſeveral Books attributed to Prochorus, Linus, *and* Abdias, *and of the Acts of the Paſſion of St.* Andrew.

Prochorus, Linus, Abdias, &c.

IN the time of the Apoſtles there lived a certain Perſon named *Prochorus*, one of the ſeven firſt Deacons, and there is now extant a Book under his name, containing the Life of St. *John*, which is Printed among the *Orthodoxographa*, and in the *Bibliotheca Patrum*. But *Baronius*, *Bellarmin*, *Lorinus*, The Maſter of the Palace, and in a word, all thoſe that have written concerning Eccleſiaſtical Authors both *Roman* Catholicks and *Proteſtants* unanimouſly agree, that it is a ſuppoſititious Book, and unworthy of him whoſe Name it bears; and indeed, it is a Narrative full of abſurd Fables and Tales. It is related there, that St. *John* caſt himſelf at the Feet of the Apoſtles, deſiring to be exempted from going into *Aſia*; That after he was taken out of the Caldron of boiling Oyl, a Church was built in Honour of him; That he compoſed his Goſpel in the Iſle of *Patmos*, &c. The Stile of this Book argues its Author to be a *Latin* or a *Greek*, and not an *Hebrew*. Laſtly, we find therein the words *Trinity* and *Hypoſtaſis*.

The two Books attributed to *Linus* concerning the Paſſion of St. *Peter*, and St. *Paul* are likewiſe generally rejected, as fictitious and full of Fables. They ſay, that *Agrippa* was Governor of *Rome* in the time of St. *Peter*, who ſuffered Martyrdom without the knowledge of *Nero*; That this Emperor was offended that he was put to death; That part of the *Roman* Magiſtrates were Chriſtians; and that the Wife of *Albanus* departed from her Husband againſt his Will, following the advice of St. *Peter*. In fine, both theſe Books are full of Errors, Falſities, Fictions, and notorious Untruths; in the laſt of which mention is made of the Epiſtles of St. *Paul* to *Seneca*, and of *Seneca* to St. *Paul*.

We muſt likewiſe give the ſame Judgment upon the Book imputed to *Abdias*, that contains divers extremely fabulous Relations concerning the Lives of the Apoſtles, and was Printed by it ſelf in the years 1557, 1560, and 1571; at *Baſil*, *Anno* 1532, and at *Paris* in 1583; it is alſo inſerted in the *Bibliotheca Patrum*. At firſt they tried to make it paſs for a Book compoſed in *Hebrew*, by a Diſciple of Jeſus Chriſt, named *Abdias* of the City of *Babylon*, Tranſlated into *Greek* by *Eutropius*, and into *Latin* by *Julius Africanus*; but now the whole World is convinced of this Error, and it is generally agreed, that it was forged by an Impoſtor, that falſly pretends to be a Diſciple of Jeſus Chriſt, who nevertheleſs cites *Hegeſippus*, and *Julius Africanus*, whom he could not have ſeen if he had lived in our Saviours time; and laſtly, he relates many fabulous Narrations concerning the Life of Jeſus Chriſt and his Apoſtles, which it would be too tedious here to rehearſe.

Prochorus, Linus, Abdias, &c.

Men are divided in their Cenſures upon the Acts of the Paſſion of St. *Andrew* written by the Prieſts of *Achaia*, which are inſerted in the Hiſtory of the Saints publiſhed by *Surius*: *Baronius*, *Bellarmin*, and ſome other Criticks of the Church of *Rome* admit them as Authentick, but they are rejected by many. The ancient Eccleſiaſtical Writers know no other Records of St. *Andrew* than thoſe that were corrupted by the *Manichees*, mentioned by St. *Auguſtine*, *Philaſtrius*, and Pope *Innocent* (*a*), and which are reckoned by *Gelaſius* in the number of Apocryphal Books. But it is certain that thoſe were different from theſe whereof we now diſcourſe; It is alſo evident, that theſe laſt Acts of the Paſſion of St. *Andrew*, have been cited by none but Authors that lived ſince the Seventh or Eighth Century, as by *Remigius Altiſſiodorenſis*, *Petrus Damianus*, *Lanfrank*, St. *Bernard*, and *Ivo Carnutenſis*, which is the cauſe that we can have no aſſurance that they are very ancient. Thirdly, the Myſtery of the Trinity is not only explained in theſe Acts after ſuch a manner as gives us occaſion to ſuſpect, that he that wrote them lived after the Council of *Nice*; but he likewiſe propagates the Error of the modern *Greeks*, in affirming, that the Holy Ghoſt proceeds from the Father, and remains in the Son. It is indeed objected, that there are Manuſcripts wherein theſe words are not expreſſed, but who knows, whether they have not been omitted in ſome, rather than added in others? Therefore this Hiſtory ought at leaſt to be eſteemed, as a dubious Writing, *that cannot be applied* (as St. *Jerome* declares) *to prove any Doctrine of Faith*.

The account of the Life and Death of St. *Matthias* was forged by an Author who pretends to have received it from a *Jew* that tranſlated it out of the *Hebrew* Tongue. We ought alſo to place in the rank of Apocryphal and Fabulous Books, the Life of St. *Mark*, and the Hiſtory of St. *Clement*, together with that of *Apollinarius*, ſet down in the Collection of ancient Hiſtories compiled by *Laurentius de la Barre*. And we need only read them over to be convinced of their Falſity.

(*a*) MEntioned by St. Auguſtine, Philaſtrius, &c.] *St.* Aug. *lib. de Fide contra Manichæos.* Philaſt. *lib de Hæreſ.* N. 40. Innocentii I. *Epiſt. ad Exup.* Gelaſius *in conc. Roman.*

Of

Of the Books of the Sibyls, Trismegistus, *and* Hystaspes: *Of the Letters of* Lentulus *and* Pilate, *concerning* Jesus Christ: *Of the Epistles of* Seneca *to St.* Paul, *and of those of St.* Paul *to* Seneca: *And of a Passage in the History of* Josephus.

Sibyls.

WE join all these prophane Records together, that have been heretofore alledged in favour of the Christian Religion, that so we may examine them; and although we should reject them, yet we do not believe that we do any wrong to Religion, which is sufficiently furnished with solid and convincing Proofs, without standing in need of those that are false or dubious. We begin with the Verses that are attributed to the *Sibyls*, which are frequently cited by the ancient Writers to convince the *Pagans* of the Truth of the Religion of *Jesus Christ*; but before we proceed to examine them, it would be expedient to give some account of these *Sibyls* and their Books.

It is difficult to assign a true Etymology of the Word *Sibyl*; *Lactantius*, and after him St. *Jerome*, affirm, that the *Sibyls* were so called, because they were the Interpreters of the Decrees of the Gods; and that their Name consisted of two *Greek* Words (*a*), signifying the *Counsel of the Gods*, which being written in the *Æolick* Dialect compose that of *Sibyl*. It is derived by some from an *Hebrew* Word, and by others from an obsolete *Latin* Adjective (*b*), that signifies, *subtil* or *acute*; but this later Conjecture is false, since the Word *Sibyl* was used by the *Greeks* before the *Latins*. The most probable opinion is, that the Name *Sibyl*, which was proper to the famous *Delphick* Prophetess, afterwards became common to others, as that of *Cæsar*, peculiar only to *Julius*, was after him appropriated to all the succeeding Emperors.

Nothing is so uncertain as the Number and Names of the *Sibyls* (*c*), many of the ancient Writers mention but one; some speak of her of *Cuma*, and others of her of *Delphos*. *Strabo* and some others distinguish two *Erythræan*. *Solinus* produceth three, her of *Delphos*, her of *Erythræ*, and her of *Cuma*. *Pausanias* names four, the *Libyck*, the *Delphick* or *Erythræan*, the *Cuman* and the *Babylonian*. *Ælian*, *Varro*, *Lactantius*, *Clemens Alexandrinus*, and most other Writers, reckon ten, and some add others to the number, but they do not agree about their Names, nor the Place of their Habitation, and they often confound them one with another. *Sibyls.*

However it is certain, that the Name of *Sibyls* was given to certain Women, who being transported with *Enthusiasm* (*d*) and an extravagant Fury, caused either through a violent Inflammation of Choler, or by the possession of *Dæmons*, pronounced divers obscure and enigmatical Sentences that passed among the Heathens for Oracles and Predictions. It is reported, that the Sibyl of *Cuma* wrote them on the Leaves of Trees (*e*), and that a Collection of them was offered by a certain Woman to *Tarquinius* (*f*) King of the *Romans*, who bought part thereof, which he caused carefully to be laid up in an Urn or Stone-Pot, and to be placed in the *Capitol*, having created Officers on purpose, whom he called *Duumviri*, whose Office it was to keep those Oracles with care, and to consult them upon urgent Occasions. The number of those that executed this Commission was by little and little encreased, for there were afterwards ten, and at last fifteen, constituted for this purpose; and very severe Punishments were inflicted on these persons, if they suffered the Books of the *Sibyls* to be seen. It is related by *Dionysius Halicarnassæus*, and *Valerius Maximus*, that one of these *Duumviri* was put to Death as a Parricide, that is to say, he was sow'd up alive in a Sack, and thrown into the Sea, for permitting some of the Sibylline Verses to be transcribed. These Books were thus preserved until the year 671, after the Foundation of *Rome*, which was the 83d before the Nativity of *Jesus Christ*. But the *Capitol* being burnt in that year, these Books were likewise consumed with the rest of the Ornaments of this Palace, as is observed by *Dionysius Halicarnassæus*, *Pliny*, and other Authors. When the *Capitol* was rebuilt, the Consuls made a Proposition to the Senate, to send Ambassadors into *Greece* to *Erythræ*, as also into *Asia*, to collect the Oracles of the Sibyls, and to transmit them

(*a*) *Consisted of two Greek Words.*] These two Words are σὺ βάλλω, and in the *Æolick* Dialect σὺ ϝάλλω, *Lactantius* Lib. 1. c. 6. *Hierom.* Lib. 1. *in Jovin.* It is objected against this Etymology that the Adjective σιϐυλλιακὸς, the three last Syllables whereof compose a Dactyl, make it manifest that the word *Sibylla* cannot be derived from σὺ ϝάλλω.

(*b*) *From an obsolete Latin Adjective.*] this Adjective is *Sibus*, which according to *Festus* signifies the same as *Acutus*, or *Callidus*; a *quick*, or *crafty Man*.

(*c*) *Nothing is so uncertain as the Number and Names of the* Sibyls.] *Plato* in his *Phædrus* mentions but one *Sibyl*, neither doth he declare to what place she appertained. The Author of the Book *de mirabilibus Auscultationibus* in *Aristotle* speaks of her of *Cuma*. *Diodorus Siculus lib.* 4. gives an account of her of *Delphos*, affirming that she was named *Daphne*, and was the Daughter of *Tiresias*; but *Virgil*, *Pausanias* and *Suidas* call her by the Name of *Manto*, and St. *Clement* by that of *Artemis*. *Dionysius Halicarnassæus*, *Pliny*, *Juvenal*, &c. mention but one *Sibyl*: However it doth not follow, that they knew no others. *Strabo lib* 13, and 17. assures us, that there were two at *Erythræ*, and that the second called *Athenais* lived in the time of *Alexander* the Great. *Stephanus de Urbibus* and *Capella*, Lib. 2. *de Nuptiis Philologiæ* reckon likewise two, *Erophile* a Native of *Troy*, who came to *Cuma*, and *Symmachia* of the City of *Erythræ*. *Solinus* in *Polyhist.* c. 8. produceth three, the *Delphick* named *Eriphile*, who was more ancient than *Homer*, the *Erythræan*, and the *Cuman*. *Ælian Var. Hist.* Lib. 2. c. 35. reckons ten, the *Erythræan*, the *Samian*, the *Egyptian*, the *Sardian*, the *Cuman*, the *Jewish* and four others. St. *Clement*, *Stromat.* Lib. 1. *Manto* (says he) and a multitude of Sibyls; the *Samian*, the *Colophonian*, the *Thessalian*, the *Thesprotick*, &c. *Lactantius* in *Lib.* 1. recites ten after *Varro*: The first is that of *Persia* mentioned by *Nicanor*, who wrote the History of *Alexander* the Great: The second of *Lybia*, cited by *Euripides*. 3. The *Delphick* alledged by *Chrysippus*, in Lib. *de Divinatione*. 4. The *Cuman* in *Italy*, whom *Nævius* and *Piso* mention, the former in his History of the *Punick* War, and the later in his *Annals*. 5. The *Erythræan*, whom *Apollodorus Erythræus* affirms to have lived in his City. 6. The *Samian*, concerning whom *Eratosthenes* hath written. 7. The *Cuman*, called by some *Amalthea*, and by others *Demophile*, or *Herophile*. 8. The *Helespontick* born in the Country about *Troy*, and in the Town of *Marpessus*. 9. The *Phrygian*, who Propheſied at *Ancyra*. 10. The *Tiburtine* named *Albunea*, who uttered her Oracles at *Tybur*, near the River *Anio* now called *il Teverone*, at the bottom whereof it is reported, that her Statue was found holding a Book in her hand. *Isidore* hath followed the Catalogue of *Lactantius*, but *Suidas* reckons up twelve: Some with *Pausanias*, confound the *Erythræan* with the *Delphick*, the *Phrygian*, the *Samian* and the *Colophonian*. Others as *Capella*, and the Author *de Mirab. Auscultat.* joyn the *Cuman*, and the *Erythræan*, St. *Justin* makes no Distinction between the *Babylonian* and the *Cuman*; according to the Opinion of some, the *Persick* is the most ancient, others attribute the greatest Antiquity to the *Cuman*, and St. *Clement* to the *Delphick*.

(*d*) *Transported with Enthusiasm.*] We need only read the Description that is made by all the ancient Authors of the manner how the *Sibyls* uttered their Oracles: See *Virgil* in *Æneid*. *Lucan*. *Claudian* in *Panegyrico Honorii Plutarch. de Orac. Pythiæ*, &c. It was so evident among the Heathens, that they were possessed, that they applyed the Word σιϐυλλαίνειν, to signifie, *to play the Madman*, Diod. Lib. 4. Now this fury that deprived them of their Senses, cannot be esteemed as an Inspiration of the Holy Ghost, but as an Effect of their being possessed with a Dæmon, and intoxicated with the Exhalations of inflamed Choler; for in my Opinion, it is an Imagination without any Ground to affirm with St. *Jerome*, that they received the Gift of Prophecying from God, in recompence of their Virginity.

(*e*) *Wrote them on the Leaves of Trees.*] Virgil. Æneid. 6. *Foliis tantum ne carmina manda.* Juvenal. *Credite me folium recitare Sibyllæ.*

(*f*) *Was offered by a certain Woman to* Tarquinius.] This History is recorded by many ancient Authors; some affirm, that those Books were presented to *Tarquinius Superbus*, and others, to *Tarquinius Priscus*. It is reported, that the Woman who brought them had Nine Volumes, which she offered to Sell at a dear Rate, but perceiving that *Tarquin* would not give her what she required, she burnt Three of them; that afterwards having demanded as much for the other Six, as she had done for the Nine, and being repulsed, she burnt Three more, when at last the King being astonished at her boldness, bought the Three that were left at the same Price that she had asked for the Nine. See *Dionysius Halicarnassæus. Antiquit.* Lib. 4. *Aulus Gellius* and *Lactantius*. *Pliny* reckons but Three Books instead of Nine; and affirms that Two of them were burnt,

Sibyls. to *Rome*: Whereupon *Octacilius Craſſus*, and L. *Valerius Flaccus* were deputed to go unto *Attalus* King of *Pergamus*, who brought out of *Aſia* a thouſand Verſes attributed to the Sibyls, which they had gathered together throughout all the Parts of that Region from the Copies of divers private Perſons. But foraſmuch as there were many things therein that ſeemed to be falſe or ſuperfluous, fifteen Men were appointed to reviſe and correct them, and after this Correction they were placed in the *Capitol* in the room of the others. In the time of *Auguſtus*, theſe Books were again reviewed, above two thouſand Verſes attributed to the Sibyls were burnt by the Command of this Emperor, and thoſe that were allowed to be Genuine, were encloſed in two golden Boxes in the Temple of *Apollo*. Some are of opinion, that theſe Writings were burnt in the Conflagration of *Rome* under *Nero*, but they have not produced any convincing Proofs of this matter. However, it is certain, that as long as there were Pagan Emperors at *Rome* (*g*), the Oracles aſcribed to the Sibyls were carefully preſerved there, to which they had Recourſe on all extraordinary and emergent Occaſions, and *Julian* the Apoſtate deſigning to re-eſtabliſh all the ancient Heathen Superſtitions, cauſed the Sibylline Books to be diligently ſought for, and conſulted.

There are now extant many *Greek* Verſes attributed to the Sibyls, which are divided into eight Books; but at preſent it is almoſt generally agreed throughout the whole World, that they are a fictitious Work, as the Time in which they were written (*h*), the Style (*i*), and the Things therein contained (*k*), do moſt clearly demonſtrate. And if it be certain, that the eight Books, which we now have in our poſſeſſion under the Name of the *Sibyls*, are counterfeit, it is no leſs true, that thoſe that were in the hands of the Fathers, and which they cited, were equally ſpurious, and alſo that they were not much different from thoſe that we have at this day; I affirm therefore, Firſt, That the Books of the Sibyls, alledged by the Fathers, were not really thoſe Sibylline Oracles that the *Romans* preſerved, with ſo much Care; For beſides that theſe laſt were ſo ſtrictly kept, that a Copy of them could not be procured by any means whatſoever, much leſs common, as thoſe were that are quoted by the Fathers, which were every where viſible; it is plain, that they comprehended ſuch matters as were altogether different from thoſe that are uſually found in the Writings of the Fathers. For in the former prophane Things were only compriſed, concerning the Ceremonies of the Heathens, whereas the later were full of Predictions and Inſtructions relating to Chriſtianity. The Books of the Sibyls were never conſulted among the *Romans*, without extracting from them ſome Superſtitions perfectly Pagan (*l*). They were informed therein, that they ought either to offer ſome ſort of Sacrifice to the Gods, or to faſten a Nail in the *Capitol*, or to celebrate ſome particular Games to the Honour of *Jupiter*. At another time it was found to be neceſſary to cauſe the Statue of *Æſculapius* to be brought to *Rome*, to erect a Temple to *Venus*, to offer Sacrifices to the Infernal Deities, and to appeaſe the Heathen Gods with peculiar and extraordinary Solemnities. Laſtly, Nothing was ever gathered from theſe Books, but Ceremonies that were abſolutely prophane. On the contrary, the Fathers alledge nothing out of the Writings of the Sibyls, but what relates to the Chriſtian Religion, and to the true Worſhip of God. Is there any probability, that theſe Propheteſſes ſhould have uttered Things ſo different, and that they ſhould have taught in one and the ſame Book, the way of Worſhipping the True God, and the greateſt Superſtitions of the Gentiles? Who can imagine that theſe Books, that were kept by the *Romans* to Authorize all their Superſtitious Rites, and which they eſteemed as the moſt ſublime and refined part of their Religion, ſhould contain far clearer Prophecies concerning *Jeſus Chriſt*, than all that was ever declared by the *Jewiſh* Prophets? Moreover, not only the Books of the Sibyls that are now extant ſpeak of our Saviour in ſuch plain Expreſſions, as look more like a Hiſtory than a Prohecy; But the ſame thing may be ſaid of the Books cited by the Fathers, that comprehend the ſame Predictions, and even more diſtinct. For can there be a plainer Prediction concerning *Jeſus Chriſt*, than the Verſes produced by *Euſebius* in the Prayer attributed to *Conſtantine*?

There is but one God, who is alſo the Saviour;
Who hath ſuffer'd for us;
Who is mark'd out in theſe Verſes.

Sibyls.

The Acroſtick quoted in the ſame place is not more obſcure. Can any thing be ſpoken more expreſly concerning the Creation of the World, the laſt Judgment, and the Life Everlaſting, than what is produced by *Theophilus Antiochenus*, as proceeding from a Sibyl? All the other Sibylline Verſes recited by the Fathers, are written almoſt after the very ſame manner on every particular Subject, and this obliged the Author of the *Exhortation to the Gentiles*, attributed to St. *Juſtin*, to affirm, that the Sibyl had foretold the Advent of *Jeſus Chriſt* in clear and evident Terms, σαφῶς καὶ ῥητῶς. Now what an abſurdity is it to believe, that the Heathens, from whom God had concealed the Coming of his Son, and whom he ſuffered to walk in Darkneſs, ſhould have more notable Prophecies among them, than all thoſe of the *Jews*, to whoſe Cuſtody he had committed the Sacred Writings, and to whom he had given the knowledge of the *Meſſiah*?

Moreover, this Argument might be urged farther, and it might be demanded from whence the Sibyls could receive the knowledge of the *Meſſiah*. It is alledged by ſome, that they were Inſpired by God; and by others, that they took from the Holy Scripture, all that they uttered concerning Religion; but there is no probability

(*g*) *As long as there were Pagan Emperors at* Rome.] See *Dio* in *Tiberius* and *Nero*, *Spartian* in the Life of *Adrian*, *Julius Capitolinus* in that of *Gordian*, *Trebellius Pollio*, in that of *Gallienus*, and *Vopiſcus* in that of *Aurelian*. *Aurelius Victor*, *Ammianus Marcellinus*, Lib. 24. *Zozim.* Lib. 2. *Procop.* Lib. 1.

(*h*) *As the time in which they were written.*] It is certain, that the Sibyls were later than *Moſes*, however the Author of this counterfeit Work affirms, that the Sibyl was in *Noah*'s *Ark*, and nevertheleſs it is declared in Book III, that theſe Oracles were written 1500 years after the *Grecian* Empire was Eſtabliſhed. Now after whatſoever manner this may be underſtood, it follows that all theſe Predictions concerning the *Jews* and *Moſes*, are forged, ſince theſe 1500 years continue till the Deſtruction of *Jeruſalem*. In Book V. we are informed by the Author, that he ſaw the ſecond Ruin of the *deſirable* Houſe; which is plainly to be underſtood of the laſt Deſtruction of *Jeruſalem*. He ſays in Book VIII. That after *Trajan*, intimated by the Letter *T*, one ſhould Reign whoſe Name was to be taken from the *Adriatick* Sea, this is *Adrian*; and that after him Three ſhould Govern at a time, that is to ſay, *Antoninus*, *Marcus* and *Lucius*, and that the laſt ſhould obtain the Supreme Government, which ſhews that this was written at the beginning of the Reign of *Marcus Aurelius*, or at the end of that of *Antoninus*; for in regard that *Lucius* was the youngeſt, it was natural to foretel that he ſhould live longeſt.

(*i*) *The Stile.*] It appears, that he that counterfeited theſe Books, was not really tranſported with Enthuſiaſm, but only pretended to be ſo: The Verſes of the Sibyls were obſcure and without Order, whereas theſe are not very Irregular: The Affairs of the Emperors are therein Hiſtorically digeſted, and not after a Prophetical manner: The ſtyle contains nothing of that Impetuoſity and Enthuſiaſm that is every where Conſpicuous in the Expreſſions of the Sibyls, neither is it like that of *Homer* who took many Verſes from thoſe Propheteſſes, if we may believe *Diodorus*: Moreover the Author of theſe Sibylline Books was illiterate; for he derives the Name of *Adam* from ἀδω; in the Second Book he affirms, that the Four Letters of his Name ſignifie the four Quarters of the World; tho' in Hebrew and Chaldee there are but three; he feigns that the Letters of the Name of God, Compoſe the Number 1697. which is not true, unleſs it be written in Greek after a Barbarous manner; from the Name of JESUS, which he makes to conſiſt of four Vowels, and two Conſonants, he extracts the Number of 888 years, and from that of *Rome* 948. He vouches the Fables of the *Titans*, as true Hiſtories; Moreover he ſays, that the Mountain *Ararat* is in *Phrygia*; that the River *Eurotas* is in *Epirus*, and that *Gog* and *Magog* are *Ethiopians*, which ſhews that this Impoſtor was ignorant of the Hebrew Tongue, of Geography and Hiſtory, which we cannot ſay of the Sibyl.

(*k*) *And the things therein contained.*] There are certain Principles in theſe Books, that were not imbibed by any but the ancient Chriſtians; the Author is of the Opinion of the *Millenaries*, he believes *Nero* to be Anti-Chriſt, that the Souls of Men ſhall remain in Hell until the Reſurrection, that the Fire of the Judgment ſhall ſerve inſtead of Purgatory, that the Terreſtrial Paradiſe ſhall be preſerved, and that at laſt the wicked ſhall be delivered from Hell fire: he likewiſe maintains divers other Opinions of the ancient Chriſtians. Laſtly, it cannot be doubted, but that the Accounts in theſe Books, of the Nativity, Life and Actions of Jeſus Chriſt, have been taken from the Hiſtory of the Evangeliſts: And indeed, the Prophets have ſaid nothing that comes near the Plainneſs, that appears in the Books of the Sibyls. I ſhall omit many other Reaſons.

(*l*) *The Books of the Sibyls were never conſulted among the* Romans, *without extracting from them ſome Superſtitions perfectly Pagan.*] See *Livy* in many places, *Varro*, *de Ling. Lat.* Lib. 5. *Cicero* in *Verrina ult.* *Tacitus* Lib. 15. *Suetonius* in *Jul.* Num. 97. *Plin.* Lib. 5. chap. 17. *Solyn. Polyhiſt.* Chap. 10. *Val. Maxim.* Lib. 1. Numb. 1, and 10. *Plutarch* in the Lives of *Publicola*, *Fabius* and *Marius*. *Pauſanias* in *Phocaicis*. *Capitolinus* in *Gordiano*. *Trebellius Pollio* in *Galienis*, and *Vopiſcus* in *Aureliano & Floriano*. *Sext. Aurel. Victor* in *Claudio*. *Ammian. Marcellin.* Lib. 22, and 23. *Macrob. Saturnal.* Lib. 1. chap. 17.

neither

Sibyls.

neither in the one nor the other Assertion; For what likelihood is there that God should inspire Sorceresses and Priestesses of false Gods, that deluded Mankind, to cause them to adore the *Dæmons* with which they were possessed? Or who can imagine, that God should make use of such Instruments to reveal his Mysteries so clearly to the World? And on the other side, how could they draw those Truths out of the *Old Testament*, that are but very obscurely expressed therein, and which the *Jews* themselves could scarcely understand?

It remains only for a more full demonstration of the falsity of the Sibylline Oracles that were used by the Fathers, to shew, that they differed very little from those that still bear the same Title. To evince this, it will be sufficient to observe, that excepting three or four Passages, all the others quoted by the ancient Authors, being very numerous, are expressed in equivalent Terms in the Sibylline Books that are read even at this day. Now the strongest Argument that can be alledged to prove that a Work is ancient, is, that those Passages that have been cited by the ancient Writers are found therein. Do we not frequently demonstrate the Antiquity of an infinite number of Books, only because a particular Passage recited by some ancient Author, is there to be found? Why then may it not be concluded after the same manner, that the Sibylline Books, tho' forged, are the same with those that were formerly extant? And this Proof is of so much the more force, because this may be urged not only against one single Passage, but very many, that are alledged by different Authors, and also because the Sibylline Oracles still remain in the same Language in which they were cited. Moreover it is not to be admired, that there are some Passages which are not found therein, and that there are others which are not Verbally expressed, because some places in these Books are wanting; and it hath been often observed, that the ancient Writers are not usually very exact in their Quotations, but adhere to the Sense rather than the Literal Expression. It might likewise be added, that all that is related by the ancient Fathers concerning the Books of the Sibyls that were heretofore in use, is conformable to these: The Author of the *Exhortation to the Gentiles* affirms, that the Style of the Sibylline Writings was not very polite; these are of the like nature; they were then reported to contain divers Anachronisms, and this Defect is also at present observable among them, They Treated concerning *Jesus Christ*, the last Judgment, Hell, *&c.* all these Things are in like manner comprised in those that we now have in our possession. Lastly, these last are very ancient, and belong to the time of the most ancient Fathers; for some Opinions may be found there, that could not be maintained but in the Primitive Ages of the Church: Such are the Errors of the *Millenaries*; That *Nero* is Anti-Christ; that the End of the World was near at hand; that it should happen in the time of *Antoninus*; that *Rome* should soon be destroyed 948 years after its Foundation, and many other Things that could never be asserted by later Christians, who would have been very far from admitting such Notions, when they were convinced of the falsity of these Predictions. Upon the whole matter it ought to be concluded, that the Books of the Sibyls were certainly forged in the Second Century, but it is difficult to determine the precise time, and by whom this was done; all that can be alledged as most probable is, that they began to appear about the end of the Reign of the Emperor *Antoninus Pius* (*m*).

M. *Vossius* in his last Book gives us an Hypothesis of the Sibylline Oracles somewhat different from this; he acknowledgeth that the ancient Writings of the Sibyls which were preserved until the burning of the *Capitol*, were entirely prophane, and differed from those that are cited by the Fathers; But he maintains, that among those that were brought from *Greece* by *Octacilius Crassus*, there were some Prophecies inserted that had been received from the *Jews*, who pretended that they were written by the Sibyls, in which the Coming of the *Messiah* was foretold, and that these were cited by the Fathers under the Name of *The Books of the Sibyls*, which Title was actually attributed to them.

This Hypothesis, which is well enough contrived, yet lies liable to many Difficulties; for first, the Collection of Oracles ascribed to the Sibyls, that was made after the burning of the *Capitol*, related no less to the *Pagan* Superstitions, than the ancient Verses ascribed to the Sibyl of *Cuma*. Secondly, Since the Predictions concerning *Jesus Christ*, expressed in the passages of the Sibylline Books, and quoted by the Fathers, are clearer than those that were contained in the Prophecies of the *Jews*, there is no probability that they could proceed from any of that Nation. Lastly, the Doctrine comprised in the Books of the Sibyls, seems rather to be that of a Christian than of a *Jew*, since the Coming of *Jesus Christ* is therein manifestly foretold; the Resurrection of the Dead, the Last Judgment, and Hell Fire are expressly described in plain Terms; and mention is made of the *Millennium*, of the appearing of Anti-Christ, together with many other Things of the like nature, which could not be related, but by one that had been instructed in the Christian Religion. Therefore it is much more probable, that the Writings attributed to the Sibyls were forged by a Christian, than by a *Jew*.

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However, none ought to be surprised that we reject those Books as suppolititious, which have been quoted by the Ancients as real, and it must not be imagined, that we thereby contemn the Authority of the Fathers, or that we impugn the Truth; on the contrary, we should do an Injury to it, if we should endeavour to support it by false Proofs, especially when we are convinced of their Forgery. The Fathers are to be excused for citing the Sibylline Verses as true, because they had not examined them, and finding them published under the Name of the Sibyls, they really believed that they were theirs; but they that are certainly informed of the contrary, would be inexcusable if they continue to rely on such Testimonials, or refused ingenuously to confess what the Truth obliged them to own. And indeed it ought not to be admired, that the Fathers did not examine these Books critically; it is sufficiently known, that they wholly applied themselves to Matters of the greatest Consequence at that time, and that they often happened to be mistaken in prophane Histories, and to cite fictitious Books; such are the Works of *Hystaspes*, and *Mercurius Trismegistus*, which they almost always joyned with those of the Sibyls; as also the Acts of *Pilate*, Apocryphal Gospels, divers Acts of the Apostles, and a great number of other Records that have been undoubtedly forged.

But altho' the most part of the ancient Writers cited the Oracles of the Sibyls, yet there were even then many Christians that rejected them as Counterfeit, and could not be perswaded to approve the practice of those that made use of their Testimony, whom in derision they called by the Name of *Sibyllists*. This is attested by *Origen*, in his Fifth Book against *Celsus*: *Celsus* (says he) *objects, that there are Sibyllists amongst us, perhaps, because he hath heard it reported, that there are some amongst us who reprove those that affirm, that the Sibyl is a Propheteſs, and call them Sibyllists.* St. *Augustine* hath likewise acknowledged the falsity of these pretended Oracles; and as often as he makes mention of them, he declares that he is not convinced of their Truth, particularly in *Lib.* 18. *c.* 45. *De Civit. Dei. Were it not* (says he) *that it is affirmed, that the Prophecies that are produced under the Name of the Sibyls and others concerning* Jesus Christ, *were feigned by the Christians.* And in *cap.* 47. *It may be believed, that all the Prophecies relating to* Jesus Christ, *that are not contained in the Holy Scriptures, have been forged by the Christians: Wherefore there can be nothing more solid in confuting the Pagans, than to alledge those Prophecies that are taken from the Books of our Enemies.*

But the Heathens (say they) doubted not of the truth of the Predictions of the Sibyls that were urged by the Fathers; they only put another sense upon them, nay they even proceeded so far as to own, that the Sibylline Verses foretold the Nativity of a certain new King, and a considerable Revolution. This is mentioned by *Tully* in divers places; moreover when *Pompey* took the City of *Jerusalem*, it was commonly reported, that the Sibyl had foretold, that Nature designed a King for the People of *Rome*; the Senate was likewise astonished at it, and by reason of this Prediction, refused to send a General, or an Army, into *Egypt*. *Lentulus* (according to the Testimony of *Cicero* and *Salust*) flatter'd himself, that he should become this King that was intimated by the Sibyl. Others have interpreted this Prophecy, with respect to *Julius Cæsar* or *Augustus*, as is observed by *Cicero* and *Suetonius*. *Virgil*, in his Fourth Eclogue, produceth the Verses of the *Cuman* Sibyl, foreshewing the Birth of a new King that should descend from Heaven. In short, it is most certain, that the Gentiles acknowledged that the Books of the Sibyls were favourable to the Christians,

(*m*) *They began to appear about the end of the Reign of Antoninus Pius.*] *Possevinus* affirms, that these Books were written under the Reign of *Commodus*; but he is deceived in taking the Conflagration mentioned in Book V. for the Fire of the Temple of *Vesta*, that happened in the time of that Emperor; for the Temple of *Jerusalem* is to be understood in this place, which is called the *desirable House*, and *the Guardian Temple of God*. We have already shewn, that the Author had seen *Lucius* and *Marcus*, but that he knew not the later Emperors. All the Fathers that have quoted the Sibylline Books, wrote either under the Reign of *Antoninus Pius*, or after that time, *Josephus* indeed and *Hermas* cite the Sibyls, but in general Terms, and there were possibly some Verses extant under their Names, even in the time of *Josephus*, who produceth one of them concerning the Tower of *Babel*, Lib. 1. *Ant.* c. 5.

Sibyls. inſomuch that the later were prohibited to read them, as appears from the Words of *Aurelian* to the Senate, recited by *Vopiſcus*. *I admire*, (ſays he) *Gentlemen, that you ſhould ſpend ſo much time in conſulting the Writings of the Sibyls, as if we were debating in an Aſſembly of Chriſtians, and not in the principal place of the Roman Religion.*

Theſe Arguments ſeem to be very plauſible, but if we examine them, we ſhall find that they contain nothing that is ſolid: The Pagans never ſubmitted to the Authority of theſe Books of the Sibyls that were quoted by the Fathers; on the contrary it is manifeſt, that *Celſus* was perſwaded that they were forged by the Chriſtians; and St. *Auguſtine* plainly declares, that this was the general Opinion of all the Gentiles. The Sibylline Verſes mentioned by *Tully* were *Paracroſticks*, that is to ſay, the firſt Verſe of every Sentence comprehended all the Letters in order, that began the following Verſes; now among all the Verſes of the Sibyls, only thoſe cited by *Conſtantine* are compoſed in *Acroſticks*. As for the Aſſertion, that in the time of *Pompey*, *Julius Cæſar*, and *Auguſtus*, there was a general report, that it was foretold in the Sibylline Books, that a new King ſhould be born within a little while; we may eaſily reply with *Tully*, that the Verſes attributed to the Sibyls by the Heathens were made after ſuch a manner, that any ſenſe whatſoever might be put upon them; and that, perhaps, mention might be made therein of a certain future King, as it is uſual in this kind of Prophecies. Therefore when the Grandeur of *Pompey* began to be formidable to the *Roman* Empire, they thought it fit to make uſe of this pretence, to prevent him from going into *Egypt* with an Army. And *Lentulus*, to whom this Charge was committed, being Governour of *Syria*, vainly flattered himſelf with this Prediction, which might peradventure be further confirmed by the Prophecies of the *Jews*, who expected the Coming of the *Meſſiah*, believing that he ought to be their King.

Afterwards when it happened that *Julius Cæſar*, and *Auguſtus* after him, actually made themſelves Maſters of the *Roman* Empire, the Prophetical Expreſſions of the Sibyls were interpreted in their favour; neither was it neceſſary on this account, that they ſhould clearly point at the Coming of *Jeſus Chriſt*, as it is expreſſed in the Writings of the Sibyls that are alledged by the Fathers; but it was ſufficient, that they mentioned a future King, which is the uſual practice of all thoſe that undertake to utter Predictions of extraordinary Events. This gave occaſion to *Virgil*, who intended in his fourth Eclogue to compoſe Verſes in Honour of *Pollio* his Patron, as alſo to Extol *Auguſtus* at the ſame time, and to deſcribe the Felicity of his Reign; this, I ſay, afforded him an opportunity to do it with greater Majeſty, to make uſe of the name of the Sibyl, and to pronounce theſe Verſes:

Ultima Cumæi venit jam carminis ætas;
Magnus ab integro ſæclorum naſcitur ordo:
Jam nova progenies Cœlo demittitur alto;
Jam redit & Virgo, redeunt Saturnia regna.

By which nothing elſe is meant, but that at the Nativity of *Saloninus* the Son of *Pollio*, under the Conſulate of his Father, and the Reign of the greateſt Prince in the World, the Golden Age ſhould return, as it was foretold by the Sibyl; That Plenty and Peace ſhould flouriſh throughout the whole Univerſe, and that the Virgin *Aſtræa*, the Goddeſs of *Juſtice*, who had abandoned the Earth at the beginning of the Iron-Age, ſhould deſcend again from Heaven: What is there in all this, that reſembles the Prophecies concerning *Jeſus Chriſt*? Or rather, what is there that is not altogether prophane, and feigned by an Heathen Poet, who only makes uſe of the Sibyl's Name to flatter the Ambition of *Auguſtus*, and to add greater Authority and Luſtre to that which he ſays in his Commendation? Laſtly, the Words of *Aurelian* do not intimate that the Chriſtians were forbidden by the Pagans to read the Sibylline Books, but only that the Chriſtians looked upon them as prophane Writings, which in no wiſe related to their Religion, and to which they gave no Credit. *Sibyls.*

Hyſtaſpes, and Mercurius Triſmegiſtus.

THE Books that are attributed to *Hyſtaſpes* and *Mercurius Triſmegiſtus*, and cited likewiſe by the ancient Fathers are not more Genuine than the Verſes of the Sibyls. There is nothing now extant of *Hyſtaſpes*, and this Author was altogether unknown to the ancient Heathens; but the ſame thing cannot be ſaid of *Mercurius* Sirnamed *Triſmegiſtus* (*n*), who is mentioned by the moſt ancient Pagan Writers (*o*) as an incomparable Perſon, and an Inventer of all the Liberal Arts and Sciences. He was an *Egyptian*, and more ancient than all the Authors, whoſe Works are ſtill extant: He is believed to be as old as *Moſes*; he either wrote, or at leaſt it is ſaid that he wrote, Twenty five, or Thirty Thouſand Volumes. But we have only two Dialogues at preſent under his Name, one whereof is called by the Name of *Pœmander*, and the other of *Aſclepius*, who are the principal Speakers. The firſt Treatiſe is concerning the Will of God, and the ſecond treats of the Divine Power; theſe have been cited by the ancient Fathers, to prove the Truth of our Religion, by the Authority of ſo famous an Author. But it is certain that they cannot be his (*p*), for the Author of theſe Treatiſes is a modern *Platonick* Chriſtian, who argues from the Principles of that Philoſophy, and hath taken from the Holy Scripture, that which he writ concerning the Word of God, and the Creation of the World.

A Letter of Lentulus.

IT were needleſs to ſhew the falſity of a Letter attributed to *Lentulus*, and directed to the Senate and People of *Rome*, concerning the Actions of Jeſus Chriſt, ſince the Forgery is apparent: It is pretended to have been written by *Lentulus*, as Governour of *Jeruſalem*, altho' he never was ſo; the Superſcription thereof is inſcribed *To the Senate and People of* Rome; whereas ever ſince there were Emperors, it was the general Cuſtom among the Governours of *Provinces* to write immediately to them: Moreover the Contents of this Letter are ridiculous, there is a mean and unworthy Deſcription of the Perſon of Jeſus Chriſt; as particularly it is ſaid, that his Hair was of a light Colour, long and looſe after the manner of the *Nazarenes*; the ſtyle is alſo very far from the Purity and Elegancy of the Age wherein *Auguſtus* lived. In ſhort, this Letter is not ſo much as mentioned by any of the ancient Writers.

Pilate's Letter.

THE Letter of *Pilate* to *Tiberius* on the ſame Subject, concerning the Miracles of Jeſus Chriſt ſeems to be more Authentick; for it is recorded by *Tertullian* in his *Apologetick*, that *Tiberius* being informed of the ſupernatural and wonderful Operations, that were performed by our Saviour in *Paleſtine*, which were ſo many Teſtimonies of his Divinity, made report thereof to the Senate, and determined, that he ought to be enrolled among the Gods; but that the Senate having rejected this Propoſition, *Tiberius*, nevertheleſs perſiſted in his Opinion, and forbad his Subjects to perſecute the Chriſtians. It is added, a little after by the ſame Author, that *Pilate* being a Chriſtian in his Heart, wrote to *Tiberius* concerning the Reſurrection of Jeſus Chriſt. *Euſebius* in the ſecond Book of his Hiſtory *Chap.* 2. produceth this paſ-

(*n*) *Sirnamed* Triſmegiſtus.] In Greek Τρισμέγιστος, the *Egyptians* call him *Thaaut*; ſome affirm, that he was ſtyled *Triſmegiſtus* by the Grecians, becauſe he was a great King, a great Prieſt, and a great Philoſopher; others as *Lactantius*, that his Name was attributed to him, by reaſon of his incomparable Learning.

(*o*) *Mentioned by the moſt ancient Pagan Writers.*] *Plato* in *Phædrus* declares, that he invented the Characters of Letters together with Arts and Sciences. *Cicero* in lib. 3. *de Natura Deorum* aſſures us, that he governed the *Egyptians*, and that he gave them Laws and found out the Characters of their Writings; It is recorded by *Diodorus Siculus*, that he taught the *Grecians* the Art of diſcovering the Secrets of the Mind. And we are informed by *Jamblichus*, who quotes *Manetho* and *Seleucus*, that he wrote above Thirty five thouſand Volumes. St. *Clemens Alexandrinus* in *Stromat.* lib. 6. makes mention of Forty two Books of this Author, and gives an Account of the Subject of ſome of them. The Works of *Mercurius Triſmegiſtus*, are cited as favourable to the Chriſtian Religion by the Author of *the Exhortation to the Gentiles*, ſaid to be St. *Juſtin*, by *Lactantius*, in the fourth Book of his *Inſtitutions*, by St. *Clement*, in Lib. 1. *Stromat.* by St. *Auguſtine*, in *Tract. de* 5. *Hæreſ.* and in Lib. 8. *De Civit. Dei*, ch. 23. by St *Cyril* of *Alexandria*, in Lib. 1. *contra Julianum*, and by many others.

(*p*) *But it is certain that they cannot be his.*] The Eternity and Divinity of the Word is clearly explained in the *Pœmander*, and the Author of this Book attributes to the Son, the Quality of being Conſubſtantial with the Father; he declares, that he is the Son of God our God, who proceeds from the Intellect of the Father, and he makes uſe of the very words of the Septuagint, in deſcribing the Creation of the World: he diſcourſeth of the Fall of the firſt Man. In ſhort, he copies out ſeveral paſſages of the Old and New Teſtament and follows the Principles of the Modern *Platonick* Philoſophy. But the Book Entituled *Aſclepius* hath not quite ſo great a Tincture of Chriſtianity: The Author treats therein of Idolatry after an exquiſite manner; he explains the Greek Word Λόγος, he tranſcribes many things out of the Holy Scriptures, and the Works of the Grecian Writers: Laſtly, he foretels the Extirpation of the *Egyptian* Religion.

Pilate's *Letter.*

sage of *Tertullian*, and giving a large Account how the fame of our Saviour was spread abroad, and came to the Ears of *Tiberius*, he says, that *Pilate* sent a Letter to the Emperor, according to the usual Custom of the Governours of *Provinces*, who were obliged to give an account of the most remarkable Occurrences that happened within their Jurisdiction, and that he wrote to him concerning the Resurrection of Jesus Christ, avouching that he had been informed of his Miracles by many, and that a great number of People esteemed him as a God, after he rose again from the Dead. We find in the *Orthodoxographa*, after the Epistle of *Lentulus* another attributed to *Pilate* and directed to *Tiberius*, wherein the same things are contained. But it is difficult to determine whether this Letter was extant in the time of *Eusebius*, or afterwards forged from his Story. However, there are divers learned Men, that doubt of the Truth of this History, which hath but very little probability in its Foundation; for what likelihood is there that *Pilate* should transmit these things in writing to *Tiberius*, relating to a Man whom he had condemned to death? And altho' he had written them, is it credible that *Tiberius* should have made a Proposition to the Senate, for the admitting this Person into the number of the Gods upon the bare report of a Governour? And if he had propounded it, who can doubt but that the Senate would have immediately submitted to his Judgment? Therefore, tho' this Relation cannot be absolutely charged with Falshood, yet it ought at least to be accounted as dubious. [Dr. *Pearson* late Bishop of *Chester* in his Lectures upon the Acts of the Apostles (*p.* 64, 65.) vindicates the Truth of this Story against the Objections of *Tanaquil Faber* so fully, that I shall set down his Reasons at large: And 1. He says, that *Tertullian* might have taken his Information from the Acts of the Senate, wherein the Votes and Acts of every day were constantly set down. 2. He observes from *Suetonius*, that *Tiberius* acquainted the Senate with every thing that he was informed of, whether publick or private, of great or of little concern. 3. He observes that *Tiberius* often took no notice when the Senate decreed things against his own Opinion; and this also is expresly affirmed by *Suetonius*. 4. The Senate refused to rank Jesus Christ amongst the Gods out of a complement to *Tiberius*, who had before refused Divine Honours, Commanding that no Statues of his should be erected in their Temples, unless for Ornament; they might probably therefore suspect that this was proposed by *Tiberius*, who never spoke his mind plainly in any thing, to ensnare them, who could not attribute those Honours to any Body else which *Tiberius* had forbidden to be paid to himself, without making that Person greater than *Tiberius*. 5. It is not probable that *Pontius Pilate* should neglect so remarkable a thing, as the Crucifixion and Resurrection of Jesus Christ, when all the Governours of particular Provinces were obliged to send relations of every one that was considerable under their Governments to the Emperors who sent them: And the Question is not, as *Faber* misunderstood it, whether the Christians then made any considerable Figure in the World; but whether upon *Pilate*'s transmitting an Account to *Tiberius*, of the Death and Resurrection of Jesus Christ at *Jerusalem*, when he was Procurator of *Judæa*, the Emperor did not propose to the Senate that this Jesus Christ might be ranked amongst the Gods; which being positively asserted by *Tertullian*, cannot be disproved by any Negative Arguments that may at this time of day be brought against it.

Pilate's *Letter.*

But tho' these Reasons which are urged by this great Man against *Tanaquil Faber*, sufficiently vindicate the Truth of *Tertullian*'s Authority in this Matter; yet that is no Argument why the Epistle that goes under *Pilate*'s Name should be Genuine. *Pilate* sent this Account of Jesus Christ in the Acts of his Administration, not in a particular Letter to the Emperor. The Acts are quoted by *Justin Martyr*, *Eusebius*, *Epiphanius*, and St. *Chrysostome*, and this Letter was made in all probability when the Original Acts were lost.]

Epistles of Seneca *to St.* Paul, *and of St.* Paul *to* Seneca.

BUT we have reason to reject the Thirteen Epistles, as well those of *Seneca* to St. *Paul*, as the others of St. *Paul* to *Seneca*, as undoubted Forgeries; altho' St. *Jerome* and St. *Augustine* seem to own them as Authentick. For (1) These Epistles are not written according to the Style of St. *Paul*, nor in that of *Seneca* (*q*). 2. It is declared therein, that in the Fire that happened in *Rome* under *Nero*, there were only 132 Houses burnt, which is a manifest Falshood, since it is certain, that a great part of the City was consumed as *Tacitus* informs us (*r*). 3. The Date of these Letters is false (*s*). 4. They contain nothing that is worthy of *Seneca*, or of St. *Paul* (*t*). Lastly, it may be easily discerned, that they were feigned by some Persons, merely to gratifie their Fancy, and to exercise their Faculty of Invention.

A late Author acknowledging, that the Epistles extant at this day under the Name of *Seneca* to St. *Paul*, and of St *Paul* to *Seneca* are counterfeit, and yet not daring to affirm, that St. *Jerome* and St. *Augustine*, who believed them to be Genuine were deceived, hath imagined that the real Letters of St. *Paul* to *Seneca*, and of *Seneca* to St. *Paul* were lost since their time; and that those that we now have in our Possession, were substituted in their room. But besides that the respect that we have for these two Fathers, ought not to hinder us from believing, that they might be mistaken in a matter of so little moment (*u*): it is also to be observed, that they do not positively assert, that those Epistles were Authentick, but only that they were generally reputed to be so (*x*); and that they were read under their Names: Moreover it might be easily demonstrated, that the Letters which remain in our hands at present, and those that were extant in the time of St. *Jerome*, are the same, for he declares that *Seneca* wished in one of his Epistles, to be among his Followers, what St. *Paul* was among the Christians, which bears a great Analogy with what we find in the 11th Letter of *Seneca* to St. *Paul* (*y*). It is not known, when or by whom these Epistles were forged, and it is difficult to determine, whether it were on their Account, that there is this passage in the false Acts of the Passion of St. *Linus*, that *Seneca*, and St. *Paul* wrote divers Letters one to another; or whether the Narrative of this Author, gave the hint to those that forged these Letters, as Cardinal *Baronius* conjectures.

A Passage of Josephus, *concerning Jesus Christ.*

LAstly, among all the prophane Monuments that might be quoted for the Confirmation of the Truth of the Christian Religion, none seems to be more considerable than this passage of *Josephus*, taken from Book 18. chap. 4. of his *Jewish Antiquities*, wherein he declares: That, *at that time there was a wise Man named* JESUS, (*if we may only call him a Man; for he wrought many Miracles,*

(*q*) *Are not written according to the style of St.* Paul, *nor in that of* Seneca.] The Style of those that are attributed to *Seneca* is barbarous and full of Words that are scarce Latin. The Epistles ascribed to St. *Paul*, do not suit with the Gravity of this Apostle, and contain Complements rather than solid Instructions.

(*r*) *As* Tacitus *informs us.*] He informs us, that of Fourteen quarters of the City of *Rome*, there remained but Four entire; that there were Three, the Houses whereof were wholly consumed; that very little was left in the other Seven, and that those that were left were half burnt.

(*s*) *The Date of these Letters is false.*] One of them is dated under the Consulate of *Aprianus* and *Capito*, that is, *Vipsanius* and *Capito*, Five Years before the burning of *Rome*, and the other under the Consulate of *Phrygius* and *Bassus*. But it was under the Consulate of *Lecanius Bassus*, and *Licinius Crassus*, that this Fire happened: And the Letter is dated in *March*, whereas the Fire did not begin (according to the report of *Tacitus*) till *May* following.

(*t*) *They contain nothing that is worthy of* Seneca *or of St.* Paul.] There is scarcely one Moral Notion in those of *Seneca*, or one Christian Precept in those of St. *Paul*.

(*u*) *In a Matter of so little moment.*] It is certain, that the Fathers have often cited Apocryphal and counterfeit Books, as we have already shewn; *Natalis Alexander* himself the Author of the Opinion, which we now confute, Confesses it, and on the very same Account rejects the Epistle of Jesus Christ to *Agbarus*, and that of *Agbarus* to Jesus Christ, that are more Authorized by the ancient Writers than those Letters of *Seneca*.

(*x*) *But only that they were generally reputed to be so.*] St. *Jerome* in *Catalog. I reckon* Seneca *in the number of Ecclesiastical Authors, by reason of certain Letters which are read by many under the Name of* Seneca *to St.* Paul, *and of St.* Paul *to* Seneca. *St.* Aug. *Ep.* 14. *now the* 153. Seneca *of whom certain Letters are read written to St.* Paul. *But in Lib. de Civit. Dei*, Chap. 11. He declares that *Seneca* neither commended nor censured the Christians, and that he hath made no mention of them; therefore he did not believe that these Letters were his.

(*y*) *Which bears a great Analogy with that which we find in the* 11*th Letter of* Seneca *to St.* Paul.] According to St. *Jerome*; *Optare se dicit servus ejus esse loci apud suos, cujus sit* Paulus *apud Christianos*. In the 11th Letter of *Seneca* we find the following Expression. *Cum sis vertex, & Altissimorum montium cacumen haud te indignum in prima facie Epistolarum nominandum censeas---nam qui meus tuus apud te locus, qui tuus velim ut meus.* If *apud tuos* were put instead of *apud te*, these words would express St. *Jerom*'s Sense; and they seem not to be capable of admitting any other; however it is evident, that he alludes to this place.

A Paſſage of Joſephus concerning Jeſus Chriſt.

and taught the truth to thoſe that received it with joy,) who had a great number of Diſciples, as well among the Jews as the Gentiles; that he was the CHRIST, *and that being accuſed by the chief of his Nation, he was crucified by Pilat's Order: That nevertheleſs, he was not abandoned by thoſe that loved him, becauſe he had appeared unto them alive on the Third day, as was foretold by the Prophets, and that he was the Author of the Sect of the Chriſtians, which remains at this day.*

This Teſtimony of *Joſephus* is produced by *Euſebius*, St. *Jerome*, and ſeveral others after them, as a Record very important for the eſtabliſhing of the Chriſtian Faith; but in theſe later times, when Matters began to be examined more accurately, there have been, and there are even at preſent many learned Men, who maintain that this paſſage doth not really belong to *Joſephus*, and it muſt be Confeſſed, that their Conjectures are not altogether to be diſallowed, for they affirm,

1. That the ſtyle is intricate, not very fluent, and different from that of *Joſephus*, whoſe Expreſſions are generally clear and elegant.

2. That it is evident, that this paſſage was inſerted afterwards into the Text of *Joſephus*; becauſe the Coherence of the following Sentence is interrupted; for immediately after the end thereof, we read, *About that time the Jews began to be afflicted again, with another Calamity*, words that have no manner of Relation to what went before, concerning our Saviour: but which manifeſtly appertain to the Account of the Maſſacre of the *Jews*, whom *Pilate* had cauſed to be ſlain in *Jeruſalem*, that came juſt before this paſſage concerning Jeſus Chriſt; which plainly ſhews (ſay they) that it doth not belong to *Joſephus*, and that it hath been afterwards added.

3. They argue, that in caſe this paſſage were taken ſeparately, yet even then it might be eaſily perceived, that thoſe are the words of a Chriſtian, and not of a Jew; ſince Jeſus Chriſt is therein called God, his Miracles and Reſurrection is acknowledged, and it is declared, that theſe things were foretold by the Prophets; How can it be imagined that this ſhould proceed from a Jew, eſpecially *Joſephus*, who ſeems to doubt of the Miracles recorded in the Books that were written by Hebrew Authors?

4. What probability is there, that *Joſephus* a Perſon extremely addicted to the Intereſt of his own Nation, ſhould ſpeak ſo honourably of Jeſus Chriſt, whom he did not believe to be the *Meſſiah*, (as is obſerved by *Origen* in his Book againſt *Celſus*) and that he ſhould accuſe his Country-men, as having unjuſtly put him to Death?

5. *Joſephus* deſcribing in the ſame Book, *Chap.* 8. the Martyrdom of St. *James*, declares, that he was the Brother of Jeſus Chriſt; now if he had made mention of him in ſome of his preceding Chapters, he would not have failed to take notice thereof, or at leaſt, he would in this place have added ſomewhat in his Commendation.

A Paſſage of Joſephus concerning Jeſus Chriſt.

6. This Teſtimony (ſay they) is not only unknown to the Authors that lived before the time of *Euſebius*: but *Origen* expreſly denies, that *Joſephus* wrote any thing concerning our Saviour; *It is very ſtrange*, (ſays he in *Tom.* 2. in *Matth.*) *That* Joſephus *who did not acknowledge* Jeſus Chriſt *as the Meſſiah, ſhould give ſo Authentick a Teſtimony concerning the Innocency of St.* James. Would he have ſpoken to this effect, if there had been in his time ſo remarkable an Evidence of the Divinity of Jeſus Chriſt in the Works of *Joſephus*, as that which is now extant therein? *Theodoret* hath alſo obſerved, that *Joſephus* knew not our Saviour. But nothing is more conſiderable than the ſilence of *Photius* as to this Matter, who making an exact Epitome of the Books of *Joſephus*, takes no notice of this paſſage concerning Jeſus Chriſt, which he would not have omitted, if it had been then found in all the Copies of the Writings of *Joſephus*, and if he had believed that it was written by him. *Biblioth. Cod.* 238.

Laſtly, that which deſerves a more particular Reflection is, that it is remark'd by *Photius* in another place, that there was extant in his time a Book concerning the Univerſe attributed to *Joſephus*, which he judged to be fictitious, in regard that Jeſus Chriſt is too honourably mentioned therein, and he adds afterwards, that he hath been ſince informed that this Book was written by *Caius* a Prieſt of *Rome*; Perhaps this paſſage, which is at preſent in his *Antiquities*, was taken from this *Caius*, who bore the Name of *Joſephus*.

Huetius replies to theſe Teſtimonies of *Origen*, *Theodoret* and *Photius*, that theſe Authors happened to meet with certain Manuſcripts of *Joſephus*, in which this paſſage had been ſtruck out by the Jews: But this Anſwer ſeems rather to weaken its Authority; for if there were ancient Manuſcripts, wherein it was not expreſſed, we have yet more reaſon to doubt of its Veracity; and the Arguments that have been already produced ſufficiently ſhew, that it is more probable, that it hath been added in ſome Manuſcripts by the Chriſtians, than left out in others by the Jews. However, I ſhall not undertake to decide this Queſtion, but ſhall leave it to the Judgment of the Reader to determine; whether the Authority of *Euſebius*, St. *Jerome*, and all the Manuſcripts of *Joſephus* that we have at preſent in our Poſſeſſion, ought to be preferred before the above-cited Conjectures of the learned, the general Teſtimonies of *Origen*, *Theodoret* and *Photius*, and perhaps ſome ancient Manuſcripts of *Joſephus*, that are long ſince loſt.

HERMAS.

Hermas.

THERE are Three things to be examined in this Book of the *Paſtor*, attributed to *Hermas*, which is one of the moſt famous Books of Antiquity (*a*). 1. Who is the Author thereof? 2. Whether it be Canonical or not? 3. Whether it be a uſeful Book; as alſo, whether it deſerves the Eſteem and Reputation that it formerly had?

The firſt Queſtion may be eaſily determined. It bears the Name of *Hermas*, and all the ancient Writers have cited it under this Name; it appears likewiſe from the Antiquity thereof, that it might poſſibly be written by that *Hermas*, whom St. *Paul* ſalutes at the end of his Epiſtle to the *Romans*. *Origen*, *Euſebius* and St. *Jerome* have made no difficulty of aſſerting it; however, it cannot be doubted, but that the Author of this Book was called *Hermas*, and that the Name of *Hermes* hath been attributed to him by ſome Authors through a miſtake, which gave occaſion to certain Modern Writers, to aſ-

Hermas.

(*a*) ONE *of the moſt famous Books of Antiquity.*] The Book of *Hermas* entituled *the Paſtor*, hath been admitted by many Churches as Canonical. St. *Irenaus* cites it under the Name of Scripture, Lib. 4. chap. 3. *Bene ergo pronunciavit Scriptura quæ dicit primò omnium crede, quoniam unus eſt Deus, &c.* This Paſſage is found in the *Paſtor*, Lib. 2. Mand. 1. *Clemens Alexandrinus* produceth ſeveral other Expreſſions, as taken from a Book of great Authority, *Lib.* 1. *Stromat. p.* 311, and 356. *Lib.* 2. *p.* 360, 379, 384, and 385. *Lib.* 4. *p.* 503. *Lib.* 6. *p.* 679. It is likewiſe cited by *Origen* as a Book of Holy Scripture, *Homil.* 10. in *Joſ. Homil.* 1. in *Pſal.* 37. *Homil.* 13. in *Ezek. Lib.* 1. Περὶ Ἀρχῶν, *c.* 3. *Lib.* 2. *c.* 1. *Lib.* 2. in *Matth. c.* 4. 42. *t.* 1. *Comment. in Joannem, Lib.* 10. in *Ep. ad Rom.* where he declares, that the ſame *Hermas* mentioned in this place of the Epiſtle of St. *Paul*, is the Author of the *Paſtor*, *item in Oſeam, Philocal. c.* 8. Although he obſerves in other places, that it was not generally received in *Homil.* 8. in *Numb. Lib.* 4. Περὶ Ἀρχῶν, *Philocal. c.* 2. and *Homil.* 35. in *Luc.* It is reported by *Euſebius*, *Lib.* 3. *ch.* 3. that ſome reckoned it among the Canonical Writings, and others in the number of good Eccleſiaſtical Books that were neceſſary for new Converts, *Lib.* 3. *c.* 25. He placeth it amongſt the Apocryphal Books, and obſerves, *Lib.* 5. *c.* 8. that it is quoted by St. *Irenaus*. St. *Athanaſius* cites it in *Lib. de Incarnat. Verbi*, and in *Lib. de Decret. Synodi Nicænæ*, p. 252. *Edit. Pariſ.* 266. where he expreſly declares, that it is not included in the Canon. He quotes it again in his Epiſtle to the Biſhops of *Phrygia*, *p.* 396. and in his Paſchal Epiſtle he inſerts it in the Catalogue of Books that are not Canonical. St. *Jerome*, in *Lib. de Scriptoribus*, affirms, that it is a uſeful Book, but almoſt unknown to the *Latins*. In his Prologue, he placeth it in the rank of Books that are not Canonical. In *Comment. in Hoſeam, c.* 7. *v.* 9. he cites it, adding theſe words, *Si cui tamen placet ejus recipere Lectionem.* In his firſt Book on *Habakkuk, ad c.* 1. *v.* 14. he calls it *Apocryphal*, and finds fault with a fooliſh Thought in the Book. *Ruffinus* on the Creed reckons it among the Eccleſiaſtical Books, though not Canonical. It is cited by *Caſſian. Collat.* 8. *c.* 12, 13, and 17. And St. *Proſper* rejects it as a Book of no Authority, *Ut nullius Autoritatis, contra Collat. c.* 30. *Gelaſius* inſerts it in the Liſt of Apocryphal Books. And laſtly, *Maximus* cites it in *Lib.* 4. *De divinis nominibus.* This ſhews, that notwithſtanding its various fortune, it hath been always very famous.

cribe

Hermas.

cribe this Book to one *Hermes*, the Brother of Pope *Pius* I (*b*). But this Imagination is sufficiently refuted by the Testimony of all the ancient Fathers, who constantly call him *Hermas*, besides the Author of this Book was a *Greek*, and his Writings were more known amongst the *Greeks*, than the *Latins*, as is observed by St. *Jerome*, which would not have happened, if it had been Composed by the Brother of Pope *Pius*.

As for the Authority of this Book, it is certain that it hath been heretofore received in many Churches as Canonical, and that St. *Irenæus*, St. *Clemens Alexandrinus*, *Origen*, and even *Tertullian in Lib. de Oratione*, cite it as a part of Holy Scripture; nevertheless it cannot be doubted, that it hath been rejected by divers other Churches, (*c*) and esteemed only as a Treatise, that might be used to very good purpose for the Edification of Christians: But there have been very few ancient Authors, that have not set a high Esteem on this Book, and it hath been almost always cited by the Fathers, as a Work of great Authority (*d*).

It hath not been so much valued by Modern Authors, and there are very few at present that commend it; or that have the same regard to it, as those that lived in the primitive Ages of the Church. And indeed, if we may judge by the Method according to which it is written, and by the things therein contained, it doth not seem to deserve much Esteem. The First part Entituled the *Visions* is full of many Revelations, that are explained to *Hermas* by a Woman representing the Church; they all relate to the State of the Church, and the manners of the Christians. The Second part which is most useful, is called the *Ordinances*, wherein are comprized divers Precepts of Morality, and pious Instructions, which the Pastor or Angel of *Hermas* prescribes to him. The Third Part is called *The Similitudes*, because it begins with several *Similes* or Comparisons, and concludes with Visions. These three Books comprehend very many Moral Instructions concerning the Practice of Christian Virtues; but the great number of Visions, Allegories, and Similitudes, make them tedious, and all these Moral Truths would, in my opinion, have been more useful, if the Author had propounded them simply, as the Apostles have done in their Epistles.

Hermas.

We have lost the Original *Greek* Text of these three Books; and there remains only a Version which is printed in the *Orthodoxographa*, as also in the *Bibliotheca Patrum*, and hath been likewise published separately by *Barthius*, and lastly by *Cotelerius*, together with the *Greek* Fragments extracted from ancient Authors. It is not known when, nor by whom this Translation was composed; some attribute it to *Ruffinus*; and others affirm, that it was made in the Primitive Ages of Christianity, when the Writings of *Hermas* were not altogether unknown to the *Latins*. However it be, this Version is not amiss, since it exactly agrees with the *Greek* Passages cited by St. *Clement*, *Origen*, *Antiochus*, and some other ancient Writers.

[There have been other Editions of *Hermas*'s *Pastor*, besides these which Mr. *Du Pin* mentions: It was first published by *Jacobus Faber* at *Paris*, 1513. Then at *Strasburg*, 1522. And it was lately published from two MS. Copies at *Oxon*, with short Notes in 12°. *A.D.* 1685.]

(*b*) *To ascribe this Book to one* Hermes, *the Brother of Pope* Pius I.] The Author of *Damasus*'s Pontifical, *Regino*, the Author of the Letter of Pope *Pius* I. and some other modern Writers, are in this Error, and they seem to have taken it from the Author of the Poem against *Marcion*, who affirms, that *Hermas*, who wrote this Book, was the Brother of *Pius*; *Post hunc deinde Pius, Hermas cui Germine frater Angelicus Pastor cui tradita verba locutus.* But he calls him, *Hermas* and not *Hermes*; It is true indeed, that we find in the Version of *Origen* Περὶ Ἀρχῶν made by *Ruffinus*, *Lib.* 1. *c.* 3. and *Lib.* 4. *c.* 2. *Hermes* instead of *Hermas*; but it is a fault of the Transcriber, for in the *Greek* Text of the last Fragment that is extant of the *Philocalia*, it is read *Hermas*, and not *Hermes*; and *Ruffinus* himself in other places calls him *Hermas*. Moreover all the ancient Writers, as St. *Clement*, *Tertullian*, *Origen*, *Eusebius*, St. *Jerome*, and others above-mentioned, always call him *Hermas*, and never *Hermes*. *Baronius* and some others distinguish two Books, one written by *Hermes* the Brother of *Pius*, which Treated of *Easter*, and the other by our *Hermas*; but since they ground their Opinion only on the Authority of modern Writers, in attributing a Book to this pretended *Hermes*, a Person unknown to all Antiquity, their Conjecture seems to be without any probability.

(*c*) *It cannot be doubted, that it hath been rejected by divers other Churches.*] *Origen* acknowledgeth, that it was Thrown out of the Canon of Holy Scripture by many Christians; *Tertullian*, in *Lib. de Pudicitiâ*, replies to certain Persons, who objected it to him, that this Book was rejected by divers Orthodox Churches. *Eusebius*, St. *Athanasius*, St. *Jerome*, and *Ruffinus* above-cited, reckon it among those Writings that are not Canonical, yet such as may be useful for the Instruction of Christians; and *Gelasius* placeth it amongst the Apocryphal Books.

(*d*) *It hath been cited as a Book of great Authority.*] *Tertullian* censures it, but after he turned *Montanist*, *Origen* observes that it was contemned by some Christians, but that he had a great Esteem for it. St. *Jerome* in one place accuseth it of Nonsense, but in others he commends it. St. *Prosper* throws it aside as a Book of no Authority; but it was because he scarce knew it.

St. *CLEMENS ROMANUS.*

St. *Clemens Romanus.*

ST. *Clement* the Disciple, and Coadjutor of the Apostles (*a*), was ordained Bishop of *Rome* after St. *Anacletus* (*b*), in the year of our Lord 93. Divers Books are attributed to him, some of which are really his, others are ancient tho' supposititious, and others are both counterfeit and modern: And indeed we can only reckon among those that were certainly composed by this Bishop the two Epistles to the *Corinthians*, the first whereof, so famous among the ancient Authors (*c*), was undoubtedly written by him. *Irenæus* Book 3. chap. 8. speaks thus. *In the time of St.* Clement, (says he) *upon occasion of a great Division that happened in the Church of* Corinth, *the Church of* Rome *wrote a very pathetical Letter to the* Corinthians, *to restore them to Peace, wherein she strengthens their Faith, and preacheth those Traditions that they had lately received from the Apostles.* This Epistle which is cited by St. *Clemens Alexandrinus*, *Origen*, *Eusebius*, St. *Jerome*, and *Photius*, was for a long time concealed, until at length Mr. *Patrick Young* having found it in an ancient Manuscript (*d*), caused it to be printed at *Oxford*, *Anno Dom.* 1633.

St. *Clemens Romanus.*

After the Holy Scriptures, it is in my opinion one of the most eminent Records of Antiquity. St. *Clement*, therein exhorts the Faithful of the Church of *Corinth*, that was in a Disturbance by the revolt of some Christians, who refused to submit to their lawful Pastors, he exhorts them, I say, to a Re-union, and to seek after Peace; particularly he admonisheth them to persevere in the Obedience and Submission that they owed to their Spiritual Guides, he censures those that disturbed the Church, and that promoted secret Cabals against their Ministers on purpose to supplant them; He begins with putting them in mind of the Happiness of that Peace which they had formerly enjoyed; afterwards he represents to them the misfortune of their present Divisions, and proceeds to shew by many Examples, what lamentable Consequences have always attended it, and how displeasing it is to God: Moreover he adviseth them to repent,

(*a*) ST. Clement *the Disciple and Coadjutor of the Apostles.*] This is the same *Clement* whom St. *Paul* mentions, *Phil.* 4. *v.* 3. reckoning him in the number of those that had laboured together with him in propagating the Gospel, and that had assisted him in his Ministry; *With* Clement *also, and with other my Fellow Labourers, whose Names are in the Book of Life.*

(*b*) *Was ordained Bishop of* Rome *after* St. Anacletus.] He is reputed by St. *Irenæus*, *Eusebius*, and other ancient Writers, to have been the third Bishop of *Rome*, tho' some affirm, that he was the immediate Successor of St. *Peter*; but it is better in my opinion to adhere to St. *Irenæus*.

(*c*) *So famous among the ancient Authors.*] St. *Irenæus* hath cited it, *Lib.* 3. *chap.* 3. St. *Clemens Alex.* Lib. 1. *Stromat.* p. 289. and *Lib.* 4. *p.* 516. *Lib.* 5. *p.* 686. *Lib.* 6. *p.* 647. *Origen*, Lib. 2. Περὶ ἀρχῶν; chap. 3. In *Joan.* 1. chap. 29. *Euseb.* Lib. 3. chap. 16, and 36. Lib. 4. chap. 22, and 23. St. *Cyril Catech.* 18. *Epiph. Haref.* 27. N. 7. *Hieron.* in *Lib. de Viris illustribus*, and *Lib. adversus Jovin.* c. 7. *Comment. in Isaiam*, Lib. 14. chap. 52. vers. 13. *Comment. in Ep. ad Ephes.* Lib. 1. chap. 2. *v.* 2. Lib. 2. *ad* chap. 4. vers. 1. *Autor. Resp. ad Orthodox. apud Just.* Quæst. 74. *Photius, Cod.* 113.

(*d*) *In an ancient Manuscript.*] It is called *The Manuscript of Thecla*, because it was written with the hand of an ancient Virgin called *Thecla*, who lived, (as is generally believed) in the time of the first Council of *Nice*. These Epistles have been since printed in the Collection of *Cotelerius*, in *Labbee*'s Edition of the Councils, and at *Helmstadt* in the year 1654. [As also at *Oxford* in 1677.]

S. Clemens Romanus.

in practiſing Humility, Obedience, and Charity, in imitation of the Humility of *Jeſus Chriſt*, and the Mercy of God, through the Hope of a Reſurrection: From thence he takes an occaſion to recommend to the Faithful the Practice of many Chriſtian Virtues, and the Obſervation of a Regular Diſcipline: He declares to them, that it was very ill done to riſe up againſt the Paſtors and Biſhops that were Conſtituted by the Apoſtles, or Elected by the Faithful after their Death: He aggravates the heinouſneſs of their Crime that were the firſt promoters of this Diviſion, and earneſtly ſollicits them to return to their Duty by obeying their Miniſters, and by reuniting themſelves with the reſt of the Believers. Thus you have an account of the Subject of this Epiſtle written by St. *Clement* in the name of the Church of *Rome* to that of *Corinth*, about the end of the Perſecution raiſed by the Emperor *Domitian*. *The Style thereof* (ſays *Photius*) *is ſimple and clear, and it comes very near the natural and artleſs manner of Expreſſion uſed by the ancient Eccleſiaſtical Authors.* I ſhall add, that one may diſcern a great deal of Energy and Vigour, accompanied with much Prudence, Gentleneſs, Zeal, and Charity.

The ſecond Epiſtle of St. *Clement* is not ſo certainly known to be his; *Euſebius*, St. *Jerome*, and *Photius* obſerve, that there is reaſon to doubt of its being Genuine, becauſe it is not mentioned by the ancient Writers; nevertheleſs ſome of the Fathers have cited both theſe Epiſtles, as if they were of equal Authority (*e*). The Fragment that is now extant of this laſt Letter publiſhed in *Latin* by *Wendelinus*, and in *Greek* by Mr. *Young*, is an Exhortation to the Practice of Repentance, and of divers Chriſtian Virtues on the account of the Mercy of God, and the Reward that is promiſed to the Faithful.

Beſides theſe two Epiſtles, ſeveral voluminous Books have been attributed to St. *Clement* even in the Primitive Ages of the Church, that were not his; ſuch were (as *Euſebius* declares in the third Book of his Hiſtory, *chap.* 38.) the Diſputes of St. *Peter* and *Appion*, whereof the ancient Authors have made no mention, and which contain Matters that are far from the Purity of the Apoſtolical Doctrine: We may conjecture, that theſe Writings were part of the Book, Entituled, *Recognitiones Clementis*, which is likewiſe called, *The Voyages, Itinerary, or Acts of* St. *Peter*: This Work, tho' fictitious, is ancient, being cited by *Origen* (*f*), *Euſebius*, St. *Athanaſius*, St. *Epiphanius*, St. *Jerome*, and the Author of *The Commentaries on* St. *Matthew*, aſcribed to St. *Chryſoſtome*; *Ruffinus* hath made a Tranſlation thereof which is ſtill extant; *Gelaſius* hath inſerted it in the Catalogue of Apocryphal Books; and *Photius* obſerves, that there are Abſurdities and Errors to be found in it: And indeed it is a Writing full of Fables, Tales, Conferences, and ridiculous Diſputes, feigned at pleaſure, and pretended to be holden between St. *Peter* and *Simon Magus*, concerning certain Events and Occurrences that are related after a childiſh manner; But that which is more dangerous, is, that we may eaſily diſcover in ſeveral Paſſages thereof the Opinions of the *Ebionites*, tho' much palliated, together with many other Errors. In ſhort this Book is of no uſe, if we reflect on the Style and Method in which it is written, or on the Things that are compriſed therein. S. Clemens Romanus.

I ſhall not paſs the ſame cenſure upon the Apoſtolical Conſtitutions that are likewiſe falſly imputed to St. *Clement*, and which, tho' written by a later Author (*g*), yet contain many things very uſeful to the Diſcipline of the Church; It is not known by whom, nor when they were compoſed (*h*); All that can be certainly affirmed, is, that they are cited by St. *Epiphanius* (*i*), and the Author of *The Commentary on St.* Matthew, falſly attributed to St. *Chryſoſtome*; but the paſſages which are produced by them not perfectly agreeing with thoſe that are found in the Conſtitutions which are extant at this day, we may be induced to conjecture that they have been ſince corrupted, and ſo much the rather, becauſe they are infected with the *Arian* Hereſie (*k*), and ſeveral other Errors. This is the Judgment that was given concerning them by the *Greek* Biſhops in the Synod that was conven'd in the Imperial Palace of *Conſtantinople* after the fifth General Council. However I admire that the Learned *Photius* (*l*) hath not made this Obſervation, and that he hath imputed the Errors of this Book to its Primitive Author.

It remains only to enquire, whether this Book be the ſame as that which is mentioned by *Euſebius* (*m*) and St. *Athanaſius*, Entituled, *The Doctrine, or the Precepts of the Apoſtles*, ἡ διδαχὴ τῶν ἀποστόλων or διδαχὴ. This is the Opinion of *Nicephorus* (*n*), *Zonaras*, and *Matthew Blaſtares*; but it ſeems to me to be moſt probable, that *The Conſtitutions of the Apoſtles*, and the Book called their *Doctrine*, were two different Works which the likeneſs of their Titles hath cauſed to be confounded (*o*).

(*e*) *Some of the Fathers have cited both theſe Epiſtles, as if they were of equal Authority.*] The Author of the *Apoſtolical Conſtitutions*, *c. ult.* St. *Epiphan. Hareſ.* 27. chap. 6. and 30. chap. 15. St. *Jerome*, *adverſus Jov.* chap. 7. *Photius Cod.* 126. *Damaſus*, Lib. 4. *Orth. Fidei.* St. *Dionyſius* of *Corinth* takes notice but of one ſingle Epiſtle, and there is ſome difference in the ſtyle of the ſecond, which makes us doubt of its Veracity. The Sibyls were heretofore cited therein, if we may give Credit to the Author of the Queſtions attributed to St. *Juſtin*; but he doth not declare, whether it were in the firſt Part, or in the ſecond, and part of the ſecond is loſt. Moreover St. *Epiphanius* ſeems to mention other Epiſtles of St. *Clement*.

(*f*) *Being cited by* Origen.] *Tom.* 3. *Comment.* in *Geneſ.* in *Philocal.* chap. 22. and in *Matth.* ch. 26. *Euſeb.* lib. 3. *Hiſt.* chap. 3, and chap. 38. *Athanaſ.* in *Synopſ. Epiph. Hareſ.* 30. chap. 25. *Hieron.* in *Catalog.* and Lib. 1. in *Jovin.* chap. 14. and *Comment. in Ep. ad Galat.* Lib. 1. chap. 18. *Ruffinus de Adulterat. Lib. Orig. Autor op. imp. in Matth.* chap. 10. verſ. 15, 16, 24, and 42. *Photius*, *Cod.* 112, and 113.

(*g*) *Tho' written by a later Author.*] The Author of the *Recognitions* is not the ſame with the Author of the *Conſtitutions*, tho' ſome have been of this Opinion; for their ſtyle is different; the later is well verſed in the Principles of the Chriſtian Religion, and in the Rites of the Church, but the other is ignorant of theſe matters; moreover they maintain a contrary Doctrine: The Author of the *Conſtitutions*, in *lib.* 8. *c.* 46. reckons the Sun, Moon, and Stars, in the number of inanimate Creatures; whereas the Author of the *Recognitions* imagineth, that they have a Soul, in *lib.* 5. *chap.* 16. Laſtly, the Author of the *Conſtitutions* was not an *Ebionite*, but he that writ the *Recognitions* was.

(*h*) *It is not known by whom, nor when they were compoſed.*] It is certain that they do not belong to the Apoſtles, as we have already evidently demonſtrated.

(*i*) *They are cited by St.* Epiphanius.] In *Hareſ.* 45. this Father produceth a paſſage that is found in the beginning of the *Conſtitutions*, and in *Hareſ.* 80. he cites another, which we read in *Lib.* 1. *Conſtitut. chap.* 3. concerning the Beards of Prieſts. In *Hareſ.* 25. he quotes a paſſage taken from *Lib.* 5. *chap.* 14, and 17. relating to the Faſts enjoyned on *Wedneſday* and *Friday*, as alſo on the Days before *Eaſter*. In *Hareſ.* 70. he obſerves, that the *Audians* made uſe of certain Conſtitutions, which, tho' dubious, ought not altogether to be rejected, as containing nothing contrary to the Faith or Diſcipline of the Church. This may induce us to believe, that the *Conſtitutions* which are now extant, have been corrupted ſince the time of *Epiphanius*, becauſe the ſame thing could not be affirmed of thoſe. Add to this, that in the ſame place *Epiphanius* cites a paſſage concerning *Eaſter*, wherein the Chriſtians are admoniſhed to celebrate that Feaſt together with the Jews, and the contrary is expreſly declared in *Conſtitut.* Lib. 5. chap. 17. Moreover in the ſame place, he produces other Teſtimonies, out of the *Conſtitutions* that are not found therein: Perhaps St. *Epiphanius* had not ſufficiently examined this Work, or perhaps he cited it without Book, or on the Report of another; However it be, he acknowledgeth it to be dubious.

(*k*) *Becauſe they are infected with the* Arian *Hereſie.*] In *lib.* 6. *chap.* 25. the Author reckons in the number of Hereticks, thoſe that believe that JESUS *is the ſame with the God of the Univerſe*, but this might have been ſaid in oppoſition to the *Sabellians*; and ſo much the rather ſince he adds, *and do not diſtinguiſh the Son and the Holy Ghoſt.* Many other Paſſages are likewiſe alledged, wherein he affirms, that the Son and the Word is the Servant, and Miniſter of God the Father. Theſe are the Phraſes uſed by the ancient Eccleſiaſtical Writers, but they have been ſuſpected ever ſince the Council of *Nice*.

(*l*) *That the Learned* Photius.] He cenſures them on three ſeveral Accounts, in *Cod.* 112. Firſt *ex malaſſicione*, from which (as he ſays) they may be vindicated; Secondly, by reaſon of ſome Expreſſions uſed by the Author, which are contradictory to the Book of *Deuteronomy*, and for theſe he might likewiſe be excuſed; and laſtly, he chargeth him with *Arianiſme*, from which he cannot be cleared without offering him ſome violence.

(*m*) *Mentioned by* Euſebius.] *Euſeb.* Lib. 3. chap. 25. *Athan.* in *Ep. Feſt. & Synopſi.*

(*n*) *Of* Nicephorus.] *Nicepb.* in *Stichometria. Zonaras* in *Ep. Ath. Mat. Blaſtares* in a Collection of Canons that is not Printed.

(*o*) *Which the likeneſs of their Titles hath cauſed to be confounded.*] There are many Reaſons to prove, that theſe are two different Books, for firſt St. *Athanaſius* reckons the Book of the *Doctrine of the Apoſtles, among thoſe that were uſually read to the* Catechumens, whereas the Conſtitutions were compoſed rather for the uſe of Biſhops, and we find it prohibited in the laſt Canon to publiſh them, or to diſcover the Contents thereof to all ſorts of People. Secondly, the Book of *the Doctrine of the Apoſtles*, contained only Two hundred Verſes according to the *Stichometria* of *Nicephorus*, which cannot agree with the Conſtitutions, that are more voluminous.

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It is therefore extremely difficult to determine when the Constitutions ascribed to the Apostles first appeared, since the Author of them is absolutely unknown, neither can it be proved whether they were at first the same as they are now. We can only conjecture, that it is most probable that the Constitutions ascribed to the Apostles, or St. *Clement* belong to the third, or rather the fourth Century, and that they have been from time to time corrected, altered, and augmented, according to the various Customs of different Ages and Countries (*p*).

Those that we have at present are not in *Greek*. *Crabb* gives us a *Latin* Epitome of them in his second Edition of the Councils, Printed *Anno* 1557. The first entire Version that ever appeared, was made by *Bovius*, and inserted by *Surius* in the Collection of Councils, which he set forth in the Years 1567, and 1585. *Nicolinus* published another Translation of the Constitutions composed by *Turrianus*, together with the Annotations of the same Author; this was printed at *Venice* in 1563, and at *Antwerp* in 1578. Afterwards *Binius* caused it to be Reprinted in his first Edition of the Councils, *Anno Dom.* 1606. but he did not think fit to allow it a place in his second Edition of the Year 1608. *Fronto Ducæus*, a Jesuit, is the first that published a *Greek* and *Latin* Edition of those Constitutions at the end of *Zonaras*, which was annexed to the new Collection of Councils. They are divided into eight Books, containing a great number of Precepts relating to Christian Duties, especially to those of Pastors, and concerning the Ceremonies and Discipline of the Church, of all which it would be too tedious to give a particular account. They that are desirous to be further informed, may have recourse to the Titles of the Chapters that are prefixed to these Tracts.

The last Work attributed to St. *Clement*, is a Collection of divers Pieces, Entituled, *Clementinæ*, and there hath been a Book under this Title for some time: The Author of the Epitome of the Holy Scriptures attributed to St. *Athanasius* mentions them, and after him the Chronicle of *Alexandria*, *Nicephorus Callistus* in the third Book of his History, *chap.* 18. St. *John Damascen*, and some others (*q*).

Perhaps this is the second Part of the *Recognitions* cited by *Ruffinus*, for it is a continuation of the Preachings and Acts of St. *Peter*. The *Greek* and *Latin* Collection, published by *Cotelerius* under this Name, contains divers Tracts full of Errors in Philosophy, as also of the Heresie of the *Ebionites*, and is such another Book as the *Recognitions*. There must needs have happened some Alteration in these *Clementinæ*, as well because they do not agree with that which is cited from them by *Maximus*, and by the Author of the Chronicle of *Alexandria*, as because they are infected with the Errors of *Eunomius*; besides, there is a Passage cited by an Author in the Library of the College of *Clermont* which is not to be found there; and we are inform'd by *Nicephorus*, that the *Clementinæ* are an Orthodox Work, whereas this (as we have already shewn) abounds with Errors. It contains, first, two Apocryphal Letters, one of which is attributed to St. *Peter* as written to St. *James*, wherein he adviseth him not to deliver the Book of his Preachings to the Gentiles, which is followed by a Protestation of St. *James*. The other is a Letter of St. *Clement* to St. *James*, which tho' it be ancient, and translated by *Ruffinus*, yet is certainly counterfeit; as we shall hereafter shew when we give an account of the Forgeries of the Decretals of the Popes. To these two Epistles there are nineteen Homelies annexed relating to the Voyages, Preachings, and Disputes of St. *Peter*. Moreover at the end of this Work is likewise inserted an Epitome of the Actions of St. *Peter* extracted from the *Clementinæ*, the *Recognitions*, and the Epistle of St. *Clement*. *Cotelerius* found three of them in the King's Library, and hath published but one, which is the shortest, formerly published by *Turnebus*, and Printed at *Paris* Anno Dom. 1555. All these Writings, which are of very little use because they are full of Errors, are only a Contexture of Fables and idle Tales. Lastly, *Cotelerius* hath added the Records of the Martyrdom of St. *Clement*, concerning the Antiquity whereof we have no assurance, and which appear on the contrary to have been composed by the modern *Greeks* (*r*).

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Thirdly, in the Index of Scripture made by *Anastasius Nicenus*, διδαχαὶ and διδασκαλία κυριακῶν are mentioned as distinct Books, and in some Manuscripts the Constitutions are Entituled διδασκαλία. Fourthly, in the Epitome of St. *Athanasius* διδαχὴ and διατάξεις are distinguished; therefore this Work was not attributed to St. *Clement*. Fifthly, when *Eusebius* Discourses of the Writings of St. *Clement*, he takes no notice of the Apostolical Constitutions, neither have the Ancients mentioned them. The *Arians* might have objected them, in vindication of their Heresie, and the Orthodox would have been obliged to make a Reply, but this is not done by either Party; therefore they are of a later Date, than *the Doctrine of the Apostles*, that was known to *Eusebius*, and St. *Athanasius*. These Reasons howsoever probable they may seem to be, are not altogether Irreprehensible; to the First it is replyed, that the Constitutions were made for the use of all Christians, as appears from the first Words thereof; that the last Canon might perhaps be of a later Date; that St. *Athanasius* observes only, that this Book was useful for the instructing of Catechumens in the Discipline, and Faith of the Church, tho' it was not Canonical, which may be very safely affirmed of these Constitutions. In answer to the Second it is alledged, that there were two Editions of the Constitutions, one more large, being that which is now extant; and another, that was an Epitome thereof, and perhaps *Nicephorus* makes mention of this last under the Name of *The Doctrine of the Apostles*: Besides that there are some Manuscripts wherein there are 6000 Verses, and besides the Length of every particular Verse is not known. Thirdly, that the Distinction of διδαχὴ and διδασκαλία is nothing to the purpose, the one possibly was an Abridgment of the other, neither is it certain, whether *The Constitutions*, be the Books now called διδασκαλία. Fourthly, the *Clementina* are a Work different from the Constitutions, as well as *The Doctrine of the Apostles*. Lastly, the ancient Writers have not cited every thing that occurred to them; the *Arians* have not made all the Objections that were obvious; and the Orthodox have not replyed to every particular Circumstance that might be objected against them. These are the Answers, that are propounded to those that distinguish this Book of *The Doctrine of the Apostles* from *The Constitutions*, and I shall leave it to the Determination of the Reader, whether they do not cause greater Difficulties; for my part, I believe the former Opinion to be more probable.

(*p*) *That they have been from time to time Corrected, &c. according to the various Customs of different Ages and Countries.*] It is on this Account, that the *Ethiopians* have certain Constitutions different from Ours, which are cited by *Anastasius Nicenus*, Cod. 189. in the King's Library, and in his *Questions*, *Q.* 160. where they are much commended.

(*q*) *St. John Damascen and some others.*] St. *Epiphanius* seems to quote *Hæres.* 26. *n.* 16. as also *Anastasius*, *Q.* 20. *p.* 242. *Maximus* in *Homil.* 53. and 55. *Cedrenus* in *Compend. Hist. p.* 170. and 171. Moreover it is cited in a Collection of the Works of the Fathers, which is in the Library of the Jesuits College at *Clermont*, and by *Nicon* in his Pandect.

(*r*) *Which appear on the contrary, to have been Composed by the Modern* Greeks.] It is related in these Acts, that St. *Clement* was sent beyond Sea, (*ultra mare*) and afterwards into a Desart near the City, (*in Desertum urbi vicinum*). That he found there 2000 Christians condemned to hew Marble out of the Quarries, who entreated him, saying, *Ora pro nobis Pontifex, ut digni efficiamur promissione Christi*; *Pray for us O Priest, that we may be made worthy of the Promise of Christ.* That St. *Clement* caused a Spring to rise up in that place, because these Christians were obliged to fetch Water six Miles off from thence, that they built there within one Year 75 Churches, that they demolished the Temples, and cut down consecrated Trees to the Number of 300000, that the Emperor *Trajan* being astonished at these Actions, sent thither the President *Aufidianus*, who caused St. *Clement* to be drowned; that whilst his Disciples sought after the Relicks of his Body, the Sea withdrew, and they found it laid in a Tomb of Stone, and that it was revealed to his Disciples, that his Body should not be taken away, and that the Sea should retire after the same manner every Year during seven Days, which it continues to do (says the Author of these Acts) even unto this Day, and this was accompanied with divers Miracles. Here are many Fables that do not agree with the time of St. *Clement*. Who can imagine that People condemned to hew Stones should find means to Erect 75 Churches, and to pull down an infinite Number of Temples? St. *Ephrem*, or rather the Author of the Narrative, which is falsly said to be his, gives an Account of the same Miracle, concerning the Sea that was dryed up, to discover the Body of St. *Clement*, and adds that his Child being left in a Tomb, was found alive, and in good health, at the end of the Year following: But this pretended *Ephrem* is an Author no less addicted to Fables, who calls himself Arch-bishop of *Chersona*, tho' he never was in that place.

[There have been several Editions of St. *Clement*'s Epistles to the *Corinthians*, besides Mr. *Young*'s and *Cotelerius*'s: *Joachim Maderus* Printed it at *Helmstadt* 1654. in Quarto; *Colomesius* likewise set it out at *London* in Octavo, with some few Notes, 1687; and it was Printed at *Oxon* in 1677, in Twelves. All these Editions are in Greek and Latin; Mr. *Burton* who writ Notes upon *Antonius*'s *Itinerary*, as far as it concerned *Britain*, Translated it into English, and Printed it with Notes in Quarto 1647, at *London*.]

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Now it will not be amiſs briefly to recollect all that hath been ſaid concerning the Works of St. *Clement*, and to declare our Opinion in this matter. The firſt Epiſtle to the *Corinthians* was certainly written by him, and is a good and uſeful Treatiſe. The ſecond is very ancient, tho' not of the ſame Authority. The Conſtitutions are an ancient and uſeful Book falſly imputed to St. *Clement*, in which many things have been added and altered in proceſs of time, for which Reaſon ſeveral Errors have crept in amongſt them. The *Recognitions* are an Apocryphal Work, ancient indeed, but abounding with Errors and Fables. The ſame Judgment ought to be given concerning the *Clementinæ*, which are not perhaps ſo ancient, as alſo the ſecond Part of the *Recognitions*. The Book Entituled, *The Doctrine of the Apoſtles*, may be the ſame with the Original Conſtitutions, but it is more probable that they are a different Work. We can give no account of the Book that bears the Title of *The Precepts of St.* Clement, Διδασκαλια Κλημεντος. The Voyages or Itinerary of St. *Peter* are the ſame as the *Recognitions* and the *Clementinæ*. The Epitome is an Abridgment of theſe Apocryphal Writings. The Acts of the Martyrdom of St. *Clement* were compoſed by the modern *Greeks*. The Diſcourſe of *Ephrem* is likewiſe of a later Date. There were alſo certain Sermons aſcribed to St. *Clement* concerning the juſt Judgment of God and Divine Providence cited by *Anaſtaſius Antiochenus*, *Queſt.* 96. but there is no probability of their being his. The five Decretals are counterfeit; and the Revelations or Apocalypſe of St. *Peter*, heretofore thought to have been written by St. *Clement*, is likewiſe ſuppoſititious. Thus we have given in ſhort the Judgment that (according to our Opinion) ought to be given of all the Books that are, or have been, attributed to St. *Clement Romanus*, and all that we judge neceſſary to be propounded or explained concerning them in this place. S. Clemens Romanus.

St. DIONYSIUS the Areopagite.

St. Dionyſius the Areopagite.

DIONYSIUS the *Areopagite*; who is reputed to have been a Native of *Thrace* (*a*), after he had been converted by St. *Paul*, as it is recorded in the *Acts* (*b*) of the *Apoſtles*; was made Biſhop of *Athens* (*c*), and ſuffered Martyrdom (*d*) in that City. I ſhall not ſpend time in proving that he never came into *France*, and that St. *Denys* who was the firſt Apoſtle of this Kingdom, is different from the *Areopagite*; this Queſtion hath been ſo clearly diſcuſſed in our time (*e*), that there is ſcarcely any one, tho' never ſo incredulous that can queſtion it. I could alſo very willingly forbear to give any Account of the Books that are attributed to him, or to ſhew how they have been forged, were it not that the Deſign of my Work obligeth me to this Undertaking; therefore I ſhall do it with as much Brevity and Moderation as is poſſible.

We muſt obſerve firſt, that the manner of the firſt appearing of thoſe Books ought to be ſuſpected; for it is certain, that being unknown to all Antiquity, they were firſt quoted by the *Severian* Hereticks, in a Conference holden between them, and the Orthodox Biſhops at *Conſtantinople* in the Palace of the Emperor *Juſtinian*, 532 Years after the Nativity of Jeſus Chriſt. The ſilence of all the ancient Eccleſiaſtical Writers, is without doubt a very great prejudice to them; for who can imagine that ſo conſiderable an Author as St. *Denys* (if theſe Books had been really Compoſed by him) ſhould have been unknown to *Euſebius* and St. *Jerome*. And who can believe, that if they had known them, they ſhould take no notice of them, when they Compoſed an exact Catalogue of all the Authors, of whom they had any knowledge; not omitting even thoſe, that had ſo little Reputation that they were ſcarcely heard of in the World? Is it poſſible that *Euſebius* in making mention of *Dionyſius* the *Areopagite* in two ſeveral places, ſhould not have obſerved according to his uſual Method, that he had written ſeveral Books? St. *Jerome* in his Epiſtle to *Magnus* doth not omit the Teſtimony of one ſingle Author, to prove that it is lawful to make uſe of prophane Books, whereas the Writings of St. *Denys*, might have ſerved as a notable Proof; why then doth he not ſpeak ſo much as one word concerning them? He gives us an Account in his Catalogue, of *Quadratus* Biſhop of *Athens*, and of *Ariſtides* the *Athenian* Philoſopher; is it poſſible that St. *Denys* ſhould be more obſcure than theſe two Writers, or leſs eſteem'd by St. *Jerome*? How could it happen, that all the ancient Writers that mention St. *Dionyſius* the *Areopagite*, as *Dionyſius Corinthius*, St. *Chryſoſtome*, St. *Ambroſe*, St. *Auguſtine*, and the Author of the *Dialogues* aſcribed to St. *Cæſarius* the *Brother* of St. *Gregory Nazianzen*, ſhould give us no Intimation of theſe Books? In ſhort, why were theſe Books which contain many things relating to the Doctrine and Diſcipline of the Chriſtian Church, and that would have been of great Authority, as proceeding from ſo ancient and conſiderable an Author as St. *Dionyſius* the *Areopagite*, never cited, either for or againſt any Heretick, or for the Illuſtration of any point of Diſcipline before the ſixth Age of the Church? Furthermore admitting, that they had appeared even at that time, as Books of whoſe Antiquity and Truth there could be no ſcruple; if they had been then produced by the Orthodox as ancient Records, if they St. Dionyſius the Areopagite.

(*a*) *A Native of* Thrace.] Cæſarius Dialog. 2. *interrogat.* 112. *in Thracia ex quâ Dionyſius Areopagita ortus eſt.*

(*b*) *Acts* 17.

(*c*) *Was made Biſhop of* Athens.] *Dionyſius Corinthius* in *Euſeb. Hiſt.* lib. 3. cap. 4. and lib. 4. cap. 4.

(*d*) *And ſuffered Martyrdom.*] *Ariſtides* in *Uſuardus*, and the other ancient Writers of Martyrologies.

(*e*) *This queſtion hath been ſo clearly diſcuſſed in our time.*] *Sirmondus* publiſhed a Diſcourſe wherein he proves it beyond contradiction; after him *Launoy* wrote ſeveral Tracts to confirm his Opinion, and to ſhew the falſhood of the Records produced by *Hilduinus*, which are urged to authorize the vulgar Opinion; and in a word, to confute all the Arguments that are uſually brought. To which we may add what *Morinus* had ſaid concerning this Queſtion in the beginning of his Book of Ordinations; And though I inſerted nothing relating to this matter in the Text, yet I thought it convenient to ſet down the Opinions of the Learned Men abovementioned, for the benefit of thoſe that have not read their Works. Their firſt Proof is, That it is certain that the Gotpel was preached later in *France*, than in the other Regions of the World, and that there was no Perſecution in that Country before that of *Valerian*, as it is expreſly atteſted by *Sulpicius Severus* an Author who lived in the fourth Century. Now if St. *Dionyſius* the *Areopagite* had been in *France*, the Chriſtian Religion would have been introduced there very early, and there would have been many Martyrs in that Kingdom before the Perſecution of *Valerian*. Secondly, It is evident that *Pothinus* was the firſt that propagated Chriſtianity in *France*; that during his Life, and that of his Succeſſor *Irenæus*, the Faith was only eſtabliſhed in the Provinces of *Vienna* and *Lyons*, and that there were no Martyrs but in theſe two Churches in the time of the Perſecution of *Marcus Aurelius*; therefore there were no other Churches then planted among the *Gauls*. And indeed *Euſebius* mentions no other Churches, or any other Martyrs in *France*, no more than the Chriſtians of the Church of *Lyons* in the Epiſtle that they wrote concerning their Martyrs called by them *Proto-Martyrs*. Thirdly, It is related by *Gregory* of *Tours* in the firſt Book of his Hiſtory, *chap.* 28. on the Credit of an ancient Author that compoſed a Treatiſe concerning the Paſſion of St. *Saturnius*, that St. *Denys* and his Companions the Apoſtles of *France*, came thither under the Reign of the Emperor *Decius*, about the Year of our Lord 250, to re-eſtabliſh the Faith of Jeſus Chriſt in that Country, which was almoſt entirely extinct after the Death of St. *Irenæus*. Fourthly, There are great numbers of Martyrologies, in which the Feſtivals of St. *Dionyſius* the *Areopagite*, and of St. *Denys* the Apoſtle of *France*, are deſcribed as on two different Days, and wherein the place and circumſtances of their Martyrdom are diſtinguiſhed. We may likewiſe draw the ſame Argument from the ancient *Breviaries*, *Miſſals*, *Kalendars* and *Litanies* in which St. *Denys* the Apoſtle of *France* is reckoned after the Saints that ſuffered under *Marcus Aurelius*. Fifthly, The Author of the Life of St. *Fuſcianus*, *Fulbertus*, *Carnutenſis*, and *Lethaldus*, diſtinguiſh two *Denys's*. Sixthly, The Opinion of thoſe that affirm, that St. *Denys* the Apoſtle of *France* is the ſame with the *Areopagite*, was unknown before the Ninth Century, neither doth the Monk that wrote the Life of our St. *Denys* in the Year 750, ſay one word concerning this matter. *Hilduinus*, who is the firſt that mentions it, is a very fabulous Author, who tells abundance of Lies, and cites a Book written by one named *Visbius*, which is plainly forged; on the credit of which wretched Author he builds up the Opinion of thoſe that confound the two St. *Denys's*.

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had been rejected by none, would not this be a matter of great moment? But who are they that produce them? They are Hereticks who have been used to quote counterfeit Records. How do they cite them? As uncertain Books, *sicut suspicamini*, say the Catholicks. To what end do they produce them? To establish their Errors. Against whom do they cite them? Against the Orthodox. And what do they reply? This ought to decide the Controversy; let us then hearken to them, and let us give Credit to their Testimony, rather than to that of the Hereticks: *How can you prove* (say the Orthodox Bishops to the *Severian*) *that these Records which you affirm to belong to St.* Dionysius *the* Areopagite, *are Genuine, as you imagine; for if they were his, they could not have been unknown to St.* Cyril *of happy Memory; but why do we only mention St.* Cyril? *If St.* Athanasius *had believed that they had been written by St.* Dionysius, *would not he have made use of their Authority in the Council of* Nice, *to prove the Consubstantiality of the Trinity against the blasphemies of* Arius? *If they have not been cited by any of the ancient Writers, how can you demonstrate, that they were written by him?* Thus the Orthodox then argued; but having since perused these Books, and finding nothing therein, that is contrary to the Catholick Faith, they admitted them without much Examination; tho' there have always been some Criticks, who have questioned them. *Photius* says in the beginning of his *Bibliotheca*, that one *Theodorus* wrote a Book by way of Reply to the Objections that were generally urged against these Books, and he produceth the Objections that were propounded by this Author, but takes no notice of the Answers that he had annexed to them, which is an Argument that he thought them to be of no great strength.

St. *Dionysius the Areopagite.*

2. The style and method of these Books, is very far from the manner of writing used in the First and Second Centuries, as being swelling and too much affected; the Author purposely leaves ordinary and natural Expressions, to make use of these that are lofty and figurative; he amplifies every thing, even that which ought to be recited after the most simple manner, he uses a great deal of Artifice in the disposing of his Periods, and observes an exact Method in the Order of his Arguments; which shews that it was written by a Philosopher, who had leisure to revise and Polish it with much Care and Study, which doth not agree with the Character of St. *Dionysius* the *Areopagite*, nor with the way of writing in his time.

3. Neither are the Contents of these Books conformable to the Genius of the Age, wherein St. *Dionysius* the *Areopagite* lived. The Christians were employed in these primitive Times, in composing three sorts of Books, Apologies for their Religion, Epistles for the Instruction of the Faithful, and to exhort them to suffer Martyrdom; and Lastly, Treatises against the Hereticks: Now these Writings attributed to St. *Denys* plainly relate to another Subject, and have a quite different Design; for his principal Intention is to treat of Mysteries after a curious and exquisite manner, and to expound them according to the Principles of *Plato*'s Philosophy, and even in *Platonick* Terms. He is not content to propound them with the simplicity of the Ancients, but he applies himself nicely to enquire into all the difficulties that might occur therein, and to raise divers Questions more curious than useful concerning the Nature of God, and the different Orders of Angels: He explains the Doctrine of the Trinity more distinctly, even than St. *Athanasius* himself: He plainly rejects the Errors of the *Nestorians*, *Eutychians*, *Anthropomerphites*. He speaks of the Church as in a prosperous Condition, and enjoying Peace; neither doth he make any mention of Persecutions or Martyrs; He distinguishes the several Orders of Angels, and observes their Difference, things that were unknown to the ancient Writers, and concerning which they were not sollicitous to be informed, as St. *Irenæus* assures us, in *Lib.* 2. *Chap.* 55. and St. *Cyril*, *Catech. Illum.* 11. Upon the whole matter, if we compare these Writings, with those of the other ancient Authors, we shall find that there can be nothing more different, either as to Style, and Method, or as to the Matters therein contained.

We shall now proceed to give particular Proofs whereby it will plainly appear, that these Books were not written by St. *Dionysius* the *Areopagite*, and there are two sorts of these, some proving that they cannot belong to *St. Denys*, others shewing that they were composed by an Author who lived after the Fourth Century. I shall begin with the Arguments which prove that those Books do not belong to St. *Denys*. 1. The Author of the Book, *de Divinis Nominibus*, dedicates it to *Timothy*, and then cites an Epistle of St. *Ignatius*. Now *Timothy* was dead when St. *Ignatius* wrote his Epistles, and *Onesimus* succeeded him; and besides, he calls *Timothy* his Son, and yet he must needs be older than St. *Denys*. 2. He cites and explains the Gospel according to St. *John*, and the Apocalypse, which were scarcely written when St. *Dionysius* the *Areopagite* was alive: and yet he declares in those Books, that he was but a young Man. He cites the Revelation, as undoubtedly included in the Canon of Holy Scripture, and yet it was very much questioned in the primitive Ages of the Church, whether it were Canonical or not. The same Reflection may be likewise made upon his Citations, taken from the second Epistle of St. *John*, and that of St. *Jude*. 3. He rejects the Error of the *Millenaries* which could not have appeared in his time. 4. He expresly produceth in Lib. *de Divinis Nominibus.* ch. 4. certain Passages out of the Epistle of St. *Ignatius* to the *Romans*, written by this Bishop a little before his Martyrdom; whereas St. *Ignatius* was put to death under the Reign of the Emperor *Trajan*, and St. *Dionysius* the *Areopagite*, under that of *Domitian*, and consequently the later was dead, when the former wrote this Epistle. *Maximus* replies that this Citation is added, but there are three or four entire Lines that relate to this matter, which there is no reason to disallow. 5. This Author affirms, that he was present at the Death of the Virgin *Mary*, but St. *Dionysius* the *Areopagite* was not converted at that time; for it is generally believed, that she died fifteen years after the Crucifixion of Jesus Christ, and St. *Paul* who converted St. *Denys* came not to *Athens* till seventeen years after our Saviour's Passion.

St. *Dionysius the Areopagite.*

Lastly, there are many Reasons, by which it may be proved, that this Author wrote after the Fourth Century; For, 1. He treats of the Mysteries of the Holy Trinity, and the Incarnation in such Terms as were not known till after the Fourth Age of the Church; he used the Word *Hypostasis* to signifie *the Divine Persons*, (c. 7. *Cæleſt. Hier.* c. 1. *de Divinis Nominibus*) whereas it is well known, that this word was not used in this sense till after the end of the Fourth Century. 2. In *Lib. de Cæleſt. Hier. c. ult.* He confirms the Baptism of Infants by an ancient Tradition: *We declare that* (says he) *which our Bishops have taught us according to ancient Tradition.* Could this have been written by St. *Dionysius* the *Areopagite*, or rather, doth not this shew, that he who discourseth thus, is a much later Author than this Bishop of *Athens*? 3. He describes the solemn Administration of Baptism as it was, when the Church being delivered from Persecution, began to practise the ancient Ceremonies with exteriour Pomp and Splendour. 4. He speaks of Churches built on purpose, wherein there was a Sanctuary separated from the rest of the Churches; as also of the perfuming of Altars with Incense, and of divers Ceremonies relating to the *Energumens*, *Catechumens*, and *Penitents*, which were not observed in those Primitive times. 5. It is certain, that the Institution of Monks is not so ancient as St. *Denys*, and that they were not consecrated till long after the Age wherein he lived: Yet the Author of the *Divine Hierarchy* in *ch.* 6. mentions them, as being more ancient than himself, and adds, that his Instructers called them *Therapeutæ* or *Monks*; and he gives an Account of the manner of their Consecration, and distinguisheth several sorts of them. 6. He often cites the Ecclesiastical Authors that lived before him, who wrote concerning matters that were only debated in the Fourth Century, such were the distinctions between Love and Charity, the Opinions relating to the several Functions and Orders of Angels, as also the Lot by which St. *Matthias* was elected, the Prayers that were recited at Mass, which he declares to have been received from their Ancestors by Tradition; The Baptism of Infants, of which he affirms the same thing; The Funeral Rites and Solemnities, the Ceremonies of Baptisin, and many other Customs. Lastly, he cites St. *Clemens Alexandrinus* under the name of *Clement* the Philosopher, and the passage of this Author produced by him, is taken from *Stromat. lib.* 8. which shews that he speaks of St. *Clement*, who lived in the third Age of the Church.

However many Arguments are alledged to prove the Verity and Antiquity of these Books, which nevertheless may be very easily confuted in a few words. It is objected first, That it is affirmed, by *Maximus*, *Anastasius Sinaita*, and *Cyparissiota*, that St. *Dionysius Alexandrinus* composed *Scholia* or Annotations on the Books of *Dionysius* the *Areopagite*, *de Nominibus Divinis.* 2. That St. *Athanasius* in *Quest.* 4. *ad Antiochum*, and *Origen*, in his first Homily on St. *John* quotes the Writings of *Dionysius* the *Areopagite*, and that St. *Gregory* the Great calls him an ancient Father; St. *Gregory Nazianzen* seems likewise to cite him in *Hom.* 38, and 42. where after having declared that the repetition of the Word *Holy* thrice, relates to one and the same Lordship, and to one and the same Divinity, he adds, *as another hath very excellently and very clearly philosophized before us*, which may well be applied to the Author of the *Hierarchy*, who lived before the time of St. *Gregory Nazianzen*, and whose Philosophy was very sublime: Moreover St. *Denys* is cited by St. *Chrysostome* in his Sermon of false Prophets;

Where is (ſays he) *St.* Ignatius *the Tabernacle of God, where is* Dionyſius *the* Areopagite, *the Eagle of Heaven?* deſigning by this Expreſſion to ſet forth the magnificence of his ſtyle. There is a compariſon in *lib. de Divinis Nominibus, chap.* 3. of an Anchor that attracts us to it more than we drew it to us, which St. *Clemens Alexandrinus* ſeems to have taken from St. *Denys*. Laſtly, *Nicephorus* affirms, that *Juvenalis* Biſhop of *Jeruſalem*, who aſſiſted at the Council of *Chalcedon*, in replying to *Pulcheria* concerning the Sepulchre and Death of the Virgin *Mary*, made uſe of the words of St. *Dionyſius* the *Areopagite*. All theſe Arguments ſeem to prove, that the Books *de Hierarchia & de Nominibus Divinis*, were written by St. *Denys*, or at leaſt that they are more ancient than the Fourth Century.

St. *Dionyſius the Areopagite.*

But if we examine theſe Objections, they will appear all very weak: For, 1. We ought not to believe on the Teſtimony of *Anaſtaſius* and *Maximus*, that *Dionyſius Alexandrinus*, the Diſciple of *Origen*, compoſed any Annotations upon the Writings of *Dionyſius* the *Areopagite*, ſince *Euſebius* and St. *Jerome*, who took a Catalogue of the Works of this Saint, did not mention it; whence we ought to infer, either that it was another *Dionyſius Alexandrinus*, or that ſome *Grecian* hath forged Commentaries on the Books attributed to St. *Dionyſius* the *Areopagite*, under that name. 2. The Book Entituled, *Queſtiones ad Antiochum*, cited under the name of St. *Athanaſius*, and the Homilies on ſeveral places of the New Teſtament aſcribed to *Origen* are alledged to no purpoſe, becauſe it is certain that theſe Books are falſely attributed to St. *Athanaſius* and *Origen*, as it is generally agreed. 3. St. *Gregory Nazianzen* doth not cite St. *Denys* by name; *Elias Cretenſis* is of opinion that St. *Athanaſius* is here meant, and indeed the paſſage quoted by St. *Gregory Nazianzen* concerning the *Triſagion* is found word for word in one of the Homilies of St. *Athanaſius*, who living before St. *Gregory* might be cited by him. 4. The Sermon quoted under the name of St. *Chryſoſtome*, was without queſtion not written by this Father, but by *John the Faſter*, Patriarch of *Conſtantinople*; and though it really belonged to the former, yet he takes no notice of the Writings of St. *Denys*, but only extols him as a great Saint. Laſtly, it is more probable that the Author of the Treatiſe *de Divinis Nominibus*, hath borrowed the ſimilitudes from St. *Clemens Alexandrinus*, whom he cites in another place, than that St. *Clement* ſhould have taken them from him.

As for the Authority of *Nicephorus* and other modern Writers, it proves nothing elſe, but that theſe Books were attributed to St. *Dionyſius* the *Areopagite* when they wrote, and this is agreed on all ſides, for after they firſt appeared in the beginning of the ſixth Century, they ſoon got a great deal of Reputation and Authority; They are cited by St. *Ephrem* in a Treatiſe that he compoſed in vindication of the Synod of *Chalcedon*; The Monk *Johannes*, *Andreas Cæſarienſis*, *Leontius*, *Anaſtaſius Sinaita*, *Suidas*, *Nicephorus*, and many other modern *Greeks*, make honourable mention of them; and *Joannes Scythopolitanus*, *Maximus*, and *Pachymeres*, wrote Commentaries on this Author. Among the Latins, *Gregory* the Great cites them with great applauſe; *Joannes Scotus Erigena* tranſlated them into *Latin*, and *Anaſtaſius* the Library-Keeper ſent this Verſion to *Charles* the Bald, with a Preface and Annotations. But the Teſtimony of theſe modern Authors is of very little moment in this matter, and only proves, that theſe Books were then thought to belong to St. *Dionyſius* the *Areopagite*; On the contrary, the Reaſons that we have already alledged are ſufficient to convince all Perſons that are Ingenuous and of a clear Judgment, that they were forged about the end of the Fifth Century, or at the beginning of the Sixth, for the time when they firſt appeared cannot be preciſely determined; but it is certain, that they were written ſince the Fourth Century, and before the middle of the Sixth. Moreover it cannot be affirmed, that the Works of ſome other *Denys* might accidentally be imputed to St. *Dionyſius* the *Areopagite*, it being evident that the Author of theſe Books affects to ſeem to have lived in the time of the Apoſtles.

St. *Dionyſius the Areopagite.*

We ſhall here ſubjoyn a Catalogue of the Works that have been publiſhed under the name of St. *Dionyſius* the *Areopagite*; A Book *concerning the Cæleſtial Hierarchy*, another *of the Eccleſiaſtical Hierarchy*, a Treatiſe *of the Divine Attributes*, another *of Myſtical Divinity*, together with Ten Epiſtles, whereof the Four firſt are written to the Monk *Caius*, the fifth to *Dorotheus*, the ſixth to the Prieſt *Soſipater*, the ſeventh to the Biſhop *Polycarp*, the eighth to the Monk *Demophilus*, the ninth to the Biſhop *Titus*, and the tenth to St. *John*. All theſe belong to the ſame Author, who hath likewiſe compoſed ſome others which are cited by himſelf; A Book *concerning Symbolical Theology* (*f*), another treats *of the Soul* (*g*), another *of Divine Hymns* (*h*), another *of Theological Inſtructions*; a Treatiſe *concerning the juſt Judgment of God* (*i*), and another *of thoſe things that are underſtood by the Mind*, and *of thoſe that may be perceived by the Senſes* (*k*); but theſe are loſt. The others have been often Printed in *Greek* and in *Latin* ſeparately (*l*), and were publiſhed in *Greek* and *Latin* by *Lanſelius* at *Paris*, *Anno Dom.* 1615, afterwards at *Antwerp* in 1634, and again at *Paris* 1644, by the Jeſuit *Corderius*, together with the Commentaries of *Pachymeres* and *Maximus*.

(*f*) Cited *cap.* 15. *lib. de Caleſt. Hier. cap.* 1, and 13. de *div. nom. cap.* 3. de *Myſt. Theolog.* and *Ep.* 9.

(*g*) *C.* 4. *lib.* de *div. nom.*

(*h*) *C.* 1, and 2. *de divin. nomin.* and *cap.* 3. *lib.* de *Myſt. Theolog.*

(*i*) *Lib. de Caleſt. Hier. c.* 7.

(*k*) *C.* 1, and 2. de *Caleſt. Hier.*

(*l*) *Often Printed in* Greek *and in* Latin *ſeparately.*] In *Greek* by *Morellus* in the year 1562, with the *Scholia* of *Maximus* and *Pachymeres*; at *Baſil* in 1539, and at *Venice* in 1558, in *Latin*, of the Verſion of *Ambroſius Camaldulenſis* at *Strasburg* in 1468, and in 1502, with the Notes of *Jacobus Faber Stapulenſis*; in 1504 at *Alcala*, of the Tranſlation of *Ficinus*; at *Colen* by *Quenſelius in* 1546. In this Edition they have put in the Verſion of *Scotus Erigena*, *Petrus Sarraſinus*, *Ambroſius Camaldulenſis*, and *Marſilius Ficinus*, together with a Paraphraſe by the Abbot *de Verceil*, and the Annotations of *Dionyſius Carthuſianus*. *Perionius* finding theſe Verſions too obſcure, made a new Tranſlation, which was Printed at *Colen*, at *Paris* in 1557, and 1567, and at *Lyons* in 1585. *Clauſarus* likewiſe made another Tranſlation that was Printed at *Strasburg* in 1546. The Book *de Myſtica Theologia* was Printed with the Notes of a Divine at *Paris*, in Quarto, in the year 1626.

St. IGNATIUS.

St. *Ignatius.*

IGNATIUS Sirnamed *Theophorus* (*a*), was the Succeſſor of *Evodius* (*b*) in the Epiſcopal See of *Antioch*, about the year of our Lord 70. He governed this Church for the ſpace of almoſt Forty years with admirable Prudence and Conſtancy, and at laſt ſuffered Martyrdom in the Tenth year of the Reign of *Trajan*, when this Holy Prelate having profeſſed the Faith even in the preſence of the Emperor himſelf with great Courage, (if we may believe the Acts of his Martyrdom) was condemned to be expoſed to wild Beaſts in the *Amphitheatre* at *Rome*: And he is reputed to have wrote his Epiſtles to ſeveral Churches in the way as he was carried a Priſoner in Chains to that City, for maintaining the truth of the Chriſtian Religion; but ſince there are very great difficulties concerning the number and different Editions of theſe Epiſtles, it will be neceſſary to draw up their Hiſtory, and to produce the Teſtimony of Authors that have mentioned them ſince his time.

St. *Ignatius.*

Immediately after the Death of this Holy Martyr, *Polycarp* Biſhop of *Smyrna*, his Diſciple, collected theſe Epiſtles, and ſent them to the *Chriſtians* of *Philippi*, as appears from a Letter that he wrote to them, and which cannot be queſtioned without contradicting not only *Euſebius*, St. *Jerome*, and *Photius*, the moſt renowned Criticks of Antiquity, but alſo St. *Irenæus* himſelf the Diſciple of St. *Polycarp*, who cites this Epiſtle, and commends it in theſe words: *There is an Epiſtle of* Polycarp *to the Chriſtians of* Philippi, *which is extremely accurate,*

(*a*) *Sirnamed* Theophorus.] This is not an Epithet, but his Sirname. Some have believed, that he was that young Child, whom Jeſus Chriſt placed in the middle of his Apoſtles, and that from thence he took the Name of *Theophorus*, but this is a vain Imagination without any Ground, not ſupported by the Teſtimony of any ancient Author; and beſides, it contradicts the Opinion of St. *Chryſoſtome*, who declares that St. *Ignatius* never ſaw our Saviour in the Fleſh.

(*b*) *The Succeſſor of* Evodius.] St. *Chryſoſtome*, *Theodoret*, and the Author of the Chronicle of *Alexandria* affirm, that he was ordained by St. *Peter*; but *Euſebius*, St. *Jerome*, and the other ancient Eccleſiaſtical Writers place *Evodius* between St. *Peter*, and St. *Ignatius*.

and

St. Ignatius.

and very proper to shew the character of the Faith, and the Doctrine of the Truth, to those that take any care of their Salvation. Moreover, we have not only an approbation of St. *Polycarp*'s Epistle by St. *Irenæus*, to prove the Authority of St. *Ignatius*'s, but it is likewise evident, that this Father had read these Epistles: *Irenæus* (says *Eusebius*) *was not ignorant of the Martyrdom of St.* IGNATIUS, *and mentions his Epistles in these words: Thus one of our* Brethren *being condemned for maintaining the Faith, to be exposed to the wild Beasts, said, (c) I am the Wheat of God, and shall be ground by the Teeth of wild Beasts, that I may become the Bread of* Jesus Christ. The words recited by St. *Irenæus* in *Lib. 5. contra Hæres. cap.* 28. are also found at present in the Epistle of St. *Ignatius* to the *Romans*. *Origen* hath cited the Epistles of St. *Ignatius*, and that which he produceth in two several places, is read in those that are now extant. *I have found it written* (says he in his 6th Homily on St. *Luke*) *in the Epistle of a certain Martyr, I mean* Ignatius *Bishop of* Antioch, *who was exposed to wild Beasts at* Rome, *I have found it written* (I say) *very elegantly, that the Virginity of* Mary *was unknown to the Prince of this World.* This passage is word for word in the Epistle of St. *Ignatius* to the *Ephesians*. The Second passage quoted by *Origen* is in his Commentary on the *Canticles*. *We remember* (says he) *the Expression of a Saint named* Ignatius *in speaking concerning* Jesus Christ, *my Love is Crucified, and I do not believe that he ought to be reprehended on this Account.* These are the Testimonies taken from Authors who wrote in the Second and Third Centuries; in the Fourth, *Eusebius* cites the Epistles of St. *Ignatius*, declares their number, and gives us a Catalogue of them. He says in the Third Book of his History, *chap.* 36. that this Holy Martyr being carried from *Asia* into *Italy* confirmed the Churches of the several Cities, through which he passed, in the Faith, and admonished them to avoid Heresies by constantly adhering to the Tradition of the Apostles; and that being arrived at *Smyrna*, where *Polycarp* was then Bishop, he wrote four Letters; The first to the Church of *Ephesus*, wherein he mentions *Onesimus* their Pastor; The second to the *Magnesians*, wherein he speaks of *Damas* their Bishop; The third to the *Trallians*, where he names Bishop *Polybius*; And the last to the Church of *Rome*, wherein he intreats the *Romans* not to deprive him through the fervour of their Prayers of the Crown of Martyrdom. Afterwards he recites a large Fragment of this Epistle, and adds, *that being departed from* Smyrna, *and arrived at* Troas, *he wrote to the* Philadelphians, *as also to the Church of* Smyrna, *and particularly to St.* Polycarp *their Bishop, recommending to him the care of the Church of* Antioch, *as unto a good Pastor worthy of those Apostolical times.* He cites likewise a Fragment of the Epistle to the Inhabitants of *Smyrna*, and confirms what he had before alledged by the Attestations of St. *Irenæus* and St. *Polycarp*. It is evident from this passage, that in the time of *Eusebius* there were Seven Letters, which were esteemed undoubtedly to be St. *Ignatius*'s, and that they were the very same with those that are still extant, because they were written from the same places, to the same Persons, and on the same Subject, and contain all the Passages that are produced by *Eusebius* word for word, after whom these very Epistles were unanimously allowed by the whole Church, and cited by an infinite number of Ecclesiastical Authors. St. *Athanasius* who could not be led by the Authority of *Eusebius*, whose History perhaps he had never seen, sets down in his Book of the Synods, a passage of this ancient Bishop, which is in the Epistle to the *Ephesians*. St. *Chrysostome* in the Oration, that he made in Commendation of St. *Ignatius*, recites this famous Sentence taken from his Epistle to the *Romans*: *Would to God that I might ere long fight with Beasts*, and in another Oration, if that be really his (*d*), he quotes a passage of the Epistle to St. *Polycarp*.

St. *Jerome* acknowledgeth the Seven Epistles of St. *Ignatius* mentioned by *Eusebius* to be Genuine: they are reckoned in his Catalogue of Authors, and cited by him in divers other places of his Works. The Learned *Theodoret* uses the Authority of the Letters of this Father, as certainly written by him, against the Hereticks, and in his Dialogues produceth many large Passages out of the Epistles to the *Smyrneans*, *Ephesians*, and *Trallians*, that are expressed after the very same manner, as they are Printed in the Editions of *Vossius* and Bishop *Usher*. *Gelasius* likewise cites a passage of the Epistle to the Christians of *Smyrna* on the same Subject in his Treatise concerning the two Natures of Jesus Christ: The Author of the Book of the *Divine Attributes*, ascribed to *Dionysius* the *Areopagite*, produceth a Sentence taken from that to the *Romans*. St. *Ephrem* in the sixth Century (according to the report of *Photius*, Cod. 228.) hath cited the Writings of St. *Ignatius*: *Gildas de Excidio Britanniæ*, produceth a large passage of the Epistle to the *Romans*: The Monk *Jobius* (as it is related by *Photius*, Cod. 222.) quotes another of that to the *Smyrneans*: *Leontius* opposeth the Authority of St. *Ignatius* to the Hereticks in *Lib. de Sect. Act.* 3. *Anastasius Sinaita* of the Seventh Century, in his Book Entituled ὁδηγὸς, (*The Guide*) sets down a passage taken from the Epistle to the *Romans*, and *Antiochus* a Monk of *Palestine*, in his 124th Homily to *Eustathius*, concerning *the Honour that is due to the Bishops*, recites many passages of those to *Polycarp*, the *Philadelphians* and *Trallians*. St. *Maximus* acknowledgeth the Works of St. *Ignatius*, and *Theodorus* in the Eighth Century (whom *Photius* mentions *Cod.* 1.) produceth divers passages thereof, as also *Andreas Cretensis* a Writer of the Ninth Century, in *Hom.* 2. *de Virgine*; and *Singelius*, in his *Panegyrick* upon St. *Dionysius* the *Areopagite*: To these may be added, *Simeon Metaphrastes* in the Tenth Century, *Honorius* Bishop of *Autun* in the Twelfth, *Nicetas Choniates* in the Thirteenth; and Lastly, *Nicephorus Callistus* in the Fourteenth: This shews that the Epistles of St. *Ignatius* have been allowed by the Church in all Ages, as authentick Records; but the modern *Grecians* since the time of St. *Joannes Damascen* have used other Letters, that are not named by *Eusebius*, whereas before, the Seven Epistles mentioned by *Eusebius* and St. *Jerome* were only cited.

St. Ignatius.

Having reduced the several Testimonies of the Ancients, concerning the Epistles that are attributed to St. *Ignatius*, we shall now proceed to shew what Judgment hath been given by the Moderns concerning the same, and for the better understanding of this matter, it seems to be necessary in the beginning, to set down a Catalogue of the different Editions of these Epistles that have been made in our time.

The first Edition of the Epistles of St. *Ignatius*, was published at *Paris*, *Anno Dom.* 1494. which did not contain any of the Seven that are recited by *Eusebius*, but only the Three Latin Letters, one whereof was written to the Virgin *Mary*, and the other two to St. *John*. In the Year 1498, Eleven were Printed in Latin, which being revised by *Clictovæus* were Reprinted at *Strasburg* in 1502, 1515, and 1527, as also by *Henry Peter* at *Basil*, in 1520. Not long after *Champerius* added three others, and one written to *Maria Cossobolita*, which he caused to be Printed at *Colen*, by *Quentelius* in 1536. together with the Commentaries of *Dionysius Carthusianus* on the Works attributed to St. *Dionysius* the *Areopagite*; afterwards they were Printed at *Antwerp* in 1540. at *Alcala* in 1541. at *Basil* in 1530, and 1540. at *Zurick* in 1546, 1550, 1557, and 1560. at *Paris* in 1569, 1575, and 1610. at *Colen* in 1570. at *Basil* in 1569, and 1628. at *Louvain* in 1568. and at *Antwerp* in 1572. In the Year 1557, they were set forth at *Colen*, according to the Version of *Perionius*, *Pacæus* gave us the *Greek* Text. In 1557, 1558, and 1562, *Morellus* procured them to be Printed in *Greek*, at *Paris* in *Octavo*. Moreover *Gesner* published them in *Greek*, in 1559, with the Translation of *Brunnerus*. In the Year 1566. they were published at *Antwerp*, being corrected from certain Manuscripts by *Vairlenius*, and Printed by *Plantin*. *Mestræus* set forth a new Edition of them in 1608. *Vedelius* a Protestant caused them to be Printed with large Annotations in *Quarto*, at *Geneva*, *Anno Dom.* 1623. Lastly, *Usher* having observed, that three *English* Divines had formerly quoted a passage of St. *Ignatius*, in the very same words as it is expressed by *Theodoret*, which was not inserted in the *Greek* Text, nor in the Vulgar Translations, judged that it might not be difficult to find some Manuscripts of the Original Epistles of St. *Ignatius* in *England*; Whereupon having made Enquiry, he happened to meet with two, one in the University of *Cambridge*, (in *Caius* College Library,) and another in a

(*c*) *Wild Beasts, said.*] In citing the Testimony of any Author, we say, *as he says*, or *as he writes*, without using any Choice; and it ought not to be concluded from thence, that St. *Irenæus* only produced a remarkable Expression of St. *Ignatius*, without taking it from any of his Works, for it is much more probable, that he took it from his Epistle to the *Romans*, because it is found there word for word.

(*d*) *If that be really his.*] We find this Oration in the sixth Tome of his Works, it is Entituled, *Quod unus sit Veteris & Novi Testamenti Legislator*. It hath been cited by Pope *Adrian* I. in his Epistle to *Charles* the Great. *Epiphanius* the Deacon hath likewise alledged it against *Gregorius Neocæsariensis*; it is quoted also by *Theodosius* in the Second Council of *Nice*. The style doth not seem to be that of St. *Chrysostome*, as being full of Allegories; some say that it seems to have been written about the time of the declining of the *Roman* Empire, through the Incursions of the Barbarous Nations, which are mentioned therein; nevertheless, it may be understood of the inroads of the *Arabians* that were made under the Reign of the Emperor *Valens*. Others think that this passage is put in since.

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private Library of one *Richard Mountague*, which contained an ancient Verſion of thoſe Epiſtles very different from the Vulgar; and afterwards having compared this Tranſlation, with the paſſages recited by the Fathers, he perceived that it exactly agreed with them, quite through; for which reaſon, when he ſet out a new Edition (*e*) of the Epiſtles of St. *Ignatius*, he uſed them, and cauſed the places that were added by the Modern *Greeks*, to be diſtinguiſhed, in the *Greek* Text by red Characters. Not long after, the Learned *Iſaac Voſſius* found in the Library of *Florence* a *Greek* Manuſcript of the ſame Epiſtles, which had been peruſed about an Hundred years before by *Turrianus*, wherein the *Greek* Text perfectly anſwered to the Verſion publiſhed by *Uſher*, and ſo he publiſhed the *Greek* Original of St. *Ignatius* (*f*).

We may Learn from the knowledge of theſe Editions, that the Epiſtles of St. *Ignatius* ought to be divided into three *Claſſes*. The firſt contains thoſe Three that are only extant in *Latin*, written to the Virgin *Mary* and St. *John*. The Second comprehends thoſe that are in *Greek*, whereof *Euſebius* and St *Jerome* make no mention, which being five in number (*g*), are cited by ſome Modern *Greeks*. In the Third Rank, are comprized thoſe Seven Epiſtles mentioned by *Euſebius* (*b*), but theſe are either ſuch as were publiſhed before the Editions of *Voſſius* and *Uſher*; or ſuch as are conformable to their Copies, that is to ſay, more conciſe, and more ſimple.

We muſt likewiſe diſtinguiſh three ſeveral Opinions concerning theſe Epiſtles: The firſt is, of thoſe that allow them all, even the three which are written only in *Latin*, as *Faber*, *Roffenſis*, *Driedo*, *Marianus Victorius*, *Caniſius* and *Halloixius*. The laſt of whom, tho' Living in a clearer Age than the former; yet was not a better Critick than any of them that were before him. We may alſo reckon almoſt in the ſame Rank, thoſe that admit all the *Greek* Letters, wherein they follow the Opinion of Cardinal *Bellarmin*, *Baronius* and *Poſſevin*. The Second is of thoſe who reject all. *Calvin* was the chief Promoter of this Opinion, being followed by the *Centuriators*, by *Socinus*, and even, after the Editions of *Uſher* and *Voſſius*, by *Salmaſius*, *Blondel*, *Albertinus* and *Daillé*, who have uſed their utmoſt Endeavours to ruin the Credit of their Copies. The Third Opinion is that of thoſe who keeping the middle way, aſcribe to St. *Ignatius* only the Seven Epiſtles, that are recited by *Euſebius* and St. *Jerome*, diſallowing all the reſt as Suppoſititious, and owning that there were ſome Additions in the others. This has been formerly obſerved by very Learned Men, even before the Editions of *Voſſius* and *Uſher* appeared, as by *Chemnitius*, *Perkins*, *Cook* and *Vedelius*, who tho' ſeparated from the Communion of the Church of *Rome*, yet were very able Criticks. But ſince their Editions, the judicious of both perſuaſions as *Rivet*, *Grotius*, *Petavius*, *Labbæus*, and the Author of *the Offices of the Holy Sacrament*, have acknowledged that the Seven Epiſtles of St. *Ignatius*, which had been corrupted by many Additions, were reſtored to their Original purity in *Voſſius*'s Greek Edition, and in the Verſion publiſhed by *Uſher*. *Morinus* is the only Perſon among the Learned, that maintains the contrary Opinion, affirming that the Original Text of thoſe Letters is contained in the ancient Greek Edition, whereas it is retrenched and corrupted in the later of *Voſſius*. I had almoſt forgotten to obſerve, that *Uſher* and ſome others after him, have rejected the Epiſtle of St. *Ignatius* to St. *Polycarp*; and therefore reckon only ſix as Genuine. Thus we have repreſented the different Opinions concerning the Epiſtles of St. *Ignatius*; let us now conſider which ſide we ought to take.

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Firſt it is certain, that the Three Latin Epiſtles, whereof two are written to St. *John*, and the Third to the Virgin *Mary* are forged. St. *Bernard* is the firſt that quotes them in his 7*th* Sermon, on the Pſalm *Qui habitat*; they were unknown to the ancient and modern Grecian Writers; they were never extant in Greek, and the affected gingling of Words that appears therein, ſhews that they were Compoſed in Latin, and by one of that Nation. Beſides they are written in a mean Style, and they are full of uſeleſs Notions, unworthy of St. *Ignatius*.

Secondly, Neither can it be doubted, but that the Five Greek Letters, which are not quoted by *Euſebius* and St. *Jerome* are in like manner counterfeit. For had they been extant when theſe Authors lived, it were impoſſible but they ſhould have ſeen or heard of them. And is it credible that having ſeen them, they ſhould take no Notice of them, when they made a Catalogue of the Epiſtles of St. *Ignatius*? 2. They were not only unknown to *Euſebius* and St. *Jerome*, but likewiſe to all the Greek Fathers, whoſe Teſtimonies we have produced, and who have all cited only the Seven Epiſtles mentioned by *Euſebius*, the others being quoted only by the more modern Writers. They contain many things that do not agree with the time of St. *Ignatius*, for there are ſome Hereſies named which did not appear until a great while after his Death: We find an account of *Subdeacons*, *Lecturers*, *Chanters*, *Porters*, *Exorciſts*, and of thoſe that were called among the *Grecians* ἀναγνῶσται or Readers. Now who knows not that theſe Orders were eſtabliſhed after the Deceaſe of St. *Ignatius*? They mention alſo Aſſemblies of *Virgins*, *Lent*, the *Sabbath*, *Feſtivals*, &c.

Thirdly, It muſt be confeſſed that the Epiſtles of St. *Ignatius* ſuch as they were before the Editions of *Uſher* and *Voſſius*, were corrupted, and different from thoſe that are cited by the ancient Writers. 1. Becauſe the paſſages cited by *Theodoret* and others, are not conformable to thoſe which we may find in the vulgar Edition. 2. Becauſe if we compare the ancient Edition with *Voſſius*'s, it will evidently appear, that the later is not an Epitome of the former, but that the other is a kind of a Paraphraſe of this laſt: for the greater part of the Paſſages which are extant in the ancient Edition, and are not to be found in *Voſſius*'s, are Explanations and Paraphraſes, or thoughts added afterward, that have no manner of coherence with the reſt, and wherein one may find a plain difference in the Style and Doctrine. 3. There are divers things contained in the vulgar Edition, that cannot belong to the time of St. *Ignatius*, and which might give an occaſion juſtly to doubt of their Authority, before the Editions of *Uſher* and *Voſſius* were publiſhed. As for Example, in that to the *Trallians* we find the Names of *Theodotus* and *Cleobulus*; there are certain paſſages that confute the Opinion of *Saturninus* concerning Marriage, and the Errors of *Praxeas*, mention is alſo made therein of the *Nicolaitans*, of the leſſer *Orders*, &c. things that by no means ſuit with thoſe primitive Ages of the Church.

I have now only to enquire whether the ſeven Epiſtles, according to the Edition of *Voſſius* were written by St.

(*e*) *He made uſe thereof in preparing a new Edition.*] The firſt Edition of *Uſher* was Printed at *Oxford*, *Anno Dom.* 1644. It contains. 1. A preliminary Diſſertation. 2. The Six Epiſtles of St. *Ignatius* in Greek, wherein all that is not in the ancient Verſion is diſtinguiſhed by Red Characters. 3. The counterfeit Letters. 4. The ancient Latin Tranſlation. 5. Several Notes. In the Year 1647. he publiſhed another Edition which he calls *Appendix Ignatiana*, in which he inſerted the Greek Text, publiſhed by M. *Voſſius* in 1646. as alſo a new Tranſlation. He added therein. 1. The ancient Records of the Martyrdom of St. *Ignatius*, which bear the Name of *Philo*. 2. The Letters of *Tiberianus*, *Pliny* and *Trajan* concerning the Conſtancy of the Martyrs. 3. The entire Epiſtle of the Church of *Smyrna*, concerning the Martyrdom of St. *Polycarp*. 4. Annotations on the Acts and the Epiſtles of St. *Ignatius*.

(*f*) *Publiſhed the Greek Original* of *St.* Ignatius.] His Edition was Printed at *Amſterdam*, *Anno Dom.* 1646. It contains, 1. The Seven Original Epiſtles, excepting that to the *Romans*, as they were written in his Greek and Latin Manuſcripts. 2. The Greek Epiſtles falſly attributed to St. *Ignatius*, which are not cited by *Euſebius*. 3. The three Latin Letters to the Virgin *Mary*, and St. *John*. 4. The ſeven Greek and Latin Epiſtles, as they were in the former Editions. 5. The Epiſtle of St. *Barnabas*, together with Notes on the whole Work. The Editions of *Cotelerius* and of *Maderus* at *Helmſtadt* in Octavo, are not different from that of *Voſſius*, which hath been lately Reprinted at *London*, in 1680.

(*g*) *Which being five in Number.*] We find at the beginning, the Epiſtle of *Maria Caſſobolita*: afterward the firſt Epiſtle of St. *Ignatius* to this *Mary*; the Second to the Inhabitants of *Tarſus*; the Third to the *Antiochians*; the Fourth to *Hero* a Deacon of the Church of *Antioch*; and the laſt to the *Philippians*.

(*b*) *The ſeven Epiſtles mentioned by* Euſebius.] They are written according to the Order obſerved by M. *Voſſius*, Firſt to the Chriſtians of *Smyrna*; the Second to St. *Polycarp*; the Third to the *Epheſians*; the Fourth to the *Magneſians*; the Fifth to the *Philadelphians*; the Sixth to the *Trallians*, and the Seventh to the *Romans*. Moreover we may diſtinguiſh Four ancient Editions of the Epiſtles of St. *Ignatius*; the Firſt contained only theſe ſeven that were known to *Euſebius*, and the other ancient Writers without any Additions; the Second comprehended only theſe ſeven Epiſtles, but with ſeveral Additions; *Pearſon* had a Manuſcript of them; which Copy had been uſed by *Gobarus*, *Anaſtaſius Antiochenus*, and the Author of the *Alexandrian* Chronicle, in the Third there are the ſeven Authentick Epiſtles without Interpolations, together with the counterfeit; ſuch are thoſe of the Verſion of *Uſher*, and the Greek Manuſcript of M. *Voſſius*, and theſe were peruſed by St. *Joannes Damaſcenus* and *Antonius*: The Fourth is that of the ſeven Genuine Epiſtles, together with the Additions, and the others that were forged, which is the Vulgar.

St. *Ignatius.*

Ignatius, and the first Question that offers it self to our Examination, is whether this Father wrote any Epistles at all: To which I reply, that it cannot be reasonably doubted: For, 1. This matter of Fact is attested by all Antiquity. 2. It is proved by the above-cited Tradition, that the Authors who saw St. *Ignatius*, as St. *Polycarp*, and those that lived immediately after him, as *Irenæus* and *Origen*, knew and quoted these Epistles. Now to believe that they were falsly attributed to him even in their time, is in my opinion great Nonsense; therefore it ought to be taken for granted, that St. *Ignatius* wrote Epistles: And who can imagine, that those are not Genuine that were collected by St. *Polycarp*? Or what likelihood is there that they were lost between St. *Polycarp*'s death, and *Eusebius*'s time, and that others were substituted in their room? Wherefore *Eusebius* had the Original Epistles of St. *Ignatius*, and they that succeeded him, whose Testimonies we have already alledged, having without doubt preserved the seven that are mentioned by him, it cannot be affirmed with any probability that they have cited fictitious Epistles. From whence we ought to conclude, that since all the Passages produced by them may be found word for word in the Editions of *Usher* and *Vossius*, it is very probable that they contain the Authentick Epistles of St. *Ignatius* in their Original Purity. And this Argument is of so much the more force, because this is not only true in the resemblance of one or two Passages, for it were not to be admired that they should agree, since they might have been inserted by an Impostor; but in a very great number that are cited by different Authors, which makes it much more certain. Besides, there is nothing in these Epistles that does not agree with the Person, and Time of St. *Ignatius*; there are no Defects in the Chronology, nor any Anachronisms, which are usually found in Suppositious Works; there is no mention made of any Heretick that lived after St. *Ignatius*; the Errors that are refuted belong to his time, as that of the *Simonians* and *Ebionites* concerning the Passion and Divinity of *Jesus Christ*; the Tradition of the Church is confirmed according to *Eusebius*: He speaks of those Gifts of the Holy Spirit that were visible in the Church; he cites very few Passages out of the Holy Scriptures; he imitates the Style of St. *Paul*, and intermingles nothing of prophane Learning. Upon the whole matter, these Epistles are written with great simplicity, and bear an Apostolical Character; thus all the Arguments that evince the Falsification, or the Corruption of the other Epistles, invincibly prove the Truth and Purity of these. But this will appear yet further from the Answers to the Objections propounded by *Salmasius*, *Blondel*, and *Daillé*, which we shall set down and confute in a few words, replying only to those that may be alledged against the seven Epistles, as they are Printed in the Edition of *Vossius*, and omitting the others which do not relate to our Opinion.

Objection 1. Our Adversaries not being able to produce any considerable Testimonies, at least such as can be esteemed to be of sufficient Authority, and being unwilling to appear to be the first Authors of the Opinion which they maintain, have sought for the Author of the *Stichometria*, which is prefixed to the Works of *Syncellus* and *Theophanes*, and is commonly attributed to *Nicephorus*, Patriarch of *Constantinople*, tho' it is not certain whether it is his or not. This *Stichometria* is a Catalogue of the sacred Books both Canonical and Apocryphal, together with the number of their Verses, at the end whereof are annexed, *The Apocryphal Books of the New Testament, the Voyages of St.* Peter, and *The Doctrine of the Apostles*, of St. *Clement*, *Ignatius*, *Polycarp*, and *Hermas*; from whence M. *Daillé* concludes, that this Author hath inserted the Epistles of St. *Ignatius* among the Apocryphal and counterfeit Writings.

Answer. First, this Author calls all those Books Apocryphal that are not Canonical, and in this sense the Epistles of St. *Ignatius* may be reckoned under this Denomination, as the Book of the *Pastor*, which is styled Apocryphal by those that do not receive it as Canonical, tho' it is very ancient, and was certainly written by him whose Name it bears.

Secondly, This Author doth not mention the Epistles of St. *Ignatius* or St. *Polycarp*, and there is no probability that he intended to do it, because his design is to make a Catalogue of the sacred Writings both Genuine and Apocryphal; now what Analogy is there between this and the Epistles of St. *Ignatius*, which being written a long time after the Death of the Apostles, could not be comprized amongst the Books of the Holy Scripture? And indeed if the Epistles of St. *Ignatius*, and St. *Polycarp* ought to be rejected as fictitious, because this Author hath inserted their Names among the Apocryphal Books of the *New Testament*, we must likewise reject the Epistle of St. *Clement*, whose Name is found immediately before; therefore it must necessarily be inferred, that he intended to reject some other Books that were ascribed to St. *Clemens*, to St. *Ignatius*, and to St. *Polycarp*, and that the Word διδαχὴ ought to be understood with relation to these three last, for after having said διδαχὴ ἀποστόλων, *The Doctrine of the Apostles*, he adds without specifying any thing else, of *Clement*, *Ignatius*, and *Polycarp*, that is to say, the Books in like manner Entituled, *The Doctrine of* Clement, *The Doctrine of* Ignatius, *The Doctrine of* Polycarp; this is the plain sense of that Passage. St. *Ignatius.*

Thirdly, Altho' it were granted, that this Author had rejected the Epistles of St. *Ignatius*, which is not true, of what weight could his Testimony be, against the Tradition that we have even now alledged?

Object. 2. It is said, that these Epistles were unknown to St. *Justin*, to St. *Clement* of *Alexandria*, and to all the ancient Writers before *Eusebius*.

Answ. Tho' this were true, yet there are many Books whose Truth is not called in question, that are mentioned by *Eusebius* alone, and by no other ancient Author; but besides, we have already shewn, that these Epistles are cited by St. *Polycarp*, St. *Irenæus*, and *Origen*, and that the Passages which they produce, are found in those Letters that we have.

Object. 3. The style (say they) of the Epistles attributed to St. *Ignatius*, is very different from that of this Father; it is full of lofty Expressions and affected Epithets, which is very far from the simplicity of the Apostolical Times. They say moreover, that the Inscriptions of these Letters are long and full of pompous Epithets.

Answ. The Objections taken from the style are of little moment; for who hath informed these modern Criticks how St. *Ignatius* writ? However it is not true, that the style of these Epistles is far from the simplicity of the ancient Christians; on the contrary, it is very simple, and extremely natural: It must be confessed indeed, that there are some Epithets and compound Words, but this agrees with the *Asiatick* stile, which is generally more florid than that of other Nations? It might also be added, that we find the like Epithets in the Epistle of St. *Clement*, and in other ancient Authors. The inscriptions are not longer than St. *Paul*'s Epistles, and in the Editions of *Usher* and *Vossius* they are not so large nor so magnificent as in the Vulgar, as well as in that of the Epistle to the *Romans* recited by *Metaphrastes*.

Object. 4. This Objection is the first of those that are taken from the Contents of the Epistles themselves. It is said, that the Author writes against the Opinion of *Saturninus*, who believed that *Jesus Christ* suffered only in Appearance; and of *Theodotus*, who imagined that our Saviour was a mere Man. Now these two Hereticks are later than St. *Ignatius*.

Ans. The first of these Errors was maintained by *Simon Magus* and *Menander*; the other was asserted by *Cerinthus* and *Ebion*, Hereticks who lived in St. *Ignatius*'s time.

Object. 5. This is the principle, or the only Objection that hath any difficulty, it is taken from an Expression in the Epistle to the *Magnesians*, *That the Eternal Word proceeded not from Silence*, ὃς ἀπὸ σιγῆς προελθών, which seems to be said purposely against the Errors of the *Valentinians*, who first used the word *Silence* as a Term of Art.

Ans. If there were no Answer to be given to this Objection, I should rather chuse to affirm, that this Passage is added, than merely on this account to reject the Epistles that are acknowledged as Authentick by all the Ancients. There are many Books wherein some Editions have been made, which make them appear later than they really are; and we find some of this sort in the Bible, in *Homer*, and in almost all the Ecclesiastical and Prophane Authors. But there is no necessity to make use of this answer, since we have several others that are sufficient to afford reasonable Satisfaction to the Impartial and Judicious Reader.

For, 1. It is not true that St. *Ignatius* here speaks of the Silence of the *Valentinians*, or of any other Notion of Hereticks that is like it, he only declares, that the Word of God is not like unto that of Men, which comes from, or follows after Silence. These are his Words: *There is but one God who hath made himself manifest by his Son* Jesus Christ, *who is the Eternal Word of God, that doth not proceed from Silence, and that is in all things like unto him that sent him.* The main design of St. *Ignatius* in this place, is to establish our Saviour's Divinity against the *Ebionites*. He shews that he is God, because he is the Word or the Speech of God, which being eternal, is not preceded by Silence as that of Men. This Explication is natural and liable to no difficulty, though M. *Daillé* hath thought fit to censure it as Impertinent; how-

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ever there is none that reads this Paſſage but will readily grant, that this Senſe is moſt proper and very conformable to the Intention of the ancient Writers, who endeavoured to demonſtrate the Difference that there is between the Word of God and that of Men. St. *Auguſtine*, in his Homily concerning the Nativity of *Jeſus Chriſt*, makes uſe of the very ſame Compariſon, without having any regard to the *Valentinians*; *Quod eſt* (ſays he) *hoc Verbum? Quod dicturus antea non ſilebat, quo dicto, non ſiluit qui dicebat:* And St. *Fulgentius*, Lib. 3. *ad Traſim.* cap. 28. *Idem Verbum nullo potuit coerceri ſilentio, quia ipſe Patris eſt ſempiterna locutio.* That which is affirmed by M. *Daillé*, that the word προϊλθειν was uſed by the *Valentinians*, may be true, but they oftner uſed the word προβάλλεσθαι, neither is the word προϊλθειν peculiar to the *Valentinians*, it is commonly applied in *Greek* to ſignifie *To go or come forth.* Beſides, St. *Ignatius* ſays not ἐκ σιγῆς, but ἀπὸ σιγῆς, which may ſignifie, that the Word of God came not forth after Silence as that of Men.

2. *Valentinus* and his Diſciples did not affirm, that the *Word* came from *Silence*. The *Word* according to their fantaſtical Imagination, came from *the Spirit* and *the Truth*, and not from *the Deep* and *from Silence*.

3. The Opinion of *Valentinus* concerning *Silence*, was deviſed and propagated before his time, for all that ſpeak of his Hereſie, obſerve, that he revived the ancient Errors of the *Gnoſticks*. *Euſebius* declares in *Lib.* 2. *de Theolog. Eccleſ. cap.* 9. that *Simon Magus* often talked of Silence among his Followers: *Secundum impium* (ſays he) *Hæreticorum principem, qui, impia dogmatizans, pronunciavit dicens, erat Deus, & Sige*; which comes nearer to the Error, that is ſuppoſed to be confuted by St. *Ignatius*. St. *Irenæus* attributes this Opinion to all the *Gnoſticks*, as alſo *Tertullian*, St. *Epiphanius*, and St. *Auguſtine*, St. *Gregory Nazianzen*, *Orat.* 23. and after him *Ellas Cretenſis*, charge it upon the *Gnoſticks*. This ſhews, that tho' the Author of the Epiſtle to the *Magneſians* ſhould have oppoſed the Error of thoſe that maintain that the *Word* proceeded from *Silence*, yet this doth not hinder but that it might have been written by St. *Ignatius*.

4. It is not certainly known, whether *Valentinus* had not already begun to divulge his Errors even before the Death of St. *Ignatius*, ſince it is evident that St. *Polycarp* ſurvived this Arch-Heretick, and tho' he was not declared to be the Ring-leader of this Party till afterwards, yet he might even then have taught ſome of his pernicious Doctrines, to which St. *Ignatius* might allude. Theſe four Anſwers are ſolid, and every one of them ſeparately might be ſufficient to convince any Man; but the firſt in my opinion is moſt natural.

Object. 6. In the Epiſtle to the Chriſtians of *Smyrna*, mention is made of certain viſible Princes that ſhall be judged, if they do not believe in *Jeſus Chriſt*. Now what probability is there, (ſay they) that St. *Ignatius* ſhould ſpeak this of the Emperors and Kings of his time?

Anſw. Why may not this be affirmed of the Unbelieving Emperors and Kings that were Contemporary with St. *Ignatius*? Since *Tertullian* and St. *Juſtin* have declared as much of the Emperors of their time, and that too in the preſence of the Emperors themſelves. Moreover it is not neceſſary to underſtand the word Ἀρχοντες only of Emperors and Kings, ſince it may ſignifie all that are inveſted with any Authority.

Object. 7. In the Epiſtle to the *Romans* we find this Expreſſion, *That he was led by the Leopards, which are Soldiers.* This Explication (ſay they) is needleſs, and the Compariſon is childiſh.

Anſw. And I ſay that the ſimilitude is very natural, and that the Explication was neceſſary. *Bochart* indeed affirms, that the word *Leopard* was not uſed until the time of *Conſtantine*; but how does he know it? It is in the Acts of the Paſſion of St. *Perpetua* and St. *Felicitas*; *Ælius Spartianus*, in the Life of *Geta*, thinks, that it was an old Word at the time when he wrote his Hiſtory.

Object. 8. In the Epiſtle to the *Philadelphians*, he ſpeaks of Penitents that were publickly received by the Church, whereas (ſay they) in the firſt Ages, they that had once fallen were not afterward re-admitted into the Communion of the Church; neither was there any Pennance that ended in Reconciliation.

Anſw. There is nothing in the Epiſtle to the *Philadelphians* concerning publick Penitents who had committed enormous Crimes; this is a mere Imagination. It is only declared, that they that had departed from the Church ſhould obtain Pardon for their Fault, if they repented thereof by re-entring into it, that is to ſay, if they re-united themſelves to the Church, from which they were ſeparated. It is certain, that Hereticks and Schiſmaticks returning to the Church were always re-admitted. Beſide, the Example of the young Man who was reconciled by St. *John*, after he had been for a long time Captain of a Troop of Highway-men, and of many others, ſhew, that Pennance was then in uſe; and *Morinus* evidently proves, that in the two firſt Centuries Abſolution was granted more eaſily than in the third.

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Object. 9. *Oneſimus* Biſhop of *Epheſus*, who died before St. *Ignatius*, is cited by Name in this Epiſtle.

Anſw. This *Oneſimus* is not he that was the Diſciple of St. *Paul*, whom others affirm to have been Biſhop of *Berœa*: And beſides, even the *Oneſimus* mentioned by St. *Paul* might be living when St. *Ignatius* wrote this Epiſtle, ſince that of St. *Paul* to *Philemon* was written from *Rome* about the Year of our Lord 64, therefore tho' *Oneſimus* might be 26 Years old then, yet he could not have been above 70 Years of age about the Year 107, or 108, when St. *Ignatius* Compoſed theſe Works, which is no very extraordinary thing.

Object. 10. The Author of the Epiſtles attributed to St. *Ignatius* cites (as they ſay) ſeveral Apocryphal Books. He produceth in the Epiſtle to the *Smyrneans* a Sentence concerning *Jeſus Chriſt*, taken from the Goſpel according to the *Hebrews*. Who can believe this of St. *Ignatius*?

Anſw. This is no unuſual thing among the Ancients. St. *Jerome* gives us the ſame paſſage of St. *Ignatius*, and *Papias* hath likewiſe quoted the Goſpel according to the *Hebrews*. St. *Clement* in his Epiſtle to the *Corinthians*, uſes ſome Expreſſions as taken from the Holy Scriptures which are not there, as is obſerved by *Photius*, *Cod.* 126. St. *Jude* alſo cites the Book of *Enoch*. And beſides, we cannot poſitively affirm, that the Goſpel according to the *Hebrews* is cited by St. *Ignatius*, for he only produceth a Sentence, as knowing by Tradition that it was uttered by *Jeſus Chriſt*. Thus St. *Clement* and St. *Barnabas* ſet down the Words of our Saviour, which they had either heard ſpoken by him, or had received from thoſe by whom he was ſeen in the Fleſh. Laſtly, this Paſſage in St. *Ignatius* is quoted by St. *Jerome*, as belonging to the Goſpel according to the *Hebrews*; but *Origen* produces it out of the Book, Entituled, *The Doctrine of St.* Peter, which ſhews that it was a very common Expreſſion.

Object. 11. The ardent deſire of ſuffering Martyrdom, expreſſed by St. *Ignatius*, is (according to their Judgment) too exceſſive.

Anſw. This hath been admired in the Epiſtle to the *Romans*, by the ancient Chriſtians; the ſame Ardor appears likewiſe in St. *Cyprian*, in *Germanicus* a Martyr of *Smyrna*, and in many others. Certainly they muſt needs have but a very little knowledge of Antiquity, who deny that the Primitive Chriſtians were inflamed with a fervent deſire of ſuffering Martyrdom, and a Man ſhews that he is but meanly skilled in Divinity, if he blames this Paſſion, when it neither does, nor ſays any thing that is impudent or indecent. And this is the caſe of St. *Ignatius*, who, in teſtifying an earneſt deſire of becoming a Martyr, uttered no Expreſſions but ſuch as were very prudent, and very moderate: Let us read his Epiſtle to the *Romans* with the ſame ſpirit as he wrote it, and we ſhall be ſo far from cenſuring it with the modern Criticks, that we ſhall admire it as much as the Ancients did.

Object. 12. St. *Paul* doth not mention the *Epheſians* in all his Epiſtles, as it is affirmed by the Author of the Epiſtle to the *Epheſians*: Therefore, &c.

Anſw. He doth not ſay that St. *Paul* mentioned the *Epheſians* in all his Epiſtles, but throughout the whole Epiſtle that he wrote to them, (ἐν πάσῃ ἐπιστολῇ) and compoſed altogether for their uſe.

Object. 13. He declares that he ſaw *Jeſus Chriſt*, which, St. *Chryſoſtome* ſays, is not true.

Anſw. The paſſage which is meant by them ſignifies only, that he knew and believed the real Incarnation of *Jeſus Chriſt*. And after all, it was not impoſſible for St. *Ignatius* to have ſeen our Saviour.

Object. 14. He gives an account of the Errors of certain Hereticks that abſtained from the *Euchariſt*; now there were not any ſuch (ſays M. *Daillé*) in the time of St. *Ignatius*, but afterwards when theſe Epiſtles were counterfeited.

Anſw. Who hath informed him, that there were no ſuch at the time when theſe Epiſtles were forged, and none before? Theſe Hereticks are the *Docetæ*, who believed that *Jeſus Chriſt* ſuffered only in appearance, whoſe Hereſie was very ancient.

Object. 15. He affirms, that the *Romans* might eaſily have delivered him from his perſecutor, why then did they not do it.

Anſw. He doth not declare that they were abſolutely able to deliver him, but only that he was ready to undergo Martyrdom, if they did not prevent it; that they might eaſily do whatever they thought fit, that is, uſe their endeavours to reſcue him from Death; but for his part, he could not find a better opportunity of ſuffering for *Jeſus Chriſt*.

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Object. 16. He promiseth to send a Book to the *Ephesians*; but how could he do it when he was going to be put to Death?

Answ. His meaning is, that he would write a second Letter to them, Δεύτερον βιβλίον, *a second small Volume*, upon two Conditions; First, if God should permit; and Secondly, in case the *Ephesians* should want it. He might well hope to write another, having had the liberty to write the former.

Object. 17. There appears (say they) too much Arrogance and Affectation in these Epistles; the Author boasts, that he hath the knowledge of Celestial things, *Se multa sapere in Deo*, and that he knew the Orders, Offices, and Stations of the Angels.

Answ. All this might be affirmed by an ancient Bishop, that had acquired the Reputation of St. *Ignatius*; all the Christians might likewise boast that they were endued with the knowledge of Celestial Things, and more especially Bishops. St. *Ignatius* immediately adds after the Words cited in the Objection, *Whatsoever knowledge I have, I am not puffed up, but I measure my self.* He says nothing of Angels, but what had been said before by St. *Paul.*

Object. 18. What reason is there, that St. *Ignatius* should be sent to *Rome* to be exposed to wild Beasts in the Amphitheatre of that City, as if Persons condemned to this sort of Punishment, were not executed in all the great Towns, where Shews were exhibited? Why must he be brought thither by Sea and Land, a way so far about?

Answ. If we may believe the History of the Martyrdom of St. *Ignatius*, he was sent to *Rome* by the express Command of the Emperor. However, if this were not true, it is ordained by the Law, *Ad bestias tit. de Pœnis:* That Criminals, condemned to be torn in pieces by wild Beasts, should be conveyed to *Rome* with the Emperor's Permission; (which ought to be understood of considerable Malefactors;) such were the Ring-leaders of Factions, and the Bishops among the Christians, especially so famous a Bishop as that of *Antioch.* The way through which he was conducted thither was the ordinary Road; for to come to *Rome* out of *Syria*, it is necessary to go to *Smyrna* or to *Ephesus*, afterward to cross the *Hellespont*, and so to *Brundusium*, and from thence to *Rome.*

Object. 19. The last Objection which is the cause why all the others were made, is taken from the different Orders of Bishops and Priests, who are often distinguished in the Epistles that are attributed to St. *Ignatius*: It is supposed that this distinction was not made until the third Age of the Church, from whence it is concluded that these Epistles are none of his.

Answ. This Supposition being false, the whole Objection must consequently fall of it self, and tho' we had no other Proofs of the distinction of Bishops and Priests in the second Century, than the Epistles of St. *Ignatius*, yet we ought not to doubt thereof, and instead of inferring from thence that these Letters are Counterfeit, it may well be concluded on the contrary, that the different Orders of Bishops and Priests, were established in St. *Ignatius*'s time, since they are found in the Epistles that have been acknowledged by all the ancient Writers as certainly belonging to him: But there are many other Testimonies which make it appear, that there was a distinction between Bishops and Priests even in the second Age of the Church. *Hegesippus*, for Example, gives us a Catalogue of the Bishops of *Jerusalem*; can this be said to be a List of the Priests of that City? *Polycrates* hath made another of the ancient Bishops of *Asia*, and *Eusebius* hath compiled that of the principal Cities throughout the whole World since the time of *Jesus Christ.* Therefore there must of necessity have been always in the Church, Persons called *Bishops*, who presided over Churches and Priests. The Martyrs of *Lyons* style *Pothinus* Bishop, and St. *Irenæus* Priest. The anonymous Author, cited by *Eusebius* against the *Cataphrygians*, distinguishes Priests from Bishops. And there are infinite numbers of Testimonies and Arguments, by which it may be proved that there was some difference made between Priests and Bishops even in the second Century; but we shall insist no longer on this Subject: And I am afraid that I have already tired the Reader's patience in refuting all the Objections that have been alledged against the Epistles of St. *Ignatius*, but I judged it necessary for the confirmation of their Authority.

It remains only, for the conclusion of our Critical Enquiries concerning these Epistles, to give some account of that to St. *Polycarp.* I know not what reason *Usher* might have to reject it, since it plainly belongs to the number of the Seven that are mentioned by *Eusebius*, who clearly distinguisheth it from that which was written to the inhabitants of *Smyrna.* St. *Jerome* follows *Eusebius* in this particular. *Et propriè* (says he) *ad Polycarpum.* It is true indeed, that there he cites a Passage of the Epistle to the *Smyrneans* as appertaining to that of *Polycarp*, but this may only be an Error as to matter of Fact, and it very frequently happens, that in Citations one Work is taken for another. A notable mark of the Truth of this Epistle is that in the Manuscript of *Florence*, it is found to be different from the vulgar Edition, as well as the six others which are esteemed Authentick, whereas all the rest which are forged do not vary in this Manuscript from the ordinary Editions; this shews, that the Author of these Letters, is the same Person that made the Additions in the real Epistles of St. *Ignatius*, and that all those that are purged from these Additions in the above-cited Manuscript of *Florence*, and in the Edition of *Vossius*, are undoubtedly genuine.

St. *Ignatius.*

The Chronological Order of these seven Epistles is this: First, it is certain that they were all written by St. *Ignatius* when he was in Bonds, and as he was conveyed from *Antioch* to *Rome* to be exposed to wild Beasts in that City. Secondly it is likewise evident, that four of them were made at *Smyrna*, where he resided, perhaps, for some considerable time; these four in the Edition of *Vossius* and in St. *Jerome* are put in this following Order; the Epistle to the *Ephesians*, to the *Magnesians*, to the *Trallians*, and the last to the *Romans.* It cannot be precisely determined, whether this be the Order wherein they were written, or whether they were all composed at the same time. It is probable that the Epistle to the *Romans* is the last, because he declares therein, that he wrote to the other Churches, and that he went chearfully to suffer Martyrdom: It seems to have been made when he was ready to depart, being wearied with the long stay of his Guards in that place; so great was his Passion to suffer Martyrdom.

He wrote the three others at his departure from *Smyrna* whilst he stayed at *Troas*, from whence he was obliged to go to *Naples.* The Epistles to the *Smyrneans* and to St. *Polycarp* seem to have been written together, and that to the *Philadelphians* last, because it is expressed in the later, that the other Cities had sent several Bishops and Priests into *Syria*; and in the Epistle to St. *Polycarp*, he chargeth him to depute a fit Person for the Episcopal Function in that Country. However there is a more probable conjecture to prove, that the two others were written after that to the *Philadelphians*, according to St. *Jerom*'s Opinion, because St. *Ignatius* declares therein, that he was ready to embark for *Naples*, and that this was the reason why he could not write to the other Churches, which shews, that the time of his departure drew near when he composed them. He there mentions his Martyrdom, as a thing certainly to be accomplished. St. *Ignatius* in his Epistle to the Christians of *Smyrna*, confutes the Error of those that denied that Jesus Christ took upon himself the human Nature; that he assumed a real Body, and that he actually suffered: He affirms, that those Hereticks neglected the Poor and the Widows, and separated themselves from the publick Prayers of the Church, and from the Eucharist, because they did not believe that it was the Body of Jesus Christ, which had been nailed to the Cross for our sakes, and afterwards rose again from the Dead: He admonisheth the *Smyrneans* to avoid Divisions as the Original of all Evil, to obey their Bishop, to honour the Priests and Deacons, and to do nothing contrary to the Precepts of their Bishop, without whose Assistance (saith he) it is not lawful even to Baptize, or to celebrate the *Agapæ* or *Love-feasts.*

In the Epistle to St. *Polycarp*, he gives excellent Counsels to this Bishop; he advises him to endeavour to preserve Union in his Church, to watch continually over his Flock, and to apply convenient Remedies to their Distempers, to reprove those that offend, with Charity and Gentleness, to pray to God incessantly and to sue for his Grace. In short, to labour without Intermission as a faithful Servant and Soldier of Jesus Christ, who being invisible and impassible, made himself visible and mortal for our sakes. He admonisheth him to take care of the Widows, not to despise the meanest People, not to suffer any thing to be done without his Concurrence, and to do nothing himself but what is conformable to the Will of God, to enjoyn Women to please their Husbands, and Husbands to love their Wives, as also to recommend to them Chastity, accompanied with Humility, and to inform the Christians, that their Marriage when performed, according to the Will of God, ought to be solemnized in the presence of the Bishop. Afterward he exhorts all the faithful, to submit to their Bishop, Priests and Deacons, and to work out their own Salvation. Lastly, directing his Discourse to St. *Polycarp*, he adviseth him to call a Synod, and to ordain a Bishop to be sent into *Syria.*

In the Epistle to the *Ephesians*, he testifies his Joy in seeing *Onesimus* their Bishop, who came to him with a

St. *Ignatius.* Deacon named *Burrus*, and two other Believers; he admoniſheth them to live Holily, in perfect Unity among themſelves, and in Obedience to their Biſhop and Prieſts; he declares, that they that do not joyn with the Biſhop and are not preſent at the publick Service of the Chriſtians, over which the Biſhops preſide, are without the Pale of the Church, and deprived of the Celeſtial Food. Afterward he warns them to beware of Hereſies, to avoid the Company of Hereticks, and to believe that Jeſus Chriſt is God, who was incarnate, that he is impaſſible as he is God, and paſſible as he is Man. Laſtly, after having commended their Piety, he exhorts them to pray to God for all ſorts and conditions of Men, frequently to aſſemble together, to make publick Prayers and Supplications, and inviolably to preſerve Faith and Charity; he affirms that the Prince of this World, that is to ſay, the Devil, was ignorant of the Virginity of *Mary*, of her Child-birth, and of the Death of our Lord: He promiſeth to ſend to them a little Book, that is to ſay, a Letter concerning the Incarnation of Jeſus Chriſt, and he intreats them to pray to God for him.

In the Epiſtle to the *Magneſians*, he exhorts the Chriſtians of that Church to be obedient to their Biſhop *Damas* who came to ſee him, to do nothing without him, and to live in Unity one with another. He admoniſheth them not to ſuffer themſelves to be led away with vain Opinions, not to live like Jews but as Chriſtians, to believe in Jeſus Chriſt, who is the Word of God that doth not proceed from ſilence, but was ſent by God the Father, and is our only hope. At laſt he deſires them to remember him in their Prayers.

In the Epiſtle to the *Philadelphians*, he congratulates their Union, he exhorts them to avoid corrupt Doctrines, and adviſes them not to follow thoſe that are the Abettors of Schiſms and Diviſions amongſt them, and to concur in every thing with their Biſhop. Laſtly, he refutes the Arguments of thoſe that refuſed to believe any thing, but what was written in the Old Teſtament, and declares that the Goſpel is the Perfection of that which was prefigured in the old Law. St. *Ignatius.*

In the Epiſtle to the *Trallians*, he commends their Union, and the Submiſſion and Reſpect that they ſhewed towards their Biſhop, Prieſts and Deacons, and exhorts them to perſevere in this Union, and to beware of Hereticks. He expounds the Orthodox Doctrines of the Catholick Church, that Jeſus Chriſt was born of the Virgin *Mary*, that he was really Man, that he actually ſuffered and died, and not in appearance, as ſome Hereticks ſaid.

Laſtly, in the Epiſtle to the *Romans*, he expreſſeth his Zeal, and ardent deſire of ſuffering Martyrdom, and entreats them not to take this glorious Crown from him, by preventing his being expoſed to wild Beaſts in the Amphitheatre of *Rome*.

Upon the whole matter, all theſe Epiſtles are full of very wholſom Precepts, and uſeful Exhortations; they are extremely worthy of a Chriſtian, of a Biſhop, and of a Martyr, and are all full of Warmth and Piety. One cannot read them, without perceiving every where, that this Holy Man, was animated with a Zeal truly Divine for the Salvation of Souls, for the fulfilling of the Law of Jeſus Chriſt, and for the Preſervation of his Doctrine. In every thing that he ſays, he appears to be full of Love to our Saviour, of Affection towards his Brethren, of Care for the Diſcipline of the Church, and of Ardour for the Bleſſing of Peace. In ſhort, let Criticks that are of a contrary Opinion ſay what they pleaſe, I dare maintain that theſe Epiſtles deſerve to be well eſteemed, and to be admired by all thoſe who profeſs to have any Reſpect for Books of Piety.

St. *POLYCARP.*

St. *Polycarp.* ST. *Polycarp* (*a*) the Diſciple of St. *John* the Evangeliſt (*b*), and by him ordained Biſhop of *Smyrna*, was after the deceaſe of this Apoſtle, eſteemed as the Head of the Churches of *Aſia* (*c*); when he went to *Rome*, under the Pontificate of *Anicetus*, about the year 160 (*d*) he converted ſeveral *Marcionites*, and obliged them to return to the Boſom of the Church. He had ſeveral Conferences with Pope *Anicetus*, probably about ſeveral particular Cuſtoms of the Church of *Rome*; They debated the queſtion of the day when they ſhould keep *Eaſter*, which was afterwards diſputed under the Pontificate of Pope *Victor*, but each of them having judged it to be moſt convenient to obſerve his own cuſtom, they amicably communicated one with another; and *Anicetus* to do the greater honour to St. *Polycarp* cauſed him to officiate in his own Church (*e*), and in his own place.

This Holy Biſhop always abhorred Hereticks; and he uſed to tell a ſtory, that St. *John* having ſeen *Cerinthus* entring into a Bath, ſpeedily fled from thence without bathing himſelf therein, fearing leſt the building ſhould fall becauſe *Cerinthus* the Enemy of the Truth was there; and he himſelf having once accidentally met with *Marcion*, who deſired that he would vouchſafe to take notice of him, he replied, *I know that Thou art the eldeſt Son of the Devil.* He had a very particular reſpect for the Memory of St. *John*; he took much delight in telling over the Diſcourſes that he formerly had with him, and with others that had ſeen *Jeſus Chriſt* in the fleſh; he related every thing whereof he had been informed by them concerning his Doctrine and Miracles, and if he had heard any one maintaining any Principles contrary to the Apoſtolical Faith, he was wont to cry out, *O God to what times haſt thou reſerved me!* and would immediately depart from the place where he was. All this is recorded by St. *Irenæus*, and cited by *Euſebius* in the fourteenth Chapter of the fourth Book of his Hiſtory, and in the twentieth Chapter of the fifth Book. St. *Polycarp.*

The illuſtrious Martyrdom of this Saint, which happened in the year 167. after the Nativity of Jeſus Chriſt on the 23d day of *February*, is deſcribed after a moſt elegant manner in the excellent Epiſtle of the Church of *Smyrna* to thoſe of *Pontus*, produced in part by *Euſebius*, in the fifteenth Chapter of the fourth Book of his Hiſtory, and publiſhed entirely firſt by Archbiſhop *Uſher*, and afterward by *Valeſius*. They there give an account that

(*a*) St. *Polycarp.*] *Halloixius* ſays, that St. *Polycarp* was originally of *Smyrna*; that he was born in the Eaſt, and that he was a Slave in his youth, that he was bought by a certain Lady named *Caliſtione*, who gave him his Liberty, and cauſed him to be inſtructed in the Chriſtian Religion; that ſhe afterwards made him her Steward, and at laſt her Heir. He enlarged on the liberal Donations of this Lady; he affirms that *Bucolas* Biſhop of *Smyrna* was at firſt Tutor to St. *Polycarp*, and afterwards St. *John*; he writes much in the Commendation of this fictitious *Bucolas*, and declares, that he ordained St. *Polycarp* who is the Angel of *Smyrna*. Theſe Tales and many others are extracted from the falſe Acts of the Life of St. *Polycarp* forged under the name of *Pionius* from the *Menologium Græcorum* by the modern Greeks.

(*b*) *The Diſciple of St.* John *the Evangeliſt.*] St. *Irenæus* tells us, *lib.* 3. *cap.* 3. that he was conſtituted Biſhop of *Smyrna* by the Apoſtles; and this could be done by no other than St. *John*.

(*c*) *The Head of the Churches of* Aſia.] St. *Jerome* ſays that he was *Princeps Eccleſiarum Aſiæ*, that is to ſay, that he was the moſt conſiderable Biſhop, and (as I may ſay) ſucceeded in the Authority of St. *John*.

(*d*) *About the year* 160.] He died in the Seventh year of the Emperor *Marcus Aurelius* in the year 167. he had then ſerved Jeſus Chriſt 86 years, as he declares himſelf in the Acts of his Martyrdom; Thus he might have begun to ſerve God in the year 81 after the Nativity of our Saviour, and then he might be ten years old. He converſed with all the Apoſtles, if we may believe the Teſtimony of St. *Irenæus*. St. *John* died in the year of our Lord 101, and in the ſecond of *Trajan*; he was baniſhed in the fourteenth of *Domitian*, *An. Dom.* 95, and returned into *Aſia* after the death of this Emperor. Theſe Obſervations may ſerve to fix the Chronology of the Life of St. *Polycarp*. He was born about the year of our Lord 70, he began to conſecrate himſelf to the ſervice of God in the year 81. At that time he converſed with the Apoſtles, and became the Diſciple of St. *John*; after the return of this Apoſtle he was ordained Biſhop of *Smyrna*, however it is not preciſely known in what year, but this muſt of neceſſity have happened before the year 101, ſince St. *John* died that year: He undertook his Journey to *Rome* in the beginning of the Pontificate of *Anicetus*, who preſided in that See from the year 158 to the year 169.

(*e*) *In his own Church.*] All theſe Circumſtances are related by St. *Irenæus*. There are ſome who affirm, that the Expreſſion of St. *Irenæus* ſignifies only, that *Anicetus* adminiſtred the Holy Sacrament of the Lords Supper to St. *Polycarp*, but he would not thereby have done him much honour; it may be better underſtood according to our Explication.

St. *Poly-*

St. *Polycarp.*

St. *Polycarp* did not voluntarily ſurrender himſelf to his Executioners, but that he waited after the example of our Saviour, until he was delivered into their hands; that many Chriſtians ſuffered before him with admirable conſtancy all the Torments imaginable; that there was only one *Quintus*, who had perſuaded the others to preſent themſelves before the Tribunal of the Judge, that was overcome in the great Tryal, *which ſhews* (as it is obſerved in the ſame Epiſtle) *that although we cannot but admire the conſtancy of thoſe that have generouſly ſuffered, after they had preſented themſelves, yet their conduct ought not to be approved, ſince it is condemned in the Goſpel.* That St. *Polycarp* being informed of what had happened, determined to remain in the City; but being conſtrained to retire into a little Houſe in the Country, he there continually prayed to God night and day for all the Churches, and for all men; that three days before he was apprehended, being fervent in Prayer, he ſaw a Viſion, wherein he perceived that his Bedſtead was all on fire, which cauſed him immediately to foretel that he ſhould ere long be burnt alive; that although he was removed from the place of his abode, yet he was ſeized by the Soldiers of the Provoſt-Marſhal, led into the City and brought before the Pro-Conſul, who endeavoured to perſuade him to ſwear by the *Genius* of *Cæſar*, and to curſe Jeſus Chriſt, whereupon *Polycarp* being encouraged by a Voice from Heaven, openly declares that he was a Chriſtian; That the Pro-Conſul having cauſed his profeſſion to be proclaimed with a loud Voice, all the People who were in the *Amphitheatre*, cryed out, that he ſhould be burnt alive: That being tied to a ſtake, he prayed to God, and concluded with bleſſing the moſt Holy Trinity; that when the Fire was kindled it made a kind of a Circle round about the Body of this holy Martyr, who remained in the midſt thereof without receiving the leaſt hurt; and laſtly, that the Pagans perceiving that the Fire could not burn or conſume him, ſent an Officer to run him thorough with a Sword; and would not ſuffer the Chriſtians to carry off his Body, which continued whole and entire, leſt (as theſe deluded Heathens affirmed) they ſhould adore it inſtead of Jeſus Chriſt. *Fools, as they were,* (theſe are the words of the Epiſtle of the Church of *Smyrna*) *they did not know that the Chriſtians worſhip none but* Jeſus Chriſt *becauſe he is the Son of* God, *and only honour the Martyrs who are his Diſciples and Followers, becauſe of the Love which they teſtifie to have for their King and Maſter. The Centurion having cauſed the Body of this Martyr to be burnt, the Chriſtians carried away his Bones being more valuable than the moſt precious Stones, and more pure than Gold, which they buried in a place where they aſſembled together, to celebrate with joy and chearfulneſs the day of his Martyrdom, thus honouring the memory of thoſe that have fought gloriouſly for the defence of their Religion, and to confirm and inſtruct others by ſuch Examples.* Theſe were the Notions of the Primitive Church concerning the Reſpect due to Martyrs and their Relicks, explained after a clear and exact manner, which are as far removed from the aſperſions that are caſt on them by the Proteſtants of our time, as from the ſuperſtition of ſome *Roman* Catholicks.

[*There is nothing in this Declaration of the Church of* Smyrna *which the Proteſtants ever diſallowed: They are far from thinking that thoſe are not worthy of extraordinary Honours here below, who are ſo peculiarly graced by God himſelf. But yet if they are jealous of the Honour which is only due to* Jeſus Chriſt, *and afraid of doing any thing which may derogate from it, they think this to be a thing which needs no excuſe; ſince we have a poſitive command for the one, whereas the other is wholly diſcretionary: And we can never err in aſſigning the Bounds of that Reſpect which is due to Saints and Martyrs if we conſider that their great Honour ariſes from their inviolable Fidelity to our common Maſter; and that the chiefeſt reaſon why the Church at firſt commanded the anniverſaries of Saints and Martyrs to be obſerved with ſo much Splendour, was to encourage the reſt of the Faithful to imitate them as they imitated* Jeſus Chriſt.]

St. *Irenæus* aſſures us in his Letter to *Florinus*, that St. *Polycarp* wrote ſeveral Epiſtles to the neighbouring Churches to confirm them in the Chriſtian Faith, and others to ſome of his Brethren to encourage and exhort them to perſevere in the Truth. We have at preſent but one ſingle Epiſtle written by him to the *Philippians*, and particularly cited by St. *Irenæus*, *Euſebius*, St. *Jerome* and *Photius* (*f*), who have all commended and approved it as really belonging to this primitive Biſhop. And it cannot be doubted that it is the ſame with that which was extant in the time of theſe ancient Writers; wherefore I ſhall make no difficulty to affirm that it would be great raſhneſs to reject it, as M. *Blondel* and M. *Daillé* have done; for by whom have theſe modern Authors been informed that this Letter was not compoſed by St. *Polycarp*? What Reaſons can they alledge? Do they know St. *Polycarp*'s ſtyle better than St. *Irenæus* his Diſciple? have they a greater inſight into this matter than *Euſebius*, St. *Jerome* or *Photius*? Beſides, if the Arguments produced by them had any weight, one might ſet them in the balance with the Authority of thoſe ancient Writers, but they are ſo weak that they ſcarcely deſerve to be mentioned. This Epiſtle (ſays M. *Daillé*) is diſallowed by *Nicephorus* in his *Stichometria*: This is indeed an Authority of great moment fit to be ſet againſt the Teſtimony of *Euſebius*, St. *Jerome* and *Photius*! It is not certainly known by whom this *Stichometria* was compoſed, and although we ſhould allow that it was written by *Nicephorus*, yet he is a late Author, and of very little Authority in compariſon of thoſe that we have now cited. After all, he doth not reject the Epiſtle of St. *Polycarp*, but only a certain Work that was attributed to him, and the Book of the Doctrine of St. *Polycarp* (as we have elſewhere obſerved) ought to be thereby underſtood, after the ſame manner as the Book of the Doctrine of St. *Ignatius*, and the Book of the Doctrine of St. *Clement*. Otherwiſe we muſt likewiſe diſallow the Epiſtle of St. *Clement* to the *Corinthians*, whoſe name is found among the Apocryphal Writings immediately before that of St. *Polycarp*. It is certain alſo, that there was extant a Book, entituled, The Doctrine of St. *Polycarp*, as well as one called, The Doctrine of St. *Clement*, ſince it is cited by *Maximus*, *Bede*, *Ado*, *Uſuardus*, *Metaphraſtes*, *Pachymeres*, *Honorius*, and *Nicephorus Caliſtus*.

St. *Polycarp.*

M. *Daillé* perceiving the weakneſs of his objection againſt the Epiſtle of St. *Polycarp*, is obliged to aſſert, that tho' the firſt part is genuine, yet the ſecond wherein he mentions thoſe of St. *Ignatius*, is ſuppoſititious: And to prove this he ſhews, that the Epiſtle was concluded with the Invocation of Jeſus Chriſt, and that which follows ought to be eſteemed as an addition made afterwards, being of no Authority. But M. *Daillé* cannot maintain this *Hypotheſis*, without rejecting the Teſtimony of *Euſebius* and *Photius*, who cite this ſecond Part, and more eſpecially that which relates to the Letters of St. *Ignatius*; neither doth it ſignifie any thing to urge that the Epiſtle was concluded before, becauſe, it is evident, that the Invocation of Jeſus Chriſt is frequently inſerted in the middle of an Epiſtle, which is nevertheleſs continued after this ſort of concluſion; this is very often to be found in St. *Paul*'s Epiſtles, particularly in the fifteenth Chapter of his Epiſtle to the *Romans*. The only objection alledged by M. *Daillé* that hath any manner of probability is this; It is manifeſt (ſays he) that the Author who wrote that part wherein St. *Ignatius* is mentioned, ſuppoſeth him to be yet living, ſince he requires the *Philippians* to inform him concerning the Tranſactions of St. *Ignatius*, and of thoſe that were with him; *De ipſo* Ignatio & *de iis qui cum eo ſunt* (*g*) *quod certius agnoveritis ſignificate.* But if we obſerve theſe words, it will appear, that they might as well be written after the death of St. *Ignatius*, as when he was alive, and that St. *Polycarp* only deſired an account of the particular Circumſtances of the Life and Martyrdom of that eminent Biſhop, which were not unknown to the Chriſtians of *Philippi*, through which City he had paſſed in his Journey to *Rome*.

This Epiſtle being full of admirable Counſels, Precepts, and Exhortations taken from the Holy Scriptures is written with a great deal of elegancy and ſimplicity, as *Photius* has obſerved already. It was Printed in *Latin* together with the Epiſtles of St. *Clement* and St. *Ignatius* in the years 1498, 1502, 1520, 1536, and 1550. at *Baſil* in 1579, at *Colen* in 1530, at *Paris* in 1569 with the Works of St. *Irenæus*, at *Ingolſtadt* in 1546, at *Paris* in 1562, and at ſeveral other times, it is likewiſe inſerted in the *Bibliotheca Patrum* ſet forth by *La Bigne*. Beſides it was Printed at *Colen* in 1557 of the Tranſlation of *Perionius*, with the Works of *Dionyſius* the *Areopagite*, and in 1585, with them and the Epiſtles of St. *Ignatius*. *Halloixius* firſt publiſhed part thereof in *Greek* from a Manuſcript which *Sirmondus* had tranſcribed from

(*f*) *By St.* Irenæus, Euſebius, *St.* Jerome, *and* Photius.] St. *Irenæus* in lib. 3. *contr. Hæreſ.* ſays thus, *There is extant an Epiſtle of* Polycarp *to the Chriſtians of* Philippi, *which is extremely accurate, and very proper to ſhew the Character of the Faith, and the Doctrine of the Truth, to thoſe that take any care of their Salvation. Euſebius* adds in *lib.* 4. *cap.* 14. that St. *Polycarp* in this Epiſtle makes uſe of ſome Teſtimonies taken from the Firſt Epiſtle of St. *Peter*: Theſe References are found in that which we now have under his Name. St. *Jerome* affirms, that this Epiſtle was read in the Aſſembly of the Faithful of *Aſia*. See *Photius, Cod.* 126.

(*g*) *Qui cum eo ſunt.*] It is expreſſed in the *Greek*, τῶν μετ' αὐτοῦ, that is to ſay, they that had been with him, and who followed him when he paſſed through *Philippi*.

St. Polycarp.

a Copy written by *Turrianus*. *Uſher* hath printed it in *Greek* and *Latin* afterwards with the Epiſtles of St. *Ignatius* in the year 1644. *Cotelerius* put it into his Collection of the ancient Records of the Fathers. *Moderus* hath likewiſe procured it to be reprinted at *Helmſtadt*, and laſtly it was Printed in *Holland* in 1687, with a Diſſertation concerning the Life and Writings of St. *Polycarp*, in a Collection of Treatiſes, entituled, *Varia Sacra*, ſet forth by M. *Le Moine*.

There are ſeveral other Works attributed to this ancient Biſhop, as an Epiſtle to St. *Dionyſius* the *Areopagite*, quoted by *Suidas*, and a Treatiſe concerning the Union of St. *John*, which is pretended to be kept in the Abby of *Fleury*; ſome Paſſages or Notes on the Goſpels are likewiſe produced for his, which are taken from the *Catena* of *Feuardentius* under the name of *Victor Capuenſis*. But it is very probable that theſe Tracts are fictitious. St. *Jerome* in his 28th Epiſtle to *Bæticus* declares, that it was commonly reported in his time, that the Authentick Works of *Joſephus*, *Polycarp*, and *Papias*, were brought to him, but that it was a falſe rumour.

St. Polycarp.

PAPIAS.

Papias.

Papias, Biſhop of *Hierapolis* (*a*), a City of *Aſia*, was a Diſciple either of St. *John* the Evangeliſt (*b*), or of ſome other Perſon who bore the ſame name: He wrote five Books, intituled, *The Explications of our Lords Diſcourſes*, which were extant even in the time of *Trithemius*; but at preſent we have only ſome few fragments in the Writings of the ancient and modern Authors. He was the firſt that promoted the famous Opinion, or rather Dotage of Antiquity (*c*), concerning the Temporal Reign of Jeſus Chriſt, which they fancied ſhould happen on Earth a thouſand years before the day of Judgment, when the Elect ſhould be gathered together after the Reſurrection in the City of *Jeruſalem*, and ſhould enjoy there all the Delights imaginable during theſe thouſand years.

St. *Irenæus* produceth a fragment taken from the fourth Book of *Papias*, wherein he endeavours to prove this Opinion by a paſſage of the Prophet *Iſaiah*: And *Euſebius* having cited a Paragraph of his Preface to theſe Books, in which he ſhews the great care that he took to be informed of the Doctrine of the Apoſtles, by interrogating their Diſciples, adds; *That this Author hath ſet down many things, which he pretended to have learnt by an unwritten Tradition, of which ſort there are ſeveral new Parables and Inſtructions of our Saviour* Jeſus Chriſt, *that are not contained in the Goſpels, together with other fabulous Hiſtories, among which we may reckon the Reign of* Jeſus Chriſt *on Earth during the ſpace of a thouſand years after the Reſurrection of the Body; That which led him into this error* (continueth *Euſebius*) *is that he underſtood the Diſcourſes and Inſtructions of the Apoſtles too literally, not underſtanding that a myſtical ſenſe ought to be given to this ſort of Expreſſions, and that the Apoſtles only made uſe of them as Illuſtrations; for he was a Man of a very mean capacity, as appears from his Books, who nevertheleſs gave occaſion to many of the ancient Fathers, and among others to* Irenæus, *to follow this Error, which they maintained by the authority of* Papias. *Euſebius* in the ſame place relates two Miracles, the account whereof *Papias* declares that he had received from the Daughter of *Philip* the Deacon, who reſided at *Hierapolis*; That a dead Man was raiſed at that time, and that *Barſabas*, ſirnamed *Juſtus*, Elected to be an Apoſtle, together with St. *Matthias*, having ſwallowed deadly Poiſon, was not hurt by it: Moreover he aſſures us, that *Papias* had collected in his Books divers Explications on ſome words of Jeſus Chriſt compoſed by *Ariſtion* a Diſciple of the Apoſtles, and the Traditions likewiſe of the venerable Elder St. *John*; but omitting theſe things, he is content only to recite a paſſage wherein this ancient Writer affirms, that St. *Mark* compiled his Goſpel from what he had heard St. *Peter* tell of the Actions and Diſcourſes of Jeſus Chriſt, and this is the reaſon that he hath not obſerved an Hiſtorical Method; That St. *Matthew* wrote his Goſpel in *Hebrew*, and that it was afterward Tranſlated into *Greek*. Laſtly, *Euſebius* affirms, that he cited the firſt Epiſtles of St. *Peter* and of St. *John*, and that he explained the Hiſtory of a Woman that was accuſed before our Saviour of ſeveral Crimes, which was found in the Goſpel according to the *Hebrews*. Thus we have given an account of all that is recorded by *Euſebius* concerning *Papias*. *Andræas Cæſarienſis* and *Oecumenius* have likewiſe produced ſome Paſſages (*d*) of his Works in their Commentaries on the Holy Scripture, but it is not certain whether they were *Papias*'s or no.

Papias.

The Judgment that ought to be given concerning him, is that which hath been already given by *Euſebius*, that is to ſay, that he was a good Man, but very credulous, and of very mean Parts, who delighted much in hearing and telling Stories and Miracles. And ſince he was exceedingly inquiſitive, and inclined to believe every thing that was told him, it is not to be admired that he hath divulged divers Errors and Extravagant Notions as the Judgments of the Apoſtles, and hath given us fabulous Narratives for real Hiſtories, which ſhews, that nothing is ſo dangerous in Matters of Religion, as lightly to believe, and too greedily to embrace, all that hath the appearance of Piety, without conſidering in the firſt place how true it is (*e*).

(*a*) *Hierapolis.*] There are ſeveral Cities of that Name, but this lies between *Phrygia* and *Lydia* near *Laodicea*, being famous for Springs of hot Water.

(*b*) *A Diſciple of St.* John *the Evangeliſt.*] St. *Irenæus*, Lib. 5. cap. 33. *Hæc Papias Joannis auditor Polycarpi contubernalis.* St. *Jerome*, Ep. 29. Ad Theodorum: *Refert Irenæus vir Apoſtolicorum temporum & Papiæ auditoris Evangeliſtæ Joannis Diſcipulus.* In the Martyrologies of *Beda*, *Uſuardus*, and *Ado*, as alſo in the *Roman*, in the Works of *Trithemius* and *Andreas Cæſarienſis*, in *Anaſtaſ. Sinait.* Lib. 7. in *Hexamer. Oecumen.* in *Act. cap.* 2. he is called *The Diſciple of St.* John *the Evangeliſt. Euſebius* on the contrary reciting a Paſſage of *Papias* in *Hiſt. Lib.* 3. *cap. ult.* wherein he ſpeaks of two *Johns*, obſerves that the Maſter of *Papias* was not *John* the Evangeliſt, but the other *John* called the Elder. His Reaſon, or rather Conjecture, is that this Author in the beginning of his Books doth not aſſure us, that he was the Diſciple of the Apoſtles, or that he had learn'd any thing from them, but only that he had received that which he declares from thoſe that were familiar with the Apoſtles, and who knew them. However, in the Paſſage alledged by *Euſebius* to prove his Aſſertion, *Papias* only affirms, that he interrogated the ancient Men who had ſeen the Apoſtles, demanding of them, What ſays *Andrew*? What ſays *Philip*? What ſays St. *John*? What ſays *John* the Elder? Therefore if it may be inferred from thence, that he was not the Diſciple of St. *John* the Evangeliſt, becauſe he informs us, that he enquired of thoſe that had ſeen him what were the Opinions of this Apoſtle; it may as well be inferred that he was not the Diſciple of *John* the Elder. However, the words of *Papias* may be interpreted after ſuch a manner, as to ſignifie nothing elſe, but that he was careful whenſoever he happened to meet with any one that had familiarly converſed with the Apoſtles, to deſire of them a particular account of their Doctrine or Judgment; Which makes me believe, that he was the Diſciple of the Evangeliſt, and this is confirmed by the Authority of St. *Irenæus*, who certainly means St. *John* the Evangeliſt; for St. *Polycarp* was his Diſciple, and he aſſerts that *Papias* was the Companion of *Polycarp*, *Polycarpi Contubernalis*.

(*c*) *The famous Opinion, or rather Dotage of Antiquity.*] This was the opinion of St. *Juſtin*, *Athenagoras*, St. *Irenæus*, St. *Clement*, *Tertullian*, *Lactantius*, and many other ancient Writers.

(*d*) Andræas Cæſarienſis *and* Oecumenius *have likewiſe produced ſome Paſſages.*] *Andræas Cæſarienſis* in *Serm.* 12. in *Apocalypſ.* cites a Paſſage of *Papias*, wherein he ſays, that the diſpoſing of Sublunary Things was committed to the Care of the Angels that are round the Earth, but that they did not perform their Duty as they ought to do; *Oecumenius* upon the *Acts* obſerves, that *Papias* believed that *Judas* did not end his Life by hanging, but that he was run over with a Chariot, which is the Opinion of *Theophylact*, *Euthymius* and *Oecumenius*.

(*e*) *Without conſidering in the firſt place how true it is.*] This is conformable to an excellent Paſſage of St. *Auguſtin*: *Non ſit Religio noſtra in Phantaſmatibus noſtris; melius eſt enim qualecumque verum quàm omne quicquid pro arbitrio fingi poteſt, melior eſt vera ſtipula, quàm lux inani cogitatione pro ſuſpicantis voluntate formata: De ver. Rel. c.* 55.

QUA-

QUADRATUS *and* ARISTIDES.

Quadratus & Aristides.

THese two Defenders of the Faith presented Apologies for Christians to the Emperor *Adrian*: The first was a Disciple of the Apostles (*a*), and it is said, that he had the Gift of Prophecy (*b*). *Eusebius* assures us, that the Apology of this Author was extant in his time, and that it shewed the Genius of this Man, and the true Doctrine of the Apostles. But we have only a small Fragment produced by *Eusebius* in the fourth Book of his History, *chap.* 3. wherein the Author declares, that none could doubt of the Truth of the Miracles of *Jesus Christ*, because the Persons that were healed or raised from the Dead by him, had been seen, not only when he wrote his Miracles, or whilst he was upon Earth, but even a very great while after his Death: *So that there are many* (says he) *who were yet living in our time* (*c*).

Quadratus & Aristides.

We have also lost the Apology of *Aristides* which was preserved till St. *Jerom's* time. *This* Aristides *was a very Eloquent* Athenian *Philosopher*, (says the same St. *Jerome*) *who when he changed his Religion, did not alter his Profession, and presented unto the Emperor* Adrian, *at the same time as* Quadratus, *a Volume in form of an Apology, wherein he produced the Proofs of our Religion, and being still extant, shews the Learned how excellent a Writer this Author was.* The same St. *Jerome* observes in another place, that this Work was full of Philosophical Notions, and that it was afterward imitated by St. *Justin.*

(*a*) *A Disciple of the Apostles.*] *Hieron. Ep.* 84. *ad Magnum.* This appears from the Fragment that is set down afterward. We must not confound this *Quadratus* with another of this Name who was Bishop of *Athens*, and the Successor of *Publius* mentioned by *Eusebius*, *Lib.* 4. *cap.* 23. St. *Jerome* makes no distinction between them in his Catalogue, nor in his Epistle to *Magnus*; and they are likewise confounded in the *Menologium Græcorum*: But *Valesius* clearly proves that they are different; for the first was not a Bishop, as appears from the Testimony of *Eusebius*, *Lib.* 3. *c.* 37. and *Lib.* 4. *c.* 3. Besides, the former *Quadratus* was a Disciple of the Apostles, and lived in the time of the Emperor *Adrian*, whereas the other never saw the Apostles, as being Contemporary with *Dionysius Corinthius* under the Reign of *Antoninus*. And it cannot be doubted, but that it was the Elder who presented the Apology to *Adrian.*

(*b*) *It is said, that he had the gift of Prophecy.*] *Eusebius*, *Lib.* 3. *cap.* 37. assures us, that he was endued with the Gift of Prophecy, as were the Daughters of *Philip* the Deacon, and *Miltiades* in *Eusseb. Lib.* 5. *cap.* 17. reckons him in the number of the Prophets of the New Testament.

(*c*) *In our time.*] *Eusebius Thessalonicensis* cites this Author against *Andreas Cretensis, and Phot. Cod.* 335. *Bede*, who hath confounded him with the Bishop of *Athens*, declares, that he determined that there was no Meat from which a Christian ought to Abstain, which is likewise Recorded in the *Menologium Græcorum* upon the 21*st* day of *September.*

AGRIPPA.

Agrippa.

AT the same time, and under the Reign of the same Emperor, lived *Agrippa* Sirnamed *Castor*, a Learned Man, who wrote a very convincing Book against the Heresie of *Basilides*, in which he confuted the Errors of this Heretick, after he had discovered them, and detected all his Devices and Frauds. He observes, (says *Eusebius*) that *Basilides*, had written twenty four Books on the Gospels, and that he forged several Prophets that never were in the World, to whom he attributed extraordinary Names, such as *Barsabas* and *Barcoph*, on purpose to amuse the Minds of his Auditors. He affirmed also, that this Heretick taught his Followers, that it was a thing indifferent to eat Sacrifices that were offered unto Idols; that it was lawful to Renounce the Faith in the time of Persecution; and that, in imitation of *Pythagoras*, he imposed Silence on his Disciples for the space of five years. We have no further knowledge of this Author, since his Book is lost, and I know not whether we have any considerable Fragment of it left.

Agrippa.

HEGESIPPUS.

Hegesippus.

HEgesippus appeared in the World a little after the Death of the Apostles, about the beginning of the Second Age of the Church (*a*). He left the *Jewish* Religion, in which he was born (*b*), to Embrace that of the Christians; he took a Journey to *Rome* under the Pontificate of Pope *Anicetus*, and remained there until that of *Eleutherus* (*c*) that is to say, from the year 165, until the year 180, or thereabouts; he is the first Author that hath Composed an entire Body of Ecclesiastical History, which he divided into five Books (*d*), wherein he relates the principal Occurrences which happened in the Church from *Jesus Christ's* Passion to his own time. This Work was written in a simple Style (*e*), because he resolved (says St. *Jerome*) to imitate the Phrases and Dialect of those, whose Lives he wrote. We have only some few Fragments left, which are inserted by *Eusebius* in his Ecclesiastical History.

Hegesippus.

The first Fragment extracted from the Writings of *Hegesippus*, and produced by *Eusebius* in the second Book of his History, Chap. 23. contains a Relation of the Martyrdom of St. *James* Bishop of *Jerusalem*, but his way of telling it looks more like a fabulous Narrative, than a true History (*f*).

(*a*) *About the beginning of the second Age of the Church.*] *Euseb.* Lib. 2. cap. 23. Ὁ Ἡγήσιππος ὅτι μὲν ἐφ' ἡμῶν τῶν ἀποστόλων χρόνων διαδοχῆς. St. *Hieron.* Hegesippus *vicinus Apostolicorum temporum omnes à Passione Domini usque ad suam ætatem Ecclesiasticorum Actuum texens Historias, multaque alia ad utilitatem legentium pertinentia hinc inde congregans, quinque libros scripsit Sermone simpliciori, ut quorum vitam sectabatur, dicendi quoque exprimeret characterem.*

(*b*) *He left the* Jewish *Religion in which he was born.*] *Euseb.* Lib. 4. c. 22. *Nonnulla item in Hebræorum Evangelio, & ex Hebraica Linguâ profert in medium, satis per hæc aperte significans se ex Hebræis ad Christi fidem transisse.*

(*c*) *And remained there until that of* Eleutherus.] So St. *Jerome* says; but *Hegesippus* only declares that he came to *Rome*, and resided there during the Pontificate of *Anicetus*, whose Deacon *Eleutherus* was at that time; that *Soter* succeeded *Anicetus*, and *Eleutherus Soter*. This shews, that he lived in the time of the *Antonines*, and wrote his History at least under the Pontificate of *Eleutherus*. In the Chronicle of *Alexandria* it is observed, that he died under the Reign of the Emperor *Commodus*.

(*d*) *Which he divided into five Books.*] According to the Testimony of *Eusebius* and St. *Jerome*; this Work was entituled, ὑπομνήματα τῶν ἐκκλησιαστικῶν πραξέων, *Apud Euseb. & Gobarum apud Phot. c.* 232.

(*e*) *This Work was written in a simple Style.*] This *Eusebius*, *Lib.* 4. *c.* 8. and St. *Jerome de Script. Eccles.* both bear witness.

(*f*) *But his way of telling it, looks more like a fabulous Narrative than a true History.*] *Scaliger* proves by many Arguments that this Relation is fabulous, some whereof are not very solid, but others are so convincing, that the Answers of *Halloixius* and *Petavius* are not sufficient to give satisfaction to any Man of a sound Judgment; for to omit the particular Circumstances of the Life of St. *James* recited by *Hegesippus*, which cannot be true; as that he alone was permitted to enter into the Sanctuary, because he was not cloathed in Woollen but in Linnen, and other Things of the like nature; the account of his Martyrdom being contrary to that of *Josephus*, the verity of whose History was never suspected by any, furnishes us with Arguments against which it is almost impossible to dispute. See *Valesius* his Notes on *Eusebius*.

Hegeſippus. The ſecond Fragment of *Hegeſippus* is likewiſe to be found in the Hiſtory of *Euſebius*, Book 3. Chap. 20. He therein informs us, that the Emperor *Domitian* cauſed a ſtrict Search to be made after the Poſterity of *David*, who were the Children of St. *Jude* the Brother of our Lord, but that perceiving them to be extremely poor, and very far from being able to make any attempt againſt the Empire, he ſoon diſmiſſed them without any moleſtation (*g*).

The third is alſo found in the ſame Book, *Ch.* 32. where he gives an account of the Martyrdom of *Simeon* the Son of *Cleopas* Biſhop of *Jeruſalem*, who was Crucified under the Reign of *Trajan*, and adds, that hitherto the Church had remained a Virgin (*h*), but that after the Death of thoſe that had heard and ſeen *Jeſus Chriſt* in the Fleſh, the firſt *Hereſiarchs* began openly to divulge their deteſtable Errors.

The fourth Fragment concerning *Antinous*, whom *Adrian* cauſed to be Regiſtred amongſt the Gods, is cited, *Book* 4. *Chap.* 8. only to ſhew, that *Hegeſippus* lived after the time of that Emperor.

The fifth is in *Book* 4. *Chap.* 22. where *Hegeſippus* ſpeaks of his Journey to *Rome* in paſſing through *Corinth*, where he ſaw *Primus* the Biſhop of that City; he deſcribes the Election of *Simeon* in the room of St. *James*, and makes mention of a certain Perſon named *Thebutis*, whom he affirms to have been the firſt that rent the Church by his Errors, being incenſed becauſe he was not made a Biſhop; he obſerves, that this *Thebutis* had collected his Doctrines from the ſeven Sects that were among the *Jews*, as well as the other Hereticks.

Euſebius adds, that *Hegeſippus* produced divers Paſſages out of the *Hebrew* and *Syriack* Goſpels, and that he ſpeaks of ſeveral Traditions of the *Jews*; it is likewiſe obſerved by him, that he cites the Proverbs of *Salomon*, as well as St. *Irenæus*, under the Name of *the Book of Wiſdom*, and that he mentions certain Apocryphal Writings compoſed by the Hereticks of his time. This is all that is extant of the five Books of the Hiſtory of *Hegeſippus*, the order of which is alſo unknown to us; but, as far we can judge by the remaining Fragments of this Work, it was not very exact, and was rather filled with feigned and fabulous Relations, than with ſolid and real Hiſtories.

We have beſides, under the Name of *Hegeſippus* an Hiſtory of the Wars of the *Jews*, and of the taking of the City of *Jeruſalem*, divided into five Books, which hath been often publiſhed, and particularly at *Colen* with the Notes of *Galterius*, in the year 1559. It was likewiſe printed in a Collection of the Works of the Fathers, ſet forth by *Laurentius de la Barre*, *A. D.* 1583, as alſo in the *Bibliotheca Patrum* of *La Bigne*, *&c.* But it is certain that this Work does not belong to *Hegeſippus*, it being evident that it was written by an Author who lived after the Reign of *Conſtantine* the Great. For firſt, The Hiſtory of *Hegeſippus* was merely Eccleſiaſtical, whereas this is an Hiſtory of the *Jews* copied out in part from *Joſephus*. Secondly, We do not find therein any of the Paſſages of the true *Hegeſippus* that are produced by *Euſebius*. Thirdly it is Recorded by this Author in *Book* 3. *Chap.* 5. that the City of *Antioch*, which was reckoned as the third in Order and Dignity among thoſe of the *Roman* Empire, became the ſecond ever ſince the City of *Byzantium* was called by the name of *Conſtantinople*. It is plain therefore, that the Author of this Book lived after *Conſtantine*. Some with *Gronovius* attribute it to St. *Ambroſe*, by reaſon of the Conformity of its Style to that of the Writings of this Father; others, as *Labbé*, are of opinion, that it is a *Greek* Verſion; and laſtly, others, as *Voſſius* and *Miræus*, affirm, that this Book was Compiled ſince the time of *Nicephorus Phocas*, that is to ſay, after the tenth Century, becauſe the Author diſcourſing concerning the City of *Antioch*, declares, that it formerly belonged to the *Perſians*, and that at preſent it was a Bulwark againſt them, which may be underſtood of the taking of this City by the Emperor *Phocas*. However it be, this Author is only a Tranſcriber, or an Interpreter of *Joſephus*, who hath made a kind of an imperfect Epitome of his Hiſtory. The *Latin* Interpreter, who hath Tranſlated it from *Joſephus*, gave it the Title of *Joſeppi* or *Joſippi*, and the Tranſcribers not underſtanding this Word, have ſubſtituted *Igiſippi* or *Egeſippi* in its room, as it appears from ſome ancient Manuſcripts. *Hegeſippus.*

Father *Mabillon* obſerves in his Voyage into *Italy*, that he found in the *Ambroſian* Library at *Milan* an ancient Manuſcript of this Book, wherein it is ſaid, that it was Tranſlated by St. *Ambroſe*, in the Titles whereof it is ſometimes written *Joſippi*; he ſaw another likewiſe at *Turin* that appeared to be about 700 years old, and that was entituled *Egeſippi*. If theſe Manuſcripts are as ancient as *Mabillon* would have them to be, this Book muſt of neceſſity be of greater Antiquity than *Voſſius* and *Miræus* have imagined. It was Printed by it ſelf at *Paris* in the years 1511, 1589, 1610; and afterwards inſerted in the *Bibliothecæ Patrum*.

(*g*) *He ſoon diſmiſſed them without any moleſtation.*] This Narrative is likewiſe accuſed of Falſhood by *Scaliger*, but his Arguments are not ſo conſiderable as thoſe which he urges againſt the former: The Anſwers of *Halloixius* and *Valeſius* are indeed of ſome weight; yet I can ſcarcely perſuade my ſelf of the truth of this Relation.

(*h*) *Hitherto the Church had remained a Virgin.*] Not but that the Church always remains in this ſtate. Therefore the meaning of *Hegeſippus* is this; That until that time ſhe was not torn in pieces by Hereſies and Schiſms, and that all thoſe who were called by the Name of *Chriſtians*, had one and the ſame Faith, whereas afterward the Arch-Hereticks divided the Profeſſors of Chriſtianity, rent the Church, and propagated their pernicious Errors. It were a manifeſt Abuſe of this Paſſage to interpret it otherwiſe.

St. JUSTIN.

St. Juſtin. ST. *Juſtin* was a Native of the City of *Sichem*, otherwiſe called *Naples* of *Paleſtine* (*a*), which even at this day bears the Name of *Napolous*; his Father was called *Priſcus Bacchius*; he was a *Grecian* by Birth and Religion (*b*), but having in vain ſought for the Knowledge of the true God among all the Sects of the *Pagan* Philoſophers, (tho' he chiefly adhered to the *Platonick*) was Converted to the Chriſtian Faith in a private Conference that happened between him and a certain ancient Man unknown to him, as himſelf tells the Story in his Dialogue with *Tryphon*; however being turned Chriſtian he did not lay aſide his Habit nor his Profeſſion, but added to his Skill in the Heathen Philoſophy, a profound Knowledge of the Holy Scriptures. He was at *Rome* when the Perſecution, that was raiſed under the Reign of *Antoninus Pius* the Succeſſor of *Adrian*, began to break forth, where he Compoſed an excellent Apology in behalf of the Chriſtians, and Dedicated it to the *St. Juſtin.*

(*a*) *Of the City* of Sichem, *otherwiſe called* Naples *of* Paleſtine.] In *Dialog.* 2. *à p.* 212. *ad p.* 223. *Juſt. Apol.* 2, *p.* 53. Ιυστῖνος Πρίσκου τοῦ Βακχίου τῶν ἀπὸ Φλαυίας νέας πόλεως τῆς Συρίας, Juſtin *the Son of* Priſcus Bacchius *of* Flavia, *the new City, or* Naples *of* Syria. This was one of the principal Cities of the *Samaritans*, and it hath had four Names. The firſt and moſt ancient is that of *Sichem*; thus it is uſually called in the Holy Scripture, and in the Works of *Joſephus*. The Second is *Mabobortha*, or *Mamortha*, in *Joſeph.* Lib. 5. *de bello Judaico*, c. 4. and in *Plin.* Lib. 5. *Nat. Hiſt.* c. 13. The Third is *Naples*, and the Fourth is *Flavia*, which Name it has had ever ſince one of the Emperors (it is not certainly known, whether it were *Veſpaſian* or *Domitian*) cauſed a Colony of the Greeks to be Tranſported thither. Moreover this Name is to be found, not only in the paſſage of St. *Juſtin*, that we have even now cited, but alſo in ancient Medals and particularly in one of *Domitian*'s Φ ΒΙΟΠΟΛΕΙΤΩΝ ΣΑΜΑΡΕΙΤΩΝ.

(*b*) *He was a Greek by Birth and Religion.*] St. *Epiphanius* ſeems to believe, that St. *Juſtin* was of the Extraction and Religion of the *Samaritans*, when he ſays, that he paſſed from the *Samaritan* to the Chriſtian Religion, ἀπὸ Σαμαρίτων εἰς Χριστὸν πεπιστευκώς. But when St. *Juſtin* himſelf mentions his Converſion, he declares, that he had been Educated in the Greek Religion, and that having diſcovered the Falſhood thereof he readily embraced the Chriſtian. It is true indeed that he calls the *Samaritans* in his Dialogue, and in his firſt Apology, *his Stock*, *his Nation*, and the like: But it was becauſe he was born among them, in a City the Original whereof was *Samaritan*, as St. *Paul* is ſaid to be a Citizen of *Rome*, and of the City of *Tarſus*, tho' he was a Jew, and of the Tribe of *Benjamin*; and perhaps *Epiphanius* meant nothing elſe in this place. *St. Juſtin.*

Emperor,

St. *Justin.* Emperor, and to the *Cæsars* his Sons (*c*), about the year 150 after the Nativity of *Jesus Christ* (*d*).

This Apology is commonly called the second, but is really the first, whereas the other commonly so called is actually the second (*e*), nay, (if we may give Credit to the Testimony of *Eusebius*) it was not presented unto the Emperor and the Senate (*f*) until the time of *Marcus Antoninus* the Philosopher and Successor of *Antoninus Pius*. The Subject of these two Apologies is almost the same. St. *Justin* in the former, to shew the Injustice of their Proceedings in punishing and persecuting the Christians, and that they were Innocent of the Crimes laid to their Charge, gives an exact account to the Emperor and his Sons, of their Doctrine, Manners, and Ceremonies, which Qualifications render this Apology one of the most considerable Records of Antiquity, and one of those wherein many things are contained relating to our Religion: We there find the Doctrine of the Church concerning the Trinity, the Incarnation of our Saviour, and Eternal Life, as also the Proofs of the Christian Faith, the Holiness of the Conversation of its Professors, together with a Description of their Assemblies, and the Ceremonies used by them in the Administration of the Sacraments of Baptism and the Lord's Supper.

The second Apology, whereof some few Sentences are lost, doth not comprehend such variety of Matter, as being properly a Complaint or Remonstrance directed to the Emperor, the Senate, and all the People of *Rome*, concerning the Injuries that were unjustly offered to the Christians. In this last Apology he describes the Snares that were laid for him by a certain *Cynick* Philosopher named *Crescens*, whom he had convinc'd of Ignorance and Debauchery. *I expect* (says he) *that those who falsly call themselves Philosophers, should lie in wait for me, and should cause me to be bound with Chains; perhaps through the Instigation of this ignorant* Crescens, *who delights more in vain Glory than in the Truth.* This really happened just as he foretold; for not long after, *Tatian* the Disciple of *Justin* observes(*g*), this *Crescens* caused him to be condemned to Death in the sixth year of the Reign of *Marcus Antoninus* the Philosopher (*h*), in the year 166. It is not certainly known what kind of Punishment was inflicted on him, unless we stand by the Accounts which are given us in the *Menologium* (*i*) of the Greeks, or the Acts of his Martyrdom (*k*) related by *Metaphrastes*, which seem to be very ancient; wherein it is declared, that he was beheaded by the command of *Rusticus* the *Prefect* or Governor of the City of *Rome*, under whom St. *Epiphanius* (*l*) likewise affirms, that St. *Justin* suffered Martyrdom. St. *Justin.*

Besides these two Apologies, there are several other Books of this ancient Father, as, his excellent Dialogue against *Tryphon* the Jew, which was composed by him after his first Apology, since he expressly assures us therein, that he had informed the Emperor, in a particular Writing, that some *Samaritans* were led away with the Impostures of *Simon Magus*; (*m*) which passage is in his Apology, dedicated to the Emperor *Antoninus*, from whence it follows that it was written before this Dialogue. *Eusebius* says, that this Conference was holden at *Ephesus*, but whether St. *Justin* ever had any Discourse with *Tryphon*, or whether he only feigned it, as *Plato*, *Cicero* and many others have done, this Book is very considerable. This Author proves against the Jews by an infinite number of passages taken from the Old Testament, that Jesus Christ is the *Messiah* and the *Word*; who first appeared unto the Patriarchs, and afterward condescended so far as to be made Man, and to be born of the Virgin *Mary*, for our Salvation. Of all the Writings of this ancient Martyr cited by *Eusebius*, these only that we have now mentioned remain entire; to which may be added, a Fragment of his Treatise of Monarchy, wherein (says *Eusebius*) he demonstrated the Unity of one God, not only by the Authority of the Holy Scriptures, but also by the Testimony of prophane Authors. The first part of this Work is lost, but I am persuaded, that there is no reason to doubt, but that the Tract which is at present Entituled, *Of Monarchy*, is the second part

(*c*) *To the Emperor, and to the* Cæsars *his Sons.*] The Inscription of this Apology is, *To the Emperor* Ælius Hadrianus, Antoninus Pius, Augustus Cæsar, *and to his Son* Verissimus, *and to* Lucius *the Philosopher, the natural Son of* Cæsar, *and the Adoptive of* Antoninus Pius. To understand this Inscription it is requisite to know, that the Emperor *Antoninus Pius*, the Adoptive Son of *Adrian*, adopted *Marcus Antoninus* the Philosopher; and *Lucius Verus*, the Son of *Ælius Verus*, whom some affirm to have been adopted by *Marcus* the Philosopher; therefore the first, who is named in this Inscription, is the Emperor *Antoninus Pius*; the Second called *Verissimus*, is *Marcus Antoninus* the Philosopher, the Adoptive Son of *Antoninus*; the Third is *Lucius Verus*, the Son of *Ælius Verus*, who had been *Cæsar*, and was the adoptive Son of *Antoninus Pius*; he affects to call them Philosophers, and Pious, that so he might insinuate himself into their Favour, and that he might oblige them patiently to hearken to the Reasons of the Christians.

This Reason is by no means true: St. *Justin* designed only to give these Emperors those Titles, by which they themselves desired to be called: This Family of the *Antonines* from *Adrian* to *Commodus* affected the Title of *Philosophers*, as much as of *Fathers of their Country*, or any other Title by which the flattering *Romans* endeavoured to get the Favour of their Masters whom they Courted.

(*d*) *About the Year* 150 *after the Nativity of Jesus Christ.*] It could not be written before this time, because he mentions in two several places, the Followers of *Marcion*, who came not to *Rome*, till the Death of Pope *Hyginus* in the Fourth year of *Antoninus*, and did not begin to propagate his Heresie, until about the end of the Reign of the same Emperor. St. *Justin* himself says, that it was 150 Years after the Birth of Christ, when he wrote it, *Dici a nobis Christum ante centum quinquaginta annos natum sub Cyrenio.* It is observed by *Eusebius* in his History, that it was Composed under the Pontificate of *Anicetus*, wherefore St. *Jerome* is deceived when he asserts, that it was presented in the Fourth year of *Antoninus*, and *Scaliger* is yet more mistaken, when he maintains that it was written in the beginning of his Reign; and the Argument alledged by him, that St. *Justin* mentions the War raised against the Jews under *Adrian*, as a thing that lately happened, ἀπὸ τοῦ γεγενημένου πόλεμου, is not considerable, since this might very well be affirmed of a War that was made ten or twelve Years before.

(*e*) *Is actually the second.*] It is not to be doubted but that the Apology which is commonly called the first is really the second, for besides the authority of *Eusebius*, and *Anastasius* the Library Keeper, it is evident that it was written a little before the Martyrdom of St. *Justin*, since he therein describes the snares that were laid for him by the Philosopher *Crescens*. But there is only the testimony of *Eusebius* to induce us to believe that it was Composed in the time of *Marcus Antoninus*. *Valesius* affirms, that *Eusebius* is mistaken in this point; 1. Because he affirms in this Apology, That a certain Woman that was desirous to live separately from her Husband, presented a Petition to the Emperor, σοὶ τῷ αὐτοκράτορι, and not to the Emperors which she ought to have done, if this had happened in the beginning of the Reign of *Marcus Antoninus*, who had *Lucius Verus* for his Associate in the Empire. 2. Because he there says that a certain Person named *Lucius* reproved a Judge in these words: *This is not worthy of a pious Emperor, nor of him who is the Son of a* Cæsar *and a Philosopher*; or, as it is expressed by *Eusebius*, *Of a Philosopher the Son of a* Cæsar, ὁ τρίτωνα εὐσεβῆ αὐτοκράτορι, καὶ φιλοσόφου Καίσαρος παῖδι, *Eusebius*, καὶ φιλοσόφου. This pious Emperor (says *Valesius*) is *Antoninus Pius*, and the Philosopher the Son of *Cæsar* can be no other than *Marcus Antoninus* surnamed the Philosopher. The third objection is, that *Urbicus* who is mentioned in this Apology, as *Præfectus* or Governor of the City of *Rome*, exercised this Office under *Antoninus*, as appears from the third Oration of *Apuleius*, and from the Inscriptions of *Gruter*, *p.* 38. These are the Reasons or rather Conjectures of *Valesius*, which nevertheless seem not to deserve to be preferred before the attestation of *Eusebius*, and in my opinion they may be easily answered; for, 1. Mention is only made of one Emperor in this Apology, because *Lucius* was absent, and might be engaged in his Expedition against the *Persians*. 2. The Epithet of *Pius* might likewise be attributed to *Marcus Antoninus* the Philosopher, and his Son *Commodus* might well be called the Son of the Philosopher. Lastly, *Urbicus* might be Governor of *Rome* in the beginning of the Reign of *Marcus Antoninus* the Philosopher, as well as at the end of that of *Antoninus Pius*.

(*f*) *And the Senate.*] *Valesius* affirms, that it was directed to the Emperor alone, and not to the Senate, however it is not only addressed to the Senate, but the Author likewise in the sequel of his Discourse makes application to the *Romans* in the plural number.

(*g*) Tatian *the Disciple of* Justin *observes.*] In *Lib. contr.* Gr. ὡς δὲ Ἰουστῖνον, κακόνοιᾳ μεγάλῃ κακῶ τὸν θάνατον περιβαλεῖν σπουδάσαι. *He procured that* Justin *should be condemned to death, as if to dye were the greatest of all evils.*

(*h*) *In the sixth year of the Reign of* Marcus Antoninus *the Philosopher.*] The Author of the *Alexandrian* Chronicle sets the death of St. *Justin* down in this year, and we have not any certainer proof.

(*i*) *In the* Menologium.] *In Menolog. Kalend. Junii.*

(*k*) *Or to the Acts of his Martyrdom.*] These Acts are very plain, and contain the Replies of St. *Justin* and of six other Companions of his Martyrdom, which are very generous and pathetical; which makes me think that they are ancient.

(*l*) St. *Epiphanius.*] It ought to be observed that St. *Epiphanius* is deceived in referring the Martyrdom of St. *Justin* to the Reign of the Emperor *Adrian*; but he is not mistaken as to the name of *Rusticus*, who lived in the time of *Marcus Antoninus*, and was much esteemed by him.

(*m*) *Pag.* 342.

St. Juſtin. thereof, and ſo much the rather, becauſe it begins after this manner (*n*); *Having already produced Divine Authority; I ſhall alſo make uſe of human Allegations*, from whence it evidently appears, that this Book which we now have, is the ſecond part of that mentioned by *Euſebius*.

We might likewiſe attribute to St. *Juſtin*, two Orations which are prefixed at the beginning of his Works, wherein he exhorts the Gentiles to embrace the Chriſtian Religion, in ſhewing the Abſurdity and Novelty of that of the Pagans, and the Truth and Antiquity of ours. Theſe two Diſcourſes are undoubtedly ancient, and tho' they are not quoted by *Euſebius*, and the Style of them ſeems to be a little different from that of St. *Juſtin*, yet we may affirm them to have been written by him, without any injury to his Reputation. The ſame Judgment may likewiſe be given of the Epiſtle to *Diognetus* (*o*), which was alſo compoſed by an ancient Author, who lived in a time when the Chriſtians were under Perſecution: But the other Epiſtle written to *Zena* and *Serenus*, does not agree in the leaſt with the Style of St. *Juſtin*, and contains many Precepts, which rather concern Monks than ſimple Chriſtians (*p*).

As for the other Works that bear the Name of this Father; beſides that they are not cited by *Euſebius*, nor any of the ancient Writers, we have poſitive Proofs that they are counterfeit. The firſt of theſe is a Treatiſe purely Philoſophical, the Compiler whereof produceth divers paſſages of *Ariſtotle*'s *Phiſick*; which he confutes very dryly, and in a ſtyle altogether different, not only from that of St. *Juſtin*, but even from that of the Age wherein he lived. At the end of this Tract there is another written, after the ſame manner, and probably compoſed by the ſame Author, wherein are comprehended five Queſtions, which he calls Chriſtian, tho' they have a much greater Tincture of the ſubtility of a Philoſopher, than of the ſimplicity of a Chriſtian. Beſides the Author of this Book reſolves theſe Queſtions, after the method of the Pagan Philoſophers; and afterwards diſallows of the firſt Anſwer, by accommodating Chriſtianity to Philoſophy; to this are annexed ſeveral Philoſophical Axioms together with divers Queſtions and Anſwers concerning incorporeal things, and the Reſurrection. All theſe Books are written in the ſame ſtyle and by the ſame Author after the Hereſie of the *Manichees* was ſprung up, which is often mentioned therein; now ſince this Hereſie was not known till above an hundred years after the Death of St. *Juſtin*, it muſt neceſſarily be affirmed that they were not written by him.

The Book of Anſwers to the Queſtions of the Orthodox, containing 146 that are very curious, is much more uſeful, and more worthy of a Divine than the preceding; but neither can this belong to St. *Juſtin*, tho' it is aſcribed to him by *Photius*; for beſides that this ſort of Queſtions and Anſwers was not uſual in his time, in which no regard was had to matters of Curioſity, ſuch as the moſt part of thoſe that are compriſed in this Work, *Origen* is cited in *Queſt.* 82. and 88. St. *Irenæus* in the 115. and the *Manichees* in the 127. The Author diſcourſeth there of the Myſteries of the Trinity, and of the Incarnation, in ſuch Expreſſions, and with ſuch Precautions as were not in uſe, until thoſe Hereſies were ſtarted in which theſe Truths were called in queſtion. We find the Words *Hypoſtaſis*, *Perſon*, *Conſubſtantial*, in *Queſt.* 16, 17, 139, 144. according to the Senſe that was attributed to them by the Church, in the Fifth and Sixth Centuries. In *Queſt.* 126, he ſays, that at the time when this Book was written, Chriſtianity was no longer under the Dominion of Paganiſm, which evidently ſhews that the Author of theſe Queſtions is much later than St. *Juſtin*, not to mention that there are ſome things in this Work, which are not conformable to the Doctrine of this Father; as for Example, in *Queſt.* 52. he denies that the Witch of *Endor* cauſed the Soul of *Samuel* to return, which is aſſerted by St. *Juſtin*, in his Dialogue againſt *Tryphon*; in *Queſt.* 112. he ſays that it was a created Angel that communed with *Moſes* and *Jacob*, which is expreſly contrary to the Doctrine of this Father, and of the reſt of the Writers of that Age, who believed it to be the Word himſelf. Some attribute theſe Queſtions to *Theodoret*, as well becauſe they come near his way of Writing, as becauſe there are ſeveral Phraſes uſed by this Writer, which are alſo frequently found in *Theodoret*. However it be, this Book was written by an Author, who lived about the Fifth or Sixth Age of the Church. Laſtly, the Expoſition of Faith, attributed to St. *Juſtin*, and cited by *Leontius*, and *Euthymius Zagabenus* too plainly refutes the Errors of the *Arians*, *Neſtorians* and *Eutychians* to be written near the Age, in which this Father lived. St. Juſtin.

It were to be wiſhed, that inſtead of theſe Books which are falſly aſcribed to St. *Juſtin*, we had thoſe that were really compoſed by him, whereof the Titles only remain at preſent. He wrote as he himſelf declares (*q*), a Treatiſe againſt Hereſies; and it is difficult to determine, whether the Book againſt *Marcion*, cited by St. *Irenæus* in two ſeveral places, was part of this Tract; or whether it were a diſtinct Work, according to the Opinion of St. *Jerome*; however there is nothing now extant, except two paſſages quoted by St. *Irenæus*. We have alſo entirely loſt two Books that were compoſed by St. *Juſtin*, againſt the Gentiles, in the firſt of which, after having diſcourſed of divers Queſtions that are uſually debated, as well by the Chriſtians, as among the Pagan Philoſophers, he treated of the Nature of Dæmons; the other was called Ἔλεγχος and contained a Confutation of the Errors of the Heathens. It may perhaps be ſuſpected by ſome, that thoſe two Treatiſes are the Orations prefixed at the beginning of the Works of St. *Juſtin*, immediately before his two Apologies, but beſides that they have different Titles, there is not any Deſcription in either of the two, of the Nature of Dæmons. Moreover there was another Work called Ψάλτης, that is to ſay, the Pſalmiſt, and a Book of Collections concerning the Soul, wherein he produced the Opinions of the Pagan Philoſophers, promiſing to give his own in another Diſcourſe on this Subject. Theſe are all the Writings of St. *Juſtin* mentioned by *Euſebius*, St. *Jerome* and *Photius*; beſides which (ſays *Euſebius*) *There are many other Works written by him, in the hands of the Chriſtians*; Perhaps the Epiſtle to *Diognetus*, and the two Books againſt the Gentiles belong to this Number. *Anaſtaſius Sinaita* and *Glycas*, cite a Commentary of this Father upon the *Hexameron*. *Methodius*, *Leontius* and St. *John Damaſcen* quote a Book of his concerning the Reſurrection of the Body, but it is very probable, that theſe Writings are none of his.

This Author (ſays the Learned *Photius*, ſpeaking of St. *Juſtin*) *was perfectly skilled in the Chriſtian Philoſophy, and yet more in the Prophane; he had acquired an univerſal Learning, and a perfect knowledge of Hiſtory; but he hath taken no care to adorn the Natural Beauty of Philoſophy, with the Artificial Ornaments of Eloquence; Therefore his Diſcourſes tho' very Learned, have not the Elegancy and Grace of Eloquent Diſcourſes.* This Character appears throughout all his Works, which are extremely full of Citations, and of paſſages taken from the Holy Scriptures and prophane Authors, with little Order, and without any Ornament. He had joined to his exquiſite Skill in the Pagan Philoſophy, an admirable knowledge of the Sacred and Prophetical Writings, as alſo of the Principles of the Chriſtian Religion; that there is ſcarce any one of the ancient Fathers who ever diſcourſed more accurately, than he hath done of all its Myſteries. It is which although exceeding uſeful, yet ſuit more with another Age different from that wherein St. *Juſtin* lived, and ſeem to have been given to Monks rather than Ordinary Chriſtians. The Author gives an account there of a Letter which he had written to a certain Pope, and to his Superiors, which further confirms our conjectures.

(*n*) *It begins after this manner.*] Pag. 103. φιλοδίκῳ τῇ γνώμῃ κεχρήμενοι φιλανδρίαν χρήσομαι τῇ φωνῇ.

(*o*) *The Epiſtle to* Diognetus.] This Letter is written very much after St. *Juſtin*'s way. There is mention made of a certain Perſon named *Diognetus* an able Painter in the Writings of the Emperor *Marcus Aurelius*, and in thoſe of *Julius Capitolinus*.

(*p*) *Rather concern Monks than ſimple Chriſtians.*] Such are theſe following Inſtructions; That they ought not to give occaſion to Diſcord; That they ought not to withdraw themſelves from the publick Prayers on the account of any Difference; That they ought not to ſeek after the chiefeſt and the moſt honourable Employments; That they ought to keep ſilence, and to preſerve Modeſty; That they ought not to diſcourſe of the affairs of the World, but that they ought to look upon them as out of their way, and not to retain them in their minds; and many other Admonitions of this nature,

(*q*) *As he himſelf declares.*] Apol. 2. Pag. 70. Ἔτι δὲ ἡμεῖς ὑπογεγράφαμεν καὶ πρὸς πάσας τὰς γενομένας αἱρέσεις ὃ εἰ βούλεσθε ἐλθεῖν δώσομεν. *We have alſo compoſed a Book againſt all the Hereſies that have appeared, which we ſhall preſent unto you if you deſire it.* St. *Irenæus* lib. 4. cap. 14. *Præterea* Juſtinus *in eo libro, quem ſcripſit contra* Marcionem *ait, quoniam ipſe quoque Domino non credidiſſet alterum Deum annuncianti*, and *Lib.* 5. *Item* Juſtinus *in ſuo libro ait, quoniam ante adventum Domini nunquam auſus eſt Satanas blaſphemare Deum, quippe nondum ſciens ſuam damnationem.*

true

St. *Justin.* true indeed, that as to the Doctrine of the Trinity (*r*), he seems to differ from us in following the Platonick Maxims; but it will appear to those who shall throughly examine his Opinions, and those of the ancient Fathers, that in the main they agree with ours (*s*), and that they are only different in the manner of Expression. He asserts with many of the ancient Writers, that the Souls of Men after their Separation from the Body, shall wait for the Day of Judgment, to be either entirely happy or miserable (*t*); but at the same time he acknowledgeth, that during this interval they shall receive Punishments or Rewards, according to their Deserts. Moreover he believes (according to the Opinion of the most part of the primitive Christians) that the Just after the Resurrection shall remain for the space of a Thousand years in the City of *Jerusalem* where they shall enjoy all lawful Pleasures (*u*). He seems to have thought that the Souls of the wicked should at last become capable of dying (*x*); tho' in other places (*y*) he affirms that their Torments shall be Eternal. He has a peculiar Opinion concerning the Souls of the righteous; which he affirms to have been before the coming of Jesus Christ, under the power of the Devil, who could cause them to appear whensoever he should think fit (*z*). He hath asserted, as St. *Irenæus* assures us (*aa*), that the Devils were ignorant of their Damnation until the coming of our Saviour; nay, he goes further in his Apology to the Emperor, affirming that they are not as yet thrust down into Eternal Flames (*bb*) *&c.* Lastly, he seems not to despair of the Salvation of those who have lived vertuously among the Gentiles, having only the knowledge of God without that of Jesus Christ (*cc*). These are almost all the particular Points wherein he hath departed from the present Opinions of the Catholick Church.

The Works of St. *Justin* were first printed altogether in Greek (*dd*), by *Robert Stephen* in the years 1551 and 1571; except the second Treatise against the Gentiles, and the Epistle to *Diognetus*, which were printed by themselves, by *Henry Stephen* in the years 1592, and 1595. This Edition was soon followed by that of *Commelinus* in Greek and Latin, published by *Fridericus Silburgius*, Anno Dom. 1593. It comprehends the entire Works of St. *Justin*, divided into Three Parts, the first whereof contains the Books against the Gentiles, the second, the Dialogue against *Tryphon*, and the third, the Tracts that were composed for the Instruction of the Christians: They are translated by *Langus*; except the second Oration against the Gentiles, and the Epistle to *Diognetus*, which are of *Henry Stephen*'s Translation: at the end are subjoined some Notes of *Silburgius*, *Stephens*, and other Learned Men. *Morellus* followed this Edition in the Impression of the Works of St. *Justin*, which he caused to be made at *Paris* in the years 1615, and 1656. only he added the small Tracts of *Athenagoras*, *Theophilus*, *Hermias* and *Tatian*. This last Edition is thought to be the best, and yet it is very imperfect, and it were to be wished that another might ere long be published; to this end a new Version ought to be made of all St. *Justin*'s Works, because *Langus*'s hath many defects, the ancient Manuscripts ought to be consulted (if any such can be found) and exactly compared with the Greek Text, which was not corrected by *Silburgius* from any Manuscript: Lastly, some Annotations ought to be added, and many of those that are already Printed should be cut off.

St. *Justin.*

As for the disposing of these Works, the following Order may be observed; They should be divided into Three Classes. 1. Those that were really composed by St. *Justin*. 2. Those that may be his, tho' we cannot certainly affirm it. And, 3. Those that are manifestly supposititious. His Apology to the Emperor *Antoninus*, that which ought to be called the first Apology, that so for the future it may always be cited under that Name, ought to be placed in the Front: The other Apology that immediately follows, should be Entituled the second; after this might be inserted the Fragment of the Books concerning Monarchy; the excellent Dialogue against *Tryphon*, should be the last Treatise of this Class, at least, till some of those that are lost, happen to be found. The second Class should contain the two Orations to the Greeks, and the Epistle to *Diognetus*. The third may take in all the Books that are undoubtedly forged, which also might be distinguished into two Parts; in the first whereof should be placed those Writings, that may be in some manner useful, such are the 146 Questions, the Exposition of the Faith, and the Epistles to *Zena* and *Serenus*; and then in the second, one may add the Philosophical Tracts above-cited, if it should not be thought more convenient to omit them altogether.

(*r*) *As to the Doctrine of the Trinity.*] The most difficult passage concerning the Trinity is that which we read in his Dialogue, *pag.* 356, and 357, wherein he declares, That the Father is invisible and the Son visible, and that the Majesty of the Father is greater than that of the Son. But if we reflect a little on this matter it will appear that St. *Justin* and the other Fathers who said the same thing, yet do not affirm that the Father is of a different Nature or Substance from the Son; but only, that it is the Son who manifested himself unto Men, or rather, that the Father hath not discovered himself unto Men but by his Son. Their Principle is this, That the Father performs no exteriour Action but through his Word, which is his Son; that it was the Son who created the World, who revealed himself under several Figures to the Patriarchs and Prophets, and who at last was made Man. It is on this account that they assert, that the Son is visible and the Father invisible, because the Father is not visible but through the Son; But this doth not hinder them from being of the same Nature. We find the like expressions in St. *Athanasius*, *Orat.* 4. *contra Arian.* who cannot be suspected of maintaining any Heterodox Opinions concerning the Divinity of the *Word*.

(*s*) *In the main they agree with ours.*] We need only examine his Discourse concerning the Three Persons of the Holy Trinity in his Apology to the Emperor, *p.* 36, 93, 94. as also concerning the Divinity of the Word, *p.* 67, 96. and in his first Apology, *p.* 44, 45. and more especially his Declaration concerning the Word in his Dialogue, *p.* 267. where he not only confutes the Opinion of those that imagined that Jesus Christ was a mere Man, but he likewise proves that he is really God; and in *p.* 358. where he plainly asserts, that the Word was begotten of the Father without dividing his Substance.

(*t*) *To be either entirely happy or miserable.*] In his Dialogue, *p.* 223. he declares, that the Souls of the just and of the wicked wait for the day of Judgment in a place where they suffer more or less, proportionably to the good or evil that they have done in the World.

(*u*) *Where they shall enjoy all lawful Pleasures.*] See *p.* 306. of his Dialogue; This Opinion is common to him and almost all the ancient Fathers, and it was a fancy set on foot by *Papias*, and from him spread among the Primitive Christians, of the vanity whereof we are at present convinced.

(*x*) *That the Souls of the wicked should at last become capable of dying.*] We find this notion in the beginning of his Dialogue, *p.* 222, 223, 224. where the old Man that instructs him, refutes the Opinion of *Plato*, that Souls are incorruptible of their own Nature, and maintaining that they are so only through Grace; from whence he concludes, that the Souls of the wicked are only tormented as long as it shall seem good to the Will of God; insomuch that after many Ages they shall cease to be.

(*y*) *Although in other places, &c.*] In his Apology to the Emperor, *p.* 57. he affirms, that the torments of the damned shall not only last for a thousand years, as these mentioned by *Plato*, but that they shall be everlasting. Observe likewise what he says concerning these torments in *p.* 64, 65, 66. and in other places, wherein he always calls them Eternal, opposing this word Eternal to the Pains that shall one day have an end.

(*z*) *Who could cause them to appear, &c.*] He asserts this in speaking of *Samuel*, whose Soul the Witch really caused to return, according to his Opinion in his Dialogue *p.* 332, and 333.

(*aa*) *As St.* Irenæus *assures us.*] This passage is set down above.

(*bb*) *That the Devils are not as yet thrust down into Eternal Flames.*] We find this in his Apology to the Emperor, *p.* 71.

(*cc*) *Having only the knowledge of God without that of Jesus Christ.*] In his second Apology, *p.* 83. he declares that they that lived according to the Principles of Natural Reason, as *Socrates*, *Heraclitus*, *Azarias*, *Misael*, &c. might be called Christians, and he seems to suppose that they were saved by living up to the Law of Nature.

(*dd*) *The Works of St.* Justin *were first printed all together in Greek.*] I do not speak of the several Editions of the Versions which are common, and whereof there are three besides that of *Langus*. The first was composed by *Picus Mirandula*, and printed at *Basil* by *Henry Peter* in the years 1518, and 1551. The second by *Perionius*, and printed by *Nivelle* at *Paris* in 1554. The third by *Gelenius* was printed at *Basil* in 1555. Lastly, a Translation of all the Works of St. *Justin* was set forth by *Langus*, and printed at *Basil* in 1565, and at *Paris* in the same year, and in 1578, together with large Commentaries. The Book of the Confutation of the Opinions of the *Aristotelians* was translated by *Postellus*, and printed by it self by *Nivelle* in 1552. A *Greek* Edition of his Apologies and several other little Tracts of the *Greek* Fathers were printed at *Rome* by *Zannetus*. The Exhortation to the Greeks in *Greek* is printed by it self by *Guillard* at *Paris*.

MELITO.

Melito. MElito Biſhop of *Sardis* in *Aſia*, is one of thoſe Fathers, who wrote the moſt concerning the Doctrine and Diſcipline of the Church; but there remains nothing of them at preſent but the Titles, and a few ſmall Fragments produced by *Euſebius* in the Fourth Book of his Hiſtory, *chap.* 26. The Titles are theſe; *Two Books of the Feaſt of* Eaſter, *one of the Lives of the Prophets* (*a*), *one of the Church, one of the Lords-Day, one concerning the Nature of Man, another of his Creation, one of the ſubmiſſion of the Senſes unto Faith* (*b*), *a Book concerning the Soul, the Body, and the Spirit, one of Baptiſm, another of Truth, another concerning the Generation of Jeſus Chriſt, one of Prophecy, one of Hoſpitality, another entituled the Key, one of the Devil, another of the Apocalypſe, one of God incarnate* (*c*), *and a Collection taken out of the Holy Scriptures.* Laſtly, an Apology preſented to the Emperor *Marcus Antoninus*, whereof we have a fragment in *Euſebius*, wherein *Melito* intreats the Emperor, that he would vouchſafe to examine the accuſations that were alledged againſt the Chriſtians, and to cauſe the Perſecution to ceaſe by revoking the Edict that he had publiſhed againſt them: He repreſents to him, that the Chriſtian Religion was ſo far from being deſtructive to the *Roman* Empire, that it was very much augmented ſince the propagation thereof; that this Religion was perſecuted only by wicked Emperors, ſuch as *Nero* and *Domitian*; that the Emperors *Adrian* and *Antoninus* had written ſeveral Letters in its behalf, and therefore he hoped to obtain of his Clemency and Generoſity, the favour which he ſo earneſtly requeſted. *Euſebius* alſo gives us another little Fragment out of the Book concerning *Eaſter*, to ſhew the time when this Author wrote, in which he mentions *Sagaris* Biſhop of *Laodicea*, whom he affirms to have ſuffered Martyrdom under *Servilius Paulus* the Proconſul of *Aſia*. As alſo another Fragment more conſiderable, which is the Preface to his Collections, wherein he gives us a Catalogue of the Canonical Books of the Old Teſtament, omitting thoſe that are not included in the Canon of the Jews; theſe are the Books of *Eccleſiaſticus*, *Wiſdom*, (for he calls the Book of the *Proverbs* by the Name of *Wiſdom*) *Judith*, *Eſther*, and the two Books of the *Maccabees*. Melito.

There is alſo another Fragment of *Melito*'s preſerved by the Author of the Chronicle commonly called the *Alexandrian* in *Olympiad* 236. wherein he ſays, that the Chriſtians do not adore inſenſible Stones, but that they worſhip one God alone; who is before all things, and in all things, and Jeſus Chriſt who is God and the Word before all Ages. It is not known from what Book this Fragment was taken; but it is probable, that it is in his Apology to the Emperor. Some other paſſages are likewiſe attributed to him, which are taken out of a *Catena* of the Greek Fathers upon *Geneſis*, but they ſeem to me to be unworthy of this Author (*d*); we find alſo in the *Bibliotheca Patrum*, another Book under his Name Entituled, *Of the Paſſage or Death of the Virgin* Mary, which is inſerted by Pope *Gelaſius* amongſt the Apocryphal Writings, and rejected by *Bede*; but it is at preſent generally agreed, that this Book, as not being cited by any of the ancient Writers, and containing many untruths and abſurdities, is a counterfeit Work. *Melito* lived under the Reign of *Marcus Antoninus*, he preſented his Apology in the ſecond year of this Emperor, that is to ſay, in the year of our Lord 182. and died before the Pontificate of *Victor*, as appears from the Epiſtle of *Polycrates* to this Pope, wherein he mentions him, as already dead in theſe Words: *Why ſhould not I ſpeak of* Melito, *whoſe Actions were regulated by the Motions of the Holy Ghoſt, who lyes enterr'd at* Sardis, *where he expects the Judgment and Reſurrection?* This ſhews that *Melito* was eſteemed as a Prophet, that is to ſay, as a Man inſpired by God, according to the Teſtimony of *Tertullian* produced by St. *Jerome*. If the ſame *Tertullian* had not aſſured us, that this Author wrote elegantly and was a good Orator, it would be very difficult to give any Judgment concerning his Style, by that little of his Writings which is yet extant.

(*a*) *A Book of the Lives of the Prophets.*] Some reckon two Books on this Subject, but it is plain from the Greek Text of *Euſebius*, and the Authority of St. *Jerome*, that there was but one.

(*b*) *One of the Submiſſion of the Senſes unto Faith.*] St. *Jerome*, and *Ruffinus* diſtinguiſh the Book of *Faith*, from that of the *Senſes*, but it is more probable, that it was but one Book bearing the above-mentioned Title, as being compoſed againſt ſome Hereticks, who aſſerted that we ought to believe only according to our Senſes.

(*c*) *Of God incarnate.*] It is expreſſed in Greek. Περὶ σαρκωμένου Θεοῦ, *of God incarnate, or inveſted with a Body.* Others expound this paſſage after another manner, imagining that he maintained that God was corporeal; but this laſt is not the proper ſignification of the Greek Word. However, *Origen*, cited by *Theodoret* in *Queſt.* 20. in *Exodum*, ſays that *Melito* wrote a Book περὶ τῆς σαρκωμένου τοῦ Θεοῦ, that God was corporeal, which anſwers to the other Interpretation.

(*d*) *Unworthy of this Author.*] One of theſe paſſages is produced by *Halloixius*, being a Compariſon between *Iſaac* and Jeſus Chriſt, full of childiſh Notions and Expreſſions, that are more agreeable to the Modern, than the ancient Writers.

TATIAN.

Tatian. TAtian Sirnamed the *Aſſyrian* (*a*), from the Name of his Country, was an able Orator, and St. *Juſtin*'s Scholar. He remained in the Communion of the Church during the Life of his Maſter but after his Martyrdom being puffed up with Pride, which often attends the Opinion of Knowledge, he became Head and Author of a new Sect (*b*), which was called the Hereſie of the *Encratites*, or of the *Continent*, becauſe theſe Sectaries condemned Marriage, as alſo the uſe of divers ſorts of Meats and Wine, leading a ſober and auſtere Life in appearance; beſides this, they maintained ſome of the Errors of the *Valentinians*, and affirmed that our Fore-Fathers were damned: This Sect was afterwards augmented by *Severus* (*c*), from whom they took the Name of *Severians*: theſe later rejected the Epiſtles of St. *Paul*, and the Acts of the Apoſtles. But to return to *Tatian*; he having got a great facility in Writing, compoſed a great number of Books, and among others an excellent Treatiſe againſt the Gentiles, which is moſt eſteemed of all his Works, as alſo a Goſpel collected from the four Evangeliſts. Tatian.

There is yet extant the Treatiſe of *Tatian* againſt the Gentiles, which was firſt printed at *Zurick*, in the year 1646. together with the Verſion of *Conradus Geſner*, afterwards inſerted in the *Bibliotheca Patrum*; and Laſtly, annexed to the Works of St. *Juſtin*; the Title thereof is as follows: *The Diſcourſe of* Tatian *againſt the Gentiles, proving that the Greeks are not the Inventors of any of the Sciences, as they boaſt themſelves to be, but that they were all invented by thoſe whom they call Barbarians.* This is indeed the Subject of the beginning of his Diſcourſe, but then he adds, that the Greeks corrupted the Sciences, which they received from the Barbarians, and more eſpecially Philoſophy. Afterwards he proceeds to the Explication and Defence of the Chriſtian Religion; he treats of the Nature of God, of the Word, of the Reſurrection of the Body, and Freedom of the Soul: He confutes the Opinion of Fate, he diſcourſeth of the Nature of the Soul,

(*a*) *Sirnamed the* Aſſyrian.] At the end of his Treatiſe againſt the Gentiles, he declares that he was born in *Aſſyria*, and that he had been inſtructed in the Theology of the Grecians.

(*b*) *Of a new Sect.*] St. *Irenæus* Lib. 1. *Euſeb.* Lib. 4. c. 29. St. *Jerome*, in *Catalogo.*

(*c*) *This Sect was afterward augmented by* Severus.] St. *Epiphanius* affirms, that *Severus* lived before *Tatian*, but he is miſtaken.

and

Tatian.

and of Devils, discovering the Snares that they lay for Men. He intermixeth all these things with several satyrical Reflections on the ridiculous Theology of the Pagans, and the corrupt Manners of their Gods and Philosophers, shewing at the same time, that the Writings of *Moses*, are more ancient than all other Histories, and giving an admirable Description of the holy Conversation of the Christians. This Work is extremely full of prophane Learning, and the Style thereof is elegant enough, but exuberant, and not very elaborate; and the Matters therein contained are not digested into any Order. It was certainly composed by *Tatian*, before he fell into Heresie, tho' after St. *Justin*'s Death, since he doth not condemn the State of Matrimony in that Book (*d*). He argues concerning the Generation of the Word, in such Expressions as do not agree with our manner of explaining it, but they may be interpreted in a sense which is not Heretical (*e*). He maintains that the Angels, and Devils consist of Bodies and Souls: He denies the Immortality of the later, affirming that they die, and that they shall hereafter rise again with their respective Bodies, which is a considerable Error.

As for the Gospel that was compiled by *Tatian*, St. *Epiphanius* in his Description of the Heresie of the *Nazarenes*, hath confounded it with that which was Entituled, *The Gospel according to the* Hebrews; and indeed they had this in common, that the Genealogy of Jesus Christ was not in either of them: But the Gospel according to the *Hebrews* was older than *Tatian*'s; besides the later was only a kind of a *Catena* or Concordance, wherein this Author had gathered together, what he judged proper to be collected out of the four Evangelists. St. *Ambrose* seems to mention it in the Preface to his Commentaries on St. *Luke*; when he declares, that some Writers had made one single Gospel out of the Four, by collecting those passages, which they believed to be most favourable to their Opinions, and omitting the rest. The Gospel of *Tatian* was composed after this manner; in which he retrenched the Genealogy of Jesus Christ, together with all that which relates to his human Nature, and his Extraction from the Stock of *David*. *Baronius* thought that that was the Work of *Tatian* which is in the Seventh Tome of the *Bibliotheca Patrum*, under the Name of *Ammonius*; but this is a distinct Book; for as *Valesius* observes, it is an Historical Epitome of the Gospels, written by an Ancient Orthodox Author, containing many passages, wherein Jesus Christ is called the Son of *David*; whereas *Tatian*'s Gospel was a Rhapsody of the passages taken out of the four Evangelists, on purpose to induce us to believe that our Saviour was not descended from the Lineage of *David*. *Tatian* lived after the Death of St. *Justin*, and died about the time when St. *Irenæus* wrote his Book concerning the Heresies. St. *Clement* in the third Book of his *Stromata*, cites a Treatise of this Author Entituled, *Of Perfection according to the Saviour*, written by him after his Fall into Heresie; he produceth a passage out of it against Marriage, which he confutes in *Page* 460.

Tatian.

(*d*) *He doth not condemn the State of Matrimony in that Book.*] On the other hand, *Pag.* 168. he seems to approve it.

(*e*) *A Sense which is not Heretical.*] He asserts that the *Word* was begotten in the time of the Creation of the World; altho' he was from all Eternity, calling the Generation of the Word, his Application, (if we may so term it) to the exteriour Works: He adds, that the Word was not begotten by way of Separation, but after the same manner, as one Fire is lighted or kindled by another; so that God did not remain without the Word, but that the Word proceeded from him, and remained in him altogether, or at the same time; this he explains by the Instance of human Speech. These are the Principles of some of the ancient Christians. The Version of this Treatise was printed together with the Greek Text at *Basil*, in the years 1564, 1569, 1575, 1593. and at *Geneva*, in 1592.

ATHENAGORAS and *HERMIAS.*

Athenagoras and Hermias.

Athenagoras an *Athenian* Philosopher, lived in the time of the Emperor *Marcus Antoninus*, to whom he presented an Apology for the Christians (*a*). This Work and its Author, were unknown to *Eusebius*, St. *Jerome*, and *Photius*, but it is cited by St. *Epiphanius* in the Heresie of *Origen*. In this Apology he refutes the three principle Calumnies that were alledged against the Christians, as 1. That they were Atheists. 2. That they eat human Flesh. 3. That they committed horrible Crimes in their Assemblies. To the first Accusation he makes Answer, that the Christians were not Atheists, since they acknowledged and adored one God in Three Persons, and lived conformably to his Laws and Commandments, believing that he sees and knows all things; that they refused to worship Idols, and to offer Sacrifice to them, as being persuaded that they were not Deities. He replys to the two last Objections, in shewing that the Life, Laws and Manners of the Christians were very far from Murther and those infamous Crimes whereof they were accused. He plainly establisheth the Unity of the Essence of God, and the Trinity of the Three Divine Persons: He affirms that the Word, that remained in God from all Eternity departed from him, (if we may use such an Expression) to create and govern all things: He maintains the Worship of Angels, and declares that they were created to take care of Affairs here below. He asserts that the Devils were ruined through the Love that they bore unto Women; he admits Free-will in its utmost Latitude; he makes divers Descriptions of the Holiness of the Conversation of the Christians; he commends Virginity; he condemneth second Marriages, calling them an honest Adultery; Lastly, he treats of the Resurrection, and of the last Judgment.

Athenagoras and Hermias.

There is another Treatise of this Father extant, concerning the Resurrection of the Dead, wherein he endeavours to prove, that it is not only not impossible, but even extreamly credible: These two Books are written in a Dogmatical Style, they were printed separately in Greek and Latin (*b*), translated by *Gesner*, *Nannius*, *Marsilius Ficinus* and *Suffridus*, and are inserted in the *Bibliotheca Patrum*, as also in Greek, in the Supplement to the *Bibliotheca*; and Lastly, after the Works of St. *Justin*, with the Annotations of *Gesner*, and *Henry Stephen*; there is another imperfect Tract annexed to them, which is a continual Series of Satyrical Reflections, on the Opinions and Philosophical Notions of the Gentiles, composed by *Hermias*, a Christian Philosopher. But this Author is not known, nor the precise time when he wrote, however it is not to be doubted but that he is ancient, and that he lived before the Pagan Religion was extirpated. This little Book was printed by it self in Greek and Latin, at *Basil*, *Anno Dom.* 1553.

(*a*) IN *the time of the Emperor* Marcus Antoninus, *&c.*] He joyns *Lucius Aurelius Commodus* with *Marcus*. *Labbé* affirms that it was *Lucius Verus*; but it is more probable, that it was *Commodus* the Son of *Antoninus*, and that this Apology was presented after his being taken into the Government, about the Year 178.

(*b*) *In Greek and Latin.*] At *Paris* in *Quarto*, by *Veke*, *An. Dom.* 1541, and in *Octavo*, by *Stephen* with *Nannius*'s Translation in 1557. Also by *Plantin* at *Antwerp* in 1560, 1583, and 1588. The Translation of *Suffridus* was printed at *Colen*, with Commentaries in 1567, and 1573. *Nannius*'s Version of the Treatise concerning the Resurrection, was published at the end of the Works of *Philo* at *Basil* 1561, and in 1558 by *Episcopius*, as also at *Colen* in 1599. There is a Version of the Treatise of the Resurrection by *Ficinus*, and printed at *Basil* in 1516, and another of *Valetus* in *Italian*, printed at *Venice* in 1556. The Apology was printed in Latin at *Paris* in 1498, in Greek and Latin in 1577. In Latin at *Basil* 1565. translated by *Gesner*, and there again in 1558, in Octavo at *Zurick* in 1599. The Book concerning the Resurrection of the Dead, was printed in Latin at *Paris* in 1498, at *Basil* in 1561. In Greek and Latin at *Venice* in 1498, and 1550. At *Basil* in 1593, and 1653. At *Paris* in 1615, 1618, and 1636. The Translations which are at the end of St. *Justin*, are *Nannius*'s of the Treatise of the Resurrection, and *Gesner*'s of the Apology.

[*Athenagoras* has also been printed in Greek and Latin at *Oxon.* in *Duodecimo* 1682; and at *Leipzick* 1684, in *Octavo cum Notis Var.*]

THEOPHILUS Biſhop of *ANTIOCH.*

Theophilus Biſhop of *Antioch.*

THey that imagine (*a*), that this *Theophilus* whom we ſpeak of is the ſame with him, to whom St. *Luke* dedicates the Acts of the Apoſtles, are groſly miſtaken; for this Man was ſo far from being contemporary with St. *Luke* and the Apoſtles, that he was not ordained Biſhop of *Antioch* (*b*), until the year 170. after the Nativity of Jeſus Chriſt, and he governed this Church twelve or thirteen years, until the beginning of the reign of *Commodus* (*c*); that is to ſay, until the years of our Lord 181, or 182. This Biſhop was one of the moſt vigorous Oppoſers of the Hereticks of his time; he wrote a conſiderable Book againſt *Marcion*, and a Treatiſe againſt the Hereſie of *Hermogenes* (*d*), wherein he cited the Apocalypſe. He likewiſe compoſed other ſmall Tracts, for the Inſtruction and Edification of the faithful: All theſe Works are entirely loſt; but we have three Books ſtill written by him to *Autolycus*, a Learned Heathen of his Acquaintance, who had undertaken to vindicate his Religion againſt that of the Chriſtians.

In the firſt of theſe Books he anſwers the Requeſt, that had been made to him by that Heathen, to teach him how to know the true God, and after having declared that to attain to the knowledge of him, we muſt be purified in Mind and Heart, he proceeds to treat of the Nature of God, and of thoſe things which the Divines call his Attributes, as his Eternity, Immenſity, Power, Inviſibility; afterward he enlargeth on the Bleſſedneſs of the other Life, and on the Reſurrection of the Body; he obſerves by the way, that Princes ought to be honoured as having received their Authority from God, and derives the Etymology of the Word Chriſtian from Unction. This firſt Book is properly a Diſcourſe between him and *Autolycus*, in Anſwer to what this Heathen had ſaid againſt the Religion of Jeſus Chriſt. The ſecond Book was written to convince him of the Falſhood of his own Religion, and of the truth of the Chriſtians. He begins with a Confutation of the Opinions that were maintained by the Pagans, concerning their Gods, and ſhews the Contradictions of the Philoſophers, and Poets on this Subject; he explains at large the Creation of the World, and that which happened in the ſucceeding Ages; he demonſtrates that the Hiſtory of *Moſes* is the oldeſt, and trueſt Hiſtory that ever was, and that the Poets have extracted many things from the Holy Scriptures, particularly their Relations concerning the Torments of the damned. In the third Book, after having proved that the Writings of the Heathens are full of an infinite number of Notions, contrary to right Reaſon and good Manners, he ſhews that the Doctrine and Lives of the Chriſtians, are very far from thoſe Crimes that are laid to their Charge. Laſtly, at the end of his Work he adds an Hiſtorical Chronology, from the Beginning of the World unto his Time, to prove that the Hiſtory of *Moſes* is the ancienteſt and the trueſt. It is apparent from this little Epitome, how well this Author was acquainted with prophane Hiſtory. Theſe three Books are filled with a great variety of curious Diſquiſitions concerning the Opinions of the Poets and Philoſophers: Tho' there are but few things that relate immediately to the Doctrines of the Chriſtian Religion; not that *Theophilus* was ignorant of them, for it appears from ſeveral paſſages, that he was very skilful in theſe Matters, but in regard that he compoſed this Book chiefly to convince a Pagan, he inſiſts rather in proving our Religion, by Arguments from without, than by expounding its Doctrines. He is the firſt Author that hath applied the Word Trinity (*e*), to the Three Perſons of the Godhead, but he calls the Third by the Name of Wiſdom: He aſſerts two things concerning the *Word*, which ſeem to favour of the *Arian* Hereſie; the firſt is, that the *Word* may be in a *Place*, and the Second, that he was begotten in *Time*; but theſe Expreſſions, which are common to him, and many of the ancient Fathers, had a different Signification (*f*) from that which was afterwards given them by the *Arians*.

Theophilus Biſhop of *Antioch.*

Moreover theſe Books are full of Moral and Allegorical Expreſſions, the Style is elegant, and the Turn of the Thoughts very agreeable, that whoever reads them, cannot doubt but that the Author was a very eloquent Man. They are entituled in the *Greek* Manuſcripts, *The Books of* Theophilus *to* Autolycus *concerning the Faith of the Chriſtians againſt the malicious Detracters of their Religion.* They have been publiſhed in *Greek* and *Latin*, as alſo in *Latin* by *Conradus Geſner*, and printed at *Zurich* in the year 1546; afterward they were inſerted in the *Orthodoxographa*, printed at *Baſil* in 1555. *Fronto Ducæus* annexed them to the firſt Volume of the Supplement of the *Bibliotheca Patrum* ſet forth in 1624; and they were afterwards printed at the end of the Works of St. *Juſtin* in the Edition of *Morellus*.

Beſides theſe three Books, we have another Book in *Latin* attributed to *Theophilus*, conſiſting of Allegorical Commentaries on the four Goſpels, which is in the *Bibliotheca Patrum*; There was a Commentary on the Goſpels under his Name in St. *Jerom*'s time, divers paſſages whereof are produced by him in his Annotations on St. *Matthew*; there were alſo Commentaries on the Proverbs of *Salomon*; but this Father obſerves in his Treatiſe of Eccleſiaſtical Writers, that they did not come up to the Elegancy or to the Style of the Writings of *Theophilus*.

(*a*) *They that imagine,* &c.] This was the Opinion of *Gulielmus Tyrius*, who in St. *Bernard*'s time wrote the Hiſtory of the *Cruſade*, See *lib.* 4. *c.* 9. It is a groſs error, for according to this account *Theophilus* muſt have lived above 150 years.

(*b*) *Ordained Biſhop of* Antioch.] He was the ſixth; The firſt (according to the teſtimony of *Euſebius*) was *Evodius*, the ſecond St. *Ignatius*, the third *Hero*, the fourth *Cornelius*, the fifth *Heros*, and *Theophilus* the ſixth; St. *Jerome* indeed declares in one place that he was the ſeventh, but he is miſtaken; *Euſebius* in his Chronicle, and in his Hiſtory, refers his Ordination to the eighth year of the reign of the Emperor *Marcus*, that is, the 170 after Chriſt, according to the common computation.

(*c*) *Until the beginning of the reign of* Commodus.] *Euſebius* affirms that *Maximinus* was his Succeſſor in the ſeventeenth year of *Marcus Antoninus*, but in the Chronology of the Emperors compoſed by *Theophilus* at the end of his third Book to *Autolycus* he reckons nineteen years and ten days of the reign of *Verus*, that is to ſay, of the ſame Emperor *Antoninus*, and it cannot be affirmed that 16 years ought to be put inſtead of 19, as it is in the Tranſlation, for by computing the total Sum of the years of the Emperors which amount to 237 years and one day, it is apparent, that there muſt of neceſſity be 19. From whence it follows, that either he was miſtaken in reckoning up a greater number of years of the reign of this Emperor under whom he lived, than were really paſſed, which is not credible, or that he did not write theſe Books until after this time, under the beginning of the reign of *Commodus*; and then, he could not have had *Maximinus* for his Succeſſor until the year 182 of the vulgar account, unleſs he was taken in his Life-time to be his Coadjutor. There is more probability that *Euſebius* was deceived a year or two. *Nicephorus* in his Chronography of the Patriarchs of *Antioch* allows 13 years to *Theophilus*; which agrees with our Opinion.

(*d*) *And a Treatiſe againſt the Hereſie of* Hermogenes.] *Euſeb.* lib. 4. cap. 24. Ἀπὸ τούτου ἂν ἀγνοῖτο διότι καὶ Μαρκίωνος πεποιημένον λόγος. St. *Jerome*, *Sub Imperatore* M. Antonino Vero *librum contra* Marcionem *compoſuit, qui uſque hodie extat.* And *Euſebius*, Καὶ ἄλλο περὶ τῆς αἱρέσεως Ἑρμογένους ὑπ' αὐτοῦ ἔχομεν. St. *Jerome*, *Et contra Hareſim* Hermogenes *liber unus*, Καὶ ἕτερόν τινα κατ' αὐτοῦ σύγγραμμα. St. *Jerome*, *Et alii breves, elegantesque tractatus ad ædificationem Eccleſiæ pertinentes.*

(*e*) *The word Trinity.*] Lib. 2. p. 94. and 100.

(*f*) *But theſe Expreſſions which are common to him with many of the ancient Fathers had a different Signification.*] They meant nothing elſe by the firſt Expreſſion, as hath been already obſerved, but that God made himſelf manifeſt unto Men by the Word, therefore when *Theophilus* affirms that the Word is in a *place*, and that the Father cannot be there, he intended only to declare, that the Word appears unto Men in a *place*, as he heretofore appeared unto *Adam* in the Terreſtrial Paradiſe, and that the Father doth not appear in that manner: This is the Syſtem of the ancient Chriſtians: It would be more difficult to reſolve the ſecond Expreſſion, were it not that they themſelves have explained it, ſince they acknowledge that the Word is Eternal, and that he remained in God from all Eternity, as his Council, Wiſdom, and Word. But they ſay that the ſame Word who was in God, in ſome manner went out from him when he undertook to create the World, becauſe he began to make uſe of this Word in exterior Operations, and this is what they call the Proceſſion, Prolation, and Co-generation of the Word, which does not hinder but that the Word might be from all Eternity, and eternally begotten of the Father after the ſame manner as we apprehend it, but this is not that which they call Generation. Theſe Expreſſions are not only uſed by *Theophilus*, but likewiſe by *Athenagoras*, *Tatian*, *Tertullian*, the Author of the Book concerning the Trinity, amongſt the Works of this Father, *Lactantius*, the Compiler of the Homilies attributed to *Zeno Veronenſis*, and afterwards by *Rupertus* in his Commentaries on *Geneſis*.

APOLLI-

APOLLINARIUS, or, *APOLLINARIS* of *HIERAPOLIS.*

Apollinarius, &c.

Apollinarius, or, *Apollinaris* Bishop of *Hierapolis*, a City of *Phrygia*, wrote several Books under the Reign of *Marcus Antoninus*, the Titles whereof only remain at present; The first was an Oration dedicated to the Emperor in defence of the Christian Religion; The second a Treatise against the Gentiles divided into five Books; The third, two Books concerning Truth; The fourth, two Tracts against the *Jews*; The fifth was one or more Treatises against the Sect of the *Montanists*, which then began to appear. These are all the Works of this Author that are cited by *Eusebius* and St. *Jerome* (*a*), they were extant in *Photius*'s time, who having read his Books against the Gentiles, as also those concerning Piety and Truth (*b*), declares, that he was much to be esteemed both for his Doctrine and his Style; wherefore I shall prefer the Judgment of this Learned Man before that of *Trithemius*, who without perusing the Works of *Apollinarius*, peremptorily asserts, that there seems to be more Zeal than Learning in what he has writ.

Apollinarius, &c.

We find in *Eusebius*, *Book* 5. *Chap.* 16. a large fragment of a certain Author, whom he doth not name, against the Heresie of the *Montanists*, from whence *Ruffinus* and *Nicephorus* have asserted, that this Fragment was taken from the Discourses of *Apollinarius* against them, but they must of necessity be deceived; for *Apollinarius* composed his Books to confute their Opinions, when they first began to be divulged, whereas the Anonymous Author of this Fragment, wrote after the death of *Montanus*, *Maximilla*, and *Theodotus*, who were the Ring-leaders of that Party; besides, he makes mention of this Heresie as maintained in a Country far distant from his, and established a great while ago, which plainly shews, that this Fragment belongs not to *Apollinarius*, and consequently, that there is not any part of his Works now extant.

(*a*) By Eusebius *and St.* Jerome.] *Lib.* 4. *Cap.* 27. St. *Jerome in Catalogo* omits the Books against the *Jews*, neither are they found in the Version of *Ruffinus*, nor even in some *Greek* Manuscripts of *Eusebius*.

(*b*) *As also those concerning Piety and Truth.*] *Photius Cod.* 14. It is probable that the Book of Piety is the first of those two that are cited by *Eusebius*, under the Title of Truth. Besides, he affirms, that there were other Works of this Author, which he had never seen.

DIONYSIUS of *CORINTH.*

Dionysius of Corinth.

Dionysius Bishop of *Corinth* lived under the Reign of the Emperor *Marcus Antoninus*, and in the beginning of *Commodus*'s. 'He not only took 'care of his own Flock, (*says* Eusebius, *Book* 4. *Chap.* 23.) but he also made the Christians of o-'ther Countrys partakers of his Divine Labours, causing 'them to fructifie every where by his Catholick Epistles, 'which he sent to many Churches. The first is written 'to the *Lacedæmonians*, containing an Instruction of the 'Catholick Faith, and an Exhortation to Peace and 'Unity. The second is directed to the *Athenians*, to 'excite their Faith, and to induce them to lead a Life 'conformable to the Rules of the Gospel: He likewise 'reproves their negligence, whereby they had almost a-'bandoned the Christian Religion ever since their Bishop '*Publius* suffered Martyrdom in the Persecutions that 'were raised in his time: Moreover he mentions *Qua-'dratus*, who was elected Bishop of *Athens* after the Mar-'tyrdom of *Publius*, and testifies, that the Christians of 'this City owned the renovation of the ardour of their 'Faith to his Care. Besides this he informs us, that '*Dionysius* the *Areopagite* being converted by St. *Paul*, '(as it is recorded in the *Acts of the Apostles*) was con-'stituted the first Bishop of *Athens*. There is also another 'Epistle written by him to the *Nicomedians*, wherein he 'confutes the Heresie of *Marcion*, and keeps close to the 'Rule of Faith. He likewise composed a Letter directed 'to the Church of *Gortyna*; as also to all those of *Crete*, 'in which he extreamly commends *Philip* their Bishop, 'to whom his whole Church had given authentick 'Testimonies of his singular Abilities and Generosity, and 'he admonisheth them to avoid Heresies. In his Epistle 'to the *Amastrians*, and to the other Churches of *Pon-'tus*, addressing his Discourse to their Bishop *Palma*, he 'explains divers passages of the Holy Scriptures; He 'therein lays down several Precepts concerning Marriage 'and Chastity, determining at the same time, that all Peni-'tents should be received that returned from any Crimes 'whatsoever, and even from Heresie. In the same 'Volume is contained another Epistle to the *Gnossians*, 'wherein he adviseth *Pinytus* their Bishop not to impose 'on the Christians the heavy burden of the Obligation to 'preserve their Virginity, but to have respect unto the 'weakness which is incident to most of them. *Pinytus* 'in replying to this Epistle, extols and admires *Dionysius* 'of *Corinth*, and exhorts him at last to afford them more 'solid nourishment, and to send frequent Letters to him 'which might fill and satiate the People that were com-'mitted to his charge, lest being always nourished only 'with Milk, they should grow old, and yet remain in a 'kind of Infancy. This answer represents as it were a 'lively Portraiture of the Faith of *Pinytus*, his diligence 'in watching over the Flock, with which he was en-'trusted by God, his profound knowledge in Divinity, 'and his extraordinary Eloquence. We have also in our 'hand another Letter of *Dionysius* written to the *Romans*, 'and particularly directed to *Soter*, who was then their 'Bishop; a passage whereof it will be expedient here to 'produce, in which he recommends to them the conti-'nuation of a certain Custom, that had been always ob-'served by them from their first plantation unto the per-'secution which happened in our time. *This is* (says he) *a custom which hath been established among you, O ye* Romans, *ever since the beginning of your Church, to be charitable unto your Brethren, and to send to divers Churches throughout the World things necessary for their subsistence; you comfort the poor in their indigence, and relieve the urgent necessities of those that are condemned to the Mines; This custom you have received from your Ancestors, which the blessed Bishop* Soter *hath not only retained, but even augmented, by abundantly distributing the Donatives appointed for the relief of the Faithful, and cherishing as a Father would do his Children all the Brethren who came to* Rome, 'He mentions St. *Clement*'s Epistle to the *Co-'rinthians*, which had been for a long time constantly 'read in the Church of *Corinth*, as he testifies in these 'Words. *We have even now passed the Lords Day, when we perused your Epistle, which we shall hereafter read continually, as we do that of St.* Clement, *that we may be replenished with Precepts and wholsome Instructions*: 'Af-'terward he observes, that his Letters were corrupted by 'Falsifiers in these Words: *I wrote several Epistles at the Entreaty of the Brethren, but the Ministers of the Devil have filled them with Tares, by retrenching and adding many things; they may well expect this terrible Sentence*: Cursed be he that adds or diminisheth any thing from my Words. *Wherefore it is not to be admir'd, that some have presumed even to corrupt the Sacred Writings, since they have done it in Books of much less Authority.* 'Besides 'these Epistles, there is another Extant, written to *Chry-'sophora* his faithful Sister, to whom he gave Instructions 'suitable, carefully nourishing her with spiritual Food. These are the Contents of this passage of *Eusebius*, concerning the Epistles of St. *Dionysius*, which I have set down entire, because he hath made use of the same Method as we should have done, in case those Epistles had been still Extant.

Dionysius of Corinth.

Moreover *Eusebius* in his 2*d. Book*, *Chap.* 25. recites another Fragment of his Epistle to the *Romans*, wherein is mentioned the Death of St. *Peter*, in the City of *Rome* in these Words. 'Thus (says he) as I may so say, by 'your Exhortations you have mixed the Grain that 'sprung from the Seed of St. *Peter* and St. *Paul*, that 'is to say, the *Romans* and the *Corinthians*: for these 'two glorious Apostles entring into our City of *Corinth*, 'instructed us in dispersing the spiritual Seed of the Gospel, 'afterwards they passed together into *Italy*, and having 'given you also the like Instructions, they suffered Mar-'tyrdom with you at the same time. This is all that we certainly know concerning the Life and Writings of

Dionyſius of Corinth.

Dionyſius Biſhop of *Corinth*. In the *Menologium* of the Greeks, he is reckoned among the Martyrs (*a*), but ſince neither *Euſebius*, nor St. *Jerome* take any Notice of the matter, I am apt to believe that the Latin Church hath done more prudently in placing him in their Martyrology in the Rank of the Confeſſors.

Dionyſius of Corinth.

(*a*) HE *is reckoned among the Martyrs.*] On the 29th of *November*, τῇ αὐτῇ ἡμέρᾳ Διονύσιος ἐπίσκοπος Κορίνθου ξίφει μαχαίρας τελειοῦται, *on this day* Dionyſius *Biſhop of* Corinth *died by the Sword*. *Glycas* affirms that he ſuffered Martyrdom under the Reign of *Antoninus Pius*; and yet it is certain, that he lived under *Marcus Aurelius*.

Pinytus, Philippus, Modeſtus, Muſanus, and *Bardeſanes.*

Pinytus, &c.

AT the ſame time lived *Pinytus* Biſhop of *Gnoſſus* in the Iſland of *Crete*, who replyed (as we have even now obſerv'd) to St. *Denys* of *Corinth*, in an Eloquent and Learned Epiſtle, *Philippus* Biſhop of *Gortyna*, mentioned likewiſe by the later, wrote a Treatiſe againſt *Marcion* as well as *Modeſtus* (*a*), but leſs accurate.

Among theſe may be reckoned *Muſanus*, who wrote a Work againſt the *Encratites*, and *Bardeſanes* (*b*) the *Syrian*, who Compoſed two Tracts tranſlated into Greek by his Diſciples, the Firſt againſt *Marcion*, and other Hereticks, and the Second concerning Fate; this laſt was dedicated to the Emperor *Antoninus* (*c*). Beſides he wrote other Treatiſes upon the Perſecution, that was then raiſed againſt the Chriſtians of *Syria*: *Euſebius* obſerves, that this Author having been engaged in the Sect of the *Valentinians*, tho' he had acknowledged and retracted the moſt part of his Errors, yet he retained ſome of them; wherefore he is accuſed by St. *Jerome*, of being the Deviſer of a new Hereſie: Tho' he owns that *Bardeſanes* was endued with a very quick Apprehenſion, and was extremely vehement in his Diſputes. St. *Epiphanius* likewiſe makes him to be the Ring-leader of an Hereſie. '*Bardeſanes* (ſays he in *Hæreſ.* 56.) is the Au-'thor of the Hereſie of the *Bardaſianites*, he was a Na-'tive of *Meſopotamia*, and an Inhabitant of the City of '*Edeſſa*; moreover he was a very good Chriſtian (*d*), 'and wrote many uſeful Books, being well skill'd in 'the Greek and Syriack Tongues (*e*). He was inti-'mately acquainted with *Agbarus* Prince of *Edeſſa*, and 'aſſiſted him in his Studies; he lived until the time of '*Antoninus Verus*, and Collected many things concern-'ing Fate againſt the Aſtronomer *Abidas*: There are alſo 'other Works written by him agreeable to the Faith: 'He Courageouſly withſtood *Apollonius* the Friend of *An-'toninus* (*f*), who adviſed him to deny that he was a 'Chriſtian, and undauntedly replyed, that he did not fear 'Death, which he could not avoid, tho' he ſhould do 'that which the Emperor required: But at laſt this Man 'adorned with ſo many Vertues fell into Hereſie, ſuf-'fering himſelf to be infected with the Errors of the '*Valentinians*; inventing divers *Æones*, and denying the 'Reſurrection of the Dead. He acknowledged indeed 'the Law and the Prophets, together with the whole 'New Teſtament, but then he admitted ſeveral Apo-'cryphal Books along with them. *Euſebius* in *Lib.* 6. *Præparat. Evangl.* produceth an excellent Fragment of the Writings of this Author againſt Fate, whereby it is evident that it was written in the Form of a Dialogue. He proves in this Fragment, that Men are not Conducted by Nature and Neceſſity as brute Beaſts, but by Reaſon and with Liberty, becauſe, altho' the Nature of all Men be the ſame; yet there are infinite numbers of Manners, Cuſtoms, Laws and Religions among them, that are different even in the ſame Country, and under the very ſame Climate, which cannot proceed but from the different Choice that is made by them. Afterwards having alledged many Examples to evince this Truth, he adds: 'What ſhall we ſay, of the Society of Chriſtians, who 'are diſperſed throughout all the Cities of the World, 'and who cannot be induced by any Conſiderations, nor 'by any Arguments whatſoever, to follow the Manners 'and Cuſtoms of thoſe among whom they reſide; but 'on the contrary, whereſoever they are, they ſtill adhere 'to peculiar Laws, and have Manners different from 'thoſe of the People among whom they live, without 'being perſwaded by any means to commit thoſe things, 'which their Maſter hath declared to them to be Crimi-'nal, chuſing rather to ſuffer Poverty, Dangers, Igno-'miny, Torments, and even Death it ſelf? This paſſage ſet down by *Euſebius*, not only ſhews that *Bardeſanes* was a Perſon of a quick Apprehenſion, and of a vehement Temper, (as hath been obſerved by St. *Jerome*) but it likewiſe informs us, that he had acquired much Learning (*g*), and that his Style wanted neither Elegancy nor Ornament.

Pinytus, &c.

(*a*) AS *well as* Modeſtus.] St. *Jerome* affirms, that in his time there were other Tracts extant under the Name of *Modeſtus*; but that they were rejected by the learned as Suppoſititious.

(*b*) Bardeſanes.] *Porphyrius*, *Lib. de Abſt.* cites one *Bardeſanes* a *Babylonian*, who (he ſays) lived in the time of his Fore-fathers, and writ concerning the *Brachman* and *Indian* Philoſophers: But he muſt needs have been another Perſon.

(*c*) *Was Dedicated to the Emperor* Antoninus.] It is aſſerted by St. *Jerome*, that he preſented it to him; but it is more probable, that being Tranſlated, it was afterwards delivered by others; for ſince he wrote in Syriack, it is not credible, that he preſented, or even Dedicated his Book to the Emperor; on the contrary, he Compoſed it at the Entreaty of his Friends; and in the form of a Dialogue.

(*d*) *A very good Chriſtian.*] St. *Epiphanius* is deceived; for it is otherwiſe affirmed by *Euſebius*, that he was at firſt a *Valentinian*, and that his Errors were the remainders of this Hereſie.

(*e*) *Being well skilled in the Greek and Syriack Tongues.*] He did not underſtand Greek, ſince, as *Euſebius* aſſures us, his Diſciples Tranſlated his Works.

(*f*) *The Friend of* Antoninus.] Neither is there much certainty in this Relation.

(*g*) *That he had acquired much Learning.*] This Fragment contains an Enumeration of the Manners, Cuſtoms and different Laws of a very great number of People, which plainly ſhews his Learning, and it is written as agreeably as the Subject was capable of allowing it.

St. *IRENÆUS.*

St. Irenæus.

WE know nothing of the Country of St. *Irenæus* but only in general, that he was a Greek (*a*). It is probable, that he was at firſt Educated in the Chriſtian Religion (*b*), or at leaſt that he made profeſſion thereof even from his Youth, during which he was a Diſciple of St. *Polycarp* Biſhop of *Smyrna* in *Aſia*, who was then very Old. This induceth me to believe, that this Father could not be born till about the end of the Reign of the Emperor *Adrian*, or the beginning of that of *Antoninus Pius*, ſome time before

St. Irenæus.

(*a*) THat *he was a Greek.*] *Galeſinius* and ſome other Authors tell us, that he was of *Smyrna*, but this is barely a Conjecture: 'Tis certain, he was a Greek, and in all probability of *Aſia*.

(*b*) *He was at firſt Educated in the Chriſtian Religion.*] He always ſpeaks of the Chriſtian Religion, as if he had never been of any other, and he no where takes notice, that he had ever been a Heathen. Beſides it is certain, that he was a Chriſtian, and a Diſciple of St. *Polycarp* from his tender years, as he himſelf teſtifies in his Letter to *Florinus*, as it is cited by *Euſebius*, Lib. 5. c. 20. *I have ſeen you*, ſays he, *when I was as yet but a Child in* Aſia *with St.* Polycarp, *I remember it very well, becauſe we beſt retain what we have ſeen in our Youth, ſo that I can tell, what kind of a place it was where St.* Polycarp *lived, what Diſcourſes he held, and after what manner he lived.* And in the Third Book againſt Hereſies, Ch. 3. *Polycarpus autem conſtitutus ab Apoſtolis Smyrnis in Aſiâ Epiſcopus, quem & noſtrâ primâ ætate vidimus, multum enim perſeveraverat, & valdè ſenex, Glorioſiſſimè, ac Nobiliſſimè Martyrium faciens exivit è vitâ.* Which clearly Demonſtrates that St. *Irenæus* was very young, when he uſed to go to St. *Polycarp*, and that on the other hand, St. *Polycarp*, was extremely old.

the

St. *Irenaus.* the Year 140, after the Nativity of Jesus Christ (*c*). He was also a Disciple of *Papias*, if we may believe St. *Jerome* (*d*), and perhaps it is he whom he frequently cites in his Work against the Heresies, under the Name of an Elder, that had seen the Successors of the Apostles (*e*). After he had thus spent the time of his youth in the School of the most Learned of the Apostles, he went into *France* (*f*); where he was ordained Priest of the Church of *Lyons* by *Pothinus* (*g*), who was Bishop of that See. And when this Holy Prelate had suffered Martyrdom in the 90th Year of his Age, being the 17th of the Reign of *Marcus Antoninus*, and the 178th Year of Jesus Christ, *Irenæus* was Elected his Successor upon his return from a Voyage that he made to *Rome* (*h*); having carried several Letters thither written to Pope *Eleutherus*, by the Martyrs of *Lyons*, concerning the new Sect of the *Montanists*. At the end of this Epistle, these Holy Men recommended St. *Irenæus* in these words: *We have desired our dear Brother and Collegue* Irenæus, *to carry this Letter unto you; we commit him unto your Care; and we entreat you to esteem him as a Person that hath very much Zeal for the Gospel of* Jesus Christ; *if we believed that his Dignity would add any thing to his worth, we would have recommended him to you in quality of a Priest; but he is much more recommendable for his Zeal and Piety.* St. *Irenæus*

St. *Irenæus* being constituted Bishop, was not only employed in governing his particular Church with singular prudence, but he applyed himself also to the preserving of all the other Churches in the World from the infection of Heresies, which were then spread abroad in great numbers. And it was on this account (*i*) that he Composed in *Greek* (*k*) under the Pontificate of *Eleu-*

(*c*) *The Year of our Lord*, 140.] 'Tis commonly believed, that he was born towards the end of *Trajan*'s Reign, or in the beginning of *Adrian*'s. But this does not agree with what we have observed concerning him, by which it undeniably appears, that he only knew St. *Polycarp* in his old Age, when he himself was exceeding young: Besides, St. *Irenæus* lived till the Year 202, or 203, wherein he suffered Martyrdom, and that he had Strength and Vigor enough still left under the Pontificate of *Eleutherus*, towards the Year of our Lord 178. And this abundantly discovers the Error of those Persons, who have imagined, that *Irenæus* was the Angel of *Thyatira*, of whom mention is made in the *Apocalypse*. 'Tis certain, that a Book was writ before his Birth, for in his Fifth Book speaking of the Revelations; *It is not very long*, says he, *since it has appeared in the World, almost in our own time, at the end of* Domitian's *Reign.*

[Mr. *Dodwel* has fixed the time when St. *Irenæus* lived, in his Third Dissertation upon this Father, in this manner. *Irenæus* speaking of St. *John*'s Revelation says (*Lib. 5. cap.* 30.) *Neque enim ante multum temporis visum est, sed pene sub nostro Seculo, ad finem Domitiani imperii.* So that the latter end of the Reign of the Emperor *Domitian*, was very near the time when St. *Irenæus* lived. Whence it must follow, that he was alive at least under the former part of *Trajan*'s Government. But then the words, *Sub nostro seculo*, are not so easie; because *Seculum* at that time signified as often the time of the present Emperors Government as any thing else. *Irenæus* says also, that when he was ἐν πρώτῃ ἡλικίᾳ he heard St. *Polycarp* at *Smyrna*; when he was παντὶ γηραλέῳ. Now St. *Polycarp* was an old Man in the beginning of *Hadrian*'s Reign, to which time *Irenæus* being his Disciple must be referred: For St. *Irenæus* in his Letter to *Florinus*, says, that he saw him when himself was very Young, making a very splendid Figure in the Emperor's Court. Now this can agree to none but *Hadrian*, who often went about his Empire, staying long in several places, where their Antiquities and Histories could afford him Entertainment. This of necessity must be about the Year CXXII, since no other time can be Assigned in *Hadrian*'s Reign for such a Journey.

As for the time of his Death it must be carried as much higher as that of his Birth. The common Opinion is, that he suffered in the Persecution which *Severus* raised in *Gaul*, after he had Conquered *Albinus*. But that is inconsistent with it self; and it is no ways probable, that *Severus* should raise Persecution against those Men, for favouring *Albinus*, who as *Tertullian* assures us, made it a great part of their Justification, that in all these Civil Wars they had never declared themselves of any one Faction against the Emperor *Severus*; and this he appeals to as a thing notoriously known. Besides none of the Ancients within 300 Years of *Irenæus* ever mention his being a Martyr, a thing never omitted in those Primitive times, whenever they had just grounds to give a Title, which of all others they thought the most Honourable. It is plain by the Controversies concerning *Easter*, and his Letter to *Florinus*, that he lived to *Commodus*'s time. And if he were 25 years old, when he saw *Florinus* at *Smyrna* about the Year CXXII, he must have been born near or in the Year XCVII. In the Year CLXXXII (the 3d. of *Commodus*) he wrote against *Blastus* and *Florinus*, when by this Account he himself was 85 years old. The last Controversies concerning the time of observing *Easter* were in the Year CLXXXIX, in the 10th year of *Commodus*, when we are sure that St. *Irenæus* was alive, because his Opinion was appealed to, and he gave it so solemnly as to put an end to their Differences. Then he was by the former Account, in the XCII Year of his Age: After that we have no Memorials, either how long he lived, or what he did.]

(*d*) *St.* Jerome.] Ep. 29. ad Theodorum. *Refert Irenæus, vir Apostolicorum temporum, & Papiæ auditoris Joannis Evangelistæ discipulus.*

(*e*) *Who had beheld the Successors of the Apostles.*] Lib. 4. c. 45. *Quemadmodum audivi à Presbytero, qui audierat ab his, qui Apostolos viderant*, c. 47. *valde insensatos ostendebat Presbyter eos.* Item c. 49, 50, 52. and Lib. 5. c. 5. and cap. 17. he cites *Papias* by Name, *Lib. 5. c. 33.*

(*f*) *He went into* France.] *Gregory* of *Tours* writes, that he was sent thither by St. *Polycarp*. We don't certainly know what Year, though 'tis probable he did not stay long in *Asia*.

(*g*) *By* Pothinus.] *Halloixius* was of Opinion, that he was ordained Presbyter by St. *Polycarp*. But there is more Reason to induce us to believe, that he was ordained by *Pothinus*, and therefore St. *Jerome* calls him the Presbyter of *Pothinus*.

(*h*) *At his return from a Voyage that he made to* Rome.] 'Tis certain, that the Martyrs had resolved to send him to *Rome* to carry their Letter, but we can't certainly tell, whether he went thither or no. *Valesius* thinks, that though they intended to send him, yet *Pothinus*'s Death preventing him, he was detained there to be his Successor, and so never went to *Rome* at all. *Baronius* and *Petavius* say, that he went to *Rome*, and that he was not ordained till after his Return. They have the Authority of St. *Jerome* to support them, who says the same thing in his Book of the Ecclesiastical Writers in the following words. *Irenæus, Pothini Episcopi qui Lugdunensem in Galliâ regebat Ecclesiam Presbyter, à Martyribus ejusdem loci ob quasdam Ecclesiæ quæstiones rogatus Romam Atissus, honorificas super nomine suo ad Eleutherum perfert literas; postea tum Pothino prope Nonagenario Martyrio Coronato in locum ejus substituitur.* *Eusebius* also seems to be of the same Opinion, since he mentions a Letter wherein it is said, that he was sent to *Rome*, without telling us, that his Journey was stopt by the Death of *Pothinus*. The Conjecture of *Valesius* is only founded upon the Improbability of the thing, that they would send St. *Irenæus*, who was the chief and the best known Member of the Church of *Lyons*, and who besides was to succeed *Pothinus*, at a time when that Church stood so much in need of his Assistance. But besides that in a Question of Fact, as this is, a Conjecture of this Nature is of little Consequence, so it may be replyed, that he was sent at the beginning of the Persecution, and that he returned before the Death of *Pothinus*. *Feuardentius* imagines, that St. *Irenæus* carried Letters also into *Asia* and *Phrygia*, which the same Martyrs wrote to their Brethren in those Churches about the same Subject, but this is very improbable, and there is nothing in *Eusebius* to induce us to believe it. All that we Read there, amounts only to this, that the Churches of *Vienna* and *Lyons*, after the Death of *Pothinus*, and the other Martyrs, wrote a long Letter (which in all probability was Composed by St. *Irenæus*) to the Churches of *Asia* and *Phrygia*, cited by *Eusebius*, towards the end of which, *They passed their Censure upon the Montanists, with a great deal of Piety and Devotion, setting before them* (ἐυθύμενοι) *the Letters which their Martyrs had written, while they were as yet in Chains, as well to the Brethren of* Asia *and* Phrygia, *as to* Eleutherus *Bishop of* Rome. But he does not say, that those first Letters to the Brethren of *Asia* and *Phrygia*, were carried by St. *Irenæus*, nor that they were sent at all, till the Letter concerning their Martyrdom was writ, and it seems to be very improbable that they would send them the second time, if they had been carried thither once before. As for what relates to the Ordination of St. *Irenæus* it is certain, that he was only a Presbyter, when he went to *Rome*, and this appears by the Letter of the Martyrs by *Eusebius*, and St. *Jerome*. It is more difficult to know, who ordained him afterwards. Father *Quesnel* in his Dissertations upon St. *Leo*, pretends that he was ordained by the Pope, and that he went purposely to *Rome* upon that Account, others believe that he came back before the Death of *Pothinus*, and was ordained by him. It is more natural and more agreeable to the Testimony of the Ancients to believe that he was not Elected, and ordained Bishop of *Lyons*, till after the Death of *Pothinus*; and whereas Father *Quesnel* pretends, that at that time there was only one Bishop of *France*, and therefore it was necessary for St. *Irenæus* after the Death of *Pothinus* to go and be ordained at *Rome*, all this is precarious, and the rather, because it appears that St. *Irenæus* was sent thither while *Pothinus* was living, and upon another occasion.

(*i*) *'Twas upon this Account.*] He himself tells us in his Preface to the fifth Book, that he Composed these Books to convert the Hereticks, and to preserve the Novices in the Faith, lest they should be led aside by those, who would use their utmost Endeavours to pervert them, and seduce them from the Truth.

(*k*) *In Greek.*] *Erasmus* having found this ancient and barbarous Version, at first imagined, that these Books were Originally written in Latin, but afterwards he altered his Opinion, and no body doubts at present, but that they were written in Greek. For first St. *Jerome* places St. *Irenæus* amongst the Greek Authors. Secondly, *Eusebius*, St. *Epiphanius*, *Theodoret*, *Photius* and St. *John Damascene*, read and quoted him in

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therus (*l*) five Books againſt Hereſies, bearing this Title (*m*), *The Confutation and Subverſion of that which is falſely called Knowledge.* He wrote likewiſe at the ſame time two Epiſtles to two ſeveral Hereticks of *Rome*, one whereof was directed to *Blaſtus*, and the other to *Florinus*, whom he knew when he was the Diſciple of St. *Polycarp*. In the firſt of theſe Letters he treated of *Schiſm*, and in the ſecond concerning *Monarchy*. In the latter he proved, that there was but one God, and that he was not the Author of Evil; for this was at firſt the principal Error of *Florinus*, tho' he ſoon fell into thoſe of the *Valentinians*, which obliged St. *Irenæus* to dedicate another Work to him, Entituled, περὶ ὀγδοάδος, becauſe it was written againſt the Octonary of the *Æons* of the *Valentinians*.

Not long after, under the Pontificate of *Victor* the Succeſſor of *Eleutherus*, the Controverſie that aroſe between the *Aſiatick* Biſhops and this Pope, gave occaſion to St. *Irenæus* to uſe his utmoſt endeavours to re-eſtabliſh Peace. The ſubject of this diſpute was to know on what day *Eaſter* ought to be obſerved; The Biſhops of *Aſia*, according to their ancient cuſtom, always celebrated that Feſtival on the 14th of the Moon of *March*, on whatever day of the week it happened, whereas the Weſtern Churches waited for the Lords-Day before they celebrated it. This difference in point of practice, which ſeems to be but of little conſequence, produced ſome diſturbance among the Churches of the firſt Ages; and when St. *Polycarp* came to *Rome* in the time of Pope *Anicetus*, theſe two Biſhops earneſtly endeavoured to accommodate this matter; but not being able to perſuade one another to leave their former Cuſtom, (ſo jealous have Churches always been of their Ceremonies and Cuſtoms) they parted very good Friends, thinking that a difference of ſo little moment ought not to interrupt their mutual Agreement. But under the Pontificate of *Victor*, this Conteſt was revived with greater heat; and had well nigh cauſed a diviſion in the Catholick Church. For this Pope, incenſed becauſe the Biſhops of *Aſia* being very far from ſubmitting to the Threats and Penalties which he had denounced againſt them, in caſe they refuſed to aboliſh their own Cuſtom, and to Conform to that of the Weſtern Churches, had procured a large Epiſtle to be written to him by *Polycrates* Biſhop of *Epheſus* in vindication thereof; took a reſolution to drive *Polycrates* and the *Aſiatick* Biſhops out of their Churches, and *ſent every where Letters* (ſays *Euſebius*) *in which he declared them to be Excommunicated.* Whereupon the other Biſhops, and even thoſe that celebrated the Feaſt of *Eaſter* with thoſe of the Weſt, diſapproved the proceedings of *Victor*, and wrote Letters to exhort him to take other Meaſures more conformable to Peace and Charity. But there was none that performed this with greater Efficacy than St. *Irenæus*, who wrote an Epiſtle to him under the name of the Church of *France*, wherein he declares, that tho' he himſelf ſolemnized the Feaſt of *Eaſter* on the Lord's Day according to his manner, yet he could not approve of his undertaking to Excommunicate whole Churches for the obſervation of a Cuſtom which they had received from their Anceſtors. He adverti[illegible]th him, that different Cuſtoms have been uſed in Churches not only in the Celebration of the Feſtival of *Eaſter*, but alſo of Faſts, and in divers other matters of practice. Laſtly, he lays before him, that his Predeceſſors did not contend with the *Aſiatick* Biſhops in this matter; and that St. *Polycarp* being arrived at *Rome*, and having holden a Conference with Pope *Anicetus* touching this affair, they decreed, that mutual Communion and Peace ought not to be broken for a matter of ſo ſmall importance. It is probable that *Victor* was convinced by theſe Reaſons; for tho' the *Aſiaticks* did not lay aſide their Cuſtom, yet it doth not appear that the Union between them and the Biſhops of *Rome* was thereupon diſcontinued. This Epiſtle is produced by *Euſebius*, who affirms, that this Father wrote many others of the like nature to other Biſhops. St. Irenæus.

To return to the Works of St. *Irenæus*, beſides thoſe that we have already mentioned, he wrote a Treatiſe againſt the Gentiles very conciſe and extremely neceſſary, (ſays *Euſebius*) Entituled, *Of Knowledge* (*n*) περὶ ἐπιστήμης, as alſo another Tract which he wrote to *Marcion*, to ſhew what was the Doctrine that was Preached by the Apoſtles; and laſtly, a Book containing ſeveral Diſſertations, διαλέξεις on different Subjects, wherein (according to the Teſtimony of *Euſebius*) he quotes the Epiſtle to the *Hebrews*, and the Book of the Wiſdom of *Salomon*. Theſe are all the Works of St. *Irenæus* that *Euſebius* and St. *Jerome* mention (*o*), but it is not known when theſe laſt were written.

The Death of St. *Irenæus* was no leſs glorious than his Life; for after having governed the Flock which Jeſus Chriſt had committed to his Charge for 24 years, he was not willing to abandon it in the time of the perſecution of the Emperor *Severus*, which was much more cruel in *France* than in any other part of the World. He ſuffered Martyrdom at *Lyons* with all the Chriſtians that were found in that City, and in ſo great numbers that their Blood ran down through all the Streets, according to the report of *Gregory* of *Tours* in the firſt Book of his Hiſtory, *Chap.* 27. We have not any particular account of his Martyrdom, which happened in the year, 202, or 203. after the Nativity of Jeſus Chriſt.

Of all the Works of this Father, there remains only in our poſſeſſion a very barbarous Verſion of thoſe againſt the Hereſies, and ſome few Greek Fragments of theſe Books given us by *Euſebius*, *Theodoret*, St. *Epiphanius*, and St. *Joannes Damaſcenus*, which are collected in the laſt Edition of *Feuardentius*, and in the Writings of *Halloixius*. There is alſo a Fragment of his Epiſtle to *Florinus* extant, and a conſiderable part of that to *Victor*, and an Advertiſement which he had inſerted at the end of his Book περὶ ὀγδοάδος, to oblige the Tranſcribers thereof, faithfully to reviſe and correct their Copy from his Manuſcript. The Verſion of the five Books concerning the Hereſies, tho' Barbarous (as I have hinted already) and full of Faults, yet is a very valuable Fragment; for the Variety which is in it is admirable.

In the Firſt Book, after having deſcribed at large the Errors of the *Valentinians*, in *Chap.* 1. He oppoſeth to them in the Second, the Faith of all the Churches in the World, which he comprehends in a kind of Creed; In the Third and fourth Chapters, he proceeds to ſhew that all the Churches and all Chriſtians agree in this Faith, and that the moſt Learned cannot add any thing to it, or make any Alterations from it, nor the moſt ſimple and ignorant, diminiſh any part of it. The following Chapters are ſpent in explaining the abſurd Notions of *Valentinus* and his Diſciples. In the 20th he returns to the Source and Original of the Hereticks, and beginning with *Simon Magus*, he gives an Account ſucceſſively of all the Hereſies that appeared ſince the time of the Sorcerer, even unto that wherein he wrote. This firſt Book

Greek. Thirdly, This Author was leſs known to the Latins, than to the Greeks; and Laſtly, ſpeaking of the number of the Letters, and the Name of Anti-Chriſt, *Lib.* 5. he ſays ſeveral things that could not be ſaid but by an Author that wrote in Greek. We don't know who made this Verſion; ſome have attributed it to himſelf, but this is a fooliſh Chimera; it was certainly Compoſed by a Man that underſtood neither Language as he ought. It was not known in the time of *Gregory* the Great, who in his 50th Letter to *Ætherius* tells him, that he had ſearched a long time after the Writings of St. *Irenæus*, without being able to find them. *Geſta vel ſcripta B.* Irenæi *jamdiu eſt quod ſollicitè quæſivimus, ſed hactenus ex eis invenire aliquid non valui.* St. *Auſtin* cites a paſſage out of St. *Irenæus*, *Lib.* 1. *contra Jul. cap.* 3. which is of another Verſion.

(*l*) Eleutherus.] This appears, becauſe in his Catalogue of the Biſhops of *Rome*, from St. *Peter* down to his own time, he ends with *Eleutherus*, who, he ſays, was then living. *Nunc duodecimo loco Epiſcopatum ab Apoſtolis ſortitur* Eleutherus, *Lib.* 3. *c.* 3.

(*m*) *Bearing this Title, &c.*] Ἐλέγχου καὶ ἀνατροπῆς τῆς ψευδωνύμου γνώσεως βιβλία πέντε. *Euſebius*, *Photius*, and others. This agrees with the name which he has given his Books in his Prefaces to *Lib.* 2, 3, and 4. and in the laſt Chapter of the 4th as well as the firſt of the fifth. The Hereticks of thoſe times called their knowledge γνῶσις, and themſelves *Gnoſticks*, which was alſo the name of a particular Sect.

(*n*) *Of Knowledge.*] St. *Jerome* diſtinguiſheth this Treatiſe of Knowledge from that againſt the Gentiles, for want of having ſufficiently minded a paſſage in *Euſebius*, *Lib.* 5. *c.* 26.

(*o*) *That* Euſebius *and St.* Jerome *mention.*] St. *Jerome* ſpeaking of the Apocalypſe of St. *John* tells us, that St. *Juſtin* and St. *Irenæus* have interpreted it, from whence ſome conclude, that St. *Irenæus* compoſed a Commentary upon it. But St. *Jerome*'s true meaning is, that theſe two Authors cited and explained ſome paſſages of it. Some Authors formerly attributed to him the Book *De Univerſo*, which was compoſed by *Caius* a Presbyter of *Rome*, mentioned by *Photius*, *Cod.* 48. The Author of the Queſtions attributed to St. *Juſtin*, cites a Book about *Eaſter*, *Queſt.* 115. and tells us, that there was an Account, that they did not pray kneeling on Sundays, and that there was mention made of the Pentecoſt, all which perhaps might be found in the intire Letter of St. *Irenæus* to *Polycarp*, of which *Euſebius* has only given us a fragment. *Euſebius* in his fourth Book, *ch.* 25. ſpeaking of the Book of *Philip* againſt *Marcion*, tells us, that St. *Irenæus* and *Modeſtus* had likewiſe wrote againſt the ſame Heretick. St. *Irenæus* himſelf, *lib.* 1. *c.* 29. promiſes to write particularly againſt that Heretick. We are not aſſured whether he ever did write againſt him or no, becauſe neither St. *Jerome*, nor *Euſebius*, who have given us a Catalogue of all the Books of St. *Irenæus*, mention it. 'Tis probable, that the Letter of the Churches of *Vienna*, and *Lyons* concerning their Martyrs was writ by St. *Irenæus*.

indeed

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indeed is extremely tedious, being fill'd with almoſt nothing elſe but the wild Conceits, and extravagant Imaginations of the primitive Hereticks: There is a notable paſſage in it concerning Pennance, upon the occaſion of certain Women, who being defiled by a famous Impoſtor named *Mark*, afterwards did Pennance, during the remainder of their Lives. In the Second Book, St. *Irenæus* begins to impugn the Errors which he had barely recited in the Firſt: He chiefly makes uſe of the Principles of the Hereticks in oppoſing them, and ſhews that they contradict themſelves, and that all their Whimſies are ridiculous and ill laid together. In the Third Book he confutes them by the Authority of Holy Scripture and Tradition: He proves that it is impoſſible, that all the Churches in the World ſhould agree together, to alter the Apoſtolical Doctrine; that the Evangeliſts and Apoſtles knew but one only God, the Creator of Heaven and Earth, and one Jeſus Chriſt God and Man, who was born of a Virgin, who is not the Son of *Joſeph*, but was really Man, and that he actually ſuffered, and not in appearance only, as was pretended by the Hereticks. He occaſionally refutes the Error of *Tatian*, concerning the Damnation of *Adam*, and maintains as a certain truth, that he is ſaved. In the Fourth Book he continues to demonſtrate, that there is but one God; particularly, he ſhews againſt *Marcion*, that the ſame God is exhibited in the Old and New Teſtament; he Anſwers all the Objections of the Hereticks, and eſpecially thoſe which they took from Scripture; afterwards he alledgeth the Reaſons that induce a ſpiritual Man, that is to ſay, a Chriſtian, to condemn the Pagans, Jews, Hereticks, and Schiſmaticks. Laſtly, he rejects the Opinion of thoſe who affirmed, that Men were naturally good or evil, and proves the Liberty of Mankind. In the laſt Book, he Treats of the Redemption of Jeſus Chriſt, of the Fall of Man, of the Reſurrection of the laſt Judgment, of Anti-Chriſt, and of the State of Souls after Death. This is in General the Subject of every one of the Books of St. *Irenæus*: and they that peruſe them will find ſeveral other paſſages relating to ſome weighty Articles of our Religion.

There are for Example, many excellent Paragraphs concerning the Holy Scriptures, and among others, one in Book 2. *Chap.* 46, and 47. There are very conſiderable paſſages touching the Euchariſt in Book 3. *Chap.* 19. Book 4. *Chap.* 32, and 34. and in Book 5. *Chap.* 4. Where he proves the Reſurrection of the Body againſt the *Valentinians*, becauſe it is not credible, that being nouriſhed with the Body and Blood of Jeſus Chriſt, it ſhould remain in Corruption: He mentions the Three Perſons of the Trinity (*p*). In many places of his Works, and almoſt as often as he ſpeaks of the Word he eſtabliſheth his Divinity, Eternity (*q*) and Equality with the Father (*r*).

In the Second Book (*ſ*), he Treats at large concerning the Faculties of the Soul; he conceives that it is diſtinguiſhed from the Body, and that it is of a different Nature; he there refutes the *Metempſychoſis*, or Tranſmigration of Souls out of one Body into another, and proves that thoſe of the juſt ſhall ſubſiſt Eternally. But he ſeems to have believed, as well as St. *Juſtin*, that they are immortal only through Grace, and that thoſe of the wicked ſhall ceaſe to be, after they have been tormented for a long time. He maintains alſo another particular Opinion, that the Souls aſſume the Figure of their Bodies, but this word Figure may be underſtood of ſome peculiar Quality of the Soul.

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He Diſcourſeth in many places of the Fall of the firſt Man, and of the lamentable Conſequences of his Sin (*t*), he teacheth that to repair this Loſs, and for the Redemption of Mankind, the Word was made Man, and that it is through Grace, that he hath merited for us by his Paſſion, that all Men may be ſaved (*u*). As for the State of Souls ſeparated from their Bodies, he determined that they were conveyed into an inviſible place, where they expected the Reſurrection of the Body, and that the Juſt after having Reigned with Jeſus Chriſt on Earth, during the ſpace of a Thouſand years, and enjoyed temporal Pleaſures, ſhould enter into Heaven, to poſſeſs Eternal Happineſs (*x*). He imagined alſo, that our Saviour deſcended into Hell, to preach the Faith there unto the Patriarchs, and to the ancient juſt Men, as well Jews as Gentiles, and that they that believed at his Preaching ſhould be reckoned in the number of the Saints (*y*). Moreover he maintained ſome other particular Opinions; he believed for Example, that Jeſus Chriſt lived above Fifty years upon Earth (*z*), and that as Man. He was ignorant of the Day of Judgment *&c.* He approves the Judgment of St. *Juſtin*, that the Devil knew not his Condemnation before the coming of Jeſus Chriſt (*aa*). He aſſerts, that the Saints ſhall underſtand by little and little, thoſe things whereof they had no knowledge in their Entrance into Happineſs (*bb*). Laſtly, he imagines that God ſent *Enoch* to the Angels (*cc*), whom he conceives to be corporeal. The ancient Propagators of Chriſtianity ought to be excuſed for theſe ſorts of Opinions, there being ſcarcely one of them that had not admitted ſome Notions almoſt like theſe.

The Style of St. *Irenæus* (as far as we can judge by that part of his Works, which as yet remains) is ſuccinct, clear and ſtrong, but not very ſublime: He declares himſelf in his Preface to the Firſt Book; *That the Elegancy of a polite Diſſertation ought not to be ſought for in his Works, becauſe reſiding among the* Celtæ, *it is impoſſible but that he ſhould utter many barbarous Words; that he did not affect Diſcourſe with Eloquence nor Ornament, and that he knew not how to perſuade by the force of his Expreſſions, but that he wrote with a vulgar Simplicity.* He takes more pains to inſtruct his Reader, than to divert him, and he endeavours more to convince him by the Matters which he propounded, than by the manner of Expreſſing them. It cannot be doubted, but that he was a very profound Scholar in all ſorts of Knowledge, as well prophane as Sacred; he perfectly underſtood the Poets, and Philoſophers (*dd*); there was no Heretick of whoſe Doctrine and Arguments he was ignorant, he had an exquiſite knowledge of the Holy Scriptures; he retained an infinite number of things, which the Diſciples of the Apoſtles had taught by word of mouth: Laſtly, he was exceeding well verſed in Hiſtory and in the Diſcipline of the Church, ſo that nothing can be more literally true, than what is atteſted of him by *Tertullian*, Irenæus *omnium Doctrinarum Curioſiſſimus explorator.* Moreover, his Learning was accompanied with a great deal of Prudence, Humility, Efficacy and Charity, and it may be juſtly affirmed, that he wanted nothing that was neceſſary for the Qualification of a good Chriſtian, an Accompliſhed Biſhop, and an able Eccleſiaſtical Writer. However, the Learned *Photius* had reaſon to take notice of one defect, which is common to him, with many other ancient Authors; that is, *That he weakens and obſcures* (if we may ſo term it) *the moſt certain Truths of Religion, by Arguments that are not very ſolid (ee).* It were eaſie to

(*p*) *Of the Trinity.*] Lib. 1. c. 2. lib. 3. c. 20. lib. 4. c. 25, 37, and 75. and lib. 5.

(*q*) *His Divinity and Eternity.*] Lib. 1. c. 19. lib. 2. c. 18, and 48. lib. 3. c. 6. In all theſe places, and ſeveral others, he ſays, that the *Word is truly God.* Lib. 2. c. 43, and 56. and lib. 3. c. 20. he ſays, that the Word is, and was always co-exiſtent with the Father.

(*r*) *And his equality with the Father.*] In the fourth Book, *ch.* 8. he ſays, that the Son is the meaſure of the Father, becauſe he comprehends him. He ſeems to have ſaid ſomething contrary to this, *lib.* 2. where he ſays, that the Father is greater than the Son, that he knew not of the day of Judgment; And in another place he ſays, that the Father is inviſible and the Son viſible. But as to the firſt paſſage, there is no more difficulty in it than in that of St. *John*, and he ſpeaks there of Jeſus Chriſt conſidered as a Man. And the ſecond ought to be underſtood after the ſame manner, as we have explained a like paſſage of St. *Juſtin*. It is yet more favourable to us, becauſe he ſays that the Son makes the Father viſible, *Viſibile Patris Filius.* Which ſhews, that the Father and the Son are of the ſame nature.

(*ſ*) *In the ſecond Book.*] Lib. 2. c. 51, *&c.* principally in the 59, 60, 61, 62, 63, and 64. where he ſpeaks of the Immortality of the Souls of the Juſt. See likewiſe *Chap.* 37, and 73. of the fourth Book, and *Lib.* 5. *c.* 32.

(*t*) *Of the lamentable conſequences of his Sin.*] Lib. 3. c. 20, 33, 34, and 35. and in ſeveral places of the fifth Book.

(*u*) *That all men may be ſaved.*] Lib. 3. chap. 18, 20, 22, and 33. Lib. 4. chap. 5.

(*x*) *To poſſeſs eternal happineſs.*] Lib. 5. c. 31, 32, *&c.*

(*y*) *Number of the Saints.*] Lib. 4. c. 39, and 45.

(*z*) *Above fifty years upon Earth.*] Lib. 1. c. 40, *&c.*

(*aa*) *Before the coming of Jeſus Chriſt.*] Lib. 4. c. 78.

(*bb*) *Whereof they had no knowledge in their Entrance into happineſs.*] Lib. 2. c. 47.

(*cc*) *To the Angels.*] Lib. 4. c. 30.

(*dd*) *The Poets and Philoſophers.*] It is certain, he underſtood *Homer* very well, ſince he collects ſeveral Verſes taken out of different places, to deſcribe the carrying away of *Cerberus, lib.* 1. And as for the Pagan Philoſophers, he knew them ſo very thoroughly, that in the ſecond Book, *ch.* 11. he diſcovers all that the *Valentinians* had borrowed from each of them. We need only read over his firſt Book to be ſufficiently perſuaded, that he had very particularly applied himſelf to know all the Opinions of the Hereticks. One ſees by the Hiſtories which he cites as well in his Books, as in his Letter to *Victor*, how well he was verſt in Hiſtory, and in the Diſcipline of the Church.

(*ee*) *Arguments that are not very ſolid.*] Phot. Cod. 120. *Eſſe in aliquibus Eccleſiaſticorum dogmatum certa veritas ſpuriis rationibus ſuſtari videtur.*

St. Irenæus.

produce ſome Inſtances of this defect, but it ſeems to me to be more expedient to leave them to the Judgment of the Readers of his Works.

Eraſmus firſt publiſhed the ancient Verſion of the Five Books of St. *Irenæus*, which was at firſt Printed at *Baſil*, in the Year 1526. A Second Edition was likewiſe ſet forth at the ſame place by *Frobenius* in 1528. afterwards in 1533, 1545, 1548, 1554, 1560, in *Folio*, and in 1571. At *Paris* in 1528, and 1563. in *Octavo* by *Petit*, in a very fair Character, and by the ſame Printer in 1567, again in *Octavo*. Theſe Editions were followed by thoſe of *Gallaſius* Miniſter of *Geneva*, in the Year 1570.

Laſtly, *Feuardentius* a Profeſſor of Divinity of the Faculty of *Paris*, a Learned Man in his time undertook this Work, and Printed at *Paris* by *Nivelle*, in 1575 and 1576, the Five Books of St *Irenæus*, Reviſed and Corrected in many places, from an ancient Manuſcript, and Augmented with Five entire Chapters, which were found in his Manuſcript at the end of the Fifth Book. He has added at the end of every Chapter ſeveral Notes, which he judged to be neceſſary for the better underſtanding of this Author; they are for the moſt part uſeful and Learned, but there are ſome which exceed the due Limits, that a Commentator ſhould preſcribe to himſelf, whoſe Deſign ought not to be, to make Oſtentation of his Learning, or to Treat of matters of Controverſie, but barely to explain the Senſe of his Author. The Second Edition of *Feuardentius*, Printed at *Colen* in the Year 1596, and afterwards in 1630, and at *Paris* in 1639. is better than the former, becauſe it contains the Greek paſſages of St. *Irenæus*, which are extant in the Works of St. *Epiphanius*, and ſome other ancient Writers. To theſe may be added, thoſe that are Collected by *Halloixius* from the Writings of St. *Joannes Damaſcenus*, in a Manuſcript of the Cardinal *de la Rochefoucauld*. I am of Opinion, that it would be uſeleſs to make a new Edition of the Works of St. *Irenæus* at leaſt until the Greek Text ſhall happen to be found; for to Compoſe one from the Verſion, that we now have in our Poſſeſſion (as *Halloixius* propoſes) would be a Buſineſs ſcarce of any manner of uſe.

St. Irenæus.

Victor, Polycrates, Theophilus *of* Ceſarea, *and* Bachillus *of* Corinth.

Victor, &c.

ST. *Jerome* places *Victor* amongſt the Eccleſiaſtical Writers, becauſe he wrote ſome little Pieces about the day of the Feſtival of *Eaſter*, which he believed ought not to be celebrated upon any other day but a *Sunday*. *Euſebius* mentions but one *Roman* Synod publiſhed in the Name of *Victor*.

Polycrates Biſhop of *Epheſus* wrote a Letter againſt the Opinion of *Victor*, wherein he pretended that we ought to celebrate this Feſtival upon the 14th day after the appearance of the Moon in *March*, upon what day of the Week ſoever it fell. *Euſebius* cites part of this Letter written in the name of *Polycrates*, in the 24th Chapter of the 5th Book of his Hiſtory, wherein he aſſerts, that St. *Polycarp*, and ſeveral other Diſciples of the Apoſtles celebrated the Feaſt of *Eaſter* on the ſame day, as was generally obſerved in *Aſia*, that is to ſay, the Fourteenth day after the appearance of the Moon in *March*, upon what day ſoever it happened. This difference, as we have already obſerved, raiſed ſome diviſions amongſt the Churches, and exerciſed the Pens of the moſt Learned Biſhops. The Biſhops of *Paleſtine*, *Narciſſus* of *Jeruſalem*, *Theophilus* of *Ceſarea*, *Caſſus* of *Tyre*, and *Clarus* of *Ptolomais*, wrote a Letter in the name of the Council, wherein, after they had proved that they derived this Cuſtom from the Apoſtles, they gave Orders to have their Letter ſolemnly publiſhed, and declared, that they celebrated *Eaſter* after the ſame manner as the Church of *Alexandria* did. *Bachyllus* Biſhop of *Corinth* wrote alſo a Letter in the name of the Biſhops of *Achaia* upon the ſame Subject, and in *Euſebius*'s time the Letters of the Biſhops of *Pontus* of the Province of *Oſroene* were extant. But all theſe Books are loſt, and we have nothing that is ancient upon this Subject, except the Fragments of a Letter of St. *Irenæus*, and that of *Polycrates* cited by *Euſebius*, *lib. 5. c.* 4. All theſe Letters were writ towards the end of the reign of *Commodus*, or the beginning of that of *Severus*. There goes indeed under the name of *Polycrates*, a Book Entituled *The Paſſion of bleſſed* Timothy, mentioned by *Sigebert*, and publiſhed by *Stapuleuſis*, but it is a ſuppoſititious Work, and never mentioned by the Ancients.

Victor, &c.

Several Writers, of whom nothing remains, and who were little known amongſt the Ancients.

Several Writers, &c.

THere lived at this time ſeveral Writers, whoſe Works were extant in *Euſebius*'s time, who mentions theſe that follow, *lib. 5. cap.* 27. Heraclitus *upon St.* Paul; *Some Books of* Maximus *upon that common Queſtion among the Hereticks, From whence proceeds Evil*; and *About the Creation of Matter*; *The Commentaries of* Appion, *and of* Candidus *upon the* Hexameron; Sextus's *Book concerning the Reſurrection*; A Treatiſe of one *Arabianus*, and the Writings of ſeveral others, whoſe time, ſays *Euſebius*, we are not able to find out, there being no Traces or Signs of it; and laſtly, the Diſcourſes of ſeveral Authors, whoſe Names we don't ſo much as know, who, tho' they were Orthodox, and of the Church, as appears by their Explication of the Scriptures, yet they were for the moſt part unknown, and without Reputation, becauſe their Books carried not the Names of their reſpective Authors. To theſe we muſt add a certain Perſon named *Judas*, who compoſed a Diſſertation *upon the ſeventy Weeks of* Daniel, wherein he has compoſed a Chronology that reaches down to the tenth year of the Emperor *Severus*, and would perſuade the World, that Anti-Chriſt was then at hand. So much had the Perſecution, raiſed againſt the Chriſtians at that time, troubled the Church.

Several Writers, &c.

SERAPION *of* ANTIOCH.

Serapion of Antioch.

SErapion the eighth Biſhop of *Antioch* was advanced to this Dignity in the tenth year of the Emperor *Commodus*, in the year of our Lord 191. He wrote a Letter to *Caricus* and *Pontius* againſt the Sect of the *Montaniſts*, a Fragment whereof *Euſebius* has cited, wherein he oppoſes the Authority of *Apollinarius* Biſhop of *Hierapolis*, and the Subſcriptions of two Biſhops of *Thrace* (*a*) to the *Montaniſts*. There was alſo in the time of *Euſebius* another Letter of his addreſſed to *Domninus*, who of a Chriſtian turned Jew, to reduce him from his

Serapion of Antioch.

(*a*) THE *Subſcriptions of two Biſhops of* Thrace.] Theſe Subſcriptions occaſioned *Baronius* to imagine, that a Council was held on this Subject; but they are only the Subſcriptions of the Letters of two Biſhops of *Thrace*, who wrote to the *Aſiaticks* concerning this new Sect, (as the Church of *France* had done) and therefore there is no neceſſity of ſaying that there was a Council aſſembled upon this occaſion.

Apoſtacy,

Serapion of Antioch.

Apostacy, and a Book concerning the Gospel falsly attributed to St. *Peter*. *Eusebius* cites a Fragment of this Book, by which it appears, that the Subject and Occasion which induced *Serapion* to write it, was a Contest that arose in the Church of *Rhossus* in *Cilicia* about the truth of that Gospel, that *Serapion* happening to be there, permitted them to read it, but that afterwards being convinced, that those Persons who defended it, were secret Hereticks, and that *Marcion*, who was the principal Asserter of it, received it from some Hereticks named the *Docetæ*, (who believed that Jesus Christ did not really suffer, but only in appearance) he wrote this Letter to them, till he could go to see them himself, to acquaint them with the falsity and errors of that Gospel.

Serapion of Antioch.

St. *Jerome* takes notice, that in his time there were some short Epistles of the same Author, that were conformable to his austere rigid way of living; but they are wholly lost. This Bishop governed the Church of *Antioch* till the first year of the Emperor *Caracalla*, and the year of our Lord 203. *Antoninus* succeeded him, and was the ninth Bishop of Antioch after the Apostles.

RHODON.

Rhodon.

Rhodon, tho' he was of *Asia*, studied at *Rome*, and had *Tatian* for his Master. He wrote many Books, and amongst the rest a Treatise against the Heresie of *Marcion*, dedicated to one *Callistion*. He likewise wrote a Piece upon the *Hexameron*. St. *Jerome* attributes to him a Book against the *Montanists*, a Fragment of which, as he supposes, *Eusebius* has cited. But since *Eusebius* says nothing of its being written by *Rhodon*, and since it is certainly of a later date, we may be sure that it cannot be his. So that we have nothing of *Rhodon*'s left, save only a passage or two cited by *Eusebius*, taken out of his Book against the Heresie of *Marcion*, wherein he observes, that this Heresie in his time was divided into several Sects; that one *Apelles* acknowledged but one Principle, but that he rejected the Prophecies; that some others, as *Potitus* and *Basilitus* acknowledged two, and others introduced three Natures. He also tells us, that he had a Conference with *Apelles*, and that he himself being convinced of several Errors in their Conference, said, That we are not obliged to examine what we believe, and that all those who place their hope in Jesus Christ crucified, would be saved; that the question about the Nature of God was exceeding obscure; that he in truth believed there was but one Principle, but that he was not assured of it, and that the Prophecies were contrary one to another. Lastly, *Eusebius* adds, that *Rhodon* says in this Book, that he was *Tatian*'s Disciple at *Rome*; that *Tatian* had written a Book concerning the most difficult Questions of Scripture, promising to explain them, but that having never done it, he himself endeavoured to perform it. And this is all we know of this Author; he flourished under the Emperors *Commodus* and *Severus*.

Rhodon.

PANTÆNUS.

Pantænus.

Pantænus, a Stoick Philosopher, born in *Sicily* (*a*), about the beginning of the Reign of the Emperor *Commodus*, presided (*b*) over the celebrated School of *Alexandria*, where from the time of St. *Mark* the Founder of that Church, they had always a Divine that was eminent for his Learning and Piety, to explain the Holy Scriptures, and to instruct them in Human Learning.

He was obliged for a time to leave this Employment, to undertake another far more excellent. For the *Indians* having sent to the Bishop of *Alexandria* to furnish them with a Divine to instruct them in the Christian Religion, *Demetrius* sent *Pantænus* thither, who undertook this Mission with Joy, and behaved himself very worthily in it. 'Tis reported, that he found that the *Indians* had already some Tincture of the Christian Religion, which had been infused by St. *Bartholomew* the Apostle, and that he met with the Gospel of St. *Matthew* amongst them, written in *Hebrew*, which that Apostle had left there (*c*).

After *Pantænus* was returned to *Alexandria*, he re-assumed the Government of the School of that City, which in his absence he in all probability had committed to the care of his Disciple St. *Clement* a Presbyter of *Alexandria*. He continued to explain the Holy Scripture publickly under the Reign of *Severus*, and *Antoninus Caracalla*, and as St. *Jerome* tells us, was more serviceable to the Church by his Discourses, than by his Writings. Nevertheless he published some Commentaries upon the Bible, where he has discovered, as *Eusebius* says, the Treasures of the Scripture. We may judge after what manner he explained the Sacred Text, by the like performance of St. *Clement* of *Alexandria*, *Origen*, and the rest that were brought up in that School. They abound in Allegories, they find Mysteries and Instructions in every thing, and scarce ever follow the literal Sense, and fill their Annotations generally with a great deal of Learning. A Man ought to have abundance of Wit and Eloquence to keep up this way of writing Commentaries, and to render it advantageous and entertaining to the People, otherwise it will degenerate and grow flat and tedious. The Commentaries of *Pantænus* are all lost. We only know, that he was The Author of that Rule, which has been ever since followed by all the Interpreters of Prophecies; that the Prophets often express themselves in indefinite terms, and that they may make use of the present time, instead of the past and future. *Theodotus* has related this Opinion of *Pantænus*, but he speaks of it, as if he had rather said it than writ it.

Pantænus.

(*a*) *Born in* Sicily.] Some have thought that he was an *Hebrew*, but they are mistaken, for St. *Clement* speaking of the Master he had in *Ægypt*, who was our *Pantænus*, *lib.* 1. *Strom.* calls him the *Sicilian Muse*, which shews that he was a *Sicilian*, for otherwise he would as soon have called him the *Attick Muse*. That Master of his, whom he calls an *Hebrew*, was another Person that instructed him in *Palestine*.

(*b*) *Presided.*] Eusebius, *Lib.* 5. *c.* 10. *and St.* Jerome *in Catalogo.*

(*c*) *Which that Apostle had left there.*] St. *Jerome* tells us, that *Pantænus* brought it with him, and that it was in his time preserved in the Library of *Alexandria*. I cannot easily prevail with my self to believe this Story, and indeed I should rather believe, that this was the Gospel according to the *Hebrews*, which the *Nazarenes* owned, which might pass for that of St. *Matthew*; for why should St. *Bartholomew* leave an *Hebrew* Book with *Indians*.

St. CLEMENT of ALEXANDRIA.

S. Clement of Alexandria.

SAint *Clement* (*a*), a Presbyter of *Alexandria*, and Disciple of *Pantænus* (*b*), was after him, or rather at the same time with him, Master of the School at *Alexandria*, and Catechist of the Catechumens (*c*), belonging to the Church of that City. He flourished under the Emperors *Severus*, and *Antoninus Caracalla*, and it plainly appears, that he lived till the Reign of *Heliogabalus*, or *Alexander Severus*, that is, till about the year two hundred and twenty from the Birth of Christ (*d*). As he was endowed with extraordinary Learning, and a singular Talent in Writing, so he composed several considerable Works, which discover great Industry and Study. This is plain by the Catalogue which is left us of them, by *Eusebius* and St. *Jerome*. 'The Eight Books 'of *Stromata*; Entituled the Commentaries, or *Stromata* 'of *Titus Flavius Clemens*, concerning true knowledge; 'Eight Books of *Hypotyposes*, or Instructions, an Exhor'tation to the Gentiles, quoted in the Seventh Book of 'the *Stromata*; Three Books commonly called the *Pe*'dagogue; and a Book Entituled, *What rich Man can be* 'saved; a small Treatise concerning Easter; a Discourse 'of Fasting, another of Slander; an Exhortation to Pa'tience, written to the *Catechumens*; a Book Entituled, 'The *Ecclesiastical Rule*, against the Jews, dedicated to '*Alexander* Bishop of *Jerusalem*. Besides these Books, St. *Clement* in his Second Book of the *Pedagogue*, *Chap.* 10. tells us, that he wrote a Book of *Continence*, and in his Third Book, *Chap.* 8. a Book concerning *Marriage*. Of these Works we have still Three remaining that are very considerable, The *Exhortation to the Gentiles*, the *Pedagogue*, the Eight Books of the *Stromata*, and the little Tract Entituled, *What rich Man can be saved*, which *Joannes Matthæus Cariophylus*, Arch-Bishop of *Iconium*, published from a Manuscript of the *Vatican* Library, whence Father *Combefis* made a new Version which he set forth, together with the Original Greek, in the last Volume of his Supplement to the *Bibliotheca Patrum*. [It was Printed also at *Oxon.* in Twelves 1683. Doctor *Cave* says, that it was published formerly under *Origen*'s Name, being Printed by *Michael Gheislerus*, with *Origen*'s Commentaries upon *Jeremiah*.]

The *Exhortation to the Gentiles*, is a Discourse written to convert the Pagans from their Religion, and to persuade them to embrace that of Jesus Christ. In the beginning of it, he shews what difference there is between the Design of Jesus Christ, and that of *Orpheus*, and those ancient Musicians, who were the first Authors of Idolatry, by telling us that these drew in Men by their Singing, and the Sweetness of their Musick, to render them miserable Slaves to Idols, and to make them like the very Beasts, and Stocks and Stones which they adored; whereas Jesus Christ, who from all Eternity was the *WORD* of God, always had a compassionate Tenderness for Men, and at last took their Nature upon Him, to free them from the Slavery of *Daemons*; to open the Eyes of those that were blind, and the Ears of those that were deaf; to guide their Paths in the way of Justice; to deliver them from Death and Hell; and to bestow on them everlasting Life; to put them in a Capacity of leading a Heavenly Life here upon Earth; and lastly, that God made himself Man, to teach Man to become like unto God. Having thus represented the Advantages of the Christian Religion, he exhorts them in a few Words, to embrace Vertue, Justice, Temperance, and to imitate the example of Jesus Christ, that so they may become worthy of eternal Salvation. He afterwards shews the Falshood of the Pagan Religion: First, by discovering the Infamy, and Vanity of their Mysteries, which he innumerates and describes exactly. Secondly, by shewing the Original of Idolatry, and after what manner Men first invented those false Deities. 'Some, says he, contemplating the Stars, 'and admiring their Courses, deifyed them, so the *Indi*'*ans* adored the Sun, the *Phrygians* the Moon, and o'thers gathering with pleasure the Fruits that grew out 'of the Earth, made a Deity of Corn, which they call '*Ceres*, and another of the Vine, and that they call *Bac*'*chus*. Others dreading Punishments, Afflictions, Mise'ries and Calamities, invented particular Deities, who 'were either the Instruments of sending them upon Man'kind, or else of diverting them from Men: Some Phi'losophers following the Fancy of the Poets, made Dei'ties of the Passions, such as Love, Hope, and Joy; and 'others placed the Vertues in the Rank of Gods, repre'senting them by external shapes: *Hesiod* and *Homer* in 'their Accounts of the Generation of the Gods, and 'Descriptions of their Actions have given rise to a new 'sort of Theology. Lastly, the common People have 'made Gods of those, from whom they have received a'ny considerable Benefit. After having thus discovered the Original of Idolatry, he shews the Folly of it, by proving that the principal Gods, as *Jupiter*, *Mars*, *Vulcan*, *Æsculapius*, &c. were Men like others, and that we know their Country, their manner of Living and Employments, and that we may see their Sepulchres to this day: That the Poets have set down their Loves, their Wounds, and their Crimes: That the wisest of the Heathens have owned the Falshood of these Deities: That the several Religions of the Pagans destroy one another: That it is a strange kind of Blindness, to adore Statues as real Deities. Then he goes on to the principal Design of his Work, which is to exhort Men to adore the true God, and to embrace the Religion of Jesus Christ: he shews that the wisest of the Philosophers, as *Plato*, *Cleanthes*, *Pythagoras*, and *Zenophon*, have confest that there was but One true God; and that even the most ancient Poets, as *Aratus*, *Hesiod*, *Euripides* and *Orpheus*, have been obliged to acknowledge the same; and that the Sibyls, the Prophets, and the Books of Scriptures teach only the Worship of one God. Afterwards he is very earnest to persuade Men to embrace the Christian Religion, in Consideration of the great Advantages that it carries along with it, towards the Attainment of eternal Salvation, which they cannot otherwise hope for, and for preserving themselves from eternal Torments, which they cannot possibly avoid, but by believing in Jesus Christ, and by living conformably to his Laws. 'If you were permitted, says he, to purchase eternal Sal'vation, what would you not give for it? And now you 'may obtain it by Faith and Charity. There is nothing 'can hinder you from acquiring it, neither Poverty, nor 'Misery, nor Old Age, nor any other State of Life: Be'lieve therefore, in one God who is God and Man, and 'receive eternal Salvation for a recompence. Seek God, 'and you shall live for ever. Thus he concludes with a long Exhortation, wherein he most earnestly presses Men to quit their Idolatry and Vices, and to live and believe as the Christians do.

S. Clement of Alexandria.

The Second Book entituled the *Pedagogue*, is a Discourse entirely of Morality. It is divided into three Books. In the first he shews, what it is to be a *Pedagogue*, that is to say, a Conductor, Pastor, or Director of Men: He proves that this Quality chiefly and properly belongs only to the *WORD* incarnate. He says, that it is the Part of the *Pedagogue* to regulate the Manners, conduct the Actions, and cure the Passions. That he preserves Men

Book I.

Chap. 1.

Chap. 2.

(*a*) ST. *Clement.*] He was called *Titus Flavius Clemens*: St. *Epiphanius*, in the Heresie of the *Secundians*, says, that he was called *Athenienſis* by some, and *Alexandrinus* by others, which has been the occasion that it was generally believed that he was of *Athens*, and that he was called *Alexandrinus* from the name of the Church whereof he was a Priest, but his Country is not certainly known. He was of the Sect of the *Stoicks*.

(*b*) *Disciple of* Pantænus.] St. *Clement* had several Masters, as he tells us himself, *Lib.* 1. *Stromat. p.* 274. He says that he had two in *Greece*, one of *Cœlosyria*, and the other of *Egypt*. And two others in the *East*, whereof one was an *Assyrian*, and the other of *Palestine*, and descended from the *Hebrews*: But that at last he found out one in *Egypt*, who was more excellent than all the rest. This last was *Pantænus*, whom he often mentions in his Book of *Institutions*. We do not know who were the other four. *Baronius* believes that the *Assyrian* was *Bardesanes*, and he of *Palestine*, *Theophilus* of *Cesarea*, but *Bardesanes* was not properly an *Assyrian*, and *Theophilus* of *Cesarea* was rather St. *Clement*'s Companion than his Master. *Valesius* thinks with greater probability, that *Tatian* was the *Assyrian*, and *Theodotus* the *Hebrew*, under whose Name there is a Fragment of the *Institutions* at the end of the Works of St. *Clement*.

(*c*) *Catechist of the Catechumens*, &c.] *Eusebius*, Book 5. Chap. 10. and Book 6. Chap. 6. and St. *Jerome* in his *Catalogue*. We have already said, that *Pantænus* left the School of *Alexandria* to his Care when he went to preach to the *Indians*, and it is probable, that after his return they both taught in the same School.

(*d*) *About the year two hundred and twenty from the Birth of Christ.*] It is generally believed that he died about the year 200 from the Birth of *Christ*, but he must needs have lived longer; for *Pantænus* who was his Master lived to this time, and the Ancients assure us that he survived him. He wrote his *Stromata* in the time of the Emperor *Severus*.

from

S. *Clement of Alexandria.*

from Sins, and heals them when they have been already guilty. That the *WORD* performs these Functions by forgiving our Sins, as he is God, and instructing Us as he is Man, with great Sweetness and Charity. That he equally informs Men and Women, the Learned and the Ignorant, because all Men stand in need of Instruction, being all Children in one Sense. Yet however, that we must not think that the Doctrine of the Christians is childish and contemptible: But that on the contrary, the Quality of Children, which they receive in Baptism, renders them perfect in the knowledge of Divine Things, by delivering them from Sins by Grace, and enlightning them by the Illumination of Faith: And that so we are at the same time both Children and perfect Men, and that the Milk wherewith we are nourished, being both the Word and the Will of God, is a very solid and substantial Nourishment. That the *WORD* guided the Jews in the Old Testament by Fear; but that after it was Incarnate, it has changed this Fear into Love. That Reproaches, Afflictions, and Punishments, which the *WORD* makes use of to chastise Men, are not Signs of his bearing any hatred towards them, but Effects of his Justice, and of the Care which he takes to correct them: That it is the same God, the Creator of the World, who is both good and just, that punishes and shews Mercy: That he is good upon his own Account, and just as to Men: That Reproofs and Chastisements are for their good; that there are two kinds of Fear, the Fear which Children have of their Father, or Subjects of their King, and the Fear which Slaves have of their Master. That both these Sorts of Fear are profitable to Men, but that the first is by much the most perfect. That the *WORD* inclines Men to good by its Exhortations, and prevents them from sinning, by its Threatnings: That he performed the Function of a *Pedagogue* by *Moses* and the Prophets, and that he is at last come himself to give Men suitable Remedies to their several Miseries, and to conduct them according to the Dictates of right Reason. That the whole Life of a Christian is a continued Series of Actions, conformable to Reason, and that Sin is produced by the going out of that Way.

Chap. 3. *Chap.* 4. *Chap.* 5. *Chap.* 6. *Chap.* 7. *Chap.* 8. *Chap.* 9. *Chap.* 10. *Last Chap.*

In the 2d. and 3d. Books of the *Pedagogue*. St. *Clement* descends to the Recapitulation of human Actions, and gives Rules for Temperance and Christian Modesty. In the former of these he shews, that the End and Design of Eating, ought not to be Pleasure but Necessity, and that therefore we must avoid Excess both in the Quantity, and the Quality of our Meat. That Wine is not to be drunk but with great Moderation, and that young Persons particularly ought wholly to abstain from it. He finds great Fault with Luxury in Houshold-stuff and Moveables. He is of Opinion, that vocal and instrumental Musick, ought to be banished from the Christian Festivals, and that we should only celebrate therein the Praises of God. He is against immoderate Laughter, and uttering such Words as are unseemly. He requires that exact Modesty be observed in the Countenance, and in Discourse; he reprehends those who put Crowns and Garlands upon their Heads, and who perfumed themselves with Balm. He allows but little Sleep, and that in such Beds, that are neither too stately nor too delicate. That it is not lawful to marry but with a Design of begetting Children; That we should not make use of Cloaths, but for the sake of Decency. He declaims against Luxury of Apparel, against precious Stones, against fantastical Dresses in Men or Women, and against publick Baths. He describes and inveighs against all these things better than ever *Juvenal*, or any of the ancient Satyrists had done before him. He intermixes his Satyr with several curious Instructions, and descends to Particulars like a Casuist.

Book II. *Chap.* 1. *Chap.* 2. *Chap.* 3. *Chap.* 4. *Chap.* 5. *Chap.* 6. *Chap.* 7. *Chap.* 8. *Chap.* 10. *Chap.* 11, and 12.

Book III. *Chap.* 1, 2, 3, 4, and 5.

He passes in the next place to the Precepts of Vertue opposite to the Vices he has been reprehending: He shews, that there is none but the Christian, who is truly rich. That he ought to live in an entire Frugality. That he must not make use of any Exercises, and Pleasures, no farther than is absolutely necessary for his Health. He adds moreover divers Instructions, more particularly suited to the Women, to persuade them to carry themselves always civilly and modestly, and more especially in Churches. Lastly, he makes a Collection of several Places of Scripture, which relate to Morality, and the Conduct of our Life, and concludes by exhorting Men to hearken unto, and to obey the Precepts of Jesus Christ, their supreme and sovereign *Pedagogue*, to whom he addresses a Prayer, praising him with the Father, and the Holy Ghost, and returning him Thanks for making him a Member of his Church. These Books are very profitable for those that study Morality, and if the Casuists of our Times had perused and considered them well, they had not fallen into that damnable Remissness, wherein they have suffered themselves to be overtaken: They might also be very useful to all Christians, and I much wonder that no Person has undertaken to translate them in this Age, wherein several Pious and Learned Men, have employed their Time and Labour in rendring intelligible to all People the most excellent Writings of the Fathers, by translating them into our Language with a Clearness of Expression, and Exactness of Style not to be imitated. But if any would undertake the Translation of the *Pedagogue*, he must leave out several Passages, that are not fitting to be read by every Body, and accommodate some other Places to the Manners and Customs of our Times.

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Last Chap.

The Books Entituled *Stromata* (*e*) are so called, because they contain several choice Thoughts (*f*) collected from divers Places, and joyned together, so as to make a Variety somewhat like that in *Turky-work Carpets*. Let us see how St. *Clement* speaks of his own Work in the Beginning of his Fourth Book. 'These Books, says he, 'are stored with Varieties, as their Name imports; 'we here pass on continually from one thing to another, 'and we often mention things that are foreign to our 'Subject. He afterwards compares this Work to a Meadow, a Tract of Land, or a Garden, wherein one may find all sorts of Herbs, Flowers and Fruits, of which we may gather what we please. 'But not (as he 'himself says in another place) to those beautiful Gardens, where the Trees and Plants are ranged only to 'please the Sight; but rather to a thick and shady Mountain, where the Cypresses, the Linden-trees, the Laurels, the Ivy, the Apple-trees, the Olives, the Fig-trees, 'and other kinds of Trees, both fruitful and barren are 'mixt together. He says, that he has observed this Method 'designedly, that so he might not clearly discover our Mysteries to those who were not yet Initiated, and yet so 'as others might comprehend them, and might thence 'make their advantage; as, says he, the Fruit-Trees of 'this Mountain, whereof we but just now spake, are 'concealed from those who would rifle them, whereas 'the Labourer who understands them, may pluck them 'up, and make a Garden, or a pleasant Forest. Do not 'therefore expect, says he, in these Books, either Order 'or Politeness; since our Design was to conceal, and, 'if I may so say, to embroyl things, that so, none but 'the Intelligent, and those who will take the Pains to 'inform themselves, may be able to comprehend them: So that as St. *Clement* has not observed any Method in these Books, but intermixed several Notions all along of Philosophy and Religion, it is a difficult matter to make such an Abridgment of them, as we have given of the Book of the *Pedagogue*. However, we shall endeavour to give an Account of the principal Matters, which he there Discourses of.

In the First Book, after having shewn how advantageous it is, for Persons of Ability to compose Books, he proposes the Subject of his, saying that they shall contain the principal Verities of Religion mixt, or rather conceal'd under the Maxims of Philosophy. Thence he takes occasion to refute those who find fault with Philosophy; to shew the Profit and Advantage of it; to discourse of the use that may be made of it: And he concludes by shewing that the Philosophy of the *Hebrews* is the most ancient of all, justifying this Truth by a most curious and exact Chronology.

In the Second Book he treats of Faith and its Effects, which are Repentance, Hope and Fear; he proves that Faith is necessary; that it is not in us by Nature, but by Will; that it is God's Gift, but so as to depend upon our own Free-will; that true Repentance consists in doing no more that which we are troubled for having done already; that there are two kinds of it, the First is that of those, who turned to the true Faith, to efface the Sins they committed, whilst they were Heathens; the Second is that of those, who have fallen after their Conversion, but yet have an Opportunity of obtaining Forgiveness, provided they are heartily sorry for their Sin; but that those who often fall into the same Sin, and by that means make a Circle of repenting and sinning, are like to those who have no Faith: And that it is only a seeming, and

(*e*) *The Books entituled* Stromata.] This Book was called, as *Eusebius* tells us, The *Stromatic* Commentaries of *Titus Flavius Clemens* concerning the *Gnosticks*, according to the True Philosophy; This Title is at the end of the first Book, opposing the false *Gnosticks* to the True ones, which are the sober and discreet Christians.

(*f*) *Choice Particulars.*] The Word ῥαμματις properly signifies a Sheet of Linnen, or a Bag to enclose Pieces of Tapestry; it likewise signifies a certain Fish with Speckles on the Back. It is here taken for that neat mixture we see in Tapestry, and it imports as much as *Miscellaneous Commentaries or Discourses*. *Russinus* translates it, *Opus varie contextum*; *Plutarch* wrote a Book with this Title, and *Origen* wrote another after St. *Clement*.

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no true Repentance, in thoſe who ask Pardon for thoſe very Sins which they never intend to reform. Upon occaſion of Repentance he Diſcourſes of Sin. He ſays that Men commit it freely, and that they are purified from it by Faith and Charity. That the Fear of God is very profitable for us, that it inſtructs us, that it cauſes us to avoid Sin, and that it incites us to Love. He commends Charity, Temperance and Hoſpitality. He condemns thoſe that plunge themſelves in ſenſual Pleaſures: And propoſes to them the Example of the Martyrs who ſuffered Fire, Torments, and Death it ſelf for the defence of Juſtice and Truth. Afterwards he Diſcourſes of Marriage, and defines it to be a lawful Conjunction between a Man and a Woman, for the Propagation of Children. He approves of it, and ſhews its advantages, telling us that it is never lawful to leave the Woman, in order to Marry another, upon any Pretence whatever.

He continues in the Third Book, to ſpeak againſt the Incontinence of the *Nicolaitans*, *Carpocratians*, *Valentinians*, and ſeveral other Hereticks, and he defends Marriage againſt the *Marcionites*, againſt *Tatian*, and the other Hereticks that blamed it, tho' he prefers Virginity before it as a greater good; *Provided*, ſays he, *that it be kept meerly for the Love of God, and for the obſerving his Commands*. He maintains that Marriage is indiſſoluble, he does not entirely condemn Second Marriages, but blames them. He occaſionally tells a Story of *Nicholas* one of the Seven firſt Deacons, who is ſuppoſed to be the Author of the *Nicolaitans*, who having a handſome Wife, and being accuſed of Jealouſie, brought her, as they ſay, before the Apoſtles, and gave her leave to Marry whom ſhe pleaſed of them. But he excuſes *Nicholas*, and ſays, that thoſe who boaſt of being his Diſciples, have put a wrong Conſtruction upon this Action, as well as upon his Words: That he was informed, that he never had any Commerce with any other Woman, but his Wife: That his Daughters remained Virgins, and his Son was very Chaſt. He ſays that the Apoſtles St. *Peter*, and St. *Philip* were Married, and that they had Children: That even St. *Philip* married his Daughters, and he adds alſo, that St. *Paul* had a Wife, wherein he is miſtaken.

[Tho' it is uncertain whether St. *Paul* was ever Married, yet it is a raſh thing to ſay poſitively he was not. St. *Clement* alledges a Tradition in this Matter, which might eaſily be conveyed entire down to his time. It is plain, that the true *Yoke-fellow*, *Philip*. 4. 3. was a Woman; which others of the Ancients underſtood of his Wife, beſides St. *Clement*. His Expoſtulating with the *Corinthians*, and aſſerting that he had a Power to lead about a Siſter, or a Wife as well as St. *Peter* or any of the Apoſtles, may as well prove, that St. *Paul* juſtified his own Practice, as that he thought the thing ſimply lawful: eſpecially ſince he is there making a Defence for himſelf. The Queſtion however is very far from being certain in the Negative, and therefore at leaſt ought to be left undetermined.]

In the Fourth Book he treats of Martyrdom, and Chriſtian Perfection. He ſhews the Excellency of Martyrdom, and exhorts Chriſtians to undergo it, confuting the Hereticks, who held that Martyrdom was no Vertuous Action: He makes the perfection of Chriſtianity, to conſiſt in the Love of God and our Neighbour. He would have us love Sinners, and yet deteſt their Sin; that we ſhould do good out of a principle of Love and not for Fear. 'For that Man, ſays he, that abſtains 'from Evil only out of a ſlaviſh Fear, is not good vo'luntarily, but for Fear-ſake; and he who would not 'have abſtained but in Conſideration of the Recom'pence, cannot be ſaid to be juſt with a good Heart. 'For in the one 'tis Fear, and in the other the hope of 'a Reward, which renders them Juſt, or rather, which 'makes them appear ſo to the Eyes of the World. He ſays that God inflicts Puniſhments upon Men for Three Reaſons. Firſt, that the Man whom he Chaſtiſes may become better. Secondly, that thoſe who are to be ſaved, may take warning by theſe Examples. Thirdly, leſt he ſhould be deſpiſed by Men, if he did not avenge Affronts and Injuries done to himſelf.

In the Fifth Book, after having ſhewn that the way of inſtructing by Allegories and Symbols was very ancient, not only among the Jews, but alſo among the Philoſophers, he proves that the Greeks took the greateſt part of the Truths, which are in their Books, from the Barbarians, and principally from the Hebrews. This Book is full of Citations from the Poets, and the heathen Philoſophers.

In the Sixth Book, he ſpeaks again advantageouſly of Philoſophy. Afterwards he begins to draw a Character of the *True Gnoſtick*, that is to ſay, to give the *Idea* of a Chriſtian, that is perfectly Good and Wiſe. Theſe are the principal ſtrokes of his Picture. The *True Gnoſtick* has the Command over his Paſſions. He is exactly Temperate, and allows his Body no more than what is neceſſary. He loves God above all Things, and the Creatures for Gods-ſake, and the Relation they bear to him, and nothing is able to ſeparate him from this Love. He bears with Patience all unfortunate Accidents. He makes it his Buſineſs to know all things which relate to God, without neglecting human Learning. His Diſcourſes are regular and to the purpoſe, full of Sweetneſs and Charity. He is never overcome with Anger. He prays continually by Charity, that unites him to God; Firſt, begging of him the Remiſſion of his Sins; and then the Grace not to ſin any more, but to do Good. Afterwards St. *Clement* enlarges upon the Source or Spring, from whence this *Gnoſtick* derives this true Knowledge, and compleat Science. He ſays that it is the Holy Scripture, the Law and the Prophets, and in particular the Decalogue which he briefly explains, and Laſtly, the Doctrine of Jeſus Chriſt foretold by the Prophets, preached throughout the World, and received notwithſtanding all the Contradiction of Kings, and the great Men of this World, who oppoſed it with all their Might.

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In the Seventh Book, he goes on to deſcribe the Vertues of his *Gnoſtick*; he ſays that he employs himſelf entirely in honouring God, in loving him, in underſtanding, hearing and imitating his WORD, which was made Man for our Salvation; that he does it not only upon certain days, but during the whole Courſe of his Life; that the Sacrifices by which he Honours him, are the Prayers and the Praiſes which he offers up at all times and in all Places; that he is Gentle, Courteous, Affable, Patient, Charitable, Sincere, Faithful and Temperate; that he deſpiſes the good things of this World, and that he is ready to ſuffer every thing for Jeſus Chriſt; that he does nothing either out of Oſtentation, or Fear, or the Deſire of being rewarded, but out of pure Love to the Goodneſs and Juſtice of God: Laſtly, that he is entirely Holy and Divine. Afterwards St. *Clement* Anſwers ſeveral Objections of the Greeks and Jews, who affirmed that the multiplicity of Hereſies ought to hinder Men from the embracing the Religion of Jeſus Chriſt. To which he Anſwers, that this multitude of Sects is likewiſe to be found among the Heathens, and the Jews; that it was foretold by Jeſus Chriſt, that ſuch a thing ſhould happen among the Chriſtians. That it ought not to make us forſake the Truth, but rather on the contrary to ſeek after it, with the greater Care and Diligence. That there is an infallible Rule to diſtinguiſh Truth from Falſhood; that this Rule is the Holy Scripture, which being an inconteſtable Principle ſerves for a Proof of whatever we ſay. That it muſt be Confeſſed, that the Hereticks make uſe of it as well as the Catholicks. But then firſt they do not make uſe of all the Sacred Books. Secondly, thoſe which they do uſe are corrupted. Thirdly, they chiefly urge ambiguous Paſſages, which they explain according to their own Fancy, by departing from the true Senſe, and keeping only to Terms. Hence he takes occaſion to condemn in general all Hereticks, who rejecting the Tradition of Jeſus Chriſt, and his Apoſtles, and forſaking the Faith of the Church, have made themſelves the Authors of particular Sects, by inventing new Doctrines, and corrupting the Truth. He ſays, that there is but only One Catholick Church, which is more ancient than all the Aſſemblies of the Hereticks, that it was founded by Jeſus Chriſt, who dyed under *Tiberius*, and eſtabliſhed it in the World by the Apoſtles, before the end of *Nero*'s Reign. Whereas there was hardly ſo much as one Hereſie older than *Adrian*'s Time, and that they all bore the Name of their Author, or that of the Places and Countries where they firſt appeared, or from the Doctrine they taught, or the things which they honoured, which ſufficiently diſcovers their Falſhood and Novelty. He concludes by making the Deſcription of theſe Books of the *Stromata*, and by promiſing to begin another Subject in the following Book.

The laſt Book in our Editions, is a Collection of Logical Principles, which contains nothing that regards the Chriſtian Religion, or that is worth giving an Account of. *Photius* obſerves, that in his Time there were ſome Editions, where this laſt Book was Entituled; *What rich Man can be ſaved*: And that it began with theſe Words. *Thoſe who make pieces of Oratory*. But *Euſebius* diſtinguiſhes that Book from the *Stromata*.

St. *Clement* of *Alexandria*, does not ſtart at all from the Doctrine of the Church in thoſe Works of his, whereof we have already given the Abridgment. He does not only mention Three Divine Perſons, but he invokes them

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them as One only God *(g)*. Besides he uses the Name of the most Holy Trinity. He says that the WORD, which was from the beginning in God, which is God, and equal to God, by which he created the World, and instructed all Men, did at last become Man to save us by his Doctrine, by his Example, and by his Death. It is true, in another Place he says, that the Nature of the Son is the most Perfect, the most Excellent, and that which approaches nearest to Almighty God, words which would seem to imply as if he believed, that the Nature of the WORD was different from that of the Father: But we know well enough, that the Ancients had not yet made so exact a Distinction between the Terms Nature, and Person, and that they often took one for the other. And indeed his way of Discourling of the Excellency of the WORD, in this and other Places, sufficiently declares that he did not believe, that he was of a different Nature, taking the word Nature in the same Sense as we at present do. For he says that the WORD is God, that it is without Beginning, that he is equal to the Father, that he is in the Father, that he created all Things, &c. Expressions which clearly discover what his Opinion was concerning the Divinity of the WORD.

Book IV. *Pag.* 537. *and* 565. He seems however to follow the way of speaking of some of the Ancients, in saying that the WORD is Visible, that he may be known, and that it is by him that we know the invisible Father, of whom he is the Image; but it is an easie matter to Accommodate these Expressions to the Doctrines of the Church, as we have shewn in our Critical Remarks upon several Authors already. He says, that the Blessed *Mary* remained a Virgin after she brought forth. He holds that the *Dæmons* sinned through Incontinency. He acknowledges *Adam*'s Fall, and the Punishment of his Sin, which all Men have incurred. But he seems not well to have understood the Nature of Original Sin. 'Tis true, that in the passage commonly alledged from him against Original Sin, he contradicts the Opinion of these who affirmed, that the Generation was Corrupted. But he speaks after such a manner as would make us think, that he did not believe Original Sin, or at least, that he never considered it. *Let them tell us*, says he, *how an Infant that is but just born has prevaricated, and how he who has already done nothing, could fall under Adam's Curse*, &c. He often exhorts Men to do good by the hopes of Eternal Happiness, and dissuades them from Evil, by the Fear of Everlasting Punishments, without speaking at all of the Opinion of the *Millenaries*. He holds, that without Faith in Jesus Christ none can be saved: But he says, that Jesus Christ, and the Apostles preached the Gospel in the *Limbi* to just Persons, as well Gentiles as Jews, that they might obtain this Faith, wherein they were before deficient. He ascribes much to Free-Will, he believes that our Salvation, and Faith which is the beginning thereof depends upon our selves, though not without the Assistance of Divine Grace *(h)*. He speaks nobly of the Necessity and Efficacy of Baptism. 'Baptism, *says he*, is called 'Grace, Illumination, Perfection, Washing, by which 'Name it is called, because it cleanses us from our Sins; 'it is called Grace because it remits the Punishment due 'for our Sins; Illumination because it enlightens us with 'the Illumination of Faith; Perfection because it makes 'us perfect. *And Afterwards, pag.* 95. These Bonds of 'Sin are immediately broken by the Faith of Man, and 'the Grace of God; Sins are remitted by this admirable 'Remedy of Baptism, and we immediately cease to be 'Sinners; from being Blind as we were before, we become clear-sighted, for what is taught to the *Catechumens* is purely Instruction to guide them to that Faith, 'which is thus internally conveyed by the Holy Spirit. We have given an account of the difference that he makes between the Remission of Sins committed after Baptism, and that which is obtained by Baptism. We have shewed that he allowed but one Repentance after Baptism, and that he rejects the Repentances of those Persons who often relapse into the very same Sins, as things of no value; that he approves of Marriage, and believes it indissoluble; that he blames Polygamy, and even second Marriages. He speaks but little of the *Eucharist*, and what he says of it is very obscure, because he endeavours to conceal this Mystery from those who were not Baptized. But he declares expressly in the Second Book of the *Pedagogue*, Chap. 2. that the Bread and Wine are the Matter of it, and condemns the Hereticks who used any thing else besides Bread, and Wine mingled with Water. He observes that in several Churches, after the Eucharist was distributed, it was left to the liberty of each of the Faithful, to take a part of it. He often cites *Apocryphal* Books, as the Gospel according to the *Egyptians*, the Book of *Hermas*; yet in the mean time he only allows the Four Gospels to be Canonical. He admits of the Authority of Tradition, and that of the Church. These are the Opinions of St. *Clement* upon the Principal Articles of our Faith, which are conformable to the Doctrine of the Church, in all the main Points, and different only in some Things of lesser Consequence.

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Lib. 3. *Stromat. p.* 462, & 465. *Lib.* 1. *Stromat. init. Lib.* 7. *p.* 754.

But this cannot be said concerning his Work of *Institutions*, which according to the Testimony of *Photius* contained several Errors, even contrary to what he had taught in his other Works. Let us see what this Learned Critick says of the Matter. *The* Hypotiposes, *says he, were written upon some Passages of the Old and New Testament, which he explains and interprets briefly; but though he has in several places very Orthodox and true Notions, yet in others he has some that are very Erroneous and Fabulous; For he says that Matter is Eternal, and he feigns Eternal* Idea's *produced by the Decrees of God; he places the Sun in the number of Created Beings; he holds the* Metempsychosis; *he pretends that there were several Worlds before* Adam; *he fancies* Eve *to be produced from* Adam *after an infamous manner, and different from that which is set down in the Scripture; he imagines, that the Angels having had to do with Women, begat Children of them; he thinks that the WORD was not really and truly Incarnate, but only in Appearance; he feigns two WORDS of GOD, the one Superior and the other Inferior, this last was that which appeared unto Men; he adds, that this WORD is not of the same nature with the WORD of GOD, that it was not the WORD of the Father that was incarnate, but a certain Vertue and Power of GOD proceeding from the WORD, which being a Spirit entred into the Souls of Men. He endeavours to prove these Opinions by Scripture. In a word, these Eight Books are full of such sort of Errors and Blasphemies; whether it be the Author of this Book that has written them, or whether it be any other who puts them out under his name. The intent and design of the whole Work appears to be an Explication of* Genesis, Exodus, *the* Psalms, *the* Canonical Epistles, *and* Ecclesiasticus. *The Author observes that he was the Disciple of* Pantænus.

If this Work was so full of Errors, as there seems no reason at all to doubt after the Testimony of *Photius* who had seen it, it must needs have been composed by St. *Clement*, before he was throughly instructed in the Christian Religion, and had altogether quitted the Opinions of *Plato*; which seems very probable, for we cannot say that he was not the Author of these Books, which are attributed to him by all Antiquity, and there is no likelihood that they were falsified by the Hereticks in so many places. Besides that these are the Opinions of one who would accommodate the Platonick Philosophy to the Christian Religion, or rather of one who was half a Platonist and half a Christian. However among the Ancients these Books have been had in sufficient esteem and reputation. *Eusebius* cites several Passages out of them. In the First Book, *Chap.* 12. of his History he brings one out of the Fifth Book, where it is said that *Cephas*, *Matthias*, *Barnabas*, and *Thaddæus*, were of the number of the Seventy Disciples of Jesus Christ. The same *Eusebius* in the Second Book, *Chap.* 1. produces another passage taken out of the Sixth Book, where he says that *Peter*, *James*, and *John*, (though they were preferr'd by Jesus Christ to the other Apostles) did not dispute about Precedency, but chose with one consent St. *James* the

In Protrep. p. 54. & *Sequentibus. Book* 1. *Pæd. Chap.* 8. *and* 9. *Book* 3. *Chap.* 11. *and* 12. *Lib.* 1. *Stromat. p.* 3, 11. *lib.* 3. *p.* 444. *Lib.* 6. *p.* 661. *In Protrep. p.* 53. & *Pæd. lib.* 1. *cap.* 9.

(g) *As being One only God.*] Lib. 1. Pædag. Cap. 8. *Unus est universorum Pater, unum etiam verbum universorum, & spiritus sanctus unus, qui & ipse est ubique.* And Book 3. Chap. 12. 'Let us praise the Father and the Son, says he, 'the Son because he is our Pedagogue and our Master, together with the Holy Ghost who alone is the Whole, in 'whom are all Things, and by whom all Things are one, 'to whom be Glory for ever and ever.

And again Book 5. pag. 544. *The Father is not without the Son, neither the Son without the Father.* And Pag. 598. after having quoted some Words of *Plato*, he understands them of the Trinity; *For*, says he, *the Holy Ghost is the Third, and the Son, by whom all things were made, is the Second.*

(h) *Though not without the Assistance of Divine Grace.*] Lib. 5. Stromat. pag. 547. *Nam neque fieri potest ut sine libero animi arbitrio & instituto consequamur, neque universum est positum in nostrâ voluntate, quale sit id quod est eventurum. Gratiâ servamur, sed non absque bonis operibus. Et oportet quidem cum naturâ apti simus ad bonum, ad id aliquod adhibere studium. Oportet mentem quoque habere bonam, & quæ nullâ retardetur penitentiâ à boni consequutione. Ad quod maximè divinâ opus est gratiâ, rectâque doctrinâ, castâque & mundâ animi affectione, & patris ad ipsum attractione.* And Lib. 4. pag. 518. he says, that it is God which gives us Continence. Pag. 530. he says, that it is Grace that enables us to run our Course without any impediment. Pag. 495. he says, that it is the Power of God which makes us resist Temptations.

S. *Clement of Alexandria.*

Juſt to be Biſhop of *Jeruſalem*. And another out of the ſeventh Book, where he ſays, that theſe three Apoſtles had the Spirit of Knowledge, which they communicated to the ſeventy Diſciples. In the 9th Chapter there is another Paſſage taken from the ſeventh Book, where he ſays, that *James* the Brother of *John* by his Conſtancy converted his Accuſer, and that they were both beheaded for the Faith of *Chriſt*. In the 15th Chapter, he ſays, that St. *Clement* in his ſixth Book of *Inſtitutions* affirms, that St. *Mark* compoſed his Goſpel by the Direction of St. *Peter*, and that this Apoſtle approved of it when it was finiſh'd. Laſtly, *Euſebius* in the ſixth Book 14th Chapter tells us, that St. *Clement* in his *Inſtitutions* explains all the Books of the Old and New Teſtament, not omitting even thoſe of which many Perſons doubted, as the Epiſtles of St. *Jude*, St. *Barnabas*, and the Revelation of St. *Peter*: That he ſays that the Epiſtle to the *Hebrews* was written by St. *Paul*, and tranſlated by St. *Luke*: That St. *Paul* would not put his Name to it, becauſe he was hated by the *Hebrews*. He ſets down the Order of the Goſpels; he ſays that the Goſpels of St. *Matthew* and St. *Luke* were firſt written, that St. *Mark* compoſed his at *Rome* at the Inſtance of the faithful, and by St. *Peter*'s Order, and that St. *John* writ his the laſt, at the Deſire of his Friends, to explain what was moſt ſpiritual in Jeſus Chriſt, the others having ſufficiently ſpoken of his Body.

The famous *Valeſius* has obſerved, that we have ſtill a very conſiderable *Greek* Fragment of this Work at the end of St. *Clement*, Entituled, *An Extract of the Oriental Doctrine of* Theodotus. For it contains thoſe very Errors, concerning *Chriſt*'s Perſon, which *Photius* has obſerved in the *Hypotipoſes*; and the Author ſays towards the end, that *Pantænus* was his Maſter. It is alſo likely, that the other Fragment which follows, which is a Collection of Words and Expreſſions of Scripture, is likewiſe taken out of theſe Books, for beſides that it is found with the Works of St. *Clement*, it is written after that manner in which *Euſebius* and *Photius* acquaint us, that the Work of St. *Clement* was compoſed, and it appears that it is the very ſame Deſign.

There is alſo another conſiderable Fragment of St. *Clement* taken from his Book, *What rich Man can be ſaved*, in *Euſebius*, *Book* 3. *Chap* 23. where he tells us a famous Story of St. *John*. He ſays, that this Apoſtle coming to a City of *Aſia*, recommended to the Biſhop a young Man who ſeemed to have very good parts: That this Biſhop preſently took care of him, and having ſufficiently inſtructed him, he baptiz'd him; but afterwards neglecting to look after him as before, this young Man grew lewd, and became the Ring-leader of the Robbers; that St. *John* returning ſome years after, demanded of the Biſhop the Truſt which he had committed to his Charge, and let him know, that he required this young Man from him. The Biſhop telling him that he was utterly loſt, and that he was become the Head of the Thieves, this Holy Apoſtle being extremely concerned at this unfortunate Accident, immediately took horſe, cauſed himſelf to be taken by the Robbers, and to be brought before their Chief, who remembring him, immediately fled; but St. *John* running after him, made him acknowledge his fault, promiſed him to obtain for him *Chriſt*'s Pardon, and brought him back along with him, and having put him into a Courſe of Repentance, he did not leave him till he was reconciled to the Church. We have this Book entire in the laſt Volume of the Supplement of the *Bibliotheca Patrum*, tranſlated by *Giſlenius*, and the Greek Text publiſhed by *Cariophylus*: 'Tis an excellent Diſcourſe, wherein St. *Clement* explains the Words of *Jeſus Chriſt* to the young rich Man recorded by St. *Mark*, *Chap.* 10. And it ſhews, that in order to Salvation, 'tis not neceſſary for any one abſolutely to quit his Poſſeſſions and Riches, provided he makes a good uſe of them. Upon occaſion of this Queſtion, he diſcourſes of Love towards God, and towards our Neighbour, and of Repentance. By the way he ſays ſomething of the Advantage there is in having a Director, to reprehend us ſeverely for our Faults, and to give us ſuitable Remedies for our Amendment. And it was to ſhew the Efficacy of Repentance, that he told this Story of St. *John*. We find under the name of St. *Clement*, in the *Bibliotheca Patrum*, ſome Explications upon ſeveral Paſſages of the Old Teſtament, and Commentaries upon the Canonical Epiſtles. If theſe Fragments are really his, they muſt be taken from his Books of *Inſtitutions*, which is not very improbable, becauſe they have a near Relation to what *Photius* ſays of the *Inſtitutions*, and beſides they have the Genius of St. *Clement*.

S. *Clement of Alexandria.*

There is no doubt but St. *Clement* was a Perſon of extraordinary Qualifications. St. *Jerome* makes no ſcruple of ſaying that no Man had ever more Knowledge than this Father; and it is certain, that of all the Ancients, there is none whoſe Books are ſo full of prophane Learning as his (*i*): He even ſhews too much of it for a Chriſtian Writer, and we may ſay that he was more a Philoſopher than a Divine, though he was by no means ignorant of our Religion, and perfectly underſtood the Holy Scriptures. But he is much more emphatical upon the Moral than upon the Doctrinal Part of Chriſtianity; and he explains almoſt all the Paſſages which he cites, after an Allegorical manner in Imitation of *Philo Judæus*. He writes always without Method and Coherence. His Style is careleſs; which may be particularly obſerved in his *Stromata*. For in his Exhortation to the Gentiles, and his Pedagogue, he writes more floridly, as *Photius* has obſerved, and he is all along buoyed up with a certain Mageſtick Gravity which is very delightful.

The Works of St. *Clement* have been printed in *Greek* at *Florence* in the year 1550 for *Torrenſis*, by the Care of *Petrus Victorius*. They were tranſlated by *Gentianus Hervetus*, which Tranſlation was printed at *Florence* by the ſame Perſon in the Year 1551; at *Paris* in 1566, 1572, 1590, 1592, and in 1612; at *Baſil* in 1556, and with St. *Irenæus* in 1560, and 1566; at *Amſterdam* in 1613. *Silburgius* afterwards took Pains upon this Author, and having collected the Obſervations and Corrections of ſeveral Learned Perſons, cauſed it to be printed in *Greek* by *Commelinus* in the year 1592, in Folio. Afterwards it was publiſhed in *Greek* and *Latin* by *Heinſius*, who reviſed the Tranſlation, and added ſome new Obſervations, and cauſed it to be printed in *Greek* by the ſame *Commelinus* in the year 1616. This Edition was followed by thoſe of *Paris* in the year 1629, and 1631, which is the beſt of all; That of 1641 is not ſo Fair and Correct.

(*i*) *Whoſe Books are ſo full of prophane Learning as his.*] I believe the Reader will not think it tedious to read the following Paſſage of *Gentianus Hervetus* concerning the Learning of St. *Clement*. Do you deſire, *ſays this Author*, to read Hiſtories that are very ancient and very curious? Read St. *Clement* who underſtood all ancient Hiſtory ſo perfectly well, that one would think him to have been ignorant of nothing that had paſs'd in the World. Have you an Eſteem and Veneration for the Verſes of the ancient Poets and the Anſwers of the Oracles? You cannot put too high a Value upon St. *Clement*, who quotes Paſſages from ſeveral ancient Poets, whoſe Works we have loſt. Would you be willing to know the Rites and Ceremonies which were obſerved in the Sacrifices of the Heathen Gods? Read St. *Clement*, who diſcovers the moſt hidden Myſteries of the Pagans. Beſides, is there any one among the Chriſtians who has any reſpect for the Superſtitions of the Heathens, who commends their Manners and Cuſtoms (and I wiſh to God there were no ſuch Perſons left, but if there be any) they may diſabuſe themſelves by reading St. *Clement*, who clearly makes out the Falſhood of the Pagan Religion, ſo that after having read it, they cannot but be aſhamed of their Folly. Have you a mind to underſtand the Opinions and Maxims of the ancient Philoſophers? Read St. *Clement*, who diſcourſes of the Original of Philoſophy, of all the Sects of Philoſophers, and of their Doctrine, yet ſo as he always prefers the Philoſophy of the Chriſtians before all others, and proves by invincible Arguments, that This is That which is only Divine, whereof God himſelf is the Author. Would you know the Tenets of the Hereticks who infeſted the Church in its Infancy? St. *Clement* explains them conciſely, and confutes them very ſolidly and ſubſtantially. Do you ſeek for Teſtimonies againſt the Hereticks of our Times? St. *Clement* will furniſh you with ſeveral. Have you a Deſign to correct that abominable Corruption of Manners in this preſent Age? There is no Author that reproves Vice more ſeverely, that exhorts more powerfully to the practice of Vertue, and that gives better Rules and Inſtructions for leading a Chriſtian Life. Laſtly, have you a mind to re-eſtabliſh the ancient Diſcipline of the Church? You cannot have too high an Eſteem for the Learning and Sanctity of St. *Clement*, who being a Prieſt carried himſelf, and lived after ſo holy a Manner, that it were very much to be wiſhed, that there were more Perſons in this Age like him.

Miltiades; *The two* Apollonii; *And two Anonymous Authors, who wrote against the Heresies of* Montanus *and* Artemo.

Miltiades, &c.

THIS not known neither what was the Country, nor the Profession of *Miltiades*; he wrote a Book against the *Montanists*, wherein he particularly maintains, that a Prophet ought not to speak in an Ecstasie or Fury (*a*). *Eusebius* affirms, that he has left evident Proofs of his Skill, and the Pains which he took in the Study of the Holy Scripture, in those Books which he wrote against the Gentiles and the Jews, each of which was divided into two Volumes. And that besides these Discourses, he wrote an Apology for the Christian Philosophy, Dedicated to the Governors of the Provinces (*b*). This Author lived under the Emperor *Commodus*.

There were at the same time two different Authors, both of which were called *Apollonius*. The first is a *Greek* Author, who wrote against the Sect of the *Montanists*, wherein he confutes their last Prophecies step by step, and censures the Practice and Manners of those Hereticks. *Eusebius* gives us a Fragment of it in *Book 5. Chap.* 18. where he describes the Exorbitances of *Montanus* and his Propheteſſes; he accuses them for taking Sums of Money and Presents. He particularly reprehends two Persons of this Sect, who boasted of their being Martyrs. Besides, *Eusebius* observes, that *Apollonius* says in this Book, that it was forty years since *Montanus* invented his Prophecies; that he makes mention of *Thraseas*, who was a Martyr in his time, and that he mentions a Tradition, that *Jesus Christ* had given Orders to his Apostles not to go out of *Jerusalem* for twelve years.

The second *Apollonius* was of *Rome*, a Senator of that City, if we may believe St. *Jerome* (*c*). He was accused in the time of the Emperor *Commodus* for being a Christian, and was brought into the Judgment-Hall before *Perennis* the *Præfectus Prætorio*. His Accuser was condemned (*d*) according to the Law of the Emperor, which punished the Accusers of the Christians with death, and *Apollonius* was sent back to justifie himself before the Senate; where he appeared, and made a very eloquent Oration in Defence of his Religion, tho' notwithstanding that he was condemned to Death, because there was an ancient Law which ordained, that those Christians, who were once judicially accused for their Religion, should not be acquitted if they did not forsake it. St. *Jerome* says, that he composed this Oration to present to the Senate. But *Eusebius* assures us on the contrary, that he spoke it before them. But whether he wrote it with a design to speak it, or that the Christians had taken care to preserve it, it was extant in *Eusebius*'s time among the ancient Acts of the Sufferings of the Martyrs.

The same *Eusebius* gives us a Fragment of an Anonymous Author against the Heresie of *Montanus*. This by some is attributed to *Apollinarius*, and by St. *Jerome*, sometimes to *Rhodon* and sometimes to *Apollonius*. Tho', it was not written by either of these Authors, but by one more modern, who lived, as we have said, after the death of *Montanus* and his Propheteſſes. It was divided into five Books. *Eusebius* relates some Passages taken from the first, second, and third. In that which is taken from the first Book, the Author describes the furious Transports of *Montanus* and his Propheteſſes, and those who pretended to prophecy. In the Passages taken from the second Book, he says, that *Montanus* and *Maximilla* killed themselves; that *Theodotus* likewise threw himself down headlong; and that very holy Bishops, as *Zoticus* of *Comana*, and *Julian* of *Apamia*, being willing to convict the Prophecies of *Maximilla* of Imposture, were hindred by some who favoured that Sect. He adds, that *Maximilla* foretold, before she died, Wars and Persecutions, and yet that after her Death both Church and State enjoyed perfect Peace and Tranquility. In the Passage taken from the third Book, he says, That the Martyrs, of which they boast, cannot justifie themselves, since even the *Marcionites* likewise have made the same Pretences: But that the Martyrs of the Church do carefully avoid communicating with those of this Sect, as has been practised in the City of *Apamia* by the Martyrs named *Alexander*, and *Caius*, who were of *Eumenia*. Moreover in the following Chapter *Eusebius* relates a Passage taken from the same Book, where he says, that all the Prophets which have been since the time of the New Testament, such as *Agabus*, *Judas*, *Silas*, the Daughters of *Philip*, *Quadratus*, were not agitated by the same Spirit of Prophecy as *Montanus* and *Maximilla*, whose false and lying Prophecies were made in a sudden Heat, accompanied with Lewdness and Impudence, which took its Rise from Ignorance, and ended in involuntary Folly: But that in the ancient Prophecies, nothing like this was to be found. That since the time of *Maximilla* and *Montanus*, there has not been any Person of this Sect, who could boast of being a Prophet, whereas the true Gift of Prophecy ought to be always in the Church.

Miltiades, &c.

The other Author, whereof *Eusebius* gives us a Fragment without naming him, in the fifth Book of his History, Chap. 28. had written a Discourse against the Heresie of *Artemo*, who believed, that *Jesus Christ* was only a meer Man. It is related in this Fragment, that those of this Sect affirmed, that till *Victor*'s Days the true Apostolical Doctrine was preserved, but that it was corrupted from the time of *Zephirinus*. 'Which possibly 'may be somewhat probable, (says this Author) if what 'they assert had not been first confuted by the Holy Scripture; and secondly, by the Writings of those Christians 'who were more ancient than *Victor*, such as *Justin Martyr*, *Miltiades*, *Tatianus*, *Clemens*, and several others 'that maintain in their Discourses the Divinity of *Jesus* '*Christ*. For who can be ignorant of the Writings of '*Irenæus* and *Melito*, who have taught, that *Jesus Christ* 'was God and Man at the same time. And even those 'Hymns and Psalms written by the Faithful since the 'beginning of Christianity, extol the Word of God, attributing Divinity thereto. So that since the Doctrine 'of the Church has been preached for so many years, 'how can they say, that till *Victor*'s time the whole Church 'was of their Opinion? Are they not ashamed to invent 'this Calumny against *Victor*, who knew very well that '*Theodotus* the Currier, who was the first Author of the 'Sect of those that deny the Divinity of *Jesus Christ*, was 'turned out of the Church by *Victor* himself? For if this 'Bishop had been of the same mind with *Theodotus*, how 'comes it to pass that he excommunicated him upon the 'account of his Doctrine? And what probability is there, 'that *Zephirinus*, who succeeded *Victor*, and continued 'in the See of *Rome* for ten years, should make an alte'ration in the Doctrine of the Church? And thus it is that this Author confutes the General Principle of all Hereticks that ever were, or ever shall be, giving us an infallible Rule to convince them, which has been, and shall always be, the Custom in the Church of God. For there was never any Age, wherein the Hereticks did not say, that the Church had changed its Doctrine, nor was there ever any time wherein they were not confuted first by Scripture, and secondly by Tradition, that is to say, by the Testimony of Authors, who lived before the Rise of those Heresies. *Eusebius* adds another Fragment from the same Author, where he speaks of the Penance of a Confessor called *Natalis*, who suffering himself to be abused by *Asclepiodotus*, and *Theodotus* the Goldsmith, the Disciple of *Theodotus* the Currier, was tormented for several Nights as a Punishment for his Fault, and afterwards did publick Penance for the same in the Pontificate of *Zephirinus*, and so was reconciled to the Church. To conclude, in this last Passage he describes the Character of

(a) IN *an Ecstasie or Fury.*] This is taken from the Author against the Heresies of the *Montanists*, in *Eusebius*, Book 5. Chap. 17. and the meaning of it is, that true Prophets ought never to deliver themselves in a Fury, nor to be out of their right Senses, as the *Montanists* were. This likewise is the Rule which St. *Chrysostome* gives for distinguishing the false Prophets from the true. *Homil. 29. in Ep. 2. ad Corinth.* And St. *Jerome*, in his Preface upon *Nahum*, *Non enim loquimur in Extasi, ut Montanus, & Prisca, Maximillaque delirant, sed quod Prophetat liber est visionis intelligentis.* St. *Jerome* here uses the Term *Ecstasie* in the same sense with the Anonymous Author.

(*b*) *To the Governors of Provinces.*] Πρὸς τὰς κοσμικὰς ἀρχοντας. *Eusebius* and St. *Jerome* understood these Words of *Emperors*; but since there was but one in this Author's time, it is more natural to explain this Expression by *Governors of Provinces.*

(*c*) *If we believe St.* Jerome.] *Eusebius* does not say, that *Apollonius* was a Senator, but St. *Jerome* affirms it in his Catalogue to *Magnus*. We cannot tell whether he knew it certainly, or whether it be only by Conjecture that he says so. But it is likely, that it was upon the account of his being a Senator, that the *Præfectus Prætorio* sent him back to the Senate to be tryed there.

(*d*) *His Accuser was condemned.*] It was his Slave, if we may believe St. *Jerome*, and 'tis very probable, for he was condemned to have his Bones broken, the ordinary Punishment of Slaves.

Miltiades, &c.

theſe Hereticks, and he ſays, that they have corrupted the Scriptures, and overthrown the Rule of Faith; that when we object to them any Paſſages of Scripture, they try whether they can make thereof any Compound or Disjunctive Syllogiſms; that they ſtudy Geometry and Logick, and that they pervert the ſimplicity of the Faith taught in the Holy Scriptures, by their falſe Subtilities, which is the Common Character of all Hereticks. We do not know who this Author is, nor what was the Title of his Book *(e)*: But this Fragment ſet down by *Euſebius* plainly diſcovers, that he was a Learned Man, and well skilled in the Controverſie, and underſtood how to Reaſon cloſely againſt the Hereticks, and to give admirable Rules for their Conviction.

Miltiades, &c.

(e) *We do not know who this Author is, nor what was the Title of his Book.*] *Nicephorus* calls it the *Labyrinth*, and *Theodoret*, Lib. 2. *Haret. Fabul.* confirms this Title. *Photius*, Cod. 48. attributes the Book of the *Labyrinth* to *Caius*, and others aſcribed it to *Origen*.

TERTULLIAN.

Tertullian.

TErtullian (a) was a Native of *Africa*, of the City of *Carthage* (b). His Father was a Centurion in the Troops which ſerved under the Proconſul of *Africa* (c). And there is no doubt to be made, but that he was at firſt a Heathen (d), but it is not known when, nor upon what occaſion he was entred into the Church (e). He flouriſhed chiefly under the Reigns of the Emperors *Severus*, and *Antoninus Caracalla* (f), from about the year of our Lord 194, till towards the year 216. And it is very probable, that he lived ſeveral years after, ſince St. *Jerome* relates, that it was reported in his time, that he lived to an extream old Age (g). But we do not exactly know the time of his Death.

The Books that he wrote to his wife ſufficiently ſhew, that he was a Married Man, but we cannot gather from thence when he was Married. The Learned are divided as to this matter, ſome pretending that he married his Wife before he was a Chriſtian, and that he left her after he embraced Chriſtianity; others believing, that he was not Married till after he was Baptized. Which has been the occaſion that ſome have found a difficulty in clearing this Point, which at firſt ſight ſeems to be of no great moment, whether, as it is commonly believed, that *Tertullian* was ordained a Prieſt within a little time after his Converſion; if he married his Wife after he was Baptized, and afterwards remained with her, it would ſeem that it might be concluded from thence, that in his time it was lawful for Prieſts to Marry. And this is that which has made *Pamelius* ſay, that *Tertullian*, before he was ordained Prieſt, made a Vow of Continence to his Wife. But becauſe it appears in the Books which he directed to her, that he ſtill lived with her when he wrote them, the Author of the Life of *Tertullian* and *Origen* has been obliged to ſay, that he might maintain *Pamelius*'s Opinion, that theſe Books were written by *Tertullian* immediately after his Converſion: Though it is more probable, that *Tertullian* was not Married till after he was Baptized (h), and that he did not write theſe Books to his Wife till he was old (i), a little before he fell into the Errors of the *Montaniſts*.

Tertullian.

There is no Paſſage in his Writings from whence it can be concluded, that he was a Prieſt of the Catholick Church (k); but St. *Jerome* affirms it ſo poſitively (l), that there is no reaſon to queſtion it. It is commonly believed, that he was a Prieſt of the Church of *Rome* (m): But being of *Carthage*, and having almoſt always remained there, he ought rather to be called a Prieſt of the Church of *Carthage*, than of *Rome*. He was not ſo happy

(a) TErtullian.] He was called Q. *Septimius Florens Tertullianus*, which diſtinguiſhes him from the Conſul *Tertullus* and *Tertullian* the Martyr.

(b) *And of the City of* Carthage.] He teſtifies as much himſelf in his Book *De Pallio*, c. 2. and in his Apology, c. 9. *Witneſs*, ſays he, *the Troops of our Country*, ſpeaking of the Troops under the Proconſul of *Carthage*. St. *Jerome* confirms the ſame in his *Chronicon*, and in his Book of *Eccleſiaſtical Writers*.

(c) *And ſays, that his Father was a Centurion of theſe Troops, which was no very conſiderable Employment.*] *Euſebius* ſeems to ſay, that *Tertullian* was a *Roman*, and a Perſon of Quality. *Hiſt.* l. 2. c. 2. Ταῦτα Τερτυλλιανὸς τὰς Ρωμαίων νόμως ἐκπεπαιδευμένος ἀνὴρ τὰ ἄλλα ἐπιδοξότατος ἐν τοῖς μάλιστα ἐπὶ Ρώμης λαμπρῶν. What he ſays of *Tertullian*'s being well skilled in the Roman Laws, has made ſome believe, that he was a Lawyer, and indeed there is a Lawyer of the ſame Name: But it is certain, that he is a different Perſon from our *Tertullian*, and *Euſebius* does not ſay, that he was a Lawyer, but that he was well verſed in the Roman Laws. What *Euſebius* adds of his Country and his Extraction, is by no means to be maintained, if we do not underſtand it of the Roman Writers; and that the Senſe muſt be, that *Tertullian* was one of the moſt Excellent of all the Latin Authors. *Ruffinus* has given this Senſe to this Paſſage of *Euſebius* by tranſlating it, *Inter noſtros Scriptores admodum clarus*. *Pamelius* ſays, that *Tertullian* was a Lawyer, but he brings no good Argument for it, relying only upon the Authority of *Trithemius*, who is a modern Author.

(d) *But that he was at firſt a Heathen.*] He himſelf ſays, ſpeaking to the Heathens in his Apology, *We have been likewiſe of your Party; Men are not born Chriſtians, but they become ſo.* And in his Book *De Spectaculis*, and in that concerning *the Reſurrection of the Fleſh*, chap. 19. and 59. he ſays, That he had aſſiſted at thoſe Sights and Spectacles, and that he had ſpent part of his Life in Lewdneſs.

(e) *But it is not known when, nor upon what occaſion he was converted to the Church.*] *Pamelius* ſays, that he was converted by the Anſwer of an Oracle, and Father *George* of *Amiens* affirms, that it was by a Viſion, but neither of theſe are to be credited.

(f) *And* Antoninus Caracalla.] St. *Jerome* affirms, that he flouriſhed under theſe Emperors, and this appears by his Writings; ſome have ſaid, that he flouriſhed about the year 160, but they are miſtaken.

(g) *To an extream old Age.*] St. *Jerome*, in his Book of *Eccleſiaſtical Writers*, ſays, *Uſque ad Decrepitam ætatem vixiſſe fertur.*

(h) *That he was not Married till after he was Baptized.*] His Wife was a Chriſtian; and he does not ſay in any place of his Works, that ſhe was converted with him, or that ſhe had converted him; it is therefore more probable, that he Married her after he was a Chriſtian. For there is no likelihood, that while he was a Heathen, he ſhould Marry a Chriſtian Woman; and if ſhe had been converted with him, or that ſhe had converted him, he would without doubt have taken ſome notice of it in the Books which he wrote to her.

[His urging St. *Paul*'s Authority and Command in his ſecond Book to his Wife, when he adviſes her to marry a Chriſtian if ever ſhe married again, is a ſtrong preſumption, that if he married after his Converſion, his Wife was a Chriſtian at that time.]

(i) *Till he was pretty well advanced in Years.*] Theſe Books are compoſed in the form of a Laſt Will or Teſtament; In the firſt, he exhorts his Wife to preſerve her Continency after his Death; a ſign that ſhe had but little regard of it in his Life time. In the ſecond, he tells her plainly, that it is a Duty to endeavour to maintain that Continency in their Widowhood, which they could not preſerve in their Married Eſtate: Which ſhews, that *Pamelius*'s Opinion is nothing but a groundleſs Suppoſition. Theſe Books were written by *Tertullian* towards the end of his Life, as may be proved. Firſt, by the manner of the Compoſition, which is in form of a Laſt Will or Teſtament. Secondly, becauſe a Man ſeldom troubles himſelf to write to his Wife, what he would have her do after his Death, but till he is in years. Thirdly, becauſe though *Tertullian* was not a thorough-paced *Montaniſt* when he wrote thoſe two Books, yet he ſeems to be leaning very much that way.

[*That is not a neceſſary Conſequence.*]

(k) *There is no Paſſage in his Writings from whence it can be concluded, that he was a Prieſt of the Catholick Church.*] There is a Place in his Book *De Animâ*, c. 9. whence is may be concluded, that he preached in the Church of the *Montaniſts*, and that they related to him ſtrange Viſions. But as all the *Montaniſts* talked after this rate in their Aſſemblies, it cannot certainly be concluded from hence, that he was a Prieſt; and we have only the Authority of St. *Jerome* for it.

(l) *But* St. *Jerome affirms it ſo poſitively.*] In his Treatiſe of Eccleſiaſtical Writers, *Cum uſque ad mediam ætatem Presbyter Eccleſiæ permanſiſſet, ad* Montani *Dogma delapſus eſt.*

(m) *It is commonly believed, that he was a Prieſt of the Church of* Rome.] That which makes it believed that he was a *Roman* Prieſt, is what St. *Jerome* ſays of his falling into the Error of the *Montaniſts*, becauſe he was provoked by Envy, and the Injuries which he received from the Clergy of that Church. But there is no neceſſity for all this that he ſhould be at *Rome*, ſince there was a ſufficient Intimacy and Correſpondence between theſe two Churches, ſo that it might be eaſily known at *Rome*, what was ſaid and done at *Carthage*, and though he had been then at *Rome*, yet it would not have followed, that he was Prieſt of that Church: None of the Ancients affirm it, but on the contrary, *Optatus* calls him a *Carthaginian*, as he calls *Zephirinus Urbicus*, that is, the Biſhop of *Rome*: And alſo *Victorinus Patavionenſis*. The *Prædeſtinatus* of *Sirmondus* calls him plainly, a Presbyter of *Carthage*.

as

Tertullian. as to preserve this Dignity to the end of his days, for after having continued in the Church for about 40 or 45 years, he separated from it in the beginning of the Third Century (*n*), to follow the Sect of *Montanus* and his Disciples.

As to the Reasons of his Separation, some have said, that it was Jealousie that carried him to this Excess, because *Victor* was Preferred before him to the See of *Rome*; Others say, that he was angry because he could not get the Bishoprick of *Carthage*, which he put in for, and that this made him take up such a Resolution; And lastly, others have assigned different Reasons (*o*), which are yet less probable; But this is rather to divine, than to give the Reasons of *Tertullian*'s Change: Which are no where grounded upon the Testimony of any ancient Writer. That which has the most likelihood, is what is related by St. *Jerome*, that the Envy which the *Roman* Clergy bore him, and the Outragious manner wherewith they treated him, exasperated him against the Church, and induced him to separate from it. And besides, the extraordinary Austerity which appeared in the Sect of the *Montanists*, suited very well with his violent and severe Temper, which caused him to carry every thing to Extremities. And it was for this reason that he was so enraged against the Catholicks, and that he treated the Church with such Fury, after his Separation from it. It does not appear by his Books, that he ever afterwards returned from his Error, and none of the Ancients have affirmed it; but on the contrary, they have all spoken of him, as of a dead Man out of the Communion of the Church. It would therefore be a thing altogether against common Sense to imagine, as some have done, that he at last returned into the Bosom of the Church.

And this is an exact Abridgment of *Tertullian*'s Life; let us now proceed to his Writings, and begin by examining the Order, according to which they were Composed, that so we may afterwards make a more exact Judgment of them. And by considering them in this manner with relation to the order of Time, they may be divided into two *Classes*: The first, comprising those which he composed whilst he was still a *Catholick*; And the second, those which he wrote after he was a *Montanist*. They are easily distinguished, because he never fails in his later Books, of speaking of the Holy-Ghost of *Montanus*, of the Prophecies of the *Montanists*, and of their Extraordinary Fasts, of declaiming against Second Marriages, and against the Absolution which is granted by the *Catholicks* to those who fall into Sin after Baptism; or lastly, of Railing against the Catholicks whom he calls *Psychici*, that is to say, *Carnal* and *Sensual*. But we must consider them more particularly, and examine in what Years the several Books were written. *Tertullian.*

It is evident, that *Tertullian* wrote his Book *Of Penance*, whilst he was yet a Catholick; for therein he expressly confutes one of the Principal Errors of the *Montanists*, by proving, that those who have committed Sins after their Baptism, may obtain Absolution from the Church, provided they do Penance. *Erasmus* questions, whether this Book be *Tertullian*'s or no, because it is written more politely than his other Books; and the Authority of *Erasmus* has made *Rhenanus* reject this Discourse; though since 'tis quoted under *Tertullian*'s Name by St. *Pacianus* an Author of the Fourth Century, there seems no reason to question its being *Tertullian*'s: Besides, the difference of the Style is not very considerable, and it is no wonder that *Tertullian*, when he was a young Man, and newly Converted, should write a Book, upon which he bestowed so great pains, more politely than usual.

His Book of *Baptism* was written about the same time: For it is not only free from all the Errors of the *Montanists*, but even what he says, That Baptism is reserved to the Bishops, and that it is never permitted to Women to Teach or to Baptize, is expressly contrary to their Discipline.

Besides, we have no reason to doubt, but that he composed the Discourse of *Prayer* whilst he was yet a Catholick: For speaking therein concerning Fasts, he says, That there is no Solemn Fast among the Christians, but that which is before *Easter*; which is contrary to the Discipline of the *Montanists*, who observe several *Lents*. Besides, he cites in this Treatise the Book of the *Pastor*, which he rejected after he was a *Montanist*. We cannot exactly tell in what Year these Books were written, nor which of the three were Composed first.

His *Apology for the Christian Religion* was wrote about the year 200 (*p*), in the beginning of the Persecution under the Emperor *Severus*. It is commonly believed, that he wrote it at *Rome*, and Address'd it to the Senate: But it is more probable, that it was composed in *Africa* (*q*), and indeed he does not address himself to the Senate, but to the Proconsul of *Africa*, and the Governors of the Provinces.

The Books concerning *Patience*, and the *Exhortation to the Martyrs*, may have been written about the same time: But that to *Scapula* was not composed till some years after, as well as the *Two Books to the Nations*.

Afterwards, as he began to incline towards the *Montanists*, he wrote about the year 202, or 203, the Discourses concerning *Publick Sights and Spectacles*, and of *Idolatry* (*r*). This is the last of the two, the other being

(*n*) *In the beginning of the Third Century.*] The *Epocha* of his Change is certain, for we may easily fix it, because he says in his Book against *Praxeas*, that this Heretick being come to *Rome*, hindred the Bishop of that Church from acknowledging the Prophecies of *Montanus*, that he wrote against him at that time, and had obliged him to revoke his Opinion, that afterwards he acknowledged the *Paraclet*, or Comforter. Now it is very likely, that *Victor* was this Bishop that rejected the Prophecies of *Montanus*; For *Tertullian* says, that *Praxeas* hindred him from consenting to these new Prophecies, by urging the Authority of his Predecessors, who could be no other than the Popes *Anicetus* and *Eleutherus*, in whose time these new Prophecies of *Montanus* first began to appear: So that *Tertullian* could not be turned till after the Pontificate of *Victor*, who was Pope from the Year 193, to the Year 201. He was a *Montanist* when he composed the Books against *Marcion*, which were written in the Year 207. So that *Pamelius*, who fixes his Change in the Year 210, is mistaken.

(*o*) *Have assigned different Reasons.*] *Baronius* is the Author of the first Opinion, *ad An.* 201, *n.* 9. *Pamelius*, in his Life of *Tertullian*, of the second. And there are others besides, who have assigned other Causes for his Change, which are all groundless.

(*p*) *His Book of the Apology for the Christian Religion was written about the Year* 200, *from the Birth of Christ.*] It is very likely that it was Composed about this time. M. *Allix* pretends, that it was not written till the Year 211, but his Reasons are but weak. He says, that he alludes in the 47th Chapter to the Book of *Præscriptions*; but though he here makes use of the term *Præscribe*, it does not thence follow, that this Book was Composed after that of the *Præscriptions*. The second Reason is taken from an Eclipse seen at *Utica*, in the Year 210, to which, says he, *Tertullian* alludes in the 20th Chapter; but he does not speak at all in this place of any particular Eclipse. The last and principal Reason of M. *Allix* is, that in the 4th Chapter of the *Apology*, he speaks of *Severus* as if he were dead. *Severus*, says he, *A Prince of great Constancy, has he not lately abolish'd by his Authority the* Papian *Law, which ordains, that one should have Children before the Age in which the* Julian *Law gives permission to Marry.* But this might be said of *Severus* whilst he was yet living, and it is likely that he abolished this Law (if yet he did abolish it at all, for it was rather *Constantine* that did it) in the beginning of his Reign. But what we read in the 5th Chapter, *Who are those that have made Laws against the Christians, 'tis neither* Adrian, *nor* Vespasian, *nor* Antoninus, *nor* Severus, might prove that he wrote after the Death of *Severus*; but we must read *Verus*, as it is in the later Editions, and not *Severus*.

(*q*) *It is more probable that it was composed in* Africa.] *Pamelius* and several Authors are of Opinion, that he wrote his Apology at *Rome*, and that he addressed it to the Senate. But there is not one Passage in this Book, that gives any ground for this Conjecture. On the contrary, this Book is Addressed to the Chief Governors of the Cities. *Tertullian* speaks of *Rome* and the *Romans*, as not being in their City, nor with them. In *Chap.* 21, 24, 35, and 45. he speaks of the Proconsul, and there was not any at *Rome*. As to what we say, that it was not Addressed to the Senate, but to the Governors of the Provinces, the beginning of the Apology does evidently shew: Which is this. *Si non licet vobis Romani Imperii Antistites, in aperto & in ipso vertice civitatis Præsidentibus ad judicandum palàm dispicere, & coram Examinare quid sit liquidum causa Christianorum, si ad hanc solam speciem Auctoritas vestra de Justitia Diligentiâ in publico aut timet, aut erubescit inquirere. Si denique domesticis indiciis nimis onerata secta hujus infestatio obruit viam defensioni, &c.* Those which he calls *Imperii Antistites* are the Governors and Proconsuls, and that which follows plainly shews it, for he says, that they preside *in vertice civitatis*, which does not signifie the City of *Rome* which is always called *Urbs*, and what he adds, that it belongs to them to examine the Cause of the Christians, to try them, and to receive Informations against them, does evidently prove, that he speaks of the Governors of Places. Secondly, he does not mention so much as one word of the Senate in the whole Book. Thirdly, he speaks of the Proconsul, as of the Supream Magistrate, *Chap.* 45. Lastly, he always calls those to whom he Addresses this Work *Præsides*, a Title which properly agrees to the Governors of the Provinces.

(*r*) *The Discourses concerning publick Sights and Spectacles, and of Idolatry.*] In the 5th Chapter of the Book concerning *Idolatry*, he alludes to the Joy at the Birth of *Geta*; He speaks in his Book concerning Publick Sights and Spectacles, *Chap.* 7. of the City of *Rome*, like a Person who was not there, so that this Book could not be made at *Rome*, as has been believed.

Tertullian. quoted Chap. 13. He was not yet a thorough-paced *Montaniſt*, but he began to embrace their Opinions, though he had not yet openly left the Church. He ſtill kept the ſame Opinions when he compoſed his Books *Of the Ornament, and Dreſſes of Women* (*ſ*): And two Books Dedicated *to his Wife*. His Book of *The Teſtimony of the Soul* has no certain *Epocha* (*t*); but as we do not find therein any Foot-ſteps of the Errors of the *Montaniſts*, we may believe that it was written by *Tertullian* before he ſeparated from the Church.

And theſe are all the Works that can be attributed to *Tertullian* whilſt he remained Orthodox, all the others being certainly written after his returning *Montaniſt*. His Books againſt *Marcion* are the firſt of theſe laſt kind of Books (*u*); The *Epocha* of them is certain, for in the firſt Book, *chap.* 15, he ſays, That he writ it in the 15th year of the Emperor *Severus*, that was the 207th after Chriſt. In the firſt of theſe Books he promiſes his Book of *Præſcriptions* (*x*): So that although this be a very excellent Diſcourſe, and that it contains nothing but what is *Catholick*, yet it muſt be confeſſed that he compoſed it when he was a *Montaniſt*, unleſs we ſhould ſay, that he kept it by him for ſome time unpubliſhed: However it be, it was compoſed when he wrote his Book concerning the *Fleſh of Jeſus Chriſt*, wherein he refers to the Book of *Præſcriptions* in the ſecond Chapter.

The Book concerning the *Soul* was written after the Books againſt *Marcion*, which are cited in the ſecond Chapter, but before the Book concerning the *Reſurrection of the Fleſh*, where he quotes his Book concerning the *Soul*, and alſo that concerning the *Fleſh of Jeſus Chriſt*. So that this is the Order of the Books compoſed by *Tertullian* after thoſe againſt *Marcion*. The Book of *Præſcriptions*, of the *Soul*, of the *Fleſh of Jeſus Chriſt*, of the *Reſurrection of the Fleſh*; theſe were all compoſed from the year 207, to the year 210.

His *Scorpiacus* (*y*), his Book *De Coronâ* (*z*), and that *De Pallio* (*aa*), were written about the ſame time, but we do not know the year. In his Book *De Coronâ*, he ſays, That he had compoſed a Treatiſe concerning the *Confeſſions, and Sufferings of the Martyrs*. *Baronius* believes, that it is the *Scorpiacus* which he means: But I believe, it is rather that Book concerning *Flight in time of Perſecution*. For his *Scorpiacus* was written againſt Hereticks, whereas that which he intended, when he wrote the Book *De Coronâ*, ought to have been againſt the Paſtors, who withdrew themſelves in time of Perſecution.

The Book againſt the *Jews* was written towards the end of the Reign of *Severus*, in the year 209, as appears by what he ſays of the State of the *Roman* Empire in the ſeventh Chapter (*bb*). We do not certainly know the time when thoſe Books were written againſt *Praxeas*, againſt *Hermogenes*, and againſt the *Valentinians*, but only that they were written by *Tertullian* when he was a *Montaniſt* (*cc*). Neither can we give any account of the time of his writing the following Treatiſes in Defence of the *Montaniſts* againſt the Church; His Diſcourſe of *Chaſtity*, of *Faſts*, of *Monogamy*, his *Exhortation to Chaſtity*, of *Flight in time of Perſecution*, and that wherein he proves, *That Virgins ought to be veil'd*. St. *Jerome* adds to theſe, Six Books of *Extaſie*, and a Treatiſe againſt *Apollonius*, which are loſt. *Tertullian.*

I have now nothing to conſider, but the ſmall Treatiſe addreſſed to *Scapula*, which we certainly know when it was written, for it was after the Death of *Severus* under *Antoninus Caracalla*, about the year 213 (*dd*). And the two Books to the *Gentiles* were compoſed about the ſame time (*ee*). And this is the Chronology of all the Works of *Tertullian*.

There are ſome others which are falſly attributed to him: And amongſt theſe we are to reckon the ſmall Catalogue of *Hereſies*, which is at the end of the Book of *Præſcriptions*. For firſt of all, it is of a different Style. Secondly, it was not to be found in the old Manuſcript of *Agobardus*, which is the moſt ancient Manuſcript of *Tertullian*'s Works, nor in another old Manuſcript, which *Rhenanus* made uſe of for the firſt Edition of *Tertullian*. Thirdly, in thoſe Manuſcripts where it is to be found, it is ſeparated from the *Præſcriptions*, and ſometimes inſtead of being at the end, it is placed in the bebinning, and ſo *Trithemius* both ſaw, and quoted it. Fourthly, the *Præſcriptions* have a Concluſion before this Catalogue, wherein *Tertullian* does not promiſe to make ſuch an Abridgment of the Hereſies, but to write againſt them all ſeparately. Fifthly, 'tis the Work of ſome Author that lived after St. *Epiphanius*, from whom he borrows the Hiſtory of *Marcion*, and perhaps he may have taken from St. *Jerome* what he ſays concerning the *Jews*.

There goes likewiſe under *Tertullian*'s name a Letter concerning *Jewiſh Meats*, but it is of a quite different Style, and the places of Scripture are there quoted after another manner than they are in *Tertullian*'s Works, which plainly ſhews, that it is none of his: 'Tis a Letter of a Paſtor to his Church, written in the time of Perſecution. St. *Jerome* attributes to *Novatian* a Letter concerning *Jewiſh Meats*, which in all probability is this very Treatiſe that bears the ſame Title.

(*ſ*) *His Books of the Ornament and Dreſſes of Women.*] The Latin Titles are, *De cultu Muliebri, & de habitu Muliebri.*

(*t*) *His Book of the Teſtimony of the Soul has no certain Epocha.*] It was written after his Apology, as may be concluded from the 5th Chapter.

(*u*) *His Books againſt* Marcion *are the firſt of this laſt ſort.*] It is evident that he was a *Montaniſt*, when he Compoſed the Books againſt *Marcion*; this appears by the 28th Chapter of his Firſt Book, by the 24th of the Third Book, by the 22d of the Fourth Book, and by the 15th of the Fifth Book. In the Fourth Book, *Ch.* 22. he calls the Catholicks *Pſychici*.

(*x*) *He promiſes his Book of Præſcriptions.*] Lib. 1. cap. 1. *Alius libellus hunc gradum ſuſtinebit adverſus Hæreticos, etiam ſine tractatu Doctrinarum revincendos, quod hoc ſit de Præſcriptione novitatis*; We may affirm, that it was written before, and that he only publiſh'd it then, that he might confirm ſome Arguments in his Books againſt *Marcion*. Which has given occaſion to ſome, to think that this Book was written by *Tertullian*, whilſt he was yet Orthodox, becauſe he ſpeaks ſo advantageouſly for the Church againſt Novelties. But he makes uſe of the very ſame Principles, in his Book againſt *Marcion*, and againſt *Praxeas*. The Catalogue of the Heretics, where he puts the *Montaniſts* in the Number of Hereticks, is not *Tertullian*'s; ſo that Reaſon, which might contribute to make it believed, that he wrote his *Præſcriptions* whilſt he was a Catholick, is of no conſequence.

(*y*) *The Book entituled* Scorpiacus.] This Book of *Scorpiacus* was written after the Books againſt *Marcion*, as may be ſeen by the 5th Chapter.

(*z*) *The Book* De Coronâ.] It was written upon occaſion of a Donative granted by the Emperors *Antoninus Caracalla*, and *Severus*, to the Soldiers, about the Year 209.

(*aa*) *The Book* De Pallio.] *Scaliger* pretends that this was his firſt Work; and *Salmaſius* on the contrary ſays, that it was written when he was made Prieſt. The firſt believes, that the *Cloak* was a Habit for all Chriſtians. And the ſecond maintains, that it was only a Habit for the Prieſts; but both of them are miſtaken, for the Chriſtians and Prieſts wore both long and ſhort Garments indifferently, according to the Cuſtoms of the Places where they were. The *Cloak* was a Habit for Philoſophers, and ſuch as made Profeſſion of a more auſtere Life than ordinary. What is ſaid in the ſecond Chapter of his Book *De Pallio*, that the triple Virtue of the Emperor had entirely routed the Barbarians, and procured Peace and Tranquility to the People, can no otherwiſe be underſtood, but of the latter end of the Reign of *Severus*, who enjoyed a moſt profound Peace after he had defeated all his Enemies, and taken in as Partners in the Governments, his two Sons *Caracalla* and *Geta*, and this is what *Tertullian* calls *Triplex Imperii Virtus*, as when he ſays, *Barbari excluſi*, he alludes to the Wall which *Severus* cauſed to be built in *Britain*, to put a ſtop to the Incurſions of the Barbarians.

(*bb*) *What is ſaid concerning the State of the* Roman Empire, *in the Seventh Chapter.*] He aſcribes in this place the flouriſhing Condition of the Empire, the *Germans* beaten back, the *Britains* hemmed in and ſecured, the *Moors* beſieged by the Roman Legions, *&c.* Which agrees to the time of the Emperor *Severus*, though this cannot be underſtood, but of the latter end of his Reign, when after he had Conquered all the *Barbarians*, he cauſed that Wall to be built, which we juſt now mentioned, and diſperſed the Roman Legions about the Frontiers of the Empire, as *Dion. Caſſius* obſerves.

(*cc*) *We do not certainly know the time when theſe Books were written againſt* Praxeas, *&c.*] It is evident, that the Book againſt *Praxeas* was Compoſed after he was a Montaniſt, *ſupra*. In his Book againſt *Hermogenes*, he accuſes this Heretick of pretending to be Married, *&c.* which is a Reproach exactly agreeable to the temper of the *Montaniſts*; And in the Book againſt the *Valentinians*, he commends *Proclus* or *Proculus* a famous Montaniſt. This Book was written after his Book againſt *Hermogenes*, for he obſerves there, that he had already written againſtthis Heretick.

(*dd*) *About the Year* 213.] *Severus*, ſays he, the Father of *Antoninus*, had ſome regard for the Chriſtians.

(*ee*) *The two Books to the Nations compoſed about the ſame time.*] In the firſt Book, *Chap.* 17. he alludes to the Titles of *Antoninus Caracalla*, who cauſed himſelf to be called *Parthicus*, and *Germanicus*; and in the ſame place, *Chap.* 9. he ſays, That there was not yet elapſed 300 Years from the Death of Jeſus Chriſt to his own time, which ſhews, that the Third Age was then already advanced. Beſides, that theſe Books were written ſince his *Apology*, which is the Subject of this, and which he here enlarges, and poliſhes, and puts into order in theſe two Books, wherein we may find ſeveral Phraſes and Expreſſions taken from the Books which he wrote after he was a *Montaniſt*.

There

Tertullian.

There is likewise attributed to *Tertullian*, a Book concerning the *Trinity*, which is none of his: For besides the difference of the Style, that Author mentions the Heresie of *Sabellius*, which was after *Tertullians* time. St. *Jerome* observes, that *Novatian* writ a Book of the *Trinity*, wherein he had made an Abridgment of *Tertullian*'s Book; and he adds, that several Persons attributed *Novatian*'s Book to St. *Cyprian*. The Book of the *Trinity*, whereof we speak, might possibly be this Abridgment of *Novatian*, especially since *Ruffinus* observes, that *Novatian*'s Book was corrupted by the *Macedonians*, which agrees with this Treatise whereof we speak, in which there are Errors concerning the Divinity of the Holy-Ghost.

There pass also under *Tertullian*'s Name several Poems, which are no more his, than they are *Virgil*'s or *Homer*'s. The Poem called *Genesis*, seems to be that which *Gennadius* attributes to *Salvian* Bishop of *Marseilles* (*ff*), that concerning the *Judgment of God* was, perhaps, composed by *Verecundus* (*gg*) an *African* Bishop, mentioned by *Isidorus Hispalensis*, in the seventh Chapter of his first Book of *Illustrious Men*. In the Poem against *Marcion* (*hh*), there are some Opinions different from those of *Tertullian*. There is likewise a Poem to a *Senator* in *Pamelius*'s Edition, one of *Sodom*, and one of *Jonas* and *Ninive* in the *Bibliotheca Patrum*, of which we do not know the Authors; the first is Ancient, and the other two seem to be written by the same Author. Besides, St. *Jerome* affirms, that *Tertullian* writ several other Treatises, which were lost in his time, and amongst others, a Book *Of the Habits of Aaron*, whereof this Father speaks in his Letter to *Fabiola*. He quotes likewise a Book *Of the Circumcision*, another *Of those Creatures that are Clean, and of such as are Unclean*, a Book concerning *Extasie*, and another against *Apollonius*; *Tertullian* himself cites several other Treatises of his own composing, as in his Book *Of the Soul*, a Discourse concerning *Paradise*, and in his Book *Of the Testimony of the Soul*, chap. 2. a Discourse *Of Destiny*; and in another place, a Book concerning *The Hope of the Faithful*, and another against *Apelles*. He had also composed a former Work against *Marcion*, which being lost in his own time, he was obliged to write a new one. Lastly, he wrote the Discourses *Of Baptism*, *Of Publick Sights and Spectacles*, and that wherein he proves, *That Virgins ought to be veil'd*, in Greek.

But we have said enough of *Tertullian*'s Works as to what relates to Criticism and Chronology, we will now look upon them with relation to what they contain. And considering them thus, we may distinguish them into three Classes: The first, comprizing those which were written against the Gentiles. The second, those which were made against Hereticks. And the third, those which relate to Discipline and Manners. The first Book of this first Classis is his *Apology against the Gentiles*, wherein he shews the Injustice of those Persecutions and Sufferings which they inflicted on the Christians, and the Falshood of those Accusations which were laid to their Charge; and at the same time proves the Excellency of their Religion, and the Folly of that of the Heathens. He begins, by shewing that there is nothing more unjust or opposite to the very Intent and Design of Laws, than to condemn without understanding, and to punish without considering whether there be any just ground for such a Condemnation. And yet that this is put in practice every day against the Christians, that they are hated, condemned, and punished, merely upon the account of their being Christians, without ever considering, or giving themselves the trouble to be informed what it is to be a Christian. That there are indeed some Laws made by the Emperors, which forbid Men to be Christians, but that these Laws are unjust, subject to Alteration, made by evil Emperors, and contrary to the Opinions of the justest and wisest amongst them. He afterwards confutes the Calumnies which were spread abroad against the Christians, as that they used in their Night-meetings to cut a Child's Throat, and to devour it, and that after they had put out the Candles, they had filthy and abominable Conversations amongst themselves. He shews, that there is not only so much as the least Proof of these Crimes alledged against them, but that their Life, their Manners, and the Principles of their Religion, were directly opposite to these Abominations. *Tertullian.*

'We are, *says he*, beset daily, we are continually betrayed, we are very often surprized and oppressed, even in the very time of our Meetings; but did they ever find this Child dead, or a dying? Was there ever any one that could be a Witness of these Crimes? Has ever any one of those who have betrayed us discovered these things? Besides, he presses the Heathens further, by shewing, that these Crimes were frequently committed amongst themselves, that they have slain Children in *Africa* in honour of *Saturn*, and that they have sacrificed Men in other places, that their Gods have been guilty of a thousand shameful and abominable Practices; whereas the Christians are so far from killing a Child, and drinking its Blood, that they do not so much as eat the Flesh of those Beasts that have been strangled, and that they are such inveterate Enemies to all kinds of Incest, that there are several amongst them who preserve their Virginity all their Lives. After having thus confuted those Calumnies which were set on foot, on purpose to render the Christians odious; he gives an Answer to that Objection which was made to them, That they did not own the *Pagan* Deities, and that they did not offer up Sacrifices to them for the Prosperity of their Emperors; from whence they concluded, that they were guilty of Sacrilege and Treason. He answers in a word, that the Christians did not pay any Honour to the Gods of the Heathens, because they were not true Gods, and he appeals, for a Testimony of this, to the Consciences of the wisest of the Heathens themselves. He evidently demonstrates, that their pretended Gods were Men, and for the most part Criminals, that were dead, and that their Images cannot be adored without the greatest Folly and Madness in the World, that even the wisest of the Heathens despised them. He occasionally confutes what has been objected by some to the Christians, that they worshipped an Asses Head, and adored Crosses. And from thence he takes occasion to explain the Doctrine of the Christians. 'We adore (says he) One only God, the Creator 'of the World, who is Invisible and Incomprehensible, 'who will recompence Good Men with Everlasting Life, 'and punish wicked Men with Eternal Torments, after 'he has raised them from the Dead. He proves this Truth by the whole Creation, which so evidently demonstrates that there is a God: 'That it is (says he) the greatest 'Wickedness that can possibly be conceived, not to acknowledge him, of whom 'tis impossible that we can 'be ignorant, even by the very Dictates which Nature 'inspires into all Men, which oftentimes cause them to 'invoke the True God, as when we say, *If God thinks 'good, if God pleases, God sees us*, and the like. *And this 'he calls*, The Testimony of a Soul that is naturally 'Christian: *Testimonium animæ naturaliter Christianæ.* Lastly, by the Antiquity of the Books of *Moses* which are more ancient than all the Writings of the *Greeks*, and by the Authority of the Prophets, who foretold those things that were to come to pass. Then after having proved the Unity of God, which the Jews acknowledge as well as the Christians, he goes on to that Faith of Jesus Christ, which is peculiar to the Christians: He says, that the Christians do not look upon him as a mere Man, but as God, who is the *WORD* of God, begotten of the same Substance, that he is thus God and the Son of God, and that his Father and He are One; that the *WORD* coming down into the Womb of a Virgin, (as was formerly foretold) took Flesh upon him, and was born God-Man: He only desires them to consider it as a Fable like theirs till he has proved it by invincible Arguments: Which he presently does by the Authority of the Prophets, who have plainly foretold Jesus Christ by the Miracles which he wrought, by that extraordinary Eclipse which happened at his Death, that is taken notice of in the very Records of the Heathens; and lastly, by his miraculous Resurrection. 'And all these Things (says he) are authorized by 'the Testimony of *Pilate*, who being already a Christian 'in his Heart, wrote them to *Tiberius Cæsar*, and the '*Cæsars* had then been Christians, if it had been possible 'either that the World could subsist without Emperors,

(*ff*) *Which* Gennadius *attributes to* Salvian *Bishop of* Marseilles.] In Catalog. cap. 67. *In morem Græcorum de principio Geneseos usque ad conditionem hominis composuit versu Haxametro.* This is true of that Poem ascribed to *Tertullian*.

(*gg*) *Perhaps that which was composed by* Verecundus.] Isidore, *de Viris illustribus*, cap. 7. Verecundus *Africanus Episcopus studiis liberalium Literarum distertus edidit carmine dactylo, duos modicus, breveseque libellos, quorum primum de resurrectione, & judicio scripsit, alterum de penitentia.* The Poem concerning *Judgment* is also concerning the *Resurrection*. *Garcias* says, that he had seen the Poem concerning *Penance*, and he repeats the first Verse of it, which is written after the same manner as the beginning of this Poem concerning *Judgment*; but yet there are some Passages, which seem to come from a later Author than *Verecundus*, who, as it is believed, lived in the Fifth Century.

(*hh*) *In the Poem against* Marcion.] *Tertullian*, in his Book *De Animâ*, *chap.* 57. says that it was not the Soul of *Samuel*, but only a Pantasm, which the Witch raised up; and the Author of the Poem in his third Book supposes, that it was *Samuel* himself that was raised, to acquaint *Saul* what was to befal him. *Tertullian*, in his Book of *Prescriptions*, makes St. *Clemens* to succeed St. *Peter*, but this Author places him the Fourth, making two Popes of *Cletus* and *Anacletus*.

Tertullian.

‘ or that the Emperors could be Chriſtians. He adds to theſe Proofs, that of the Eſtabliſhment of the Church notwithſtanding Perſecutions; and that which may be drawn from the Confeſſion of the Heathen Gods, that is to ſay, the *Dæmons* who ſubmitted themſelves to *Jeſus Chriſt*, and were againſt their Wills driven out of the Bodies of thoſe that were poſſeſſed only by the Name of *Jeſus Chriſt*. And here he makes a Digreſſion, to prove, that the *Romans* owed not their Greatneſs and Proſperity to their Gods; from whence he concludes, that the Chriſtians are not guilty of Treaſon, ſince the Gods, whom they will not own, have not any Power to ſuccour and preſerve the Emperors. ‘ But, (ſays he) we Invoke for their Proſ-
‘ perity the Eternal, the True, and the Living God, who
‘ gave them their Life and their Empire, who alone has
‘ Power over them, and who alone is above them; and
‘ after whom they are the Chiefeſt. They are Great, on-
‘ ly becauſe they acknowledge themſelves Inferior to him,
‘ *Ideo magnus eſt, quia Cœlo minor eſt.* ’Tis this God to
‘ whom the Chriſtians pray with their whole Hearts, for
‘ all the Emperors, that he would grant them a long Life,
‘ a peaceable Reign, a faithful Council, valiant Soldiers,
‘ an obedient People, and in a word, all that a Man and
‘ an Emperor can poſſibly deſire. He adds, that the Chriſtians have greater Obligations upon them for the Performance of this, than other Men. Firſt, becauſe the Holy Scripture enjoyns them to it; and Secondly becauſe being perſuaded that the World ſhould end together with the *Roman* Empire, they deſired to retard thoſe Calamities which were to happen at the end of all Things, by praying for the Preſervation of the Empire. That it is true, that the Chriſtians do not ſwear by the *Genii* of the *Cæſars*, nor by their *Health*, which is more precious than thoſe *Genii* who are only *Dæmons*, and that they do not ſolemnize the Feſtivals of the Emperors, but that this is only for fear of falling into Idolatry. That in other things they are more obedient, and better Subjects than other Men, though they have the Power in their hands, if they had a mind to defend themſelves. ‘ We have been (ſays
‘ he) but a little time in the World, yet we are to be met
‘ with in all places; you may find us in the Cities, in the
‘ Villages, in the Armies, in the Courts of Juſtice, in
‘ the Senate, and in the Markets. We have left you your
‘ Temples alone to your ſelves. What Wars might not
‘ we be capable of undertaking? And with what Reſo-
‘ lution might not we carry them on, though we had not
‘ near ſo many Troops as you; we, who die daily with
‘ ſo much Joy, were it not a Law amongſt us to ſuffer
‘ our ſelves rather to be killed, than to kill others. *Si*
‘ *non apud iſtam Diſciplinam magis liceret occidi quam oc-*
‘ *cidere.* But how could the Heathens object, That the Difference of Religion could cauſe any diſturbance in the Commonwealth, or make Parties and Factions? He ſays, that the Chriſtians have no Ambition, nor Pretentions in this World, as they are Chriſtians, are ſo far from forming any Parties againſt the Government, that they think upon nothing leſs than State-Affairs. And that he might perſuade the whole World of this Truth, ſee the Deſcription which he makes of the Chriſtians of his time, and of their Aſſemblies. ‘ We make up (ſays he) a Bo-
‘ dy that is united by the Bond of the ſame Religion, the
‘ ſame Diſcipline, and the ſame Hope. We aſſemble our
‘ ſelves, and compoſe, if I may ſo ſay, a Body of an Ar-
‘ my, to force Heaven by our Prayers, and this Violence
‘ is very acceptable to God. We pray not only for our
‘ ſelves, but alſo for the Emperors; for their Miniſters,
‘ for the Magiſtrates, for the good of the State; for the
‘ Peace and Quietneſs of the Empire; and laſtly, for the
‘ retarding the end of the World. Beſides, we aſſemble
‘ our ſelves to read the Holy Scriptures according to our
‘ different Wants and Neceſſities, for our Inſtruction, and
‘ Information in our Duty. Theſe Sacred Oracles are
‘ of ſignal Uſe for the preſerving our Faith, the confirm-
‘ ing our Hope, and the regulating our Manners, by the
‘ Meditation upon its Precepts. And ’tis in theſe Aſſem-
‘ blies that the neceſſary Exhortations and Reproofs are
‘ to be expected. The Judgments which are there deli-
‘ vered, are given with all the Equity and Circumſpecti-
‘ on imaginable; becauſe thoſe who paſs Judgment are
‘ verily perſuaded, that Almighty God takes notice of
‘ them. Their Cenſures are all Divine, and ’tis a great
‘ Preſumption of God’s future Judgment againſt any One,
‘ when he has committed any Sin, for which he deſerves
‘ to be ſeparated from the Communion of Bread, and
‘ from Prayer, and the Aſſembly of the Faithful; and
‘ in a Word, to be deprived of all manner of Commu-
‘ nion of holy Things. Thoſe who preſide amongſt us,
‘ are the moſt Ancient, and ſuch whoſe Probity is very
‘ well known; and this Honour is not to be purchaſed
‘ for Money, but it is beſtowed upon pure Virtue, for
‘ all thoſe Concerns which relate to God, are not to be
‘ valued at a Price. If we have any kind of Treaſure,
‘ it is not to be look’d upon as a Bleſſing that is any ways
‘ diſhonourable to our Religion, as if it was to be pur-
‘ chaſed upon any Account. Every one contributes ac-
‘ cording to his Ability what Alms he pleaſes, and when
‘ he pleaſes, which yet is commonly done Monthly.
‘ None are compelled; every one gives freely what he
‘ will. Theſe Contributions are the Contributions of Piety,
‘ for we do not employ them in making merry Meetings,
‘ or in other unneceſſary Expences: But to maintain and
‘ bury Orphans, and poor People, to relieve old Men
‘ and infirm Perſons, to aſſiſt the faithful who are exiled
‘ into the Iſlands, or condemned to work in the Mines,
‘ or confined in Priſon, for having embraced the Faith
‘ of Jeſus Chriſt. We all call our ſelves Brethren, not
‘ only becauſe we are all Brethren by the Right of Na-
‘ ture, but becauſe we all acknowledge One and the
‘ ſame God for our Father, becauſe we have all one and
‘ the ſame Spirit which ſanctifies us: And laſtly, becauſe
‘ all things are common amongſt us, but our Women.
‘ Our Feaſts are called *Agapæ*, that is to ſay, Entertain-
‘ ments of Love and Charity. They were not inſtituted
‘ for debauched Paraſites, but for the Entertainment of
‘ the Poor, being aſſured that God has a more eſpecial
‘ Regard for them. And if the Reaſon of the Inſtitution
‘ of theſe Feaſts is wholly Sacred, the Conſequences of
‘ them are equally ſo. There is nothing here to be ſeen,
‘ that is any ways contrary to Civility and Modeſty.
‘ They do not ſit down at Table, ’till they have refreſh-
‘ ed and nouriſhed the Soul by Prayer, they eat no more
‘ than what is neceſſary to ſuffice Nature, and they drink
‘ no more than what is fitting and convenient for chaſte
‘ and regular Perſons; they take care not to glut them-
‘ ſelves, ſo as to hinder their riſing in the Night to wor-
‘ ſhip God. They diſcourſe of ſuch things as are profi-
‘ table, becauſe they look upon themſelves, as in the Pre-
‘ ſence of God, who is a Witneſs of every thing that we
‘ ſay. The Supper is concluded with Prayer, and they
‘ do not break up in a Tumult or Diſorder; but they
‘ retire regularly and with great Modeſty, as it is not hard
‘ for ſuch Perſons to do, who take greater care to nour-
‘ iſh their Souls, with that holy Diſcipline, in which they
‘ are inſtructed, than their Bodies with the Victuals which
‘ they eat. After having thus deſcribed the Aſſemblies of the Chriſtians, he ſhews, that thoſe Calamities and Miſfortunes which happen in the World, are unjuſtly attributed to them, as if they were the Cauſe of them. He maintains, that ’tis theſe are the Men who divert and prevent them, and that they are very far from being any ways the Occaſion of attracting them. He concludes, by proving that we admire thoſe Virtues in the Philoſophers, which are diſcernable in a much more excellent and higher Degree in the *Chriſtians*.

Tertullian.

The *Two Books to the Nations* are almoſt of the very ſame Subject with the *Apology*. And *Tertullian* repeats therein the greateſt part of the things which he had ſaid before in his *Apology*, but he puts them in another Order, explaining and enlarging upon them: So that the Difference between theſe two Books is this, that the firſt is written with Heat, and without much Study; and the ſecond is a methodical Treatiſe, and compoſed with great Conſideration. The *Second Book to the Nations* was written againſt the falſe Gods of the Heathens, wherein he gave an exact Account of the Deities of the ſeveral prophane Religions, and ſhewed how exceedingly fooliſh a thing it is to own them; but this Book is ſo imperfect, and there is ſo little Coherence in all that we have extant of it, that it cannot be of any great advantage to us.

In the Book of *The Teſtimony of the Soul*, he enlarges upon one Proof for Religion, which he had advanced before in his *Apology*, that the Soul does naturally, and even againſt its Will, acknowledge, that there is but one God, and that there is another Life after this. He proves it by thoſe Notions which Nature hath inſpired into us, and which are ſo deeply engraven in our Minds, that nothing is able to efface them: So that they often come from a Man, when he thinks of them the leaſt. As when one ſays without any Reflection, *God grant it*, *what pleaſes God*, *God help me*, *good God*, &c. Expreſſions that manifeſtly ſuppoſe, that the Soul is penetrated with the knowledge of a God, as the Fear which we naturally have of Death, the Deſire of leaving behind us a Name to Poſterity, and that Compaſſion which we have for the Dead do evidently ſuppoſe, that there is another Life after this. Now theſe Notions being natural to the Soul, and to be found in every Body, it muſt neceſſarily follow, that they come from God. And this is the Subject which *Tertullian* enlarges upon very ingeniouſly in this little Treatiſe.

The Book to *Scapula*, was compoſed to diſſuade the Governor of *Africa* from the Perſecution which he had raiſed againſt the Chriſtians. He begins, by repreſenting to him, that the Chriſtians rather wiſhed for Martyrdom, than

than feared it; and that therefore it was not out of any Apprehenſion he had of them, that induced him to direct this Diſcourſe to him, but the earneſt Deſire which he had for the Salvation of the Heathens, becauſe the Religion of the Chriſtians obliges them to love their Enemies, and to endeavour to convert them from the Error wherein they are at preſent. He afterwards tells him, that the Chriſtians adore that God whom Mankind knows by Nature; he repreſents to him, that it ought to be left to the free Direction of Men to embrace that Religion, which ſeems to them to be moſt agreeable to Truth: That another Man's Religion does neither hurt nor good to any body: That it is not an Act of Religion to conſtrain Men to embrace a Religion, which they ought to chuſe voluntarily. *Non eſt Religionis cogere Religionem, quæſponte ſuſcipi debet, non vi.* He adds, that the Life of Chriſtians is unblameable; that they pay an entire Obedience to the Emperors; that they were never found engaged in a Party with the Rebels. 'They are (ſays he) Enemies to no 'Man, and leaſt of all to the Emperor, very well know-'ing, that it is their God who has eſtabliſhed him, they 'love, honour, and reſpect him, moſt heartily wiſhing 'his Preſervation, and that of the Empire, as long as the 'World ſhall continue; We therefore honour the Empe-'ror after that manner, which is lawful for us, and which 'only can be of advantage to him; that is to ſay, as a 'Man who is next under God, and who has received 'from God every thing that he has. We likewiſe offer 'Sacrifices for his Safety, but they are the Sacrifices of 'Prayer: For God does not ſtand in need of Incenſe, nor 'of the blood of Victims. After having thus vindicated the Chriſtians from the Crime of High-Treaſon, he diſſuades *Scapula* from the Perſecution againſt Chriſtians, by the Examples of thoſe who have been puniſhed for perſecuting of them, and likewiſe by the Examples of thoſe who have had ſo much moderation, as to permit them to enjoy their Liberty and Tranquility. And theſe are the Books written by *Tertullian*, in defence of the Chriſtian Religion againſt the Gentiles.

Tertullian.

This muſt be owned to have been a great piece of Ingenuity in a Doctor of the Sorbon *when the Perſecution of the* Hugonots *was at the height in* France.

There is but one Book of his againſt the *Jews*, wherein, firſt, he proves, that the Law of *Moſes*, and its Ceremonies, were eſtabliſhed but for a time, and that they were to ceaſe at the coming of *Jeſus Chriſt*. And ſecondly, that the Meſſiah expected by the Jews, and foretold by the Prophets is already come, and that this is *Jeſus Chriſt*. Which he evidently makes out from the Prophets, who foretold the Time of his Coming, and the Circumſtances of his Life and Death. He obſerves, that the Original of the Jews miſtake aroſe from their confounding his laſt Coming, wherein he will appear in great Power and Glory, with his firſt Coming, wherein he was ſeen in great Humility, and took upon him the mean Condition of other Men.

Although the Book of *Præſcriptions* againſt the Hereticks is not, in the Order of Time, the firſt that *Tertullian* has written againſt them, yet it is ſo, as to the Order of the Matters which it contains; becauſe it is deſigned againſt all Hereſies in general, whereas the others are only againſt ſome particular Hereſie. This Book is entituled, *Of Præſcriptions*, or rather, *Of Præſcription againſt the Hereticks*; becauſe herein he ſhews, that their Doctrine is not to be admitted by reaſon of its Novelty. Before he enters upon the Matter, he endeavours to obviate the Scandal of thoſe, who admire, how there could be any Hereſies in the World, how they could have been ſo great and ſo powerful, and how it comes to paſs, that ſo many conſiderable Perſons in the Church, have been ſeduced to embrace them, by ſhewing that Hereſies have been foretold, that they are neceſſary Evils for the Tryal of our Faith, and that we muſt not judge of Faith by Perſons, but of Perſons by their Faith; *Ex perſonis probamus fidem, an ex fide perſonas?* After having given this neceſſary Caution, he lays down the firſt Principle of Preſcription. 'We are not allowed, ſays he, to introduce any thing that is new in Religion, nor to chuſe 'by our ſelves, what another has invented. We have 'the Apoſtles of our Lord for Founders, who were not 'themſelves the Inventors, and Authors of what they 'have left us; but they have faithfully taught the World 'the Doctrine which they received from Jeſus Chriſt. 'Hereſies have riſen from Philoſophy and human Wiſdom, which is quite different from the Spirit of Chriſtianity. We are not allowed to entertain our Curioſity, 'nor to enquire after any thing that is beyond what we 'have been taught by Jeſus Chriſt and his Goſpel, *Nobis curioſitate opus non eſt poſt Chriſtum Jeſum, nec inquiſitione poſt Evangelium.* And when we have once believed, 'we are to give Credit to nothing any farther than as 'we have already believed. And here it is, that he anſwers the Objection of the Hereticks, who urged this Paſſage of Scripture, *Seek, and you ſhall find*: by telling us, that it is not permitted to ſeek when we have once found, that it would be a Labour to no purpoſe, to ſeek for Truth amongſt all the Hereſies; and laſtly, that if it be permitted to ſeek, it is after having admitted the Rule, that is to ſay, the principal Articles of Faith, which are contained in the Creed. But as the Hereticks did often alledge the Holy Scripture, in Defence of themſelves; he proves that the Church was not obliged to enter into a Diſcuſſion of thoſe Paſſages which they quoted; that this way of confuting them is very tedious, and difficult, becauſe they do not acknowledge all the Books of the Scriptures, or elſe they corrupt them, or put a falſe Interpretation upon them; which renders the Victory that is to be obtained over them uncertain and difficult. He ſays then, that it is to better purpoſe to underſtand perfectly, who it is, that is in Poſſeſſion of the Faith of Jeſus Chriſt; who thoſe Perſons are, to whom the Scriptures were committed in Truſt; and who are the firſt Authors who have given an Account of our Religion. He goes back even to Jeſus Chriſt, who is the Source and Original of this Religion, and to the Apoſtles who received it from him. He ſhews that it is impoſſible, that the Apoſtles ſhould preach any other Doctrine, than that of Jeſus Chriſt, and that all the Apoſtolical Churches ſhould embrace any other Faith, than that which the Apoſtles had delivered to them; from whence he concludes, that it muſt of Neceſſity follow, that that Doctrine, which is conformable to that, which is found to be the Faith of all the Churches, muſt be That which was taught by Jeſus Chriſt: and that on the contrary, That which is oppoſite thereto, muſt be a novel Doctrine. He farther confounds the Hereticks by the Novelty of their Opinions. It is evident (ſays he) that the moſt ancient Doctrine is that of Jeſus Chriſt, and by conſequence that alone is true, and that That on the contrary, which had not any Date 'till after his Aſcenſion, muſt be falſe and ſuppoſititious. Having laid down this infallible Rule, he proves the Doctrine of the Hereticks to be of a later Date than that of the Church, becauſe the Authors of the Hereſies were after the Eſtabliſhment of the Church, from which they have ſeparated themſelves. That the ſeveral Sects of the Hereticks cannot reckon their Original from the Time of the Apoſtles, nor ſhew a Succeſſion of Biſhops, from their Times, as the Apoſtolical Churches can, with whom they do not communicate. That though they could pretend to ſuch a Succeſſion, yet the Novelty of their Doctrine condemned by the Apoſtles, and the Apoſtolical Churches would convince them of being Cheats and Impoſtors, and that what they have added, taken away, or changed in the Books of the Holy Scripture, does farther diſcover, that they invented their Doctrine, after theſe Books were compoſed. That laſtly, their Diſcipline and Conduct, which is abſolutely human, and earthly, without Order, and without Rule, renders them every way contemptible. I have exactly ſet down the Reaſonings of *Tertullian* in this Work; becauſe, as he himſelf obſerves, they are not only proper to confute the Hereſies that were in his Time, but alſo to diſprove all thoſe that ſprang up afterwards, or that ſhould ariſe hereafter, even to the end of the Church.

Tertullian.

I ſhall not enlarge ſo much upon the Works which were written againſt thoſe Hereſies which are now extinct. The moſt conſiderable, is, that which he compoſed againſt *Marcion*, which is divided into Five Books. This Heretick maintained that there were two Principles, or two Gods; the one Good, and the other Evil; The one Perfect, and the other Imperfect; that this laſt is the God whom the Jews worſhip, who created the World, and delivered the Law to *Moſes*; whereas the firſt is the Father of Jeſus Chriſt, whom he ſent to deſtroy the Works of the Evil one; that is to ſay, the Law and the Prophets, which *Marcion* rejected. He affirmed likewiſe, that Jeſus Chriſt was not cloathed with true Fleſh. And by conſequence, that he did not ſuffer really, but only in appearance. Theſe are the Errors which *Tertullian* confutes in this Work. In the firſt Book, he ſhews that the unknown God of *Marcion*, is only a Fantaſtical and Imaginary Being. In the ſecond he proves that That God the Creator of the World, whom the Jews worſhipped, is the only true God, and the Author of all Good. After having demonſtrated this Truth by invincible Arguments, he reſolves thoſe Difficulties which are raiſed by the *Marcionites* againſt God's Conduct in the Old Teſtament. He explains for Example, Why he has permitted Sin? Why he ſuffers Sinners? Why he puniſhes Men ſo ſeverely? Why he ſeems ſometimes to alter his Conduct and Deſign, &c. In the third Book he ſhews, that Jeſus Chriſt is the Son of God, who is the Creator of the World, and the Author of the Law, that he has been foretold by the Prophets, and that he took upon him true Fleſh, by taking

upon him our Nature. In the fourth Book he ſhews, *Tertullian.* that it is the ſame God, both in the Old and in the New Teſtament. He reconciles the pretended Contradictions alledged by *Marcion*, and ſhews that the whole Life of Jeſus Chriſt was foretold, and figured in the Old Teſtament. That Jeſus Chriſt has explained and confirmed the Prophets, and perfected the Precepts of the Law. In a word, he proves at the end of this Book, that Jeſus Chriſt is the Son of God, the Creator of the World, by the Doctrine of the Prophets, by his own Doctrine, by his Inclinations, by his Virtues, by his Opinions; and laſtly, by his Reſurrection. In the laſt Book, he ſhews from the Epiſtles of St. *Paul*, that it is the ſame God, that is preached both in the Old, and in the New Teſtament, and that Jeſus Chriſt is the Son of the Creator of the World. There are in this Book two difficult Paſſages concerning the Euchariſt, which have given Subject to very great Diſputes; of which I ſhall not ſpeak in this Place, contenting my ſelf to refer the Reader to thoſe, who have diſcourſed of them at large, that ſo I may paſs on to the other Works of *Tertullian*.

After having maintained the Unity of God againſt *Marcion*, he defends the Trinity of Perſons againſt *Praxeas*. This Heretick came from *Aſia*, to diffuſe the Poiſon of his Error in *Rome*; he was naturally of a very unquiet and uneaſie Temper, and beſides was vainly puft up with the falſe Opinion of being a Martyr, which Quality he took upon him, becauſe he was for a ſhort time impriſoned for the Faith. Being come to *Rome*, under the Pontificate of *Victor*, he prevented this Pope from acknowledging the New Prophecies of *Montanus*, beſides he made him, if we believe *Tertullian*, revoke the Communicatory Letters which he had granted to the Montaniſts. He begun to divulge his Hereſie in the City of *Rome*, and afterwards went into *Africa*, where he made ſome Proſelytes; but he was convinced by a Catholick (which without doubt muſt be *Tertullian*) and obliged to put down in Writing a Recantation of his Error. So after he had concealed his Doctrine for ſome time, he publiſhed it anew, and *Tertullian*, who had confuted him before, whilſt he was yet a Catholick, wrote againſt him, after he fell into the Error of the Montaniſts. He eſtabliſhes in this Book, the Diſtinction of the WORD, and the Trinity of Perſons againſt the Hereſie of *Praxeas*, who acknowledged but one Perſon in God, making no Diſtinction between the Father and the Son, and by conſequence maintained, that the Father made himſelf Man, and ſuffered for Us. *Tertullian* oppoſes to him the Rule of Faith, which obliges us to acknowledge only one God in three Perſons, which are all three of the ſame Subſtance, and have all one and the ſame Power, and that it was the Perſon of the Son who was incarnate, and died for Us. He ſhews that this Trinity of Perſons, does no ways prejudice the Unity of the Godhead, as the Unity of the Godhead does no ways hinder the Trinity of Perſons. That the Son is of the Subſtance of the Father, and that the Holy Ghoſt proceeds from the Father by the Son. That the WORD which was from all Eternity in God, and who did, as it were, come out of him to create and govern the World, as a Perſon ſubſiſting, who nevertheleſs has not a different Subſtance from that of the Father, ſo that it does not follow from hence, that we believe two Gods, and two Lords; that is the Son, and not the Father, who made himſelf Man, without ceaſing to be God, and that the Properties of human Nature, are only to be found in Jeſus Chriſt. In a Word, he explains very handſomly in this Treatiſe, the Faith of the Church, concerning the Myſteries of the Trinity and the Incarnation. It muſt be owned, that in ſome Places he expreſſes himſelf after a manner, not very agreeable to that which has been uſed in the following Ages *(ii)*. But we muſt pardon theſe kind of Expreſſions in the Ancients, who wrote before thoſe Terms, which they made uſe of, were fixt and limited to a certain Senſe.

But it is a difficult Matter to excuſe him, where he *Tertullian.* ſeems to aſſert, as well in this Book, as in other Places of his Works, that God had a Body, or rather that he was Corporeal. Yet there are ſome Authors that vindicate him from this Error, and this has occaſioned a Queſtion, which is ſo common, and if I may ſay it, ſo trivial, that I do not think it neceſſary to ſay any thing of it in this Place.

Hermogenes was another *African* Heretick, who maintained that matter was Eternal, And that God did not create it when he made the World, but that he only made uſe thereof, to form things as we ſee. He ſuckt this Error from the Philoſophy of the Stoicks, and defended it by Syllogiſms, connected according to their Methods of Reaſoning, which made *Tertullian* ſay in the Treatiſe which he compoſed againſt him, that the Philoſophers were the Patriarchs of the Hereticks. He there diſcovers the Fallacies of the Sophiſms of this Heretick, and ſhews that our Religion teaches us, that God created even that Matter, whereof he made the World.

The Book againſt the *Valentinians*, is rather a Satyr and Raillery, than a ſerious Confutation of the Extravagant Sentiments of theſe Hereticks. *Valentinus*, the firſt Author of this Sect, ſeparated from the Church out of ſpight, becauſe hoping to be Elected a Biſhop, by reaſon of his Wit and Eloquence, he was put by to prefer another Perſon, who had ſuffered for the Faith of Jeſus Chriſt in times of Perſecution. After he had ſeparated from the Church, he invented, or rather revived an old Opinion, according to the Principles of which, he feigned a Succeſſion, and imaginary Generation of a kind of Deities. His Diſciples refined upon this Notion, and formed quite different Syſtems. But all theſe Fancies were impertinent and ridiculous, ſo they took great care to conceal them, leſt if they ſhould diſcover them, all the World ſhould be preſently ſenſible of their Extravagancy: 'Tis this which *Tertullian* upbraids them with. 'If you 'teach the Truth, *ſays he to them*, why don't you diſco-'ver it? It perſuades by teaching, and it teaches by per-'ſuading; it is not aſhamed of ſhewing it ſelf; on the 'contrary, 'tis aſhamed of nothing, but of being conceal-'ed. You reproach us for our Simplicity; it is true, we 'love it, becauſe it is by this means, that we know, and 'make known the will of God. But 'tis no wonder that the Hereticks ſhould blame this Simplicity, and ſhould ſo carefully conceal their Principles; for they were ſo extravagant, that the bare Diſcovering of them would be ſufficient to render them ridiculous: 'Tis this which *Tertullian* does in this Work. 'I undertake, *ſays he in this* '*Book* to diſcover to the Eyes of all Men, the hidden 'Myſtery; but though I profeſs to relate the Opinions of 'theſe Hereticks, without making a particular Confuta-'tion, yet I hope I ſhall be pardoned, if I cannot for-'bear cenſuring them in ſome Places. What I do is 'nothing but a Sport before a real Combat, I ſhall ra-'ther ſhew them where I could ſtrike them, than lay 'them on. But if there be found ſome Paſſages that may 'excite Laughter, 'tis becauſe the very Subject cauſes 'it. There are many things which deſerve to be jeered 'and ridiculed at this rate, leſt if we ſhould confute 'them ſeriouſly, we ſhould ſeem to lay too great Streſs 'upon them. Nothing is more due to Vanity than 'Laughter, and to Laugh, does properly belong to the 'Truth, becauſe it is pleaſant, and to ſport with its Ene-'mies, becauſe it is certain of the Victory.

And theſe are all the Books which are particularly againſt the Hereticks; there are others, in which *Tertullian* likewiſe confutes ſome Errors, and defends ſome Catholick Truths, though they were not written againſt any Hereticks in Particular. Such are the following Books.

The Book of the *Fleſh of Jeſus Chriſt*, wherein he proves againſt the Hereticks *Marcion*, *Apelles*, and *Valen-*

tinus,

(ii) *He expreſſes himſelf after ſuch a manner as is not very agreeable to that which has been made uſe of in the following Ages.*] He ſays firſt, that the WORD was begotten of the Father, when God created the World; but he acknowledges at the ſame time, that he was in God, and a Perſon diſtinct from the Father from all Eternity. And ſo the whole Ambiguity lies in the Term of *Generation*, which he does not underſtand of the Eternal Proceſſion of the Son, but of a certain Prolation or Emiſſion without, which he ſuppoſes was done at the Inſtant of the Creation of the World, becauſe it is by the WORD that God Created it, and doth ſtill govern it. And this appears evidently in *Tertullian*'s Book, and we ought not to wonder, if in his Book againſt *Hermogenes*, he ſays, that there was a certain time, when the Father was not the Father, and when he began to be the Son, becauſe he believed that he had not the Quality and Name of Son, 'till this World was Created, though he was in God before, and diſtinguiſhed from the Father from all Eternity. Secondly, he ſays, that the Father is inviſible, and the Son viſible; but in that ſenſe which we have explained, that is to ſay, that the Son who has always render'd himſelf viſible to Men by taking ſeveral Forms, under which he has appeared to them; and laſtly by making himſelf Man. Thirdly, He ſeems in ſome Places to inſinuate, that even the WORD, as it is the WORD, is inferior to the Father; but this muſt be underſtood of an Inferiority, which the Divines call *of Original*, that is to ſay, (as he explains it himſelf) becauſe he has received all from the Father, for he ſays expreſly in ſeveral Places, that the Father and the Son are of one, and the ſame Subſtance. Fourthly, He ſometimes makes uſe of the Word *Subſtance*, to ſignifie the *Perſon Subſiſting*, which is an uſual thing amongſt the Ancients before the Council of *Nice*, and even amongſt ſome of them after it.

tinus, That Jesus Christ took upon him true *Flesh*, like to ours, in the Womb of the Virgin. *Tertullian.*

The Title alone of the Book of the *Resurrection of the Flesh*, is enough to discover, that it was written against the *Sadducees*, and against the Hereticks who denied the Resurrection.

The *Scorpiacus*, so called, because it is a Remedy against the Poison of Hereticks, like Scorpions, defends the Necessity and Excellency of Martyrdom against the *Gnosticks*.

The Book *of the Soul*, written against the Opinions of the Philosophers, and the Hereticks, treats at large of the Nature of the Soul, and its Qualities. But it is full of false Principles and Errors. He pretends that the Soul is Corporeal, and that it takes a certain Form of a Body, though it be invisible; he confutes the Opinion of *Plato*, concerning Reminiscency, or the Faculty of Remembring, and *Pythagoras*'s Transmigration; he affirms, that the Soul does not come from Heaven, but that it is formed with the Body, and that as the Body of the Parents produces a Body, so their Soul produces a Soul. That all Souls, and even those of the Martyrs, which some have excepted, are disposed of after Death, in a certain Subterraneous Place, where they receive Refreshment, and Torment, according to the Good or Evil which they have done: And that they expect the Resurrection, and the Day of Judgment, which will render them entirely happy, or entirely Miserable to all Eternity. There are likewise in this Treatise, some other particular Opinions; as for Instance, that the Soul and Breath are the same thing; that that which is unreasonable in the Soul, comes from the Devil; that every Soul has its *Dæmon*; that all Dreams are not vain.

The Book *of Baptism* is divided into two Parts; the First relating to *Doctrine*, and the Second to *Discipline*. In the First he defends the Necessity and Efficacy of the Sacrament of Baptism against the Hereticks called *Caiannites*; he proves that the Waters of Baptism do procure to us Forgiveness of our Sins, and of the Punishment which they deserve. 'What can there be, *says he*, more miracu-
'lous, than to see that by washing the Body by an ex-
'ternal Baptism, we efface at the same time, the Mortal
'Stain of the Soul, and when that Stain is once taken
'away, the Punishment is likewise remitted to us? He afterwards discourses of the Imposition of Hands, and of the Unction which followed after Baptism, to make the Holy Ghost descend upon the Faithful, and to draw down upon them the Blessings of Heaven. 'We do not
'receive, *says he*, the Fulness of the Holy Ghost by Wa-
'ter; but it prepares us for receiving it by washing us
'from our Sins. And as St. *John* prepared the Way of
'the Lord, so the Angel which is present in Baptism,
'prepares the Way for the Holy Ghost, by the Absolu-
'tion of our Sins, which we obtain by Faith, which is
'confirmed and sealed by the Invocation of the Father,
'Son, and Holy Ghost. When we come out of the
'Font we are anointed; and this Unction, which is per-
'formed on our flesh, is profitable to our Soul, as ex-
'ternal Baptism has a spiritual Effect, which is to deli-
'ver us from our Sins. Afterwards, there is the Laying
'on of Hands, to draw upon us the Holy Ghost, and
'this most Holy Spirit descends voluntarily from Hea-
'ven, into purified and blessed Bodies. In the Second Part, he discourses of several Questions concerning Baptism, which relate to Discipline. The first is concerning the Baptism of St. *John*, whether it were from Heaven, or from Earth? He says, that it was from Heaven, because it was ordained by Heaven: However, that it did not bestow any thing that was Heavenly, but that it made way for Heavenly things, by bringing us to Repentance; and that it neither conferred the Holy Ghost, nor Remission of Sins. The second, is concerning the Necessity of Baptism, upon which he starts a considerable Objection, taken from what there might seem that the Apostles, of whose Salvation no doubt can be made, were never baptized. To this he answers, that possibly they might have been baptized, though we find no mention of it; and in the second place, that that Familiarity which they had with Jesus Christ, the Greatness of their Faith, and the Ardency of their Charity, might supply in them the Defect of Baptism, since Jesus Christ has promised the Remission of Sins, and Salvation to those Persons who had Faith, though they were not baptized. That nevertheless, there is no doubt to be made, but that at present, Baptism is necessary to Salvation, and that tho' formerly a Man might be saved only by Faith in one God, yet that now we must believe in Jesus Christ, and that it was necessary, that this Faith should be sealed by Baptism, that Jesus Christ had made a Law for it, and prescribed the Manner, saying, *Go and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* And that this Sentence of the Gospel: *If a Man be not born again of Water, and the Holy Ghost, he cannot enter into the Kingdom of Heaven*, does invincibly establish the Necessity of Baptism. *Tertullian.*

The third Question is, Whether one may baptize more than once? He says expressly, that there is but one Baptism, that it never ought to be reiterated. He excepts however the Baptism of Hereticks; *Who*, says he, *are not able to give it, because they have it not. And therefore it is, that we have a Rule among us to Re-baptize them.* He adds, that Martyrdom is a kind of second Baptism, which is instead of the Baptism of Water, when any Person has not received it, and which repairs it, when that Grace is lost, which it conferred.

The fourth Question, is concerning the Minister of Baptism: He says, the Bishop has Power of Administring it, and after him the Priests and Deacons; nevertheless, with his Permission, to set a higher Value on the Priesthood. That in Case of Necessity, any Man may administer it, and that we should be Guilty of the Loss of a Soul, if we did not afford it that Grace, whereby it may be saved; there are none but Women, to whom he seems absolutely to prohibit the Administring of Baptism, in any Circumstance whatsoever.

This is also ingenuously taken notice of, because the Church of Rome *allows Women to Baptize in case of Necessity.*

The fifth Reflection, is concerning the Condition of those who are to receive Baptism. He says, that it is not to be Administred rashly, and that it is good sometimes to put some Stop to it, that those who receive it may be the better disposed. He would chiefly have this Discipline observed in respect to Infants, and though he supposes that they are capable of receiving Baptism, yet he will not allow them to be baptized without Necessity. 'What Necessity is there (says he) to expose God-fa-
'thers to the Hazard of answering for those whom they
'hold at the Fonts; since they may be prevented by
'Death, from being able to perform those Promises which
'they have made for the Children, or else may be disap-
'pointed by their evil Inclinations. Jesus Christ says,
'indeed, *Hinder not little Children from coming to me*;
'but that they should come to him as soon as they
'are advanced in Years, as soon as they have learnt their
'Religion, when they may be taught whither they are go-
'ing, when they are become Christians, when they be-
'gin to be able to know Jesus Christ. What is there
'that should compel this innocent Age to receive Bap-
'tism? And since they are not yet allowed the Disposal
'of Temporal Goods, is it reasonable that they should
'be entrusted with the Concerns of Heaven? For the same
'Reason (he farther says) it is proper to make those who
'are not married wait for some time, by reason of the
'Temptations which they have to undergo till they are
'married, or have attained to the Gift of Continency.
'Lastly, (he says) Those who shall duly consider the great
'Weight and Moment of this divine Sacrament, will
'rather be afraid of making too much haste to receive it,
'than to defer it for some time, that so they may be the
'better capable of receiving it more worthily.

The sixth, is concerning the proper time for Administring of Baptism. He says, that it may be done at any time; but that the solemn Days for performing it, are the Times of *Easter* and *Pentecost*.

Lastly, he says, That those who are desirous to dip themselves Holily in this Water, must prepare themselves for it by Fastings, by Watchings, by Prayers, and by sincere Repentance.

And this is what the second Part contains, wherein there are but two Errors, the first whereof concerning the Baptism of Hereticks, is common to him, with several others; and the second, which relates to the Baptism of Infants, is particular to him alone, and we shall not find any of the Ancients speaking after the same manner.

The Book *of Penance* is the First of those which relate meerly to the Discipline of the Church; therein he distinguishes two sorts of Penance; the first is that which is performed before Baptism; and the second is that of those, who being so unhappy, as to fall into Enormous Sins after Baptism, do recover themselves by a laborious Penance. In the First Part, he shews the Necessity there is of proving and preparing Ones self, for a long time, for the Reception of this Grace of Baptism, by a true Repentance. He fears not to say, that Baptism is to no purpose, if we have not repented of our Sins, and amended them, and that it is great Presumption to imagine, that having led a disorderly Course of Life till the very Day of Baptism, we should be made Holy all of a sudden, and that we should cease from Sinning immediately after we have received this Sacrament. 'Can it
'be believed, *says he*, that the Reformation is made just
'at the time when we are absolved? No certainly, it is

Tertullian.

'made at the time when the Pardon is yet in ſuſpence, 'and that we are afraid ſtill of the Puniſhment, though 'we had not as yet deſerved to be delivered from our 'Sins, that we might be in a Capacity of deſerving it. 'When God ſtill threatens us, and not when he has par-'doned us.-----I confeſs that God grants Remiſſion of 'Sins, to thoſe who receive Baptiſm, but they muſt take 'Pains to be made worthy of it; for who would be ſo 'bold, as to confer this Sacrament on a Perſon, of 'whoſe Repentance he has any reaſon to make a Doubt. 'You may impoſe upon the Miniſter, and ſo procure 'Baptiſm, by falſe Pretences; but God, who knows the 'Hearts, keeps his own Treaſures himſelf, and does not 'grant his Grace, but only to thoſe that are worthy of 'it; ſo that none can imagine that he may ſin more free-'ly, becauſe being yet but a Catechumen, he ſhall receive 'the Remiſſion of his Sins in Baptiſm; for this Sacra-'ment is the Seal of Faith, and Repentance is the Be-'ginning and Stamp of Faith. Laſtly, We are not waſht 'from our Pollutions by Baptiſm, only that we might 'ſin no more, but becauſe we have our Heart already 'purified: *Quia jam corde loti ſumus.* The Second Part of this Treatiſe, is of Penance after Baptiſm, called *Exomologeſis*. He declares at firſt, that he finds it difficult to diſcourſe of this Second Repentance, which is the laſt Hope that remains to thoſe who have committed any Crimes, that is to ſay, Enormous Sins after Baptiſm: 'Leſt, *ſays he*, by treating of this new Means of reco-'vering our ſelves from Sin, which God offers to us; 'it might ſeem as if we would open a Way for Sinning 'afreſh. However, *he ſays*, that God foreſeeing Man's 'Infirmities, and the Devil's Temptations, was willing, 'that though the Gate of Remiſſion was ſhut, and the 'Grace of Baptiſm refuſed for ever to thoſe who had 'forfeited their Baptiſmal Innocence; they ſhould yet 'have one Remedy left, which is a Second Repentance, 'but that it is granted to them but once. He afterwards deſcribes the laborious Exerciſes of this publick Penance, called *Exomologeſis*. 'Tis, ſays he, an Exerciſe 'inſtituted to humble and abaſe the Sinner. It makes 'him lead a Life that is proper to prevail with God for 'Mercy; it makes him lie in Sack-cloth, and upon 'Aſhes, entirely to neglect his own Body; it overwhelms 'his Mind with Grief and Sorrow; it reduces him 'to drink nothing but Water, and to eat nothing but 'Bread, and to take no more than what is neceſſary for 'his Suſtenance; it obliges him to prolong his Prayers, 'and to feed them, if I may ſo ſay, by Faſtings: It cauſes 'him to break out into Sighs, Groans and Tears, to cry 'Day and Night to the Lord, to caſt himſelf at the 'Prieſt's Feet, and to proſtrate himſelf before God's Fa-'vourites. Laſtly, To conjure all his Brethren to pray to God for him, and to appeaſe his Wrath by their Prayers. After having thus deſcribed the Fatigues of this *Exomologeſis*, he ſhews the Neceſſity of it, and reproves thoſe who were aſhamed to embrace it, when they had committed Sins after Baptiſm.

His *Book of Prayer*, is a Diſcourſe partly Moral, partly Eccleſiaſtical; for in the Firſt Part, he explains the *Lord's Prayer*; and in the Second, he diſcourſes of ſome particular Ceremonies, uſed in the *Prayers* of the Chriſtians. Firſt, he adviſes the Chriſtians to be reconciled to their Brethren, to free their Minds from all ſort of Trouble and Paſſion, to purifie their Hearts from all Sin, before they betake themſelves to Prayer; Secondly, He ſays that the Chriſtians do not uſe to waſh their Hands before Prayer, but that in Praying, they commonly lift them up towards Heaven. Thirdly, That it is not neceſſary to take off our Cloaks when we Pray, nor to ſit always after Prayer. Fourthly, That we ought to pray with a modeſt Countenance, lifting our Hands towards Heaven. Fifthly, That our Voices muſt be low, that we muſt not ſpeak louder than is neceſſary, to be heard. *For*, ſays he, *it is not the Sound of our Words that God gives ear unto; but he regards the Intention of our Heart.* Sixthly, That when we faſt in private, and for the ſake of Devotion, we muſt not abſtain from the *Kiſs of Peace*, as when it is a ſolemn Faſt againſt the time of *Eaſter*. Seventhly, That the Stationary Days, that is to ſay, thoſe Days when ſeveral of the Faithful continued in Prayer and Faſting till Three a Clock in the Afternoon; we muſt not abſtain from aſſiſting at the ordinary Prayers, as if it was neceſſary to break our Faſt, as ſoon as we have received the Body of Jeſus Chriſt. 'Your Station, *ſays* 'he, will be more ſolemn. Receive the Lord's Body, and 'keep it, and ſo you ſhall be Partakers of the Sacrifice, 'and you will perform your Devotion the better.

In his Book concerning *Idolatry*, he ſhews, that the Crime of Idolatry is not only committed by Sacrificing to Idols, but alſo ſeveral other ways, of which he gives us a very pretty Account. He pretends, that all thoſe Workmen who make Pictures, repreſenting the Falſe Gods; that the Aſtrologers, who have given to the Planets the Names of the Heathen Gods, and who attribute to them any Power and Efficacy; Profeſſors of Rhetorick, who commend the Gods of the Heathens; the Merchants, that furniſh Commodities for the Adorning the Temples, and offering Sacrifices to the Gods, are all guilty of Idolatry. He maintains, that it is not lawful for the Chriſtians to Feaſt on thoſe Days which the Pagans Solemnize in Honour of their Gods, nor to adorn their Houſes with Torches and Laurels, in Honour of their Princes and Magiſtrates; that they may be allowed to go to the Weddings of their Kinſfolks, though Sacrifices be offered there; but that this is only to ſatisfie that Duty to which we were obliged, upon the Account of our Relation. That it is likewiſe lawful for Servants to follow their Maſters to the Sacrifices, and for Chriſtians to render to Heathen Emperors that which is their Due. But that they ought not to accept of Offices, nor bear Arms, at leaſt, that they cannot do it without countenancing ot Idolatry. Laſtly, He does not acquit thoſe of Idolatry, who attribute the Name of God to the pretended Deities of the Heathens, or who ſwear by their Name, whether it be through Cuſtom or otherwiſe. And all this is grounded upon this moſt certain Principle, That all thoſe who any ways favour the Wicked in their Vice, or contribute to Wickedneſs in any manner whatſoever, are themſelves guilty; but *Tertullian* ſeems to ſtretch it a little too far in ſome Particulars, and to lay too great a Streſs upon the Rigour of Things which might be excuſed: As for Example, To bear Arms for the Defence of the Empire, to Adorn their Houſes with Torches and Laurels, in Honour of their Princes, and to make uſe of ſome ways of Speaking that are Cuſtomary, though they may have ſome Affinity to Idolatry.

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And to the ſame purpoſe, defending in his Book *De Coronâ Militis*, the Action of a Soldier, who had refuſed to put a Crown upon his Head; he maintains that it is abſolutely prohibited to the Chriſtians to Crown themſelves, and even to bear Arms. He ſpeaks in this Diſcourſe very advantageouſly of Cuſtom and Tradition, and relates ſeveral remarkable Examples of Ceremonies, which he pretends to be derived from Tradition. 'To 'begin, *ſays he*, with Baptiſm, when we are ready to 'enter into the Water, and even before we make our 'Proteſtations before the Biſhop, and in the Church, 'That we renounce the Devil, all his Pomps and Mi-'niſters; afterwards we are plunged in the Water three 'times, and they make us anſwer to ſome Things which 'are not preciſely ſet down in the Goſpel; after that they 'make us taſte Milk and Honey, and we bath our ſelves 'every day, during that whole Week. We receive the 'Sacrament of the Euchariſt, inſtituted by Jeſus Chriſt, 'when we Eat, and in the Morning-Aſſemblies, and we 'do not Receive it, but from the Hands of thoſe that 'preſide there. We offer Yearly Oblations for the Dead, 'in Honour of the Martyrs. We believe, that it is not 'lawful to Faſt on a Sunday, and to pray to God 'kneeling. From *Eaſter* to *Whitſontide* we enioy the 'ſame Priviledge. We take great Care not to ſuffer any 'Part of the Wine and Conſecrated Bread to fall to the 'Ground. We often Sign our ſelves with the Sign of 'the Croſs; if you demand a Law for theſe Practiſes, 'taken from the Scripture, we cannot find one there; 'but we muſt anſwer, That 'tis Tradition that has eſta-'bliſhed them, Cuſtom that has authorized them, and 'Faith that has made them to be obſerved.

The Book concerning *Flight in time of Perſecution*, is a further Mark of the Extream Rigour of *Tertullian*, for there he maintains, That it is abſolutely Prohibited to Fly in time of Perſecution, or to give Money not to be Perſecuted.

The Book *De Pallio*, is a ſmall Treatiſe, wherein he endeavours to prove, that he had reaſon to quit the *Toga*, or the long *Roman* Gown, and to wear a Cloak; he ſhews therein a great deal of Wit and Learning, and it ſeems as if he Compoſed it, rather to ſhew what he was capable of ſaying upon ſo trivial a Subject as this is, than ſeriouſly to defend the Action.

In his Book concerning *Publick Sights and Spectacles*, he diſſuades the Chriſtians from thoſe Sights and Spectacles, ſhewing how theſe Pleaſures are both ſhameful and dangerous to thoſe who have Renounced the Pomps and Pleaſures of the World, and Idolatry.

There is no need of giving the Reaſons why he wrote thoſe Books concerning the *Ornaments* and *Dreſſes of Women*, ſince the Titles themſelves do ſufficiently ſhew againſt what Abuſe they were written: So likewiſe the Title of the Book, that *Virgins ought to be Veiled*, does diſcover the Subject; but we are not to underſtand it only of Virgins Conſecrated to God; for *Tertullian's*

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Tertullian. Design is to prove, that young Women ſhould be Veiled, that is to ſay, that they ſhould have their Face covered in the Church: Which he undertakes to prove, contrary to the Cuſtom of his Country, where only married Women were veiled. And upon this Account he ſpeaks againſt this Cuſtom, and maintains, that it cannot preſcribe againſt Truth; which is true, when it relates to *Doctrine*, but not when it concerns only a Matter of *Diſcipline*, which is but of little Conſequence.

In the Firſt Book written to *his Wife*, he Exhorts her not to Marry again; and in the Second, he Adviſes her, that in caſe ſhe will Marry again, to take a Chriſtian for her Husband.

The Treatiſe of *Patience* is an excellent Exhortation to the Practice of this Virtue: In which Diſcourſe, *Tertullian* ſets forth with a great deal of Eloquence, all the Motives and Arguments, which might induce Chriſtians to Patience, and diſſuade them from Impatience.

The Diſcourſe directed to the *Confeſſors*, whom he calls Martyrs, according to the ancient way of ſpeaking, is likewiſe a very powerful Exhortation to thoſe who were in Priſon upon the Account of the Religion of Jeſus Chriſt, to encourage them to bear with Patience their Chains and Torments, and to perſevere with Conſtancy to the End; nothing can be more Pathetical and Moving than this little Diſcourſe.

I have now nothing more to do, but to ſpeak of thoſe Books which *Tertullian* Compoſed againſt the Church, in Defence of the *Montaniſts*, and they are Four: His Book of *Modeſty*, of *Monogamy*, an *Exhortation to Chaſtity*, and *a Treatiſe of Faſts*. In his Book of *Modeſty*, he endeavours to prove againſt the Church, that it has no Power to Remit the Sins of Fornicators and Adulterers, and that when Men are once fallen into theſe Crimes after Baptiſm, they cannot be any more admitted into the Communion of the Church, how Penitent ſoever they may be. In his Book of *Monogamy*, and the *Exhortation to Chaſtity*, he abſolutely condemns ſecond Marriages, as being Adultery. Laſtly, In his Diſcourſe of *Faſts*, he commends the Exceſſive Faſts of the *Montaniſts*, who made ſeveral *Lents*, obſerving the Stationary Faſts, as if they had been expreſly enjoyned, making them to continue till Night, and not eating upon thoſe Days any thing but Bread and Fruits, nor drinking any thing but Water. In all theſe Books, excepting his Book of *Exhortation to Chaſtity*, he formally attacks the Church, and the Catholicks, whom he calls *Pſychici*, and ſpeaks every where very advantageouſly of *Montanus* and his Propheteſſes, believing that the Holy Ghoſt had inſpired them to ſet up and eſtabliſh a more perfect Diſcipline. For as to what relates to the Rule of Faith, that is to ſay, to the principal Doctrines of Religion, *Tertullian* and the firſt *Montaniſts* were of the ſame Opinion with the Church: And therefore it is, that in this Book againſt *Praxeas*, he ſays, that he always believed in One only God, in three Perſons, and that he ſtill believes it more firmly, ſince he has been inſtructed by the *Paraclete* or Comforter: And in his Book which he wrote, to prove that *Virgins ought to be Veil'd*, he ſays, that excepting the Rule of Faith, which is immoveable, and can no ways be changed, Manners and Cuſtoms that relate to Matter of Diſcipline may be reformed and altered. That it is this which the *Paraclete* has done by the Miniſtry of *Montanus*, who has inſtructed Men in a much more perfect Diſcipline than that which the Apoſtles had taught them, that Juſtice was with him in the Cradle while he was an Infant: That the Law and the Prophets were as it were the Infancy, that the Goſpel was as it were the Youth, but that there was no compleat Perfection to be found, but in the Inſtructions of the Holy Ghoſt, who ſpake by *Montanus*; for *Tertullian* and the firſt *Montaniſts* do not believe that *Montanus* was the Holy Ghoſt, but only that the Holy Ghoſt had inſpired him, and ſent him to Reform and Perfect the Diſcipline of the Church; and they did not attribute this Priviledge only to *Montanus*, but alſo to ſeveral of his Diſciples, and principally to Women; and they would have it believed, that there were among them ſeveral Perſons who had Revelations, and propheſied Things to come. Theſe Perſons were ſometimes ſtrangely agitated, ſometimes they fell into an Extaſie. This Sect gave a reſpectful Attention to all that they ſaid, either while they were thus agitated, or after they came to themſelves, as it was believed that theſe were ſo many Revelations, of which it was not lawful to make any doubt; they allowed them to ſpeak in their Aſſemblies when they would, and they believed that they had more Power and Authority than Prieſts and Biſhops. And this was the Reaſon that there was but very little Order and Rule obſerved in their Aſſemblies. But as to other things, they practiſed a very ſevere and auſtere Diſcipline; they for ever condemned not only thoſe, who after their Baptiſm had committed Murder or Idolatry, but alſo thoſe who had fallen into Fornication and Adultery, to lye under a perpetual Excommunication; They impoſed new Faſts, and obſerved them very ſtrictly, eating nothing but Bread and Fruits. They Condemned ſecond Marriages; and they believed that it was not lawful to flee in Times of Perſecution. As ſoon as ever this Sect appeared in the World, it deluded a great many Chriſtians by that outward Shew of Perfection and Sanctity which it carried along with it. For on the one hand, the Auſterity of their Lives added Weight and Credit to their Revelations; and on the other hand, their Revelations cauſed their Diſcipline to be embraced. Several good Men were immediately brought into the Snare, and in a ſhort time we find the Churches of *Phrygia*, and afterwards other Churches divided upon the Account of theſe new Prophecies. Even the Biſhop of *Rome* himſelf was impoſed upon by them, and granted them Communicatory Letters, which he preſently Revoked, being ſenſible of his Error. The Chriſtians of the Church of *France* were more circumſpect as to this Matter, and wrote to Pope *Victor* and the Churches of *Aſia* concerning theſe new Prophecies, giving ſuch a Judgment of them as was very diſcreet and agreeable to the Faith; as *Euſebius* tells us: But we do not certainly know what it was that they wrote, though it is very likely that they diſapproved of theſe new Revelations, wiſhing nevertheleſs, that they would treat with Gentleneſs and Moderation, thoſe who had ſuffered themſelves to be ſurprized by Error, that ſo they might be induced to return into the Boſom of the Church. At length the Biſhops of *Aſia* having met together ſeveral times, to examine theſe new Prophecies, conſidering of what Conſequence it was to put a Stop to their farther Progreſs, Condemned them, and Excommunicated as well thoſe who were the Authors of them, as thoſe that followed them. And this is all that I thought neceſſary to ſay concerning the Sect of the *Montaniſts*, and the Condition in which it was in *Tertullian*'s time. We will now return to our Author, and ſpeak of his Genius, his Style, and the Judgment that ought to be paſſed upon his Writings. *Tertullian.*

He was of a very quick, ſprightly, and ſharp Temper, but he had not all that Exactneſs and Clearneſs that might have been wiſhed. There is very often more Glittering than Solidity in his Reaſonings: He rather ſtrikes and dazles by his bold Expreſſions, than convinces by the Force of his Arguments. His Thoughts are far fetch'd, and ſometimes lofty enough; the Turn which he gives them is high, but not very natural. He oftentimes ſtretches things too far. He is warm, and tranſported almoſt upon every thing. He is full of Figures and Hyperboles. He was very well furniſhed with Knowledge and Learning, which he ſufficiently knew how to make uſe of to good purpoſe. His Excellency conſiſted in Satyr, his Jeſts are very ingenious and biting. He attack'd his Adverſaries very cunningly, and overthrew them by a multitude of Reaſons; which are interwoven, and, as it were, linked one within another. Laſtly, If he does not perſuade by his Reaſonings, he at leaſt forces Conſent by that pompous way of Expreſſion whereby he ſets them out. His Style is Conciſe, his Expreſſions Emphatical, and there are in his Writings almoſt as many Sentences as Words. Yet *Lactantius* had reaſon to take notice of three conſiderable Defects in him. 'Tertullian, 'ſays he, was very well vers'd in the fine Learning, but 'his Style is neither fluent, nor polite, but very obſcure. *In loquendo parum facilis, parum comtus, & multum obſcurus.* Theſe three Faults in Stile are common to him, with the greateſt part of the *African* Writers (*kk*), but we may ſay, that they are in a very high Degree in *Tertullian*, and that there is not any Writer, whoſe Style is more harſh, leſs polite, and more obſcure than his. All his Works are ſubject to theſe Defects, ſome more, and ſome leſs. He is more clear and conciſe in his Polemical Diſcourſes, more obſcure and harder in his common Places; as in the Book *De Pallio*, which is one of the obſcureſt Pieces of Antiquity. His Book of *Penance* is the moſt Polite of all. The moſt excellent, and the uſefulleſt of his Works, are his *Apology*, the *Præſcriptions*, his Books of *Penance*, of *Baptiſm*, of *Prayer*, and his *Exhortation to Patience, and to Martyrdom.*

After what we have ſaid already, it is an eaſie matter to judge the true Character of *Tertullian*; But it is not ſo eaſie to determine, whether he be more to be commended, or Blamed: For firſt of all, if we were to make a Judgment, in relation to the Service which he did the Church, it would be difficult to ſay, whether he has done

(*kk*) *Theſe three Faults in Style are indeed to be found in the greateſt part of the African Writers.*] We muſt except *Minutius*, St. *Cyprian* and *Lactantius*, they had quite worn off that way of Writing, though St. *Cyprian* ſtill retains ſome reliſh of it.

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more Hurt or Good. For on the one hand, he vigorouſly defended its Doctrine againſt ſeveral Hereticks, he maintained in ſome of his Works very conſiderable Points relating to Diſcipline; and laſtly, he all along Eſtabliſhed an excellent Morality: But on the other hand, beſides that he always had ſeveral Errors, he formally oppoſed the Diſcipline of the Church after he ſeparated from it. And if we judge in the ſecond Place by the Temper of the Man, there is ſo much of Good and Ill in it, that we cannot tell which of the two ought to carry it. Laſtly, If we make a Judgment of him by his Style, we cannot tell whether he is to be Commended for what he has that is Great and Surprizing, or to be Blamed, becauſe of its other Defects and Imperfections. And thus Learned Men have always been, and are ſtill extreamly divided (*ll*) in the Judgments which they have given, and which they ſtill give of this Author; which makes me believe, that it is better to commend the Good, and to blame what is amiſs, than to pretend to make an abſolute Judgment, which would be always ſubject to a thouſand Diſputes.

In the laſt place, to ſpeak briefly of the Editions of *Tertullian*, there has hardly been any Author, oftner Printed, and upon whom more Perſons have beſtowed their Pains. For which, two Reaſons may be given, the Corruption of the Manuſcripts, and his Obſcurity, and theſe two Reaſons are likewiſe the cauſe one of the other; for his Obſcurity induced the Tranſcribers, who did not underſtand him, to alter ſome Words, that they might make ſuch a Senſe as they themſelves underſtood: And the Corruptions of theſe Tranſcribers have been ſo far from clearing his Meaning, that they have rendered it ſtill more Obſcure; Which has been the occaſion that this Author has given ſo much Trouble to all thoſe that have hitherto ſet out any Editions of any part of his Works.

Rhenanus was the firſt who publiſhed *Tertullian*'s Works, which were firſt Printed at *Baſil* in the year 1521. from two Manuſcripts which he had got out of two Abbeys in *Germany*; and the ſecond time in the year 1528. I have a great Eſteem for the Arguments and Notes, which this excellent Perſon, who was very well vers'd in all Parts of Learning, and in Eccleſiaſtical Antiquity, has put at the beginning of the greateſt part of *Tertullian*'s Works: And I think that no Man has laboured more ſucceſsfully than he in the Explication of this Author; and that *Rigaltius* has very well obſerved, that *Rhenanus* wanted nothing to have made his Work compleat, but more Manuſcripts. Yet his Notes have been Cenſured by the Spaniſh Inquiſition, and they have been put at *Rome* in the *Index Expurgatorius*, becauſe of ſome Remarks which were a little too free upon the Abuſes that were common in his time: But this ought not to diminiſh the Eſteem we ought to have for him. We likewiſe find Editions of *Tertullian*, printed at *Baſil* in the years 1525, 1536, 1539. But they are plainly Copies of the firſt Edition, wherein nothing is altered but the year. The third Edition of *Rhenanus* is the beſt, it was Printed at *Baſil* in Folio in the year 1550. In this Edition, there are ſome Books corrected by *Gelenius* out of a Manuſcript from *England*. The fourth was likewiſe Printed at *Baſil* in 1562. The fifth is of *Paris*, Printed by *Guillard* in 1545. The ſixth was Printed upon a very curious Letter in the year 1566, at *Paris* in two Volumes in Octavo, for *Volchelus*, and *Audoenus Parvus*. *Laurentius de la Barre* ſet forth a new Edition of *Tertullian*, Printed at *Paris* in 1580. Then *Pamelius* Publiſhed *Tertullian* with new Commentaries: His firſt Edition was in the year 1579, Printed at *Antwerp*. It was followed afterwards by that of 1583, Printed at *Paris* for *Sonnius*; and it was afterwards Printed at *Antwerp* by *Plantin*

Tertullian.

(*ll*) *And thus Learned Men have always been, and are ſtill extreamly divided.*] We ſhall here ſet down ſome Judgments made by the Ancients and Moderns concerning *Tertullian*: St. *Cyprian*, by the Relation of St. *Jerome*, who was told it by a Prieſt that had heard it from a Secretary of St. *Cyprian*'s, uſed every day to read ſomething of his Works; and when he called for his Book, he ſaid, *Give me my Maſter*. And in truth St. *Cyprian* has imitated him, and has borrowed a great many things from him. He has likewiſe compoſed the greateſt part of his Works with the ſame deſign as *Tertullian*; as his Book of Idolatry, in imitation of *Tertullian*'s *Apology*. His Books *De Diſciplina & habitu mulièbri, de zelo & livore, de Oratione Dominica, de opere & eleemoſynis*, were written in imitation of thoſe of *Tertullian* upon the ſame Subject. *Euſebius* ſays of *Tertullian*, that he was one of the ableſt of the Latin Writers, and that he has obtained a great Reputation in all the Churches.

Lactantius paſſes the Judgment which we have already related, which is not very advantageous to him. St. *Hilary* ſays in his Commentary upon St. *Matthew*, that the Error into which he fell, has taken away the Authority of his Books, which deſerved Approbation. *Conſequens error hominis detraxit ſcriptis probabilibus Authoritatem.*

St. *Jerome* ſpeaks ſometimes very advantageouſly of him, as in *his Catalogue*, where he calls him a Man of a quick and ſharp Wit; and in his Epiſtle to *Magnus*, he ſays that there was not any Author, who had more Learning and Subtilty; but in other places he reprehends his Errors and Defects. In his Apology againſt *Ruffinus*, he ſays, *I commend his Wit, but condemn his Hereſies*: and in his Book againſt *Helvidius*, who oppoſed to him *Tertullian*'s Authority, he makes this Anſwer, *What I have to ſay to you concerning* Tertullian, *is, that he is not of the Church. Eccleſia hominem non eſſe.*

St. *Auſtin* commends *Tertullian*'s Style, and always condemns his Error; in his Book *De Geneſi ad Literam*, he ſays, that *Tertullian* having an excellent Apprehenſion, did ſometimes diſcover the Truth, and that he could not forbear ſometimes to eſtabliſh it even againſt his own Opinions.

Vincentius Lirinenſis gives a Character of *Tertullian* in theſe Words; *Tertullian*, ſays he, *was among the* Latins *what* Origen *was among the* Greeks, *that is to ſay, the firſt and the moſt conſiderable Man they had. In a word, Is there any Author more knowing and better verſed, both in Eccleſiaſtical and Prophane Learning? Has he not comprized in his vaſt and prodigious Memory, all the Philoſophy of the Sages, the Maxims of the diffèrent Sects, with their Hiſtories, and what elſe appertained to them? Did he ever undertake to attack any thing, which he has not almoſt always, either pierced by the Vivacity of his Wit, or overthrown by the Force and Weight of his Reaſonings? and who can ſufficiently extol the Beauties of his Diſcourſe, which is ſo well guarded, and linked together by a continual Chain of Arguments, that he even forces the Conſent of thoſe whom he cannot perſuade; His Words are as ſo many Sentences. His Anſwers are almoſt ſo many Victories, as has been ſufficiently experienced by the* Marcions, *the* Apelles's, *the* Praxeas's, *the* Hermogenes's, *the* Jews, *the* Gentiles, *the* Gnoſticks, *and a great many others, whoſe Blaſphemies he has ſilenced by great numbers of Books that have been as ſo many Thunderbolts which have reduced them to Aſhes. And yet though he has had all theſe Advantages, he did not continue in the Ancient and Univerſal Faith of the Church, and he has proved himſelf leſs faithful than Eloquent. At laſt he altered his Judgment, and his Error, as has been obſerved by that bleſſed Confeſſor St.* Hilary, *has taken away that Authority from his Writings, which otherwiſe they would have deſerved.*

I ſhall take no notice of the Judgment of *Trithemius*, *Rhenanus*, *Politian*, *Pamelius*, *Rigaltius*, and ſome other Moderns, which every body may conſult upon occaſion, and I ſhall conclude with the Judgments given by two of our French Authors, who have both given us Characters of *Tertullian*, but in a different way.

The firſt is the famous M. *Balſac*, in a Letter written to *Rigaltius*, which is the Second of the Fifth Book. 'I expect '(ſays he) the *Tertullian* which you are publiſhing, that he 'may learn me that Patience, for which he gives ſuch admi'rable Inſtructions; He is an Author to whom your Preface 'would have reconciled me, if I had had an Averſion for 'him, and if the Harſhneſs of his Expreſſions, and the Vices 'of his Age had diſſuaded me from reading him; but I have 'had an Eſteem for him for a long time, and as hard and 'crabbed as he is, yet he is not at all unpleaſant to me. I 'have found in his Writings, that Black Light which is men'tioned in one of the ancient Poets, and I look upon his 'Obſcurity with the ſame Pleaſure, as that of Ebony which 'is very bright, and neatly wrought. This has always been 'my Opinion; for as the Beauties of *Africa* are not leſs 'amiable, though they are not like ours, and as *Sophoniſba* 'has eclipſed ſeveral *Italian* Ladies, ſo the Wits of that Coun'try are not leſs pleaſing with this foreign ſort of Eloquence, 'and I ſhall prefer him before a great many affected Imita'tors of *Cicero*; And though we ſhould grant to the niceſt 'Criticks, that his Style is of Iron, yet they muſt likewiſe 'own to us, that out of this Iron he has forged moſt excel'lent Weapons; and that he has defended the Honour and 'Innocence of Chriſtianity; that he has quite routed the *Va'lentinians*, and ſtruck *Marcion* to the very Heart.

The ſecond Character of *Tertullian*, is that which Father *Mallebranche* gives us in his *Recherche de Search after Truth*, in his Second Book, Chap. 3. *la Verité*. 'Tertullian (ſays he) was without doubt a Man 'of Extraordinary Learning, but he had more Memory than 'Judgment. He excelled more in his Fancy and Imaginati'on, than in Judgment and true extent of Thought. There 'is no doubt to be made, but that at laſt he was an *Enthu'ſiaſt*, in that ſenſe which I have explained it, and that he 'had almoſt all the Qualities which I have attributed to theſe 'Fanaticks. That Reſpect which he had for the Viſions 'of *Montanus*, and for his Propheteſſes, is an unqueſtionable 'Proof of the Weakneſs of his Judgment. That Fire, thoſe 'Heats, thoſe Enthuſiaſms upon little Subjects, do evidently 'diſcover the Extravagancy of his Fancy: How many Irre'gular Tranſports are there in his Hyperboles and Figures? 'How many Pompous and Magnificent Reaſons, which prove 'only by their glittering, and which perſuade only by 'ſtunning and dazling of the Underſtanding! He after'wards endeavours to ſhew that this is a true Picture, by making ſome Excerptions out of his Book *De Pallio*, which he thinks to be the moſt proper Book to juſtifie what he affirms.

in

Tertullian. in 1584; at *Heydelberg* for *Commelin* in 1596, and 1599; at *Cologne* 1617; at *Geneva* in 1597, 1601, 1607; at *Zurich* by *Belley* in 1657; at *Paris* in 1608, in 1616, in 1634, in 1658, in 1664; and at *Roan* in 1662. The Commentaries of this Author are both Learned and Useful, but he digresses too much from his Subject, and he often brings in things, which are of no use for the understanding of his Author. *Tertullian*'s Works have been likewise Printed according to *Pamelius*'s Edition with *Junius*'s Notes, at *Franeker* in 1597. In the year 1627, *Rigaltius* Printed nine Treatises of *Tertullian* at *Paris* in Octavo, more Correct, from a Manuscript presented by *Agobardus*, who lived in the Ninth Century, to the Church of *Lions*, whereof he was Bishop, and he collated it with the various Readings of a Manuscript of Monsieur *Montchal*. In 1584, *Latinus Latinius* published his Conjectures to restore some Places of *Tertullian*, which he pretended were corrupted. *Pancirollus* also had taken pains upon *Tertullian*, but he published nothing. *Fulvius Ursinus*, Collected several various Readings from Manuscripts, and put them in the Margin of one of *Pamelius*'s Editions of *Tertullian* which *Rigaltius* used. *Johannes Woërus* has likewise made some Notes upon *Tertullian*, as well as *Albaspinæus*, who wrote several upon some Passages relating to Discipline and Penance. *Pithœus*, *Mercerus*, *Junius*, *Salmasius*, *Richerius*, *Theodorus Marsilius*, and some others, have made Remarks upon his Book *De Pallio*, Printed separately at *Paris* in 1576, and 1594, with *Junius*'s Notes; In 1600, with those of *Salmasius*; In 1625, *Jocobus Gothofredus* published from the Manuscript of *Agobardus* the two Books to the Nations, which were never Printed before. They were Printed at *Geneva* for *Chouet*, together with the Commentaries of that Learned Lawyer.

La Cerda the Jesuit undertook to make a *Continued Commentary* upon *Tertullian*'s Works, more ample than those which had been hitherto made: He began this Work, and caused two Volumes of it to be Printed at *Paris* in 1624, in 1630, and 1641; but he never finished it, and his Commentaries are only upon part of *Tertullian*'s Books; and besides they are long and tedious, because he explains several things which need no Explication, and he very often leaves his Subject.

After all these, the Learned *Rigaltius* having Revised *Tertullian*'s Works from the Manuscript of *Agobardus*, and making use of the various Readings Collected by *Ursinus*, *Pithœus*, and *Junius*, published the Text of *Tertullian* more Correct in very many places, and added some short Notes, to examine which of the two Readings is the truest, to reject or confirm some Conjectures, and to explain the most Difficult and Uncommon Words; And he has annexed at the end longer Observations, to explain the difficult Passages, or to clear some ancient Practises; or lastly, to discover some Point of Learning which was more difficult to be cleared. 'Where, if, 'says he, you find any Opinions that are a little too free, 'as about the Confession of Secret Sins, about the Face 'of *Jesus*, (which he believes was not at all Comely, 'grounding it upon the Testimony of *Tertullian*, and 'some others of the Ancients) and upon the Wax-Tapers 'which are lighted up in the Churches in the Day-time, 'you must not think that I have taken notice of them 'any otherwise, than as they were necessary to explain '*Tertullian*'s Notions, and not any ways to reprehend 'the Doctrine of the Catholick Church, or to disapprove 'of the opinions of those Fathers, who lived after his 'time. Words by which *Rigaltius* endeavours to excuse *Tertullian*. those Opinions, which were too freely inserted sometimes by him in his Notes, as well upon St. *Cyprian* as *Tertullian*; But I do not know whether this Excuse will satisfie every Body, for it must be confessed, that there are some places, wherein he sufficiently shews, that he speaks according to his own Opinion, rather than according to that of his Author, and in which he even digresses from his Subject, to make Observations which are sometimes not very agreeable to the present Practice of the Church: But though we might have some reason to tax some of his Notes as to what relates to Divinity; yet we must confess on the other side, that the Notes and Remarks which he has made relating to Criticism, Grammar, and the Explication of some difficult Passages of *Tertullian*, are very excellent. However he is generally blamed for being too bold in his Conjectures, and that he has not been exact enough in Revising his Author from ancient Manuscripts; And lastly, that he has inserted his Conjectures, and other Mens into the Text, without the Authority of any Manuscripts.

The Bookseller, who Printed the *Tertullian* of *Rigaltius* in 1634, being willing to make the Work as Compleat as he could, Printed in 1635, in a Volume by it self, the Notes and Commentaries of those who had taken Pains upon *Tertullian* before him, that so we might have all that had been done upon this Author, excepting the Commentaries of *La Cerda*. This Volume joyned to the Edition of *Rigaltius*'s *Tertullian* of 1634, which was afterwards Reprinted in 1641, is the perfectest Edition of this Author.

It has been since Printed in 1664, which is not so large, but more Commodious, wherein they have put in the Margin the entire Notes and Observations of *Rigaltius*, together with others selected from those of *Rhenanus*, *Pamelius*, *Albaspinæus*, *La Cerda*, and *Salmasius*, &c. together with the Corrections of *Mercerus*. *Priorius*, who had the Care of this Edition, has put at the beginning a Preface, which he calls, *A Discourse concerning the Life and Errors of* Tertullian, that is not exactly done, any more than this Authors Notes; which have not found a General Esteem among the Learned.

I do not speak of the Edition of *Tertullian* published by Father *George*, which he caused to be Printed at *Paris* in 1648, and 1650, in three great Volumes, which he has Entituled *Tertullianus Redivivus*, because there is nothing in this Edition worth taking notice of; and those long and tedious Commentaries which this Capuchin has made, can be of no advantage to the Ignorant, nor of any use to the Learned.

It would be a desirable thing to have a new Edition of *Tertullian* Printed, the Text whereof should be exactly agreeable to the best Manuscripts, without inserting the Conjectures of particular Persons. And they ought likewise to add a Choice Collection of those Notes which are the most useful, taken from all the Commentators; And lastly, they should not range the Books according to the Order of Time, but according to the Order of the Matters, as we have done in giving an Abridgment of the Books, and to prefix at the beginning, The Life of *Tertullian*, and a Criticism upon his Writings; like that which we have done here in *French*, but larger, and more exact.

CAIUS.

Caius. CAIUS a Priest of the Church of *Rome* (*a*), lived in the time of the Popes *Zephirin* and *Victor*, that is to say under the Emperors *Severus* and *Antoninus*. He wrote a Treatise by way of Dialogue (*b*) against a famous Montanist called *Proclus* or *Proculus* (*c*), wherein he reprehended, and accused this Heretick for giving credit too rashly to those new Prophecies, and at the same time confuted his Reasons. *Eusebius* speaks of this Treatise in three Places: The first is in Chap. 25. of the Second Book of his History, where he quotes a Fragment of it relating to the Sepulchers of St. *Peter* and St. *Paul*, which were to be seen at *Rome* in this Authors time. The second is in Chap. 28. of the third Book, where he speaks of the Heretick *Cerinthus* in these Terms. '*Cerinthus* tells us in 'some Revelations which he had written (as if he had 'been a great Apostle) prodigious Things, which, as he 'said, he had learn'd from the Angels, assuring us, That 'after the Resurrection, Christ should have an Earthly 'Kingdom, and that Men should live in *Jerusalem*, 'where they should enjoy Carnal and Sensual Pleasures, 'and spend a Thousand years in continual Marriages and 'Jollity. The third place wherein *Eusebius* speaks of *Caius* is in his Sixth Book, Chap. 20. where he says, that Caius. his Third Book, relates the Words of *Proclus* taken from this Dialogue.

(*a*) *A Priest of the Church of* Rome.] *Eusebius* and St. *Jerome* tell us plainly, that he was a Priest, and that he lived in *Zephirin*'s time; but they do not say that he was a Roman. His Treatise was Composed in Greek; *Photius* is the First, who affirms expressly, that he was a Priest of the Church of *Rome*; and he adds, that he was ordained Bishop of the Gentiles.

(*b*) *By way of Dialogue.*] *Eusebius* calls it, Διάλογον κατὰ Ἑλλήνων, that is to say, *a Book of Dialogues*; and *Caius* and *Proclus*, seem to have been the Persons who speak therein, for *Eusebius* in

(*c*) Proclus *or* Proculus.] The Sect of the Montanists was divided into two Parties, the one were καθ' ἑαυτὸν, and the others κατ' Ἀσκηνὸν, as it is observed in that small Abridgment of Heresies, at the end of *Tertullian*'s Præscriptions. It is thought that this *Proclus* was the same with *Proculus* the *African*, who was likewise a Montanist, and of whom *Tertullian* speaks; but this is not likely; for he, against whom *Caius* writes was a Greek, and was called *Proclus*, and not *Proculus*.

Caius. *Caius*, condemning the Boldneſs by which the Enemies of the Church do counterfeit ſome Books of Scripture, reckons but 13 Epiſtles of St. *Paul*, not counting that which was written to the *Hebrews* among the number of this Apoſtle's Writings. Laſtly the ſame *Euſebius* in his Third Book, Chap. 21. recites ſome Words relating to the Daughters of *Philip* the Deacon, taken from this Author's Dialogue.

Euſebius and St. *Jerome* make no mention of the other Works of *Caius*, but the Learned *Photius* tells us, That he had likewiſe compoſed a Treatiſe againſt the Hereſie of *Artemon*, who believed that Jeſus Chriſt was only a meer Man, and that he was the Author of a Book Entituled, *The little Labyrinth* (*d*), from whence *Euſebius* has taken the Paſſage concerning the Penance of *Natalis*. *Photius* likewiſe attributes to him a Treatiſe *Of the Univerſe*, or *Of the Nature of the Univerſe*, or of the Cauſes thereof, which went in his time under the Name of *Joſephus*; Let us ſee what he ſays of it. 'This Work con-
'tains two little Books, wherein he ſhews that *Plato*
'contradicts himſelf; he convinces the Philoſopher *Al-*
'*cinous* (*e*) of ſeveral Falſities and Abſurdities concern-
'ing Matter and the Reſurrection; he oppoſes his own
'Opinions to thoſe of this Philoſopher, and ſhews that
'the *Jews* are a much more ancient People than the
'*Greeks*; he believes that Man was compounded of Fire,
'Earth, and Water, and of a Spirit which is called the
'Soul, of which he ſpeaks in theſe Terms: God has
'form'd this Spirit together with the Body, and taking
'the principal part from thence, he has cauſed it to pene-
'trate and fill up all its Members; ſo that extending it-
'ſelf throughout the whole Body, he has taken the form
'from thence; but it is of a colder Nature than Matter,
'of which the Body is compounded. This Opinion
'which ſuppoſes that the Soul is Corporeal, (if neverthe-
'leſs he acknowledges no other Soul in a Man than this
'Spirit) this Opinion, *I ſay*, is quite different from the
'Doctrine of the *Hebrews*, and does not agree with the
'greatneſs of his other Notions. To conclude, as the
'ſame *Photius* adds, (from whom we have only tranſ-
'lated his words) he ſpeaks of Jeſus after a very Ortho-
'dox Manner. For he calls him Chriſt, and ſpeaks of
his ineffable Generation from the Father, after ſuch a
manner as is no ways to be reprehended; which gives
us occaſion to doubt whether this be the Work of *Joſe-*
phus or not; though the Style very much reſembles that
of this Hiſtorian. He adds alſo afterwards, that he has
found and obſerved that this Book was written by *Caius*
Author of the *Labyrinth*; but that not bearing the Name
of its Author, ſome have attributed it to *Juſtin Martyr*,
others to *Irenæus*; though in reality it was compoſed by
Caius. The proof which he brings for it, is, That the Au-
thor of the *Labyrinth*, whom he believes to be *Caius*,
ſays, towards the end, that he was the Author of the Book
concerning the Nature of the Univerſe; but this Argument
is not abſolutely convincing. For it is not certain, that
Caius was the Author of the Book *of the Labyrinth*,
which ſome have attributed to *Origen*, and 'tis likely e-
nough that there might be two ſeveral Books of Different
Authors, which might have very near the ſame Title.

(*d*) *The little* Labyrinth.] We have obſerved, that *Euſebius* does not Name the Author of this Fragment, but that *Theodoret* aſcribes it to the Author of the *Labyrinth*, and on the other hand, *Photius* informs us, that *Caius* was the Author of that Book, and proves it, becauſe the Author of the *Labyrinth* ſays, That he wrote a Treatiſe *concerning the Univerſe*, whence it would follow, that it was *Caius* who was the Author of this Fragment; but I ſhould rather believe it to be taken out of the Book, which he Compoſed againſt *Artemon*. *Euſebius* ſays, that the Book from whence he produces this Fragment, was written againſt his Hereſie, and the Paſſages which he brings from thence do clearly ſhew it.

(*e*) *The Philoſopher* Alcinous.] He wrote a Treatiſe, wherein he makes a Compariſon between *Ariſtotle* and *Plato*.

HIPPOLITUS.

Hippolitus. HIPPOLITUS, who was according to the Relation of ſome, Biſhop of *Oſtia* in *Italy* (*a*), and according to others Metropolitan of *Arabia*, ſuffer'd Martyrdom (*b*), under the Reign of the Emperor *Alexander*. He made himſelf conſiderable by the Commentaries which he compoſed upon the Holy Scripture (*c*). *Euſebius* and St. *Jerome* aſſure us, that he had written upon the Six Days Work, upon *Geneſis*, *Exodus*, the *Canticles*, the *Pſalms*, the Prophet *Zachary*, the Prophet *Iſaiah*, upon ſome places of *Ezechiel*, upon *Daniel*, the *Proverbs*, *Eccleſiaſticus*, and the *Apocalypſe*; and that he compoſed Two Treatiſes, the One *concerning* Saul, and the other *concerning the Witch of* Endor. Beſides theſe Works upon the Scripture, he likewiſe wrote a Treatiſe *concerning Anti-Chriſt*, a Diſcourſe *concerning the Reſurrection*, a Work *againſt all the Hereſies*, and one in particular *againſt that of* Marcion; a Diſcourſe concerning Eaſter, wherein he has given a kind of Chronicle, to the firſt Year of the Emperor *Alexander*; and a Paſchal Cycle for Sixteen years. He likewiſe made one or more Homilies in the Praiſe of our Saviour Jeſus Chriſt, which he recited in the Preſence of *Origen*, who followed and imitated him in the Works, which he compoſed upon the Holy Scripture. There is a Catalogue of his Works upon the ſide of a Statue found near *Rome*, where his Paſchal Cycle was affixt; ſeveral Books are here omitted, mentioned by *Euſebius* and St. *Jerome*; but there are others (*d*), of which they have not ſpoken: The Catalogue is this. The Works of *Hippolitus*, *upon the Penitential Pſalms*, *concerning the Witch of* Endor, *upon the Goſpel of* St. *John*, *and the* Apocalypſe, *concerning the Gifts of God*. *Apoſtolical Tradition*, *a Chronicle*, *a Book written to the Greeks*, *another upon* Plato, *or concerning the World*, *an Exhortation to* Severina, *a Demonſtration of the Time of* Eaſter *in a Table*, *Odes upon the whole Scripture*, *a Diſcourſe of God*, *of the Reſurrection of the Fleſh*, *of Good*, *and from whence Evil Proceeds*. This Catalogue does not appear to me, to be ſo faithful and exact, as that of *Euſebius* and St. *Jerome*, who own beſides, as well as *Honorius Auguſtodunenſis* after them, that *Hippolitus* writ ſeveral other Treatiſes, whereof they had not any Knowledge. And we have now almoſt entirely loſt, even thoſe of which *Euſebius* and St. *Jerome* have given the Catalogue. Hippolitus.

There goes indeed under his Name, a ſmall Diſcourſe, Printed at *Paris* in Greek, with the Verſion of *Picus Mirandula*, in the Year 1557, and afterwards in 1660, and inſerted into the *Bibliotheca Patrum*, with this Title; *Of the end of the World*, *Anti-Chriſt*, *and the Second Coming of Jeſus Chriſt*. But it is very uncertain, whether this be the Treatiſe of Anti-Chriſt (*e*) attributed to *Hippolitus*, and mentioned by *Euſebius*. The Title being

(*a*) *Biſhop of* Oſtia *in* Italy.] St. *Jerome*, in his Catalogue, ſays, that he does not know of what City he was Biſhop. *Gelaſius*, in his Book *De duabus Naturis*, citing *Hippolitus*, ſays, that he was Metropolitan of *Arabia*. *Nicephorus* makes him Biſhop of *Pontus*: It is more likely that he was a Biſhop of *Arabia*, than of *Italy*: For it is certain that he was of the *Eaſt*, and St. *Jerome* obſerves in one of his Homilies, that *Origen* was his Scholar; ſome have ſaid that he was the Diſciple of St. *Clemens*, and this is very probable.

[Monſieur *le Moyne*'s Conjecture, that *Hippolitus* was Biſhop of *Portus Romanus*, now called *Aden* in *Arabia* is moſt probable; for it was an eaſy miſtake for thoſe who knew nothing of this *Arabian Portus*, to imagine, that he was called *Portuenſis* from the *Portus Romanus*, by *Oſtia* in *Italy*, eſpecially ſince there has been ſo current a Tradition of his ſuffering Martyrdom in *Italy*.

(*b*) *Suffered Martyrdom.*] St. *Jerome*, in the Preface to his Commentaries upon St. *Matthew*, calls him a Martyr, and in the Martyrologies, he is rankt in the Number of Martyrs. It is certain, that he ſuffered Martyrdom in *Italy*, and perhaps at *Oſtia*: His Acts are forged and counterfeit. It is affirmed herein, that he ſuffered Martyrdom under *Claudius*, it ſhould have been under *Alexander*; and *Ulpianus*, who is mentioned in theſe Acts, perhaps may be *Ulpius*, who was Governor of *Rome* in the time of this laſt Emperor.

(*c*) *Which he compoſed upon the Holy Scripture.*] St. *Jerome* ſays, that *Origen* being cited by his Friend *Ambroſius*, undertook to write Commentaries upon the Sacred Scripture, in imitation of *Hippolitus*.

(*d*) *But there are others.*] 'Tis very like that it is a Collection of Homilies, which was extant in *Theodoret*'s time, who cites ſeveral of them, which perhaps might make a part of his Commentaries upon the Scripture.

(*e*) *It is very uncertain whether this be the Treatiſe of Anti-Chriſt.*] The Books of *Hippolitus* were Entituled *Of the Reſurrection*, and *of Anti-Chriſt*, according to the relation of *Euſebius*, and St. *Jerome*: This is Entituled, *Of the End of the World*, &c. This Stile is mean and Childiſh, whereas that of *Hippolitus* was grave and lofty. This Treatiſe begins with *ἀπαρ γαρ*. There are a great many trifling Conjectures concerning the Birth, and the Life of Anti-Chriſt; he believes that he is to be a Devil; he ſays that St. *John* is not Dead, which is contrary to ancient Tradition: He cites the *Apocalypſe* inſtead of *Daniel*; he holds that the Souls of Men have been from all Eternity, which agrees with *Origen*'s Opinion: in a word, this Treatiſe is worth very little.

different

Hippolitus.

different from that related by *Eusebius*; the Style mean and Childish: And lastly, The Fables and Falshoods which it contains, give us sufficient Ground to doubt it. There is another Treatise of Christ and Anti-Christ, which bears the Name of *Hippolitus*, published in Greek by *Gudius*, which Father *Combefis* has caused to be Printed in Greek and Latin, in the last Volume of the Supplement to the *Bibliotheca Patrum*. Though this Treatise be more ancient than that which was published before under *Hippolitus*'s Name, yet does it not appear to me worthy of this Author. Those that read the Commentary upon the History of *Susanna*, and the Greek Fragment upon *Daniel*, which are Printed in the same Place, will pass the same Judgment upon them.

The Demonstration against the Jews, Published in Latin by *Turrianus*, and inserted by *Possevinus* into his *Apparatus*, is a fragment of some Homily, or of some other Book of that Nature. It is not certain, whether it be written by *Hippolitus*. There was found at *Basil*, a Treatise *upon the Apocalypse*, attributed to *Hippolitus*; but it is doubted whether it be his, because of the meanness of the Style, and the little Learning there is in it, as *Sixtus Senensis* has observed. The Collections, or rather the Extracts taken by *Anastasius* the Library-Keeper, out of the Sermons of *Hippolitus*, upon some points of Divinity, and upon the Incarnation, against *Bero* and *Helix*, Hereticks of the Sect of the *Valentinians*, published by *Turrianus* and *Canisius*, and related in Greek by *Anastasius*, in his Collections set forth by *Sirmondus*, seem to be very ancient; but it is not certain whether they belong to *Hippolitus*. We must make the same Judgment of the Homily, Entituled, *Of One Onely God in Three Persons, and of the Incarnation against the Heresie of* Noetus, which is published by *Vossius*, with the Works of *Gregorius Thaumaturgus*; but though it was not really written by *Hippolitus*, yet it contains the Principles of the Ancients concerning the Trinity (*f*).

That little Work, *Of the Lives of the Twelve Apostles*, which Father *Combefis* caused to be Printed from a Manuscript in the King's Library, in his Supplement to the *Bibliotheca Patrum*, is not *Hippolitus*'s, and contains several Fictions of the modern Greeks (*g*), relating to the Deaths of the Apostles. We must say the same of a Book written much upon the like Subject, concerning the Seventy two Disciples (*h*) of Jesus Christ, which was in the Library of Cardinal *Sirletus*, which *Baronius* mentions in his Notes upon the Martyrology upon the Ninth Day of *April*.

Photius had read *Hippolitus*'s Book against the Hereticks, and gives us this account of it. 'I have read the little 'Book of *Hippolitus*, who was Disciple of St. *Irenæus*, 'against Two and thirty Heresies: He begins with the '*Dositheans*, and he goes on as far as *Noetus* and the *Noe*'tians. He says that all these Heresies have been confu'ted by St. *Irenæus*, and that he has collected in this lit'tle Book, the Reasonings and Arguments of this Father. 'His Discourse is clear and serious, and he says nothing 'but what is to the Purpose, though he has not all the 'Beauties of the *Attick* Style. He affirms some things 'which are not true, and amongst others, that the Epistle 'to the *Hebrews* was not written by St. *Paul*. It is said, 'that he made several Homilies to the People, as well as '*Origen*, who was his Friend, and that he wrote several 'other Books. The same Author, in another place, mentions the Commentary of *Hippolitus*, upon *Daniel*. 'He 'says that though he does not literally explain this Pro'phet, yet he does not let slip any part of his Sense, that 'is considerable, that he interprets things according to 'the manner of the Ancients, and not with that Exact'ness which has been since observed; but that he is not 'to be censured for that, because it is not reasonable to 'expect from those that lay the Foundation of any Sci'ence, That they should omit nothing that might be said 'upon it; but on the contrary, we ought to commend 'them, because they were the first Discoverers, for those 'Things which they first found out: That for the rest, '*Hippolitus* was mistaken, in pretending to fix the Time 'of the end of the World, and of the coming of Anti'Christ, which Christ would not discover to his Disci'ples, even when they desired it of him very earnestly. 'He pretended, *says he*, to fix it five hundred years after 'the Death of Christ, as if the World was to last but 'Six thousand years; which is too nice a Subtilty. His 'way of Writing is clear and plain, and very proper for a 'Commentary, though he departs from the Rules, and 'the Purity of the *Attick* Dialect. We have likewise a 'Homily which he made concerning Jesus Christ and 'Anti-Christ, wherein, though he follows the same way 'of Writing, yet he is more Plain, and favours more 'of Antiquity. And these Passages of *Photius*, do not only discover the Subject of those Works of *Hippolitus* which he had read, but also the style and Character of this Author.

Hippolitus.

The Paschal Cycle for Sixteen years, composed by *Hippolitus*, whereof *Anatolius*, *Eusebius*, St. *Jerome*, and *Victorius* have made mention, was found round about a Marble Statue, that was dug out of the ground in the Year 1551, near *Rome* (*i*), and carried into the *Vatican* Library; and afterwards it was published by *Gruter*, by *Scaliger*, and by *Bucherius*; who caused it to be Printed, together with the Cycle of *Victorius* of *Aquitain*, in the Year 1633. *Mabillon* observes in his *Voyage Into* Italy, that he saw at *Rome* in Cardinal *Chigy*'s Library, an Ancient Greek Manuscript containing the four great Prophets, wherein there is a Commentary of *Hippolitus* upon the Dream of *Nabuchadonosor*. *Iter Italicum.*

Lastly, *Theodoret* quotes and produces some considerable Fragments of *Hippolitus* (*k*), concerning the Incarnation of Jesus Christ, taken from several of his Homilies, and from his other Treatises upon the Holy Scriptures.

(*f*) *The Principles of the Ancients concerning the Trinity.*] These Principles are, that the WORD was from all Eternity in the Father, as being his Wisdom, his Power, and his Counsel; that when he designed to create the World, he did, if I may so say, put him without him; and this is that which they call Generation: That it is by him that he created the World; and that he governs it; that it is he who made himself visible to Men; who spake to the Patriarchs and the Prophets; who gave the Law, and who at last became Incarnate; that conformable to this Oeconomy, we acknowledge Three Persons in God, which nevertheless make but one only God; that the WORD before he took Flesh, had not perfectly the Quality of the WORD, and that we may say, that he was begotten of the Father; That we ought to believe that the WORD descending from Heaven into the Womb of the Virgin *Mary*, took therein a reasonable Soul, and every thing that belongs to human Nature, Sin only excepted, and all this in order to save Man, who fell by the Sin of *Adam*, and to render him Immortal, *&c.*

(*g*) *Several Fictions of the Modern Greeks.*] Such as these following, That St. *Andrew* was Crucified upon an Olive Tree: That the Relicks of St. *John* were not found in his Sepulchre, that St. *Bartholomew* was Crucified with his Head downward; that St. *Thomas* Preached among the *Magi*; that he was run thorough, in four Places with a Lance made of Deal in the City of *Salamis*; that *Thaddeus* preached the Gospel in *Mesopotamia*; Things which are taken from the Fictions of the Modern Greeks, as from *Sophronius* and others.

(*h*) *Concerning the Seventy two Disciples.*] This is manifestly the same with the false *Dorotheus*.

(*i*) *Near* Rome.] Near the Church of St. *Laurence*, in a Place where there was in all probability a Chappel to *Hippolitus*. The Statue is of Marble, representing *Hippolitus* sitting in a Chair, on the sides of which, there are two Cycles, for Eight Years each; on the Right side is that of the 14 Days of the Moons, and on the Left, that for the Sundays. On the side of this Cycle, there is a Catalogue of *Hippolitus*'s Works, which we have already set down. This Cannon is the most ancient Paschal Cycle that we have.

(*k*) *Lastly* Theodoret *relates some considerable Fragments of* Hippolitus.] He cites some from an Oration upon these words of *Isaiah*, *Dominus pascit me*, &c. from his Sermon upon *Hannah* and *Elkanah*, from an Homily upon the beginning of *Isaiah*, from a Book concerning the Destribution of Talents; and Lastly, from a Letter to a Queen (which some believe to be *Mammea*, the Mother of *Alexander*, others, one called *Severa*) whose Name is mentioned in the Catalogue of this Authors Works which was on the side of his Statue; from an Oration upon *Canticles*, from an Interpretation of the Second *Psalm*, and from the three and twentieth Oration upon the two Thieves. See the Tradition related by *Theodoret* at the end of his Three Dialogues.

Hippolitus. [The Catalogue of *Hippolitus*'s Works, taken from the Roman Marble, is ſo very uncorrect in Monſieur *Du Pin*, that I ſhall tranſlate it anew from the Greek Copy, with ſome few Notes upon it to explain it. Hippolitus.

COmmentaries upon the Pſalms.
Of the Witch of Endor.
Commentaries upon the Goſpel according to St. John, *and the Revelations.*
Of Spiritual Gifts.
Apoſtolical Tradition.
Chronicles; or Chronological Accounts of Time. (a)
Againſt the Greeks, *and againſt* Plato, *or concerning the Univerſe.*
An Exhortation to Severina. (b)
A Demonſtration of the Time of Eaſter, *as it is in the Table.*
Odes upon all the Scriptures. (c)
Of God and the Reſurrection of the Fleſh.
Of Good, and whence cometh Evil.

(a) *Accounts of Time.*] This Dr. *Cave* joyns with the next Line, and ſo makes but one Title thus, *Chronicles to the Greeks*: But as the Marble lies in *Gruter*, (from whom Dr. *Cave* tranſcribed it) Χρονικῶν makes one Line, and πρὸς Ἕλληνας another; now for the moſt part one Line makes a whole Title, were the Conjunction ὡς does not connect more together, eſpecially where a compleat Senſe can be made by ſuch a Diviſion: But here the ὡς πρὸς Πλάτωνα muſt be joyned with πρὸς Ἕλληνας, and a Diſcourſe upon a Philoſophical Subject, concerning the Univerſe againſt *Plato*, and other Greek Philoſophers, has no great Coherence with a Chronology.

(b) Severina.] This according to Monſieur *le Moyne* is faulty, and ſhould be read πρὸς Σεβῆρον Αὐ, *to* Severa Auguſta; and his Reaſon is, becauſe *Theodoret* ſpeaks of a Letter written by this *Hippolitus to a certain Queen* Πρὸς βασίλισσάν τινα. This reaſon is not ſufficient to me, for Inſcriptions upon Marbles, when drawn by skilful Men, are Copyed by the the Graver with more Care than ordinary books by Tranſcribers: and becauſe we cannot tell who this *Severina* was, therefore it does not follow either, that *Hippolitus* did not write ſuch a Letter to her, or that he might not write another to an Empreſs, which *Theodoret* might have ſeen and quoted.

(c) *All the Scriptures.*] This *Du Pin* has rightly tranſlated; *Le Moyne* tells us, that it ſhould be πάσας τὰς αἱρέσεις, *upon all Hereſies.* Hereſies ſeem to be as improper things to write Hymns upon, as one would wiſh. But the Hiſtorical Parts of Scripture will afford Matter enough for the loftieſt Genius to work upon. Dr. *Cave* does deſervedly throw aſide *Le Moyne*'s Conjecture, though it ſeems ſtrange that he ſhould not diſcern that the received Reading was true.

Scaliger's Conjectures of the two firſt Lines, which are almoſt all eaten away, is too raſh; he takes the Letters ως and νας to be parts of the Words ὑμνους μετάτους, from whence he concludes, that *Hippolitus* wrote Commentaries upon the Seven Penitential Pſalms; but (as Dr. *Cave* obſerves) that Word applyed to thoſe Pſalms was unknown in that Age, and what to put in the room of it, is hard to aſſign, and ſo I left it out.

GEMINIANUS *or* GEMINUS.

Geminianus or Geminus. WE joyn *Geminianus*, or *Geminus* (a), a Prieſt of *Antioch* to *Hippolitus* the Martyr, becauſe they both flouriſhed under the Reign of *Alexander*, and becauſe he is ſpoken of in *Euſebius*'s *Chronicon* in the ſame place, where *Hippolitus* is mentioned. We know nothing of the Works of this Author. Only St. *Jerome* aſſures us, that he left behind him ſome Pieces which were Monuments of his Parts. Geminianus or Geminus.

(a) *Geminianus or Geminus.*] He is called by *Euſebius* in his *Chronicon*, *Geminianus*; and by St. *Jerome*, in his Catalogue of Eccleſiaſtical Writers, *Geminus*.

ALEXANDER.

Alexander. *Alexander*, a Biſhop in *Cappadocia*, being come to *Jeruſalem*, to viſit the Holy Places that are there, when *Narciſſus*, who governed that Church, was not capable himſelf alone, by reaſon of his great Age, to diſcharge all the Duties of the Epiſcopal Office, the Chriſtians of that City retained *Alexander*, and made him his Co-adjutor, by the Conſent of the Biſhops of the neighbouring Churches. It is ſaid that they had a Revelation, and heard a Voice, adviſing them to chuſe him Biſhop; and indeed there needed nothing leſs than a Miracle, to authorize an Election ſo extraordinary as this (a), and for which there had yet been no Preſident. He governed this Church joyntly with *Narciſſus*, as his Colleague. See what he ſays of it at the Concluſion of a Letter written to the *Antinoites*. ‘ *Narciſſus*, who held before me the Epiſcopal See, and ‘ who is now united (b) with me in Prayers, being an ‘ hundred and ſixteen years old, ſends you Greeting, and ‘ exhorts you to be all of one and the ſame Mind.

Alexander being in Priſon in the time of the Perſecution under *Severus*, wrote likewiſe a Letter to thoſe of *Antioch*, wherein he congratulates them upon the Ordination of *Aſclepiades*, who ſucceeded *Serapion* in that See: He ſent this Letter by *Clemens*, as it is believed of *Alexandria* (c). Beſides, he wrote a Letter to *Origen*, of which *Euſebius* recites a Fragment in the 14th Chapter of the 6th Book of his Hiſtory, where he ſays, that he was a Friend of *Pantænus*, and of *Clement* of *Alexandria*, and that theſe Men made him acquainted with *Origen*. And laſt of all, he ſent a Letter to *Demetrius*, Biſhop of *Alexandria*, which he wrote along with *Theoctiſtus*, Biſhop of *Cæſarea*, in favour of *Origen*, wherein he proves by ſeveral Examples, that Biſhops may invite thoſe that are proper for inſtructing the People, to preach in their Preſence: he wrote beſides ſeveral other Letters, of which we have nothing remaining. He ſuffered Martyrdom at *Cæſarea* in the time of the Perſecution, under the Emperor *Decius*. Alexander.

(a) *An Election ſo extraordinary as this.*] There were two things in this Ordination which were New, and contrary to the Laws of the Church. The firſt was the Tranſlation of a Biſhop to another See: The ſecond, the making a Coadjutor to a Biſhop whilſt living.

(b) *Who is now united.*] It appears by this, that *Alexander* was not only Coadjutor, but that he alone had the Care of the Church, that *Narciſſus* did not concern himſelf with any thing, and that he had no more than barely the Honour.

(c) *As it is believed of* Alexandria.] St. *Jerome* believes that it was St. *Clement* of *Alexandria*, and this may very well be, For he lived till this time, and he was intimately acquainted with *Alexander*, to whom he dedicated a Book concerning the Eccleſiaſtical Rule. *Euſebius*, Lib. 6. Cap. 13.

JULIUS AFRICANUS.

Julius Africanus. *Julius Africanus*, who was of *Paleſtine* (a), though older than *Origen* (b), is believed to have been the Diſciple of *Heraclas*, becauſe being drawn by his Reputation, he came to *Alexandria* to confer with him (c). He was deputed by the Emperor *Alexander* (d), to cauſe the City of *Emmaus* to be repaired, which was afterwards called *Nicopolis*. He particularly applied himſelf to Chronology and Hiſtory, and compoſed an exact Julius Africanus.

(a) *Who was of* Paleſtine.] Some have confounded him with *Sextus Africanus* of *Lybia*; but this is an Error: For our Author was of *Paleſtine*, and lived there, whereas the other was only of *Lybia*.

(b) *Older than* Origen.] In the Letter which he wrote to *Origen*, he calls him his Son, and he continues his Chronicle no farther than to the time of *Heliogabalus*, which ſhews that he was older than *Origen*.

(c) *To conſer with him.*] *Heraclas* was undoubtedly Biſhop of *Alexandria*, when he came into this City. He ſays as much himſelf in his Chronicle, according to the Relation of *Euſebius*, lib. 6. cap. 3. and of *Bede de Sex. æt.* page 86. of *Ado*, and others.

(d) *By the Emperor* Alexander.] This Embaſſy was under *Alexander* the Son of *Mammea*, and not under *Heliogabalus*. That which made *Euſebius* miſtake, is becauſe *Africanus*'s Chronicle went no farther than the time of *Heliogabalus*.

Chroni-

Julius Africanus.

Chronicle (*e*), divided into five Books, from the Beginning of the World, to the third year of the Reign of *Heliogabalus* (*f*), wherein he gave a brief Account of the most remarkable Accidents from the Beginning of the World, to the time of Jesus Christ, and related in few Words all that had happened since Christ's time, to that wherein he wrote. We have not this famous Work at present under *Africanus*'s Name. But *Eusebius* has inserted it almost entire in his *Chronicon*, altering and adding some few things, and correcting some of his Mistakes. We have still some of his Fragments in two Works, published by *Scaliger*, of which one is Latin, and is called *Chronological Extracts*, taken out of *Eusebius* and *Africanus*; and the other is Greek, and Entituled, *A Collection of Histories.*

Besides this Chronicle, he wrote two Letters upon two important Questions relating to the Scripture: The first directed to *Aristides*, was written to reconcile that seeming Contradiction, which is found in the Account given of the Genealogy of Jesus Christ by St. *Luke* and St. *Matthew*. *Eusebius* gives us a considerable part of this Letter, in the fifth Chapter of the seventh Book of his History. And in order to reconcile this Difference, he has recourse to that Law of Adoption, that took place among the *Jews*, and which obliged the Brothers to marry their Brothers Wives who died without Children. He says then, that *Matthan*, who descended from *David* by *Salomon*, married a Wife named *Estha*, by whom he had *Jacob*: But that after the Death of *Matthan*, this same Woman married *Melchi* (he should have said *Matthat*) who descended from *David* by *Nathan*, of whom she had a Son named *Heli*, and that so *Heli* and *Jacob* were Brothers by the Mothers-side; and that *Heli* dying without Children, *Jacob* was obliged to marry his Widow, of whom he had *Joseph* the Husband of *Mary*, who was by Consequence natural Son to *Jacob*, and the Son of *Heli* according to the Law; and descended from *Salomon* by *Jacob*, and from *Nathan* by *Heli*. This way of reconciling the Evangelist, as to the Genealogy of Jesus Christ, is very easie, and has hardly any Difficulty in it; but that every Body may readily comprehend it, we shall represent it in the following Table.

Julius Africanus.

DAVID.

SALOMON, *And his Descendants related by St.* Matthew.		NATHAN, *And his Descendants related by St.* Luke.
MATTHAN, *The first Husband.*	ESTHA, *The Wife of both.*	MELCHI, *Or rather* MATTHAT, *The second Husband.*
JACOB, *The Son of* Matthan *the first Husband.*	THEIR COMMON WIFE. *Whose Name we do not know, First married to* Heli, *of whom she had no Children, and afterwards to* Jacob, *his Brother.*	HELY.
The Natural Son of Jacob.	JOSEPH.	*The Son of* Heli *according to the Law.*

The Second Letter of *Africanus*, relating to the History of *Susanna*, was written to *Origen*, who had in a Conference cited the Prophet *Daniel*, to vindicate the Innocence of *Susanna*. *Africanus* writes to him, that he admires that he does not look upon this Part of *Daniel* as fictitious, and that this whole History is no more than a Fable. The Reasons which he brings for this Opinion, are very learned and ingenious, and there was a Necessity for so great a Man as *Origen* to answer him; and yet it seems as if *Africanus* wrote to him, rather to be instructed in the Truth, than with any Design of Disputing against him.

There is likewise attributed to this Author, a Work Entituled, *The Cesti*, which is cited under his Name, not only by *Suidas* and *Sincellus*; but likewise by *Photius*, and even by *Eusebius*, in the Sixth Book, Chapter 31, of his History: If that Passage, which is not to be found in *Ruffinus*'s Version, nor in St. *Jerome*, be not foisted in. But it is more likely, that this is the Work of another *Africanus* (*g*). We do not know whether he, of whom we speak, wrote any thing else, nor when he died.

(*e*) *And composed an exact Chronicle.*] *Eusebius* gives it the Name of *a Chronography*, and St. *Jerome* stiles it *a History of the Times*: *Photius* and *Bede* call it *a Chronicle*. It contained the Origine and Succession of all the Monarchies and Commonwealths, and he annext to the end thereof, a kind of Table, called *a Canon*, wherein he disposed under every Year, what he had before observed successively. St. *Basil* cites a Passage from thence, relating to the Divinity of the Holy Ghost, in the 29th Chapter of his Book, *de Spiritu Sancto*.

(*f*) *The Reign of* Heliogabalus.] *Photius*, who had seen it, says, that his Chronicle went no farther than the Reign of *Macrinus*. But the Computation of years, and a Fragment related by *Scaliger*, clearly shew, that he continued it to the time of *Heliogabalus*.

(*g*) *Is the Work of another* Africanus.] These Books, Entituled *Cesti*, were Discourses containing nothing but prophane Learning, they were so called *à Cesto Veneris*: They treated of Herbs, and particularly of those that had any Faculty in procuring Love. The Author of this Book was of *Lybia*; he called himself *Sextus Africanus*, or rather *Africanus Cestus*. He was probably a Heathen, as the Title, and the Subject of his Work sufficiently shew. There is a Book attributed to one *Africanus*, cited by *Politian*, under the Name of *Cestus*, being a Manuscript in the King's Library, but not the same which *Photius* speaks of: It was lately published.

MINUTIUS FELIX.

Minutius Felix.

Minutius Felix, a famous Lawyer at *Rome* (*a*), who lived in the Beginning of the Third Century (*b*), wrote an excellent Dialogue, Entituled *Octavius*, in Defence of the Christian Religion. 'Tis a Conference between a Christian whom he calls *Octavius* (*c*), and a Heathen named *Cecilius*, where *Minutius* sits as Judge. *Cecilius* speaks first against the Christian Religion, and begins by laying down this

Minutius Felix.

(*a*) *A Lawyer at* Rome.] Not only *Lactantius* and St. *Hierom* assure us that he was of this Profession; but this likewise appears by the beginning of his Dialogue, where he says, that it being Vacation time, he had no Business at the Hall.

(*b*) *In the Beginning of the Third Century.*] The Ancients do not fix precisely the time wherein he lived. St. *Hierom*, in his Catalogue, wherein he keeps the Order of Time, places him between *Tertullian* and St. *Cyprian*. It is evident that *Minutius* has taken several Thoughts from *Tertullian*, and that St. *Cyprian*, in his Book *Of the Vanity of Idols*, has transcribed in several Places the Words of *Minutius*. This makes it probable that he was an *African*, and his Style favours a little of *Africa*.

(*c*) *Octavius.*] He is also called *Januarius*, and *Cecilius* is named *Natalis*; and *Minutius Felix*, *Marcus*. It would be

Minutius Felix.

Maxim, that every thing is uncertain and doubtful, and that therefore it is a great piece of Raſhneſs, eſpecially in the Chriſtians, who are an ignorant and ſtupid ſort of People, to pretend to eſtabliſh their Opinions as certain and infallible Truths: That there being no Providence that governs the World, and all things being dubious, it is the beſt way to ſtick to the Religion of our Anceſtors. That the *Roman Empire* was firſt eſtabliſhed, and afterwards arrived to its preſent Height by the Religion of the Gods; that they never contemned the Omens and Preſages of the Sooth-ſayers, without repenting of it; and that their Oracles certainly foretold things that were really to come to paſs. Afterwards he attacks the Religion of the Chriſtians in particular, he accuſes them of worſhipping an Aſs's Head, adoring Croſſes, and other things which were yet more diſhonourable. He upbraids them for thoſe Crimes of which the Heathens themſelves were juſtly accuſed; to wit, the Murthering of Children, the Committing of Inceſts. He reprehends in them as a Crime, that exceſſive Love which they had one for another. He finds fault with them, becauſe they had no Temples, Altars, nor Statues. He tells them, that they can neither ſee themſelves, nor ſhew to others that God whom they adore; that they feign that he ſees all things, but that it is impoſſible that he ſhould be able to take care of every particular thing, if he has the Charge of the whole Univerſe lying upon him. He pretends that it was to no purpoſe that the Jews adored and honoured this God. He ſcoffs at the Hopes of the Chriſtians. He looks upon the Reſurrection, Hell, and Heaven to be Fables, like thoſe of the Poets. He ſays, that Men being neceſſarily good or evil, 'tis ridiculous to believe that God will puniſh or reward them for their Actions. He examines the Condition of the Chriſtians in this Life, which is to be poor, Ignorant, ſubject to Diſeaſes, perſecuted, expoſed continually to Racks and Tortures: 'Which ſhews (ſays he) that their 'God either cannot, or will not relieve them, and by con-'ſequence that he is impotent or malicious. That on the contrary, the *Romans*, who do not adore the God of the *Chriſtians*, are not only powerful, and Lords of the whole World; but they likewiſe enjoy all thoſe Pleaſures, from which the Chriſtians are forced to abſtain. He concludes by adviſing the *Chriſtians* not to ſeek any more after Heavenly Things, and not to flatter themſelves vainly with the Knowledge of them: maintaining that all things being uncertain and doubtful, it is better to ſuſpend our Judgments, than to judge raſhly, for fear of falling into Superſtition, or utterly deſtroying all Religion. After ſome Reflections of *Minutius Felix*, *Octavius* anſwering *Cecilius*'s Diſcourſe, obſerves how he has argued after a very inconſtant Manner, ſometimes admitting a Deity, and ſometimes ſeeming to doubt thereof. 'Which he has not done (ſays he) out of any Craft 'or Cunning, this ſort of Artifice ſuiting not with his 'candid and frank Temper; but that has happened to 'him, which uſually happens to a Man, who is ignorant 'of the Way, when he ſees ſeveral Paths, he ſtands in 'ſuſpence, not daring to chuſe any, and not being able 'to follow them all. In like manner, as he adds, he 'who has no certain Knowledge of the Truth, is always 'in doubt, and ſuffers himſelf to be led by the firſt Suſ-'picion, without being able to ſtop himſelf. He afterwards reprehends all the Reaſonings of *Cecilius*, and he anſwers every one in particular. After having ſhewn that Poverty and Ignorance, which was upbraided to the *Chriſtians*, could be no ways prejudicial to the Truth; he proves the Divine Providence, by the Order and Beauty which is ſeen in the Univerſe, and by the admirable Perfections of all the Creatures. And he ſhews, that it could be no other than God, who has created all Things, governing them by his WORD, ruling them by his Wiſdom, and bringing them to Perfection by his Power: That he is not to be ſeen, becauſe he is more ſubtile than the Sight: That he is not to be comprehended, becauſe he is greater than all the Senſes: That he is infinite and immenſe: That the Bounds of our Underſtanding are by much too ſhallow to have a perfect Knowledge of him: That it is only he who comprehends himſelf; that it is impoſſible to give him a Name ſuitable to his Perfections: And yet that all Men do naturally know him: That the People ſtretching out their Hands to Heaven, invoke only this God, and that the Prophets and Philoſophers have acknowledged him. He afterwards ſhews, that the Antiquity of their Fables ought not to give them any Authority: That they have not only ſo much as the leaſt Appearance of Truth, but that they are impertinent and ridiculous, and that he muſt be void of common Senſe, who gives any Credit to them: That we are not to attribute the Eſtabliſhment, nor Increaſe of the Empire, to the Religion of the *Romans*, ſince it was founded at firſt by Parricide, and by the Rapes of ſtrange Women, and that it afterwards grew to its Greatneſs by Uncleanneſs, by Sacriledge, and by unjuſt Wars: That very often their Commanders contemned the Auguries; and that nevertheleſs they were ſucceſsful in what they undertook: That the Anſwers of their Oracles were very often falſe and ambiguous, and that we are not to wonder, if by a great chance they ſometimes hit: That the Demons, who are impure Spirits, made uſe of theſe Superſtitions to deſtroy Mankind; and to ſet them at a greater Diſtance from God, after they were already loſt by their Vices and Diſorderly Deſires: That 'tis theſe Spirits who anſwer in their Statues, who poſſeſs Men, and agitate them ſo furiouſly; but being conjured by the Name of the only true God, they are obliged to go out of the Bodies of thoſe whom they have tormented. He afterwards confutes the Calumnies wherewith they aſperſed the *Chriſtians*: He ſays, That if it were true, they ought not to be compelled to deny their Religion, but rather to own thoſe Inceſts, Impieties and Murders wherewith they were accuſed: That the Chriſtians are too well inſtructed, to adore an Aſs's Head, and too chaſt, to commit Uncleanneſs in the Celebration of their Myſteries: But that there is a Religion among the Heathens, in which they worſhipped Beaſts, and committed execrable Villainies without Puniſhment; that they are not the *Chriſtians*, but the Heathens, who place their Hopes in mortal Men, and in inanimate Statues, and who were frequently guilty of Murders and Inceſts: That the *Chriſtians* do neither adore nor deſire Croſſes, and that they are ſo far from ſhedding Man's Blood, that they dare not ſo much as to eat that of Beaſts: That they are modeſt and reſerved, not only in Body, but in Mind: That they commonly marry but once, that they have no other Deſign in their Marriage, but the having of Children: That their Repaſts are not only very chaſt, but alſo very ſober: That there are ſeveral *Chriſtians* who preſerve a perpetual Continency, and yet without any Vanity upon that Account: That though they refuſe to bear any Offices, yet they are not for all that of the Scum of the People: That their Number encreaſes continually, which is a certain Sign of their Virtue: That they do not diſtinguiſh themſelves from others by any outward Mark, but by their Innocence and Modeſty: That they love one another, and call one another Brethren, becauſe they have all one and the ſame God for their Father: That they have neither Statues, nor Altars, nor Temples, becauſe the Majeſty of God cannot be repreſented by Images, nor encloſed in Houſes built by the Hands of Men, and that it is better to conſecrate our Mind, and our Heart as his Temple. *Nonne melius in noſtra dedicandus eſt Mente? in noſtro Conſecrandus Corpore?* That the Sacrifices and Victims which he requires, and which we ought to offer up unto him, are Juſtice, Purity and Innocence; That tho' God be inviſible, yet he is diſcovered by his Omnipotence: That he knows all things, and nothing can be concealed from him: That he protected the Jews ſo long as they honoured him; and 'twas only for their Sins that they have drawn upon themſelves his Anger and Vengeance. After having thus diſcourſed of the Object of the Chriſtian Worſhip, he goes on to the Proof of the other Points of their Doctrine. He ſhews, that the Learned do agree, That the World ſhall have an End: That *Pythagoras* and *Plato* believed one part of the Reſurrection when they taught the Immortality of the Soul, and the *Metempſychoſis*: That it is not more difficult for God to raiſe up Men after their Death, than it was for him to produce them out of Nothing: That all the Revolutions of Nature are as ſo many Images of the Reſurrection: That ſeveral had rather be annihilated for ever, than to riſe again to endure Eternal Torments; and that they were confirmed in their Opinion by the Impunity which they enjoyed in this Life: But that the Judgment of God will be by ſo much the more rigorous, as it is ſlower in puniſhing: That theſe Torments ſhall be exceſſive, and ſhall have neither End nor Bounds: That the Fire which ſhall burn the Body without conſuming it, ſhall nouriſh it (if I may ſo ſay) and make it to ſubſiſt to all Eternity: That it is ſufficient not to know God to be condemned to ſuffer theſe Pains, becauſe it is not a leſs Sin to be ignorant of him, than to offend him: But that the Heathens ſhall not be puniſhed only for this Ignorance of God, they being guilty of ſeveral Crimes; that they cannot excuſe themſelves by alledging Deſtiny, ſince Man is a free Agent, and that Deſtiny is nothing elſe but the Execution of God's Decrees, which are regulated according

Minutius Felix.

rather to divine, than to believe, that theſe were the *Januarius* and *Natalis*, Biſhops of *Africa*, who lived in St. *Cyprian*'s time: It would have been more likely that *Octavius* and *Cecilius* were imaginary Names in the Dialogue, if we had not been told that they are their proper Names.

Minutius Felix.

cording to Men's Actions: That that Poverty which is so frequent amongst the Christians, makes for their Glory; that the Evils and Persecutions which they suffered, are no Proof that God has forsaken them, but that he tryes and purifies them: That it is a Spectacle well becoming God, to behold a Christian stoutly contending with Pain, standing firm and stedfast in the midst of Torments, insulting over his Executioners and Judges, freely resisting even Princes and Emperors, and yielding only to God. 'You exalt (says he) to the Skies, a *Scevola*, 'who after having missed of his Aim in killing a King, 'voluntarily lost his Hand, and saved his Life by this 'couragious Action. But how many Persons are there 'among us, who have suffered without complaining, 'not only their Hand, but their whole Body to be burnt, 'though they could have delivered themselves from these 'Torments, had they pleased? What do I say? Even 'our Sons and our Daughters laugh at your Gibbets, at 'your wild Beasts, and at all your Punishments. And 'ought not this to convince you, that it is impossible 'that they would have endured these Pains to no purpose; or that they could be able to suffer them without God's Assistance? And do not think that those Persons are happy, who being utterly ignorant of God, 'are loaded with Honours and Riches. These are unfortunate Men, who are raised up, that their Downfal might be the greater, these are Victims which are 'fattened for the Sacrifice. For what solid Good can 'be had without God, since Death shews that all the 'rest is no more than a Dream? This being so, a Christian may indeed seem to be miserable, but can never 'be really so: *Christianus videri potest miser, non potest esse.* He adds, that they abstain from Pleasures, from publick Sights, and from the Pomps of the World, because all these things are contrary to good Manners, and that their Life is more unblameable than that of the Philosophers, who seem to be wise by their Discourses, and by their outward Appearance, but were by no means sound at the Bottom.

After *Octavius* had thus answered all the Objections of *Cecilius*, the last acknowledges himself convinced by his Arguments: *I do not expect* (says he) *the Determination of our Arbitrator; we are equally victorious*, Octavius *triumphs over me, and I triumph over Error: I submit my self therefore to God, I acknowledge his Providence, and I do publickly declare, that the Religion of the Christians, among the Number of whom I place my self from this present, is the only way that discovers the Truth.*

This Dialogue is elegant, the Expressions are select, the Words proper, the Turn agreeable, the Reasons are set forth to advantage, and beautified with a great deal of Learning. In a word, this small Treatise shews, as *Lactantius* has observed, that *Minutius* had been a very excellent Defender of Religion, and of the Truth, had he entirely applied himself to this Study. But this is rather the Production of one who would divert himself from Business, than a Book written with great Assiduity and Diligence. He flourishes upon his Subject without treating of it thoroughly. He takes more Pains in shewing how ridiculous the Opinions of the Heathens are, and in confuting them by their own Authors, than in explaining and proving the Doctrine of the Christians. Besides, he does not appear to be very well skilled in the Mysteries of Religion, and he seems to have believed, that the Soul should die with the Body (*d*).

Minutius Felix.

This Discourse passed a long time for the Eighth Book of *Arnobius*; for it being found together with the seven Books of *Arnobius* in an ancient Manuscript of the *Vatican* Library, it was printed four times (*e*) under his Name, before any Body knew its true Author. The Learned Lawyer *Balduinus* was the first that found out this vulgar Error, and caused this little Treatise to be printed by it self in the Year 1560, at *Heidelberg*, with a Learned Preface, wherein he restores it to its true Author. But tho' we owe to this famous Lawyer the Honour of having first made this Discovery; yet 23 Years after, *Ursinus* causing *Arnobius*'s Works to be printed at *Rome*, whether he had not seen *Balduinus*'s Edition, or whether he had a mind to attribute all the Honour of this Observation to himself, separated this Book of *Minutius* from those of *Arnobius*, without taking any Notice that it had been done before, ascribing to himself by this means the whole Credit of the Discovery. Some time after, in the year 1603, *Woverius* caused it to be printed at *Basil* by *Frobenius*, with very useful Notes, for the understanding of this Author. In 1610, it was printed at *Franckfort* in *Octavo*, according to *Balduinus*'s Edition. Afterwards *Elmenhorstius* caused it to be printed at *Hambourg* with some new Observations, in the year 1612, adjoyning thereunto the Preface of *Balduinus*. The Year following, *Heraldus* the Lawyer published at *Paris* an Edition of *Minutius* in *Quarto*, which was more correct than the others. Lastly, *Rigaltius* revising it very diligently from a Manuscript in the King's Library, being the same which was in the *Vatican*, put it forth in the year 1643, with very learned and curious Notes; and it was re-printed at *Amsterdam* in 1645, together with *Julius Firmicus*. This Edition of *Rigaltius* was followed in the Edition of St. *Cyprian* of 1666, to whose Notes they have added part of those of *Woverius*, *Elmenhorstius*, *Oizelius*, and those lately made by *Priorius*. Lastly, All these Notes were printed together with the Text, after the manner which they call *Variorum*, in the Year 1672.

St. *Hierom* says, That in his Time there was a Book *concerning Destiny* attributed to *Minutius Felix*: but tho' this might be the Work of an eloquent Author, yet it was not written in the same Style with this Dialogue. It is true, that *Cecilius* promises in this Dialogue, to treat more largely of Destiny upon another Occasion: but to tell whether he did it or no, or whether this Treatise that was extant in St. *Hierom*'s Time, was the same which he promised, or rather, whether this Promise gave occasion to some other Author to forge a Discourse thereof under *Minutius*'s Name, are things which we cannot positively determine.

(*d*) *That the Soul should die with the Body.*] He says, That there is nothing after Death, as there was nothing before the Production; and that being made of nothing, it shall likewise be renewed of nothing.

(*e*) *Four times.*] The first by *Sabæus*, according to the Manuscript of *Rome*, in the year 1542. The second in *Germany* by *Gelenius*. The third in *Holland*, at *Leyden*, in the Year 1552. The fourth at *Basil*, by *Erasmus*, in 1560.

AMMONIUS.

Ammonius.

AMmonius, a Christian Philosopher, the Master of *Plotinus* and *Origen* (*a*), flourished in *Alexandria* (*b*), where he publickly taught Philosophy in *Alexander Severus*'s Reign. *Porphyry* falsly accuses him for having quitted the Christian Religion, in which he had been educated: For it is certain, as *Eusebius* and St. *Hierom* observe, That he always continued stedfast in the Doctrine and Precepts of Christianity. 'Witness (says *Eusebius*) those excellent Works that he 'has left behind him, which are so many authentick Monuments of his Faith and his Ability; as the Book entituled, *The Agreement between* Moses *and* Jesus Christ, 'and all the other Pieces which may be found in the 'Hands of studious Persons. In the Number of these Works we may reckon a Gospel composed out of all the Four: which was a kind of Harmony and Concord which he had drawn up with a great deal of Pains and Study, as is testified by *Eusebius* in his Epistle to *Carpianus*, placed at the Beginning of his Canons upon the Evangelists. Which has given occasion to St. *Hierom* to affirm, that *Ammonius* writ Canons like those of *Eusebius*. But they were not, properly speaking, Canons which *Ammonius* composed; for the Canons were no more than *Indices* of the Places of the Gospels, which are contained in one, two, three or four of the Evangelists; whereas *Ammonius*'s Harmony or Concord contained the entire Text of the Four Evangelists, which *Eusebius* made use of in making his Canons, which referred to this Concord, and were a Table to it. *Trithemius* likewise attributes Canons to *Ammonius*, but they and it seems undeniable, and we must needs confess, that there were two *Origens*, who were Disciples to *Ammonius*.

Ammonius.

(*a*) *Master of* Plotinus *and* Origen.] *Porphyry* says, in *Plotinus*'s Life, That this Philosopher, when he was twenty years old, came to hear *Ammonius*; that he was his Disciple for eleven years; and that he had another Disciple named *Origen*. But, as we shall observe elsewhere, this is a different Person from the famous *Origen*. Nevertheless, *Eusebius* assures us, That our *Origen* was likewise his Scholar,

(*b*) *Flourished in* Alexandria.) There was another *Ammonius*, a Philosopher likewise, who lived after the Council of *Chalcedon*. He was somewhat older than *Origen*, and a *Platonist*.

Ammonius. are thoſe of *Euſebius*. We have at preſent in the *Bibliotheca Patrum* an Harmony of the Four Evangeliſts, falſly attributed to *Tatianus* by *Victor* of *Capua*; which Cardinal *Baronius*, Father *Labbé*, and ſeveral other Learned Men, do aſcribe to *Ammonius*. It is certain, that this was not written by *Tatianus*, who retrenched the Genealogies of Jeſus Chriſt, which are to be found in this Concord. It bears the Name of *An Harmony*, and it is aſcribed in the Title to an *Alexandrian*, which made *Baronius* conjecture that it was written by this *Ammonius*, who was of *Alexandria*, and whoſe Works bore the Title of *An Harmony*. *Zacharias*, Biſhop of *Chryſopolis*, who lived in the Twelfth Century, and made Commentaries upon *Ammonius*'s Harmony, has followed this word for word, which confirms *Baronius*'s Conjecture. *Ammonius.*

ORIGEN.

Origen. ORigen (*a*) was born in the City of *Alexandria*, about the year 185, from the Birth of *Chriſt* (*b*). Beſides the Name of *Origen*, he had moreover that of *Adamantius* (*c*). His Father, who was called *Leonidas*, educated him in the Faith of Jeſus Chriſt, and did not only cauſe him in his Youth to learn the poliier Learning, with all the prophane Sciences, but he particularly ordered him to apply himſelf to the underſtanding of the Holy Scripture, before any other kind of Learning, giving him every day ſome Portions thereof to learn and repeat. And it happened very luckily, that the Son's Inclination, exactly anſwered the Father's Deſign; for he purſued his Study with a moſt extraordinary Zeal and Fervency, and as he was endowed with a quick Apprehenſion, and very great Sagacity, he did not content himſelf with that Senſe which at firſt view preſented it ſelf, but he afterwards endeavoured to dive into the Myſterious and Allegorical Explication of the Sacred Books, and ſometimes would even puzzle his Father by asking him the Meaning of ſome Paſſages of Scripture, which obliged this good Man ſeemingly to reprehend him, and to adviſe him not to ſoar above the reach of his Underſtanding, and to content himſelf with the moſt clear and natural Senſe of the Scripture; though inwardly he was extremely joyful, and returned Thanks unto God with all his Heart, for his great Mercy, in beſtowing on him ſuch a Son. But that theſe Opinions may not be attributed either to the blind Love of a Father for his Child, or to that Affection which *Euſebius*, who relates theſe things, had for *Origen*, it may be ſufficient to obſerve, That St. *Hierom*, even then when he wrote againſt *Origen*, with the greateſt Earneſtneſs, was obliged to acknowledge, that he had been an extraordinary Perſon from his very Infancy, *Magnus Vir ab Infantiâ.* Ep. 65. *ad Pammachium de erroribus* Origenis. When he was a little more advanced in Years, he had for his Maſter in Philoſophy, the famous *Ammonius* (*d*), the Chriſtian Philoſopher; and in Divinity, the Learned St. *Clemens* of *Alexandria*. He was not above ſixteen or ſeventeen years of age, when the Perſecution began at *Alexandria*, in the 10th Year of the Reign of *Severus*, and the 202d from the Birth of Chriſt. His Father being ſeized and impriſoned upon the account of the Chriſtian Faith, he would alſo have offered himſelf to the Perſecutors, out of the great Zeal he had to ſuffer Martyrdom; but his Mother oppoſed it very ſtiffly, and was even forced to hide his Cloaths, to prevent him from going abroad to put his Deſign in Execution: And being thus detained againſt his Will, he wrote a Letter to his Father to exhort him to Martyrdom, wherein he expreſſes himſelf thus: *Stand ſtedfaſt, my Father, and take care not to alter your Opinion upon our Account.* *Leonidas* being animated by his Son's Exhortation, couragiouſly ſuffered Martyrdom, and was beheaded within a little while after. His Goods having been confiſcated, *Origen* remaining with his Mother and Brethren, was reduced to extream Poverty; but a certain Lady of *Alexandria*, who was very rich, whether out of Compaſſion to his Miſery, or out of the Reſpect ſhe had for him, afforded him all kind of Aſſiſtance, and even took him into her Houſe. There lived with her at the ſame time a famous Heretick of *Antioch*, whom ſhe had adopted for her Son, who held Conferences in her Houſe, where a great Number, not only of Hereticks, but alſo of Catholicks were preſent. But though *Origen* was obliged of neceſſity to converſe with this Man, yet he would never hold Communion with him in Prayer, keeping exactly to the Eccleſiaſtical Conſtitutions, and teſtifying the Abhorrence that he had for the Doctrine of the Hereticks. However, in a little time he put himſelf into ſuch a Condition, as not to ſtand any longer in need of his Ladies Aſſiſtance; for applying himſelf entirely, after his Father's Death, to the Study of Human Learning, he taught Grammar, and by his Employment he got a ſufficient Competency to maintain himſelf. *Origen.*

Whilſt he followed this Profeſſion, the Chair of the School at *Alexandria* becoming vacant by the Retreat of St. *Clement*, and by the Flight of all thoſe who were diſperſed by the Perſecution, ſome of the Heathens, who were willing to be converted, made their Application to him, though he was not then above eighteen years old. The two firſt of his Diſciples were *Plutarch*, and *Heraclas* his Brother, who ſucceeded *Demetrius* in the See of *Alexandria*. At length, the Reputation and Number of thoſe that were converted by him increaſing every day more and more, *Demetrius*, Biſhop of *Alexandria*, confirmed him in the Employment of *Catechiſt* or *Profeſſor of Sacred Learning* in the Church of *Alexandria*. When he ſaw himſelf ſettled in this Charge, he left off teaching Grammar, not being willing to depend upon any other Profeſſion for his Subſiſtence: He ſold all his Books that treated of human Learning, contenting himſelf with four *Oboli* a day, which were allowed him by the Perſon who purchaſed them.

And then it was that he began to lead a very ſtrict and ſevere Life, which contributed no leſs than his Learning to attract to him a great number of Diſciples, notwithſtanding the Fury of the Perſecution, which being then begun at *Alexandria*, under the Government of *Laetus*, continued ſtill with greater Violence under *Aquila* his Succeſſor. He had ſeveral of his Diſciples there, who ſuffered Martyrdom in the ſame Place; among others, *Plutarch*, *Serenus*, *Heraclides*, *Hero*, &c. And he was himſelf very often expoſed to the Rage of the Heathens, when he went to the Aſſiſtance and Encouragement of the Martyrs. He then carried his Auſterities ſo far, as to commit an Act of that Exceſs, as to be blamed even by thoſe who have been his greateſt Defenders, and which he himſelf afterwards condemned, though he might do it upon a good Motive (*e*), and out of an exceſſive Zeal for Charity. For as his Employment obliges him to be

(*a*) *Origen.*] There is not any Eccleſiaſtical Author, whoſe Life we have more exactly. *Euſebius*, who was his great Admirer, has deſcribed it very particularly. 'Tis from him that we have taken, without citing him, almoſt all that we have related concerning him. We muſt add thereunto St. *Hierom* in his Catalogue, and in ſeveral other Places. *Ruffinus* againſt St. *Hierom*; St. *Epiphanius* in the 64th Hereſie; *Photius* in the 118th Volume, where he has given an Abridgment of the Apology of *Pamphilus*, and what *Origen* ſays of himſelf, *Tom. 6. in Matth. & alibi.* We have alſo made uſe of the Aſſiſtance of the Moderns, and particularly of that famous Work of *Huetius*, intituled *Origeniana*; of the Life of *Tertullian* and *Origen*, written in French by a worthy Man; which we ſay as much to do them Juſtice, as to take off from our ſelves the Imputation of being a Plagiary. [Our Author means Dr. *Allix*, Treaſurer of the Church of *Sarum*, who had a great Eſteem paid to him in his own Country for his extraordinary Learning, till the late Perſecution forced him hither for Relief.]

(*b*) *Was born in the City of* Alexandria, *about the year* 185 *from the Birth of Chriſt.*] St. *Epiphanius* ſays, That he was an *Alexandrian*. *Euſebius* ſays, That he was ſeventeen years old at the time of the Perſecution of *Severus*, which was in the year 202 from the Birth of Chriſt, and by conſequence he was born in 185.

(*c*) *He had moreover that of* Adamantius.] *Photius* believes that he had this Name by reaſon of the ſtrength of his Reaſonings. St. *Hierom* ſays, That he had it becauſe he reſiſted Errors like a Diamond. But this is only gueſſing: we may ſay the ſame of thoſe who ſeek for the Etymology of the Name of *Origen*, out of a needleſs Curioſity.

(*d*) *He had for his Maſter in Philoſophy, the famous* Ammonius.] There were two *Origens* Diſciples to *Ammonius*: The firſt of whom, *Porphyry* ſpeaks of in the Life of *Plotinus*, and *Longinus*, who wrote nothing but a ſmall Treatiſe of Demons, and lived but to the Reign of *Gallianus*, and who was *Porphyry*'s Diſciple and Friend, which does not agree with our *Origen*, as has been obſerved by *Valeſius* and *Huetius*.

(*e*) *And which he himſelf afterwards condemned, though he might do it upon a good Motive.*] *Euſebius*, his great Advocate, ſpeaks of it in ſuch a manner as ſhews he was aſhamed of it. The Paſſages where *Origen* himſelf has condemned it, are in the 15th Sermon upon St. *Matthew*, Chap. 19. Ver. 12. and againſt *Celſus*, Book 7. We do not know whether he made uſe of Iron, or of ſome particular Simple; nor is it any great matter if we did know it.

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often with Women, whom he instructed as well as Men, that he might take away from the Heathens all pretence of Suspicion of any ill Conduct by reason of his Youth, he resolved with himself to execute to the Letter that Perfection which he was persuaded was proposed by Jesus Christ in these Words of the Gospel; *That there are some who make themselves Eunuchs for the Kingdom of Heaven.* He was willing to keep this Action private, and did all he could to conceal it from his Friends: but it was presently discovered; and being come to the Knowledge of *Demetrius*, Bishop of *Alexandria*, he commended his Zeal, and the Fervency of his Faith, and bad him not be discouraged upon that Account, but to continue more earnestly in the Instruction of the *Catechumens.*

In the mean time, *Origen*'s Reputation increased daily more and more, and procured him so great a Number of Disciples, that he himself alone was not able to manage it: and therefore he committed to his Friend *Heraclas* the Care of those who were to be instructed in the first Principles of Religion, reserving to himself such as were advanced to a higher Degree of Knowledge. It was about this time, in the beginning of the Reign of *Antoninus*, that he went to *Rome* (*f*), under the Pontificate of *Zephirinus*; and much about the same time, he likewise composed that great and famous Work, called the *Tetrapla*; which was a Bible, wherein by the side of the Hebrew Text, he had transcribed in different Columns, the Translation of the *Septuagint*; that of *Aquila*, that of *Symmachus*, and that of *Theodosian*, distinguished by Verses; and he added thereunto afterwards two other Versions without any Authors Name, and a Seventh only upon the Psalms, which he found at *Jerico* in a Barrel: and these Versions, with the *Hebrew*, written both in *Hebrew* and *Greek* Characters, make up that Book which is called the *Hexapla* (*g*). These Works mightily increased his Reputation, and drew from all Parts into *Alexandria* a great Number of learned Persons to converse with *Origen*, and to be instructed by him. *Ambrose* was one of this Number: He anathematized the Heresie of *Valentinus*, in which he had been engaged, to embrace the Orthodox Faith. *Origen* was afterwards obliged several times to leave *Alexandria*: For first he was sent for by an *Arabian* Prince, who wrote to *Demetrius*, Bishop of *Alexandria*, and to the Governor thereof, to send him to him to be instructed by him; and a little while after, this City being cruelly harrass'd by the War which the Emperor *Antoninus Caracalla* made against its Inhabitants for having affronted him by their Jears and Scoffs, *Origen* retired into *Palestine*; and being come to settle in the City of *Cæsarea*, the Bishops of that Province desired him to expound publickly the Scripture in that Church, and to instruct the People in their Presence, though he was not yet a Priest; to which Request of theirs he complied. Now whether *Demetrius* envied him this Honour, or whether he was persuaded that they had violated the Rules of the Church, he wrote to these Prelates, telling them, That it was a thing unheard of, and that it had been never practised till then, that Lay-men should Preach in the Presence of Bishops. But *Alexander* of *Jerusalem*, and *Theoctistus* of *Cæsarea*, writing back to him, proved by several Instances, That this had been often put in Practice. In the mean time, *Demetrius* had written to *Origen* to come home; and having also sent some Deacons to press his Return, he was obliged to betake himself again to his first Employment. Some time after, he was again diverted from it by Order of the Princess *Mammæa*, who caused him to come to *Antioch*, that she might see, and discourse with him: but staying with her but a little while, he returned to *Alexandria*, and fell again to work upon the Holy Scripture, with the Assistance of his Friend *Ambrose*, who furnished him with Copyers. He continued there till the Year 228, when he departed from thence with Letters of Recommendation from his Bishop, to go into *Achaia* about some Ecclesiastical Affairs (*h*). It was in this Voyage, as he passed through *Palestine*, that he was ordained Priest by the Bishops of this Province, being 42 years old. This Ordination of *Origen* by Foreign Bishops extreamly incensed his Diocesan *Demetrius* against him, it having been done without his Permission. He wrote every where Letters against him, upbraiding him for the Action which he had committed in his Youth. However, *Origen* returned to *Alexandria*, where he continued to write his Commentaries upon the Sacred Scripture. It was then that he published his five Books of Commentaries upon the Gospel of St. *John*, eight Books upon *Genesis*, Commentaries upon the first *Five and twenty Psalms*, and upon the *Lamentations of Jeremiah*; his Books *de Principiis*, and his *Stromata.*

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All this while the Bishop of *Alexandria* was not at all appeased, but continued to persecute him: And in a Council which he assembled in the Year 231, it was ordained, That *Origen* should go out of *Alexandria*; that he should not be permitted to teach there any longer, nor so much as to live there; but that nevertheless he should not be deprived of his Dignity of Priesthood. *Origen* being banished from *Alexandria*, retired to *Cæsarea*, his ordinary Place of Refuge, where he was very well received by *Theoctistus*, Bishop of that City, and by *Alexander*, Bishop of *Jerusalem*, who undertook to defend him, and commissioned him to expound publickly the Scripture, hearing him as if he had been their Master. But *Demetrius* not being satisfied with the first Judgment given against *Origen*, accused him in a Council of the Bishops of *Egypt* (*i*), and having caused him to be Deposed, and even to be Excommunicated, according to St. *Hierom*, wrote at the same time to all Parts against him, to procure his being thrust out of the Communion of the Catholick Church. For when once a Priest was excommunicated, and deposed by his Bishop by the Consent of the Bishops of the Province, he could not be any longer received in any Church. There was no need of examining whether it was justly or unjustly that he had been condemned in his Province. So that it is no wonder if all the Bishops of the World, excepting those of *Palestine*, *Arabia*, *Phœnicia* and *Achaia*, who were particularly acquainted with *Origen*, and with whom he had a most familiar Intimacy, should consent to his Condemnation; and if *Rome* its self, *having assembled its Senate against him*, says St. *Hierom*, that is to say, its Clergy, did condemn him after the Example of his own Bishop. *We believe*, says St. *Augustin*, upon a Subject almost like this, *whatsoever we are informed of by Letters from a Council, and we must not do otherwise.* For those who had not any particular Knowledge of *Origen*, ought to believe him guilty; and those who knew him, that they might not violate that Order of Discipline, ought to consent to his Excommunication, after it was once signified to them by his own Bishop. And so it was that *Marcion* being excommunicated by his Father, and his Bishop, and being come to *Rome*, desiring to be received there into Communion, received this Answer from the Clergy of that Church: *We cannot receive you, without the Consent of your Father; for as there is in the Church but one and the same Faith, so there ought to be therein but one and the same Spirit, and one and the same Discipline.* Therefore, by a great Number of Canons and Ecclesiastical Constitutions, it was absolutely prohibited to any Bishop whatever, *and even to the Bishop of* Rome *himself*, to receive into Communion those Priests who had been excommunicated by their Bishops upon any Pretence whatever. Nevertheless *Origen* found, as we have said, some Protectors, especially in *Palestine*, where he continued to explain the Scripture at *Cæsarea* with great Reputation, both in the Life-time, and after the Death of *Demetrius*, who lived not long after he had condemned *Origen*. All sorts of Persons, not only from that Province, but even from remote Countries, came to be his Disciples. The most famous were, *Gregory*, Sirnamed afterwards *Thaumaturgus*, who was Bishop of *Neocæsarea*, and his Brother *Athenodorus*. But though after *Demetrius*'s Death, the Persecution which he had raised against *Origen* abated a little, yet he was always looked upon as a Person excommunicated by all the *Egyptians*, and the Sentence which was

(*f*) *In the beginning of the Reign of* Antoninus, *that he went to* Rome.] *Baronius* places this Voyage under *Heliogabalus*, and says that *Origen* was sent for to *Rome* by *Mammæa*; but he is mistaken, for *Mammæa* caused him to come to *Antioch*, and not to *Rome.*

(*g*) *That Work which is called the* Hexapla.] See *Valesius* upon *Eusebius*, where he proves that the *Hexapla* do comprehend six entire Versions, and that the seventh was only upon the Psalms. *Eusebius* writes, that they were composed at this time. St. *Epiphanius* believes that they were made at *Tyre.* As they are great Works, and tedious to compose, 'tis likely that he began them then, and finished them afterwards.

(*h*) *About some Ecclesiastical Affairs.*] This Business was without doubt to confute Heresies which were at that time very numerous in *Achaia*, as St. *Hierom* and *Ruffinus* relate. 'Tis probable it was in this Voyage that he wrote, whilst he was at *Nicomedia*, (as he himself observes) his Letter to *Africanus* concerning the History of *Susanna.* It was likewise at this time that he convinced two Hereticks of falsifying the Conferences which he had with them, and of making him say what he never said. *Ruffinus* relates this in the Book *de Adul. lib. Orig.*

(*i*) *Accused him in a Council of the Bishops of* Egypt.] *Photius*, Cod. 118. makes mention of these two Councils, and St. *Hierom. lib. 2. in Ruff. c. 5.*

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given againſt him by *Demetrius* continued under his Succeſſors (*l*), *Heraclas* and *Dionyſius*, though the firſt had been *Origen*'s Diſciple, and the ſecond had a great Eſteem for him. In this time he went on with his Commentaries upon St. *John*, and he began to compoſe ſome upon *Ezekiel* and *Iſaiah*.

After the Death of *Alexander*, under whoſe Reign all this happened, his Succeſſor *Maximinus* ſtirred up a Perſecution againſt the Church in the Year 235. *Ambroſe*, *Origen*'s Friend, and *Theoctiſtus*, Prieſts of *Cæſarea*, having been taken and brought before this Emperor, upon the account of the Chriſtian Religion, *Origen* ſent them an Exhortation to Martyrdom. Nevertheleſs, he concealed himſelf during this Perſecution, and retired for ſome time to the City of *Athens*, where he finiſhed his Commentaries upon *Ezekiel* and went on with the Commentaries upon the *Song of Salomon*, which he finiſhed when he returned to *Cæſarea* in *Paleſtine*, from whence he went afterwards to *Cæſarea* in *Cappadocia*, where he remained ſome time with *Firmilian*, who invited him thither.

Under the Reign of *Gordianus*, which began in the Year 238, *Beryllus*, Biſhop of *Boſtra*, in *Arabia*, fell into a very groſs Error, affirming, That our Lord, before his Incarnation, was not a Perſon ſubſiſting. Some Biſhops being aſſembled to convince him of this Error, they cauſed *Origen* to come thither alſo. After that ſeveral Biſhops had had Conferences and Diſputes with this Biſhop, *Origen* being deſired to enter the Liſts with him, diſcourſed him at firſt familiarly, being willing to be throughly informed of his Opinion; and after having perfectly underſtood his Error, and the Grounds upon which he pretended to maintain it, he convinced him by ſeveral Reaſons, and ſet him again in the right Way, forcing him to acknowledge his Error. The Records of all that paſſed in this Affair were preſerved for a long time after, wherein was to be ſeen the Sentiments of *Beryllus*, the Opinions of the Biſhops who met there, the Queſtions propoſed to him by *Origen*, and the whole Conference which they had together in his Church. St. *Hierom* takes notice, That in his Time, *Origen*'s Dialogue with *Beryllus* was extant. This Biſhop having acknowledged his Error, preſerved the Purity of his Faith even to his Death, and had an extraordinary Kindneſs for *Origen*, to whom he wrote ſeveral Letters. St. *Hierom* places him among the Number of the Eccleſiaſtical Writers.

Afterwards *Origen* was called, under the Reign of *Philip*, to another Aſſembly of Biſhops, which was held againſt ſome *Arabians*, who maintained, That the Souls of Men died, and were raiſed again with their Bodies. After having ſpoke in the Preſence of them all, upon the Queſtion which was in agitation, he defended the Truth, and attacked this Error with that Force of Argument, that he cauſed all thoſe to change their Opinion, who had fallen into the Miſtake.

He was then Threeſcore years old, or thereabouts, and yet this did not hinder him from carrying on his Works with the ſame, or rather with greater Diligence; for he did not only compoſe ſeveral Books in his Study, but he made almoſt every day Diſcourſes to the People, and for the moſt part without any time allowed to prepare them, which were nevertheleſs ſo well eſteemed, that the Tranſcribers took them after him as he delivered them, and publiſhed them afterwards. This Employment did not take him off from compoſing ſeveral conſiderable Books; as his Eight Books againſt *Celſus*, Twenty five Volumes upon St. *Matthew*, Twenty five Volumes of Commentaries upon the Minor Prophets, a Letter to the Emperor *Philip*, and one to *Severa* his Wife (*m*). St. *Hierom* ſays, That he wrote alſo a Letter to Pope *Fabianus*, wherein he ſets forth his Recanting of the Errors which he had written, and laid the Blame of them upon *Ambroſe*. If this be ſo, he did it to make this Pope favourable to him, that he might get again into the Communion of the *Roman* Church. He wrote alſo at this time againſt the Hereticks called *Helceſaitæ*.

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Afterwards, in the Perſecution of *Decius*, which was about the ſame time, *Origen* ſuffered with great Conſtancy for the Faith. He was ſeized, put into Priſon, loaded with Irons; he had for ſeveral Days his Feet in the Stocks, where they were cruelly extended, even to the greateſt Extremity: They threatned him to burn him alive, and they rack'd him with ſeveral ſorts of Tortures, to try his Patience to the utmoſt; but he endured all with an undaunted Reſolution (*n*). Being come out of Priſon, he held ſeveral Conferences, and wrote Letters worthy of a Holy Confeſſor of Jeſus Chriſt. Laſtly, After having laboured ſo much, and ſuffered with ſuch great Credit and Glory, he died in the beginning of the Reign of *Gallus*, in the Year Two hundred fifty two, from the Birth of Chriſt, and in the Sixty ſixth Year of his Age (*o p*).

Though what we have remaining at preſent of the Works of *Origen*, makes up ſeveral conſiderable Volumes, yet they are nothing in compariſon to what he has wrote (*q*). *Euſebius* had made an exact Catalogue of his Works, in the Apology which he made for him, under the Name of the Martyr *Pamphilus*; and St. *Hierom* did the ſame in one of his Letters. But both of theſe Catalogues being loſt, we have no knowledge of any, but thoſe that have been cited by the Ancients; which ſtill are much more in number than thoſe which we have now remaining.

We may diſtinguiſh two kinds of Works written by *Origen*. The One are upon the Sacred Scriptures, and the Others are ſeparate Treatiſes upon different Subjects. He had compoſed three ſorts of Books upon the Scripture, not to mention his *Hexapla* and *Tetrapla*, which were rather a Collection than a Work; to wit, *Commentaries*, *Scholia*, and *Homilies*. In his *Commentaries*, he wholly gave up himſelf to that Heat and Fire which was natural to him, to penetrate the height and depth of the Scripture, and the moſt myſterious Interpretation thereof, the better. His *Scholia* were, on the contrary, only ſhort Notes to explain the difficult Places. Theſe two kinds of Works were more for the Learned, than for the uſe of the People; whereas the *Homilies*, which the *Latins* call *Treatiſes*, and which we call *Sermons*, were Moral Inſtructions upon the Holy Scripture. We have none of the *Scholia* remaining, nor have we hardly any of the *Homilies* in *Greek*; and thoſe which we have in *Latin*, are tranſlated by *Ruffinus* and others with ſo much

(*l*) *The Sentence which was given againſt him by* Demetrius *continued under his Succeſſors.*] *Gennadius* ſays, That *Theophilus* reports that *Heraclas* drove *Origen* out of the Church; and the Author of the Life of St. *Pachomius*, ſays the ſame thing, as well as *Peter* of *Alexandria*, cited by *Juſtinian* in his Letter againſt *Origen*. It is moſt certain that the Sentence given againſt him was not revoked, and that not one of the *Egyptians* would have any thing to do with him.

(*m*) *A Letter to the Emperor* Philip, *and one to* Severa *his Wife.*] Some have believed that this Emperor was a Chriſtian, and ſay that *Babylas* deprived him from the Communion of the Church till he had repented for the Murthers which he had committed; but this Story is very uncertain.

(*n*) *But he endured all with an undaunted Reſolution.*] St. *Epiphanius* accuſes him for approaching to the Heathen Altars, and for making as if he would offer Incenſe to the Gods: But this Story, and almoſt every thing that *Epiphanius* ſays concerning *Origen*, is fabulous, and invented by ſome Enemy to *Origen*, who deceived St. *Epiphanius*, a Man eaſily impoſed upon. To ſhew that this Story is falſe, 'tis ſufficient to obſerve, that even *Origen*'s greateſt Enemies, as *Theophilus*, St. *Hierom*, *Juſtinian*, &c. who have omitted nothing to cry him down, have taken no notice at all of it; and that his Defenders, *Euſebius* and *Pamphilius*, are ſo far from excuſing him from this Crime, that they have on the contrary commended his Conſtancy and Reſolution. 'Tis true, St. *Epiphanius* does not ſay that this happened in the Perſecution of *Decius*, as *Nicephorus* does; but in what time ſoever they fix this Accident, it is equally overthrown by the Obſervation we juſt now made. It is alſo leſs probable, when it is referred to the time of *Maximinus*'s Perſecution; for what likelihood is there that *Origen*, after having committed ſo groſs a Fault, ſhould be honoured, as he was, by the Biſhops of *Paleſtine*?

(*o p*) *He died in the Year* 252 *from the Birth of Chriſt, and in the* 66*th Year of his Age.*] According to *Euſebius*, Lib. 7. cap. 11. he died in the firſt Year of the Reign of *Gallus*; and St. *Hierom*, in his 65th Epiſtle, written 400 years after Chriſt, ſays, That it was 150 years after *Origen*'s Death. It is certain, according to *Euſebius*, that in the Year 202 *Origen* was ſeventeen years old, and that in the third year of the Emperor *Philip* he was above ſixty years old: So that if we ſuppoſe him to have lived but ſixty ſix years, as St. *Hierom* aſſures us in his Book of Eccleſiaſtical Writers, he muſt have died in the beginning of the Reign of *Gallus*, in the Year 242; but if he lived ſixty nine years, as *Euſebius* writes, he muſt have lived to the end of the Reign of *Gallus*; that is to ſay, till the year 254 or 255.

(*q*) *Yet they are nothing in compariſon to what he has written.*] It is certain that he compoſed a very great Number of Books; and he made them with that eaſe, that he could hardly find Scribes enough, as both his Friends and Enemies agree. St. *Hierom* in his 65th Letter to *Pammachius*, ſpeaking of *Origen*, ſays, *Who is there of you that can read as many Books as he has compoſed?* And in another Place, he ſays, That he compiled an innumerable company of Books. *Theophilus* ſays the ſame thing. *Euſtathius* ſays, That he filled the World with his Works. *Vincentius Lirinenſis* affirms, That none has written more than him; and it is upon this Account that he had the Name given him of *Chalcenterus*, and *Syntacticus*. St. *Epiphanius* and *Ruffinus* ſay, That he writ 6000 Volumes. St. *Hierom* ſeems to diſpute it, telling us, That there is not the third part of them in *Euſebius*'s Catalogue. By the Word *Volumes*, we muſt not underſtand ſuch Tomes as are now adays, but only ſmall Works; ſo every Homily, every part of a Book, is in this ſenſe a Volume: ſo that we need not admire, though he had written 6000 Volumes.

much

Origen. much Liberty (*r*), that it is a difficult matter to discern what is *Origen*'s own, from what has been foisted in by the Interpreter. A great part likewise of his *Commentaries* are entirely lost. The following Table will present you in one View those Works which we know to have been composed by *Origen* upon the Scripture, what we have left of them in *Greek*, and what we have only remaining of them in *Latin*. Origen.

(*r*) *Are translated by* Ruffinus *and others with so much Liberty.*] *Ruffinus* says it himself in the Conclusion to his Version of the Commentaries upon the *Romans*; and St. *Hierom* also somewhere upbraids him with it. And besides, this appears by the Translation it self, which is full of Figures and Allusions to Latin Words, of Terms taken in another sense than what they were in *Origen*'s Time, where the Trinity and other Mysteries are expressed in such Terms as were not used till after the Council of *Nice*, and where there are Points of Discipline more modern than *Origen*'s Age; which has given occasion to those who have not considered the Liberty that *Ruffinus* took of adding or leaving out what he pleased, to doubt whether the greatest part of these Works were *Origen*'s or no. The Liberty which *Ruffinus* has given himself is still more evident, by what he has written in the Prologue to his Version of the Commentary upon the Epistle to the *Romans*, which he says he has Abridged by above the half. St. *Hierom*'s Versions are not more exact; and the most faulty of all is that of an ancient Translator, who has interpreted the Commentaries upon St. *Matthew*.

The Books of Origen, *of which we have any knowledge, and by whom they are cited.*	*The Books or Fragments of* Origen, *which we have in* Greek, *and whence they are taken.*	*The* Latin *Books of* Origen, *and their Translators.*	*Proofs and Notes upon the Table.*

St. *Epiphanius*, and after him *Cedrenus* and *Suidas*, say, That *Origen* writ upon all the Books of the Holy Scripture. We shall here give the several Books in order, of which there remains now any knowledge.

Thirteen Tomes of Commentaries, and two Books of Mystical Homilies upon *Genesis*. St. *Hierom apud Ruffinum invect. 2. & Ep. ad Damasum. Euseb. lib. 6. cap. 24.* But these thirteen Tomes went no farther than Ver. 15. of the 4th Chap. where it is written, *Omnis qui occiderit Cain*, &c. St. *Hierom ibidem ad Damasum*, q. 1.

Two Books of Mystical Homilies upon *Genesis*. *Idem Ibid.*

Pamphilus in his *Apology* produces a small Fragment of his Preface upon *Genesis*.

Commentaries upon *Exodus* in the *Philocalia*, chap. 26.

Item, Some Scholia.

And twelve Homilies.

Scholias upon *Leviticus*, and sixteen Homilies. *Ruffin. invect. 2. & in Prologo Homil. in Num.*

Commentaries upon *Deuteronomy*, which he cites himself, *Tom. 32. in Joan.* and in the 8th Homily upon St. *Luke Cassiodorus* had seen eight Books of them, *de Inst. Divin. c. 7.*

Sixe Homilies. *Ruffin. Prolog. ad Ursat.*

Six and twenty Homilies upon *Joshuah*.

Nine Homilies upon the Books of *Judges*.

Two Homilies upon the *Kings*: One upon the first Chapter of the first Book;

And the other Intituled, *De Engastrimytho*.

Cassiodorus had seen another upon the first Book of *Kings*, one upon the Second, and a very long one upon the second Book of *Chronicles*. *Lib. De rerum. Div.* cap. 2.

He composed several Homilies upon *Job*; witness *Eustathius in Diagnostico de Engastrimytho*; and St. *Hierom* Ep. 75. The first of whom tells us, That he had said some things very childish concerning the Names of *Job*'s Daughters: and the second, that he had said some things concerning the Stars, and against the Devil,

Three Fragments of Tomes, some Commentaries upon *Genesis*, related by *Eusebius* in his Books *de Praparatione*.

The first upon Ver. 12. of the first Chapter of *Genesis*, taken from the 7th Book.

The second taken out of the third Tome, upon Ver. 14. taken from the 6th Book, and in the 22d Chapter of the *Philocalia*.

The third, which is in the *Philocalia*, chap. 14. is extracted out of the same Tome upon the 16th Verse.

Some Fragments taken from the *Philocalia*, cap. 16, & 17.

Some Commentaries upon *Exodus*, and upon *Leviticus* [2].

A Fragment of the 20th Homily upon *Joshuah*, in his *Philocalia*, cap. 12.

The Homily *de Engastrimytho* was taken from a Manuscript of the *Vatican* Library, and published by *Leo Allatius* in 1629. with *Eustathius* in *Hexameron*, who wrote against this Homily of *Origen*'s. The Subject of this Discourse is, to enquire whether the Witch of *Endor* did really raise the Soul of *Samuel*, or whether the Devil only appeared in his shape. *Origen* maintains the first Opinion, and *Eustathius* the second, Authors are divided hereupon.

A Fragment upon the first Psalm, taken from St. *Epiphanius*, *Haref.* 64. Three others taken from the *Philocalia*, cap. 2, & 3.

Seventeen Latin Homilies upon *Genesis*, translated by *Ruffinus* [1]. It is doubted whether they be not extracted from the two Books of Mystical Homilies, because they seem to be of the number of those which were made *ex tempore*, and transcribed by the Writers. The last Homily is imperfect.

Twelve Homilies upon *Exodus*, translated by *Ruffinus*.

Sixteen upon *Leviticus*, attributed falsly to St. *Cyril*, translated also by *Ruffinus*.

Eight and twenty Homilies upon *Numbers*, which are doubtful, because they were translated by *Ruffinus* with great liberty [3].

Six and twenty Homilies upon *Joshuah*; to which there is a Preface attributed to St. *Hierom*; but 'tis more likely to be by *Ruffinus*, as well as the Translation of this Work, both because of the conformity of Style in the Prologue and in the Version, as because he owns them in the conclusion of the Commentaries upon the Epistle to the *Romans*.

NineHomilies upon *Judges*, all translated by *Ruffinus* for the same Reasons.

The first Homily upon the *Kings*, which is in all probability done by the same Interpreter.

Nine Homilies upon the Psalms, translated by *Ruffinus*.

[1] In the Prologue to *Ursatius*, which is written by *Ruffinus*, he says, That he has collected and translated into *Latin*, the Homilies of *Origen* upon the whole *Pentateuch*; so that though this Version in *Merlin*'s Edition bears St. *Hierom*'s Name, yet it was made by *Ruffinus*, as *Erasmus* and *Genebrard* acknowledge. The Author of the Conclusion to the Version of the Commentaries upon the Epistle to the *Romans*, which is also *Ruffinus*, says positively, That he had translated *Origen*'s Homilies upon *Genesis*, *Exodus*, and *Leviticus*: They are those that follow.

[2] There is in the *Philocalia*, cap. 1. a passage taken from the second Homily upon *Leviticus*, which is not to be found in those Latin Homilies which we have. He must therefore necessarily have written more than sixteen. Besides, in those which we have, *Hom.* 4, & 6. he cites more of them.

[3] The Style is *Ruffinus*'s, who has made a Preface thereto; in which he affirms, and also in his Prologue to *Ursatius*, That he has collected in this Work, and dispos'd in order, all that he could find of *Origen*'s upon *Numbers*, whether they were written in *Homilies* or *Scholia*; so that this Work is more *Ruffinus*'s than *Origen*'s; and we must not wonder, if we therein find some Explications which appear to be of a Latin Author, and later than *Origen*.

Origen.	*Works of* Origen.	*Greek Works or Fragments of* Origen.	*Latin Works of* Origen.	*Proofs and Notes upon the Table.*	Origen.

Devil, which the Church does not receive.

He was the firſt that made Commentaries upon all the Pſalms, as St. *Hierom* tells us, *Ep.* 89. St. *Hilary* has copied and imitated them in ſeveral places. *Trithemius* ſays that he had ſeen them.

He alſo wrote Homilies and Scholia upon the Pſalms, as the Author of the Commentaries upon the Pſalms, attributed to St. *Hierom*, aſſures us.

A Commentary upon the *Proverbs*, cited by *Pamphilus*.

Two Commentaries upon the *Song of Songs*: One was made when he was young;

The other, which he compoſed when he was older, divided into Ten Tomes, in which he has out-done himſelf; upon which account, St. *Gregory Nyſſen* ſays, That he has taken extraordinary pains upon this Book of Scripture, *In Proœmio lib. Canticorum.*

Thirty Books of Commentaries upon *Iſaiah*.

Five and twenty Homilies.

And ſome Scholia. *Hier. lib.* 1. *Apol. adverſus Ruffin. cap.* 3. *& in Proœmio Comment. MSS. Euſebius* Book 6. chap. 32. ſays, That the thirty Tomes went as far as the Viſion of the four-footed Beaſts.

Several Homilies upon *Jeremy*: *Caſſiodorus* and *Rabanus Maurus* tell us, That there were 45 of them.

Five Tomes of Commentaries upon the *Lamentations of Jeremiah*; *Euſebius*.

Five and twenty Books of Commentaries, and ſome Homilies upon *Ezekiel*; *Euſebius* Book 6. chap. 32.

Some Commentaries upon *Daniel*; *Orig. Tract.* 24. *in Matth.*

Five and twenty Volumes of Commentaries upon the leſſer Prophets. St. *Hieron. de Scriptorib. Eccleſiaſt.* lib. 6. cap. 36. The Commentaries upon *Hoſea* and *Zachary* are a part of them. St. *Hierom* makes mention of two little Books of *Origen* upon *Hoſea*, in the Preface to his Commentary upon the Prophets: but he did not explain it entirely, as it appears by St. *Hierom*, and by the *Philocalid.*

Another Fragment containing the Catalogue of the Sacred Books, taken from *Euſebius*'s Hiſtory, *lib.* 6. *cap.* 25.

Another from St. *Epiphanius*, Ibid.

Item, One upon the 4th Pſalm, taken from the *Philocalia*, cap. 25.

One upon the 40th Pſalm, *Ibid.*

And laſtly, One upon the 82d Pſalm, taken from a Homily; *Euſebius Hiſt. lib.* 6. *cap.* 38.

A Fragment taken from his firſt Commentary upon the *Canticles*, in the *Philocalia*, chap. 27. And one taken from his ſecond, chap. 26.

Nineteen Homilies upon *Jeremiah*, falſly attributed to St. *Cyril*, and publiſh'd by *Corderius*, twelve whereof are tranſlated by St. *Hierom*.

A Fragment of the 39th taken from the *Philocalia*, chap. 1.

A Fragment extracted from the 20th Tome, taken from the *Philocalia*, chap. 11.

A Fragment of the Commentary upon *Hoſea*, in the *Philocalia*, chap. 8.

Two paſſages taken from the Commentary upon the *Canticles*, in the Apology of *Pamphilus*, tranſlated by *Ruffinus*, in St. *Hierom* Tom. 4.

Huetius believes, that the Latin Book upon the *Canticles* ought not to be divided into Homilies, ſince it is a continued Commentary, and that it is the very Commentary of *Origen* tranſlated by *Ruffinus*.

Sixtus Senenſis, and ſeveral others, think that it is by a Latin Author. See the Remarks here at the ſide [4].

Two Homilies tranſlated by St. *Hierom* word for word.

Two paſſages taken from his Commentary upon *Iſaiah*. One upon the 1 chap. and the other upon the 28th chap. in the Apology attributed to *Pamphilus* in the 4th Tome of St. *Hierom*.

Nine Homilies tranſlated by St. *Hierom* (as the ſame St. *Hierom* in his *Catalogue*, and the conformity of the Style, makes it appear.) The 9th is imperfect, to which there is added the end of the 9th Homily upon *Jeremiah*.

Fourteen Homilies upon *Jeremiah*, tranſlated by St. *Hierom*, twelve whereof are alſo in *Greek*; but the Tranſlation differs very much from the *Greek*, and the Homilies are diſpoſed without any order.

Fourteen Homilies upon *Ezekiel*, tranſlated by St. *Jerome*, [illegible] Prologue, Style, St. *Jerome*'s own Teſtimony in *Catalogo* aſſure us, and *Ruffinus Invect.* 2.

St. *Jerome* inſerted into his Commentaries upon *Daniel*, *Origen*'s *Scholia*, taken out of his 10th Book of *Stromata*.

[4] Not only the Proteſtant Criticks, as *Perkins*, *Coke*, *Rivet*, and others, do reject this Work after *Eraſmus* and *Amerbachius*, but likewiſe *Sixtus Senenſis*, and ſeveral Papiſts. In ſome Editions it is attributed to St. *Ambroſe*, in others to *Peter Lombard*, others, as *Merlin*, *Genebrard*, and *Huetius*, believe it to be that of *Origen*; and even *Blondel* in his Apology is of this opinion, as well as *Aubertin*. The Reaſons againſt it are, That it appears to be by a Latin Author, 1. Becauſe in his Prologue he cites the *Greeks*, as ſtrangers to him. 'Tis anſwered, That he oppoſes the *Greeks* not to the *Latins*, but to the *Chriſtians*. 2. 'Tis ſaid, That the Author ſpeaks as if he had written in Latin; for he explains the three *Greek* Names of the three parts of Philoſophy; *Generales Diſciplinæ*, ſays he, *quibus ad ſcientiam pervenitur, tres ſunt, quas Græci Ethicam, Phyſicam, & Theoriam appellaverunt, (nos has dicere poſſumus Moralem, Naturalem, & Inſpectivam) nonnulli ſane etiam Logicam, quam nos rationalem poſſumus dicere.* And in another place he ſays, That the Greek word ἀγαπᾶν ought to be tranſlated by *diligere*, and ἀγάπη by *dilectio*. 'Tis anſwer'd, That theſe Explications are by the Interpreter. A third Reaſon, which is more conſiderable, is, That St. *Hierom* in his Prologue upon *Origen*'s two Homilies upon the *Canticles*, which he tranſlated, ſaith, That *Origen* in the ten Tomes explain'd the Tranſlations of the *Septuagint*, of *Aquila*, *Symmachus*, *Theodotion*, and the fifth Verſion; which is not to be found in this Work: But this perhaps was left out by *Ruffinus*; beſides, it may be ſaid that this Commentary here may be accommodated to all theſe Verſions: ſo the Reaſons which are for the Negative are but weak, whereas thoſe which are for the Affirmative are very ſtrong. *Firſt*, It is certain that *Origen* did write upon the *Canticles*. *Secondly*, This Commentary has the Character and Style of *Origen*, which gives an allegorical and figurative ſenſe to every thing. *Thirdly*, There are ſome Sentences and Thoughts exactly like thoſe which are in the Homilies tranſlated by St. *Hierom*. *Fourthly*, It explains the Hebrew words, and draws from thence a myſtical ſenſe, after *Origen*'s way. *Fifthly*, He here cites his other Works. *Sixthly*, He has peculiar Notions concerning the Soul and the Angels. And *laſtly*, That which is a convincing Proof, is, That the Greek Fragment of *Origen* upon the *Canticles*, cited in the *Philocalia*, is found here, though interpreted with a great deal of liberty. That it is a continued Commentary, and not Homilies, is proved by the Style, becauſe there is a Preface written by the Author; and beſides, all *Origen*'s Homilies have a like form of Concluſion, whereas this Commentary is continued without this Concluſion. *Ruffinus* is the Author of this Tranſlation; and it is certain that it was not St. *Hierom*, who ſays in the Prologue of the two Homilies, That this Tranſlation would require too much leiſure, pains, and expence, and that he durſt not undertake it. *Gennadius* ſays, That all *Origen*'s Works which were not tranſlated by St. *Hierom*, were done by *Ruffinus*; and indeed the Style of it is very like *Ruffinus*'s.

[5] Five

Origen.	*Works of* Origen.	*Greek Works or Fragments of* Origen.	*Latin Works of* Origen.	*Proofs and Notes upon the Table.*	Origen.
	[5] Five and twenty Tomes of Commentaries upon St. *Matthew*, with Homilies and Scholia. *Euseb. lib. 6. cap. 36.* and *St. Hierom in Proæmio Comment. in Matth.*	A Fragment of the first Tome upon St. *Matthew*, in *Eusebius* lib. *6.* Hist. cap. *25.* Another taken from the first Tome in the *Philocalia*, chap. *6.* The Commentaries from the 13th Chap. Ver. *36.* to the 22d Chap. Ver. *33.* are published by *Huetius*, who has copied it from a Manuscript in the Queen of *Sweden*'s Library; and from another in the King's Library, from the 11th to the 16th Tome, and comprising the 17th.	A Fragment of the first Tome upon St. *Matthew*, in the Apology of *Pamphilus*. Another of the 7th Tome, *ibid. Bullinger* cites some passages thereof, *in Disput. contra Casaubonum*, p. *2. De-amb. 3.* p. *19.* taken out of the Commentary upon the 6th Chap. and the 23d. The Translation of the Commentaries upon St. *Matthew*, from the 13th Chap. Ver. *16.* to the 27th, Ver. *66.* is improperly divided into *36.* Homilies, made by *Erasmus*, from the 13th Chap. Ver. *36.* to the 16th Chap. Ver. *20.* The remainder is an ancient Version, of which we do not know the Author [6].	[5] In the Preface attributed to St. *Hierom* upon the Homilies on St. *Luke*, there are *36.* *Ruffinus* in his *second Invective* reckons *26* of them, we had better keep to the Account of *Eusebius*, and St. *Hierom*. [6] Some have attributed it to St. *Hierom*; but he himself says in his Prologue upon St. *Luke*, that he would not undertake it. In his *65*th Epistle, he says, that no Person dar'd till his time to interpret the Books *de Principiis*, and the Tomes of *Origen*, therefore it is not ancienter than St. *Hierom*. Neither was it done by *Ruffinus*, who in his Version of the Apology of *Pamphilus* translates some passages of this Commentary, and relates them after a different manner than what is to be found in this Version, which differs very much from the Text; and it is quite another Style from that of St. *Hierom*, and of *Ruffinus*. 'Tis probably later than *Gennadius*, who says that all that we have of *Origen* in his time was translated by St. *Hierom* or *Ruffinus*. *Aquinas* relates some passages of them word for word, in his *Catena aurea*: so that this Author is between *Gennadius* and *Aquinas*, and nearer the first than the last, because he cites a passage of the Gospel according to the Hebrews, *Tract.* 8. which was not quoted by *Origen*; which shews its Antiquity, besides the Style and the Terms are old. *Huetius*, from whose Observations we have taken all this, believes that it was made in *Cassiodorus*'s time, and that it might be ascrib'd to *Epiphanius Scholasticus*, the Author of the Tripartite History, were not the Style quite different: Therefore he attributes it to one *Bellator*, a Friend of *Cassiodorus*, who had translated several Greek Books, and particularly some of *Origen*'s Homilies, at the desire of *Cassiodorus*.	
	Commentaries upon St. *Luke*. 5. Tomes. St. *Hierom. Pro. Hom. in Lucam. Origen T. 13 in Mat.* Nine and Thirty Homilies upon St. *Luke. Id. Ibid. & in Catalogo.* Two and thirty Tomes of Commentaries upon St. *John. Ruffin. Invect. 2.* Some homilies upon the *Acts*.	There are but 9 Tomes upon St. *John* extant, 1. 2. 6. 10. 13. 19. 20. 28. 32. *Ferrarius* published a Version divided into 32 Tomes, taken from a Venetian MS. *Huetius* published the Greek from a MS. in the King's Library. A Fragment of the 4th Tome. *Philocal. c. 4.* Another of the 5th Tome. *Ibid. c. 4.* A Fragment of the Comments upon the *Acts. ib. c. 7.*	Nine and thirty Homilies upon St. *Luke*, translated by St. *Hierom* [7].	[7] He mentions it in the Catalogue of his Works, and in his Prologue to *Paula, & Eustochium*; and it is quoted by *Ruffinus* in his *Invective*. *Ruffinus* upbraids him for having omitted and alter'd, in translating *Origen*'s Homilies upon St. *Luke*, those passages which were against the Divinity of the Son; and that when he quoted this passage, *Ecce enim ut facta est vox*, &c. he observes that he added, *Principium substantiæ ejus*; which is to be found in the 4th of those Homilies that we have still extant. Lastly, according to the report of *Ruffinus*, St. *Hierom* translated seventy of *Origen*'s Homilies. Now he had Translated 14 upon *Jeremiah*, 14 upon *Ezekiel*, and 9 upon *Isaiah*, as appears by his Prologue upon *Ezekiel*; and there remains to make up the 70, these 39 upon St. *Luke*; besides that those which we have under his Name, are written according to the Style and manner of *Origen*. It is objected in the *first* place, That there are therein several Greek words turn'd into Latin: for example, it is observed, That κεχαριτωμένη, that is to say, *gratiâ plena*; That ἀλόγως, that is, *sine ratione*; That *cadaver* comes *á casu*; That in the Greek there is an article. *Homily* 22, and *Homily* 25. *Answ.* These Explications are put in by the Interpreter. There are the like in those Books which we have at present in Greek and which are undoubtedly his, and in the ancient translators, as in him that interpreted St. *Irenæus*, &c. *Secondly*, It is objected That the Holy Ghost is there called *the Third Person*. *Ans. Origen* often said, That the Father and the Son and the Holy Ghost were Three *Hypostases*, and the Latins have translated the Word *Hypostasis* by that of *Person*: For example, *Ferrarius* translated that passage of the second Tome *in Joan.* after the same manner. *Third* Objection: He makes a Dialogue between the Devil and Jesus Christ, and makes them hold long Discourses together. *Ans.* This is exactly *Origen*'s way. *Fourth* Objection: He makes use of the Authority of *Isaiah* and the *Psalms* against the *Sadducees*, in the 39th Homily; whereas *Origen* said that the *Sadducees* admitted only the *Law*, and by consequence he would not have made use of any other Books against them. *Answ. Origen* never said that the *Sadducees* did not admit the Prophets, but only that they did not make use of them to prove the Doctrines of Faith.	
	Commentaries upon the Epistles to the *Romans*, which were to the number of 15 Tomes, according to *Ruffinus* in the Preface to his Version; or twenty, according to *Cassiodorus*. Some Commentaries upon the first Epistle to the *Corinthians*; *Hom. 17. in Luc. & Hier. Ep. 52.* Some Commentaries, Homilies and Scholia upon the Epistle to the *Galatians*. St. *Hierom* in *Proæmio Commentar. Ep. ad Galat. & p. 89. ad August.* Three Tomes upon the Epistle to the *Ephesians*. *Lib. 1. Apol. ad Ruff. 4, 5.* A Commentary upon the Epistle to the *Colossians*. *Apolog. de Pamphilo.* One upon the Epistle to the *Thessalonians*. *Hier. Ep. 52.*	A Fragment of the first Tome of the Commentary upon the Epistle to the *Romans*, chap. 24. of the *Philocalia*. Another taken from the 9th Tome, in the 9th chap. of the *Philocalia*.	*Ruffinus* translated 15 or 20 Tomes of *Origen*'s Commentaries upon the Epistle to the *Romans* [8]. Fragments of Commentaries upon the Epistles to the *Colossians* and to *Titus*, in the Apology of *Pamphilus*. St. *Hierom*, in the Epistle to *Minervius* and *Alexander*, re-	[8] *Ruffinus* abridged them into half the compass, as he acknowledges in his Preface. Some attribute this Version to St. *Hierom*; but unjustly: for in the conclusion he strikes at St. *Hierom* in these Words: *Some perhaps may ask me why I put my Name, and may enquire why I have not set down, for example, the Commentaries of* Hierom, *upon the Epistle to the* Romans. And he adds, that he translated the Books of St. *Clement*; and that we should not think that it was done by *Hierom*, he puts the Name of *Clement* in the Title, which shews that this Translation was done by *Ruffinus*. We have also two Latin Passages taken from the Apology of *Pamphilus*.	

Origen.	*Works of* Origen.	*Greek Works or Fragments of* Origen.	*Latin Works of* Origen.	*Proofs and Notes upon the Table.*	Origen.

One upon the Epiſtle to *Titus*. *Apolog. Pamph.*

Some Commentaries and Homilies upon the Epiſtle to the *Hebrews*.

He promiſed a Commentary upon the *Apocalypſe*, Tom. 3. in Matth.

Euſebius lib. 6. cap. 25. relates a Fragment upon the Epiſtle to the *Hebrews*.

All theſe Greek Fragments are exactly collected by *Huetius* in the two Volumes which he has publiſhed, containing all that remains in Greek of *Origen*'s Works upon the Scripture; and 'tis to him that we are indebted for almoſt all the Remarks that are here. He has not inſerted the Fragments which are in the *Catena*, becauſe he believes they are not of any great Authority.

lates a Fragment of the Commentaries of *Origen* upon the Epiſtles to the *Theſſalonians*.

Laſtly, There are ſome Fragments of a Commentary upon the Epiſtle to the *Hebrews*, in the Apology of *Pamphilus*.

The other Treatiſes of *Origen* are not near ſo many in Number as his Works upon the Holy Scripture: and yet they were very conſiderable: for not to mention his Commentaries upon the Philoſophers, which *Euſebius* ſpeaks of in the 6th Book, Chap. 18. of his Hiſtory, he wrote (*s*) 2 Books of the Reſurrection; the Treatiſe *de Principiis*, divided into 4 Books; 10 Books of *Stromata*, (*t*) witneſs the ſame *Euſebius*, Chap. 24. The Book of *Martyrdom*, Mentioned in the 28 Chapter, the 8 Books againſt *Celſus* in the 36 Chapter, the Letter to *Africanus*, concerning the Hiſtory of *Suſanna*; to which we may add, the Diſpute which he had with *Beryllus*, which was extant in *Euſebius*'s Time, (*u*) and ſome Diſcourſes and Letters which *Euſebius* collected, and divided into three Books, as he declares in the ſame 5th Book, Chap. 36. St. *Hierom* mentions almoſt all his Works; and beſides theſe, two other Dialogues of the Reſurrection, and a Treatiſe explaining the Hebrew Names of the new Teſtament, which he added to that of *Philo*, concerning the Explanation of thoſe of the Old (*x*). And alſo in the Apology of *Pamphilus*, there is mention made of a Treatiſe *concerning Prayer*, compoſed by *Origen*. *Theodoret* often cites our Author againſt divers Hereticks (*y*): but we muſt not therefore think that he compoſed ſo many expreſs Treatiſes againſt theſe Hereticks; they are only ſome Paſſages of his Works, where he confutes ſeveral Errors, whilſt he is Writing upon other Subjects.

The Chief of all theſe Books is the Diſcourſe againſt *Celſus*, divided into eight Books, which were publiſhed in Greek long ſince, with the Tranſlation of *Gelenius*, and the Notes of *Hæſchelius*, and of one *Chriſtoph. Perſona* printed at *Rome* in the Year 1471, and afterwards very correctly in *England* in 1658. The *Exhortation to Martyrdom* has been lately publiſhed by *Weſtſtenius*, the Greek Profeſſor at *Baſil*, together with the Letter to *Africanus*, concerning the Hiſtory of *Suſanna*, which was formerly ſet forth in part by *Hæſchelius*, in the Year 1602. We have likewiſe the Verſion of the four Books *de Principiis*, compoſed by *Ruffinus*. But he has taken ſo much liberty (*aa*), That we cannot diſcern what is *Origen*'s own. There are ſome Latin Fragments of the Books of the Reſurrection, cited in the Apology of *Pamphilus*, which we have only in Latin. The Letter to St. *Gregory Thaumaturgus* is intire in Greek in the *Philocalia*. *Ruffinus* relates a Fragment of a Letter to thoſe of *Alexandria*, where he complains that they had corrupted his Books. St. *Hierom* accuſes him for having omitted, that in this ſame Letter *Origen* railed at *Demetrius*, Biſhop of *Alexandria*, and at thoſe others who had condemned him. *Euſebius* alſo produces, as we have already ſaid, ſome Fragments of two Letters. The Book *of Prayer*, which *Huetius* had promiſed, has been lately Publiſhed in Greek and Latin in *England*. This Work was addreſſed to *Ambroſe* and *Tatianus*, and it may be divided into three Parts. In the firſt, he treats of the Neceſſity, the Advantage, and the good Effects of Prayer. In the Second, he diſcourſes of the different kinds of Prayer, and particularly explains the Lord's Prayer. In the laſt, he ſpeaks of the Circumſtances and Conditions which ought to precede, accompany and follow our Prayers. Laſtly, We may joyn to *Origen*'s Works the *Philocalia*, which is a Collection of ſeveral Paſſages of *Origen*, relating to the Holy Scripture, made by St. *Baſil*, and St. *Gregory Nazianzen*, and publiſhed by *Tarinus* in the Year 1618, and the Book of the Apology of *Pamphilus*, of which we have the Tranſlation done by *Ruffinus*, which is amongſt St. *Hierom*'s Works in the Fourth Tome.

We ought alſo to have reckoned here the Dialogue againſt *Marcion*, which bears his Name, if it was not more probable that it was compoſed by another Author (*bb*), who has introduced *Origen* in this Dialogue defending the Church's Cauſe and therefore has given it *Origen*'s Name, as *Cicero* gave that of *Lælius* and *Cato* to his Books of *Friendſhip* and *Old Age*.

(*s*) *He wrote two Books of the Reſurrection.*] St. *Hierom in Ruffin. lib.* 2. *Inveſt.* ſays, That *Origen* compoſed two Books, and two Dialogues of the Reſurrection. The ſame in his 6th Epiſtle cites the 4th Book of the Reſurrection. *Methodius* wrote againſt this Work.

(*t*) *The Treatiſe* de Principiis, *divided into four Books, and ten Books of* Stromata.] This laſt Book was compoſed in imitation of that of St. *Clement* of *Alexandria*; witneſs St. *Hierom*, Ep. 84. who ſays, That *Origen* compared therein the Opinions of the Philoſophers and Chriſtians, and proved our Doctrines from *Plato*, *Ariſtotle*, *Numenius* and *Cornutus*. In the tenth Book he explained the Epiſtle to the *Galatians*, and ſome Paſſages of *Daniel*.

(*u*) *And ſome Diſcourſes, and Letters which* Euſebius *had collected.*] *Euſebius* has related a Fragment of that which he wrote to his Father, being then very young, *lib. 6. cap.* 2. *Item*, of another againſt thoſe who accuſed him of applying himſelf too much to the Study of Human Learning, *Chap.* 19. He makes mention in the 28 Chapter of the Letters which he wrote in the Time of the ſixth Perſecution; afterwards in the 36 Chapter, of a Letter to the Emperor *Philip*, and of one to *Severa* his Wife; and laſtly, of one to *Fabianus*, and of ſeveral others, cited at large in the 39th Chapter. St. *Hierom* in his Catalogue, cites the three laſt, together with a Letter to *Beryllus*. *Ruffinus* cites a Letter to his Friends, *Lib. de Adult. lib. Origenis*; where he complains that ſome had falſified his Writings. In the 13th Chapter of *Philocalia*, there is part of one ſet down to *Gregory Thaumaturgus*; *Cedrenus* and *Suidas* have preſerved a fragment of another Letter.

(*x*) *Concerning the Explanation of thoſe of the Old.*] St. *Hierom in Præfat. ad lib. Hebr. Nom.* The Author of the Orthodox Queſtions, attributed to St. *Juſtin*, *Queſt.* 82, and 86.

(*y*) Theodoret *often cites our Author againſt divers Hereticks.*] *Lib.* 1. *Cap.* 2. He ſays that he wrote againſt *Menander*. In the 4th Chapter againſt *Baſilides* and *Iſidorus*; in the 7th, againſt the *Heleeſaites*; *Euſebius* ſays, concerning theſe laſt, That it was in his Homilies. In the 19th Chapter, againſt *Appelles*; in the 3d Book, Chap. 2. againſt the *Nazareans*. He attributes to him in the 5th Chapter, the little Labyrinth againſt *Theodotus*, which is by another Author.

(*aa*) *But he has taken therein ſo much Liberty.*] He declares it himſelf in his Preface, where he ſays, that he has retrenched and added ſeveral things concerning the Trinity. The Paſſages out of theſe Books, related in the Apology, are quite different from this Verſion, as well as thoſe which are in the *Philocalia*.

(*bb*) *If it was not more Probable that it was compoſed by another Author.*] This Dialogue is a Diſpute againſt the *Marcionites*, and the *Valentinians*, wherein he introduces *Origen*, defending the Doctrines of the Church; *Megethius*, and *Marcus* taking the part of the *Marcionites*; *Droſerius*, *Valens*, and *Maximus*, that of the *Valentinians*, and *Eutropius* as a Judge between them. We have three different Verſions of it, that of *Perionius*, and that of *Picus*, printed in 1655, and that of *Humfredus* in 1557, which is much the exacteſt. But it has been lately publiſhed in Greek by a Learned Engliſh-man, who pretends that it is *Origen*'s. *Huetius* after *Halloixius* and *Rivet* believes that it is not *Origen*'s, and this Opinion ſeems the moſt probable. 'Tis indeed cited in the *Philocalia*, as a Work

[*Whom our Author means by this Engliſh-Man I know not.* Weſtſtenius, *the Greek Profeſſor at* Baſil, *was the firſt that publiſhed it at* Baſil, *Gr. Lat. in* 1674. 4*to*.]

But

Origen.

But we muſt reckon amongſt the Suppoſititious Books two different Commentaries upon *Job*, Printed in Latin under *Origen*'s Name; the firſt divided into three Books, which concludes about the middle of the third Chapter of *Job*. We do not certainly know whether it was compoſed in Latin, or whether it was tranſlated from the Greek (*cc*): however, 'tis certain that it was not written by *Origen* (*dd*), but by ſome other Author, who lived ſince the Time of *Arius* (*ee*), and one that was an *Arian* himſelf.

The other Commentary upon the Book of *Job*, tranſlated by *Perionius* from a Manuſcript of the King's Library, is alſo by an *Arian* (*ff*), but different from the firſt, though he commends the Martyr *Lucian* as well as *Origen*, and ſpeaks of the *Manichees*. The four Homilies upon *Job*, which were publiſhed under *Origen*'s Name in the firſt Edition by *Genebrard*, were left out in the ſecond, becauſe they are not *Origen*'s, no more than St. *Chryſoſtom*'s to whom they are ſtill attributed. It is obſerved in a Letter prefixed to *Eraſmus*'s Edition, that there were ſtill remaining under *Origen*'s Name ſome Little Notes upon *Job*, which they would not Inſert in his Works, becauſe they appeared to be of a quite different Style and Genius.

Origen.

There is in the King's Library, a Commentary upon St. *Mark*, aſcribed likewiſe to *Origen*, which is certainly none of his (*gg*).

The ten Homilies upon ſeveral Paſſages of the Goſpel, collected by *Merlinus*, are all written by others (*hh*), being written after a quite different Manner, and almoſt all of them compoſed by a Latin. The Book concerning *Sighs*, or *Penance*, attributed to *Origen*, and placed by *Gelaſius* among the Number of the *Apocryphal* Pieces is without doubt counterfeit, as well as his Preface. *Morellus* cauſed to be Printed under *Origen*'s Name, in the Year 1601, ſome *Scholia* upon the Lord's Prayer, and upon

of *Origen*'s: But it is poſſible that St. *Gregory* and St. *Baſil* might have been deceived, becauſe it bears his Name; or that believing that this Book containing nothing but *Origen*'s Opinions, and going under his Name, they might quote it in a Work wherein they made a Collection of his Opinions. Beſides, it appears by the Title, that they had taken this Paſſage from *Euſebius*, who relates it word for word as it is in the *Philocalia*, in his 7th Book *de Præparatione Evangelicâ*, as taken from the Treatiſe of one *Maximus* περὶ ὕλης that is to ſay, *concerning Matter*; and at the end they add the following remark; *This is extracted from* Euſebius's *Book*, De Præparatione Evangelicâ; *the Author thereof is* Maximus, *a famous Writer among the Chriſtians, as* Euſebius *obſerves; but it is likewiſe found almoſt in the ſame Terms in* Origen's *Dialogue againſt the* Marcionites *and other Hereticks, in which* Megethius *is the Diſputant, and* Eutropius *the Judge.* This Obſervation makes it appear, that the Authors of the *Philocalia* believed that this paſſage did really belong to *Maximus*, relying upon *Euſebius*'s Authority; but having alſo found it in a Dialogue which bears *Origen*'s Name, they believed that they might cite it as his, without examining whether he was the Author of it; for 'tis a thing very unlikely to affirm, that *Origen* had taken this Paſſage from *Maximus*, to inſert it into his Dialogue, ſince it is already in *Euſebius* in form of a Dialogue, though the Names be ſuppreſſed. So it ſeems, that we may ſay that *Maximus* was the Author of this Dialogue, wherein he introduces *Origen*, diſputing againſt the Hereticks, and *Eutropius* as a Judge. But there are conſiderable Difficulties raiſed againſt this *Hypotheſis*. The firſt, That *Maximus* was more ancient than *Origen*, as appears by *Euſebius*, who in the firſt Book of his Hiſtory, Chap. 27. places him amongſt the Authors who flouriſhed under the Emperors *Commodus* and *Severus*. The Second is, That it is not likely the Treatiſe of *Maximus* ſhould be this Dialogue, becauſe it was Entituled concerning Matter, and he only proved therein, that Matter was a created Subſtance, whereas this Dialogue contains ſeveral other Points of Religion. We may anſwer to the firſt Reaſon, That *Euſebius* was not exact in ſetting down the Times of Authors, and eſpecially of thoſe about whoſe Lives he was not particular. The ſecond Objection is more difficult; though we may ſay, that *Euſebius* having extracted out of this Book of *Maximus*, only what relates to the Original of evil, and the Creation of Matter, he gave it the Title of περὶ ὕλης, & *unde ſit malum*, though it treated of other Subjects; beſides that, this Dialogue was chiefly deſigned to confute the Error of the *Marcionites*, who admitted of ſeveral Principles for the explaining the cauſe of Evil, and that of the *Valentinians*, who made Matter Eternal. Which agrees with what *Euſebius* ſays in his Hiſtory, that *Maximus* compoſed ſeveral Volumes concerning that famous Queſtion among the Hereticks; *From whence comes Evil?* and to prove that Matter is created Subſtance, for though there are other things diſcourſed of in this Dialogue, yet theſe are the two Principal Heads. Nevertheleſs, as the Paſſage which is related by *Euſebius*, and in the *Philocalia*, does not agree exactly with what is in this Dialogue, and that the Names of *Origen*, and the other Diſputants are not there to be found, 'tis likely they were added after the Death of *Maximus* and *Origen*. There are likewiſe in this Dialogue ſome Things which might give occaſion to conjecture, that is is more Modern than any of theſe Authors. For it having been objected in the Firſt Part, that the God of the Creation, who has the Hearts of Kings in his Power, muſt of neceſſity be a wicked God, ſince he ſuffered the Chriſtians to be perſecuted: He anſwers, *Theſe piriful Shifts which you make, might have had ſome probability in former times, and there might have been ſome neceſſity then of returning an Anſwer to them, which might have been done very eaſily: But now we have a Religious Prince, what have you to ſay? Will you ſay that it is another God who rules his Heart, ſince this Godly Prince governs us much better than the others, and yet after a quite contrary manner; for he eſtabliſhes what the others would have deſtroyed, he overthrows the Images and Temples which the others honoured.* Which ſhews that this Dialogue was compoſed in Conſtantine's time; for to ſay that this is to be underſtood of *Philip*, is to affirm a thing of which there is no likelihood; becauſe ſuppoſe that he was a Chriſtian, of which we are not aſſured, it was moſt certain that he did not make Profeſſion thereof, and we cannot ſay of any Emperor before *Conſtantine*, that he overthrew Idolatry, and deſtroyed Temples and Idols. So the moſt probable Opinion is, That this Dialogue was compoſed in the Beginning of the fourth Age by one of *Origen*'s Diſciples, who has inſerted *Maximus*'s Dialogue unto his diſcourſe. Beſides there is another Reaſon not to attribute it to *Origen*, which is taken notice of by *Huetius*; which is that we find ſome Notions that are very Orthodox, and quite different from *Origen*'s Errors concerning the State of Innocence, Man's Body, the Soul and the Reſurrection.

(*cc*) *Whether it was compoſed in Latin, or whether it was tranſlated from the Greek.*] *Eraſmus*, *Aubertin*, and *Coke* are of Opinion that it was Latin, becauſe the Phraſe, and manner of Expreſſion is Latin; but this might proceed from the Interpreter. That which makes it believed that the Author was rather a Greek, is the Prologue which is in the Interpreters Name; which *Eraſmus* rejects as Suppoſititious.

(*dd*) *'Tis certain that it was not written by* Origen.] He ſays ſome things contrary to what *Origen* affirms. For Example, in the Second Book, he ſays that Jeſus Chriſt preached three years and a half; and *Origen*, in his Book *De Principiis*, *Cap.* 2. and *Hom.* 32. *in Lucam*, ſays that he preached but a Year and odd Months.

(*ee*) *But by ſome other Author, who lived ſince the Time of* Arius.] He calls the Church that believes the Trinity, a Sect and a Hereſie. He rejects the Word Trinity and ὁμοούσιος; He commends the Martyr *Lucian*, who died a long time after *Origen*, and whom the *Arians* extolled as their Patron: Upon which *Arius* calls *Euſebius* of *Nicomedia*, *Colluſianita*; And this ſufficiently ſhews how groſly they are miſtaken, who have attributed theſe Commentaries to St. *Hilary*.

(*ff*) *The other Commentary upon the whole Book of* Job, *is alſo by an Arian.*] He condemns the Term ὁμοούσιος; and calls the Catholicks *Homouſiaſts*; He commends *Lucian* the Martyr; and it is different from the Firſt, becauſe he makes *Moſes* to be the Author of the Book of *Job*, and the Firſt only makes him to be the Interpreter. Whereas *Origen*, in his Sixth Book againſt *Celſus*, ſays, that *Moſes* wrote nothing but the *Pentateuch*. It is of a different Style from the Treatiſes of *Origen*, and he confutes thoſe who believe the Stars to be animated, which is *Origen*'s Opinion.

(*gg*) *A Commentary upon St.* Mark, *aſcribed likewiſe to* Origen, *which is none of his.*] It is of quite a different Style. He ſays he will collect the Opinions of the Ancients. In ſome Manuſcripts it is attributed to St. *Cyril*; in others to *Victor* of *Antioch*: It has been Tranſlated, and Publiſhed under this Name by *Peltanus*. He cites *Origen*, *Euſebius*, St. *Chryſoſtom*, *Apollinarius*, and *Theodoret*; and he mentions the *Novatians*.

(*hh*) *The Ten Homilies are all of other Authors than* Origen.] they have been collected in ſeveral Places, and put into order by *Merlinus*. They are all written in a different Style from *Origen*'s; and compoſed by a Latin Author: they have all deſigns that are quite differing from thoſe of *Origen*'s Homilies; they are full of Quibbles upon Words, and of affected Rhetorical Figures, which is not to be found in *Origen*'s Works. In the firſt, he ſays, that Jeſus Chriſt was born of the Virgin, without opening of her Womb; The contrary to which is taught by *Origen*, in the 14th Homily upon St. *Luke*. The ſecond diſcourſes of the *Arians* and the *Manichees*; and therein the Term ὁμοούσιος is defended; therein likewiſe are cited the Books attributed to St. *Dionyſius*. The 3d, 4th, 5th, 6th, 7th, 8th, and 10th Books are all filled with vain Repetitions, Antitheſes, Quibbles upon Words, Synonima's and Alluſions, which prove that it is a Latin Author, they are of the ſame Style of the firſt. The 9th is compoſed of three Parts (as *Huetius* has obſerved.) The Firſt is part of *Origen*'s 34th Diſcourſe upon St. *Matthew*. The Second is taken from St. *Hierom*'s 8th Book upon *Iſaiah*; and the Laſt from the 17th Chapter of St. *Gregory*'s Ninth Book of Morals.

Origen. the Hymn of the bleſſed Virgin, and of *Zachary*; but the *Bibliotheca Patrum*, &c. (*ii*) informs us, that they were written by *Petrus Laodicenſis* Beſides there were found in the *Vatican* Library, ſome Homilies upon *Jeremiah*, ſome whereof were Printed by *Chiſletius* in the Year 1623, which alſo are none of his. The Book concerning Cœlibacy of the Clergy, which is amongſt St. *Cyprian*'s Works, bears the Name of *Origen* in a Manuſcript of the King's Library (*kk*), but 'tis the Work of a Latin Author. It is ſaid alſo, that there are in Libraries ſome Treatiſes under this Author's Name (*ll*), which are very dubious, they not being cited by the Ancients, and being for the moſt part upon ſuch Subjects, upon which it is not likely that *Origen* ſhould have written.

I ſhall not ſtand to ſet down in particular the ſeveral Editions of *Origen*'s Works as well in Greek as in Latin, having already taken notice of the greateſt part of them: It ſhall ſuffice me to ſay, That all *Origen*'s Works that are in Latin, have been collected by *Merlinus*, and afterwards by *Eraſmus*, and Printed in two Volumes at *Paris* in the Year 1512, and at *Baſil*, in the Years 1526, 1545, and 1571. That *Genebrard* has ſince made a larger Collection, Printed at *Paris* in 1574, 1604, and 1619; and at *Baſil* in 1620. That all the Greek Fragments of *Origen*'s Books upon the Scripture, are publiſhed with a tranſlation by the Learned *Huetius*, and Printed in *France* in two Volumes, in the Year 1667, but that he has not yet ſet forth the other Works of *Origen*, as he promiſed. That his Books, againſt *Celſus*, and the *Philocalia* were Printed in *England* in 1658. That *Wetſtenius*, Greek Profeſſor at *Baſil*, cauſed to be Printed there, in 1674, the Dialogue againſt *Marcion*. The Exhortation to Martyrdom, and the Letters of *Africanus* and *Origen*, concerning the Hiſtory of *Suſanna*; and laſtly, That the Book concerning Prayer has been lately Printed in *England*. So that to have all *Origen*'s Works, as well thoſe which we have only in Latin, as thoſe in Greek, we muſt have *Genebrard*'s Edition, *Huetius*'s two Volumes, the Books againſt *Celſus*, with the *Philocalia*, Printed in *England* in Quarto; the Quarto Volume ſet forth by *Wetſtenius*, and the little Treatiſe concerning Prayer, lately Printed in *England*.

It would be very tedious, and to little purpoſe, to give here an Abridgment of all *Origen*'s works, and Particularly of his Homilies, and his Commentaries upon the Scripture, which are almoſt all full of Allegories and Morality; beſides, having only the Verſion of the greateſt part of the Homilies, we cannot be certain whether that which relates to Doctrine and Diſcipline, be *Origen*'s own, or *Ruffinus*'s: I ſhall therefore content my ſelf to give a Summary of his Doctrine upon the principal Points of our Religion, examining at the ſame time whether he be guilty of thoſe errors of which he is accuſed.

If we had had his Books *of Principles* in Greek, we might eaſily have been inform'd of all his Opinions; for theſe Books contained the Abridgment of his Doctrine: But ſince we have only *Ruffinus*'s Tranſlation, in which he himſelf confeſſes that he altered and omitted ſeveral Paſſages, wherein *Origen* diſcourſes concerning the Myſtery of the Trinity, which he believes were corrupted by the Hereticks, we cannot be aſſured of *Origen*'s Doctrine from this Verſion, except it be in thoſe things for which he is condemned: ſo that we muſt have recourſe to thoſe Works of *Origen* which we have in Greek.

Origen's Notions concerning the Nature and the Attributes of God are very Orthodox; he believes that he is a Spiritual, Inviſible, Simple, and Eternal Eſſence. He is wrongfully accuſed for believing that God had a Body, ſince he ſays directly contrary in ſeveral places, and proves it by many convincing Arguments. He diſcourſes admirably concerning the Knowledge and the Providence of God. Some have accuſed him of having ſet Bounds to his Power, becauſe he ſays, *That he is called Omnipotent only becauſe he governs all things, and not becauſe he can create any thing anew.* *Juſtinian* cites in his Letter to *Mennas*, a Paſſage taken from the ſecond Book of *Origen*'s Principles, where he ſays that the Power of God is finite, and that he made all the Creatures that he can govern. *Ruffinus* alſo taxes him of this Error. He ſeems indeed to have believed that God created that Matter from all Eternity, whereof he has made the World, and of which he will make ſucceſſively ſeveral other Worlds. Origen.

The Ancients are extreamly divided as to the Judgment that is to be given of *Origen*'s Doctrine concerning the Trinity.

St. *Hierom*, *John* Biſhop of *Jeruſalem*, St. *Epiphanius*, St. *Auſtin*, and after them *Theophilus*, *Juſtinian*, and the fifth Council have accuſed him of ſeveral Errors about this Myſtery: on the contrary *Didymus*, St. *Athanaſius*, St. *Baſil*, St. *Gregory Nazianzen*, an *anonymous* Author, of whom *Photius* ſpeaks in the 117th Volume, St. *Chryſoſtom* and *Ruffinus* have either cited him againſt the *Arians*, as an Author who had Orthodox Notions concerning the Trinity, or defend him againſt the Accuſations of his Enemies; the one by giving a favourable Senſe to his Words, and the Others by maintaining that thoſe Paſſages which were found not to be agreeable to the Faith of the Church were added; and that there were other contrary Expreſſions which were entirely conformable to the Doctrine of the Church. It is certain that in *Ruffinus*'s Latin Verſions which we have of the Book *de Principiis*, and the Apology of *Pamphilus*, and of his other Works, the Doctrine of the Trinity is explained after a very Orthodox manner. But we muſt confeſs, that we cannot rely upon *Ruffinus*'s Credit, who acknowledges that he added and altered ſeveral Paſſages relating to the Trinity. It is true, he ſays he has taken what he has added from other Places of *Origen*; but St. *Hierom* denies it, and we are not obliged to believe *Ruffinus* upon his own Word. So likewiſe we ought not to give Credit entirely to what St. *Hierom* ſays againſt *Origen*, ſince he was as violent againſt him, as *Ruffinus* was paſſionate for him. Therefore neither believing his Enemies, nor his zealous Defenders, let us conſult thoſe Pieces of his Works which we have in Greek. And here ſtill we are in a Labyrinth, from which it will be difficult to extricate our ſelves. Herein we find ſome things which appear no leſs contrary, than the Opinions themſelves of the Authors who have written for and againſt him. He often ſpeaks very excellently of the WORD, which gives us reaſon to believe that he was perſuaded of his Godhead: He ſays, That he was from the beginning in the Father; That he is the Image of the Father; That he was begotten of the Father from all Eternity; That he is a Subſiſtence, and a Perſon diſtinguiſhed from the Father; That he is the Wiſdom of God, and that he is God himſelf; That he never leaves his Father; That thoſe are in an Error, who deny that the Godhead of the Father and the Son is the ſame, though their Subſtance be different; That he is God, ὁυσία, though he be not the Source and Original of the Godhead, as the Father is, whom upon that account he calls Αυτόθεον; That he is above all Creatures; That we may addreſs our Vows and our Prayers to Him, as to God the Father; That he is only known by the Father; and that he ought to be honoured as the Father, and that he has the ſame Power. Laſtly, St. *Athanaſius* cites two formal paſſages for the Eternity of the WORD, and for his Equality with the Father; St. *Baſil* alſo cites one which is very clear for the Divinity of the Holy Ghoſt.

But, on the other ſide, in his Books we meet with many expreſſions which are very harſh, little conformable to the Orthodox Doctrine, and which ſeem to favour the *Arians*. He ſays that the Word is an *Hypoſtaſis* different from the Father; and he takes the Word *Hypoſtaſis* to ſignifie *Nature* and *Subſtance*.

Lib. 4. contra Celſum, & 6. Lib. 3. contra Celſum. T. 14. in Joan. & de Princip. c. 1. q. 20. in Exod. Lib. 4. contra Celſum.

Tom. 1. Comment. in Joan. p. 17. 19. p. 30. ibid & Homil. 6. in Jerome. p. 28. Tom. 2. 47. 48. ibid. lib. 2. cont. Celſum. Lib. 6. Cont. Celſum, & lib. 8.

Lib. de Decretis Concilii Nicani. Baſil. de Sp. Sancto c. 29. l. 8. cont. Celſum, & Tom. 2. in Joannem p. 56. & p. 17, & 23. Tom. 2. in Joan. p. 49, 56. & 70. Item Tom. 13. p. 218 Bibl. Tom. 32. lib. 8. cont. Celſum, & lib. 5.

(*ii*) *But the Bibliotheca Patrum, &c.*] *Michael Chiſletius* tells us in the Preface to his Commentary upon *Jeremiah*, Printed in the Year 1623, that he found four and twenty of them, and that the laſt was the Treatiſe of St. *Clement*, *What Rich Man can be ſaved?* He ſets down Eight.

(*kk*) *Bears* Origen's *Name in a Manuſcript of the King's Library.*] By *Vincentius Bellovacenſis*, and ſome others. *Pamelius* is of this Opinion. In other Manuſcripts it is attributed to St. *Hierom* and to St. *Auguſtin*. Some have believed that it was Tranſlated from Greek, but it is, as we ſhall ſhew hereafter, written by a Latin.

(*ll*) *Laſtly, they ſay that there are in Libraries other Treatiſes under this Author's Name.*] There is a Book concerning the Aſtrolabe, which was ſaid to be in the *Vatican* Library; the Breviary or Abridgment of *Origen*'s Books concerning Preaching or Catechizing, *&c.* And beſides this there are ſeveral of *Origen*'s Fragments in the *Catena Græcorum Patrum*: But it would be an endleſs Labour to collect them all. *Huetius*, who neglected this Toil, thinking it to be too Great, by reaſon of the Multitude of the *Catena*, and to be to no purpoſe, by reaſon of their little Authority; tells us that Father *Combefis*, a Man of indefatigable Pains, having undertaken it, he has referred us to the Collection which he has made of them. 'Tis probable he did not think them worth publiſhing.

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He says likewise, that the Father and the Son are One in Concord and in will; and that the last is not properly God, ἰδίως, but only called God, because he is the Image and resemblance of the Divinity; That the WORD and the Holy Ghost were made by the Father; That we must not compare the Father with the Son; and that the Father is greater than the Son, who is inferior to him, though he be superior to all Creatures, as the Sunbeam is inferior to the Sun; and lastly, that the WORD is the Minister of the Father. These Expressions, and some others like them are hard indeed; But when there are Contradictions in Authors, we ought always, in my Opinion, to take the most favourable Side. Besides that, it is more easie to put a good Construction on these last Expressions, which were very common before the Council of *Nice*, than to put a bad one upon the first: For without making use of *Ruffinus*'s way of defending him, who says that these Places are either added or corrupted; and without alledging in his Excuse, that being to dispute against the *Sabellians*, he was obliged to make use of some Terms which might seem to favour the opposite Error: without making use, I say, of these general Defences, I believe we may explain in a very Catholick Sense, those Expressions which I have just now related. When he says, that the Father and the Son were *Two Hypostases*; he understands by the Word *Hypostasis*, all that is opposed to nothing; and he had no other Design than to maintain against the *Sabellians*, That the WORD was not a Vertue or a Quality from the Father, but a Person subsisting. It is certain, That in *Origen*'s Time the Words *Hypostasis* and *Substance* were synonymous Terms; but so too by the Word *Substance*, was often understood a Person subsisting; and some Catholick Authors, not only before the Council of *Nice*, but even afterwards have affirmed that the Father was a Substance, the Son a second Substance; understanding, as St. *Hilary* observes, by *Substance*, the *Persons subsisting*. In the second place, *Origen* does not say that the Son is a Creature: He does not deny but that he is God, but he only denies that he is God of himself, as the Father is, Αυτόθεος; and this is what he would explain by the Comparison of the Sun and the Sun-beam, which the Fathers who lived after the Council of *Nice*, Thought to be very proper for the explaining the Mystery of the Trinity. And thus it is, that going upon the principle, he says the Son is inferior to the Father, and that the Father was greater than the Son; not that he believed them to be of a different Nature, since he owned that they are One and the same Divinity, and One and the same Substance; That the Son was equal to the Father, and that he was in him from all Eternity; but because the Son derives his Divinity from the Father, who is the Source of the Godhead. As to what he says, That the Son is the Minister of the Father; That the Father made use of him in making the World; and that the Son was created. These are expressions that are too common amongst the Ancients, to be particularly Objected to *Origen* as a Crime.

Epist. ad. Avitum.

Tom. 2. in Joan. p. 56. Tom. 6. p. 130. Lib. 5. contra Celsum. Tom. 15. in Matt.

St. *Hierom* accuses *Origen* for saying, That the Son in comparison of the Father was not Goodness it self, but only the Image and Representation of Goodness; and *Huetius* confirms this to have been *Origen*'s Opinion by some of his Greek Passages. The same St. *Hierom* upbraids him also for affirming that the Son in comparison of the Father, was a lesser Light; That he was not the Truth, but the Image of the Truth; That he was Visible, and the Father Invisible; but we may easily discern that these expressions, as harsh as they may seem, being considered separately, were meant by *Origen* in a good sense, he having no other Design than to prove that the Father was the Source and Original of Goodness and Truth; and that the Son received it from him and that in this Sense he was the Image of the Father's Goodness, the Brightness of his Godhead: Expressions which in this sense are very Orthodox. As to what he says that the Father is Invisible, and the Son Visible, we have shewn in other places what the Ancients meant by this way of speaking.

Lastly, It is easie to answer what St. *Epiphanius* and several others object to *Origen*, That he denyed that the Father was Visible to the Son, and to the Holy Ghost; for he affirms so expresly in so many Places, That the Father is perfectly known of the Son, and even of the Holy Ghost, that he must of necessity have had some other meaning, when he seems to assert the contrary. *Ruffinus* answers this Objection, That he denied that the Father was Visible to the Son, as Bodies are Visible to Bodies, that he might confute the Error of the *Valentinians*, who believed that God was Corporeal; and he cites a Passage of *Origen*, where he distinguishes betwixt *Seeing* and *Knowing*, and Affirms, that we may say that the Son *knows* the Father, but that we cannot say that he *sees* him, because Seeing is the Property of a Body. I shall not make any Answer to other more trivial Objections, because it is easie to satisfie them, as well by what we have just now said as by what we have observed upon the other Fathers. (a) There are no very considerable Objections made against *Origen*'s Doctrine concerning the Incarnation; for though he be accused of several Errors, he affirms so positively in all his Works, that the WORD had taken a Body and a Soul like ours, in the Womb of a Virgin, by the Operation of the Holy Ghost; That Jesus Christ had true Flesh; That he really suffered; That he is altogether God and Man, in that the Human Nature was united with the Divine Nature in one and the same Person: That it is impossible to accuse him of any Error concerning the Mystery of the Incarnation. Perhaps as he was of opinion, That the Souls were in Heaven before they came down into their Bodies, he might think the same thing of the Soul of Jesus Christ, but this was only a particular Error, for which he was not very earnest.

Tom. 20. in Joh. p. 292.

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He is accused of believing that the Death of Christ was of Advantage to all reasonable Creatures, as Angels, Devils, and even insensible things; and 'tis certain that he does assert this wild Notion in several places of his Works; He has feigned a spiritual Death of Jesus Christ in the other World, which has given occasion to tax him for holding that Jesus Christ died several times, *He believed that Christ did not come out of the Virgin's Womb by Penetration*; and he accuses the Virgin *Mary* of Distrust. But these are but slight Errors, and common among the Ancients.

As he believed that the only Point of Faith relating to the Angels, was, That there were such Beings, and that neither Scripture nor Tradition had determined any thing as to their Nature and their Number; so he has taken the Liberty to deliver his own Thoughts hereupon: He imagines that they are corporeal, though invisible, having nevertheless a spiritual Soul. He says, That the good Angels have a finer, and the evil ones a grosser Body. The Principle from whence he has drawn this Conclusion, is, That all intelligent and spiritual Creatures, having been created in Heaven with a perfect Freedom of Will, they have been afterwards, for a Punishment of their Faults, confined to Bodies more or less gross, according to the Quality of their Crimes, and ranked in such and such Orders or Degrees of Creatures inferior one to another: Yet so, nevertheless, as that after having suffered this Exile, if I may so say, for some Ages, they may by living virtuously, return to the Place from whence they were banished. (b) And going upon this Principle, he affirms, That Men may become Angels and Angels Men; That the Angels being free, do often commit Faults; That the Devils shall one day be delivered; That the Angels are guilty of several Offences in their Administration of things here below, for which they are immediately rebuked, and for which they shall be judged in the Day of Judgment. All these Fancies, and several others, are the Consequences of *Plato*'s Doctrine, to which *Origen* was wonderfully addicted. We must nevertheless acknowledge, that he does not propose these things as Doctrines of our Religion, but only as his Opinions and Conjectures.

(a) *Lib. 1 contra Celsum lib. 2 3 & 4 Com. in Joan. & in Matt. passim lib 1 περὶ ἀρχῶν, in Apol. Pamphili. Vide Tom. 1 in Joan. p. 36 Tom. 20 p. 307 l. 6 l. 1 contra Cels. Lib. 2 περὶ ἀρχῶν. Theophil. Ep. 2 Paschal. Hier. Ep. ad Ruffinum lib 1 cap. 5 & Ep. 61 ad Avitum c. 4 Sulp. Severus Dial. 1 c. 3 Bern. Serm. 44 Albert. in Ep. 8 Dion. Hom. 40 in Lucam. Hom. 1 in Levit. l. 5 in Ep. ad Rom. Tom. 1 in Joh. p. 32 38 Tom. 2 p. 69 t. 1 in Matt. p. 313 t. 15 Matt. 313 l. 1 περὶ ἀρχῶν c. 3 lib 5 in Ep. ad Rom. Justini Ep. ad Mennam. Hier. Ep. ad Avitum. Vide Hom. 1 in Levit. in Luc. c. 2 Hom. 12 in Levit. & 8 Hom. 20 in Luc. lib. 2 de Prin. c. 3 Tom. 1 Com. in Joh. Tom. 2 p. 320.*

(b) *This is the Principle of the* Platonists. Theophilus, Justinian, *St.* Epiphanius, Methodius, *and an anonymous Author in* Photius, *ascribed it to* Origen. *He plainly asserts it in his first Book of Principles, C. 6. Tom. 15. & 13. in Matt.*

(c) *Hom. 23. in Jos. lib. 2. Per. c. 11. Tom. 13. in Mat. & p. 310, 311. Tom. 14. p. seq. lib. 1. in Ep. ad Rom. Hom. 23. in Jos. lib. 8. cont. Celsum, Hom. 4. in Num. Hom. 2. in Jos. lib. 2. Per. cap. 10. lib. 8. cont. Celsum, Hom. 4. in Psal. 36. Hom. 20. Hom. 35. in Luc. lib. 5. cont. Celsum, lib. 8.*

(c) He says in several Places, That the Angels take care of Men; That every Church, every Society; and lastly, every Man has his Guardian-Angel; and even in some places he says, That every one has his good and evil Angel; in other places, That several Angels have the Care of one particular Per-

Origen. *Hom. in Exek. Hom. 23. in Lucam.*

ſon; and in others, That they take care of inanimate things. Though he denies that we ought to addreſs to the Angels the ſame Prayers, and the ſame Adorations as to God, yet he allows that they may be prayed unto, and honoured as they deſerve.

Concerning the Soul, he ſays in the Preface to his Books *of Principles*, that it is not determined by the Tradition of the Church, whether it be produced by another Soul, or whether it comes from elſe-where; whether it be Eternal, or created at a certain time; whether it animates the Body, or whether it be only confined there. This is what he ſays in the Language of an Eccleſiaſtical Author: But following the Principles of *Plato*'s Philoſophy, he holds, That Souls are intelligent Creatures, which have been from Eternity, which are ſent into Bodies as into a Priſon, for a Puniſhment of their Sins; That they paſs from Body to Body; That they become Angels; and laſtly, That they are in a continual Motion. He aſſerts all theſe things in his ſecond Book *of Principles*, Chap. 6, and 7. and in ſeveral other places of his Works. (*d*) He ſays in ſome places, That the Soul is corporeal; but in others, he aſſures us that it is ſpiritual and incorporeal.

(d) *Lib. 2. Per. cap. 2.*

(*e*) He holds it as an Article of Faith, That there is a Free Will in all reaſonable Creatures; from whence it follows, That though a Man may be excited to Good by ſome Celeſtial Power, and ſpurr'd on to Evil by the Devil, yet he is never conſtrained to do Good or Evil. This is what he ſays agreeably to the Doctrine of the Church; but he extends this Liberty, by following *Plato*'s Principles, to all ſorts of Conditions; and he pretends, That an intelligent Creature is, and will always be free to do Good and Evil, in whatſoever State and Condition he is; for in this he makes Free Will to conſiſt. (*f*) He does not ſeem to have made any Diſtinction between *Adam*'s State, and that of Mankind after the Fall.

(e) *Hom. 1. in Geneſ. in Exhortat. ad Mart. lib. 6. contra Celſum, In Luc. cap. 41.*

(f) *Lib. 2. Per. c. 3. & lib. 3. cap. 1. & 3. lib. 3. περὶ ἐξουσιῶν, c. 1, & 2. & in Ep. ad Rom. paſſim. Tom. 11. in Mat. Item 16, & 13. in Joan. lib περὶ ἀρχῶν, c. 7. lib. 3. c. 1. Philocal. cap. 20. in Ep. ad Rom. lib. 7. & 9. & lib. 2. de Princip. cap. 9. Hom. 10. in Levit. 1. in Ezek. lib. 2. per. c. 3. Hom. 35. in Luc. c. 1. lib. 3. per. Tract. 33. in Mat. lib. 4, & 9. in Ep. ad Rom. Supra, & lib. in Ep. ad Rom. lib. 3. per. c. 2. lib. 1. per. c. 8. lib. 3. cap. 2. in Pſal. 4. Hom. in Pſal. 36. Hom. in Matt. p. 210. Tract. 15. in Matt.*

He attributes very much to Free Will, and Nature, and he ſpeaks but very little of Grace, which he believes was infuſed into Souls according to the Merits which they have, before they are confined in Bodies; and afterwards it is augmented according to the Good and Evil which they do in making uſe of their Natural Liberty. He aſcribes in ſeveral places the Converſion of a Man, and all the Good which he acts, to Free Will; and allows hardly any thing to Grace, ſo that it was not without Reaſon that St. *Hierom* accuſes him for having furniſhed the *Pelagians* with Principles; though yet in ſome places he ſpeaks very advantagiouſly of Grace, and of the Aſſiſtance of God. He is taxed for holding, that Men may arrive to ſuch a Degree of Perfection, that they ſhall be no more ſubject to Temptation, nor commit any more Sins: And indeed there are ſome Relicks of this Error in his Books. He has alſo affirmed, that thoſe who have ſinned, after having received the Holy Ghoſt, could obtain no more Pardon for their Sin. (*g*) And upon this account he maintains, that St. *Peter* had not as yet received the Holy Ghoſt, when he denied Chriſt, and that being forſaken by God, it was impoſſible for him not to ſin. (*h*) When he explains that Paſſage of the fifth Chapter of the Epiſtle of St. *Paul* to the *Romans*, he diſcourſes of Original Sin after a very obſcure manner; as if he doubted of it: And we muſt not wonder after this, that he did not admit of any other Predeſtination, than that which has reſpect to Merits.

(g) *Lib. 5. in Ep. ad Rom. Tom. 13. in Matt. p. 328. T. 15. p. 385. Tract. 35. in Matt. ibid. & lib. 1. in Ep. ad Rom.*

(h) *Lib. 1. in Ep. ad Rom. & lib. 7. ejuſdem operis.*

He believed that the Stars were animated with reaſonable Souls confined to theſe Bodies. (*i*) He owns the Reſurrection of the Body, but by Philoſophizing too nicely upon this Matter, he has, if I may ſo ſay, ſpiritualized it.

(i) *Tom. 1. in Joan. p. 17. lib. 1. per. c. 7. & lib. 2. Tom. 13. in Matt. lib. 5. con. Celſum & in Ep. ad Rom. cap. 8. & lib. 8. Juſtin. Ep. ad Mennam.*

He admits of two Reſurrections; That of the Righteous, and that of the Wicked. He acknowledges the laſt Judgment, wherein Men and Angels ſhall be judged; but he ſeems to make a doubt in what Place it ſhould be, if all Men were there to be judged. (*k*) He ſays, That Jeſus Chriſt ſhall appear there, but that we neither know the Place where he will appear, nor the Manner how. He rejects the Opinion of the Millenaries. He confeſſes that good Men ſhall again be recompenced with Eternal Bleſſedneſs, and the Wicked puniſhed with Eternal Fire; but he deſtroys the Simplicity of this Faith by reaſoning too much on this Subject. He believes that all Men, even the moſt Holy, ſhall paſs through the Fire: That after Men have paſſed through the Fire, the Wicked ſhall be caſt into Hell, that is to ſay, into the loweſt Place, and they ſhall be there tormented with Eternal Fire. This Fire (as (*l*) he explains it in other places) is Remorſe of Conſcience, and Vexation of Spirit. (*m*) He makes Bleſſedneſs to conſiſt in an Union with God. He ſays that Souls come to it by degrees; that after they are ſeparated from their Bodies, they are for ſome time upon Earth, in order to be purified, that afterwards they are taken up into the Air, and inſtructed by Angels, that they paſs through ſeveral places, where they remain for ſome time, and that at laſt they come to the higheſt Heaven, in compariſon whereof the Firmament is but a Hell; that the more they retain of Earth in them, the longer they are upon this Journey: That the Souls which are arrived at this Sovereign Degree of Bliſs, may fall from it, and that they are ſent back again into Celeſtial Bodies, or others, and that they afterwards return from whence they were driven: that ſo Bleſſedneſs may have an end, and that Torments ſhall have a Concluſion likewiſe. (*n*) He ſays in his Preface to the Book *De Principiis*, that God created the World, that it had a Beginning, and that it muſt have an End; but that it is not determined by Tradition, what it was before, and what it will be after. He imagines that it was made, if I may ſo expreſs it, to be a Place of Baniſhment for all Intelligent Creatures. He makes no Difficulty of aſſerting, that there were more Worlds before this, and that there ſhall be more after it. He ſays, that God always had the Matter upon which he wrought, which ſuppoſes that it is eternal, ſince God created it from all Eternity.

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(k) *Lib. 5. Contra Celſum lib. 2. per. c. 3. lib. 2. c. 10. See* Methodius *in* Epiphanius, *and St.* Jerome *in his Epiſtle* John *of* Jeruſalem. *Tom. 17. in Matt. page 494, & 495. lib. 2. per. c. 3. & 10. & lib. 3. cap. 6.*

(l) *Tract. 30, & 34. in Matt. lib. 2. in Ep. ad Rom. & lib. 9. Hom. 6. in Exod. Hom. 3. in Pſal. 36. Hom. 14. in Luc. lib. 5. cont. Celſ. & lib. 8. ad Rom.*

(m) *Lib. 4. per. cap. 2. & lib. 1. cap. 6. Philocal. cap. 1.*

(n) *Lib. 2. de prin. & lib. 5. con. Celſum. Tract. 34. in Joan. Hom. 26. in Num. & 27, 28. & paſſim. Tract. 30. in Matt. lib. 1. de prin. c. 6. lib. 2. c. 3. & 12. lib. 3. cap. 6. lib. 3. de prin. c. 3. & lib. 2. Hom. 7. in Levit. Hom. 6. in Num. & in Reg. in Ezech. 5. c. 13. lib. 1. Per. c. 6. Tom. 15. & Tract. 33. in Matt. Hom. 8. in Levit. 14. in Luc.*

(*o*) He ſays, That the earthly Paradiſe was in Heaven, and he has explained of the Souls which were there, that which is ſaid in *Geneſis* concerning *Adam* and *Eve*. He underſtands by the Fig-leaves, wherewith they covered themſelves after the Fall, the mortal Bodies to which the Souls were chained.

(o) *Lib. 2. c. 1. & 8. & T. 19. in Joan. Juſtin. Ep. ad Menna. and two paſſages from lib. 1. & 4. Hieron. Ep. 59. ad Avitum.*

It may be concluded from all, that we have already ſaid concerning *Origen*'s Doctrine upon the Tenets of our Religion, that although he profeſſed to believe the Doctrine of the Church, (*p*) yet he ſets up ſome Philoſophical Principles, the Conſequences of which were found contrary to what was taught by the Chriſtian Religion; which obliged him, in order to accommodate theſe things which were ſo directly oppoſite one to the other, to invent ſeveral Opinions that were very far from the Simplicity of the Faith. So that we muſt diſtinguiſh in *Origen* what he ſays according to the way of ſpeaking uſed by the Church in his Time, and what he ſays according to the Principles of *Plato*'s Philoſophy, and then we need not wonder, if after having acknowledged the Truths of Chriſtianity, he ſhould loſe himſelf by advancing ſuch *Platonick* Notions as are deſtructive to them. And this, in my Opinion, is the reaſon of his principal Errors, which

(p) *Lib. 1. Per. c. 2, Meth. apud Photium. c. 3. in Geneſ. q. 1. This was objected againſt him by* Methodius *in* Epiphanius, *by* Photius, *by* Euſtathius, *by* John *of* Jeruſalem, *by St.* Jerome; *and it may be found in lib. 4. Auguſtin. c. 2.*

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which are all of them founded upon three Principles taken from the *Platonick* Philosophy; which are: First, That intelligent Creatures have always been, and shall eternally exist. Secondly, That they have always been free to do Good and Evil. And Lastly, That they have been precipitated into the lower places, and confined to Bodies for a punishment of their Sins. Let any one throughly examine all *Origen*'s Errors, of which we have just now spoken, and he will easily perceive that they all proceed from this, that he was willing to accommodate the Truths of the Christian Religion to these *Platonick* Principles.

There are besides some other slighter Errors in *Origen*, into the greatest part of which he fell by confining himself too much to the Allegorical Sense of the Scripture; for Example, (q) Explaining Christ's words concerning the power of Binding and Loosing, which he granted to St. *Peter*, he seems to reserve this power to those Bishops and Priests who imitate the Virtues of this Apostle, and in the same Sense he says, that all spiritual Men are this Rock, upon which Jesus Christ has built his Church. So likewise (r) explaining that passage of Scripture, where it is said: *Not that which goeth into the Mouth defileth a Man*, he speaks of the Eucharist after so obscure and Allegorical a manner, that it is very difficult to comprehend his Meaning. (s) He likewise explains Allegorically what is said of the Eucharist in other places of the Word of God. It is easie however to defend him against the Protestants upon the Subject of the real Presence, since he acknowledges in the eighth Book, that the Loaves which are offered in the Church are made a Holy Body by Prayer, διὰ τῆς ἐπικλήσεως ἁγιάζεται. We might easily bring other Examples of the Oversights that he has committed, endeavouring too much to spiritualize the Words of the Scripture, but I shall pass them over in Silence.

(q) *Tom. 12. in Matt.*

(r) *Tom. 11. in Matt.*

(s) *Hom. 16. in Num. & Tract. 35. in Matt. Hom. 7. in Levit. & Tom. 32. in Joan.*

He speaks of the Sacred Scripture after a very excellent manner, as of a Book written by persons who were inspired by God. His passages upon this Subject have been collected by St. *Basil*, and St. *Gregory Nazianzen*, in a Book which they have Entituled *Philocalia*. (t) He distinguishes the three Senses of Scripture, but he applies himself particularly to the Allegorical Interpretation, and he affirms that there are some places which have no literal Meaning. He proves that every Body ought to read the Scripture.

(t) *Hom. 2. & 6. in Gen. Hom. 3. & 5. in Levit. Hom. 2, & 3. in Exod. item 7, & 11. in Levit. lib. 1. Per. c. 2. Hom. 9. & 2. in Jos.*

Now for some points of Discipline which may be observed in his Works. The Christians assembled together in his Time in the Churches, not only on Sundays, and Festivals, but also on other Days. (u) He often speaks against those who neglected to do it, and who did not hear the Word of God with due Respect. There were Priests and Bishops in his Time, who were chosen by the People. And their Duty was to teach the People, they instructed the Catechumens, and prepared them for Baptism for a considerable time. They baptized the Children; and Baptism was never reiterated; they anointed those who were baptized with Oyl. They observed Lent; and also fasted *Wednesdays* and *Frydays*. They expelled out of the Church, such as committed publick Crimes after Baptism: And (x) he observes in his Book against *Celsus*, that there were some Persons set apart on purpose to take care of the Manners of the Faithful. They allowed of Penance but once, and that rarely too. Excommunication was the greatest Ecclesiastical Penalty. Nevertheless, it was not doubted but that those who were unjustly Excommunicated, might be saved. Simony also was prohibited.

(u) *Hom. 10. 13. & 9. in Num. Hom. 6. in Levit. Hom. 4. in Jos. Hom. 6. in Jerem. Hom. 8. ibid. Hom. 10. in Levit. Hom. 11. in Jos. Hom. 9. & 11. in Jerem. Tract. 35. in Mat. Hom. 2. in Jud. & Hom. 2. in Psal. 37. Hom. 15. in Levit. Hom 10. in Ezech. Tract. 6. in Matt. Hom. 14. in Levit. in c. 14. Matt. Hom. 1. in Levit. item Hom. 14.*

(x) *Tract. 11. in Matt. Tract. 32. in Joan. contra Celsum lib 8. Hom. 27. in Levit.*

In his time Sins were confess'd to Priests, and they examined those who were to teach in publick. They believed that one ought to live a very holy Life, to approach the Blessed Sacrament, and that as it was very advantageous to those who received it worthily, so it was Damnation to those who received it unworthily. They did not admit Persons that were twice married to holy Orders. They concealed the Mysteries, and principally the Eucharist, from the Infidels and the Catechumens. They prayed to God on their Knees, and turning towards the East. They celebrated *Good-Friday*, *Easter*, *Whitsuntide*, and *Sundays*, with very great Solemnity.

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And these were the principal Points of Discipline, that can be observed in the Books of *Origen*: It would be too tedious to take notice of Points of Morality that he discourses of in his Homilies, which are all filled with them. We shall here present you only with some of them.

He says, that we ought not to make use of Marriage, but only for the sake of having Children: that he who does Good out of servile Fear, shall be less rewarded than him who does it out of Love. (y) There are in his Homilies upon *Exodus*, a great many curious Allegories upon the Necessity of renouncing the World, and leading a Christian Life. He says, That *Pharaoh* represents the World, who slew the Male Children, that is, the righteous, and preserved the Females, that is to say, vicious and effeminate Persons; and he makes a pretty Moral upon this Allegory. He says, that *Ægypt* is the Type of the World, from whence we must depart, not only in Body, but in Mind, by renouncing it entirely. There are a great many other Allegories and moral Thoughts of the same Nature. He distinguishes two sorts of Sins; great Sins, and lesser Sins. He ranks among the number of lesser Sins, such as may prove mortal; and by great Sins, he understands such, for which we can do Penance but once. He gives seven remedies for Sins; Baptism, Martyrdom, Alms-deeds, forgiving of our Enemies, the Conversion of our Brethren, Charity, and laborious Penance, and lastly, that Repentance and Unction of which St. *James* speaks. (z) He says, that we must not presently reprehend publickly the Sin of our Brother, but that we ought first to rebuke him in private, afterwards before one or two Witnesses; and lastly, if he did not reform, then we are to tell it to the Church. (aa) He shews that true Fasting is an Abstinence from Sin, and that we ought to Fast in order to feed the Poor. His Homilies upon *Numbers*, *Joshuah*, and the *Judges* are more filled with Allegories than Morality. Those which he composed upon the *Psalms* have more Morality in them: He there discourses of Humility, of Prayer, of Patience, of Meekness, of the Prosperity of the Wicked, of Repentance, of that Holiness which is required to communicate worthily, of the Choice of a Guide. His other Homilies are mixed with Morality and Allegories: His large Commentaries have more Learning in them. He therein handles several Questions very learnedly, and makes very judicious Remarks upon them. He gives some Explications upon the Holy Scripture, that are very curious and ingenious: But he goes too far from the Letter, to find out Allegorical Senses; and he amuses himself in explaining too scrupulously all the Words of the Scripture, that he might the better give them a mystical Sense. He is a great Enemy to Hereticks, he attacks them as often as he discourses of any Subject that has any relation to their Errors. He does not let any of them escape; sometimes he writes against *Simon*, *Basilides*, *Carpocrates*, *Valentinus*, *Marcion*, and *Montanus*: At other times he attacks the *Ebionites*, the *Helcesaites*, the *Encratites*, the *Ophites*, and the *Sabellians*. (bb) He acknowledged for Canonical Books of the Old Testament, only those which were in the Canon of the Hebrews to the number of two and twenty: (cc) He ranks the Book of *Esther* in this number, and joyns the Book of *Ruth* with the Book of *Judges*, and *Baruch* with that of *Jeremiah*. As for the Books of *Maccabees*, *Judith*, *Tobit*, *Ecclesiasticus*, and *Wisdom*, he commends them as Good Books, profitable for Catechumens, but such as are out of the Canon of the Books of the sacred Scripture. He calls them nevertheless in some places Divine Books. He cites the Book of *Wisdom* under the Name of the Scripture. He cites likewise the *Maccabees*, and the Book of *Ecclesiasticus*, which he affirms to be among the Books of *Salomon*. We have already taken notice of his Opinion concerning the History of *Susanna*. He receives as Canonical Books of the New Testament, the Four Gospels,

(y) *Hom. 5. in Exod. & 23. Hom. 3. in Gen. & ibid. Hom. 5. Hom. 2. in Jerem. Hom. 8. Hom. 2. Hom. 3, & 10. in Exod. Hom. 14. in Levit. Item Hom. 15. Tract. 6. in Matt. Hom. 2. in Levit.*

(z) *Hom. 3.*

(aa) *Hom. in Levit.*

(bb) *In Genes. ap. Euseb.*

(cc) *Hom. 27. in Num. & 25. in Jos. in Frag. in Ep. ad Heb. in Apol. Pamphili. lib. 3. con. Celf. Hom. in Exod. 8. lib. 2. Per. & Hom. 3. in Cant. in Matt. & Hom. 18. in Num.*

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(dd) *He always cites it under St.* Paul's *Name. Hom.* 8. *in Exod.* 7. *in Levit. in Jerem. Hom.* 1. *lib.* 1. *Per. lib.* 2 *in Matt. c.* 13. *ap. Euſeb. lib.* 6. *c.* 25. *lib.* 2. *Per. c.* 3. *& lib.* 2. *Per. in Matt. c.* 13. *Hom. in Joſuam.* 3, *&* 10. *in cap.* 18. *Mat. Hom. in Jerem.* 14. *in Ezech. in Luc. Hom.* 8. *in Exod. Hom.* 10. *in Joſ. lib.* 1. *Per. lib.* 2. *lib.* 3. *in Luc. Hom.* 35. *Luc.* 3. *Per.*

pels, the Fourteen Epiſtles of St. *Paul*: (*dd*) He ſays however, concerning that to the *Hebrews*, that the Thoughts of this Epiſtle are St. *Paul*'s; but that it was compoſed by ſome other Perſon, and that there is none but God who knows the Author of it, tho' ſome attribute it to S. *Clement*, others to St. *Luke*. He ſays that there is but one Epiſtle of St. *Peter*, which was received by all the Churches, but that we may grant the ſecond likewiſe to have been his. He ſays the ſame thing of the two laſt Epiſtles of St. *John*. He cites the Epiſtles of St. *Jude*, and St. *James* in his Commentary upon the Epiſtle to the *Romans*. He likewiſe quotes the *Revelations*, and attributes them to St. *John*. Beſides theſe Books, he often cites Apocryphal Writings, as the Goſpels according to the *Ægyptians*, and according to the *Hebrews*; The Book of *Hermas*, the Epiſtle of St. *Barnabas*, the Book of *Enoch*, and even ſome Heretical Books, as the *Apocalypſe* of St. *Paul*, a Book concerning the Twelve Apoſtles, the Doctrine of St. *Peter*, the Acts of St. *Paul*, the Hiſtory of *Iſaiah*, and ſome others.

Origen had very quick Parts, a very ſtrong and extenſive Fancy: but he relied too much on the Vivacity of his Genius; and often loſt himſelf out of too great Earneſtneſs to fathom, and ſubtilize every thing. He had a very happy Invention, and a much more happy Delivery of what he had invented: But he had not that Exactneſs in his Inventions, nor all that Gracefulneſs in the Delivery as might be wiſh'd. He carried on his Work with ſo great Eaſe, that he is ſaid to have Dictated to ſeven or eight Perſons at a time, and he was ſo ready in expreſſing himſelf, that he made the greateſt Part of his Homilies *Extempore*. Upon which account his Style was not very correct, nor coherent; He had a vaſt Memory, but he often truſted too much to it. He was a Perſon of moſt profound Learning; and he particularly ſtudied *Plato*'s Philoſophy, which he underſtood to Perfection, and indeed he was too much addicted to it for a Chriſtian. He underſtood likewiſe the Maxims of the other Philoſophers. He had applied himſelf mightily to the Study of human Learning: He was neither ignorant of Hiſtory, nor Mythology, and he had as great Knowledge in all the prophane Sciences, as thoſe who had ſtudied nothing elſe all their whole Lives. But he particularly excelled in the Knowledge of the Holy Scripture, to the Study of which he entirely addicted himſelf. He had learned it all by heart, and that he might not neglect any thing which might be of uſe for the underſtanding the Letter thereof, he carefully examined all the Verſions of the Bible, which were in his time, and compared them all together with the Hebrew Text, adding thereto a literal Commentary upon the moſt difficult places. He was not very well skilled in the Hebrew; yet he knew enough of it to underſtand it, and to obſerve the Differences of the Text, and the Tranſlations; but he did not keep to the literal Explication of the Bible. He thought it neceſſary for the ſetting off of the Holy Scripture to the beſt advantage, which appeared but plain and ſimple to the Heathens, and for the rendring it of greater uſe to all the World, to give myſtical or allegorical Interpretations of every thing in it: And herein imitated the way of *Philo* and *Ariſtobulus*, and followed the Genius and Manner of the *Platoniſts*. We have already taken notice, that *Hippolitus* explained the Scripture allegorically, and that it was in imitation of him that *Origen* undertook this way of Writing. St. *Clement* of *Alexandria* his Maſter, is alſo full of Allegories, and 'tis not to be denied but that the Helleniſtical Jews, and the Primitive Chriſtians made very frequent uſe of them: But *Origen* has carried on an Allegory as far as it can poſſibly go, and he has furniſhed Matter to all the Greek and Latin Fathers who have imitated him, and have hardly done any thing elſe than copy him. This way of explaining the Holy Scripture by continual Allegories, ſeems to me to be very defective. For though it may be good ſometimes to awaken, if I may ſo ſay, the Auditor, and to direct him by ſuch kind of Allegories, yet they become uſeleſs and tedious, when they are perpetual; and the Mind, which requires great Application for the comprehending of them, is tired, and ſoon looſes the Conſequence both of Reaſoning and Thought: Beſides, that by minding only the Allegorical Senſe, we neglect the Literal, which is oftentimes more excellent, and of greater Advantage than all the Allegories in the World, that divert the Mind without inſtructing it, and ſtrike the Imagination without affecting the Heart. Laſtly, if in explaining the Holy Scripture, we

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ſhould only ſtick to the Allegory, as *Origen* has done, it might give occaſion to believe, that the Scripture taken barely in the Literal Senſe would be but of very little Advantage, which is a very great Error. 'Tis therefore a very ill way of defending *Origen* in this Point, to ſay with a modern Author, that he ſeems to have been excuſable in this, becauſe he had learned by Experience, that the Letter of the Scripture was but of little uſe for Inſtruction. For this is to make him aſſert a thing which is very falſe, the Letter of the Scripture being of exceeding uſe for Inſtruction, and even more profitable than any Allegory, which is not to be us'd, but only now and then to awaken the Auditors.

Origen's Books againſt *Celſus* are an excellent Work, and ſtored with extraordinary Learning. He anſwers the Objections of *Celſus*, who of all the Heathens that have written againſt the Chriſtian Religion, has made the moſt cunning ones, and propoſed them the moſt maliciouſly, very ſolidly. He eſtabliſhes by convincing Proofs, the Hiſtory of Jeſus Chriſt, his Miracles, his Divinity and Reſurrection. He confutes the Calumnies and Impoſtures of *Celſus*, and of the other Heathens againſt the Chriſtians; and Laſtly, he proves the Truth and Excellency of the Doctrine and Religion of Jeſus Chriſt. This Book is written very Politely, and with great Care and Exactneſs. 'Tis not only the beſt of *Origen*'s Works, but alſo the moſt accompliſh'd and beſt Compoſed Apology for the Chriſtians which we have of all the Ancients. The Books of Principles were likewiſe written with great Care, and they had been of very great uſe, if he had contented himſelf to explain the Principles of Religion according to Scripture and Tradition, without mixing therewith his own Philoſophical Notions. His Commentaries upon the Scripture are more Polite than his Homilies, they are full of Learning, but they are not very Exact, and we may obſerve therein a great many Fancies which are uſeleſs, obſcure, and perplexed. Often after having begun one Explication, he paſſes to another, without finiſhing the firſt. His Homilies are plainer and intelligible, but their ſtyle is leſs Elegant.

The Treatiſe concerning Prayer is an Excellent Piece of Devotion. It contains a great many Excellent Principles of Morality, and is full of very profitable Inſtructions. We may alſo find there ſeveral Curious Remarks relating to the Diſcipline of that Time. But it is not abſolutely free from the Errors and Defects which we have obſerved in the other Works of *Origen*. As this Diſcourſe is very Inſtructive and not very much known, I have thought it convenient to give a Summary of it.

Origen begins it by a Common Place, to wit, that there are an Infinite Number of Things which we cannot know without being enlightned from Heaven. He applies this Reflection to his Preſent Subject, ſaying, that it would be impoſſible for him, without the Aſſiſtance of Heaven, to explain how we ought to Pray, what we ought to ſay when we Pray, and what are the moſt Proper Times for Prayer. That he who treats of this Matter, muſt be enlightned by the Heavenly Father, inſtructed by the Son, and inſpired by the Holy Ghoſt: That in order to Pray as we ought, 'tis not ſufficient to repeat ſome certain Prayers, but we muſt have good Diſpoſitions; and that our Prayer may be acceptable to God, it muſt be accompanied with a Conſcience, Pure, and without Blemiſh. Afterwards entring upon his Subject he obſerves that the Greek Word Ευχη, which ſignifies Prayer, is mentioned in Scripture the firſt time, in that Place where it is ſaid that *Jacob* coming from *Meſopotamia*, made a Vow to offer unto God the Tenth of all that he ſhould bring from that Country. He adds that the Word is often taken in this Senſe, to ſignifie a Promiſe or Vow of Performing a Thing, if God grants us what we ask of him in our Prayers. But he obſerves at the ſame time that there are other Places where it is taken for Prayer it ſelf; and he ſets down ſome Examples wherein it is taken in both Senſes.

After having ſpoken of the word *Prayer*, he treats of the neceſſity of the thing it ſelf: He confutes the Arguments of thoſe who pretended to maintain that it was to no purpoſe to pray; he obſerves, that this Error could not be maintained by any but notoriouſly-wicked Perſons, and by Atheiſts, who deny God's Providence: but that the Devil endeavouring by all means to ſpread deteſtable Doctrines among thoſe that bear the Name of Chriſt, had put it into the hearts of ſome perſons to reject every thing that is ſenſible in Religion, to deſpiſe the Holy Euchariſt and Baptiſm, and to neglect Prayer as a uſeleſs thing. Now theſe are the Reaſons which theſe Perſons bring for their Opinion: *Firſt*, God knows every thing, *ſay they*, therefore what need is there of Praying; *Secondly*, He does not only *know* what muſt happen, but he *ordains* it; therefore what neceſſity is there of *asking* that

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After having confuted the Reasons of those who reject Prayer, he shews the advantage of it. He says in the first place, That he who prays, puts himself in a condition of presenting himself before God, and of conversing with him; That in order to this, he ought to drive away all evil Thoughts, to banish all earthly Affections, to raise up his mind towards Heaven, to forget Injuries, to pardon his Enemies, and by no means to repine against God. From hence he concludes, That Prayer cannot be of any advantage, if it be not preceded with great preparation. Secondly, He assures us, That Christ Jesus, the High-Priest of our Offerings, prays with us; That the Angels pray with him, and that the Saints which are departed pray with us, (and this here is one of the most ancient and excellent Monuments to prove the Intercession of Saints.) His words are these: *The Souls of the Saints which sleep among the number of the Just, pray with us, as it is said in the Book of* Maccabees. —— *And since the imperfect Knowledge which we have in this World is made perfect in the other Life, 'tis a very great Absurdity not to believe the same thing of the other Virtues, and principally Charity towards our Neighbour, which we ought to believe to be much stronger in the Saints than in mortal Men, who are subject to Weaknesses and Imperfections.* He adds, That every faithful Person has his Angel that hears him, and preserves him whilst he prays. *Lastly*, He proves the necessity of continual Prayer, by the Example of Jesus Christ, by that of Just Persons, and by the reckoning up of those Benefits and Graces which have been bestowed upon Men from their Prayers: He exhorts the Faithful to pray for spiritual and heavenly Things, rather than for earthly and sensual Goods, such as Beauty, Nobility, Riches: He shews the meanness and the vanity of these things.

He distinguishes four kinds of Prayers, after the Apostle St. *Paul* in his first Epistle to *Timothy*. The δεησις, that is to say, Supplication, which is to ask any Good of which we stand in need. The second called προσευχὴ, is, according to *Origen*, a request that is made in any danger, with assurance of obtaining what we desire: He observes, that this kind of Prayer is commonly joined with *Doxology*, that is to say, with Praising of God's Holy Name; The third ἔντευξις, is a Prayer made by a Person who has great confidence that he shall obtain what he asks, he being much in God's Favour. The last is, Giving of Thanks for the Benefits which we have received. He gives Examples taken from the Holy Scripture, of each of these kinds of Prayer.

This first Part of his Treatise concerning Prayer, is followed with an Explication of the Lord's Prayer.

He makes two Observations upon these first words, *Our Father*, The first is, That it is only in the New Testament, where there is given to God with assurance the Title of *Our Father*. The second, That if we would say these words as we ought, we must be of the number of the true Children of God, that is to say, *Free from Sin, and in a State of Grace.*

He says upon these words, *Which art in Heaven*, That we must not understand them in a gross sense, as if God was in Heaven after a corporeal manner.

Upon these words, *Hallowed be thy Name*, That it is not as if God were not Holy in himself, but only that we desire that men should acknowledge this Holiness in his Conduct. He observes, That this and the following Forms are in the Imperative, but that it is taken for the Optative Mood. And from hence he takes occasion to confute *Tatian*, who affirmed that these Words of God in *Genesis*, *Let there be light*, was not an express Command, but only a simple Wish. By these other Words, *Thy kingdom come*, the faithful Person prays the Lord, That the Kingdom of Jesus Christ, which is in him, may be perfected and compleated by the expectation of the Day of Judgment. By these, *Thy will be done*, we desire of God, That men may fulfil God's Will upon Earth, as it is accomplished in Heaven; or else, That the Wicked, being represented by the Earth, should perform God's Will, as it is already done by Just Persons. *Origen* would not have us understand these following words, *Give us this day our daily Bread*, of bodily Bread; but he understands them of the Doctrine of Jesus Christ, who is our Bread and our Nourishment. He observes, that the word ἐπιούσιος, *Supersubstantialis*, which we render by DAILY, is not to be met with in any Author; and that it is peculiar to the Evangelists. In order to explain it, he tells us, That as bodily Bread is changed into our Substance, so this Bread of the Word of God communicates its Nature and Efficacy to our Souls. *By Daily Bread*, he means *Eternity*. Upon these Words, *And forgive us our trespasses, as we forgive them that trespass against us*, he explains the several Duties of Men. He says, That they owe to themselves the good of their Souls, that they owe very much to their Guardian Angels, but that they are above all things indebted to Jesus Christ, and to the Holy Ghost; that every Condition and every Estate has its peculiar Duties. *There is one Duty*, says he, *of a Wife, another Duty of a Widow, another of a Deacon, another of a Priest, another of a Bishop, whose Charge is much the greater, and he shall render an exact Account to God, who will punish him very severely, if he does not acquit himself well of his Duty.* He adds, That as we are indebted to others, so others are indebted to us; and that if we call to mind those Duties wherein we have been wanting towards others, we shall easily pardon those who have been deficient therein towards us, as God forgives us the faults which we have committed against him; That the Priests forgive in the Name of Jesus Christ the Sins of Men; but that, in imitation of the Priests of the Old Law, they must be instructed by the Holy Ghost who those are for whom they ought to offer up Sacrifices, when, and after what manner they must do it. Wherefore he blames those who not being sensible of what is beyond their Power, *boast of their being able to pardon Idolatry, and to forgive Adultery and Fornication*; which shews, that at that time they refused Communion to Idolaters in some Churches. Upon these words, *And lead us not into temptation*, *Origen* says, That it is impossible to pass through this life without temptations; and he proves it, by giving a Catalogue of those temptations to which we are exposed in all conditions and at all times: from whence he concludes, That we ought not to pray *not to be tempted*, but only *not to sink under temptation*. He observes, That God suffers us to fall therein, for a punishment of our sins. He here delivers his Opinion of those Souls that were always free, which were sent into this World for a punishment of the faults which they had committed in the other life. He afterwards discourses of the advantage of temptations, for the trial and proving of our Vertue. Lastly, Upon these words, *But deliver us from evil*, he says, That God does not deliver us from all the troubles and afflictions of this life, but that he makes us support them with patience.

After having explained the Lord's Prayer, he discourses of the temper and disposition of mind that is requisite for Prayer, of the place where we are to pray, and of the time proper for Prayer. He would have him that is to pray, to recollect and prepare himself, that so he may perform it with the greater attention and fervency; and that after having purified his mind from the thoughts of this World, and banished from his heart all passions and earthly affections, he should reflect upon the excellency of the life to come; That he should drive from his heart all thoughts of hatred and enmity; That he should lift up his hands and eyes towards Heaven, when nothing hinders him; for he allows sick Persons to pray sitting or lying. He observes that kneeling is necessarily when we ask God pardon for our Sins. Concerning the place of Prayer, he says that every place is proper to pray in, but that Custom will have it that we should chuse the most retired part of the House for our Prayer; and that we should prefer the place which is set apart for the Assemblies of the Faithful, where the Angels are present, where we may be sensible of the Efficacy of Jesus Christ, of that of the Holy Ghost, and of the Suffrages of the Saints departed. He would have us always turn our selves to-

Origen. wards the Eaſt, whether we be in our Chamber, or in an open place. Laſtly, He diſtinguiſhes four Branches, or Common Places of Prayer; *The Doxology*, which ought to be ſaid, ſays he, at the beginning of Prayer, praiſing and glorifying the Father of Jeſus Chriſt through the Holy Ghoſt; It ought to be followed with *Thanksgiving*; Afterwards we muſt make a *Confeſſion*, or an Acculation of our ſelves for our Sins; to which we ought to add the craving of *Heavenly Benedictions* for us and our Friends. Laſtly, We muſt conclude our Prayer by *praiſing God* through the Son in the Holy Ghoſt. And this is a great part of what is contained in this Treatiſe of *Origen*'s, which ſufficiently ſhews it to be of great uſe. There is nevertheleſs one paſſage which may create a great deal of difficulty to thoſe that read it: For he therein affirms, That we ought to addreſs our Prayers only to God the Father, and not to Jeſus Chriſt; becauſe the Son of God being different from the Father, 'tis abſurd to direct our Prayers to him. This expreſſion is very harſh, and difficult to excuſe: yet we may ſay, That he would have us addreſs our Prayers to the Father alone, for fear we might ſeem to acknowledge ſeveral Gods; and that when he ſays, That Jeſus Chriſt is *an Eſſence different from the Father*, he takes the term *Eſſence* for *Perſon*. And indeed he owns in ſeveral other places, and principally in the fifth and eighth Book againſt *Celſus*, That we may and ought to direct our Prayers to Jeſus Chriſt. Be the thing as it will, it cannot be denied but that he has aſſerted in this place ſeveral Propoſitions favourable to the Opinion of the *Arians*, on which it is difficult to put a good Conſtruction. *Origen.*

There is nothing more for me to do, to compleat all that relates to *Origen*, than to give an Account of the Quarrels and Diſputes which aroſe in the Church after his Death, upon the Account of his Perſon and his Writings: But this not being a Subject which any ways relates to the Deſign which I have propoſed in this Work, I do not think it neceſſary to engage my ſelf in this Relation, which otherwiſe would be but of very little uſe.

AMBROSE *and* TRYPHON, *Diſciples of* ORIGEN.

Ambroſe, and Tryphon. AMBROSE would not have deſerved to be reckoned among the Eccleſiaſtical Authors, had he not been *Origen*'s Friend, and contributed very much to the Publiſhing of his Works, both by furniſhing him with Amanuenſes, and by continually preſſing him to his Work. He had been a *Marcionite*, and though he was converted, yet he retained ſome of his Errors, (if we believe St. *Hierom*.) However he was ordained Deacon, and generouſly confeſſed the Faith of Jeſus Chriſt, with *Theoctiſtus* the Prieſt in the time of the Emperor *Maximus*. He was a Perſon of Quality, and wanted not Parts, which he ſhewed in ſome of his Letters to *Origen*, that were extant in St. *Hierom*'s time, but now are all loſt. He died before *Origen*, and St. *Hierom* ſays that he was blamed becauſe, though he died Rich, yet he left nothing to his Friend, who was Poor.

Tryphon who was likewiſe *Origen*'s Diſciple, and who had written ſome Letters to him, was looked upon in St. *Hierom*'s time as a Man very well verſed in the Learning of the Sacred Scripture, which ſtill appears, ſays this Father, *by ſeveral Works which he had compoſed*; but more particularly by a Treatiſe concerning the *Red Heifer* in the 19th Chapter of *Numbers*, and upon the Diviſion of the Sacrifices made by *Abraham* in the 15th Chapter of *Geneſis*: From whence it appears, that *Origen*'s Diſciples following their Maſter's Genius, applied themſelves wholly to Allegories. *Ambroſe, and Tryphon.*

[It is moſt probable, that *Tryphon*'s Commentaries, are, in imitation of his Maſter *Origen*'s, Allegorical; yet it is only probable, at leaſt, for any thing, that Mr. *Du Pin* has to ſay againſt it: and when things are loſt, to determine concerning them poſitively, is only beating the Air; and though we our ſelves know how little weight can be laid upon our words beyond conjecture, yet it may lead others into miſtakes, who think we can prove what we ſay, though we do not.]

BERYLLUS.

Beryllus. BERYLLUS Biſhop of *Boſtra* in *Arabia*, after he had been, as we have ſaid, undeceived of his Error by the Conference which he had had with *Origen*, wrote ſeveral ſmall Treatiſes, and particularly ſome Letters, wherein he returned *Origen* Thanks for his Converſion. The Conference which *Origen* had with him upon the occaſion of his Error was extant in St. *Hierom*'s time; but at preſent we have nothing of his remaining. *Beryllus.*

St. CYPRIAN.

S. Cyprian. ST. *Cyprian* (*a*) was by Birth an *African*, and taught Rhetorick with great Reputation before he was a Chriſtian (*b*). He was converted (*c*) by the Perſuaſion of a Prieſt called *Cecilius*, from whom he took afterwards his Sirname. From the time that he was a Catechumen, he made a Reſolution with himſelf to live continently, believing, as his Deacon *Pontius* tells us, who has written his Life, that it was almoſt impoſſible otherwiſe to come to the Knowledge of the Truth. Preſently after he was baptized, he ſold all his Goods to aſſiſt the Poor. He was afterwards ordained Prieſt, and after the Death of *Donatus* Biſhop of *Carthage*, he was Elected Biſhop in his place, in the year 248 (*d*), by the Suffrages of the Clergy, and the People of *Carthage*, and the Choice was confirmed by a great Number of Biſhops, who were then aſſembled in that City. The Perſecution of *Decius* beginning two years or thereabouts, after his Ordination; the Heathens being enraged becauſe he encouraged his People to ſtand firm to the Religion of Jeſus Chriſt, demanded him ſeveral times in a full Theatre, to expoſe him to the wild Beaſts. And this obliged him to retire from *Carthage*, according to the Command which he believed, he had received from God in a Viſion. In this Retreat he wrote ſeveral Letters to his People, his Clergy, the Confeſſors, and the Clergy of *Rome*, of which we may ſee a Catalogue, with an Account of their Subjects in the Sequel of this Hiſtory. When the Fury of the Perſecution abated, St. *Cyprian* came back to *Carthage*, and called a Council there the 15th of *May*, in the year 251, wherein he, with the Biſhops his Colleagues, regulated whatever related to the Penance of thoſe who had fallen in the time of Perſecution, either by taking Tickets or Teſtimonials from the Magiſtrates, certifying that they had committed Idolatry; or by offering Incenſe publickly upon the Altars of their Gods, or by eating the Meat which was ſacrificed to them. For the firſt they ordained that they ſhould be reconciled; but for the latter, they judged it neceſſary to leave them ſtill under Penance, and *S. Cyprian.*

(*a*) *Saint* Cyprian.] His own Name was *Thaſcius*, as appears by the Letter to *Pipin*, and the Acts of his Paſſion.

(*b*) *Before he turned Chriſtian.*] This is all we are able to ſay of what concerned him before his Converſion, becauſe *Pontius* the Deacon in his Life, and St. *Jerome* in his Catalogue tells us no more of him. What *Baronius* has cited, taken out of the Oration of St. *Gregory Nazianzen*, concerning one St. *Cyprian* a Martyr, does not belong to our Biſhop of *Carthage*: 'Tis commonly believed that St. *Gregory* ſpeaks of another St. *Cyprian*, but 'tis a great deal more probable, that the Greeks, who knew but little of what paſſed in the Weſt, feigned theſe Circumſtances in the Life of St. *Cyprian* Biſhop of *Carthage*, as it was a familiar thing with them to adorn and ſet off the Lives of Saints, with ſeveral uncertain and fabulous Narrations.

(*c*) *He was converted.*] His Converſion might happen towards the year 246. Having been baptized at *Eaſter* or at *Whitſuntide*, he writ his Letter to *Donatus* in *Autumn*. He tells us in his 59th Letter to *Cornelius*, which was written in the year 252, that it was four years ſince he had been made a Biſhop. Thus he was a Biſhop 10 years. He calls *Donatus* his Predeceſſor.

(*d*) *The year* 248.] The Perſecution under *Decius* began at the end of the year 249, or elſe at the beginning of the year 250.

not

S. *Cyprian.* not allow them Reconciliation till they became dangerously sick, provided also that they had begun to do Penance before they fell sick. For as for those who staid till they were seized with some desperate Distemper, before they desired to undergo their Penance, it was thought expedient wholly to refuse them Absolution, because then, (says St. *Cyprian*) *'Tis not so much their Sorrow for their Sin, as the Fear of Death that obliges them to desire it. Quia eos non tam Delicti Penitentia, quam Mortis Admonitio petere compellit.* As for those Ecclesiasticks, who had fallen into Idolatry, it was ordained that they should for ever be excluded from the Clergy, that they should communicate no more with the Faithful but as Laymen, and that even some of them should be obliged to undergo the Severities of Penance. They Excommunicated *Felicissimus* and those of his party, who had disturbed the Tranquility of the Church of *Carthage*, in St. *Cyprian*'s Absence. Perhaps it was at this Synod that *Privatus*, a Heretick of the Colony of *Lambesa*, presented himself, who had been already condemned in a Synod of Ninety Bishops, and seeing himself so far rejected, that they would not so much as hear him make his Defence, embraced the Party of *Felicissimus*. The Council, after they had made these Regulations, wrote a Synodical Letter to *Cornelius*, lately Elected Bishop of *Rome*, who assembled likewise a Synod of sixty Bishops, and several Priests, who followed the Rules of the *African* Council in the ordering of publick Penance, and Excommunicated *Novatian*, who joyning himself to *Novatus*, refused the Grace of Reconciliation to those Persons, who had once fallen into any sin, and caused himself to be ordained Bishop of *Rome*, in opposition to *Cornelius*, by three Bishops, whose Credulity and Easiness he had abused in this Matter. This for a time made a kind of a Schism in *Rome*, for *Novatian* drew to his party, not only some Priests, but also the Confessors who were ready to suffer Martyrdom. The Heads of both parties being desirous to obtain the Favour of St. *Cyprian*, and of the other *African* Bishops, wrote Letters to them, and sent their Deputies into *Africk*. But *Novatian*'s were received very ill, and the *African* Bishops, who had for some time suspended their Judgment, and ceased to send Letters of Communion to either of the two parties, till they were informed of the Matter by two of their own Brethren, whose Names were *Caldonius* and *Fortunatus*, whom they had dispatched to *Rome* on purpose to learn the true state of the whole Affair: after they were fully instructed by them, and two other *African* Bishops, who were present at the Ordination of *Cornelius*, after what manner he had been ordained, decided it in Favour of him, and sent him Letters of Communion, having first confirmed the Judgment he had passed against *Novatian* in *Italy*. The Judgment of the Church in *Africk*, and the eloquent Letters of St. *Cyprian*, brought the Confessors of the *Roman* Church over to *Cornelius*'s party. Thus the *Novatians* finding themselves cryed down in *Italy*, to be revenged upon St. *Cyprian*, raised Disturbances in *Africk*, where they caused one *Maximus*, a Deputy of *Novatian* to be chosen Bishop; and on the other side, *Felicissimus* the Deacon, an Enemy to St. *Cyprian*, got *Privatus* of *Lambesa*, whom we have already mentioned, to ordain, in opposition to him, one whose Name was *Fortunatus*, and afterwards came into *Italy*, to get his Ordination ratified there by *Cornelius*, and by the rest of the *Italian* Bishops, pretending that this *Fortunatus* had been ordained by five and twenty Bishops, and that St. *Cyprian* favoured the Party of the *Novatians*. *Cornelius* immediately rejected *Felicissimus*, and those of his Faction, but at last being either frighted by their Menaces, or else shaken by their Discourses, he entertained some Suspicions to the Prejudice of St. *Cyprian*, and writ to him after a very disobliging manner; to this the Saint returned a vigorous Answer, exposing his Weakness, and acquainting him with the Malice of his Enemies.

In the mean time, while *Felicissimus* endeavoured to create a Misunderstanding between St. *Cyprian* and *Cornelius*, that holy Man assembled a Council of sixty six Bishops at *Carthage* in *April*, in the year 252, wherein some Ecclesiastical Regulations were made concerning a certain Priest, whose Name was *Victor*, whom his Bishop had received to Grace contrary to the Decision of the Council, and also concerning the Baptism of Infants. About the same time he opposed one *Fortunatianus* a Bishop, who still held his Bishoprick, though he had sacrificed to Idols, and offered to reconcile those, who after they had held out for some time, at last yielded to the Violence of Torments, and who had undergone Penance for this their Transgression three whole Years.

St. *Cyprian* after this, having had several Revelations, which inclined him to believe that the Church was to be persecuted within a short time, was of opinion, that in order to prepare the Christians for this new Assault, it would be necessary to fortifie them with the Eucharist, and to that Effect, to reconcile them to the Church. So in the year 253, he assembled a Council of several Bishops, who were all of the same Judgment, and signified S. *Cyprian.* their Resolution to Pope *Cornelius*, that he might use the same Conduct in his own Church. Soon after happened the Persecution of *Gallus*. Pope *Cornelius* was sent into Banishment, and suffered Martyrdom the very same year. *Lucius* who succeeded him, was immediately banished, from whence he returned after the Death of *Gallus*, in the beginning of the year 254: but he did not long enjoy the Comforts of Peace, but suffered Martyrdom, after he had held the See of *Rome* for the space of eight Months only. *Stephen* was elected in his place towards the end of that year, or the beginning of the next. Under this Pope the Celebrated Dispute about the Validity of the Baptism of Hereticks was warmly discussed between the Churches of *Africa* and *Rome*. St. *Cyprian* being consulted in the year 255 by *Januarius*, and the other Bishops of *Numidia*, whether it was necessary to re-baptize those, who after they had been baptized by Hereticks, desired to be re-united to the Church, returned this Answer, as did several *African* Bishops assembled in Council, that no Baptism could be valid out of the Church; that it was absolutely necessary to re-baptize those who had received the Baptism of Hereticks; and in one word, that this Question had been already decided by the *African* Bishops their Predecessors. *Quintus* having also sent the same Demand to St. *Cyprian*, he made the same Answer, and sent him the Decision of this Synod, which was moreover confirmed in another *African* Council held in 256, which wrote to *Stephen* about it, to exhort him to embrace this Discipline. But he was so far from submitting to the Reason of the *Africans*, whether because he imagined they had a Design to condemn the *Roman* Church, or because he thought this Question was of too great Consequence, that he was enraged against St. *Cyprian* and his Colleagues, and used their Deputies ill: Nay, he prohibited all Christians belonging to his Church, to receive or lodge them, depriving them not only of Ecclesiastical Communion, but also refusing them the common Civilities of Hospitality. The Letter he writ back was full of Injuries and Invectives, and his Decision was comprised in these terms: 'If any one comes 'to you, of whatsoever Heresie he is, let there not be 'made the least Alteration in what has been regulated by 'Tradition, but only impose Hands upon him, and so 'receive him.' This Letter being brought into *Africk*, St. *Cyprian* moved at the Proceedings of *Stephen*, sent his Letter, with a Refutation of it, not only to *Pompey* of *Africk*, but also to *Firmilian*, and the other Bishops of *Cappadocia*, who were all of the same Opinion with St. *Cyprian*, touching the Baptism of Hereticks. *Firmilian* having received it, writ a long Letter, wherein he amply refutes the Opinion and Letter of *Stephen*, and establishes the Discipline which St. *Cyprian* defended; saying, it had been observed in his Country by an immemorial Custom, and confirmed in two numerous Synods held at *Iconium* and *Synnada*. As soon as St. *Cyprian* had received this Letter, he assembled a Synod at *Carthage*, in which the Letter he had writ to *Jubianus* upon this Question was openly read, and all the Bishops gave their Suffrages in favour of St. *Cyprian*'s Opinion: Thus I have delivered in a few Words, the History of this famous Quarrel between two great Bishops, both of whom the Church still reverences as Saints.

However, If I may be allowed to make some Reflections upon their Opinions and Conduct, I shall not scruple to observe after St. *Austin*, that St. *Cyprian* shewed a great deal more Moderation in this Dispute, and that we can by no means excuse that Heat and Passion which so far transported *Stephen*: For though the first maintained his Opinion vigorously, yet he did it with abundance of Candor, and always declared he would leave other Bishops the Liberty to do as they judged convenient, and openly professed he would separate himself from the Communion of no body upon the score of this Controversie, *Neminem separantes*, said he often, *aut a Communione submoventes*. Whereas on the other hand, Pope *Stephen* not only asserted his Opinion with a world of Heat and Rigor, but also treated those Bishops unworthily, who followed a Practice different from his own, calling them false Christians, false Apostles, and Seducers, and refusing their Deputies not only the Communion of the Church, but even Lodging and Hospitality. As for what respects the Merits of the Cause, though 'tis commonly believed that the Pope had the Truth on his Side, yet there is sufficient reason to doubt whether he did not in the heat of his Opposition to St. *Cyprian*, carry things too far on the other side, and whether the Opinion of St. *Austin*, which the Church has since embraced, That we ought to receive those Persons without Baptism, who have been baptized by Hereticks in the Name of the Trinity, and to re-baptize those who have not been baptized according to that Form: Whether this Opinion, I say,

S. Cyprian.

does not ſteer the middle Courſe between *Stephen*'s (*f*), who ſeems to have maintained that all thoſe who had been baptized by Hereticks ſhould be received without Re-baptization, which way ſoever they were baptized, *à quacumque hereſi*, and St. *Cyprian*'s, who aſſerted that all ſuch ought to be re-baptized. Be it as it will, 'tis certain that St. *Cyprian* never altered his Opinion (*g*); that the Greek Churches were for a long time after him divided upon this Queſtion (*h*); that the Council of *Arles* firſt decided it in the Weſt (*i*); that it is not improbable that this was the Council which St. *Auſtin* (*k*) calls the *full Council*, which firſt decided this Controverſie; that St. *Auſtin* followed its Deciſion, and proves it at large in his Books againſt the Donatiſts; that the Weſtern Church has embraced this Opinion, and that though the Eaſtern Churches (*l*) have not agreed with her abſolutely in this Point, yet they always made a diſtinction between Hereticks, and differently received them. It would be no difficult matter to juſtifie all this; but as this is no proper place to diſcuſs this Queſtion, ſo it would carry us too far from our Subject. The Reader need only conſult our Annotations, to be better ſatisfied.

To compleat what remains of St. *Cyprian*'s Life, it would be neceſſary here to tranſcribe the ancient Acts of his Paſſion, and what his Deacon *Pontius* has related concerning it; but the Deſcription of his Martyrdom does not concern the Subject or Deſign of this Work; and therefore I ſhall only obſerve, that towards the beginning of *Valerian*'s Perſecution, in the Year 257, on the 30th of *Auguſt*, he was baniſhed to *Curubis*, a City about ten or twelve Leagues diſtant from *Carthage*, by the Command of *Aſpaſius Paternus*, the Proconſul; that after he had tarried there eleven Months, he was re-called by the Proconſul *Galerius Maximus*, who confined him to his own Gardens near *Carthage*; that being informed that the Proconſul had ſent ſome Soldiers to ſeize and carry him to *Utica*, he retired into a private Place, that he might not ſuffer Martyrdom out of his own Church, or after any other manner than in the Preſence of his own People; and that at laſt being come back again to his Gardens, after the Proconſul's return to *Carthage*, he was apprehended, and carried before him; where after he had generouſly made Profeſſion of the Chriſtian Faith, he had his Head cut off in a Place called *Sexti*, near the City of *Carthage*, on the 14th of *September*, in the Year 258, under the Conſulſhip of *Tuſcus* and *Baſſus*.

The firſt (*m*) Letter which St. *Cyprian* writ to *Donatus*, contains a Relation of a Conference he had with that Friend a little after his Baptiſm: wherein after he has ſpoke of the marvellous Effects of that Sacrament, he eloquently lays open the Perils we run in this World, the Crimes and Injuſtices that are there committed; and afterwards ſhewing the Excellence and Happineſs of thoſe Perſons who conſecrate themſelves to the Service of God; he exhorts his Friend to live a retired Life, to renounce the World, and to apply himſelf diligently to Reading and Praying. This Letter, which we are to conſider as the Firſt-fruits of St. *Cyprian*'s Works, is written in a very gay florid Style, by no means ſuitable to the Matter in hand, as St. *Auſtin* obſerves in his Book *of the Chriſtian Doctrine*; adding, That this Martyr did not follow the ſame manner of Writing in his other Letters, but that he took up a more maſculine and graver way of Writing, and which was more becoming a Chriſtian. Theſe Letters are divided according to the Order of Time into five Claſſes (*n*): The firſt comprehends thoſe which he wrote in his firſt Exile. The ſecond thoſe which he wrote under the Pontificate of the two Popes, *Cornelius* and *Lucius*. The third, thoſe which he wrote under the Pontificate of *Stephen*. The fourth thoſe which he wrote during his laſt Exile, towards his latter End. The fifth, thoſe of which we cannot ſet down the preciſe time when they were written, which are but few. But beſides this general Order, which it is eaſie to obſerve, we are to take notice what Letters follow each other immediately, and this indeed has been attempted by *Pamelius*, but with very little Succeſs. The Order he has followed, has been reformed by a Learned Perſon, who has tranſlated St. *Cyprian*'s Letters into our Language, in the Preface which he ſets before his Tranſlation. And laſtly, He that publiſhed a new Edition of St. *Cyprian* in *England*, has diſpoſed them in a new Order, according to the Series of Time. We ſhall follow either of them as we ſee convenient.

S. Cyprian.

The firſt of thoſe Letters that were written in the firſt Exile of St. *Cyprian*, in all probability is that which is the fourth in *Pamelius*'s Edition, addreſſed to his Clergy, that is to ſay, to his Prieſts and Deacons, wherein he exhorts them to acquit themſelves in his Abſence of their own Functions and his, ſo that nothing may be defective in relation to Order and Diſcipline: He recommends to their Care thoſe Chriſtians who were impriſoned for the Religion of Jeſus Chriſt, to aſſiſt them in their Neceſſities, and to adviſe the Chriſtians not to go in Multitudes to the Priſons, for fear of provoking the Pagans; that the Prieſts, who went *to offer the Sacrifice of the Altar* in Priſon, ſhould go thither each in their Turns, along with a Deacon; and laſtly, that the Chriſtians ſhould accommodate themſelves to the Times, and take care, as much as in them lay, to ſoften the Rigour of the Perſecution.

[What *Du Pin* renders *to offer the Sacrifice of the Altar*; in St. *Cyprian*, is only *to offer*. It is well enough known that the Sacrament of the Lord's Supper was called *a Sacrifice*,

(*f*) *Between that of* Stephen, *who ſeems to have maintained.*] What induces us to believe that *Stephen* was of this Opinion, is, in the firſt place, becauſe he makes no Diſtinction at all, but ſays plainly, *à quacunque Hereſi*. Secondly, Becauſe St. *Cyprian* and *Firmilian* take *Stephen*'s Words in this ſenſe; now who can imagine that they would have engaged themſelves in a Diſpute, without ſo much as knowing the Opinion of their Adverſary. Thirdly, There were ſcarce any Hereticks before *Stephen*, who baptized in the Name of the Trinity, ſo that it had been only a chimerical Queſtion about a thing which had never been practiſed, to diſpute whether it were neceſſary to re-baptize thoſe who had been baptized in the Name of the Trinity by Hereticks, ſince there were almoſt no Hereticks that uſed to baptize after that manner. Fourthly, the ancient Author of a ſmall Book written againſt the Opinion of St. *Cyprian*, makes no mention of this Diſtinction of Hereticks, but generally approves all Baptiſm whatever given in the Name of Jeſus Chriſt. Fifthly, St. *Auguſtine* never cites *Stephen*'s Decree for his Opinion; on the other hand, he oppoſes the Opinion of *Stephen* and St. *Cyprian*. And in his ſixth Book *de unico Bapt.* c. 14. he tells us *Stephen* maintained that no body was to be re-baptized, *in nullo iterandum Baptiſma*. There are ſeveral other Reaſons which I paſs over in ſilence.

(*g*) *St.* Cyprian *never altered his Opinion.*] There is not the leaſt probability that St. *Cyprian* altered his Opinion. In the time of the Council of *Arles*, the *Africans* ſtill continued this Practice, and in *Optatus*'s time they diſtinguiſhed between Hereticks and Schiſmaticks, receiving the latter without Baptiſm, but re-baptizing the former.

(*h*) *Divided upon this Queſtion.*] *Denis* of *Alexandria* in *Euſebius* teſtifies that the Eaſtern Churches were divided upon this Queſtion. St. *Athanaſius* rejects the Baptiſm of Hereticks. St. *Baſil* in two Canons of his Letter to *Amphilochius* examines the different Cuſtoms of ſeveral Churches about this Queſtion, and inclines to the Party of thoſe who reject the Baptiſm of Hereticks as invalid.

(*i*) *Firſt decided it in the Weſt.*] The Council of *Arles*, 1. c. 8. *De Afris qui propriâ lege utuntur ut re-baptizent.*

(*k*) *Calls the full Council.*] This Queſtion has been diſcuſſed with mighty Heat in our time, though it be but of ſmall Importance. It is certain that the Council of *Arles* has decided it agreeably to the Opinion of St. *Auſtin*, and that the *Africans* gave the Name of a full Council to Councils conſiſting of more than one Province, as was that of *Arles*. However it is, the Council of *Nice* has not decided this Queſtion, but only ordained that the *Paulianiſts* ſhould be re-baptized. Now it is not certain whether they baptized in the Name of the Trinity, or no: And St. *Athanaſius* himſelf ſeems to affirm the contrary; beſides that, though they had not baptized in the Name of the Trinity, yet we cannot ſay that this Council has determined the Queſtion.

(*l*) *The Eaſtern Churches.*] Thoſe of the Eaſt did not make uſe of St. *Auſtin*'s Diſtinction either in the Council of *Conſtantinople*, or in the Council that was held in the Emperor's Palace; but they diſtinguiſhed between three ſorts of Hereticks. Thoſe that were to be re-baptized as the *Paulianiſts*, and the ancient Hereticks, together with the *Eunomians* and *Sabellians*, who did not obſerve three Immerſions. Secondly, thoſe that were to be anointed, ſuch as were the *Arians*, the *Macedonians*, the *Novatians*, the *Quarto decimani*, and the *Apollinarians*: And laſtly, thoſe who had nothing more to do than barely to make an Abjuration, as the *Eutychians*, the *Neſtorians*, the *Severians*, the *Acephali*, and the *Monotheliteſ*.

(*m*) *The firſt Letter.*] 'Tis rather a Treatiſe than a Letter, but all St. *Cyprian*'s Works were called Letters, as it appears by *Ruffinus* in his Apology. St. *Pacian* calls the Book *de Lapſis*, a Letter, *Ep.* 3. *ad Sempronianum*. St. *Auſtin* likewiſe not only calls the Treatiſe to *Donatus* but the Book of *Unity*, the Treatiſe *of Zeal and Envy* by this Name; and in ſome other places he gives the title of the Book to the Letters. It is an eaſie matter however to diſtinguiſh the Letters from the Treatiſes; We leave the Treatiſe to *Donatus* amongſt the Letters, tho' it is a Treatiſe.

(*n*) *Into five Claſſes.*] In the *Engliſh* Edition before the other Letters of St. *Cyprian*, we find four that are ſaid to have been written before his Retirement, but they bring no Proofs or Conjectures ſtrong enough to ſupport this Opinion, and therefore we had better own that we cannot tell when they were written.

S.*Cyprian.* *Sacrifice*, the Lord's Table *an Altar*, and the Adminiſtration *Offering*, in St. *Cyprian*'s Time; and it has been as often proved by all that have given an Account of the Belief of the Fathers in this Matter, That their Opinion was widely diſtant from that of the Church of *Rome* in this Point.]

This firſt Letter was ſoon followed by another, mentioned by him in his ſixth Epiſtle, wherein he commends the Confeſſors for their Courage, and exhorts them to do nothing unworthy of ſuch glorious beginnings. Monſieur *Lombert* is of Opinion that it is loſt, whereas the Editor of the *Engliſh* pretends that it is the eighty firſt Letter which *Pamelius* ſuppoſes to have been written during his laſt Exile; but it is more probable that this Letter was written in his firſt, becauſe he there excuſes his Abſence, which he would never have done in his laſt, where he was detained againſt his Will (*o*).

It happened at this time, that a Subdeacon of *Carthage*, named *Clementius*, who had gone to *Rome* towards the beginning of the Perſecution, came back to *Carthage*, bringing two Letters with him from the Clergy of *Rome*, during the Vacancy of that See by the Death of *Fabian*: One of them was directed to St. *Cyprian*, and gave him Intelligence of the Martyrdom of *Fabian* Biſhop of *Rome*; the other was addreſſed to the Clergy of *Carthage*, exhorting them to take care of the Flock of Jeſus Chriſt in the Abſence of their Paſtor, and encouraging the Faithful to continue ſtedfaſt in the Faith of Jeſus Chriſt, and to raiſe up thoſe who had the Misfortune to fall; to look after the Priſoners, the Needy, the Widows, and Catechumens; to reconcile the relapſed Penitents at their Death to the Church, and to bury the Bodies of the Martyrs. It reproached the Paſtors who abandoned their Flock in the time of Perſecution; which Paſſage ſeems indirectly to condemn St. *Cyprian*'s Retreat. This Letter is the ſecond in the Order of *Pamelius*.

St. *Cyprian* anſwered this Letter of the *Roman* Clergy, by congratulating them for the glorious Martyrdom of St. *Fabian*; and having received a copy of the Letter which the Clergy of *Rome* had writ, to his, though it was both without Inſcription and Subſcription, yet he ſent to *Rome* to know whether this Letter was really writ by the Clergy of that City, giving them to underſtand that he was concern'd at their ſeeming to diſapprove his Retreat: This is the third Letter. Some time after this, the Proconſul coming to *Carthage*, perſecuted the Chriſtians after a cruel manner, cauſing ſome of the Priſoners to be put to Death, and amongſt the reſt, *Mappalicus*, who ſuffered Martyrdom on the 17th day of *April*. St. *Cyprian* being inform'd of this, made uſe of their Example to encourage the other Confeſſors to imitate their Conſtancy and Generoſity: and this he did in the 8th Letter. At the ſame time alſo he writ the 36th, addreſſed to his own Clergy, to whoſe care he recommends the Confeſſors that were in Priſon, requiring them to interr the Bodies of thoſe who died there, to reverence them as Martyrs, and to ſend him word of the Day of their Death, *that he might offer Sacrifices* in remembrance of them. Some of the Chriſtians being then returned home from their Exile, without receiving Orders to do it, St. *Cyprian* writ a Letter to them, which is the 8th according to *Pamelius*'s Account, wherein he takes occaſion to blame their Conduct.

[Mr. *Dodwell*, in his 5th Diſſertation upon St. *Cyprian*, tells us what kind of Sacrifices theſe are: They could not be offered as Propitiations, becauſe the Church believed the Martyrs were already Bleſſed. They were only Anniverſary Celebrations of the Memory of the Martyrdom of thoſe who ſuffered ſo glorioufly for the Faith. Thus all the Saints were alſo remembred in the Diptychs of the Church: Thus the Patriarchs, Prophets, Apoſtles, and the bleſſed Virgin her ſelf, though no Man ever thought they could ſtand in need of the Prayers of the Faithful. But the Chriſtians were careful, even in the moſt Primitive Times, to pay all poſſible Honours to the memories of thoſe who made a glorious Confeſſion of the Faith. The Acts of St. *Polycarp*'s Martyrdom, which are the oldeſt we have, ſhew how ſolicitous the Chriſtians of *Smyrna* were to have his Aſhes, not to worſhip them, as they themſelves declare, but by paying the laſt Reſpect to them that was poſſible, to ſhew how willing they ſhould have been to ſuffer in the ſame Cauſe, if they had had an equal Call. Nay, all Chriſtians that died in the Communion of the Church, had in thoſe early Ages ſome Honours paid to them after their Death. Therefore St. *Cyprian* commanded that no Honour ſhould be paid to *Geminius Victor* becauſe he had left *Geminius Fauſtinus*, a Prieſt, his Executor by his Will: And ſo *Du Pin*'s Words, when he ſpeaks of this Buſineſs afterwards, are to be underſtood; for the ſame Phraſes are uſed, when he ſpeaks of the Commemoration of Martyrs Anniverſaries, and of this of *Geminius Victor* there forbidden.] S.*Cyprian.*

The Perſecution that ſtill continued, as it augmented The Number of Martyrs, ſo it augmented the Number of the *Lapſed*, that is to ſay, of thoſe Chriſtians who were ſo weak as to deny the Faith of *Jeſus Chriſt*, and offer Incenſe to Idols, or elſe ſuch as, to avoid Perſecution, got Certificates or Atteſtations under the Hands of ſome Judge, to certifie that they had ſacrificed. Now thoſe who had once fallen away, being thrown out of the Church, and excluded from Communion, addreſſed themſelves to the Martyrs, whoſe Credit and Authority in the Church at that time was extraordinary, who gave them Tickets, wherein they deſired that they might be admitted to Reconciliation. They writ to St. *Cyprian* on the ſame account, praying him to take this their Deſire into conſideration, and to receive theſe Perſons whom they recommended, whenever the Church ſhould be in Peace. But ſome of them happening to abuſe theſe Tickets of the Martyrs, demanded to be reconciled immediately, and addreſſing themſelves to *Felicifſimus*, and ſome other Prieſts, who were Enemies to St. *Cyprian*, received Abſolution from their Hands. St. *Cyprian* being inform'd of theſe irregular Proceedings, after he had continued ſome time in ſilence, writ a Letter full of Zeal and Earneſtneſs to his Prieſts and Deacons (this is the ninth) wherein he ſeverely reproves the Prieſts, who forgetting their Rank, and the Duty they owed their Biſhop, had raſhly abſolved thoſe who had fallen into Idolatry. He reproaches them with deceiving the Faithful, inaſmuch as they reconciled them before they had done Penance for their Tranſgreſſions: He remonſtrates to them, that if in Sins of leſs Scandal and Conſequence, it is neceſſary to undergo publick Penance for ſome conſiderable time before the Party offending is re-admitted into the Church, by Impoſition of Hands from the Biſhop and Clergy, it is a ſtrange perverting of Diſcipline to admit theſe to the Communion, who, though they have ſhamefully denied the Faith of Jeſus Chriſt, and ſacrificed to Idols, yet have undergone no Penance for their Crime, nor received the Impoſition of Hands of the Biſhop and Prieſts; that as for the Martyrs, they were excuſable, becauſe they did not know the Law; but that thoſe who gave them this falſe Reconciliation were highly to be blamed: That it was a ſcandalous thing for Eccleſiaſticks to abuſe the eaſie Temper of the Martyrs, whom they rather ought to have diſſuaded, in caſe they requeſted any thing which was contrary to the Diſcipline of the Church; but that indeed the Martyrs had demanded nothing like it, ſince they only Writ to him to grant the Favour of Reconciliation to thoſe to whom they had given Tickets, when the Perſecution ſhould ceaſe. At laſt he threatens ſome of his Clergy who had ſhown themſelves raſh, indiſcreet, and preſumptuous upon this Occaſion, if they continued in their Obſtinacy, to forbid them to offer till ſuch time as they gave an account of their Behaviour before himſelf, and the Confeſſors, and the Congregation of the faithful. He writ likewiſe at the ſame time to the Confeſſors, to adviſe them not to be ſo free of their Tickets, or give them to all Petitioners, but to inform themſelves better of the Character of thoſe Perſons, to whom they deſigned this Indulgence; and then diſſuades the People from ſoliciting their Admiſſion into the Church with ſo much Precipitation, by making them ſenſible that a raſh Abſolution was ſo far from appeaſing God's Anger, that it would rather draw his Vengeance down upon them. The Letters are the Tenth and Eleventh.

His Clergy returning him no Anſwer, obliged him to write a ſecond Letter to them, wherein, after he has complained of their Silence, he gives the Prieſts and Deacons leave to reconcile thoſe, who having fallen into Idolatry, had received Tickets from the Martyrs when they were dying; and Orders them to Baptize the *Catechumens* that were in danger. This Letter is the Twelfth in *Pamelius*'s Order, and was written towards the beginning of the Summer 250. His Clergy ſending him word, that they did not fail to adviſe thoſe that had fallen, not to be over haſty, but to undergoe Penance; and yet, notwithſtanding all the Remonſtrances they made, there was ſome amongſt them who daily preſſed them; he anſwered as he did before in his former Letter, that they ought to reconcile thoſe who had received Tickets, from the

(*o*) *Detained againſt his Will.*] The five and thirtieth Letter is placed after this, in the Edition lately put out in *England*, but it ſeems to me to have been written towards the end of the Perſecution, becauſe he there ſpeaks of his Return. We are to paſs the ſame Judgment upon the ſixth, and ſeventh, and the fifth, which were all written at the ſame time.

S. *Cyprian.* Martyrs, when they were dangerouſly Sick; but that others, though they had received Tickets, ought to wait till the Biſhops could aſſemble to fix this Buſineſs, by common conſent. This Letter is the Thirteenth.

About this time having received Information, That the Letter, a Copy whereof he had by him, without any Subſcription, came from the Clergy of *Rome*, he writ to them to juſtifie his Retreat, and give them an account of the Paſtoral Care he had of his Flock, all the while he was abſent. This he does in his Fourteenth Letter, wherein he at large acquaints the Clergy of *Rome* with all that had paſſed upon the Occaſion of the Lapſed; and tells them of the Reſolution he had taken conformable to theirs, not to give Abſolution to thoſe that had fallen, except they were in Danger of Death, till ſuch time as ſeveral Biſhops could meet to deliberate upon the Affair, by communicating the ſame to their Churches.

At the ſame time *Celerinus*, a Confeſſor at *Rome*, writ a Letter to *Lucian*, a Confeſſor at *Carthage*, wherein he deſires him to pray to God for his Siſter, who having fallen away in the Perſecution, was enjoyn'd Penance: This is the Twentieth. *Lucian* ſends him word again, that he had reconciled all thoſe who had fallen, purſuant to the Order he had received from the Martyr *Paul*, but upon condition that they would apply themſelves to their Biſhops, and do publick Penance for their faults: This is the Twenty firſt Letter; and indeed this *Lucian* had given Tickets in the Name of *Paul* and *Mappalicus*, to all the Lapſed, who preſented themſelves before him, after he was informed of the Penance they had done after their Fall, and had Writ to St. *Cyprian*, deſiring him to acquaint the Biſhops with it: This Letter is the Fifteenth. St. *Cyprian* having received it, ſent word immediately to his Clergy, that ſince the Demand of the Confeſſors concerned all the Biſhops, he durſt not prevent them, or take upon himſelf the Deciſion of a Matter, wherein all his Brethren had a ſhare; that therefore he would not reconcile the Penitents till Peace was reſtor'd to the Church, and he had the advice of the reſt of his Brethren: This Letter is the Seventeenth. At the ſame time he ſent a Copy of a Letter of a certain Biſhop named *Caldonius*, who was of the ſame Opinion with himſelf, as to the Reconciliation of thoſe that had fallen, together with his own Anſwer to it. Theſe two Letters are the Eighteenth and Nineteenth. At this Juncture arrived Letters from *Rome*, one from the Clergy, the other from *Moſes*, *Maximus*, *Nicoſtratus*, and the other Confeſſors.

The firſt is addreſſed to the Clergy, the ſecond to *Sturninus*, *Aurelius*, and ſome other Perſons. The Scope and Deſign of both, is to exhort thoſe who had fallen into Idolatry, not to uſe over much haſt in getting themſelves reconciled, but to wait a ſufficient time to undergo a true Penance. Theſe Letters that were full of an Evangelical Spirit, rejoyced St. *Cyprian* exceedingly, and ſecured him from the Complaints that were made againſt him. He thought himſelf therefore obliged to thank the Clergy and Confeſſors of *Rome* in two Letters, which he wrote to them. In that directed to the Clergy, the 22d in order, he gives them an Account of all that had happen'd in *Lucian*'s Affair, he complains of the Raſhneſs of that Man, and tells them very properly to this Subject, *That the Martyrs don't make the Goſpel, but the Goſpel the Martyrs.*

In the other, which he ſent to the Confeſſors (the 24) he commends their Zeal exceedingly, and tells them, That to be true Martyrs, we ought always to obſerve an inviolable Sanctity in our Words, and not to deſtroy the precepts of *JESUS CHRIST*, when we pretend to die for him. He ordained *Saturus* a Reader, and *Optatus* a Sub-deacon to carry theſe Letters, becauſe it was the Cuſtom of Biſhops in thoſe days to ſend their Letters by none but Clergy-Men. He acquainted his Clergy with this Ordination in his 25th Letter, and ſent them a Copy of the Letters he writ to *Rome*, and excuſed himſelf for being obliged to do this Buſineſs in the Abſence of his Clergy. The Clergy of *Rome* being fully inform'd of St. *Cyprian*'s conduct, ſent him a Letter of *Novatian*'s compoſing full of Eſteem and Reſpect, which was brought him by *Optatus*, and *Saturus*. They acknowledged, that though St. *Cyprian* being aſſured by the Teſtimony of his own Conſcience, was therefore under no great Neceſſity to juſtifie himſelf; yet he deſerved, however abundance of Commendation, for deſiring that his Actions might be approved by his Brethren; that if he had communicated his Reſolutions to them, it was not becauſe they were his Judges, but only that they might partake the Glory of it with him, by ſupporting and authoriſing them, as they do in the 30th Letter, wherein they declare, that they were of St. *Cyprian*'s Opinion, That it was neceſſary to tarry till Peace were reſtored to the Church, That ſo the advice of the Biſhops, Prieſts, Deacons, and Confeſſors, who continued firm to the Church might be conſulted, before they regulated a Matter of that great importance: That as for themſelves and their Neighbours, they would determine nothing till they had a Biſhop: That in the mean time they defer'd to give thoſe Perſons Abſolution who were able to tarry; but as for thoſe who were in danger of Death, and had given ſufficient Marks of a ſincere Repentance, and unfeigned Sorrow, they looked upon themſelves obliged to relieve them in that neceſſity, leaving to God the Judgment of thoſe Perſons. This Letter is writ with a World of Elegance and Politeneſs, and abounds with admirable thoughts upon the retarding of Abſolution, and alſo upon that Penance that is neceſſary to ſatisfie God. 'Let 'thoſe People, ſay they, who by reaſon of their Crimes, 'have deſerved to be ejected out of the Church, knock 'at the Gates, but not break them open; Let them come 'to the Church-Porch, but let them go no farther: Let 'them demand Peace and Abſolution, but let it be with 'Modeſty, Humility, Patience, and Submiſſion: Let 'their Tears and their Sighs intercede for them, and teſti-'fie the real ſorrow they have for their Sins. S. *Cyprian.*

The Confeſſors of *Rome* likewiſe returned an anſwer to St. *Cyprian* at the ſame time. Their Letter, which is the 25th, though not ſo polite as the former, is equally Learned. They thank St. *Cyprian* for the Letter he ſent them, and aſſure him they received no ſmall Satisfaction and Comfort from it; they looked upon the Condition of thoſe Perſons who had ſuffered Martyrdom to be extreamly happy, ſince they went directly to Heaven, and thought themſelves to be unfortunate, becauſe they were deprived of that Bleſſing. They commend St. *Cyprian* for his great Vigilance over his Flock, though he was conſtrained by Neceſſity to be abſent from it. In ſhort, they were of Opinion, that Penitents ought not to be admitted to Reconciliation, before the Church was in a State of Tranquility, ſhewing how neceſſary Repentance is to blot out our Tranſgreſſions, and how dangerous it is to cloſe up a Wound before it be throughly healed.

Theſe Letters being mighty advantageous to St. *Cyprian*'s Affairs, he diſpatched a Copy of them to his Clergy, with Orders to ſhew them to the Faithful of *Carthage*, and to the Biſhops that were Strangers, as we find in the 31ſt Letter: But notwithſtanding all this Advice, the *Lapſi*, in a full Body writ a Letter to St. *Cyprian* in the Church's Name, wherein they demanded of him to grant them reconciliation, as being a thing they might juſtly claim, pretending that *Paul* the Martyr had given it to all of them before he died. St. *Cyprian* ſent them word, in the 26th Letter, That the Church conſiſting only of the Biſhop and Clergy, and all the Laicks who continued firm and ſtedfaſt, he wondered how they durſt be ſo bold, as to Write to him in the Name of the Church, and demanded Reconciliation of him as a thing that was their Due, inſtead of Writing to him after a ſubmiſſive manner, as ſome had done before, who, though they had received Tickets from the Martyrs, yet humbly ſignified to him that they acknowledged their Fault, that they were heartily ſorry for it, and were by no means urgent to receive the Peace of the Church: That he deſired them therefore, for the Time to come, to let him know preciſely what they requeſted, and to ſend him their Names, that he might know what to do. He wrote alſo the 27th Letter to the Clergy, to inform them, that if any of his Prieſts and Deacons, or elſe any Stranger ſhould be ſo preſumptuous, as to communicate with the *Lapſi*, before that Affair were ſolemnly decided, he declared him to be cut off from Communion. He commends them for ſeparating themſelves from *Caius* a Presbyter of *Didda*, and his Deacon, who communicated with the Apoſtates, though they had been twice reprimanded by the Biſhops; and declares, that he will not judge the cauſe of *Philumenus* and *Fortunatus* the Deacons, and of *Favorinus* the *Acolyth*, who had withdrawn themſelves in the heat of Perſecution, but that they muſt tarry till his return before he examined their Cauſe, not only with his Colleagues, but alſo with the People; that in the mean time he would have them deprived of the Diſtribution that was given to the Clergy, though in ſuch a manner, as ſhould not do any Prejudice to the Merits of their Cauſe. He afterwards, in his 28th Letter, Acquaints the Clergy of *Rome* with all that he had regulated and done about thoſe that had fallen; and they for their Part, return him a very obliging Letter, wherein they commend his ſtedfaſtneſs, and condemn the Precipitation of thoſe that were ſo eager to be reconciled

(*p*) Celerinus *the Confeſſor.*] Theſe Letters are placed in this Year, becauſe it is not unlikely that they were written ſome time after the Perſecution was begun. This of *Celerinus* was written after *Eaſter.*

to

S. *Cyprian.* to the Church; but at the ſame time they excuſed the Martyrs, who ſent them to their Biſhop. Towards the end of the Letter, they thank him for the information he had given them concerning *Privatus* of *Lambeſa*, and aſſure him that they think themſelves obliged to ſhew, that they are not indifferent in thoſe things which relate to other Churches, becauſe 'Paſtors ought to watch in common 'for the Body of the whole Church, the ſeveral Parts of 'which are extended in many Provinces. This Letter is the 29th. Towards *October*, *Celerinus* of *Africa*, after he had generouſly confeſſed the Chriſtian Faith at *Rome*, came back to *Carthage*; and going to find out St. *Cyprian* in his Retirement, comforted him exceedingly, by letting him know what an affection *Moſes*, and the other Confeſſors of *Rome* bore unto him. This obliged him to write another Letter to them, to acquaint them how ſenſibly he received their Good-will, and to encourage them to perſevere in the reſolution they had taken upon them to dye for *JESUS CHRIST*. This is the 17th Letter in the Order of *Pamelius*. It contains an admirable Commendation of Martyrdom; he obſerves in it, that it was almoſt a full Year ſince they were in Priſon; but then endeavours to ſatisfie them, that their Recompence would be proportionable to the Length of their Sufferings, and that immediately after their Martyrdom, they would receive the Happineſs of enjoying *GOD*. Theſe Confeſſors, animated by this eloquent Letter, ſuffered Martyrdom ſoon after the Receit of it.

In *December*, St. *Cyprian* ordained the Readers, *Aurelius* and *Celerinus*, both of whom had confeſſed the Faith of *JESUS CHRIST*, and ſignified this Ordination immediately after to his Clergy and People, in his 32d and 33d Letters, wherein he excuſes himſelf for having Ordained them before he had conſulted his Church, becauſe we need not ſtay for the Teſtimony of Men, when we have that of *GOD*. He gives them both an extraordinary Character of their Virtue, and the great Conſtancy they ſhewed in ſuffering for the Chriſtian Faith. He ſays, they deſerved to be advanced to the higheſt Dignities of the Church, but that he judged it more convenient to Ordain them only Readers, becauſe they were ſo very young: That in the mean time he deſigned to make them Prieſts; and therefore ordered them to give them their Diſtributions, as if they were ſo already. At the ſame time he aſſociated *Numidicus* the Prieſt to his Clergy, who was as illuſtrious for the ſtrictneſs of his Virtue and Faith, as for the Glory of his Confeſſion; for after he had, by his Exhortations, ſent a great Number of *Martyrs* to *GOD* before him, who were either burnt or ſtoned to Death, and ſaw his Wife, whom he entirely loved, caſt, among ſeveral others, into the Fire, with Joy, he himſelf was half burnt, bruiſed with Stones, and left for Dead. This is related in the 34th Letter, which was writ in his Favour.

In the beginning of the Year 257, the Confeſſors that were in Priſon at *Carthage*, being ſet at Liberty, ſome of them were licentious in their Behaviour. St. *Cyprian* being inform'd of it, writ two Letters, one to his Clergy, and the other to the Confeſſors. In the firſt which is the 5th according to *Pamelius*'s Order, he ſends his Clergy Word, that he earneſtly deſired to come back to *Carthage*, but that the Time not permitting him to do it, he conjured them to ſupply his Abſence, to have a particular Care of the Poor, and to exhort the Confeſſors not to loſe the Honour of their glorious Confeſſion by their Sins, but to ſuffer themſelves to be governed by the Prieſts and Deacons; that as for himſelf he could not regulate the affairs of his Church alone, having obliged himſelf, when he was firſt made Biſhop, to do nothing of his own Head, without the Advice of his Clergy, and the Conſent of the People.

In the Letter which he writ at the ſame time to the Confeſſors, he adviſes them to a ſtrict Obſervance of the Diſcipline of the Church, leſt otherwiſe they ſhould ſeem to renounce *JESUS CHRIST*, by their irregular way of Living, whom they had confeſſed before with their Tongues. He commends thoſe who behaved themſelves diſcreetly, and vigorouſly reprehends the reſt; he exhorts all Chriſtians to live ſoberly, and to forſake all Vices, that ſo they may be perfectly changed, and become perfect, when Peace, which *GOD* promiſes to ſend in a ſhort time, ſhall be reſtored to the Church. He gives the ſame Advice to his Clergy in the 7th Letter, where he tells them, that as the Perſecution had been occaſioned by the Corruptions of the Manners of the Chriſtians, ſo it would be impoſſible to obtain a Ceſſation of it from *GOD*, by any other Means, than offering up Prayers to him in the Spirit of Union, and living a Vertuous Life. Soon after he writ the 35th Letter to his Clergy, wherein he aſſures them, that he paſſionately deſired to come and ſee them, but that he was obliged to have a Regard to the Peace of the Church; and he was afraid that his Preſence might exaſperate the Pagans; that as ſoon as ever they ſent him Word that all was calm, and *GOD* ſhould inform him of it, he would ſpeedily repair to them. In the mean time he recommended the Poor to their Care, and ſent ſome Money to *Rogatianus* the Prieſt, to ſupply their Neceſſities; as alſo to relieve Strangers, and thoſe that were Sick. S. *Cyprian.*

St. *Cyprian* being not in a Capacity at that time to go to *Carthage*, diſpatched two Biſhops, whoſe Names were *Caldonius* and *Fortunatus*, to relieve the Poor with Money, and to examine thoſe Perſons who were thought worthy to be choſen into Eccleſiaſtical Offices. *Feliciſſimus*, who had always caballed againſt St. *Cyprian*, and aſſerted, that it was neceſſary to admit thoſe that had fallen into a Reconciliation, hindered theſe Alms and Examinations, as much as lay in his Power, and threatned to ſeparate himſelf from thoſe that ſhould receive any thing, and obey their Biſhop. After this, he retired to a Mountain, with thoſe of his own Party, and declared himſelf their Head. St. *Cyprian* being informed of this Defection, writ to the two Biſhops, ſignifying, that ſince *Feliciſſimus* had threatned to communicate no longer with thoſe who were in his Place, he would deprive him and all the reſt of his Faction, from the Communion of the Church; and that, ſetting this Crime aſide, he deſerved to be Excommunicated for the Rapines, the Cheating, and Adulteries of which he was accuſed. This Letter is the 37th. He writ likewiſe the 39th Letter to his own People, wherein, after he had repreſented what a grief it was to him, that this Diſturbance retarded his return, he remonſtrates with ſome Vehemence, that as there is but one Church, ſo there is but one Chair in every Church, whereof the Biſhop is Maſter; that we cannot ſet up Altar againſt Altar, nor eſtabliſh a new Prieſthood: and that thoſe who revolt from their Biſhop, and ſeparate themſelves from his Communion are out of the Church. In ſhort he threatens, at the ſame time, to exclude thoſe for ever who ſhould joyn themſelves to *Feliciſſimus*. *Caldonius*, *Fortunatus*, and the reſt of St. *Cyprians* Clergy, had no ſooner received theſe Letters, but they excommunicated *Feliciſſimus*, and thoſe of his Cabal, and acquainted St. *Cyprian* with it in the 83d Letter. And thus I have given the true Order, as well as the Subject of all thoſe Letters that were written to St. *Cyprian*, during the time of his firſt Baniſhment.

The order of the Letters written after his Return is leſs perplexed and confuſed in *Pamelius*'s Edition than in that of the former. The 40th and 41ſt Letters are the firſt in this ſecond Order, and are addreſſed to *Cornelius*. St. *Cyprian* had ſent him word of all that had paſſed in *Africk*, upon the Difference he had with *Novatian*, and informed him (*q*) of the Faction of *Feliciſſimus*. At the ſame time alſo he writ the 43d Letter to the Confeſſors of *Rome*, to diſſuade them from *Novatian*'s Party, and gave *Cornelius* information of it in the 42d Letter, wherein he acquaints him, that he had given Orders to his Subdeacon *Metius*, who carried it, to ſhew to him, leſt he ſhould ſuſpect him to entertain a Commerce with the Schiſmaticks. In the mean time, *Primitivus* the Prieſt, who had carried St. *Cyprian*'s firſt Letter from *Carthage*, being returned thither, brought him a Letter from *Cornelius*, in which he complains that the Letters that were ſent him from *Adrumetum*, were not directed to him, but to his Clergy, ever ſince *Juvenalis* and St. *Cyprian* were arrived there. To this St. *Cyprian* anſwers in the 44th Letter, that the Reaſon of this was, becauſe they had acquainted the Chriſtians of that Colony with a Deciſion lately made in *Africk*, which, by reaſon of their Biſhop's Abſence, they were ignorant of, *viz.* That they ſhould neither Write to *Novatian* nor *Cornelius*, but to the Clergy of *Rome*, till they had received certain News from *Caldonius* and *Fortunatus*; and that ſince *Cornelius*'s Ordination was now approved of by all the World, he himſelf in particular had writ about it to all the *African* Biſhops. Towards the end of this Letter he prays, That *GOD*, who choſe and eſtabliſhed Biſhops, would not only vouchſafe to protect and defend them, but give them Grace and Knowledge neceſſary to repreſs the Licentiouſneſs of offenders with Vigor, and to manage the good Inclinations of the Penitents with Gentleneſs and Clemency.

In the mean time the Confeſſors of the Church of *Rome* returning from their Error, and being received by *Cornelius* in an Aſſembly of the *Roman* Clergy, where five Biſhops made their Appearance; *Cornelius* communicated this News to St. *Cyprian* in the 45th Letter, which he ſent to him by the Hands of the *Acolyth Nicephorus*

(*q*) *The Cabals of* Feliciſſimus.] Theſe Letters were carried by *Metius* the Subdeacon as well as the one and fortieth.

S.*Cyprian.* *cephorus*, wherein he gives him a particular account of whatever had paſſed in relation to the Confeſſors, and how they had acknowledged their Fault, and deſired to be publickly pardoned, owning that they had been abuſed by the Perfidiouſneſs and Artifices of *Novatian*; and that, though they had communicated with him, yet they were always in their hearts united to the Church, and acknowledged at the bottom, that as there was but one God, one Chriſt, and one Holy Ghoſt, ſo there ought to be but one Biſhop in a Catholick Church: That after this ſolemn Profeſſion, they had been received with the Approbation of the People; and that they had granted the Favour to *Maximus* the Prieſt, to keep his Rank and Dignity. The Perſon that carried this, brought St. *Cyprian* another Letter from *Cornelius*, wherein he informs him of the Departure of *Novatus* and his Companions, *Nicoſtratus* the Deacon, *Evariſtus* the Biſhop, *Primus* and *Dionyſius*: This is the 47th Letter. St. *Cyprian* having received theſe two Letters, anſwered them by two others. In the firſt, which is the 46th, he rejoyces with *Cornelius* at the Return of the Confeſſors. In the ſecond, which is the 48th, he paints *Novatus* in his true Colours, and accuſes him of ſeveral Crimes. He tells him, it was he who by his Caballing, had got *Feliciſſimus* to be ordained a Deacon in *Africk*; and that coming to *Rome* afterwards, he had been the cauſe of *Novatian*'s being Ordained; but that it was no wonder that this Man could not continue in the Church, who had violated all the Laws of Chriſtian Morality, the Eccleſiaſtical Diſcipline; that he had plunder'd the Orphans and Widows; that he had cheated the Churches, by laying out their Money to other Uſes; that he had ſuffered his own Father to die of meer Poverty; and that he had been the cauſe of his Wife's proving Abortive, by Kicking and Ill-uſing her; that he ought not only to be deprived of the Prieſthood, but alſo of the Communion of the Church, for his Crimes; and that he had prevented the Judgment which the Biſhops ought to have paſſed againſt him by his voluntary Separation. At the ſame time likewiſe, the Confeſſors of *Rome* writ to St. *Cyprian*, ſignifying, that after they had deliberated among themſelves, concerning the Welfare and Peace of the Church, forgetting what had paſſed, and leaving the Judgment of it to God, they had reconciled themſelves to *Cornelius*, to the Clergy, and all the Church of *Rome*. St. *Cyprian* congratulated them upon their Return, in ſuch a manner as ſufficiently teſtified the Joy he had at ſuch welcome News; as alſo the Sorrow he had formerly entertained at their falling away. Theſe Letters in *Pamelius*'s Edition, are the 49th and 50th.

Towards the beginning of the Year 252, *Antoninus* an *African* Biſhop, who had been of *Cornelius*'s Side, having received a Letter from *Novatian*, to acquaint him, that *Cornelius* had received *Trophimus*, and ſeveral other Perſons who had offered Incenſe to Idols, was a little ſtaggered at it, and writ to St. *Cyprian*, praying him to inform him what was *Novatian*'s Hereſie, and why *Cornelius* had received *Trophimus*, and the other Apoſtates. St. *Cyprian* perceiving him to waver, endeavoured to confirm him by a long Letter; wherein, after he has juſtified the Conduct that was obſerved at *Rome* and in *Africk*, concerning thoſe that were fallen, he defends *Cornelius*, and demonſtrates the Validity of his Ordination. He begins it with making a ſort of a Reproach to this Biſhop for his Inconſtancy, telling him, it by no means became diſcreet Perſons, who had built their Judgments upon ſolid Grounds, to ſuffer themſelves to be carried away with every Wind, and to be always changing their Opinions. After this he proceeds to juſtifie the Meaſures that were taken with thoſe that had fallen into Idolatry, whether by taking Certificates, or Sacrificing to Idols. He tells him, as long as the Perſecution laſted, he had been of Opinion, that it was their Duty to deny them Reconciliation, to encourage them the better to ſuffer Martyrdom; but that after Peace was once reſtored to the Church, and after a mature Deliberation upon this Affair, in a numerous Aſſembly of Biſhops, it was thought convenient to keep a Temper, not by taking away all Hopes of Pardon from thoſe that had fallen, for fear they ſhould live as Pagans, when they ſaw themſelves intirely ſhut out of the Church, but by obliging them to undergo a long Penance before they could be reconciled; that this had been regulated in Councils of ſeveral Biſhops, held in *Africa* and at *Rome*. He afterwards comes to the Perſon and Ordination of *Cornelius*, and tells him, that he had not all on the ſudden arrived to the Epiſcopacy, but that he had formerly paſſed through all the Eccleſiaſtical Dignities; that he had neither deſired it, nor ſtickled for it, but that he had received it with all Humility; that, in a word, he had uſed no manner of Violence, as ſome have done, to get himſelf made a Biſhop, but that he had ſuffered it rather in receiving the Epiſcopacy againſt his Will, *Non, ut quidam, vim fecit, ut Epiſcopus fieret, ſed vim paſſus eſt ut Epiſcopatum coactus acciperet*; that he had been elected Biſhop by ſeveral Biſhops, who happened to be then at *Rome*, in expectation of the Choice of the Clergy, and the Suffrages of the People, and with the general Approbation of all Churches, the See being at that time vacant by the Death of *Fabian*; that after this Ordination, which was approved by all the Biſhops in the World, whoever would get himſelf ordained in the See of *Rome*, muſt neceſſarily be out of the Church; that no Credit was to be given to the ſecret Calumnies that were publiſhed againſt him; that his Colleagues, after they had diligently examined the Accuſations of his Enemies, found him to be Innocent; that he had never received any Certificates from the Magiſtrates, nor communicated with thoſe Biſhops that had Offered Incenſe to Idols, but that he had followed the Regulations which the whole Church had made concerning Apoſtates; that as for *Trophimus*, he had only received him for the Good of the Church, and to procure the Return of ſeveral Chriſtians, whom he had brought along with him back again to the Church; that for this Reaſon he had been received, but on this Condition, to be in the Number of the Laity, and not as the *Novatians* had reported, in Quality of a Biſhop; that ſince the Benefit of Reconciliation was allowed to Adulterers and Robbers, he ſaw no reaſon why Idolaters ſhould be totally excluded; that amongſt theſe, ſome were more to be blamed than others, that the *Libellatici*, [Thoſe who had Certificates of their having Sacrificed, though they had never done it,] were more excuſable than thoſe that had ſacrificed to Idols; that the firſt of theſe had been reconciled immediately, and that it had been determined, that Abſolution ſhould not be refuſed the latter upon the Point of Death, becauſe there was no Repentance in Hell, with Exception always to thoſe who deferred to do Penance till they were in Danger. After this he largely proves and demonſtrates the reaſonableneſs of this Conduct. S.*Cyprian.*

He obſerves that ſome of his Predeceſſors formerly had abſolutely refuſed Abſolution to Adulterers, but that they had not therefore condemned their Brethren, who acted indifferently, nor torn the Church, by making a Separation; that no body ought to be alarmed at what *Novatian* taught, ſince he was out of the Boſom of the Church; that he could not be Biſhop of *Rome*, ſince the Roman See was filled by *Cornelius*, who had been legally Ordained, and whoſe Ordination had been approved by all the Biſhops in the World; that the Church being a Body whoſe Members were ſpread over all the Earth after the ſame manner, there was only one Epiſcopacy diffuſed in the Perſon of ſeveral Biſhops united together; and that though *Novatian* had been rightly Ordained, yet he forfeited that Dignity by ſeparating himſelf from his Colleagues, and diſturbing the Repoſe of the Church, and that there were no hopes of Salvation for him, being out of the Church. In ſhort, St. *Cyprian* ſhews that it is cruel and unreaſonable to oblige Sinners, as *Novatian* had done, to undergo Penance, and yet refuſe them the Favour of Reconciliation, to exhort them to make ſatisfaction for their Sins, and yet deny them that Cure which their Satisfaction deſerves, to ſay to them, Weep and Sigh Night and Day, Waſh your Sins in your Tears, endeavour to efface them by your good Works, and yet at the ſame time add, you muſt die out of the Church; do all you can to procure your Peace, though you ſhall never be able to obtain the Peace you ſo earneſtly deſire.

But *Cornelius* did not defend St. *Cyprian* at *Rome* with the ſame Reſolution and Conſtancy as this Saint defended his Party in *Africk*; for *Feliciſſimus* arriving there with a Company of factious Perſons to get the Ordination of *Fortunatus* approved, whom he had cauſed to be Ordained in oppoſition to St. *Cyprian*, *Cornelius* at firſt rejected him, and turned him out of the Church, without vouchſafing ſo much as to hearken to him, and writ to St. *Cyprian* about it. But ſeeing no body came from St. *Cyprian*, and that he had ſent him no Directions about it, whereas on the other hand it was openly diſcourſed, That *Fortunatus* had been ordained by Twenty five Biſhops; that St. *Cyprian* favoured the Party of the *Novatians*, and that if the Church of *Rome* refuſed to receive the Letters which they brought againſt him, they would read them in Publick. The Pope was not a little affrighted at the Menaces, and wrote a ſecond Letter to St. *Cyprian*, wherein he acquaints him that he was ſenſibly concerned at theſe Accuſations, and wondred why he would omit to give him Satisfaction in this Affair. St. *Cyprian* ſurprized at the Boldneſs of *Feliciſſimus*, and the Weakneſs of *Cornelius*, returns him a generous Anſwer, in which he tacitly reprehends him for this Procedure. He tells him, that if the Inſolence of Wicked Men renders them terrible to Biſhops, and that if they can obtain by Menaces and Violence what they could never pretend to get by

S. *Cyprian.* by Reason and the regular Course of Justice, then there is an end of Episcopacy. As for himself, he declares, that he feared not the Obloquies of his Enemies; that Discipline must not therefore be laid aside, because we are reviled with Calumnies, and ill-affected Persons endeavour to affright us by their threatning Speeches; that the Original of Heresies and Schisms is solely owing to the Disobedience shewn to the Bishop, whom God has established; and because People don't consider that there is only one Bishop and Judge in a Church, who for that time supplies the Place of Jesus Christ; that a Bishop being once Canonically Elected, and acquitting himself worthily in the Functions of his Ministry, whoever separates from him does actually withdraw himself from the Church; that we ought not to impute this Loss to the Bishop, but to themselves, who voluntarily chose it; that the Reason why Bishops are obliged to have so great a Care in the Discharge of their Consciences, is that no body might pretend to leave the Church for their ill Administration; that his own Election was without any Blemish, as having been substituted in the room of a deceased Bishop, Elected by the Suffrages of the People in the time of Peace, protected by God in his Persecution, united inviolably to his Colleagues, approved by the vigilant Administration of his Office for four years, demanded often in the Cirque and Amphitheatre to be exposed to Lions, and that very lately too upon the occasion of a publick Sacrifice. He informs him at last with all that had passed in *Africk* concerning the false Bishop *Fortunatus*, who was set up by the Faction of *Felicissimus*, and ordained by *Privatus* of *Lambesa* a Heretick, particularly marked out in the Letters of *Fabian* and *Donatus*, and condemned in a Council of Nine Bishops. He tells him, that he forbore to write to him concerning this Matter, because he supposed he knew him well enough, since he was one of the five Priests who had separated themselves from his Church a long while ago, and because he himself had ejected *Felicissimus*, the Chief of that Faction, out of the Church; that *Novatus*'s Party had likewise chosen one *Maximus* an *African* Bishop, and that he had scarce troubled himself to write about these Matters now, but since *Fortunatus* boasted that he was Ordained by Twenty five Bishops, he assures *Cornelius*, that except the Heretick *Privatus* of *Lambesa*, there was only four Bishops, and those too all Apostates, that assisted at his Ordination. After this, he accuses *Felicissimus*, and those of his Faction, for reconciling those that had fallen in the time of Persecution, without staying till they had done Penance for their Crime, contrary to the Decree of the *African* Council. He likewise describes the furious Excesses of this Cabal, and adds; 'After all 'these Irregularities, after having Elected an Heretick 'to be a Bishop, they have still the Impudence to go to '*Rome*, and carry Letters from Schismaticks *to the* '*Chair of St.* Peter, *to that Chief Church, which is the* '*Spring of Sacerdotal Unity.* But what can their Design 'be, since they are still resolved to persevere in their 'Crimes? Or what Benefit can they expect from going 'to *Rome*? If they repent of their Faults, they ought to 'understand that they must come back again hither to 'receive Absolution for them, *since it is an Order esta-* '*blished all the World over, and indeed but reasonable, that* '*every ones Cause should be Examined where the Crime* '*was committed. Every Pastor has received a part of* 'Jesus Christ's *Flock to govern, and shall render an Ac-* '*count of his Actions to God alone.* Upon this account 'it is not to be allowed, that those Persons who are 'under our Charge, should run to and fro, and sow Dis- 'sention amongst Bishops by their Temerity and Arti- 'fices; but on the other hand, it is necessary for them S. *Cyprian.* 'to defend themselves in that Place, where they may 'be confronted by their Accusers, and the Witnesses of 'their Crimes. Their Cause has been examined, Sen- 'tence has been pronounced against them, and it would 'be below the Gravity of Bishops to be justly reproach- 'ed with being Wavering and Inconstant. He concludes all with laying open the Method which he used with Schismaticks, that were desirous to come back again to the Church. He says that he is extremely indulgent to those who acknowledge their Fault, and are heartily concerned for it; that his People complain of his Clemency, and that he rather offends by being too mild than too severe, but that at the same time he continues inexorable to those that pretend to enter the Church by Menaces and Force. They ought to be persuaded, *says he*, that the Church shall be always shut against them. He adds, That he was not in the least apprehensive of their Threats, and that a Bishop who conforms himself to the Rules of the Gospel, and keeps the Precepts of *Jesus Christ*, may perhaps be murdered, but can never be overcome. At last, he warns and conjures *Cornelius* to order this Letter to be read to his flourishing Clergy that presided at *Rome* together with him, that so if these malicious Reports, that were industriously spread about him, had left any ill Impression, it might be entirely effaced by the Reading of this Letter. It was writ four years after his Election to the Bishoprick, that is to say, in the Year 252.

(r) About *April*, in the very same year, St. *Cyprian*, who had been consulted by *Fidus* an African Bishop, upon the occasion of a Priest, whose Name was *Victor*, to whom his own Bishop *Therapius* had granted Reconciliation, and upon the Baptism of Infants, proposed these Questions in a Council of Sixty six Bishops, who were come to *Carthage* at the Festival of *Easter*, according to the Custom. They were surprized to hear that *Therapius* had so strangely slighted the Authority of a Decree which they had Synodically passed the Year before; but nevertheless, after they had maturely weighed every thing, they were of Opinion that the Reconciliation he had received from his Bishop was not to be reversed, and so they permitted him to enjoy Lay-Communion, contenting themselves with Admonishing their Colleague, and advising him to do so no more for the time to come. As for what concerned the Baptism of Infants, they declared it was necessary to Baptize them immediately after their Birth, and that there lay no Obligation upon Christians to tarry till the 8th day. St. *Cyprian* returns this Answer to *Finus* in his Fifty Eighth Letter.

Soon after, St. *Cyprian* being consulted by some of his Brethren, who were assembled at *Thapsus* to ordain a Bishop, about the Case of some Penitents in the City of *Thapsus*, who having generously confessed Jesus Christ, had at last yielded to the Violence of their Torments, but had done Penance for it three years afterwards; he answers them in the Two and fiftieth Letter, that in his Opinion, they ought by no means to refuse Pardon to such sort of Persons; that their generous Confession ought to attone for the Infirmity of the Flesh, and that, since it had been judged expedient to grant Reconciliation at the Hour of Death, to all those that had fallen, we ought to shew greater Indulgence to those who had maintained the Combat a long time, than to those who had yielded merely through Cowardise: Nevertheless, since this was a Question of great importance, he promises to propose it to the Synod that was to meet about *Easter*.

(r) *About* April *in the same Year.*] The Author of the Annals of St. *Cyprian*, in the English Edition, believes that this Synod was not held till the end of the Year 253, after the Persecution of *Gallus* and *Volusian* was ended: but if it was assembled at that time, the Bishops ought not to have blamed *Therapius*, for giving the Peace to *Victor*, since they themselves had freely granted it to all People before the Persecution of *Gallus*; and indeed so far was he from doing any thing against the last Decree, that he rather seems to have put it into Execution; for it is not true that St. *Cyprian* makes any mention in this Letter of the two Decrees of the preceding Synods; he only speaks of the first, whereby it was ordained that the Peace should not be given to those that had fallen, unless they fell into any dangerous Disease, or in case of Extremity. St. *Cyprian*'s Words are these, *Qua res satis non movit recessum esse à Decreti nostri auctoritate, ut ante legitimum & plenum tempus satisfactionis, & sine petitu & conscientiâ plebis nullâ infirmitate urgente, ac necessitate cogente pax ei concederetur.* He speaks only of one Decree, *Decreti nostri*, and not *Decretorum*, and he does not distinguish between two, for *infirmitate urgente* and *necessitate cogente* signifie the same thing. And though *Therapius* the Bishop had reconciled *Victor* before the Persecution, and his Conduct ought for that reason to be blamed, yet it could never be doubted after the Persecution was over, whether this Reconciliation were valid; besides there is no great probability that *Fidus* should ever be so ill advised as to accuse *Therapius* for giving Absolution to *Victor* long after, and at a Juncture too, when all Bishops gave it to those that were fallen. 'Tis infinitely more probable that this Council was held after the first Council of *Carthage*, which prohibited the giving Absolution to those that had fallen, unless in case of extream Sickness, and the second which granted the Peace to all that had fallen. 'Twas likewise in this Interval, that the 52 Letter was written, but after this Council, which in all probability was held about *Easter*, in the Year 252. For if Absolution had been granted to all the lapsed, the Question of the Bishops concerning those Persons who yielded only through the Violence of their Torments, and St. *Cyprian*'s Answer had been impertinent; and what is more, it was written three years after the Persecution of *Decius*. Therefore this could not happen but at the beginning of the year 253, and consequently the Synod of *Carthage* which granted the Peace, was held in the same year, and not in 252, as Bishop *Pearson* says. Thus if we would be exact in our Chronology, we ought to place the first Synod of *Carthage* about *Easter*, in the year 251, the second at *Easter* 252, which is that of the Sixty six Bishops, and the third at *Easter* in the year 253.

S. Cyprian.

About this time alſo he writ againſt *Fortunatianus*, who had been Biſhop of *Aſſuri*, his Sixty third Letter, directed to *Epictetus*, who was Elected in his Place, and to the People of that City. This *Fortunatianus* had the unhappineſs to fall into Idolatry, and was upon that account diveſted of his Biſhoprick: After his Deprivation he laboured earneſtly to re-poſſeſs himſelf of it, and to perform his reſpective Functions as formerly. St. *Cyprian* condemns theſe Proceedings in this Letter, wherein he demonſtrates how neceſſary a thing Sanctity is to make our Sacrifices acceptable, and adviſes the People not to ſuffer him to exerciſe his Office, but to ſeparate from him, in caſe he continued in his Deſign. Towards the end of this Letter, he exhorts the Penitents that were amongſt them, not to be impatient at the length of their Penance, but to endeavour to ſatisfie God, and to continue knocking at the Gate of the Church: Which Paſſage evidently diſcovers, that it was writ before the Decree of the Council of *Carthage*, which granted Abſolution to all Penitents.

This Council was held in the Year 253, about the time that the Emperors *Gallus* and *Voluſian* diſpatched Letters to all Parts, to oblige the People to Sacrifice to Idols: ſo that the Chriſtians had reaſon enough to apprehend a general Perſecution. Now to encourage them the more to fight againſt the Enemies of their Faith, the *African* Biſhops thought it convenient to grant Reconciliation to thoſe who were in a State of Penance ſince their Fall, and having accordingly determined it in this Aſſembly, they writ a Letter to *Cornelius*, which is the 53d amongſt thoſe of St. *Cyprian*, to acquaint him with their Decree, and to adviſe him to do the like: They repreſented to him, that though they had reſolved to prolong the Penance of Apoſtates, and not to reconcile them till the Hour of Death, yet ſince they were informed that the Church was going to be perſecuted, they judged it expedient to ſtrengthen the Chriſtians, that ſo they might the better bear the Attacks of their Enemies, and to animate them to the Combat, by giving them *the Body and Blood of Jeſus Chriſt*, which would inſpire them with Vigor to ſuffer Martyrdom couragiouſly. That if there were any Biſhops who thought themſelves obliged to do otherwiſe, it would certainly lye at their Doors, to render an Account to God of ſo ill-tim'd a Severity; that as for themſelves, they had only done what they they owed to Charity, as well as to their own Conſciences, by declaring, that the time of Perſecution drew near, and not hiding that which God had revealed to his Servants. A little after this Decree, St. *Cyprian* writ an excellent Letter to the *Thibaritans*, which is the 55th in *Pamelius*'s Order, wherein he exhorts them in a very vigorous and moving manner, to ſuffer undauntedly for Jeſus Chriſt.

Some time after St. *Cyprian* being informed that *Cornelius* was ſent into Baniſhment with many of the Faithful of *Rome*, he writ immediately to him to congratulate him upon the account of his Conſtancy, which he had ſo viſibly ſhewn by being the firſt of his Church, that confeſſed the Name of Jeſus Chriſt: He extols his Action, and from thence takes occaſion to triumph over *Novatian*, ſaying, that the Confeſſion of *Cornelius* had evidently diſcovered which of thoſe two was the true Biſhop; and that the Conſtancy of thoſe who had fallen away in *Decius*'s Perſecution, ſufficiently proved, that there was good reaſon to reconcile them to the Church. At laſt he exhorts *Cornelius* to paſs Night and Day with all his People in Faſting, Watching, and continual Praying, becauſe the Day of Combat and Triumph was at hand.

It was perhaps at this time, that is to ſay, towards the end of the Reign of *Gallus* and *Voluſian*, that the Empire being invaded on all ſides by the *Barbarians*; and ſeveral Chriſtians happening to be taken Captives by them in *Numidia*, the Biſhops of that Country contributed to redeem them, and wrote to St. *Cyprian*, deſiring him to aſſiſt them in that Conjuncture.

St. *Cyprian* intimates to them in the 59th Letter, that he was extremely afflicted at the Misfortune that had befall'n his Brethren, that Chriſtians, being all Brothers one to another, ought to be concerned at the Captivity of the Faithful, who were carried away Priſoners, as much as if it were their own caſe: That their Suffering ought to repreſent to them the Perſon of Jeſus Chriſt, who made himſelf a Captive to deliver us from the Captivity, wherein we were enthralled: That the extreme Peril of the Virgins who were conſecrated to God, and had reaſon to apprehend the loſs of their Virginity, was a convincing Motive to haſten their Delivery. He tells them therefore, that he returns them his Thanks, becauſe they were willing to let him have a Share in their Works of Charity, and for giving him a fertile Field to caſt his Seed in, that ſo he might one day reap a plentiful Harveſt out of it: That all the Chriſtians of his Church had readily and liberally contributed to raiſe a Sum of Money upon this Occaſion: That he had ſent them this Sum, which amounted to an Hundred Thouſand Seſterces, that is to ſay, 7500 Livres, to diſtribute it as they ſhould think fit, and together with it, the Names of thoſe who had contributed towards it, that ſo they might remember them in their Prayers and Sacrifices.

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Lucius who was Elected Biſhop of *Rome*, after the Death of *Cornelius*, being now returned from his Exile, where he had been ſent immediately after his Election; St. *Cyprian* writ the 57th Letter, wherein he congratulates him at the ſame time, both upon the Score of his Baniſhment and his Return; as he had before writ a Letter to him, to compliment him for his Election and glorious Confeſſion (*s*).

About the ſame time *Pupienus*, an *African* Biſhop, giving credit to the Calumnies which *Feliciſſimus*, and the Enemies of St. *Cyprian* had publiſhed againſt him, writ him a very diſobliging Letter, wherein he aſſured him, that he could not with a ſafe Conſcience communicate with him, becauſe he did not look upon his Ordination to be lawful; and upon that he accuſes him of Pride, and of being the Occaſion of the Diviſions that were in his Church. St. *Cyprian* anſwered him in the Sixty eighth Letter, That he wondred extremely how he came to call his Ordination in Queſtion, after he had been Elected Biſhop of *Carthage*, by the conſent of the Clergy and People, that is to ſay, by the Judgment of God himſelf, and had exerciſed that Function for the ſpace of ſix years, which ſhews, that this Letter was writ in the year 254. That it had been approved by all the World, and acknowledged even by the Pagans themſelves; That an infinite Number of Prelates, Martyrs, Confeſſors, and holy Virgins had owned him for their lawful Biſhop; that after this, he deſired *Pupienus* to judge in his Favour, and to ratifie the Judgment of God, and of Jeſus Chriſt; that he had done him wrong in liſtning to ſcandalous Calumnies, and ſuch too as were juſtly puniſhable, againſt his Brother, and againſt a Biſhop: That even the Pagans were ſenſible of the Effects of his Humility, and that *Pupienus* had formerly known him when he communicated with him: That there were no Diviſions in his Church, becauſe all his People lived in a wonderful Union with him; and that thoſe only continued without the Church, who deſerved to be ejected out of it, if they had been within. After this, he exhorts *Pupienus* to repent of his Raſhneſs and Pride, and promiſes to communicate with him, provided he is ſorry for his crime, and endeavours truly to ſatisfie God. He tells him, that God had informed him in a Viſion, that whoſoever would not believe in Jeſus Chriſt, when he eſtabliſhed a Biſhop, ſhould believe him againſt his Will, when he came to take Vengeance upon him: That he very well knew, that the World made theſe Viſions and Dreams paſs for ridiculous, ill-grounded Imaginations, but that the ſame thing had been ſaid of *Joſeph*'s Dreams. At laſt, he concludes with theſe Words: *You have my Letter, and I have yours; they will both be read on the Day of Judgment, before the Tribunal of Jeſus Chriſt.*

Towards the beginning of Pope *Stephen*'s Pontificate, St. *Cyprian* was conſulted by the Biſhops of *France* and *Spain*, about two Affairs of great Conſequence. To give the Reader a ſhort Account of that which related to *France*, he is to know, That the Hereſie of *Novatian* having ſpread it ſelf in that Country, *Marcianus*, Biſhop of *Arles*, being infected with it, joyned himſelf to *Novatian*, and brought over ſeveral Perſons to his Party. And becauſe he was not excommunicated by Name, he arrogantly inſulted over his Brethren. *Fauſtinus* Biſhop of *Lyons*, and the other Biſhops of that Province, writ to *Stephen* and St. *Cyprian* about it, earneſtly deſiring that they would concur with them in excommunicating *Marcianus*. *Stephen* neglecting to ſend them any Anſwer, *Fauſtinus* writ the ſecond time to St. *Cyprian* about it, who adviſed *Stephen* in the 66th Letter (*t*), to ſatisfie the Deſires

(*s*) *His Election and glorious Confeſſion.*] The Engliſh Annaliſt ſays, that this Letter was written before the Death of *Gallus* and *Voluſian* in 252, becauſe St. *Cyprian* there ſpeaks of the Perſecution as not being quite over, or at leaſt as being ſtill to be feared; but this does not prove that *Lucius* returned before their Death, but only that though theſe Emperors were dead, there was reaſon ſtill to apprehend a Perſecution, and he actually ſuffered Martyrdom ſoon after, at the beginning of the Empire of *Galienus*, or under *Emilian*.

(*t*) *Who adviſed* Stephen *in his 66th Letter.*] *Baronius* and ſome others have made uſe of this Letter to advance the Authority of *Rome*, but with ſmall Succeſs; for firſt of all St. *Cyprian* only adviſes *Stephen* to do what he himſelf might do, and what he had really done. Secondly, the *Galliſan* Biſhops

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sires of the *Gallican* Bishops, and dispatch Letters into *Provence*, and principally to the Inhabitants of the City of *Arles*, wherein he should declare *Marcian* Excommunicated, and give them notice to elect another Bishop in his room. He remonstrates to him, that since this Bishop had joyned himself to *Novatian*, who was notoriously excommunicated, there was no necessity of having a new Judgment against him; that all Bishops were obliged to take care that Admission into the Church should not be denied to Penitents; that the numerous Body of Bishops being united to one another, by a Bond of mutual Charity, they were all bound, in case any one should make himself Chief of an Heresie, or the Flock of Jesus Christ, which they feed in common, should be attacked or carried away, to come to their Relief, and to re-unite the Sheep of Jesus Christ, like good Shepherds that truly love their Flock.

The Bishops of *Spain* likewise had recourse to St. *Cyprian*, about an Affair of the same Nature, *Basilides* and *Martialis*, one the Bishop of *Leon*, the other of *Astorga*, having been publickly proved to have taken Certificates of their having sacrificed, and convicted of several other Crimes, were deposed, and *Felix* and *Sabinus* elected in their Places. *Basilides* owning his Crime, had voluntarily quitted his Bishoprick, and was placed in the Rank of *Penitents*, where he thought himself over happy, if he could but communicate as a Laick: Nevertheless, these two Bishops being afterwards pushed on by their Ambition and Envy, used their utmost Endeavours to regain their Sees; and finding they could not compass their Designs there, they went to *Rome*, not to demand their Re-establishment from *Stephen*, but only that he would be pleased to admit them to his Communion, which they said would be very serviceable to them to procure their Re-establishment. They acted their Parts so dextrously, that *Stephen* granted them what they requested; so upon this they went back to *Spain*, where they became more insolent than ever, and would by all means re-possess themselves of their Sees by Force. The Clergy and People of *Spain* writ to St. *Cyprian* about it, and deputed *Felix* and *Sabinus*, who were ordained Bishops in the room of these two Apostates, to go to him, to know what they were to do in this Exigence. But *Felix*, Bishop of *Saragossa*, whom St. *Cyprian* calls a great Defender of the Faith, writ to him likewise in particular. The Saint judging this to be an Action of no small Importance, read the Letters sent him from *Spain*, in a Synod of the *African* Bishops, who after they had diligently examined the Matter, came to this Resolution, that the Deposition of *Basilides* and *Martialis* ought to stand good, as well as the Ordination of *Felix* and *Sabinus* in their place. They writ a Synodical Letter concerning it to the Clergy and People of *Leon* and *Astorga*, which is placed the 67 amongst those of St. *Cyprian*, and sent them word, that they had no reason to suffer *Basilides* and *Martialis* to re-enter upon their Episcopal Functions, after they had been found guilty of such enormous Crimes, and *Basilides* himself had acknowledged so much; that since the People had Power to elect good Bishops, and to reject the bad, they would appear culpable before God, if they communicated any longer with them; that the Ordination of *Felix* and *Sabinus* was lawful, since it was made with the Consent of the People by the neighbouring Bishops; that it ought not to be reversed, though *Basilides* had surprized *Stephen*, who, by reason of his great Distance from the place, could not exactly inform himself of the truth of Affairs; that this Conduct was so far from effacing their Crimes, that on the other hand it augmented their Guilt, because, tho' *Stephen* was in some sort excusable for suffering himself to be deceived merely out of Negligence; yet we ought to have a Detestation for those Persons, who had so maliciously imposed upon his Easiness; that they extremely commended their Faith and Zeal, and desired them to maintain a Correspondence no more with Bishops of such a profligate Character, who were notorious for so many Crimes.

S. *Cyprian.*

In the same Year another Synod of Bishops was held (*u*) in *Carthage*, who being consulted by *Januarius*, and the rest of the *Numidian* Bishops about the Baptism of Hereticks, returned them this Answer, that it was necessary to re-baptize all those who had been Baptized by Hereticks, according to the ancient Regulation made by *Agrippinus* in *Africk*.

St. *Cyprian* writ the same Year to one *Quintus*, a Bishop, who had ordered the same Question to be put to him by *Lucian* the Priest. This Letter is the 71st, as *Pamelius* has ranged them. He assures him, that some of his Brethren were of a different Opinion from him in this Affair, who pretended that it was the ancient Custom before *Agrippinus*, not to re-baptise Hereticks after they had been once admitted into the Church. To weaken the Authority of this pretended Custom, he lays it down for an undoubted Truth, that we are not to be determined by any Customs of that Nature, but to examine whether they will bear the Test of Reason; That St. *Peter*, in his Dispute with St. *Paul* upon the Business of Circumcision, did not treat that Apostle with Arrogance and Pride; That he never alledged his Primacy, or told him, that the new Disciples of *Jesus Christ*, as St. *Paul* was, who had likewise been a Persecutor of the Church, ought blindly to obey him, and not to question his Decisions, but gave him the Hearing, and humbly received the Counsel of Truth which St. *Paul* gave him, and readily submitted to the Powerful Reasons of that Apostle, teaching us by that Behaviour to be peaceable and Patient, and not to espouse our own Opinions with Heat and Obstinacy, but to embrace the Advices of our Brethren, whenever they are useful and agreeable to Truth.

Some time after this, St. *Cyprian* assembled at *Carthage* a Council of Seventy one Bishops, as well of the Province of *Africk* as *Numidia*, who confirmed all that had been determined by the preceding Synod, concerning the Baptism of Hereticks, and decreed, that all Priests and Deacons who were ordained amongst them, or who, after having been sometime of their Party, returned to the Church, should be received only in the Quality of

writ to St. *Cyprian* as well as to *Stephen*. Thirdly, they addressed themselves to them, because *Marcianus* had alledged in his own defence, that these Bishops had not excommunicated him. Fourthly, St. *Cyprian* does not write to him to cite or depose *Marcianus*, but only to declare him separated from the Communion, and to advise the People of *Arles* to elect another Bishop, because he was notoriously excommunicated and deposed, for joyning himself to *Novatian*, who was then out of the Church. Fifthly, he does by no means ground the Necessity of *Stephen*'s writing into *France* upon his Authority, but only upon a Motive of Charity, whereby Bishops were obliged to assist one another, and upon the Unity of the Episcopacy. Monsieur *Launoy* has endeavoured to bring the Truth of this Letter into question, and has proposed some Conjectures to shew that it is spurious, but they are weak and ill-grounded, and scarce any body has been induced to embrace his Opinion, because this Letter is really St. *Cyprian*'s Stile, which has a peculiar Character, as St. *Austin* well observes, by which it may be easily known. The first difficulty relates to the Time of this Letter, but this is easily answered, by saying that it was written at the end of the year 255, and that the Quarrel between *Stephen* and St. *Cyprian* began not till the year 256. The second is taken from the Silence of the Ancients, but we ought not to be surprized that this particular Fact was not taken notice of, since that of *Basilides* and *Martialis*, which are not questioned by Monsieur *Launoy*, were also as much forgotten. Add to this, that St. *Austin*, Lib. 6. *de Bapt. contra Donatist.* Ch. 15. makes mention of a Letter of St. *Cyprian* to Pope *Stephen*, which takes no notice of the Question about Baptism, and cannot be any other than this. The third Objection of Monsieur *Launoy* is, that it is not to be found in several Manuscripts, as in that of the *Vatican*, and above twenty more, according to the English Edition; but then it is to be found in three ancient ones, as *Rigaltius* has observed, and there are three several Letters of St. *Cyprian* that are wanting in some Manuscripts. The principal and last is taken from the History of *Trophimus*, who came not to *Arles*, of which Place he was Bishop (if we may believe the ancient Author of the Life of St. *Saturninus*, quoted by *Gregory of Tours*) till the time of *Decius*, which is four or five years before this Letter of St. *Cyprian* was written, though it appears by this Letter that *Marcianus* was Bishop of *Arles*, and not *Trophimus*, and the Christian Religion had been a long time established in that City. This we must confess to be the greatest Difficulty, but we may answer it by admitting the Epocha of *Sulpitius Severus*, who tells us, that *Trophimus* came some years before *Decius*, and that it is not the Author of the Life of *Saturninus*, but *Gregory of Tours*, who upon occasion of what this Author says, that *Saturninus* was Bishop of *Tholouse* in the time of *Decius*, adds seven other Bishops of *France*, amongst whom is *Trophimus*, and it is possible that he might reckon some who came some time before. The fifth Epistle of *Zosimus*, which *Quesnellus* has defended against the Conjectures of Monsieur *Launoy*, confirms our Opinion, for there it is said, Trophimus *being sent to* Arles *by the holy See, was as it were the Spring of all those Rivers that run through the whole Body of* France. Which Passage shews, that it is probable that he came some years before the Empire of *Decius*, though it were a long time after the times of the Apostles, and several years after the Martyrdom of St. *Irenaus*.

(*u*) *In the same Year another Synod of Bishops was held.*] This Synod must of necessity have been assembled in the Year 255, as what follows sufficiently shews. It is different from that which was held upon the account of *Basilides* and *Martialis*, at least the Names that are to be seen at the Head of two Synodical Letters, are different. Hence it follows, that there must have been more than one held that very Year, and we are not to wonder at it, because it was the Custom of the *Africans* to hold two every Year, one in the Spring, and the other in Autumn. This might be assembled in the Month of *September*, in the Year 255, the next in the Spring 256, and the last in the Month of *September* in the same Year.

Laicks: and after this, to maintain that Honour and Friendſhip which Biſhops owed to one another, they acquainted Pope *Stephen* with theſe Conſtitutions, by a Synodical Letter, which is the Seventy ſecond amongſt thoſe of St. *Cyprian* in *Pamelius*'s Order, and towards the end of it repreſented to him, that ſince the things they had ordained were conformable to the Chriſtian Religion, and to Truth, they hoped he would make no difficulty to approve them; That nevertheleſs they knew there were Some Biſhops in the world, who could be hardly perſuaded to change their Opinions, and yet though they kept up their own particular cuſtoms, would never break the Laws of Peace and Charity; That after the ſame manner they would not pretend to preſcribe Laws, or conſtrain any Perſons, ſince they were ſatisfied that every Biſhop was free to behave himſelf, as he ſaw expedient in the Adminiſtration of his own Church, for which he was accountable to God alone. S. *Cyprian.*

About the ſame time likewiſe, St. *Cyprian* immediately after this Council, writ a long Letter to *Jubaianus* a Biſhop, who had alſo conſulted him about this Queſtion, wherein he urges abundance of Reaſons, and Texts of Scripture to ſupport his own Opinion; and after he has anſwered the Objections that were brought againſt it, concludes with this new Proteſtation, that he had not the leaſt Deſign to impoſe Laws upon any of his Colleagues, or to fall out with them upon this occaſion, but inviolably to preſerve Faith and Charity, the Dignity of the Prieſthood, and concord with his Brethren. *Stephen* having anſwered St. *Cyprian* very roughly, *Pompey* Biſhop of *Sabra*, a Maritime City of *Africk*, deſired him to let him know what *Stephen* had writ to him. So he ſent him a Copy of the Letter, with another of his own, wherein he beſtows a particular Anſwer upon the Pope's Letter, which is the Seventy third, as *Pamelius* has placed them. In it he principally oppoſes the Truth of the Goſpel, and the firſt Traditions of the Apoſtles, both to the Cuſtom and Tradition which Pope *Stephen* had alledged for himſelf. He ſent likewiſe by *Rogatianus* the Deacon, another Copy of *Stephen*'s Letter to *Firmilian* Biſhop of *Cæſarea* in *Cappadocia*, and to the other Biſhops, giving them an Account of what had been determined in *Africk* upon this Queſtion, and deſiring them to acquaint him with the Opinion of their reſpective Churches. He could not have expected a more favourable Anſwer than what he received from *Firmilian*, for that Biſhop openly condemns, and that in Terms ſevere enough, the Procedure of *Stephen*; extols St. *Cyprian*'s Conduct, declares himſelf entirely in favour of the laſt, proves it by ſeveral Reaſons, and aſſures him it was the Ancient Cuſtom of the Aſiatick Churches; and that it had been regulated many years before in two numerous Synods held at *Synnada* and *Iconium*. This Letter of *Firmilian*, which is the Seventy fourth amongſt thoſe of St. *Cyprian*, was written in Autumn in the Year 256 (*x*).

Before this Letter came to St. *Cyprian*'s Hands, he writ to *Magnus*, who had asked his Opinion about the Baptiſm of the *Novatians*, whether theſe Hereticks were to be excepted out of the Number of thoſe who were to be re-baptized, ſince they owned the ſame Faith as the Catholicks did in relation to the Trinity, and Baptized after the ſame manner. He anſwers him, I ſay, in the Seventy fifth Letter (*y*), that they ought to be re-baptized as well as the reſt, foraſmuch as there was no true Baptiſm out of the Church. In this Letter he anſwers another Queſtion, propoſed to him by *Magnus*, concerning the Baptiſm of *Clinicks*, that is to ſay, of thoſe that were Baptized in their Sickneſs, that there was no reaſon to doubt of the Validity of this Baptiſm; That the Sacrament was equally efficacious, whether the Perſon was plunged into the Water, or had it ſprinkled upon him. He concludes with repeating his uſual Proteſtation, that he would give Laws to none, but leave them an entire liberty of doing what they thought convenient, and that every one muſt give an account of his Conduct to GOD alone.

Thus we have given an exact Acount of all the Letters extant in St. *Cyprian's* Works, that treat of the Baptiſm of Hereticks. To theſe we ought to add the Acts of the laſt Council of *Carthage*, conſiſting of Eighty ſeven Biſhops, who aſſembled there the ſame Year in the Month of *September*. In the firſt place, the Letters of *Jubaianus* to St. *Cyprian*, and thoſe of St. *Cyprian* to that Biſhop, were read in the Council. After that St. *Cyprian* propoſed to all the Biſhops that were preſent, to deliver their Opinions freely, but yet ſo as not to condemn or excommunicate thoſe that were of a different Judgment. 'For none of us, ſays he, ought to make himſelf a Bi-'ſhop of Biſhops, or pretend to awe his Brethren by a Ty-'rannical fear, becauſe every Biſhop is at liberty to do as 'he pleaſes, and can no more be judged by another, than 'he can judge others himſelf. But all of us ought to 'wait and tarry for the Judgment of Jeſus Chriſt, who a-'lone has Authority to ſet us over the Church, and to judge 'our actions. After this Propoſition the Biſhops gave their Opinions, and concluded all in Favour of St. *Cyprian*. S. *Cyprian.*

The Perſecution of *Valerian*, that was raiſed againſt the Church in the Year 257, put an end to the Controverſie about the Baptiſm of Hereticks. This Emperor, who was puſhed on by *Marcianus*, a profeſſed Enemy to the Chriſtians, and a great Protector of the *Ægyptian* Superſtitions, declared himſelf againſt the Chriſtians, and publiſhed an edict againſt them in *July* that very Year, whereby he prohibited them to meet in the Cœmeteries, or any where elſe upon Pain of Death. Pope *Stephen* having been found in a Cœmetery, contrary to the Emperor's Prohibition, ſuffered Martyrdom for it on the Twentieth of *Auguſt*, the ſame Year, and *Xyſtus* was elected in his Place (*z*).

On the 30th day of the ſame Month, St. *Cyprian* generouſly confeſſed the Chriſtian Faith before *Paternus*, the Proconſul, and was baniſhed to *Curubis*. At the ſame time the Præfect of *Numidia* condemned ſeveral Chriſtians to the Mines, and amongſt the reſt many Biſhops and Prieſts of his Province, after he had put ſome of them to Death, and ordered others to be ſcourged. St. *Cyprian*, from the place of Exile, ſent them a Letter, which, according as *Pamelius* has diſtributed them, is the 76th, and is the firſt of the 4th Part of St. *Cyprian*'s Letters. In it, with wonderful Eloquence he heightens the Glory of their Confeſſion, and encourages them to ſuffer with Conſtancy. He comforts them in their difficulties, and principally the Prieſts that were not able to offer Sacrifice in thoſe Places, by repreſenting to them that they themſelves continually offer'd up their own Bodies as living Sacrifices to the Lord. He excites them at laſt to uſe more fervency in their Prayers, that ſo God may give Grace to all the Confeſſors, to finiſh their Courſe couragiouſly, in order to be crown'd with everlaſting Glory. He ſent this Letter to three different Places, where theſe Holy Confeſſors were diſperſed, and remitted ſome Money to them to ſupply their preſent Extremities. It appears by the anſwers they made him, what Conſolation and Joy this Letter gave them in the midſt of their Sufferings. Theſe anſwers are the 77th, 78th, and 79th Letters, written from three ſeveral places, in which they return him their Thanks for his great Charity and Kindneſs in a ſimple unaffected Style, and aſſure him, that this Letter had raiſed their declining Spirits, healed their Wounds, and rendred their preſſures more light, and ſupportable to them.

The 80th Letter, which is directed to the Confeſſors in Priſon, was rather writ in his firſt Exile than in this, as we have obſerved after the Author of the *Engliſh* Edition. The 81ſt was writ at the beginning of the year 258, after the Death of Pope *Xyſtus*, and the return of St. *Cyprian*. It is addreſſed to one *Succeſſus*, a Biſhop, and in it he ſends him word, That he was informed by ſome Letters he had received from *Rome*, that *Valerian* had directed a Reſcript to the Senate, by which he ordered all Biſhops, Prieſts, and Deacons to be put to Death without delay, and that the Senators, the Roman Knights, and all other Perſons of Quality, who were Chriſtians, ſhould be deprived of their Offices and Eſtates; and that if they continued, after this Edict, to make Profeſſion of the Chriſtian Religion, they ſhould be condemned to Die; That the Ladies ſhould not only forfeit all their Fortunes, but be Baniſhed, and that thoſe of *Cæſar*'s Houſhold ſhould be ſent to Priſon. He adds, that this Emperor had diſ-

(*x*) *Was written in the Autumn, in the Year 256.*] We are told in this Letter, that it was written about Twenty two years after the Empire of *Alexander*, who died in the year 235, and that it was compoſed in haſte, becauſe *Rogatianus* was obliged to return by reaſon of the approaching Winter. It could not be written in 257, becauſe St. *Cyprian* was baniſhed at the end of that Year.

(*y*) *In the 75th Letter.*] The Engliſh Annaliſt thinks that this is the firſt Letter which was written concerning the Queſtion of Baptiſm, becauſe it does not plainly and openly make mention of the Synods that were held in *Africk* upon that Occaſion. It appears more probable to me, that it was written afterwards, becauſe it ſuppoſes the general Queſtion to be decided, and the Author clearly ſpeaks of ſome of his Colleagues that received the Baptiſm of Hereticks. He ſays he knew no reaſon why Chriſtians ſhould take the part, if he might ſo ſay, of Antichriſts, which induces me to believe, that it was written after his Quarrel with *Stephen*; beſides it is more natural to imagine, that this Queſtion which regards the exception of the general Rule, was made after the Deciſion. For *Magnus* propoſes it to him as a new difficulty. *You demand of me*, ſays he, *whether thoſe that come from* Novatian's *Party, are to be baptized as well as other Hereticks.*

(*z*) St. Xyſtus *was elected in his Place.*] This Perſecution laſted forty two Months, according to St. *Denis* of *Alexandria*, and *Valerian* was taken by the *Perſians* in 261, ſo it began about *July* 257.

patched

S. *Cyprian.* patched Letters to the Governors of Provinces, wherein he enjoyn'd them to Punish the Christians with all Rigour and Severity, who daily expected to see these Orders put in Execution against them; That Pope *Xystus* had suffered Martyrdom on the sixth day of *August*, and one *Quartus* along with him; That the Præfects of the City of *Rome* were very violent against the Christians, causing some of them to be executed every day, and that they confiscated the Goods of all those that were presented before them. In fine, he desires this Bishop to communicate the news to the rest of his Brethren, that all Christians might prepare themselves the better for the Combat.

The last Letter of St. *Cyprian* is that which he writ a little before his Martyrdom, when he withdrew from his Gardens where he was ordered to Reside, because he received information, that the Proconsul had sent some Soldiers to carry him away to the City of *Utica*, and he was not willing to suffer Martyrdom in a place distant from his own Church and People. But least this retirement should be interpreted to proceed from a fearful degenerous Spirit, he acquainted his Clergy and People with the reasons that moved him to preserve himself; and at the same time conjures them not to raise disturbances, but to preserve Peace and Unity, and that no body should be permitted to present himself of his own accord to the Gentiles, since it was sufficient to speak couragiously when they were apprehended by them.

Besides these Letters of St. *Cyprian*, the time of whose writing we know, there are five others that respect some points of Discipline, and have no certain Date. The Author of the *English* Edition has placed four of them at the head of all the Letters, and affirms that they were written by St. *Cyprian*, before his first Banishment in the Year 246. The first, which is the Sixty Sixth in *Pamelius*'s Order, is directed to the Clergy and People of *Furni*, and is writ against one *Geminius Victor*, who by his Will, had nominated a Priest called *Geminius Faustinus* to be Guardian to one of his Relations. He sends them word, That both himself and his Colleagues were extremely surprized when they were informed of it, because it had been prohibited long before by a Council of Bishops to name any Clergyman in a Will to be a Guardian or Executor, since those that were honoured with the Priesthood, and undertaken the Office of Clerks, ought only to serve at the Altar, and the Holy Sacrifices, and should not take any other employment than that of Praying to the Lord. He shews them that for this very reason the Laity supplied them from time to time, with all things necessary for Life, as in the time of the Old Testament they paid Tithes to the Levites and Priests. He concludes, that since *Victor* had violated a Constitution made some time ago by a Council, they ought not to *Pray for him after his Death*, or suffer his Memory to be honoured in the Prayers of the Church.

The second, which is the Sixty first in *Pamelius*'s Order, was writ upon the occasion of an Actor upon the Stage, who, after he had turned Christian, continued to follow his Profession. St. *Cyprian* tells *Eucratius*, who had consulted him to know whether he should let him stay in the Church, that is was below the Divine Majesty, the Evangelical Discipline, and the honour of the Church, to permit a Man that exercised so infamous a Profession to be in her Communion; That if the Law forbid Men to put on Female Habits, it certainly forbad them much more to Personate the Gestures and Postures of Women, and to represent unseemly and lascivious Actions; That though this Actor had forborn to appear on the Stage himself, yet he was no less Criminal in teaching his scandalous Art to others; That if he pretended in his own excuse that he was Indigent, and had no other way left him to maintain himself, he should be relieved as the other Poor belonging to the Church were, provided he would be content with that little Subsistence the Church allowed him, and did not believe, that this was given him by way of recompence for sinning no more, since he alone reaped the benefit of it.

The third, which is the Sixty fifth in *Pamelius*'s Order, was writ to *Rogatianus*, against one of his Deacons, who forgetting the respect he owed to his own Bishop, had treated him after an undutiful manner. St. *Cyprian* and his Brethren, to whom this Bishop had writ about the Matter, answered him that he might have punished him immediately after his Boldness, if he had been so pleased, and that his writing to him about it was only an Effect of his Humility. They enlarge upon the Respect and Obedience that is due to Bishops, affirming, that the Original of all Schisms and Heresies proceeded from the Contempt that was shewn to them. At last they advised this Bishop, in case his Deacon still continued to provoke him with new Injuries, to make use of his Episcopal Authority, and to Excommunicate him, together with the other who had joyned himself with him; hoping nevertheless that he would give him full Satisfaction, *Because*, say they, *we had rather overcome the Evils we receive by Patience, than revenge our selves by the Sacerdotal Power.* S. *Cyprian.*

The Fourth Letter, which is the Sixty second in *Pamelius*'s Edition, was writ in the Name of a Council to *Pomponius* a Bishop, who had consulted St. *Cyprian*'s Advice about some Virgins, who having made a Resolution to keep their Virginity, had been too familiar with some Persons, and particularly with a Deacon. He commends this Bishop for depriving the Deacon, and the rest that had lived with them, of the Communion. As for what concerned the Case of the Virgins, it was ordained, that those who had lost their Virginity should do publick Penance for their Crimes a considerable time, as being Adultéresses in respect of Jesus Christ their Spouse, and that if they would not quit the Company of those Persons, with whom they had maintained this criminal Correspondence, they should be for ever turned out of the Church, without hopes of Pardon and Salvation, since it is impossible to be saved out of the bosom of the Church. And then as for those who had not lost their Virginity, he judged it expedient to admit them to the Communion of the Church, but with this warning, That if they still continued to live in the same House with those Persons, they should be punished after a more severe manner, and must no more expect to be pardoned so easily. Thus I have briefly run over these four Letters, which the Author of the Annals of St. *Cyprian* has placed at the head of his English Edition, and pretends to have been written before any of the rest; because St. *Cyprian* (*yz*) makes no mention of any Persecution either present or past in them, as he does in almost all the rest. [The Reader ought to consult Mr. *Dodwell*'s Learned Dissertation upon this Letter to *Pomponius*, wherein he will see what gave occasion to those Virgins to live in so Scandalous a manner with the Deacons, fully explained.]

There remains nothing now but the 63 Letter, which the Author of the Annals in the English Edition, affirms to have been written in the year 253 (*aa*), in the time of the Persecution under *Gallus* and *Volusian*. It is addressed to *Cæcilius* and condemns the Error, or rather the Abuse of some Priests, who offered only Water in the Holy Sacrifice of the Mass. He confronts this ill Custom, which was introduced in some places, with the example and precept of Jesus Christ, and shews that we ought to offer in the Chalice nothing but wine mingled with Water. He speaks of this after such a manner as may incline us to believe that it was absolutely necessary in his Opinion to mingle Water with the Wine, for he tells us, that as the Body of Jesus Christ could not be only of Meal unless it were tempered with Water, so likewise the Blood of Jesus Christ could not be of wine alone, if it is not mingled with Water. But besides that, in the Explication of these Words we may understand them of the Body of Jesus Christ taken in a Mystical sense, we ought not to wonder that the Fathers speak often thus of Customs established in their own time when they are Ancient; such as this is, which came from the example of Jesus Christ, and the Tradition of the Apostles; we are not at all to wonder, I say, if they speak of them as of necessary things, without scrupulously examining whether they are of absolute necessity, taking them in the rigorous sense. He observes in this Letter, that they used in his time to Celebrate the Sacrifice of the Mass in the Morning; and that Baptism was a necessary preparation for the Eucharist. He speaks of this Sacrament in such terms, as plainly shews, that he believed it really contained the Body and Blood of Jesus Christ; and yet he lays down several Mystical Reasons to explain why they made use of Bread, and Wine mingled with Water. He tells us, that *Jesus Christ* is figuratively represented by the Wine, and that the Water which is mingled with it signifies the Union of the People with *Jesus Christ*. Upon these grounds it is that he says, that if we offered pure Wine, the Body of *Jesus Christ* would be without us; and that if we offered only Water, we should be without *Jesus Christ*; And lastly, That as several grains of Corn ground and kneaded together make one Loaf, so after the same manner we are

(*yz*) St. *Cyprian.*] The principal Reason is, because he does not speak of any Persecution in his Letters, though this reason is not absolutely convincing.

(*aa*) *Pretends to have been written in the Year* 253.] Because it appears that St. *Cyprian* was then a Bishop. *Cum mediocritatem nostram semper humili & verecundâ moderatione teneamus:* Besides that, there he speaks of the Persecution, and says, that this was the cause why some of the Faithful abstained from offering Wine. [This rather, as I intimated above, was the true Reason of this Innovation.]

one and the ſame Body in *Jeſus Chriſt*, who is that Celeſtial Bread. [See here the power of Prejudice! The extract which Mr. *Du Pin* has given of this Letter, demonſtrates that St. *Cyprian* underſtood the Inſtitution of the Euchariſt to be only Myſtical; *Cæcilius* deſired to know what St. *Cyprian* thought of a Cuſtom newly taken up of uſing Water alone in the Morning when they adminiſtred the Lord's Supper; It was in dangerous times, when by their Breaths the Chriſtians might have been diſcovered, if they ſhould have drank Wine ſo Early: This Innovation of theirs does not ſeem to have proceeded from a wilful Contempt of the command of Chriſt, but from the Notions they had always been inſtructed in, concerning the Euchariſt. They believed that the Lord's Supper was only a commemorative Sacrifice; and ſo they thought the Death of *Jeſus Chriſt* could equally be remembred by Water in a Morning, as by Water and Wine together in an Afternoon. The Queſtion then is, whether if St. *Cyprian* had believed that *Jeſus Chriſt* was Corporeally preſent in the Sacrament, he would have uſed ſuch Myſtical Arguments to perſuade them to break off ſo unwarrantable a practice. He ought according to Roman Catholick Principles to have confuted their Error by a right Explication of the Nature of the Euchariſt: He ought to have ſhewed them that it was not a Myſtical but a Real Sacrifice, and that *Jeſus Chriſt* is as literally offered up in that Sacrament as he was upon the Croſs; and eſpecially he ought to have told them, that Water could not have ſerved inſtead of Wine, becauſe upon Conſecration it could not have been Tranſubſtantiated into the Blood of Chriſt, and ſo by conſequence it had been no true Sacrament for want of that real Preſence, ſince *Jeſus Chriſt* had never given his Miniſters a Power to turn any thing beſides Wine into his Blood, upon Pronouncing the words of the Inſtitution. Whereas here St. *Cyprian* owns the Euchariſt to have been a Myſtical Sacrifice, and gives this as a principal Reaſon why Water alone without Wine is ineffectual, becauſe there was a poſitive Inſtitution from which the Church had no Warrant to recede.

S. *Cyprian.*

This is further confirmed by his ſecondary Arguments; In the firſt place, he ſays there muſt be Wine, *Quia non poteſt videri Sanguis ejus, quo redemti & vivificati ſumus, eſſe in Calice; quando Vinum deſit Calici, quo Chriſti Sanguis oſtenditur:* Becauſe, ſays he, *his Blood by which we are redeemed and quickned cannot ſeem to be in the Cup, if the Wine that repreſents the Blood of Chriſt be not in the Cup.* If St. *Cyprian* had believed Tranſubſtantiation he ought to have ſaid, *That the Blood of Chriſt is not in the Cup, unleſs Wine had been put into it.* But he ſays, *It cannot ſeem to be there, i. e.* cannot be typically repreſented by Water ſo well as by Wine. This is no force upon his Words; becauſe he afterwards brings ſeveral Texts out of the Old Teſtament to prove that the Blood of Chriſt was repreſented by Wine, and not by Water, and that Baptiſm only was typified by Water by the Prophets. This reaſoning does not agree with modern Gloſſes; no Man ever ſearches for a myſtical reaſon, when he can give a plain one. Wine after Conſecration is not a Figure of Chriſt's Blood, but the Blood it ſelf, according to the Church of *Rome*. And it is improper to ſay, that the Blood of Jeſus Chriſt *could not ſeem to be in the Cup if the Wine did not repreſent it*, if the Wine were believed to be the real Blood; *To be*, and *to be repreſented* are very different things. And tho' St. *Cyprian* calls the Euchariſt a Sacrifice, yet ſince he deſcribes it as a commemorative one, by which we are myſtically united to Jeſus Chriſt, by Faith in him, it is impoſſible to gather from thence, that he believed any other Preſence of the Body and Blood of Chriſt in the Sacrament, than that which is taught by the Church of *England*.]

S. *Cyprian.*

Hitherto we have not been willing to interrupt the order of the Letters, by mingling them with his other Books, according to the Series of the time they were written in, becauſe we could not poſſibly have made an Abridgment of them without breaking the Continuation of the Letters, but nothing hinders us now from doing it: We ſhall carefully ſet down the years wherein they were compoſed, and this will be full as well for the Chronology of them, as if we had introduced them among the Letters.

It is probable that St. *Cyprian*'s firſt Book, I mean after his Addreſs to *Donatus*, is, that ſmall Treatiſe, Intituled, *The Vanity of Idols (bb)*, wherein he refuted the Pagan Religion which he had lately quitted. This Treatiſe may be divided into three Parts. In the firſt, he proves that the Deities of the Heathens are not true Gods; In the ſecond, he ſhews that there is only one God; And laſtly, in the third, he ſhews that Jeſus Chriſt is the WORD of God, who was ſent to bring Salvation to Men. The two firſt parts are almoſt word for word taken out of *Minutius Felix*, and the laſt out of *Tertullian*.

The firſt Books of the *Teſtimonies* to *Quirinus* (*cc*) were alſo in all probability writ by St. *Cyprian* before he was Biſhop, when he wholly employed himſelf in reading and ſtudying the Holy Scriptures. Theſe Books are a Collection of ſeveral Texts out of the Bible, and principally the Old Teſtament upon different Matters. In the firſt Book he cites thoſe paſſages that prove, that the Jewiſh Law was to be only for a time; that it ought to be aboliſhed, and the Jews to be rejected; that Jeſus Chriſt was to come to eſtabliſh a New Temple, and New Sacrifices; a New Prieſthood, and a New Church; that the Gentiles ought to believe in him, and through his means to obtain Remiſſion of their Sins. In the ſecond he urges thoſe places that concern the Myſtery of the Incarnation of Jeſus Chriſt, and particularly thoſe that ſhew that Jeſus Chriſt is the Wiſdom and WORD of God, who took our Nature upon him, to redeem Mankind, with the Prophecies wherein it is foretold that he was to be born of the Race of *David* in the City of *Bethlehem*; that his firſt Coming was to be without Glory; that the Jews were to Crucifie him; that he ſhould riſe the third Day, and come at laſt to judge the World. The third Book was compoſed after theſe (*dd*), upon a quite different Subject.

It is a Collection of ſeveral Teſtimonies, taken as well out of the Old as the New Teſtament, containing many Precepts of Morality, that either have a relation to Chriſtian Virtues, ſuch as are the Fear and Love of God, Patience under Sufferings, Martyrdom, and Virginity; or that diſſuade from Vices, ſuch as Anger, Evil Speaking, Pride, the ſuperfluous Ornaments of Women, and the inordinate Love of Riches: Or laſtly, thoſe that lay down the Manner how Chriſtians ought to behave themſelves towards their Superiors; ſo that we may juſtly ſay of this Treatiſe, that it is a very uſeful Collection of all the Morality in the Holy Scriptures.

The Book of *the Diſcipline, or the Conduct and Apparel of Virgins*, ſeems to be the firſt Work that St. *Cyprian* compoſed, after he was ordained Biſhop (*ee*). The Deſign of it is to inſtruct the Virgins, with the care of whom he was entruſted, to preſerve in their Habits, and the whole Tenour of their Life a truly Chriſtian Modeſty. He begins with recommending Diſcipline, that is to ſay, a good

(*bb*) *That ſmall Treatiſe, intituled, the Vanity of Idols.*] This Book is cited by St. *Jerome*, *Epiſt.* 84. *ad Magnum. Cyprianus, quod Idola Dii non ſunt, quâ brevitate, quâ hiſtoriarum omnium ſcientiâ, quo verborum & ſenſuum ſplendore perſtrinxit.* It is probable that it was written in the year 247.

(*cc*) *The firſt Books of the Teſtimonies to* Quirinus.] Theſe Books are not only cited by *Bede*, and by *Gennadius*, but alſo by St. *Jerome*, *adverſ. Pelag.* and by St. *Auſtin*, *lib. contra duas Epiſt. Pelag. c.* 8. & 10. who teſtifies that *Pelagius* the Heretick had made a Collection of ſeveral Teſtimonies out of the Scripture, to imitate, or rather to compleat the Work of St. *Cyprian*. St. *Jerome* cites the third Book. He and St. *Auſtin* have drawn ſome paſſages out of it, ſo that though they are not to be found in ſeveral Manuſcripts, yet we are not in the leaſt to doubt of them. *Quirinus*, to whom this Work is addreſſed, was in all probability a *Neophyte*, when it was written to him; for St. *Cyprian* calls him his Son, and tells him in his Preface, that he ſent him theſe Teſtimonies to give him the firſt tinctures of the Faith, and that he preſented him with a little Water drawn out of the Divine Fountains, which he might make uſe of till he could go to drink of them himſelf at the Spring-Head.

(*dd*) *Has been compoſed ſince theſe.*] In the Preface of the firſt Book he only ſpeaks of two Books, and the third is not to be found in ſome ancient Editions: but it is cited, as we have obſerved, by St. *Jerome* and St. *Auſtin*, *Retract. lib.* 2. *c.* 1. *adverſ. Pelag. c.* 9. *de Predeſtin. Sanct. c.* 3. and 'tis properly ſpeaking, a Work by it ſelf: For the two firſt were written to inſtruct *Quirinus* in the firſt grounds of the Chriſtian Faith, and the deſign of this is to teach him the Precepts of Morality. Some few Texts of Scripture may have been ſince added to it, which follow the vulgar Latin. This Treatiſe might perhaps be written in the year 249.

(*ee*) *After he was ordained Biſhop.*] He was then a Biſhop, for he ſpeaks to them, as having Authority over them, and calls himſelf their Father. *Pontius* inſinuates, that it was not compoſed till after his Retirement; for, to prove that St. *Cyprian*'s Retirement was of great advantage to the Church, becauſe of the Books he wrote, during his Solitude, he places the Book about *the Conduct of Virgins* in this number. *Who is it*, ſays he, *who has taught the Virgins to preſerve Diſcipline, to wear modeſt Apparel, agreeable to their Condition?* But *Pontius* in this place enumerates the Works of St. *Cyprian*, like a Rhetorician, ſince the firſt he mentions is the Epiſtle to *Donatus*, which was certainly written before his Confinement, and in all appearance the Luxury of Women, the uſe of frequenting Baths, and the other Irregularities he reprehends in that Treatiſe, better agree with a time wherein the Church had long enjoyed Peace. Be it as it will, *Pontius* always places the Book *of the Conduct of Virgins* firſt.

Conduct;

S. *Cyprian.* Conduct; as being the Guardian of Hope, the Anchor of Faith, and the Guide to the way of Salvation. He shews by several Texts of Scripture that it is of great Necessity, and afterwards addressing himself to the Virgins, and extolling their Condition, he exhorts them to maintain this Discipline with the greatest Exactness, as having more need of it than any Persons besides. He convinces them, that Christian Continence can by no means suit with prophane Ornaments; that their Wealth did not excuse this Vanity of dressing; that God gave them Riches not to throw away upon idle Superfluities, but to employ them to good Uses, to feed and relieve the poor; that a great Fortune, unless employed after this manner, does only become a great Temptation; that although these Ornaments that Virgins made use of, did not of themselves destroy them, yet they ought to abstain from them, since they had proved the Ruin of others, by drawing the Eyes of young Men after them, and by that means kindling the fire of Love in their Hearts; that rich Attire and Care in Dressing only became Prostitutes, and that the Scripture always speaks of them after this manner; that they abused the Works of God to set themselves out, and that they disfigured the Image he made by the Painting and Curling, and abundance of other Ornaments. After this he advises the Virgins, carefully to avoid all those things that might injure their Chastity, and severely reprehends those who were not ashamed to go to publick Baths, though they did it without entertaining the least ill design. In short, after having given these Instructions to the Virgins, he takes occasion to speak of the great advantages of Virginity, and tells them it was the neatest State to that of Martyrdom; that Virgins avoid the curse pronounced against the first Woman; that they are equal to the Angels; that Virginity is not of absolute necessity, but that it is a great deal more excellent than any other Condition. At last he concludes with desiring the Virgins to remember him when they should receive the Recompence of their Virginity. *Tantum mementote tunc nostri, cum incipiet in vobis Virginitas honorari:* Words which make it appear that in St. *Cyprian*'s time they believed that the Saints interceded for us before God.

The Treatise concerning those that had fallen away in the time of Persecution, and that of the Unity of the Church were composed in the year 251, immediately after the Persecution of *Decius*. This last was writ upon the occasion of the Schism of the *Novatians*, and the Faction of *Felicissimus*; and the first was writ against those of the Faction of *Felicissimus* that rashly granted the grace of reconciliation to all that had fallen in the Persecution. He read both these Books in an African Council held that very year, and afterwards sent them to *Rome*, as he testifies in his fiftieth Letter, according to *Pamelius*'s Order.

In his Treatise concerning those who had fallen away during the Persecution, he begins with giving Thanks to God that Peace was restored to the Church, and makes an honourable Elogium of the Holy Martyrs and Confessors. He deplores the lamentable fall of those Persons that had Apostatized, and observes that God never permits a Persecution but to punish the Corruptions and Vices of the Christians. He detests the crime of those who had presented themselves before the Magistrates to deny the Faith of Jesus Christ, and carried their Children to the Altars of the Gods to make them, if it were possible, partakers of their Crimes, and cause them to lose, as one may say, the Grace of Baptism. He observes that a Love for the World and an Inclination to earthly things occasioned the Fall of the greatest part of those Persons who had Apostatized, and even hindered them from flying to avoid the Persecution: He affirms that the fault of those who were overcome by the extremity of their Torments was a great deal more excusable; but that those who had fallen away merely out of fear of suffering, before they ever did suffer, could alledge nothing in their own defence. After he has shewn the greatness of the crime of these Apostates, he passes to the Remedies, and greatly blames those that admitted them to a rash and over hasty Reconciliation. He maintains that a Priest of God ought by no means to deceive Christians by a pernicious Complaisance, but to heal them with wholesome Remedies, herein imitating a skilful Chirurgeon, who makes deep Incisions that so he may perfectly heal up the Wound, and never hearkens to the Complaints and Crys of his Patient, who will certainly thank him for it as soon as he is healed; that the liberty some Persons had assumed to themselves to grant Reconciliation unadvisedly to those that had fallen, was a new calamity that succeeded the Persecution; that this false peace was pernicious, as well to those that gave it, as fatal to those that received it; that a Sinner ought to have time sufficient to expiate his Sin by a true and lawful Satisfaction; that it was abominable Sacrilege to approach the Holy of Holys, and to receive the Body of Jesus Christ, S. *Cyprian.* while their Hands were still polluted with sacrificing to Idols, and had scarce digested the Meats offered to false Gods; that this in Effect is to drink the Cup of the Lord, and the Cup of Devils, to eat at the Table of the Lord, and at that of the Devil, and to offer violence, as one may say, to the Body and Blood of Jesus Christ; that they deceive themselves who think that the Reconciliation which is given them before they have expiated their Crime by a publick Penance, and purified their Conscience by Sacrifice and Imposition of Hands from the Bishop, is a true Reconciliation; that is rather a War, a new Persecution, a new Temptation, whereof the Enemy makes use to consummate the destruction of those that fell, by taking away from them the Spirit of Repentance; that they ought not to flatter themselves because they were absolved by the Martyrs, since Jesus Christ only can pardon Sins; that the Merits and Works of the Martyrs can indeed do much, but that only for the day of Judgment, and that it is downright rashness to believe that they can without distinction grant Remission of Sins to all the World, against the express Command of Jesus Christ; that if what the Martyrs ordain is just and lawful, it ought to be granted at their request; but if what they demand is against the Law of God, and the Gospel, it is not reasonable that it should be granted; besides, that it is not to be presumed that those who are Martyrs for the Gospel, would attempt any thing in Derogation to it. After this to strike Terror into those who had fallen, he relates several Examples of Persons, whom God had severely punished for being so bold as to receive the Body and Blood of Jesus Christ after their Apostacy. Then he addresses himself to those who had taken Certificates from the Magistrates, which testified that they had sacrificed, though they had really done no such thing, and advises them not to flatter themselves, as if there was no necessity of repenting, since to confess that one has committed a Crime, is effectually the same thing as to commit it, and that this Declaration was a solemn renouncing of the Christian Religion; that though this Crime did not appear very shameful in the Eyes of Men, yet it was heinous before God, who knows the most secret Motions and Inclinations of our Hearts. At last he mightily extolls the Piety of those who had neither offered Sacrifice, nor taken Certificates; However, since they had a desire to do it, he exhorts them to confess themselves largely and with Sorrow before the Priests of God, discovering the Secrets of their Conscience, to quiet their Consciences, and to search out a remedy for their Wounds, though they appeared to be slight and insignificant; and he persuades those that were conscious to themselves of this fault, not to be ashamed of discovering it, and to do Penance for it, that so they may obtain Pardon. He concludes all with an Exhortation to Sinners, to renounce the Pleasures and Vanities of the World, and to satisfie the Divine Justice by a long and sincere Repentance.

In his Treatise of the *Unity of the Church* (*ff*) he begins with advising all Christians to joyn Prudence to Simplicity, and to take diligent care to keep themselves from the secret Attacks of the Devil, as Heresies and Schisms, whereby he draws Christians, before they are aware, to separate themselves from the Unity of the Church. After this, he demonstrates, by several Reasons, that the Church of Christ is essentially One, and that there cannot be more. He tells us, *That for a visible Mark of this Unity, Jesus Christ had built his Church upon St.* Peter; *and that he gave the Power of his Keys only to him, tho', after his Resurrection, he gave equal Power and Authority to all his Apostles*; that as the Church is One, so there is One Only Episcopacy, a part whereof every Pastor truly and really possesses; that such as are out of this Church, have no Salvation to hope for; that a Man may be killed indeed out of the Church, but that he could not be crowned unless he were actually in the Church; that Schism and Heresie are the most enormous Crimes a Man can be guilty of, which God has always punished with the greatest Severity; that the Example of a few Confessors ought not to stagger or scandalize any one; for besides that, we are not to imitate them in the faults they may commit; there was still a very great number of them that continued stedfast in the Unity of the Church. At last, he exhorts all Christians whatsoever, to return to it again, to promote Union by their joynt Endeavours, and to have no manner of Commerce with Schismaticks.

[In the Account which our Author gives of this Discourse of St. *Cyprian*, he seems not to be so fair as he is at other times. He says from St. *Cyprian*, *That for a visible Mark of this Unity of the Church, Jesus Christ had*

(*ff*) *In the Treatise of the Church.*] *Pontius* mentions this Treatise. It is cited by St. *Austin* in his second Book, *Contra Crescon.* and by *Facundus, lib.* 1. *cap.* 16. under the name of the *Treatise of Unity*; and in some ancient Editions, it is Intituled, *A Treatise of the Simplicity of Pastors.*

S.Cyprian. *built his Church upon St.* Peter, *and gave the Power of the Keys only to him; tho', after his Reſurrection he gave equal Power and Authority to all his Apoſtles.* St. *Cyprian*'s words are theſe, *Loquitur Dominus ad Petrum, ego tibi dico, inquit, quia tu es Petrus, & ſuper iſtam Petram ædificabo Eccleſiam meam, & portæ inferorum non vincent eam, &c. & iterum eidem poſt Reſurrectionem ſuam dicit, Paſce oves meas. Super unam ædificat Eccleſiam ſuam. Et quamvis Apoſtolis omnibus, parem poteſtatem tribuat, & dicat, ſicui remiſeritis peccata, remittentur illi: Si cui tenueritis, tenebuntur; tamen ut Unitatem manifeſtaret, Unitatis ejuſdem originem, ab uno incipientem ſua auctoritate diſpoſuit. Hoc erant utique & cæteri Apoſtoli, quod fuit Petrus, pari conſortio præditi & honoris & Poteſtatis, ſed exordium ab unitate proficiſcitur, ut Eccleſia una monſtretur.* 'The Lord 'ſaid unto *Peter*, I ſay unto thee (ſays he) that thou art 'Peter, and upon that Rock I will build my Church, and 'the Gates of Hell ſhall not prevail againſt it, &c. and 'again, after his Reſurrection, he ſays to the ſame *Pe*'ter, "Feed my Sheep. He builds his Church upon one. 'And though he gives equal Power to all the Apoſtles, 'and tells them, whoſe Sins ye retain, they ſhall be re'tained, and whoſe Sins ye forgive, ſhall be forgiven; yet 'that he might make that Unity manifeſt, he ordered by 'his own Authority, that the Original of that very Unity 'ſhould begin from one. For the other Apoſtles were the 'ſame as he, equally Partners of Honour and Power, but 'the beginning ſprings from Unity, that the Church may 'be ſhewed to be but one.

Here is no Diſtinction made of different Powers granted before and after the Reſurrection. S. *Cyprian* ſeems to have deſigned to obviate this Objection; and leſt any Man ſhould think that any Primacy, except that of being named firſt was intended, he ſays, that the other Apoſtles were St. *Peter*'s equals, both in Honour and Power. But this paſſage has had foul dealing ſhewed to it long ago; *Manutius* publiſhed it at *Rome* with Interpolations in his Edition in 1563. *Rigaltius* was aſhamed of it, and ſo printed it in his Notes faithfully. The wonder is, how Mr. *Du Pin* ſhould ſay, *That Jeſus Chriſt gave the Power of the Keys to St.* Peter *only*, when he had the *Oxon.* Edition before him, and all the other Editions that preceded *Manutius*'s, of which he has given us a Catalogue. One ſees the Reaſon now, why he deſires afterwards that ſome Catholick Divine (as he calls them) would reprint St. *Cyprian*, and illuſtrate him with Catholick Commentaries. This is the Reaſon why the *Oxon.* Edition could not ſatisfie him: Biſhop *Fell*'s Notes are too candid and ſincere for any one of that Communion; ſo that though he could not omit ſpeaking honourably of it, leſt his judgment ſhould have been queſtioned, yet the want of *Catholick Commentaries* was ſo very deplorable a thing, that he thought by this ſlye inſinuation to depreciate ſo valuable an Edition of ſo great a Father: for St. *Cyprian* alone cannot be put into all Mens Hands without danger; and it is an unanſwerable argument how little Antiquity favours their Cauſe, when the Father who wrote more and more earneſtly for Catholick Unity, and the ſupport of Eccleſiaſtical Diſcipline againſt Schiſmaticks, and Diſturbers of the Peace of the Church, than any Man before the Council of *Nice*, cannot be brought to ſpeak as they would have him, without uſing the moſt palpable miſrepreſentation, and the moſt unjuſt dealing that can be ſhewn to the Writings of any Author whatever.]

The Treatiſe about the Lord's Prayer immediately follows that of the Unity of the Church, in *Pontius* the Deacon's Catalogue, and it is probable, that it was compoſed ſoon after, towards the beginning of the Year 252. In this Book he highly recommends Amity and Concord, which ſhews that he writ it ſoon after the former, when he had his Head full of the ſame thoughts, and at a juncture when it was neceſſary to inforce them the ſecond time on the World. we may divide it into ſeven Parts: In the firſt, he demonſtrates, that the Lord's Prayer is the moſt excellent and efficacious Prayer, ſince Jeſus Chriſt himſelf compoſed it for our uſe. In the ſecond, he ſets down Rules how we ought to Pray, and tells us we muſt do it with a World of Reverence and Modeſty; that the tone of our Voice ought not to be high; that when Chriſtians aſſemble together to celebrate Divine Sacrifices with the Biſhop, it is convenient that they ſhould remember to be moderate, and not to make a confuſed noiſe with their Voice, becauſe it is not the Voice, but the Heart which is to be elevated to Heaven; that we muſt pray with great humility, which he confirms by the example of *Hannah*, the Mother of *Samuel*, and of the Publican mentioned in the Goſpel. In the third part, he inſtructs us what things we are to pray for; and taking occaſion to explain the Lord's Prayer, he obſerves in the firſt place, that we do not ſay, *My Father*, but *Our Father*, becauſe the Prayer of every Chriſtian is a common Prayer, who does not Pray for himſelf alone, but for the whole Congregation of the Faithful, which make up but one body; that we invoke God by the name of Father, S.Cyprian. becauſe we are made his Children by Baptiſm; that we beſeech him that his name may be ſanctified in us, that is to ſay, we pray him to ſanctifie and purifie us continually to the end of our Life; that the Kingdom of Jeſus Chriſt, which we expect, is the recompence we hope to receive in the other Life, at the day of Judgment; that when we pray to God that his *Will may be done*, our meaning is not, that he would do whatever pleaſes him, but that he would Work in us what he would have us to do, that is to ſay, that he would make us accompliſh his Will, which no body is able to do by his own ſtrength alone, without the aſſiſtance of God's Mercy; that this Will of God, which we are required to fulfil, is no other than what Jeſus Chriſt has done and taught, that is to ſay, Humility, Stedfaſtneſs in the Faith, Prudence, Juſtice, Mercy, a good Deportment, to do wrong to none, to preſerve Peace with our Brethren, to love God with all our Heart, and to prefer nothing before Jeſus Chriſt, ſince he himſelf preferred nothing before us; that when we pray that his *Will may be done in Earth, as it is in Heaven*, we mean (according to his Explication) in our Body, and in our Mind, or rather in the Unbelievers as well as the Believers. After this he ſays, that the *daily Bread* we pray for in the Lord's Prayer, may be underſtood either of Spiritual or Corporeal Bread; that the Spiritual Bread we beg for is the Body of Jeſus Chriſt in the Euchariſt, which the Chriſtians who are truly devoted to Jeſus Chriſt deſire to receive, daily fearing to be ſeparated from it by ſome great Sin; that if we underſtood it of Corporeal Bread, the meaning is that we are not to beg of God what is neceſſary for our Suſtenance every day, unleſs we carry our deſires farther: That in Praying to God that he would *Forgive us our Treſpaſſes*, we acknowledge that we Treſpaſs continually, and impoſe upon our ſelves at the ſame Time a Law not to obtain remiſſion, but only upon condition, that we forgive our Brethren the Treſpaſſes they have committed againſt us: When we deſire of God that he would not permit us to *fall into Temptation*, we intimate, that our Enemy has no power over us, if God does not give him leave to tempt us, and that he never gives him leave but for two Reaſons, either to puniſh us for our ſins, or elſe to try us: That the Lord's Prayer concludes at laſt with a Petition, which is a ſort of an abridgment of all the reſt; for when we beſeech God to deliver us from all Evil by his Almighty Power, nothing more remains for us to ask.

In the fourth part he tells us, that Jeſus Chriſt has inſtructed us to pray as well by his Example as by his Words; and ſince he who was without Sin Pray'd often, certainly we who are Sinners are to Pray continually. In the fifth, he recommends vigilancy and attention in our Devotions, exhorting us to think upon nothing but only him to whom we addreſs our ſelves, and to baniſh all carnal Thoughts out of our Hearts. To impreſs the greater Authority upon this Exhortation, he takes notice of the Prayer which the Prieſt repeated at that time, when he celebrated the Euchariſt, ſaying, *Surſum corda, Liſt up your Hearts*, and obſerves, that the People anſwer'd, *We liſt them up to the Lord.*

In the ſixth part, he adviſes all Chriſtians not to content themſelves with vain barren Prayers, but to joyn Almsgiving, and other Actions of Piety to them. And laſtly, in the ſeventh part, he Diſcourſes of the Time of Prayer, after he has taken notice, what are the moſt ſolemn hours to Pray in. He concludes with affirming, that Chriſtians ought to Pray to God at all times; and ſince the ſerious performance of theſe duties will procure for them, one day, everlaſting Happineſs, they ought even now, to begin to thank God. This Treatiſe of St. *Cyprian* was ſo highly approved by St. *Auſtin*, that he recommended it to the Monks of *Adrumetum*, to whom he addreſſed his Book about Grace and Free-will, to read it over carefully, and to learn it by Heart; and he obſerves, that this Saint ſpeaks after ſuch a manner in this Treatiſe, as ſhews that he was perſuaded we ought to Pray to God to give us his Grace to perform what he commands us to do in his Law. And indeed, amongſt all the Treatiſes that were compoſed in the firſt Ages of the Church, perhaps there is not one that aſcribes ſo much to the Grace of Jeſus Chriſt as this does, or contains more formal Paſſages to prove the efficacy and neceſſity of it.

The Exhortation to Martyrdom, directed to *Fortunatianus*, at a time when the Chriſtians expected the Perſecution of *Gallus* and *Volufian*, was writ in the Year 253. 'Tis a Collection of Texts of Scripture, to excite all Chriſtians to confeſs the Name of Jeſus Chriſt Courageouſly, and to ſuffer Martyrdom for the Truth. In the firſt Chapter he cites thoſe places, that diſcovered the vanity of Idols. In the ſecond thoſe that ſhew, that we muſt only Worſhip God. In the third, thoſe that mention the

ſevere

severe Punishments wherewith God threatens to visit those that Sacrifice to Idols. In the fourth and fifth, those that declare, that God will not easily pardon Idolatry, but punishes those with Death who counsel others to adore Idols. In the sixth, he urges those Texts that may induce us to consider that since we have been redeemed and enlivened by Jesus Christ, we ought not to prefer any thing before him, since he himself preferr'd nothing before us. In the seventh, those that represent to us, that since we have once escaped the snares of the Devil, and the Ambushes of the World, we ought to take heed that we fall into them no more, but make the best use of that delivery. In the eighth, those that recommend Perseverance in the Faith, and all other Virtues. In the ninth, those that shew, that Persecutions and afflictions are sent only to try us. In the tenth, those that give us Consolation, and teach us not to be afraid, since God is more powerful to Protect us, than the Devil to overcome us. In the eleventh, those that prove, that it was foretold, that the World would hate us, and stir up Persecutions against us; and that Good Men always suffered. In the last, there is a Collection of Texts to encourage Christians to suffer Martyrdom, out of hopes of finding a sufficient recompence in Heaven. Here is an Abridgment of this Treatise made by St. *Cyprian* himself, which he sent at the end of his Letter to *Fortunatianus*, to whom he dedicates this Book. He observes in this Letter, that it is the duty of the Bishop to train and exercise those Soldiers, whom Jesus Christ has committed to his Charge; and that Observations drawn out of the Holy Scripture, are the best Arms he can give them. S. *Cyprian.*

The Treatise of Morality was composed upon occasion of a certain Pestilence (*gg*) that afflicted the Roman Empire, but principally *Africk*, the Year after the Death of *Gallus* and *Volusian*. He shews in his Treatise, that Christians ought not to be afraid of Sickness or Calamities, but that they rather ought to wish for them, since they furnish them with an opportunity to exercise their Patience, and to merit the Rewards of Heaven; that they ought not to fear Death, but rather to desire it, since it delivers them from all the miseries of this Life, and unites them to Jesus Christ for ever; that we ought not to be surprised, that the Pestilence seizes Christians as well as Pagans, since all the miseries of the Flesh are equally common to both, nay, that a Christian ought to suffer more than the other; that the difference that ought to be between him and one that does not know God, is, that the latter complains and suffers his evils with impatience, whereas a Christian shews his Faith at such a juncture, by being not afraid of Death, and his Vertue in bearing every thing patiently, and his Charity in helping his Neighbour; that though the Good die as well as the Bad, yet their end is very different, because the Good after their Death, are sent into a place of refreshment, whereas the Wicked are thrown headlong into a place where they are Tormented for ever; that the first die to be put into a better state of security, and the last to be more severely punished: That Sicknesses prepare us for Martyrdom, and make us Martyrs of Jesus Christ; that for this reason we ought not to be afflicted, because they deprive us of the Glory of Confession, since not to mention, that it does not depend upon our selves to be Martyrs, and that it is the Grace of God to let us dye with a Will of suffering Martyrdom, God will crown us as if we had really suffered it: That it would be to no purpose to beg of God, that his Kingdom may come, if the Captivity wherein we are does still please us: That we ought not to bewail those of our Brethren, whom God has taken to himself, since we have not lost them, and they have only gone a Journey before us, which we are all to make one time or another: That we do in some sort distrust the promises of Jesus Christ, if we concern and afflict our selves at the Death of our Neighbours and Friends, as if they were no more, and that we ought rather to rejoyce that they are passed into a better Life, and enjoy a state of repose and tranquility that will never end: At last he exhorts all Christians heartily to wish for the happy day of their Death, which will free them from the exile of this Life, and give them admission into the Kingdom of Heaven, which is their Country, where they will be everlastingly in the Company of the Saints, and with Jesus Christ. S. *Cyprian.*

His Treatise to *Demetrianus* a Judge (*hh*) in *Africa*, was likewise composed during the rage of this Pestilence, immediately after the Death of *Gallus* and *Volusian* (*ii*). He there refutes a Calumny, which the Pagans frequently formed against the Christians for being the cause of those Wars, Famines, Plagues, and other Calamities that wasted the Roman Empire. He shews, that those misfortunes that daily happen in the World, which grows old every day, ought to be rather attributed to the Crimes and Impiety of Men; and the Christians were so far from being the occasion of them, because they did not adore false Gods, that the Pagans rather drew down all these heavy Visitations upon Mankind, because they did not Worship the true God, and Persecuted those that Worship'd him: That all this was the immediate hand of God, who to revenge himself for the contempt they shew'd of him, and of those that served him, punished Men after this rigorous manner, and made them feel the weight of his displeasure: That the Gods of the Pagans were so far from being able to exercise this Revenge, that they were fettered and ill used, as I may say, by the Christians, who ejected them by force out of the Bodies of those Persons, whom they had possest: That the Christians suffered patiently, as being assured that their Cause would be soon revenged, that they endured the same Evils which the Pagans did in this World, but that they comforted themselves, because after their Death they should possess everlasting Joy, whereas the Pagans at the day of Judgment would be condemned to everlasting Torments. He exhorts them at last, with great zeal and ardour, to quit their Errors, and to repent of them while they are in a condition to do it; because after this Life is once over, there is no room for Repentance, and afterwards the Satisfaction is useless, since it is here upon Earth, that every Man renders himself worthy or unworthy of everlasting Salvation: That neither Age nor Sins ought to hinder any one from suffering himself to be Converted, since, as long as we are in this World, there is still time for us to Repent, the Gate of the Divine Mercy being never shut to those that diligently search the Truth. *Though you were*, says he, *at the point of Death, if you pray'd to have your Sins forgiven, and implored the goodness of God, you would obtain remission of your Crimes, and pass from Death to Immortality. Jesus Christ has procured this favour for us by conquering and triumphing over Death on the Cross, by redeeming those that Believe with the price of his Blood, by reconciling Man to God, and communicating a new Life to him by a celestial Birth. Let us follow them all if it is possible, and receive this Sacrament, and his Sign*, &c.

It is probable, that the Treatise of *Mercy and Alms-giving* (*kk*) was writ when St. *Cyprian* gathered considerable Alms to redeem the Christians, who had been taken Prisoners by the Barbarians, towards the Year 253. He demonstrates in this Book, by several Authorities of Scripture, and many Convincing Reasons, the necessity of giving Alms; he refutes the frivolous excuses, and vain pretences used by Rich Men to avoid the doing such acts of Charity; and observes, that in his time every one brought a Loaf at the Celebration of the Eucharist, (which was always once a day, in the Morning before it was Light, and often at Night after Supper.)

St. *Cyprian* tells us himself, in his Letter to *Jubaianus*, that he composed his Book of *Patience*, upon the occasion of a Question concerning the reiteration of the Baptism of Hereticks, to shew that we ought to preserve Charity and Patience in all Disputes with our Brethren. So this Treatise was composed, at the beginning of the Year 256, and St. *Cyprian* sent it as soon as it was finished to one *Jubaianus* a Bishop (*ll*), together with the Letter which he writ to him. In it he exhorts Christians to Patience, by the Example of Jesus Christ, and the Saints as well of the Old as the New Testament.

(*gg*) *Upon occasion of a certain Pestilence.*] It had its rise in *Arabia*, then spread it self in *Ægypt* and *Africa*, from whence it passed into all the West. It was an Epidemical Distemper, a great deal worse than a common Pestilence. It began under the Empire of *Gallus* and *Volusian*, and lasted several years; it raged with twice the violence, under the Empire of *Galienus*, as we have already observed. This Treatise was written in the year 253, or 254.

(*hh*) *Judge.*] It has been commonly believed, that he was Proconsul: But the Author of the English Edition has very well observed, that St. *Cyprian* does not speak to him as to a Proconsul; and that what he says of him, *viz.* that he often came to him to dispute with him, and that he drew several Persons over to his Party, is by no means suitable to the Character of a Sovereign Magistrate of *Africk*.

(*ii*) *After the Death of* Gallus *and* Volusian.] This Treatise was written during the Plague, to shew that the Christians were not the cause of it. He there speaks of the late Fall of Kings, which is to be understood of the Death of *Gallus* and *Volusian*, who were killed by their Soldiers.

(*kk*) *The Treatise of the Works of Mercy and Almsgiving.*] This Treatise is cited by *Pontius*, by St. *Jerome*, *Ep. ad Pamm.* by St. *Austin*, *contr. Jul. contr. Pelagianos & alibi.*

(*ll*) *To one* Jubaianus *a Bishop.*] *Ep. ad* Jub. *Teneatur à nobis patienter, & firmiter Charitas animi, Collegii honor, vinculum fidei, & concordia sacerdotii; propter hoc etiam libellum de bono patientiæ, quantum valuit nostra mediocritas, permittente Domino, & inspirante conscripsimus, quem ad te pro mutuâ dilectione transmisimus. Pontius* mentions it, St. *Jerome* cites it, *adv. Lucif.* and St. *Austin* in several places.

S. *Cyprian.*

The Book *of Envy* was writ a little after that of *Patience* (*mm*). In it he diſſuades Chriſtians from that Vice, which is the occaſion of all Miſchief, and exhorts them to the practice of Charity and Chriſtian Humility.

Hitherto we have only mentioned thoſe Works that unqueſtionably belong to St. *Cyprian*, I ſhall now ſpeak a few words of thoſe that are falſly attributed to him, which are put by themſelves in *Rigaltius*'s and the Engliſh Edition. There is a great number of theſe Books, ſome of which are really uſeful and ancient, though we don't know their Authors, ſome carry the Names of their Authors at preſent, and ſome are of a later date, and deſervedly deſpiſed.

In the number of the firſt, we muſt place the following Treatiſes. That *againſt publick Shews*, the Book *of Charity*, and the Homily againſt *Novatian*, all which works ſeem to proceed from one Author; and might be attributed to St. *Cyprian* (*nn*), if it were not for the difference that is ſo viſible between the Style of this Father, and that of theſe three Books.

The Treatiſe or Homily againſt *Gameſters* (*oo*), is yet more different from St. *Cyprian*'s Style than any of the former, being an intricate confuſed Book, and abounding with barbarous Words. The Scriptures are cited there after another manner than they are in St. *Cyprian*; and the Author mentions a Book, Intituled, *The Doctrine or Doctrines of the Apoſtles*, which, in all probability, was compoſed ſince St. *Cyprian*'s time.

The Book *of the Cœlibacy of the Clergy* is extremely uſeful: In it he proves, that Churchmen ought not to live with Women; ſome have attributed it to St. *Cyprian* upon the Faith of ſome MSS. others to St. *Auſtin*, others to St. *Jerome*, and laſtly, others to *Gaudentius Brixienſis*. However, it is certain, that it was never writ by St. *Cyprian*, as the difference of Style, and the barbarous words (*pp*), ſufficiently witneſs. Nor is it a Tranſlation out of *Origen* but the work of ſome Latin Author: In ſhort, it is neither written in the Style of St. *Jerome*, nor *Origen* (*qq*).

The Author of the Engliſh Edition ſuppoſes that this Treatiſe was writ in the time of Venerable *Bede*, when the famous Queſtion of the Cœlibacy of Churchmen was ſo warmly diſcuſſed in the Weſt: But this is only a bare conjecture, ſupported by no ſolid reaſon; ſo that we can ſay nothing poſitive concerning the Author of this Work.

The Book *of the Twelve Abuſes of the Age*, which is likewiſe attributed to St. *Auſtin*, was neither written by that Father, not by St. *Cyprian*; for, beſides that, it has not the leaſt reſemblance of their Style or manner of Writing, the Scripture is always cited there, after St. *Jerome*'s Verſion. *Pamelius* has aſcribed it to one *Erardus*, whoſe Name he found in the Margin of this Treatiſe in a MS. of St. *Auſtin*. Others again beſtow'd it upon St. *Patrick* Biſhop of *Ireland*, and ſome upon St. *John Climacus*.

To theſe Treatiſes we muſt joyn an Oration *in praiſe of Martyrdom*, and another *about double Martyrdom*, both which were compoſed by ſome Author who is not very ancient, for his Diverſion. The firſt is penn'd in an elaborate affected Style; and it ſeems probable, that the Perſon that made it, only tried how he could make an Harangue in form. He begins with an *Exordium*, as if he delivered it before an Aſſembly; the Periods are carefully wrought, his Thoughts are odd and uncommon, and the whole Turn is extremely Stiff. The Oration *about double Martyrdom* is writ after a more negligent way by ſome young Author, who had a mind to imitate St. *Cyprian*'s Style. *Gravius* imagined that *Eraſmus* was the Author of this Cheat; but in all probability, ſo able a Man as he was, would have carried on the Impoſture better than it is managed in this Book: For though the Author pretends that he writ it 240 Years after Jeſus Chriſt; yet he makes no ſcruple of telling us, that the Chriſtian Religion was farther extended than the Empire. He ſpeaks of the Perſecution under *Dioclefian*, and *Maximin* or *Maximian*, of a War againſt the Turks, and makes mention of Monks and their Practices: And theſe are the Books falſly attributed to St. *Cyprian*, which may be of ſome uſe, whoſe Authors are not known.

S. *Cyprian.*

The Treatiſe *of the Cardinal*, or *principal Works of Jeſus Chriſt*, which was attributed to St. *Cyprian*, though it does not reſemble his Style, has been reſtored upon the Faith of ſeveral Manuſcripts, to *Arnoldus Bonævallis*, a Friend of St. *Bernard*'s, who addreſſed it to Pope *Adrian* IV. and who compoſed ſome other Treatiſes beſides this, in the very ſame Style, *viz.* one *concerning the Sayings of Jeſus Chriſt*, another *upon the Croſs*, *the Work of the Six Days*, and *the Praiſes of the Virgin*, all which are Printed in the *Bibliotheca Patrum*; and laſtly, a Treatiſe *of Meditations*, which was never Printed before, but has been added in the Engliſh Edition of St. *Cyprian*, to all the other Works of the ſame Author.

The Explication of the Apoſtles Creed belongs undoubtedly to *Ruffinus*. The Treatiſe of the *Baptiſm of Hereticks*, Publiſhed by *Rigaltius*, but directly contrary to St. *Cyprian*'s Opinion in the matter, was writ by an ancient Writer who lived before St. *Auſtin*'s time, and perhaps was a Contemporary of St. *Cyprian*.

The other Treatiſes attributed to St. *Cyprian* are not only ſpurious, but are full of nothing elſe but Impertinencies and Errors. The firſt is a Treatiſe of the Mountains of *Sion* and *Sina*, writ by ſome body who was wholly beſotted with the dreaming Enthuſiaſms of the *Rabbines* and *Cabaliſts*. The *Supper* is a ridiculous impertinent Book. The *Revelation of* John Baptiſt's *Head* is a fabulous Story, writ after the time of St. *Athanaſius*, St. *Cyril*, *Theodoſius*, the *Vandals*, the *Chronicle of Marcellinus* and *Pipin*, whom it mentions. His Preface attributed to *Celſus*, upon the diſpute of *Papiſcus* and *Jaſon* addreſſed to *Vigilius*, and the Treatiſe *againſt the Jews*, are two Books, wherein there is nothing regular or ſolid. The two Treatiſes directed *to the Martyrs*, and the *Confeſſion* or *Repentance* of St. *Cyprian* the Martyr, are Books which the Modern Greeks have attributed to the Martyr *Cyprian*, who perhaps is the Biſhop of *Carthage*, whoſe Life they have amplified.

The Secrets and Prayers of St. *Cyprian*, are Treatiſes full of Superſtition and Impiety. There remains nothing behind but a Calendar upon *Eaſter* (*rr*), Printed under St. *Cyprian*'s Name in the Engliſh Edition. 'Tis the Work of an ancient Author, but the Style is wholly different from that of St. *Cyprian*. I ſay nothing of the Poems that are attributed to him, becauſe they go likewiſe under *Tertullian*'s Name, and I ſpoke of them when I gave an Account of that Author. [A Man muſt have a very nice taſte of Styles, that can throw away a Book that is almoſt all Calculation, from any Author to whom it is attributed, if he has no other Reaſon to reject it.]

St. *Cyprian* is the firſt of the Chriſtian Authors that was truly Eloquent, as *Lactantius* has obſerved; and we may ſay, that there has been never another ſince him, * if we except *Lactantius*, who was Maſter of ſo much true, noble, and genuine Eloquence. He profeſſed Rhetorick with mighty Reputation, before he was Converted to Chriſtianity; and what he writ afterwards is admirable in its kind. For as *Lactantius* adds, 'He had an eaſie, 'fertile, agreeable Invention; and what is more, a Spirit 'of Perſpicuity reigns throughout all his Works, which 'is one of the beſt Qualities belonging to any Diſcourſe. 'He has a great deal of Ornament in his Narration, an 'eaſie Turn in his Expreſſions, and Force and Vigour in 'his Reaſonings, in ſuch a manner that he had all the

* *This can only be underſtood of the Latins.*

(*mm*) *The Book of Envy was writ ſome time after that of Patience.*] It was written after the Book of *Patience*, becauſe when he writ to *Jubaianus*, he ſent him only the *Treatiſe of Patience*. It is cited by *Pontius*, by St. *Jerome*, *in Epiſt. ad Gal. c.* 5. and by St. *Auſtin* in many places.

(*nn*) *Might be attributed to St.* Cyprian.] I ſay it might be, for beſides the difference of Style, which is obvious to every Eye, they are not attributed to St. *Cyprian* in the Manuſcripts, but only in the Printed Books.

(*oo*) *The Treatiſe againſt Gameſters.*] It was writ by ſome Biſhop, but we are not to conclude, that it was by a Biſhop of *Rome*, becauſe he calls himſelf the Vicar of Jeſus Chriſt, for anciently that name was given to all Biſhops.

(*pp*) *Barbarous Words.*] Such as *Repulſorium*, *Conſtitutionarios*, *Vulgaritatis*, *Flumirorum*, *Probroſitatis*, *Participiis*, *Adunari*, *Vanificat*, *Egeſtoſam*, *Procurativa*, *Abſentarii*, *Conjugaliter*.

(*qq*) *In ſhort, it is neither written in the Style of St.* Jerome, *nor* Origen.] That which has given occaſion to attribute it to *Origen*, is, becauſe the Author ſeems not to condemn a Man's making himſelf an Eunuch; but *Origen* was at laſt of a contrary Opinion, and repented of his Action. There is only one Manuſcript in the King's Library, that attributes it to *Origen*; as ſome Modern Authors think, after *Vincentius Bellovacenſis*: But it rather reſembles the Style of *Gaudentius Brixienſis*, were it not, that in no Manuſcripts or Printed Editions it is ever attributed to him.

(*rr*) *A Calendar upon* Eaſter.] It has been cited under St. *Cyprian's* Name, by *Paulus Diaconus*. The Scripture is cited there according to the Verſion made uſe of by St. *Cyprian*, but there are ſome words in it that have nothing of the Purity of St. *Cyprian*, and the turn of the Phraſe is wholly different. To diſcover the Truth of this, we need only ſet down the very firſt Period. *Multo quidem, non modico tempore anxii ſumus & æſtuantes, non in ſæcularibus, ſed in ſanctis & divinis ſcripturis quærentes invenire, quidnam ſit primum diei, non menſis, in quo menſe præſcriptum eſt Judæis in Egypto XIV. Lunâ comedere Paſcha.* *Cyprian* would have never uſed ſuch a turn as this is to expreſs his Thoughts. This Author tells us, That Jeſus Chriſt celebrated the Paſſover five times, and died the ſixth, in the 16th year of *Tiberius*, after he had Preached for the ſpace of an year only. This Syſtem is ancient.

'three

S. *Cyprian.*

'three Talents required in an Orator, which are to pleaſe, 'to teach, and to perſuade; and it is not eaſie to ſay 'which of theſe three he poſſeſſes in the moſt eminent 'degree. As St. *Jerome* ſaid, that his Diſcourſe reſembled a Fountain of pure Water, having a ſweet and gentle Stream, ſo we may ſay, that it does likewiſe very often reſemble an impetuous Torrent, that carries away with it every thing it meets, ſince he was capable of raiſing what Paſſions he pleaſed, and of perſuading us to do whatever he had a mind to. Whether he gives Conſolation, or whether he exhorts or diſſuades, he does it with ſo much force, that one cannot poſſibly avoid being ſenſibly comforted or encouraged, or deterred by what he ſays. His Eloquence is natural, and far removed from the Style of a Declaimer. There is no inſipid, mean Railery, no common Proverbs; in ſhort, nothing that has the tincture of ordinary Literature in his Writings, but the Chriſtian and the Biſhop ſpeak all along: A Man may ſee that his Tongue ſpoke out of the abundance of his Heart, and that as he had ſearched into the deepeſt Chriſtian Truths, ſo he expreſſed them nobly and generouſly: Though we muſt at the ſame time own, that after all his endeavours to ſpeak as diſtinctly and purely as was poſſible, there is ſomething of the African Genius in him; and he could not forbear now and then to intermix ſome harſh terms (*ff*). So difficult a matter it is to vanquiſh Nature, or to abſtain from thoſe words we daily hear from thoſe with whom we converſe.

His ſtudying and reading of *Tertullian*, whom he looked upon to be his Maſter, might in ſome meaſure contribute to corrupt his Style: But then on the other hand we muſt acknowledge, that it furniſhed him with ſome Advantages, and that he has borrowed ſeveral Thoughts out of him, which he ſets off and beautifies, though he was Religiouſly careful to avoid all his Faults and Errors. For, at the bottom, the Characters of theſe two Authors are exceeding different. *Tertullian* is harſh and obſcure; St. *Cyprian* is polite and clear; *Tertullian* is hot and fiery; St. *Cyprian*, though he does not want all neceſſary force upon occaſion that requires it, is ſoft and gentle: *Tertullian* reproaches his Adverſaries, and inſults over them in a bitter railing manner; St. *Cyprian* is infinitely more moderate, and if he is obliged at any time to ſpeak ſome Truths that diſpleaſe them, he takes care to ſoften them by the agreeableneſs of his Narration: *Tertullian* vents abundance of falſe Reaſons, and teaches ſeveral Errors; on the contrary, St. *Cyprian* argues almoſt every where with a World of Juſtice and Solidity, and is exempt, I mean, not only from groſs Errors, but even from thoſe of ſmall conſequence, commonly found in the Fathers of the *Three firſt Centuries*; He ſays nothing concerning the Myſteries of the Trinity, or the Incarnation, that carries any difficulty with it, or ſtands in need of an explication. He rejects the Error of the *Millenaries*, and that of the State of the Soul before the Day of Judgment. He is the firſt that ſpoke clearly of Original Sin, and the Neceſſity of the Grace of Jeſus Chriſt. He plainly diſtinguiſhes between Baptiſm and Impoſition of Hands, as two different Sacraments. He ſpeaks of the Euchariſt as of a Sacrament, wherein the Body and Blood of Jeſus Chriſt is received, and which requires great Purity and great Preparation to be worthily received. He eſtabliſhes the matter of this Sacrament, but he urges the neceſſity of mingling Water with the Wine, with too much heat. He is the firſt that talked largely of Penance, and of the Power of the Prieſthood to bind and unbind. He zealouſly demonſtrates how neceſſary it is towards Salvation, to be within the Church: he diſcourſes very advantageouſly of the Biſhop of *Rome*, and looks upon the Biſhop of that See to be the Superintendent of the firſt Church in the World. *But then he was of Opinion, that he ought not to aſſume any Authority over the reſt of the Biſhops that were his Brethren, or over their Churches: That every Biſhop was to render to God an account of his own Conduct: That the Epiſcopal Authority is indiviſible, and that every Biſhop has his Portion of it.* That in caſe of neceſſity, all Biſhops may aſſiſt their Brethren with their Counſels, though they are not under their ordinary Juriſdiction: That Cauſes ought to be determined in the reſpective Provinces, where the Accuſers and Witneſſes are to be found: That Councils or Aſſemblies of Biſhops are extremely uſeful: That the Keys were given to the whole Church in general, in the Perſon of St. *Peter*, to denote Unity: It may be proved out of his Writings, *That they uſed to Offer Sacrifice for the Dead in his time; That they were perſuaded that the Saints interceded for us, and that Sacrifices were Offered in Honour of their Memory:* That they made uſe of Holy Water, that they had Virgins who made Profeſſion of Virginity; and that this condition was mightily honoured amongſt the Chriſtians. I take no notice of abundance of other points of Diſcipline and Morality, which may be obſerved in the Abridgment we have made of his Works, where the Reader, as he peruſes them, may collect them for himſelf; and indeed, they are of great importance to all People. S. *Cyprian.*

The firſt Edition of St. *Cyprian*, which appear'd a little after the Invention of Printing, neither bears the name of the Printer, nor of the City where it was Printed. It is more Correct, and freer from Faults than the following ones.

The ſecond Edition is that of *Spire*, by *Wendelinus*, in the Year 1471, in Folio. It is mighty full of Errors.

In the year 1512, *Reinboldus* cauſed this Author to be printed at *Paris*, and was the firſt that divided the Letters into ſeveral Books. Afterwards *Eraſmus* having reviewed and corrected it, printed it with a Preface and ſome Annotations, in the beginning in 1520, and 1525, for *Frobenius*. It was likewiſe printed the very ſame year at *Colen*. Afterwards at *Paris*, for *Langelier*, in 1541. At *Antwerp* in *Octavo*, in the year 1542, by *Crinitus*, and for *Frobenius*, in 1549. At *Lyons* for *Gryphius*, in *Octavo*, in 1544, and 1550. At *Baſil*, according to *Eraſmus*'s Edition, in *Folio*, for *John Hervagius*, in 1558. *Gravius* cauſed it to be printed with ſome Notes at *Colen*; and it was alſo printed at *Lyons*, in 1535, 1543, 1549, and 1556, in *Octavo*. At *Venice* in the ſame Volume, in 1547. After theſe Editions, which are none of the moſt correct, *Manutius* cauſed it to be printed at *Rome*, corrected by ſeveral Manuſcripts in 1563, in *Folio*, in a very neat Character, and augmented with a fifth Book of Letters. *Morellus*'s Edition at *Paris* in the year following, is larger and more accurately done. It was printed too at *Geneva*, in the year 1593, with the Notes of *Goulartius* and *Pamelius*.

Pamelius, after he had taken pains with *Tertullian*, ſet himſelf to publiſh a more exact Edition of St. *Cyprian*'s Works. He is the firſt that diſpoſed the Letters according to the Series of Time, diſtributing them, as we have done into five Claſſes: but he has not been very exact in diſtributing thoſe of the ſame Claſs in their natural Order. He likewiſe writ St. *Cyprian*'s Life, and has made large Obſervations upon this Author; wherein he applies himſelf more to confirm the Doctrine and Diſcipline of our Times, than to explain the Difficulties of his Author.

Pamelius's St. *Cyprian* has been printed twice at *Antwerp*, in 1568, and 1589. And at *Paris* in 1607, 1574, 1616, 1632, and 1644. Theſe Editions are compared with ſeveral ancient Manuſcripts, and the former Editions. In Imitation of him, *Rigaltius*, after he had publiſhed *Tertullian*, undertook St. *Cyprian*, and without making the leaſt alteration in the Order obſerved by *Pamelius*, he only corrected the Works of this Author, upon the different readings of two *Italian* Manuſcripts, which Monſieur *de Monchal*, Archbiſhop of *Tholouſe*, had copied in the Margine of his St. *Cyprian*, and made ſome Notes to explain the moſt difficult places; and ſome Obſervations to enlighten the Diſcipline that was in vigor in this Saint's time. Some of theſe Obſervations ſeem to be bold, and he endeavours to excuſe himſelf for them in his Preface. This Edition was printed at *Paris* for *Dupuis*, in 1648.

In the year 1666, *Dupuis* reprinted the Works of this Saint, as he did thoſe of *Tertullian*, that is to ſay, he added to the Text, which is conformable to the Edition of *Rigaltius*, the entire Notes and Obſervations of that learned Man; together with ſome choice Obſervations of *Pamelius*, and joyned to this Author *Minutius Felix*, *Arnobius*, *Firmicus*, and the Inſtruction of *Commodianus*. In the year 1681. *Frederick Reinard*, a Miniſter in *Germany*, put out St. *Cyprian*'s Letters at *Altdorf*. There is nothing particular in this Edition, but the great number of Manuſcripts with which it was compared.

Monſieur *Lombert* having tranſlated the Works of St. *Cyprian* into *French*, and followed *Pamelius*'s Method in his Tranſlation, has reformed ſome part of this Method in his Preface, and has given us by the aſſiſtance of ſeveral judicious Men, a more accurate order of the Letters and Treatiſes of St. *Cyprian*, than that of *Pamelius*. [He is quoted with great reſpect by the Biſhops of *Oxford* and *Cheſter*, in the *Oxford* Edition of this Father's Works.]

After all, two *Engliſh* Biſhops, not long ſince, put out a new Edition of St. *Cyprian*, which is more correct, and exact, and larger than all the former. The Text is here printed in a very fine Character, reviſed upon four new Manuſcripts, and ſeveral different Readings, copied out of other Manuſcripts by very able Men. The Margin is all along charged with a very ſhort and clear Summary of all that is contained in the Text. Juſt under the Text, the different Reading of the Manuſcripts and Editions are ſet down. At the Bottom of the Page are placed the

(*ff*) *Some harſh Terms.*] Such as *exambire*, *remiſſa*, *ſanctificati*, *magnanimitas*, *mortalitas*, *confundi*, *abſtinere* to excommunicate, *Dominicum*, &c. words which are not Latin. He has likewiſe ſome harſh turns; as for example, he uſes the Pronouns, *ſe*, *ſui*, inſtead of *iſte*, *iſtic* for *hic*, *quando* for *cum*, *quamdiu* for *donec*, *imo* for *potius*. He has alſo ſome Alluſions and Antitheſes proper to the Africans.

S. Cyprian. Notes, ſome of which are borrowed from *Rigaltius* and *Pamelius*, and the reſt which are new, are made by the Biſhop of *Oxford*. Moſt of them are Theological. His Tracts precede the Letters in this Edition, and are diſpoſed according to the Order wherein they are ſuppoſed to have been written. The Letters likewiſe are diſtributed after a new Method, but very exact. The Books that are falſly attributed to St. *Cyprian*, are printed at the end in a ſmaller Character, with the Works of *Arnoldus Bonævallis* that carry his name, with a Book of Meditations never printed before. The Calendar of *Eaſter* is at the end of the Volume. At the Head of all, there is an Advertiſement to the Reader, containing the general Deſign of this Edition; St. *Cyprian*'s Life, by *Pontius* his Deacon; ſome Teſtimonies of the Ancients concerning St. *Cyprian*; a Table as well of the Books according to the different Editions, as of the Texts of Scripture cited in the Works of St. *Cyprian*, and the matter of them. This is followed with a Book written by Doctor *Pearſon*, Biſhop of *Cheſter*, Intituled, *The Annals* of *St.* Cyprian, becauſe it contains the Hiſtory of the Life and Works of this Saint from year to year. [After all, there are ſome Diſſertations of Mr. *Dodwell*'s upon difficult places, wherein he not only explains his Author, but makes large Digreſſions to clear ſome of the moſt conſiderable Queſtions in all Eccleſiaſtical Antiquity: and to illuſtrate thoſe matters of Fact, and points of Diſcipline which are only alluded to in St. *Cyprian*, as things at that time perfectly known.] S. Cyprian.

I have been lately informed, that a Doctor of the Faculty in *Paris*, a Man of prodigious Learning, deſigns to oblige the World with a new Edition of St. *Cyprian*. It were to be wiſhed, that this Deſign were put in Execution, it being a matter of great Importance, that St. *Cyprian* ſhould be publiſhed by a Catholick Divine, who is throughly verſed in the Doctrine and Diſcipline of the Church, and who, in his Annotations would not depart from the Rule of Faith, nor condemn or diſapprove the practice of the Church; that ſo by this means the Works of this Father might without any danger be put into the hands of all People.

PONTIUS.

Pontius. ST. *Jerome* reckons *Pontius* amongſt the Eccleſiaſtical Authors, who writ the Life of St. *Cyprian*, whoſe Deacon he had been. Some Learned Perſons, and *Rigaltius* in particular, ſeem to have doubted whether this Work was not ſuppoſititious; and indeed, we muſt own, that it is written with ſo much Affectation of Eloquence, that it might well be ſuſpected to be ſpurious, if St. *Jerome* had not owned it as genuine: But, after the Teſtimony of that Learned Father, I don't think we ought to queſtion the truth of it. This Life is not written, as *Rigaltius* has well obſerved, after an Hiſtorical manner, but in the Language of one that deſired to be thought an Orator, and has more Rhetorical Ornaments, than Hiſtorical Exactneſs in it. The Narration which ought to be plain and ſingle, is full of Rhetorical Figures; and the Style, which ought to be conciſe, is ſwelling. In ſhort, as I have obſerved already, there is rather an Affectation of Eloquence, than any true Eloquence in this Book. Pontius.

CORNELIUS.

Cornelius. *Cornelius* was ordained Biſhop of *Rome*, towards the beginning of the year 251. Soon after, *Novatian* got himſelf ordained by three Biſhops, but his Ordination being irregular, was condemned, and *Cornelius* acknowledged to be the true Biſhop of *Rome* by all the Biſhops in the World.

He was ſent into Baniſhment in the Perſecution of the Emperor *Gallus*, and then received the Crown of Martyrdom, towards the end of the Year 253. after he had preſided in the Roman Chair, two Years and ſome Months.

There are two Letters of this Pope amongſt St. *Cyprian*'s, and *Euſebius* mentions three more (*a*).

In the firſt, he informs *Fabius*, Biſhop of *Antioch*, of what had paſſed in the Synod held at *Rome* againſt *Novatian*, and ſends him the Opinion of the *Italian* and *African* Biſhops.

In the ſecond, he gives a more particular Account of the Decrees of this Synod; and in the third, he deſcribes the manners and actions of *Novatian*. *Euſebius* has preſerved a long Fragment of this laſt Letter, wherein *Cornelius* deſcribes the artifices which *Novatian* had uſed, to get himſelf ordained Biſhop, by abuſing the ſimplicity and eaſineſs of three Biſhops, one of whom having acknowledged his Crime, did Penance for it. He afterwards obſerves, that there were at that time in the Church of *Rome*, 44 Prieſts, 7 Deacons, and as many Sub-Deacons, 42 Acolyths, 52 Porters, and Exorciſts, without reckoning the Widows and Poor, upwards of 1500, and a very great multitude of People (*b*).

He adds, That *Novatian* could never hope to arrive to the Epiſcopal Order, becauſe he was baptized in his Bed, and never received Impoſition from the hands of the Biſhop, that is to ſay, the Sacrament of Confirmation, and was afterwards ordained Prieſt, only at the requeſt of a Biſhop, contrary to the Order of the Church, which prohibits the ordaining of thoſe who had been baptized after that manner: He reproaches him for denying his Sacerdotal Function in time of Perſecution; as alſo for obliging thoſe of his own Party, when he gave them the Body and Blood of Jeſus Chriſt (inſtead of anſwering *Amen*, as was the Cuſtom of the Church) to ſwear, that they would never return to *Cornelius*'s Party. Laſtly, he informs *Fabius*, that the Confeſſors of *Rome* had left his Party, and that ſeveral Biſhops, whoſe names he ſends him, were condemned in a Synod. This Letter, as well as the others, ſent by *Cornelius* to the Eaſt, were in all probability written in Greek. In the *Bibliotheca Patrum*, we find a very ſhort Letter, attributed to *Cornelius*, directed to *Lupinicus*, Biſhop of *Vienna*; but that Letter does not belong to this Pope, no more than the two others which go under his name in the Decretals. For firſt of all it is not of the ſame Style with thoſe we find in St. *Cyprian*. Secondly, the word *Maſi*, which was unknown at that time, occurs there. And thirdly, it is unworthy of this Pope, and 'tis plain, it was counterfeited by ſome ignorant Impoſtor. The Style of *Cornelius*, as far as we are able to judge of it, by thoſe few Letters of his that are ſtill extant, is not very lofty; though he ſets off what ever he ſays, turning every thing to his own advantage, and does not ſpare his Enemy in the leaſt. Cornelius.

(*a*) *Euſebius mentions three more.*] St. *Jerome* reckons four Letters, but he is miſtaken, and *Euſebius* takes notice only of three.

(*b*) *And a very great multitude of People.*] There were at that time ſeveral Churches at *Rome*, for they had but one Prieſt to one Church: And this is the Reaſon why *Optatus*, ſpeaking of the Churches that were at *Rome* in the time of *Dioclefian*, ſays, that there were above forty of them.

NOVATIAN.

Novatian. *Novatian*, who had been a Philoſopher before he was a Chriſtian, was, as we have hinted already, Baptized in his Bed, being dangerouſly ill. He was afterwards ordained Prieſt of the Church of *Rome*, at the Inſtance of his Biſhop, who obtained this Favour for him from the Clergy and People, who would have oppoſed it. *Cornelius* accuſes him for abſconding in a Chamber during the Perſecution, and for anſwering the Deacons, who deſired him to go out and Baptize ſome *Catechumens*, That he would not be a Prieſt any longer, but that he would follow another ſort of Philoſophy. Being Maſter of a great deal of Wit, Knowledge, and Eloquence, he might have been very ſerviceable to the Church, if his Ambition to be a Biſhop, which was, in a manner, the ſole occaſion of the Apoſtacy of the firſt Hereſiarchs, had not carried him to a Separation. After the Death of Pope *Fabian*, he wrote in the name of the Clergy of *Rome*, a very elegant Letter to St. *Cyprian*, which is the thirtieth amongſt Novatian.

Novatian. amongst those of that Father, and he still continued in the Communion of the Church during the Vacancy of that See. But as soon as *Cornelius* was chosen in *Fabius*'s room, pushed forward by his Envy and Jealousy, he attacked his Ordination, accused him of several Crimes, and published a Libel against him. The principal Plea he made use of, was, That *Cornelius* admitted those who had been guilty of Idolatry to Communion; and to make the best advantage of this Accusation he maintained, that we never ought to suffer those Persons to participate of the Communion, who had fallen into Idolatry. So he separated from *Cornelius*, and from those who believed, that the Church might receive them again. The greater part of those who had suffered Couragiously for the Faith of Jesus Christ, not being able to endure that others, who had not shewn the same Constancy and Resolution, should (if I may use the Expression) stand on the same level with themselves, embraced his Party, together with some Priests. *Novatus*, a Priest of *Africk*, who had raised great Feuds against St. *Cyprian* at *Carthage*, joyned himself to *Novatian*, and brought with him those of his own Faction. It was he who gave him that pernicious Advice (*a*), to get himself Ordained Bishop. *Novatian*, the better to execute this design, sent two of his own Cabal to three simple ignorant Bishops, who lived in a small Province of *Italy*, and prevailed with them to come to *Rome*, under a pretence of accommodating Affairs, and putting a stop to some Divisions. As soon as these three Bishops were come to *Rome*, he shut them up in a Chamber, and caused himself to be ordained Bishop of *Rome* by them, about Ten a Clock at Night, and this after he had made them drunk, if we may believe *Cornelius*. Immediately after his Ordination he dispatched two Letters to the Bishops of the other Provinces, and sent some Deputies into *Africk* to get his Ordination approved: But the *African* Bishops rejected his Deputies, and ratified *Cornelius*'s Ordination. The rest of the Bishops also adhered to *Cornelius*: And one of the three who had ordained *Novatian*, acknowledged his Fault, and did Penance for it. The Confessors gave him up to *Cornelius*, who having got him condemned in a Synod of Sixty Bishops, wholly turned him out of the Church. He continued however still to teach this Doctrine, That the Church neither could nor ought to admit those to the Communion who had Apostatized: And as this Severity pleased abundance of People, so he became the Head of a Heresie, which disturbed the Peace of the Church for a very long time.

Besides, this Letter which he writ before his Separation in the name of the Clergy of *Rome*, St. *Jerome* tells us, he composed the following Treatises, *viz.* of the *Passover*, the *Sabbath*, *Circumcision*, the *High-Priests*, *Prayer*, *Jewish Meals*; of *Firmness of Mind* with the relation to *Attalus*, and many more, together with a great Volume about the *Trinity*, which is, as it were an abridgment of *Tertullian*'s Work, that has been by several Persons attributed to St. *Cyprian*; not that *Tertullian* made a Book expresly about the *Trinity*, but because he had borrowed whatever he says out of the Books of *Tertullian* upon the *Trinity*. We have none of these Works under the Name of *Novatian*, but 'tis extreamly probable, that the Treatise of the *Trinity*, and that of the *Jewish* Meats, that are to be found in *Tertullian*, are the same which St. *Jerome* attributed to *Novatian*.

And indeed, as for the Book of the *Trinity*, *Ruffinus* observes, that it was not composed by St. *Cyprian*, under whose Name it went, but by *Tertullian*. St *Jerome*, who saw farther into this matter than *Ruffinus*, takes notice in the Apology which he has composed against him, that it was not written by *Tertullian*, but by *Novatian*. There are several Reasons which make it evidently appear, that the Book we now have, is the very same with that mentioned by St. *Jerome* and *Ruffinus*. For in the first place, it carries the same Title. Secondly, it imitates *Tertullian*, and uses his Arguments. Thirdly, the Style of it is polite enough, and the Terms very Pure. Fourthly, we find some Passages there against the Divinity of the Holy Ghost, a Fault which *Ruffinus* and St. *Jerome* observe to have been in the Book of the *Trinity*, which they cited, and which might have been inserted afterwards by the *Macedonians*. For this Author establishes very Orthodox Principles concerning the Mystery of the *Trinity*, which prove the Divinity of the Holy Ghost, as well as that of the Son. *Novatian.*

It is very probable likewise, that the Treatise about *Jewish Meats*, attributed to *Tertullian*, belongs to *Novatian*, as well by reason of the conformity of the Style, as because the Author observes in the beginning, that he wrote two Letters, wherein he demonstrated, that the *Jews* knew not what is the true Circumcision, or what is the true Sabbath. All which agrees with *Novatian*, who, according to St. *Jerome*, wrote two Treatises upon the same Subjects.

The design of this Tretise is to shew, That the Animals forbidden to be eaten by the Mosaical Law, were not absolutely, and in themselves impure. To demonstrate the Truth of this Assertion, he tells us, that the Fruits of Trees were the first Nourishment of Mankind; that afterwards they eat the Flesh of Animals; that the Law came in afterwards, which made a distinction between those Creatures that might be eaten, and those that were prohibited; that under this Dispensation they were called Unclean, not because they were really so in their own Nature, since they were the Creatures of God, but first, to instruct Men to avoid the Vices that were figured, and represented by these Animals (*b*); and in the second place, to serve as a Remedy against Intemperance; that Jesus Christ, who is the end and accomplishment of the Law, has given liberty to Men to eat of all sorts of Meats, provided they don't violate the bounds of Christian Sobriety; and from thence he takes occasion to reprove the Irregularities and Disorders of some Christians, who lived intemperately. He observes, that this is by no means fitting for those Persons who are to pray Night and Day. At last, out of the number of Meats that are permitted to be eaten, he excepts those that have been offered to Idols, from which the Primitive Christians abstained very Religiously; and he concludes all with these Words, that are an Abridgment of his whole Discourse: 'Having therefore shewn what 'is the nature of Meats (for he had before discovered the Genius of the Mosaical Law, and explained the nature of the Evangelical Liberty) 'Let us live up to the Rules 'of Temperance, and abstain from things Offered to I-'dols, giving thanks to our Lord Jesus Christ his Son, 'to whom be Praise, Honour, and Glory, for ever and 'ever *Amen*.

Some think that *Novatian* writ this Letter during the Persecution of *Decius*, before he had separated from the Church; but his way of speaking, at the beginning, makes me rather believe, that it was composed after he became Chief of the Party, in the Persecution of *Gallus* and *Volusian*. This Author has abundance of Wit, Knowledge and Eloquence; his Style is pure, clean and polite; his Expressions choice, his Thoughts natural, and his way of Reasoning just: He is full of Citations of Texts of Scripture that are always to the purpose; and besides, there is a great deal of Order, and Method in those Treatises of his we now have, and he never speaks but with a world of Candor and Moderation.

(*a*) *It was he who gave him that pernicious Advice.*] St. *Cyprian* in his 41st Epistle tells us, that *Novatus* had ordained a Bishop of *Rome*, as one *Felicissimus* a Priest had done at *Carthage*; not that he made them so himself, for he was no Bishop, but because he had made him so by his Counsels and Faction.

(*b*) *Represented by these Animals.*] As for Example, he says, that the Prohibition of eating Swines-flesh is to intimate to us, that we are not to lead a Carnal Life: That when we are forbidden to eat Weasils, the meaning is, we are forbidden to Steal; that by Crows Pleasures are signified, *&c.*

St. MARTIALIS.

St. *Martialis.* Saint *Martialis* came into *France* with St. *Dionysius*, under the Emperor *Decius* (*a*) toward the year of our Lord 250. Two Letters attributed to him, one written to the People of *Burdeaux*, the other to those of *Tholouse*, which were said to be found in the Vestry of St. *Peter* of *Limoges* (*b*) in the Eleventh Century, and have been since frequently Printed (*c*), and inserted into the last *Bibliotheca Patrum*, though no Man questi- St. *Martialis.*

(*a*) *Under the Emperor* Decius.] St. *Gregory* of *Tours* is the Man that fixes this Epocha of the coming of St. *Denis*, *Martialis*, and their Colleagues into *France*. There is no Author extant, who is either more ancient or more worthy to be believed than St. *Gregory*, that has given us any account of their arrival there any sooner.

(*b*) *Peter of Limoges.*] This Story is related by a Monk called *Gaufins*, in a Chronicle which is to be found in the *Bibliotheca Patrum*, p. 288, 289. first printed in the year 1521 with *Abdias*, and afterwards in 1571, and 1614.

(*c*) *Frequently Printed.*] They were first Printed by *Badius* in the Year 1521, afterwards by *Bordet* in the Year 1573, with the notes of *Elmenhorstius* at *Helmstad* in 1614, at *Basil* in 1655, at *Colen* in 1560.

St. *Martialis.*

ons that these Letters are Suposititious. For in the first place the Author tells us, that he lived with Jesus Christ, which can by no means agree with him who was Bishop of *Limoges* in 252. Secondly, in the eighth Chapter of the Second Letter, he saith, that he Baptized King *Stephen*, and another Tyrant with his Noblemen. Now in the time of *Martialis* there was neither King nor Tyrant in *France*. Thirdly, he tells us, that in his Time the Temples of the Gods were demolished, and that Churches were built by the King's Authority, which does not agree with the time of St. *Martialis*. Fourthly, the Texts of Scripture quoted in these Letters follow the vulgar Translation, which was composed long after. Fifthly, the Author tells us, that he had eaten with Jesus Christ at the last Supper, though it is certain that none but the Apostles were there.

St. *Martialis.*

The Life of St. *Martialis*, Printed at the end of *Abdias*, which carries the Name of *Aurelian* Bishop of *Limoges*, is a spurious Piece, no less than the Epistles of that Bishop, and full as Fabulous as the History of *Abdias*, to which it is joyned. The Author by a very gross Error supposes, that *Vespasian* succeeded *Nero* immediately. He tells us, that St. *Martialis* received from Jesus Christ after his Resurrection, the same Power which the Apostles had; that he never suffered either Hunger, Thirst, or Pain; and recounts several other Fables concerning him, which are no less ridiculous than those that are to be found upon the same Subject in the two Councils of *Limoges*, held in the Years 1029, and 1031.

SIXTUS *or* XYSTUS.

Sixtus.

IT is a long time ago, since under the name of Pope *Sixtus*, who presided in the *Roman* Chair in the Year 257. *Ruffinus* published a Book of a certain Pythagorean Philosopher named *Sixtus*, translated out of Greek into Latin. St. *Jerome* often reproaches him with this Imposture (*a*); St. *Austin* suffered himself at first to be deceived by it, and has cited it in his Book of Nature and Grace, as if it had been composed by Pope *Sixtus*, but afterwards he retracts his Error (*b*). *Gelasius* placed it amongst the Heretical Books, supposing it to have been written by some Christian. It is still extant (*c*), being a medley of Philosophical Sentences, useful indeed in themselves, and serviceable to the Truth, but having little of the Spirit of Christianity in them. There is no mention made in it either of Jesus Christ, the Holy Ghost, the Prophets, or the Apostles; and it is full of the Errors of the *Pythagoreans*, and the *Stoics*. It renders Man equal to God, and affirms that he is made of a Divine Substance, and would have him be without Passion, according to the Principle of the *Stoics*, and without Sin, pursuant to the Doctrine of the *Pelagians*. There are several other *Pelagian* Errors to be found in it.

Sixtus.

(*a*) ST. Jerome *often reproaches him with this Imposture.*] *Ep. ad Ctesiphont. contra Pelag. in Cap.* 22. *Jerome in Cap.* 18 *Ezechielis.*

(*b*) *He retracts this Error.*] *Aug. lib.* 2. *retract. c.* 42.

(*c*) *It is still extant.*] In the *Bibliotheca Patrum*, but I cannot tell whether it was ever Printed by it self.

St. GREGORY THAUMATURGUS.

St. *Gregory Thaumaturgus.*

ST. *Gregory*, whose Name at first was *Theodorus*, and afterwards Sirnamed *Thaumaturgus*, that is to say, the worker of Miracles, (by reason of the great number of Miracles he is supposed to have wrought, both in his Life-time and after his Death) was born in the City of *Neo-Cæsarea* in *Pontus*, descended of a Family that was very considerable as well for its Nobility, as for its great Possessions. He was educated in the Idolatrous Worship, having a Father who was extremely bigotted to Paganism. After he had lost him at the Age of Fourteen years, his Mother would have him study Rhetoric to qualifie himself for the Bar. His Sister being married to a Lawyer, who was afterwards Governor of *Palestine*, and being obliged to follow her Husband, *Gregory* and *Athenodorus* her Brothers went along with her, intending to go as far as *Berytus*, and there apply themselves to the Study of the Laws in a Celebrated School of that City. but being arrived at *Cæsarea* in *Palestine*, they there met *Origen*, who having exhorted them to study Philosophy, by little and little inspired into them the Principles of the Christian Faith, and soon after made them his Disciples. After they had been with him for the space of five years, *Gregory* being willing to testifie the great Obligations he had to *Origen*, and besides, to give him some publick Marks of his Acknowledgment, as he took his leave of him, composed a very eloquent Discourse, which he recited before a numerous Assembly invited to that Solemnity. After his return to *Neo-Cæsarea*, he retired for some time, and lived a solitary Life, and was at last, contrary to his Inclinations, ordained bishop of *Neo-Cæsarea* by *Phædimus* Bishop of *Amasea*, towards the year of our Lord 240. At that time there were but very few Christians in that City, but the number of them was soon Augmented by his Vigilance and care, and by his Miracles, so that this Church became in a little time one of the most flourishing Churches in the World. He assisted at the first Council of *Antioch* held against *Paulus Samosatenus*, as *Eusebius* tells us in the Sixth Book of his History, *ch.* 23. and Died a little after in the Year 265. This is an Abridgment of this Bishop's Life, drawn out of his Discourse to *Origen*, out of *Eusebius*, St. *Basil*, St. *Jerome* and St. *Gregory Nyssen* in the relation that he gives of the Life of this great Saint.

St. *Gregory Thaumaturgus.*

The Works of this Father (part whereof of *Zanus*'s Version were Printed at *Venice* in Latin in 1574, and at *Rome* in 1594) were collected and Printed in Greek by *Gerrard Vossius*, at *Mentz* in *Quarto* 1604, and afterwards in *Folio* at *Paris* 1621, with some other smaller Fathers.

The first, as well as the most Eloquent Work he has composed, is the Harangue he made to thank *Origen*, which was separately Published by *Hoeschelius* at the end of his Edition of *Origen* against *Celsus* in 1605. He begins his *Exordium*, with the difficulty of commending *Origen* as he deserved. Afterwards he tells him in what a strange manner the Providence of God conducted him to *Cæsarea*, the Conversations this great Man held with him and his Brother to exhort them to the study of Philosophy, and to possess them with a Veneration for the Holy Scriptures and the Christian Religion; and afterwards he testifies the Regret he had to be obliged to quit a Master whom he had so tenderly loved. This Harangue is very eloquent, and we may say it is one of the most consummate pieces of Rhetoric that are any where extant amongst the Ancients. It was Printed under the Name of *Gregory Thaumaturgus* in Greek, and in Latin at *Antwerp* in 1613. in *Octavo*.

St. *Gregory Thaumaturgus.*

The Second Book mentioned by *Eusebius* and St. *Jerome* as well as the first, is his Paraphrase upon *Ecclesiastes*. It was Translated by *Jacobus Billius*, who attributed it to St. *Gregory Nazianzen* upon the Credit of a Manuscript in the King's Library. But certain it is, that it belongs to *Gregory Thaumaturgus*, not only because we read in *Eusebius*, and in St. *Jerome*, that he composed a Book bearing that Name, which we are no where told of St. *Gregory Nazianzen*, but also because we find there Word for Word a long Passage cited by St. *Jerome*, upon the fourth Chapter of *Ecclesiastes*, as taken out of the Paraphrase upon *Ecclesiastes*, done by *Gregory* Bishop of *Pontus*. I have no more to say of this Book, but only that it is a Paraphrase which largely explains the Moral Reflections in *Ecclesiastes*.

St. *Gregory Nyssen* in his Life of this Father, takes notice of a Creed, which, as he pretends, this Saint received from St. *John* in a Vision which he saw in the Night, and which was still preserved, being as he says, written by the Hand of *Gregory Thaumaturgus*. This Profession of Faith is as follows: 'There is only one God the Father, 'who is the Father of the Living WORD, his essential 'Wisdom, his Power, and his eternal Image; it is he who 'being Soveraignly perfect, has begotten a Son Soveraignly perfect as himself. He is the Father of the only Son. 'There is only one Lord, the only Son of the only Father, God begotten of God, the Character and Image of 'the Divinity, the efficacious WORD by which all Creatures were formed, the true Son of the true Father, 'the invisible Son of the invisible Father, the Incorruptible of the Incorruptible, the Immortal of the Immortal, the Eternal Son of him who is from all Eternity; 'and there is only one Holy Ghost, who proceeds from 'God, and was given to Men by the Son, he is the Image 'of the Son, and a perfect Image of him that is perfect. 'He is Life, and the principle of Life, to those that Live; 'He is the Holy Spring, Holiness it self, and the Author 'of Sanctification. By him God the Father is made manifest, who is above all things, and in all things, and God 'the Son, who is equally in all things. This is the perfect

Trinity

St. *Gregory Thaumaturgus.*

'Trinity, which is not divided, but is One in Glory, in 'Soveraignty and Eternity.

The following Words, which ſome Perſons do ſtill attribute to *Gregory Thaumaturgus*, belong to St. *Gregory Nyſſen*, who draws this Concluſion from the above-mentioned Profeſſion. 'There is therefore no created 'Perſon or dependent Being in the Trinity, it admits in-'to it nothing that is Foreign, nothing that has been 'out of it during a time, or which afterwards began to 'be there; the Father was never without the Son, nor 'the Son without the Holy Ghoſt, but the Trinity has 'ever been immovable and invariable.

There is likewiſe attributed to St. *Gregory Thaumaturgus* another Expoſition of Faith, much longer, and tranſlated by *Turrianus*, which ſome People might believe to be that which is cited by St. *Baſil*, in his Sixty Fourth Epiſtle, directed to one whoſe Name was *Ælian*. But it is manifeſt, that this is different from that mentioned by St. *Baſil*, and that it could not be compoſed by St. *Gregory Thaumaturgus:* For, in the firſt place, it is different from that St. *Baſil* ſpeaks of, which was addreſſed to *Ælian*, and made in form of a Diſpute, wherein he ſays, That the Father and Son were one in *Hypoſtaſis*, and only diſtinguiſhed by abſtraction of the Mind, the words which the *Sabellians* abuſed; whereas in this which is neither addreſſed to *Ælian*, nor compoſed after the manner of a Diſpute, the Error of *Sabellius* is clearly rejected; and it is formally ſaid, that the Father, the Son, and the Holy Ghoſt are Three *Perſons*, and Three *Hypoſtaſes*. In the ſecond place, it cannot be of the time of St. *Gregory Thaumaturgus*; for the Author expreſly refutes the *Arians*, ſaying, That thoſe who affirm, that the Son is created of nothing, are Enemies to the Faith of the Church, and that thoſe who reject the Word *Conſubſtantial*, are out of the Church. Beſides, when he explains the Myſtery of the Incarnation, he ſpeaks after a manner which makes it credible, that he had the *Neſtorians* and *Eutychians* in view. *Caniſius* attributes this Profeſſion of faith to *Apollinarius*, but it too plainly refutes the Error of that Heretick to be ever his. However it be, it was compoſed after the time of St. *Gregory Thaumaturgus*. We ought to paſs the ſame Judgment upon the twelve *Anathema*'s, which follow this Expoſition, and are likewiſe compoſed out of the Errors of the *Neſtorians* and *Eutychians*.

No body doubts of the Canonical Epiſtle of this Saint, which is cited in the ſixth Council, and is ſet down by *Balſamon*. It has all the Characters of Antiquity, which any one can deſire in ſuch Monuments. It was written after the *Goths* had ravag'd *Aſia*, under *Galienus*, and it is directed to a Biſhop, whoſe Name we know not, to inſtruct him how he was to preſcribe Penance to thoſe who had fallen into any ſcandalous Crimes, during the Inundations of the *Barbarians*. In the firſt Canon he ſays, that thoſe who having been taken Priſoners by the *Barbarians*, had eaten the Food which was given them, ought not upon that account to ſuffer Penance, as well becauſe the *Barbarians* did not ſacrifice any Victims to Idols, as alſo becauſe that which defiles the Man is not the Meat which enters into the Man, but that which goes out of the Man. That for the ſame reaſon thoſe Captive Women who had been forcibly carried away by the *Barbarians*, were not to be blamed; but nevertheleſs, that thoſe who had lived diſſolute Lives before their Captivity, were not eaſily to be admitted to Communion.

In the ſecond Canon, and the three following, which to ſpeak properly are only one Canon, he deteſts the Avarice and Injuſtice of thoſe Perſons, who took the advantage of the Captivity of theſe miſerable Creatures to plunder them of their Goods. He ſhews, that they are obliged to make Reſtitution, and that they cannot keep in their Poſſeſſion the Goods of other Men. In the ſixth, he endeavours to ſhew with what Horror the World ought to look upon the Cruelty of thoſe Perſons, who detained as Captives thoſe who had freed themſelves out of the hands of the *Barbarians*. In the ſeventh he ordains, that ſuch Offenders ſhould not be received ſo much as into the number of Hearers, (this was the firſt Degree of Penance) who joyning themſelves with the *Barbarians*, had fallen upon the Chriſtians, either by Murdering them, or ſhewing the Infidels where they were fled for ſhelter. In the eighth, he decrees the ſame Puniſhment againſt thoſe who ſhould be convicted to have broken open any ones Houſe during the Ravage of the *Barbarians*; but then he moderates this Rigour in favour of thoſe who ſhould make a voluntary Confeſſion, and theſe he places in the third degree of Penitents. 'Tis alſo under this Claſs, that in the ninth Canon he ranges thoſe who kept back the things which belonged to others, which they found in the midſt of the Field, or in their Houſes, as ſoon as they were convicted of it: But if they confeſſed the Fact, he believed them not to be unworthy to communicate at Prayers, which was the laſt degree of Penance. In the tenth, he exhorts thoſe that were willing to reſtore their Neighbours Goods, to do it without making any ſordid Gain, by exacting any thing for what they had diſcovered, kept or found, or for any other reaſon whatever it might be. The laſt Canon is an Explication of the different degrees of Penance. Weeping and Groaning, ſays he, conſiſt in ſtanding without the Church Porch, where the Sinner ought to beg earneſtly of thoſe who go in to pray to God for him, and this is the firſt degree. The ſecond degree is that of Hearers, and is performed in the Church-Porch, where the Sinner is to tarry with the *Catechumens*, and go out with them, after having heard the Holy Scripture, as being unworthy of Prayer. In the Subſtration, which is the third degree, the Party offending is admitted into the Body of the Church, but muſt go out with the *Catechumens*. Laſtly, the fourth degree is that of ſtanding up when the Perſon may tarry in the Church with the Faithful, without being obliged to go out of it with the *Catechumens*; and this is followed with the participation of the Sacraments. *Morinus* queſtions whether this laſt Canon belongs to *Gregory Thaumaturgus*, and conjectures, that it has been added by one of the Modern *Greeks*, to explain the Letter of this Saint. This Conjecture ſeems to be well grounded.

St. *Gregory Thaumaturgus.*

There goes likewiſe, under the name of this Father, a Diſcourſe about the Soul, addreſſed to one *Tatian*, which contains the Deciſion of ſeveral Queſtions concerning the Nature of the Soul, and follows the Principles of the *Peripatetics*, but in truth it has not the leaſt reſemblance of St. *Gregory*'s Style; and beſides, it ſeems to be the product of the following Age, when *Ariſtotle*'s Philoſophy began to be in ſome Reputation. To be ſhort, it is rather the work of a Philoſopher, than of a Biſhop.

I am no leſs ſatisfied, that the Sermons which carry the name of St. *Gregory Thaumaturgus*, do really belong to another Author; for beſides, that none of the Ancients have ever mentioned them, they are altogether of a different Style, which is ſo far from approaching the Elegance and Politeneſs ſo familiar to St. *Gregory*, that it is mean and childiſh. Secondly, The Author of theſe Sermons ſpeaks of the Myſteries of the Trinity and Incarnation, in ſuch terms as ſhew, that he lived after the riſe of the Hereſies of the *Arians* and *Neſtorians* (*a*). He often affects to make uſe of the word Θεοτόκος when he ſpeaks of the Virgin *Mary*, and beſtows exceſſive Praiſes upon her, which were not cuſtomary till after the Council of *Epheſus*. Laſtly, it is evident, that theſe Homilies were compoſed when the Church enjoy'd Peace, and celebrated its Feſtivals with great Solemnity.

The three Sermons upon the Annunciation reſemble the Style of *Proclus* of *Conſtantinople*, as it has been obſerved by him, who has made ſome Notes upon the Homilies of that Author. The laſt of the three has alſo been attributed to St. *Chryſoſtome*, but the difference of the Style ſhews that it is not his.

The fourth Sermon is upon the Baptiſm of *JESUS CHRIST*, which Feſtival was anciently celebrated on the day of *Epiphany*; it is more eloquent than the three preceding ones, and appears to be compoſed by another Author, who nevertheleſs was not St. *Gregory Thaumaturgus*, for the very ſame reaſon we have offered before; there we find the term Θεοτόκος, and that of *Conſubſtantial*.

(*a*) THE Arians *and* Neſtorians.] For Example, in the firſt of theſe Homilies, it is ſaid, that *JESUS CHRIST* is born of the Virgin, that he is God and Man without Confuſion, and without Change, perfect in the Divinity, and the Humanity, like his Father in all, and conſubſtantial to us. In the ſecond, there are extraordinary Praiſes of the Virgin, whom he calls Θεοτόκος, which was not begun to be commonly practiſed till after the Synod of *Epheſus*. The Trinity is there called *Conſubſtantial*.

St. DIONYSIUS *of* Alexandria.

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Dionyſius (*a*), who had formerly been a Diſciple of *Origen*, and Catechiſt of the Church of *Alexandria*, ſucceeded *Heraclas* in the Epiſcopal See of that Church, in the Third Year (*b*) of the Empire of *Philippus*, and 247 of the Nativity of our Saviour. He was one of the moſt Learned and moſt Illuſtrious Biſhops of his Age; and being conſulted from all parts upon matters of Religion, wrote a vaſt number of Letters to the moſt famous Biſhops of the Church, beſides ſeveral Works againſt the Hereticks, and ſome Treatiſes of Divinity and Diſcipline. St. *Jerome* has compoſed a Catalogue of all his Works, and *Euſebius* has enriched his Hiſtory with ſeveral Paſſages that he has borrowed out of him. The Fragments that are yet extant in *Euſebius* and St. *Athanaſius*, make us greatly regret the Loſs of his Writings, as Works that would have been of infinite Advantage and Uſe in the Explication of the Doctrine of the Church. The Catalogue of them, as it is ſet down by St. *Jerome*, being without any order, we ſhall therefore endeavour to make another of all the Volumes of this *Dionyſius*, whereof we have any knowledge, according to the order of time in which they were written, not forgetting at the ſame time to take notice of thoſe Fragments that are to be found in *Euſebius* and in St. *Athanaſius*.

The firſt Letter which he wrote, is directed to *Fabius* Biſhop of *Antioch*, immediately after the Perſecution of the Emperor *Decius*; that is to ſay, at the end of the year 250. *Euſebius* has preſerved two Fragments of it in the Sixth Book, *Chap.* 41. and 44. of his Hiſtory. In the firſt, he gives an Account of the horrid Cruelty of the Perſecutors that fell ſo ſeverely upon the poor Chriſtians of *Alexandria*, as well towards the end of the Empire of *Philippus*, as alſo after *Decius* had publiſhed his Edict againſt them; and he gives us a Narrative of the Martyrdom of ſeveral Perſons. In the Second, he relates the Hiſtory of an Old Man, whoſe Name was *Serapion*, who having fallen away in the time of Perſecution, was enjoyn'd a courſe of Penance, till being ready to die, he ſent a Young Boy to fetch him the Body of Jeſus Chriſt, that he might die in the Communion of the Church.

He deſcribes the Perſecution of *Decius* in his Letter againſt *Germanus*, though it was not writ till long after; and he particularly relates what happen'd to himſelf; how, having been forcibly hurried away out of *Alexandria* by ſome Soldiers againſt his Will, he was conducted to a Town called *Tapoſiris*, where being reſcued by a Company of Country Fellows that fell upon his Guards, he was obliged to abſcond for a while, being only accompanied by ſome Prieſts.

This is that Perſecution (*c*), which is mentioned in the Fragment of a Letter to *Domitius*, and *Didymus*, related by *Euſebius* towards the end of the Eleventh Chapter of his Hiſtory, *Lib.* 6. It was alſo about the end of this Perſecution, when he was as yet in Exile, that he wrote a Letter concerning Penance to the Brethren in *Ægypt*, wherein he delivered his Own Opinion, as to the manner with which they ought to treat thoſe that had fallen away; and he there diſtinguiſhes between the different degrees of Offences. He likewiſe wrote at the ſame time a Book upon the ſame occaſion to *Conon* Biſhop of *Hermopolis*, a Letter to his Clergy at *Alexandria*, one to the Chriſtians of *Laodicea*, where *Thelymidres* was Biſhop, and one to the *Armenians*, over whom *Meruzanes* was Paſtor, which treated of *Penance*; and a ſmall Treatiſe of Martyrdom to *Origen*.

After Peace was reſtored to the Church in the Year 251. *Dionyſius* having received a Letter from *Cornelius* Biſhop of *Rome* againſt *Novatian*, who had alſo written to him himſelf, he anſwered both one and the other. His Letter to *Novatian*, whom he calls *Novatus*, is taken notice of by *Euſebius* in his 7th Book, *Chap.* 45. He adviſes him, if he had a mind to perſuade the World that he was Ordained againſt his Will, as he publickly affirmed, to return back to his Duty, and uſe all his Endeavours to re-eſtabliſh Peace and Concord. His Letter to *Cornelius* is plainly what they called in the Language of thoſe times, a Letter of Communion. He informs him, that he was ſummoned to a Synod of *Antioch* by *Helenus* Biſhop of *Tarſus*, by *Firmilian* of *Cappadocia*, and *Theoctiſtus* of *Paleſtine*, in which they reſolved to confirm the Diſcipline of *Novatus*; that word was ſent him, that *Fabius* Biſhop of *Antioch* was dead, and *Demetrian* elected in his room; that *Alexander* Biſhop of *Jeruſalem* died in Priſon. To theſe Letters he added one to the Chriſtians at *Rome*, concerning Peace and Penance; and another to the Confeſſors to diſſuade them from the Faction of *Novatian*. Afterwards he wrote another to the *Romans*, which he ſent by *Hippolytus*, wherein he diſcourſes of the Duty and Function of Deacons; and two more to the Confeſſors of *Rome*, after they had entred into the Unity of the Church. Theſe are the Letters which he wrote under the Pontificate of *Cornelius*, and are mentioned by *Euſebius* in the laſt Chapter of his Sixth Book.

St. *Dionyſius of Alexandria.*

Under the Pontificate of Pope *Stephen*, that ſucceeded *Cornelius*, in the beginning of the Year 255. *Dionyſius* wrote a Letter to him, in which he acquaints him, That all the Eaſtern Churches were at laſt agreed to condemn the rigorous Novelty of *Novatus*, and ſpeaks to him of the Queſtion concerning the Validity of the Baptiſm of Hereticks, that was in Agitation between him and St. *Cyprian*. After the Death of *Stephen*, which happened in the Year 257. he wrote another upon the ſame Subject to *Sixtus* his Succeſſor, and begs of him to conſider the Conſequence of that buſineſs, and not to purſue it with the heat of his Predeceſſor, who had written Letters to *Helenus*, to *Firmilian*, and to all the Biſhops of *Cappadocia* and *Cilicia*, wherein he ſent them word, that he would not Communicate any more with them, becauſe they rebaptized Hereticks; which, he ſays, was determined in the Councils of the Biſhops. In the ſame Letter, he ſpeaks againſt the Error of the *Sabellians*, that aroſe in *Ptolemais* a City of *Pentapolis*; againſt which, as he tells him there, he had written a long Letter, or rather a Diſcourſe which he ſent him. He wrote likewiſe to *Dionyſius* and *Philemon*, Presbyters of the Church of *Rome*, about the Baptiſm of Hereticks. In his Epiſtle to *Philemon*, he tells him, That his Predeceſſor *Heraclas* cauſed the Hereticks to abjure their Errors without Baptizing them a-new; that this was the Cuſtom of his Church; but nevertheleſs that he had been informed, that the *Africans* had for a long time obſerved the contrary, and that it was Eſtabliſhed in the Eaſt in a very numerous Aſſembly of Biſhops held at *Iconium* and *Synnada*, and in many other places; that matters ſtanding thus, his Advice was, that their Cuſtoms and Decrees ought not to be reverſed, ſince it is written, That we muſt not remove the Land-mark which our Fathers have given us. This is the true Opinion of *Dionyſius* concerning this matter, and St. *Jerome* wrongfully accuſes him to have been of St. *Cyprian's* Party, ſince he tells us in expreſs Terms, That we ought to follow the Judgment of the Church in this Point. He ſays the ſame thing in his Letter to *Dionyſius*, who was afterwards Biſhop of *Rome*, and delivers his Sentiments there very boldly againſt *Novatian*. Laſtly, He wrote a Letter, which is his Fifth, to *Sixtus*, concerning the Baptiſm of Hereticks; in which he maintains, That if a Man has been Baptized amongſt Hereticks, with Ceremonies wholly different from thoſe of the Church, and comes at laſt to diſcover it, after he has continued in the Church a long time, participating of the Prayers, and Communicating as others, without having been Baptized, he needs not be Baptized anew, ſince he has received the Body of Jeſus Chriſt ſeveral times, and anſwered *Amen* with the reſt of the Faithful. *Euſebius* ſeems to mention a fifth Letter, written upon the ſame occaſion to the ſame Pope; where, as he tells us, he has examined this Queſtion more copiouſly, though perhaps it is not different from this laſt.

After *Sixtus's* Death, *Dionyſius* of *Alexandria* wrote a Letter concerning *Lucian*, to *Dionyſius* that ſucceeded Pope *Sixtus*, towards the end of the year 258. 'Twas in this, or rather in the following year, that he wrote his Letter againſt *Germanus*; in which, after he has deſcribed the Perſecution he ſuffered in the time of *Decius*, he relates what happened to him under that of *Valerian*; how the Prefect *Æmilianus* prohibited him to hold any more

(*a*) *Dionyſius.*] He is Sirnamed the Great, by the Ancients. *Euſeb.* St. *Baſil. Ep. ad Amphil. Maximus* and *Metaphraſtes* give him this Name. He had formerly been a Rhetorician, if we may believe *Maximus*, upon the fifth Chapter of the *Hierarchia Cæleſtis*. He was unqueſtionably deſcended of a good Family. See *Euſebius Lib.* 7. *Ch.* 11. and the Notes of *Valeſius*.

(*b*) *The third Year.*] 'Tis ſo ſet down in *Euſebius's* Hiſtory, *Lib.* 6. *Chap.* 35. and in his Chronicon 'tis the Fifth. But the Account of his Hiſtory is the trueſt; for he ſuppoſes in his Chronicon, that *Philip* reigned Seven years, whereas he was Emperor but Five.

(*c*) *This is that Perſecution.*] *Euſebius* refers it to the Perſecution under *Valerian*; but the Circumſtances agree with what happened to him under the Perſecution of *Decius*, and not what he ſuffered under the Perſecution of *Valerian*, in which he was not carried away by Violence. One needs only conſulting the two Fragments of his Letter to *Germanus* (where he gives an Account of what befel him in theſe two Perſecutions) to be perſuaded in the matter.

Aſſemblies

St. *Dionysius of Alexandria.*

Assemblies of Christians; how having refused to obey his Orders, he was sent along with his Presbyters, to a Village near *Cephro* in *Lybia*; how these Proceedings did not hinder the Christians from holding their ordinary Assemblies. Lastly, how he preached the Gospel, and converted great numbers of Pagans to Christianity, whilst he tarried at *Cephro*.

While he continued in this Exile, he wrote some Paschal Letters; that is to say, Letters in form of Homilies upon the Festival of *Easter*; in which, according to the ancient Custom, he ascertains the time of that Feast. He sent one of them to *Flavius*, another to *Domitius* and *Didymus*, which I imagine to be different from the first that is addressed to the same Persons; wherein he proves, That the Feast of *Easter* ought not to be celebrated till after the vernal Equinox. He composed a Canon or Table of eight years. He likewise wrote another to the Church of *Alexandria*, and to many others. Peace was no sooner restored to the Church, but he returned back to *Alexandria*; though he was immediately obliged to depart from thence, by reason of a Sedition that arose in that City (*d*).

It was during this Retreat, that he wrote a Letter to *Hierax*, a passage out of which *Eusebius* has borrowed, that gives an Account of a Riot that happened at that time. He likewise wrote another Letter to his Church, which he sent to them on *Easter*-day.

A Pestilence (*e*) that succeeded this War, obliged St. *Dionysius* to comfort and encourage his Congregation with another Letter, in which he describes that admirable Charity wherewith the Christians relieved and buried those who were seized with the Plague in a lively manner.

In short, during the whole time of his Retirement, he never ceased to write to his Brethren, and did them more good by his Letters, than he could have done by his Presence. *Eusebius* mentions another Paschal Letter of his concerning the Sabbath, and one concerning spiritual Exercises, and a third to *Hermammon*, written in the seventh year of *Galienus*, which fell out in the year 264. some Fragments of which he has preserved in *Lib.* 7. *c.* 1, 10, and 23. And yet St. *Dionysius* was not only content to exhort, or instruct the Faithful by his Letters; but he applied himself vigorously to confute and extinguish the Errors that sprung up in his time.

An *Ægyptian* Bishop named *Nepos*, understanding the Promises of the Gospel in a gross Sense, and maintaining the Reign of Jesus Christ upon Earth for a thousand years, with an inflexible Obstinacy composed a Book which he Entituled, *A Confutation of the Allegorists*, where he endeavoured to prove his Opinion out of the *Apocalypse*. He brought over abundance of People to this Opinion in that part of *Ægypt* that was called *Arsinoe*, which unhappily proved an Occasion of Schism and Division in those Churches. *Dionysius* happening to be there, judged it expedient to examine this Doctrine publickly: And because they generally set up *Nepos*'s Book as an unanswerable Treatise, he confuted it *Viva voce*, and afterwards wrote two Books against it, Entituled, *Of the Divine Promises*. In the first, he delivers his own Opinion upon this Question. In the second, he answers all the Reasons urged by *Nepos*, and his Testimonies drawn out of the *Revelations*. Saying upon this last head, that some Persons have rejected the *Apocalypse*, as being the Book of the Heretick *Cerinthus*, who admitted of no other Beatitude, but that which consisted in carnal Pleasures; that as for himself, he durst not entirely reject it, since it was esteemed by a great many Christians, but that he was persuaded it had a hidden meaning, which could not be comprehended by any body; that he acknowledged that Book to be written by an Author inspired by the Holy Ghost, though he did not believe it to have been written by St. *John* the Evangelist, but by another of the same Name; as he endeavours to prove by the difference of the Style and Thoughts. *Eusebius* has preserved considerable Fragments of this Book, from whence we have drawn the above-mentioned Passages. See the third Book of his History, *Ch.* 28. and *l.* 7. *Ch.* 24, and 25.

Another Error, that *Dionysius* of *Alexandria* opposed and stifled (if I may use the Expression) in its Cradle, was much more considerable. There were several Bishops in *Pentapolis* that embraced the Error of *Sabellius*, who confounded the Three Persons of the Holy Trinity. This Opinion was so deeply rooted and established in those Quarters, that the Son of God was seldom mentioned in their Churches. *Dionysius*, to whom this Province belonged, by virtue of the Preheminence of the Patriarchal See of *Alexandria*, to preside and watch over all the Churches of *Ægypt*, sent his Legates to that place to undeceive the People that were in an Error; but being not able to go thither himself in Person, he was constrained to write to them to confute this Heresie. His first Letter was addressed to *Ammon* Bishop of *Berenice*, the second to *Theleſporus* and *Euphranor*, and the last to *Ammon* and *Euporus*. The end which he proposed to himself in writing these Letters, was to persuade these People, who had not been very well instructed, that the Father was not the Son, and that He was not the Father, but the Son that was Incarnate, and died for us. But that happened to *Dionysius* in this affair, that usually happens to most Men, that while he opposed and attack'd one Error, he spoke very favourably of the contrary. Thus going about to prove, that the Son was a distinct Person from the Father, he chanced to say, That he was the Work of the Father; That he was with respect to the Father, what a Vine is to the Vine-dresser, a Ship to the Builder. And lastly, That the Son did not exist before he was made. These Expressions, that seemed to establish an opposite Error to that of *Sabellius*, which afterwards was taken up by *Arius*, gave occasion to some well-affected Catholick Persons, to carry a Complaint to *Dionysius* Bishop of *Rome*, against the Bishop of *Alexandria*. But he being advertised of the Matter, wrote four Books which he presented to the Pope; wherein he refutes not only the Error of the *Sabellians*, but also that which was attributed to himself; and having desired the Pope to send him all the Objections that were urged against him, he wrote a Treatise which he called, a *Refutation and an Apology*; because he refutes the Errors of other Men, and likewise justifies himself. St. *Athanasius*, from whom I have borrowed this Account, relates divers other Passages, that were extracted out of this Work, in a Book which he wrote about the Opinion of *Dionysius* of *Alexandria*; in which, he invincibly proves against the *Arians*, (who had the Confidence to make use of his Authority) That his Notions of the Trinity were very conformable to those of the Church, though he did not much approve of the term Consubstantial.

St. *Dionysius of Alexandria.*

To conclude, *Dionysius* of *Alexandria* a little before his Death, defended the Divinity of Jesus Christ against *Paulus Samosatenus* Bishop of *Antioch*: For, being invited to the Synod that was held at *Antioch* against that Heretick in the year 264, and not being able to go thither, by reason of his old Age and Infirmity, he wrote several Letters to the Church at *Antioch*, wherein he explains his own Opinion, and refutes the Error of *Paulus Samosatenus*, whom he looked upon as so great a Criminal for advancing this Error, that he would not even condescend to salute him in his Letter, considering him already as an Heretick, and one that was separated from the Church; as we find it observed by the Fathers of the Council of *Antioch*, and by *Eusebius* after them, in his seventh Book, Chap. 27. and 29.

Baronius thinks that this Letter of *Dionysius*, is the same with that which *Turrianus* published, which is inserted in the first Volume of the last Edition of the Councils, *P.* 850. But he is mistaken; for that Letter, which the Fathers of the Council of *Antioch* speak of, was written to the Church of *Antioch*; whereas we find this is addressed to *Paulus Samosatenus*, as appears by these first Words, *We answer what you demand of us, that we may oblige you to speak your Thoughts plainly and openly.* From whence it is manifest, That this Letter, if it is not suppositious, was written soon after the first Synod of *Antioch*, when *Paulus Samosatenus* promised to renounce his Opinion; and in all appearance seem'd to have chang'd it effectually. But it is probable enough, that this Letter, which is cited by none of the Ancients, and which was unknown to the World before *Turrianus*'s time, was never written by *Dionysius* of *Alexandria*. For in the first place, The Fathers of the second Council of *Antioch* tell us plainly, That *Dionysius* of *Alexandria* would by no means salute *Paulus Samosatenus*: What reason is there therefore to imagine, that he wrote to him twice, as this Letter supposes? Secondly, The Style of this Letter is extremely different from that of the other Letters writ by *Dionysius*. In the third place, The Author of this Letter approves of the Word Consubstantial, and expressly tells us, That the Fathers called the Son of God by that Name. Now it is certain, that both *Dionysius* of *Alexandria*, and the Synod of *Antioch*, dis-

(*d*) *Arose in that City.*] 'Tis undoubtedly that Commotion, that was occasioned by *Æmilianus*, Governor of *Alexandria*, who caused that City, and likewise all *Ægypt*, to revolt from the Emperor *Galienus*; as *Pollio* reports it. This *Æmilianus* was a different Person from him that took up Arms in *Mœsia*, and marched against *Gallus* and *Volusianus* some years before. These two *Æmelians* are distinguished in the Epitome of *Aurelius Victor*.

(*e*) *A Pestilence.*] This Pestilence began in the time of *Gallus* and *Volusianus*, but it broke afresh under *Gallus*; as it is observed by *Aurelius Victor* and *Pollio*. *Dionysius* of *Alexandria* speaks of the latter Pestilence, and St. *Cyprian* of the former. Thus those Persons that imagined they spoke of the same Infection, are mistaken.

St. *Dionyſius of Alexandria.*

allowed that term; and in the time of St. *Dionyſius*, a Man could not ſay, that the Fathers commonly made uſe of it. And if St. *Dionyſius* of *Alexandria* had ever uſed it, is it to be believed that St. *Athanaſius* would have forgotten or omitted ſo memorable a Paſſage, when he was writing in his Defence.

It is not to be imagined, that we have given a Catalogue of all the Works of *Dionyſius* of *Alexandria*; for he compoſed ſo great a number, that notwithſtanding all the Diligence that *Euſebius* uſed in drawing a perfect Catalogue, he is forced to ſay at laſt, *and ſeveral other Letters*. Now the Letters of this Father were Treatiſes, and his Treatiſes were written in the way of Letters; for after this manner he wrote ſome Books concerning *Nature*, to a young Gentleman named *Timotheus*; a Book *of Temptations* to *Euphranor*, and ſeveral Letters to *Baſilides*; in one of which, he tells him that he had compoſed a Commentary upon the beginning of *Eccleſiaſtes*. We have only now one of his Letters to *Baſilides*, printed in the firſt Tome of the Councils, where he treats of ſome matters relating to Diſcipline. 'Tis divided into four Canons; in the firſt of which, he diſcourſes about the Faſt, which the ancient Chriſtians obſerved before *Eaſter*; and tells us, That ſome Chriſtians faſted ſix days before *Eaſter*; others two, others three, after an extraordinary manner; That we ought not to break our Faſt before Midnight; and that thoſe that were able to hold on till *Eaſter*-morning, were more generous; That there were ſome Perſons, who, though they did not faſt at all, nay, had ſpent the four firſt days of the laſt Week in ſumptuous and delicate Entertainments, yet imagined they did wonderful things in faſting only two days: But that they were not to be compared with thoſe that faſted ſeveral. In the ſecond Canon he ſays, That Women ought not to enter into the Church, or receive the Body and Blood of Jeſus Chriſt while they have their Courſes, but to offer their Prayers to God at home; ſince none by right ought to enter the *Sanctum Sanctorum*, that is not pure in Body and Spirit. In the third, he particularly counſels thoſe that are ſuperannuated, to abſtain from the uſe of Marriage, that they may the better attend their Devotions. In the fourth, he leaves thoſe Perſons that have had an Illuſion in the Night-time, at liberty to receive or forbear the Euchariſt, following the Dictates and Motions of their own Conſciences.

St. *Dionyſius of Alexandria.*

Anaſtaſius of *Nice*, in his 23d Queſtion upon *Geneſis*, cites a paſſage drawn out of a Book of *Dionyſius* of *Alexandria* againſt *Origen*; but there is no ground to believe that it was written by our *Dionyſius*, who was ſo far from being his Adverſary, that he was both his Diſciple and Defender. He died in the year 264, after he had held the See of *Alexandria* ſeventeen years, and had one *Maximus* for his Succeſſor. The Style of this Author is pompous and lofty; he is excellent in his Deſcriptions and Exhortations; in his Polemical Diſcourſes he falls upon his Adverſaries with all the Vigor imaginable; he perfectly well underſtood the Opinion, the Diſcipline and Precepts of the Church; he had a ſound piercing Judgment; he was very moderate, very diſcreet, and ready to take Advice. In ſhort, the Loſs of his Works is one of the moſt conſiderable Loſſes we could have ſuſtained in this kind.

THEOGNOSTUS.

Theognoſtus.

THeognoſtus of *Alexandria*, is an Author, (unknown to *Euſebius* and St. *Jerome*) whom St. *Athanaſius* cites with Commendation, and whoſe Books were extant in *Photius*'s time, who read them over. We don't preciſely know the time when he liv'd, though we cannot doubt but he was ſome time after *Origen*, and long before the Council of *Nice*. *Photius* informs us, That he compoſed ſeven Books, Entituled, *Hypotypoſes*; that is to ſay, *Inſtructions*; and he gives us this Account of that Work: In the firſt Book he treats of the Father, and endeavours to ſhew, 'That he is the Creator 'of all things, againſt the Opinion of thoſe that ſuppoſe Matter to be Eternal. In the ſecond, he advances ſome Arguments, whereby he pretends it neceſſarily follows, that the Father had a Son; but ſpeaking of this Son, he ſays, 'That he is a Creature above all Creatures that 'have Reaſon: He likewiſe attributes to the Son of God 'ſeveral other Qualities of the like nature, as *Origen* has 'done: Whether he was of the ſame Opinion, or whether he ſpeaks after that manner, rather by way of diſputation, than a Deſign to propoſe his own as true Doctrine; or in ſhort, whether he was ſomewhat miſtaken 'in the Truth, and that to accommodate himſelf to the weakneſs of his Auditors, who having no knowledge of the 'true Religion, were not capable of comprehending a 'perfect Inſtruction, he ſuppoſed it more expedient to give 'them an imperfect Knowledge of the Son of God, than 'not to ſpeak of him at all. But though a Man may follow this Method in a Diſpute, or in a Diſcourſe, when 'he is conſtrained to ſay the ſame things often, that are 'not altogether conformable to his own Opinion of the 'matter; yet 'tis a Weakneſs to make uſe of this Pretence, to excuſe thoſe Errors that are publiſhed in any 'Book, where we are obliged to ſpeak the Truth to all 'the World. In the third Book, ſpeaking of the Holy Ghoſt, 'he brings ſome Arguments to prove, that there is an 'Holy Ghoſt; but in the reſt he falls into the ſame Extravagancies with thoſe of *Origen* in his Book of *Principles*. 'In the fourth, he talks erroneouſly about Angels and Demons, and aſſigns ſmall Bodies to them. In the fifth 'and ſixth, he treats of the Incarnation, and uſes all his 'Endeavours to demonſtrate after this manner, That it 'was poſſible for God to make himſelf Man. This Book 'likewiſe is full of ſeveral groundleſs Fancies: As for 'Example, when he has a mind to prove that the Son of 'God is circumſcribed in place by our Imagination; tho' 'in Truth he cannot be known there. In the ſeventh, 'which he wrote concerning the Creation of God, he 'diſcourſeth of Matters of Religion after a manner conformable to the Doctrine of the Church, and eſpecially 'of the Son of God, of whom he treats in the laſt part. 'His Style is elevated, and very Ἀσιγητῶν ἁβδὸς: His 'Diſcourſes have the Beauty of Old *Athens*, but without 'Affectation, ſo that in his Compoſitions he does not go 'very far from the ordinary manner of Converſation; 'and yet he avoids ſaying mean things.

Theognoſtus.

Thus I have ſhewn you what *Photius* has informed us of this Author. St. *Athanaſius* calls him an admirable Man, ſtudious and eloquent; and is ſo far from accuſing him for having any unorthodox Sentiments about the Divinity of the WORD, that he cites him as a Witneſs of Conſubſtantiality. 'Learn (ſays he) O *Arians*, ye Rebels to 'Jeſus Chriſt, that the Eloquence of *Theognoſtus* has made 'uſe of the Word Subſtance; for behold after what manner he diſcourſeth in his ſecond Book of *Inſtructions*: 'The Subſtance of the Son is not a ſtrange Subſtance, 'he was not produced of Nothing, but was begotten of 'the Subſtance of the Father, as the Ray is of the Light, 'or a Vapour of Water; for the Vapour is not Water, nor is the Ray Light; but neither one nor the other is a Stranger to that which produces it: Thus the 'Son is as it were the gentle running of the Subſtance 'of the Father; yet ſo as that the Father ſuffers no Diviſion: For as the Sun is not diminiſhed though it produces Rayes continually; ſo likewiſe the Father is not 'diminiſhed in begetting the Son, who is his Image. This Paſſage, and the Authority of St. *Athanaſius*, ought to convince us, that *Photius* hath wrongfully accuſed *Theognoſtus* to have erred concerning the Divinity of the Son, upon the ſcore of a few Expreſſions that did not agree with thoſe of his own Age; without taking notice, that though the Ancients have ſpoken differently as to this Point, yet the Foundation of the Doctrine was always the ſame; and that it is an horrid Injuſtice to require them to ſpeak as nicely, and with as much Precaution, as thoſe who lived after the Birth and Condemnation of Hereſies. But 'tis an ordinary Fault with *Photius*, who lived in an Age when theſe Myſteries were illuſtrated, and in which People talked with a great deal of Exactneſs, to condemn the Ancients almoſt all along with too much Severity.

Theognoſtus.

The ſame St. *Athanaſius* in another Work concerning the Explication of theſe Words in the Goſpel; *He that blaſphemes againſt the Holy Ghoſt ſhall receive Forgiveneſs of his Sin, neither in this World, nor in that to come*; tells us, that *Origen* and *Theognoſtus* have written, that the Sin againſt the Holy Ghoſt was falling away after Baptiſm, and after he has delivered the paſſage out of *Origen*: He likewiſe adds that out of *Theognoſtus*, who ſays, 'That 'he who has paſſed only the firſt or ſecond Bounds is 'leſs culpable; but he that paſſes the third, has no hopes 'of Pardon. That the firſt and ſecond Bound is the Knowledge of the Father, and that the third is Baptiſm, which makes us Partakers of the Holy Ghoſt; which is confirmed by theſe Words of the Goſpel, *I have ſtill many things to tell you*, &c. after which, continues he, 'Our 'Saviour levels (if I may ſo ſay) his Diſcourſe in Favour of thoſe who cannot comprehend the moſt perfect things; whereas the Holy Ghoſt dwells in thoſe 'who are perfect. But we muſt not therefore conclude, 'That the Doctrine of the Holy Ghoſt ſurpaſſeth that of 'Jeſus Chriſt, but that our Saviour abaſeth himſelf in favour

Theognostus.

'vour of those that are not altogether perfect; whereas the 'Holy Ghost is the Seal of Perfection, which we receive 'in Baptism: Thus it is not that the Holy Ghost is more 'excellent than the Son, because the Sin which is com-'mitted against him, is without hopes of Remission; but 'it is, that these imperfect Men, that is to say, those that 'are not baptized, may obtain Forgiveness of their Sin; 'whereas those that have once tasted the Celestial Gifts, 'and once are touched, have no more excuse, nor means 'to avoid Punishment. St. *Athanasius* afterwards confutes this Explication, which appears to be very agreeable to the Opinion of *Novatian*, and gives another Interpretation, which is far more natural.

Theognostus.

ATHENOGENES.

Athenogenes.

TO *Theognostus* we may joyn the Martyr *Athenogenes*, who composed a Hymn, before he was cast into the Fire, wherein he speaks of the Trinity; as St. *Basil* assures us in the 29th Chapter of his Book *of the Holy Ghost*.

Athenogenes.

DIONYSIUS *Bishop of* Rome.

Dionysius Bishop of *Rome.*

Dionysius Bishop of *Rome*, who presided in that See, from the year 258. to the year 270. writ a Letter against the *Sabellians*, a Fragment whereof remains still preserved by St. *Athanasius* in his Book concerning the Decision of the Council of *Nice*; in which, discoursing against the *Sabellians*, he falls upon the contrary Doctrine, that was afterwards maintained by the *Arians*. He proves that the WORD was not Created, but Begotten of the Father from all Eternity, and distinctly explains the Mystery of the Trinity. This Fragment is plainly taken out of a Letter written by *Dionysius*, in the Name of the *Roman* Synod, at the time when *Dionysius* of *Alexandria* was accused of falling into the opposite Error to that of the *Sabellians*.

Dionysius Bishop of *Rome.*

MALCHION.

Malchion.

Malchion, a very eloquent Man, was (after he had taught the prophane Sciences with a great deal of Reputation in the City of *Antioch*) ordained Presbyter of that Church, for the Purity of his Faith and his Doctrine. He had a famous Dispute against *Paulus Samosatenus* in the second Council of *Antioch*, held in the year 270. in which, after he had clearly discovered the Errors which that Heretick endeavoured to conceal, he prevailed with the Council to condemn him. This Conference was taken in Writing by some Notaries, and was extant not only in the time of *Eusebius* and St. *Jerome*, who mention it, but also in the time of *Leontius*; that is to say, towards the end of the sixth Century: He speaks of it in his first Book against the *Nestorians*, and recites some Fragments of it in the third Book. However it is not certain that they are genuine, any more than the Fragments of another Letter of the Council of *Antioch*, mentioned by *Eusebius*. St. *Jerome* tells us, that he was likewise Author of a Letter written in the Name of that Council, against *Paulus Samosatenus*, and spoken of by *Eusebius* in the seventh Book of his History, *Chap.* 30.

Malchion.

ARCHELAUS.

Archelaus.

Archelaus Bishop of *Mesopotamia*, published a Dispute in the Syriack Language, which he had with a Heretick of the *Manichean* Party, that came out of *Persia*; and St. *Jerome* assures us, that in his time it was Translated into Greek. This Author flourished in the time of the Emperor *Probus*. There is a Fragment of this Writing in the Sixth Catechetick Lecture of St. *Cyril* of *Jerusalem*. [This Dispute it self, Translated into Latin by an Ancient Hand, was published by *Valesius* at the end of the Edition of *Socrates* and *Sozomen* at *Paris*, 1668. It is imperfect. *Bigotius* found it in the *Ambrosian* Library at *Milan*, and communicated it to *Valesius*.]

Archelaus.

ANATOLIUS.

Anatolius.

ABout the same time, under the same Emperor, and under *Carus* his Successor, *Anatolius* also flourished, born at *Alexandria*, and Bishop of *Laodicea*, in *Syria*; a Man of profound Learning, very well skill'd in *Arithmetick*, *Geometry*, *Physick*, *Astronomy*, *Grammar*, and *Rhetoric*. *Eusebius* and St. *Jerome* assure us, that the greatness of his Spirit, the force of his Eloquence, and the depth of his Knowledge, abundantly appear in a Book of his concerning *Easter*; and that he shew'd the Dexterity of his Address and Politicks in the *Siege* of *Alexandria*, which by his prudent Counsels he saved from an entire Destruction that threatned it. *Eusebius* in the last Chapter of his Seventh Book, has preserved a Fragment of this Treatise about *Easter*, concerning the time wherein that Festival is to be Celebrated. This same Author likewise composed Ten Books of *Arithmetick*, and left behind him several Monuments of his Learning and Exactness; particularly in those things that concerned the Holy Scriptures.

Anatolius.

Ægidius Bucherius hath given us an entire Version of the Treatise about *Easter*, *by Anatolius*, which he copied out of an ancient Manuscript. He pretends that it was done by *Ruffinus*, and that it answers the Treatise of *Anatolius*. And indeed, the Fragment cited by *Eusebius*, is to be found entirely in Latin, and the passages cited by *Bede* are there word for word. But it would be no strange thing, for an Impostor to insert a Passage mentioned by *Eusebius*, that was so easie to find, and for this Work to be forged since *Bede*'s time. Though I am of Opinion, that this Canon is ancient, though full of Errors, and perhaps a little corrupted by him that Translated it.

VICTORINUS.

Victorinus.

Victorinus Biſhop of *Paſſaw* (*a*), a City of the ancient *Pannonia*, ſituate upon the *Drave* in *Styria*, and not of *Poictiers* in *France*, paſſeth for a very indifferent Author. St. *Jerome* ſays of him, That he did not underſtand Latin ſo well as Greek (*b*); that the Style of his Works is ſimple and mean, though the Senſe is very high; that he had no Notion of Style, though he underſtood the Holy Scriptures very well; that he had no Learning, but that he had great Inclinations that way. His Works, whereof St. *Jerome* has compoſed a Catalogue, are, beſides a Treatiſe againſt all Hereſies, ſome Commentaries upon *Geneſis*, *Exodus*, *Leviticus*, *Iſaiah*; and as far as the Viſion of the Four-footed Beaſts in *Ezekiel*; *Eccleſiaſtes*, the *Canticles*, and the *Revelations* (*c*).

We have in the *Bibliotheca Patrum*, a Commentary upon the *Apocalypſe* by *Victorinus*, with a Preface attributed to St. *Jerome*. It is ſaid in this Preface, that *Victorinus* was of the ſame Opinion with *Papias* and *Nepos*, touching the Reign of the Thouſand Years; and the very ſame thing is likewiſe obſerved by St. *Jerome* in his Catalogue: Nevertheleſs we find the contrary in this Commentary, and that Opinion ſeems to be plainly rejected there, as belonging to the Heretick *Cerinthus*. There is alſo mentioned in this Book an Epitome of *Theodorus*, who reckoned Twenty Four Books of the Old Teſtament. Now this *Theodorus* having lived under *Juſtinian*, we muſt of neceſſity conclude, that the Author of this Commentary lived ſince that time; however, 'tis far more probable that this Citation of *Theodorus* has been added ſince, becauſe the Author of this Commentary lived before *Juſtinian*'s Age. For he believed with the Ancients that the Souls of Men ſhould not be happy till after the Day of Judgment; and that *Nero* was Antichriſt; which Opinions were no where maintained in *Juſtinian*'s time. 'Tis likewiſe very probable, that they have altered ſomewhat of what he ſays in his Commentary, concerning the Reign of the Thouſand Years; beſides that, he formally rejects only the Error of *Cerinthus*, who believed no other Beatitude but that of a Temporal Reign. 'I don't believe, ſays he, that the 'Reign of the Thouſand Years will be at the end of the 'Judgment; or if there is one, we ought to believe that 'it ends after the Thouſand Years are compleated. Thus we cannot be certainly aſſur'd, that this Commentary does not belong to *Victorinus*; on the contrary, 'tis ſomewhat probable that it is his.

Victorinus.

(*a*) *Biſhop of* Paſſaw, *a City of the Ancient* Pannonia, *and not of* Poictiers *in* France.] Monſieur *Launoy* has written a Diſſertation on purpoſe, to prove that he was not Biſhop of *Poictiers* in *France*, but of a City in *Pannonia* called *Petabion* or *Petavion*, now called *Paſſaw*. He quotes in this Diſſertation Five ſeveral places of St. *Jerome*, where mention is made of this *Victorinus*, twice in his Catalogue, once againſt *Vigilantius*, once againſt *Helvidius*, and once upon the Thirty ſixth Chapter of *Ezekiel*; we find in the ancient Editions *Petabionenſis*, or *Petavionenſis*, or *Pictabienſis* or *Pictabionenſis*; and that he is alſo called by this Name in the Martyrologies of *Uſuardus* and *Ado*, and in ſome other Ancient Writers, as well as in the firſt Edition of the Councils by *Merlinus*; and in the Edition of the Commentary upon the *Apocalypſe* attributed to this Author. And he concludes from all theſe Authorities, and from ſeveral other reaſons that he produceth, that this *Victorinus* was not Biſhop of *Poictiers*, but of a certain City in *Pannonia* called *Petabion* or *Petavion*, and now *Paſſaw*. He likewiſe obſerves in another ſmall Diſſertation, that there were five Authors of this Name. The Firſt is the Defender of the Opinion of *Praxeas*, whereof *Tertullian* makes mention. The Second is our Author. The Third is a Rhetorician of *Rome*, of whom St. *Auſtin* ſpeaks in the eighth Book of his Confeſſions, *Chap.* 2. The Fourth is mentioned by *Gennadius*, who was of *Marſeilles*. And the laſt is an Orator, Sirnamed *Lampadius*, mentioned by *Photius*, Cod. 101. See this Diſſertation.

(*b*) *St.* Jerome *ſaith of him, that he did not underſtand Latin ſo well as Greek.*] Theſe paſſages of St. *Jerome* are in this Catalogue: *Non æque Latine ut Græce noverat; inde opera ejus grandia ſenſibus, viliora ſunt compoſitione verborum.* And in his Commentary upon *Iſaiah*, Lib. 1. *Imperitus ſermone, non tamen ſcientia.* Epiſt. ad Magnum: *Victorino Martyri in ſuis libris licet deſit eruditio, non deeſt tamen eruditionis voluntas.*

(*c*) *And upon the Revelations.*] He likewiſe wrote ſome other Works, and made a Commentary upon St. *Matthew*, as St. *Jerome* tells us, *Præfat. in Matt.* And in his Catalogue he ſays, That he compoſed ſeveral other Works.

PIERIUS.

Pierius.

Pierius, a Prieſt and Catechiſt of *Alexandria*, Inſtructed the People of that Church under the Empire of *Carus* and *Dioclefian*, at the ſame time when *Theonas* was Biſhop of that Place. He compoſed ſeveral ſorts of Treatiſes, that were extant in St. *Jerome*'s time, with ſo much Eloquence, that he was called the young *Origen*. It is certain, he lived a very auſtere Life, and embraced a voluntary Poverty. He was excellently well skilled in *Logick* and *Rhetoric*. The Perſecution being ended, he came to *Rome*, where he continued a conſiderable time. He wrote a great *Homily* upon *Hoſea*, which he recited on *Eaſter*-Eve, wherein he takes notice, that in his time on *Eaſter*-Eve the People tarried in the Church till after Midnight. *Photius* tells us, That in this Homily he diſcourſed about the Cherubims that *Moſes* placed over the Ark. The ſame Author read another Work compoſed by *Pierius*, but he does not acquaint us with the Title of it, that contained a dozen Volumes; in which, according to the Teſtimony of *Photius*, he has ſome particular Opinions different from thoſe of the Church. His Doctrine upon the Trinity is Orthodox concerning the Perſons of the Father and the Son, though he uſes the Word *Subſtance* and *Nature* to ſignifie a Perſon. But his manner of ſpeaking about the Holy Ghoſt is dangerous, and ſcarce Orthodox; becauſe he ſays, That the Glory of the latter is leſs than the Glory of the Father and the Son. *Photius* moreover adds, that he wrote a Book upon St. *Luke*'s Goſpel; in which he proves, That the Diſ-reſpect ſhewn to Images, falls back upon that which they repreſent. As for his Style, he tells us, It is clear, ſmooth and eaſie; that it is by no means elaborate, but flows equally and gently, as in Diſcourſes compoſed *Extempore*; and that it is full of Enthymems.

Pierius.

METHODIUS.

Methodius.

Methodius, Biſhop of *Olympus* or *Patara* (*a*) in *Lycia*, and afterwards of *Tyre* in *Palæſtine*, (who ſuffered Martyrdom at *Chalcis*, a City of *Greece*, towards the end of *Dioclefian*'s Perſecution in the Year 302. or 303) compoſed in a clear elaborate Style, a large Work againſt *Porphyrius* the Philoſopher; an excellent Treatiſe about the Reſurrection againſt *Origen*; another about the *Pythoniſſa* againſt the ſame; a Book Entituled, *The Banquet of Virgins*; one about *Free-Will*; Commentaries upon *Geneſis* and the *Canticles*, and ſeveral other Pieces that were extant in St. *Jerome*'s time. At preſent, beſides *The Banquet of Virgins* that was publiſhed entire not long ago by *Poſſinus* a Jeſuit, we have ſeveral conſiderable Fragments of this Author cited by St. *Epiphanius* and *Photius*, and others, found in Manuſcripts, and collected together by Father *Combefis*, who has Printed them, together with the Works of *Amphilochius* and *Andreas Cretenſis*. But afterwards *Poſſinus* found *The Banquet of Virgins* entire in a Manuſcript belonging to the Vatican Library, and Tranſlated it into Latin, and ſent it into

Methodius.

(*a*) OR *Patara.*] St. *Jerome* tells us, he was *Biſhop* of *Olympus*; *Suidas* adds, *or of* Patara. Though we are not therefore to think that there were two *Methodius*'s. But it is probable that *Patara*, which was a City of *Lycia*, was likewiſe called *Olympus*; becauſe it was built upon a Mountain ſo called. *Methodius* likewiſe calls himſelf *Eubulus*, and that is the Name he uſes in his *Banquet of Virgins*. *Euſebius* does not ſpeak of this Author, becauſe he wrote againſt *Origen*. St. *Jerome* reports, that ſome Perſons ſaid, he ſuffered Martyrdom in the time of *Decius* and *Valerian*; which Account is followed by *Suidas*. But St. *Jerome*, and the Martyrologies after him, relate that he ſuffered Martyrdom at *Chalcis* towards the end of the laſt Perſecution.

Methodius.

into *France*, where it was Printed in the Year 1657. Revised and Corrected by another Manuscript. We cannot doubt, that this is the true genuine Work of *Methodius*; as well because it carries all the Marks of Antiquity in it, that a Book can possibly have; as also because it contains Word for Word all the Passages that *Photius* has cited out of this Work of *Methodius*; and another place cited by St. *Gregory Nyssen*. 'Tis written by way of Dialogue, in which he introduces a Woman named *Gregorium*, who tells her Friend *Eubulus* all the Conversation that passed in a Meeting of Ten Virgins, which she learnt of *Theopatra*. It was composed by *Methodius*, in imitation of a certain Book, very much resembling it, written by *Plato*, and Entituled, *The Banquet of* Socrates. After that *Gregorium* and *Eubulus* have exchanged the usual Compliments, and *Gregorium* has given a short Description of the Place, where these Ten Virgins were assembled; she feigns that *Arete*, in whose Garden they were met, requests each of them to make a Discourse upon Virginity; which she repeats one after the other.

The First is that of *Marcella*, who enlarges very much upon the Greatness and Excellence of Virginity. She makes it appear how choice a thing Virginity is; and that it is a difficult thing to preserve it amidst so many Thousand Temptations we meet with: That it is necessary to meditate incessantly upon the Holy Scripture, in order to keep it unspotted and undefiled: That Virginity was scarce so much as known under the ancient Law, when Men were permitted to Marry even their own Sisters, and to take several Wives: But that God by little and little has taught Men, in the first place to preserve their Chastity, and afterwards to embrace Virginity: That Jesus Christ came into the World to instruct them in this Virtue by the Influence of his own Example; that he is the Prince of Virgins, as well as the Prince of Pastors; that the Company of Virgins has the first place in his Kingdom; though they are the least in number: And this she justifies by a Passage out of the *Revelations*, Chap. the 14th.

Since this Conversation of *Marcella* might seem to throw some Dis-reputation upon the Sanctity of Marriage, *Theophila* proves in the second place, that Jesus Christ in making the great Excellencies of Virginity known to the World, did not design thereby to banish Marriage, and entirely abolish so Sacred an Institution. She says, That the Ecstasie of *Adam* denotes and signifies the Passion of Marriage; that God is the Author of Generation, and that he forms the Infants that come into the World. Here *Marcella* interrupts the Series of her Discourse, and enquires of her, How it comes to pass, if Infants are conceived and born by the Will of God, that he permits the Children of Adulterers to come into the World; that these Children thrive, and are often more perfect in their Body and Mind, and also become better Christians than others: That nevertheless, Experience daily acquaints us with the truth of this Assertion; so that we ought to understand this Saying in the Scripture, *The Children of Adulterers shall be consumed by Fire*, only of those that corrupt the Word of God. *Theophila* returns this Answer to the Objection, That God is not the Author of Adulterers, though he forms the Infants that are born of such Copulations; and this she illustrates by the Example of a Man that makes Earthen Vessels in a place enclosed with four Walls full of Holes, through which he is furnished with Clay, of which he makes his Work: Now if those that serve him are mistaken in taking one hole for another, and it so happen that his Work is not such as it ought to be, the fault would lie neither in the Workman himself, nor in the Clay, but in those that had made a wrong Application of the matter; That after the same manner, we ought not to cast the Sin of Adulterers either upon God that makes Men, or upon the Matter of which they are made, or upon the Power that is given to Men to beget Children, but upon the wicked Inclinations of those Persons that use these things in a dishonest manner; that every thing in the World is really Good in it self, but becomes Ill through the ill use and management of it. She continues afterwards to prove, by the admirable Beauty and Harmony that so visibly appears in the Contexture of our Bodies, that God is the Author of them. She observes that all Infants, even those that are begotten in Adultery, have their tutelar Angels to guard them immediately after their Conception; that the Soul is in its Nature immortal; that it is not generated by our Parents, but proceeds from God who inspireth it. In short, after she has thus answered this Objection, she concludes, That it is permitted for Men to Marry, though Virginity is a more perfect State than Marriage.

The Third Discourse goes under the Name of *Thalia*, who applies the words of *Adam* to his Wife in *Genesis*, to our Blessed Saviour Jesus Christ, and his Church; and following the Opinion of the Apostle, she adds, That the Word was the Wisdom of God; who existing before all Ages, communicated himself after a very particular manner to the first Man; but that Man having violated and transgressed the Commandments of God, became Mortal and Corruptible; and that it was necessary for the *Word* to make himself Man, to deliver him from the Curse and Tyranny he had rendered himself obnoxious to, and save him from Corruption by his own Death and Resurrection. That it is upon this account, that the Son of God came into the World, to unite himself to the Church as to his Spouse, which through this means became his Flesh and his Bone; that he died for her; that he purified her by Baptism, and by his Holy Spirit; that these words, *Increase and Multiply*, are accomplished and fulfilled every day in the Church, which encreases in Greatness and Beauty by the Communication of the Word, and by the Union it maintains with him; that *Catechumens* are as it were Infants, that are as yet in their Mothers Belly, that being perfectly instructed, they are born through Baptism, and at last become perfect full grown Men; that we ought not therefore to abuse these Words, and employ them, to oppose Virginity, to which St. *Paul* exhorts the Faithful, not allowing Marriage it self, and second Marriages in particular, but as a Remedy for Incontinence; like one that should desire a Person that is Sick and Indisposed to eat on a Fast-day, and say to him, *It were to be wished that you were able to Fast, as all of us have done to day, for you know eating is forbidden; but since you are sick, it is expedient for you to eat, that you may not die.*

Methodius.

In the Fourth Discourse, that goes under the Name of *Theopatra*, it is maintained, That nothing is more efficacious than Virginity, to make a Man enter again into Paradise, and enjoy a blessed Immortality.

In the Fifth, *Thalusa* endeavours to demonstrate, That the most excellent Gift we can present to God, and the most worthy of Him, is to embrace Virginity; and she gives several Cautions and Advertisements to Virgins how to preserve their Virginity without Spot or Blemish.

Agatha, that manages the Conference after *Thalusa*, undertakes to prove in the Sixth Discourse, that Virginity ought to be accompanied with Virtue and good Works; and to this purpose she explains the Parable of the Ten Virgins.

Procilla afterwards begins the Seventh Discourse, wherein she shews the Excellency of Virginity; because of all Virtues, this is that which has the Honour to be the Spouse of Jesus Christ. She explains a certain place out of the Sixth Chapter of the *Canticles*, ver. 7. and 8. *There are threescore Queens, and fourscore Concubines, and Virgins without number. My dove, my undefiled is but one.*

Thecla, assuming the Discourse after this, observes, That the Greek word that signifies Virginity, only by adding one Letter to it, denotes an Union with God, and a frequentation of Heavenly Things. She takes occasion from thence to shew, That Virginity elevates us up to Heaven, and makes us despise the Vanity of things below; and having cited a place in the *Revelations*, Chap. 12. concerning a Woman that is there described, she explains it of the Church. In short, after she has drawn some Allegories from Numbers, she exhorts all Virgins to persevere in their Virginity, and to resist the Attacks of the Serpent; that is to say, the Temptations of the Devil. From thence she launches out into other matter, and shows that Men are free Agents, and that they are not necessitated to do good or ill by the Influences and Configurations of the Stars, deriding the Effects that the Astrologers attribute to the Constellations because of their Names. 'For, says she, if there 'was any such thing as fatal Necessity from the beginning 'of the World, it was to no purpose for God to place the 'Stars of Men, and the Stars of Beasts in order; and that 'if there was not a necessity at that time, wherefore should 'God establish it, since the World was then in its full 'perfection, and in a time which they called *the Golden Age*? She afterwards demonstrates, That if we were necessitated by the Fatality of our Nativity under such and such a Constellation, it would follow, that God who is the Author of the Stars, and of their Motion and Disposition, would likewise be the Author of Sin and Iniquity. She adds, That Laws being contrary to things that are done by a fatal Necessity, it is impossible that these Laws should be made by mere Fatality. 'For, says she, 'it is not to be supposed that this Fatality would destroy 'it self. Now, if those that had a share in making these Laws, were not subject to this fatal Necessity, why should we not pass the very same Judgment upon others? Besides, if such a Fatality really took place, it would be Injustice either to recompence the Good, or punish the Bad; or rather, there would be neither Good nor Evil in the World, since every one would be constrained to Good or Evil. Afterwards to explain the Cause of Evil, she says, There are two contrary Motions in us; one of which is called the *Concupiscence of the Flesh*; the other, the *Concupiscence of the Spirit*; that This is the Original of all Good, and the Other the Cause of all Evil.

Methodius. After this, *Tyſiana* taking up the Diſcourſe, explains in the Ninth Diſcourſe a place of *Leviticus*, v. 36. Chap. 23. where mention is made of the Feaſt of the Seventh Month; that is to ſay, the Fifteenth of *September*, which is the *Scenopegia, or Feaſt of Tabernacles*. She reprehends the *Jews* for ſtopping at the bare Letter of Scripture, without penetrating into the hidden myſterious Senſe; and for taking the Figures of things to come, as Marks of things that were already paſt. She inſtances in the *Paſchal Lamb*, which they did not comprehend to be a Type of Jeſus Chriſt, who at the Day of Judgment ſhall ſave Souls marked with his own Blood; That the Law was the Figure of the Goſpel; That theſe Shadows and Repreſentations are no more, but that we ſhall have a perfect Knowledge of all things when we ſhall be raiſed up from the Dead; That Man was created Immortal, but that his Sin cauſing him to incline towards the Earth, God made him Mortal, leſt he ſhould continue a Sinner everlaſtingly; That for this reaſon he ſeparated the Soul from the Body; that ſo the Sin, which is in the Body, being dead and deſtroyed, he might raiſe it up again immortal, and delivered from the tyranny of Sin; That we ought to adorn this Body, which may be called a Tabernacle, with Faith, with Charity, Virtue, and particularly with Chaſtity; That thoſe that live chaſtly in the ſtate of Marriage, adorn it in part, but not ſo perfectly as thoſe that have made a Profeſſion of Virginity; That thoſe Perſons who have thus adorned and ſet out the Tabernacle of their Bodies in this Life, ſhall enjoy after the Reſurrection a Thouſand Years of Repoſe and Felicity upon the Earth with Jeſus Chriſt, that afterwards they ſhall follow him to Heaven; and that this is the promiſed Beatitude, in which there ſhall be no more Tabernacles; that is to ſay, in which our Bodies ſhall be changed, and become incorruptible, and Men ſhall be made like Angels.

Laſtly, *Domnina*, to ſhew the Excellency of Virginity, falls into a very obſcure Allegory upon a place of Scripture taken out of the Book of *Judges*. After her Harangue is ended, *Arete*, aſſuming the Diſcourſe, tells them, That to be truly a Virgin, it is not ſufficient barely to preſerve and keep Continence of Body, but that it is likewiſe neceſſary to purifie ones ſelf from all Senſual Deſires; That we actually diſhonour and ſully Virginity, when we abandon our ſelves to Pride, or permit a Spirit of Vanity to poſſeſs us, becauſe we have preſerved our Bodies chaſt; That this is to do like the Phariſees, who made every thing appear clean without, while they were full of Impurities within; That we ought to be Virgins both in Body and Spirit, and that we muſt watch and labour inceſſantly, leſt Idleneſs and Negligence give an open Entrance to other Sins. After this Diſcourſe, all of them ſing their Prayers, and ſeveral times repeat, 'I preſerve my ſelf 'chaſte for thee, O my Divine Spouſe, and deſire to walk 'before thee with a burning Lamp. At laſt, *Gregorium* and *Methodius* (ſirnamed *Eubulus*, who entertained themſelves with the Diſcourſes of theſe Virgins) diſcuſs this Queſtion, *viz.* Who were the moſt perfect Virgins, either thoſe that feel no Motions of Deſire, or thoſe that feel them, and though they are aſſaulted and tormented by them, yet heroically reſiſt and extinguiſh them? *Gregorium* gave the Preference to the firſt: But *Methodius* ſhews her by the Example of Mariners, Phyſicians, and Wreſtlers; that thoſe Virgins who preſerve themſelves chaſte in the midſt of thoſe violent Agitations and Tempeſts that are excited by their Paſſions, who have the Art to cure the various Diſeaſes of Concupiſcence, and cannot only reſiſt, but alſo defeat the diſorderly Motions of the Fleſh, deſerve a great deal more than thoſe that have no Appetites and Inclinations to ſtruggle with.

This Dialogue is full of Allegories, and Citations out of Scripture explained in a myſtical Senſe; and the Doctrine contained in it is exceeding orthodox. He does not condemn, or ſpeak diſhonourably of Marriage, even when he is ſetting out Virginity to the greateſt Advantages; a Moderation ſeldom to be found in the Ancients. *Photius* tells us, That this Book has been corrupted by the Hereticks; and that there are ſome Expreſſions in it, which the *Arians* uſe. And indeed he tells us in the ſeventh Diſcourſe, that the Son who is above all Creatures, made uſe of the Teſtimony of the Father, who alone is geater than he. But if by reaſon of this ſingle Expreſſion, we muſt immediately cry out, that this Dialogue has been abuſed by the *Arians*, we muſt likewiſe ſay the ſame thing of the Goſpel of St. *John*; and there is no greater difficulty in giving a good Senſe to this Expreſſion in *Methodius*, than in the Goſpel; and ſo much the rather, ſince in the ſame place, and indeed as often as he ſpeaks of the WORD in this Dialogue, he ſays, That he was before all Ages: And towards the end of the following Diſcourſe, which is the eighth, explaining theſe Words of the Pſalmiſt, *Thou art my Son, this day have I begotten thee*. 'We 'ought to obſerve (cries he) that he ſays, *Thou art my Son*; 'being willing to have it known that he had from all 'time the Quality of the Son, that he will never ceaſe 'to have it, and that he who was begotten, was, and ever 'will be the ſame. As for what concerns the following 'Paſſage, *this day have I begotten thee*; it is to ſhew, that 'he who was before all Ages in Heaven, was born in 'Time for the Good of the World. A little after he takes occaſion to ſpeak of the Hereticks, who have erred concerning the Trinity. 'Some of them (ſays he) as *Sabellius*, have erred concerning the Perſon of the Father, who 'maintained that it was the Almighty that ſuffered: Others concerning the Son, as *Artemas* and ſome others, 'that affirm, he was only a Man in outward Appearance: 'Others concerning the Holy Ghoſt, as the *Ebionites*, who 'pretend that the Prophets ſpake of themſelves: For I 'will not ſpeak of *Marcion*, *Valentinus*, and *Helceſaites*. Theſe Words demonſtrate, that we may very well defend *Methodius* from the Imputation of any Error concerning the Trinity. I cannot ſpend any more time to obſerve, that he taught the Opinion of the Millenaries in this Treatiſe, or to give an exact relation of his Doctrine, which may be learnt out of the Abridgment we have made of his *Banquet of the Virgins*. The Treatiſe *of the Reſurrection* was written againſt *Origen*'s Opinion, who believed that Men were not to be raiſed up again from the Dead in the Fleſh. This Book alſo was compoſed in form of a Dialogue between *Aglaophon*, who maintained *Origen*'s Aſſertion, and *Proclus*, and *Methodius* or *Eubulus*, who diſpute againſt him. St. *Epiphanius* has cited a large Fragment of it in his Account of the Hereſie of *Origen*; and Father *Combefis* has added ſome other Fragments to it, taken out of a Manuſcript of *Sirmondus*. He firſt of all proves under the Perſon of *Proclus*, That Man was created Immortal, that Death was occaſioned by his Sin, of which it is the Puniſhment; That Sin was cauſed by the Envy of the Devil; and that the Devil himſelf, who was created in Righteouſneſs like to the other Angels, fell through the Sin of Envy, and an inordinate Paſſion he had for Women; That our firſt Parents had a real Body and real Fleſh before their Tranſgreſſion; That the Fig-leaves wherewith they covered themſelves, denote that after the Death of Man, Sin ſhall be entirely rooted out of the Heart: For, though Men's Sins are blotted out by Baptiſm, yet nevertheleſs there remains a Root ſtill, that ſhoots up young Branches in this Life: So that all we can do to hinder theſe Branches from ſpreading, is to root them up, and prune them often with the Pruning-knife of the Word of God. He tells us, that Man is like a caſt Statue, which having been disfigured by ſome Accident, the Workman that made it, caſts it anew before he erects it again; That after the ſame manner, God Almighty who made Man, was willing that his Work which was disfigured by Sin, ſhould be deſtroyed by Death, that ſo he might re-eſtabliſh him by the Reſurrection; That it is a folly to imagine a Reſurrection of the Soul, ſince the Soul does not die; That Air, Earth, Heaven and the World ſhall not be deſtroyed at the Day of Judgment, but that they ſhall only be purged and renewed by the Fire of Heaven; That Men ſhall not change their Nature at the Reſurrection, and that they ſhall not be transformed into Angels, but that they ſtill have Body and Fleſh, though immortal and incorruptible. All this is extracted from the Words of *Proclus*. St. *Epiphanius* afterwards cites thoſe of *Methodius*, who continues to refute *Origen*'s Error about the Reſurrection, and who likewiſe endeavours to prove in the ſame place againſt the ſame Author, That the Body cannot paſs the Chains and Priſon of the Soul; That the Paradice where *Adam* lived was upon Earth; That Man does not conſiſt of the Soul alone, as *Plato* believed, but that the Body and Soul are the two parts of him; That 'tis fabulous to ſay, that Souls were thrown headlong down from Heaven in their Bodies, or that they paſſed through Vortices of Elementary Fire, and through the Waters of the Firmament before they came to the Earth. And at laſt he makes ſeveral curious uſeful Remarks upon the Scriptural Notion of Fleſh, and of the Sin that dwells in our Bodies, explaining at the ſame time ſeveral places of the Apoſtle. *Photius* has cited theſe Explications all along, and added beſides, what the ſame Author has delivered about thoſe Perſons that were raiſed up to Life before Jeſus Chriſt, about the Apparitions of the Dead, and the Parable of *Dives* and *Lazarus*; in which he concludes, that Souls keep the Form of their Bodies in another World, and are there puniſhed and rewarded before the Day of Judgment. There ſtill remains a certain Paſſage of it, which is ſuppoſed to belong to the ſame Work quoted by St. *John Damaſcene*, in his third Oration *concerning Images*; wherein he ſays, 'That 'Chriſtians make Golden Images repreſenting Angels for 'the Glory of God. But I very much queſtion whether this Paſſage belongs to *Methodius*; or if it does, it muſt be taken in another Senſe than that in which St. *John Damaſcene*

Methodius.

Methodius. *mascene* understood it; and that by *Angels*, *Principalities* and *Powers*, he means the Kings of the Earth, as the words that immediately precede seem to intimate.

The Treatise of *Free-Will* was composed in Form of a Dialogue or Dispute between a *Valentinian* and a *Catholick*. The former affirms, That Matter which is Eternal, was the cause of Evil, or of Sin. On the other hand, the Orthodox Christian makes it appear, that there could not be two Eternal Principles; that if Matter were Eternal, yet Evil would not be Eternal, because the Qualities of Matter could not be Eternal; that Matter is not the cause of Evil; and that God is not the cause of Evil, because Evil consists not in a real thing, but in the ill use that we make of our Liberty; that Man having been created with a Liberty either to obey, or not to obey the Commandments of God, he sins, when using this Liberty the wrong way, he does things contrary to the Law of God.

These are the Works of *Methodius*, which St. *Jerome* mentions. *Photius* has made an Extract of a Treatise *about created things*, written by *Methodius*. In the first, he says, That these Words of Jesus Christ, *cast not Pearls before Swine*, ought not to be understood of Doctrine, but of Virtues; and that the meaning is not, that we must conceal Mysteries from the Infidels, but that we must not prophane the Christian Virtues; such as Chastity, Temperance and Justice, with the Pleasures of the World that are signified by the Swine. In the second, he confutes those that thought the World had no beginning; an Opinion which he attributes to *Origen*. In the third, he says, That the Church is so called, because it calls Men to fight against Pleasures. [In the Greek *Ecclesia*, which signifies a *Church*, *or an Assembly of Men*, comes from καλέω, *to call*; because the publick Assemblies were convened by publick Cryers, who called the People together.] In the fourth, he says, That there were two Virtues or Powers that concurred to the Creation of the World; the Father that created it of nothing, and the Son that polished and compleated the Work of the Father. *The Son* (says he) *who is the Almighty hand of the Father*. In the fifth he asserts, that *Moses* was the Author of the Book of *Job*; and he explains the first Words of the Book of *Genesis*, In principio, *in the beginning*, of the Wisdom of God. He observes, that GOD the Father begot the WORD, or the Wisdom which was in Him before the Creation of the World; that this Wisdom being a Principle without Beginning, became the Principle of all things; which is a Catholick way of speaking, and far remote from the *Arian* Opinion; though it does not seem to be altogether conformable to the Expressions of our Age. To conclude, In the last Fragment he cites a Passage of *Origen*, who would endeavour to prove by Allegories, That the World existed long before the Six Days, that preceded the Formation of *Adam*. *Methodius* looks upon this as a trifling Opinion.

Theodoret, in his first Dialogue, cites a Passage taken out of a Sermon of *Methodius* concerning the Martyrs; where he says, that Martyrdom is so admirable, and so much to be desired, that Jesus Christ the Son of God would honour it himself; and that he who was equal to his Father, was willing to crown human Nature, to which he himself was united with that excellent Gift. Methodius.

The Sermon composed upon the Nativity of Jesus, and upon his being presented in the Temple, Entituled, *Simeon and Ann*, published by *Pantinus* in the Year 1598. and afterwards printed by Father *Combefis* amongst the rest of the Works of *Methodius*, is neither cited by any of the Ancients, nor mentioned by *Photius*, tho' it is written in *Methodius*'s Style. The Author of it endeavours to confute the Errors of *Origen*, and calls himself the Author of the *Banquet of Virgins*, in the beginning of his Discourse, which shews that it belongs to *Methodius*. Tho' we must own that he speaks so clearly of the Mysteries of the Trinity, of the Incarnation, of the Divinity of the WORD, whom he calls in several places, *Consubstantial to the Father*, of the Hymn called the *Trisagion*, of the Virginity of *Mary*, even after her Delivery, and of Original Sin, that it gives us some Reason to doubt, whether some thing has not been added since to this Sermon. Besides, the Style of it is more swelling, and fuller of Epithets than that of *Methodius*.

Besides all this, Father *Combefis* upon the Authority of a Manuscript in the King's Library, has restored to *Methodius* another Sermon upon *Palm-Sunday*, that was formerly printed under the Name of St. *Chrysostome*, by Sir *Henry Savil*, upon the Authority of another Manuscript. It is certain, that it approaches nearer to the Style of *Methodius* than of St. *Chrysostome*; but he explains the Mystery of the Trinity so clearly in one place, and opposes the Hereticks so very plainly, that there is some reason to believe, that either this place has been since added, or that this Homily was not written by *Methodius*. Father *Combefis* has likewise collected some other Fragments attributed to *Methodius*, cited by St. *John Damascene*, and by *Nicetas*, drawn out of his Books against *Porphyrie*. But besides, that we cannot entirely depend upon the Authority of these two Authors, who are not very exact, these Fragments have nothing considerable, and we think it not worth the while to say any thing more concerning them. We shall not take any notice of some Latin Prophecies about Antichrist attributed to *Methodius*, that are printed in the *Bibliotheca Patrum*, since it is agreed on all hands that they are not his.

The Style of *Methodius* is *Asiatick*, that is to say, diffuse, swelling, and full of Epithets. His Expressions are Figurative, the Turn of his Sentences affected, he is full of Comparisons, and far-fetched Allegories, his Thoughts are mysterious, and he says a few things in abundance of words. Setting these things aside, his Doctrine is sound, and free from some Errors that were common to the Ancients; particularly concerning the Virginity of *Mary*, concerning Original Sin, concerning Guardian Angels, and several other Points; as may be observed in the Abridgment that we have made of his Works.

PAMPHILUS.

Pamphilus. PAmphilus, a Presbyter of *Cæsarea* in *Palestine*, and a Friend of *Eusebius* (*a*), suffered Martyrdom, during *Maximine*'s Persecution. He wrote almost nothing himself, unless it be a few Letters to his Friends; but he took extraordinary pains to gather the Books of ancient Writers (*b*), and particularly those of *Origen*, for whom he had a particular Esteem. He transcribed several Volumes with his own hand, and amongst the rest, his twenty five Books of Commentaries upon the Prophets, and that very Transcript was to be seen in St. *Jerome*'s time. *Pamphilus* when he was in Prison composed five Books with *Eusebius* (*c*) in defence of *Origen*, and *Eusebius* added a fifth after his Death. Pamphilus.

(*a*) FRiend *of* Eusebius.] *Eusebius* wrote the Life of *Pamphilus*, and was from him firnamed *Pamphilus*.

(*b*) *The Books of ancient Writers.*] He laboured along with *Eusebius* to copy out exactly, and to correct the Version of the *Septuagint*, that was in the *Tetrapla*, and *Hexapla* of *Origen*, intending to publish it by it self.

(*c*) *Five Books with* Eusebius.] St. *Jerome* in his Catalogue of the Ecclesiastical Writers, makes him the Author of the Apology for *Origen*; but he afterwards retracted what he had said in his Apology against *Ruffinus*. The Truth is, The five first Books were composed by *Pamphilus* and *Eusebius* together; and the last, which *Ruffinus* quoted, was *Eusebius*'s alone. See *Photius*, Cod. 108.

LUCIAN.

Lucian. LUcian, a Presbyter of *Antioch*, applied himself vigorously to the Study of Scripture, and published a new Edition of the Version of the Septuagint (*a*), which was afterwards called *Lucian*'s Edition. He was a Man of great Eloquence, and wrote several small Treatises *concerning Faith*, and some Letters. Amongst others, he wrote one, when he was in Prison, addressed to a Christian of *Antioch*; the end of which Letter is preserved in the Chronicle of *Alexandria*, and is as follows: 'All the Martyrs that are with me, Salute you. Lucian.

(*a*) OF *the* Septuagint.] The Version which he corrected, was the common Version of the *Septuagint*. Upon this account, St. *Jerome* (*Præfat. in Paralipomena*) distinguishes between three different Editions of the Version of the *Septuagint*. The first, was that of *Eusebius* and *Pamphilus*, which he calls *Palestine*, that was taken out of the *Hexapla* of *Origen*, who corrected it by an ancient Version, and added several things borrowed from the Versions of *Theodotion*, *A-*

Lucian. ‘I ſend you word that Biſhop *Anthimus* died a Martyr. *Lucian* is accuſed to have been the firſt Author of the *Arian* Opinion: And indeed, all the Heads of that Party were his Diſciples. He ſuffered Martyrdom at *Nicomedia*, under the Perſecution of the Emperor *Maximinus* (*b*), and was buried at *Helenopolis*, a City of *Bythinia*. Lucian.

quila, and *Symmachus*. The ſecond was that of *Alexandria*, whereof *Heſychius* was Author, who likewiſe corrected the common Verſion of the *Septuagint*. The laſt, that of *Lucian*. This gave occaſion to St. *Jerome* to ſay, That *Totus Orbis hac inter ſe triſaria varietate compugnat*.

(*b*) *Of the Emperor* Maximinus.] *Euſebius l. 9. c. 6. Hierom. in Catalog.* And therefore *Baronius* is miſtaken, when following the Acts of his Martyrdom, he ſays, That he ſuffered under *Maximian*; for 'tis a common miſtake amongſt the Greeks to take *Maximian* for *Maximin*.

PHILEAS.

Phileas. PHileas, deſcended of a Rich and Powerful Family in the City of *Thmuis* in *Ægypt*, after having paſſed through ſeveral Offices and Honours, and acquired to himſelf the Reputation of an extraordinary Philoſopher, was elected Biſhop of the City where he lived, and had his Head cut off for the Faith of Jeſus Chriſt, under the Emperor *Maximinus*. Before he ſuffered Martyrdom, he wrote a famous Letter to the Inhabitants of the City of *Thmuis*; in which he deſcribes the Puniſhments which the Chriſtians were forced to endure in the City of *Alexandria*. He deſcribes the Conſtancy with which they ſupported themſelves, and exhorts his Flock to keep up the Religion of Jeſus Chriſt after his Death, which he foreſaw would ſhortly happen. *Euſebius* in the eighth Book of his Hiſtory, Chapter the Tenth, has preſerved a Fragment of this Eloquent Letter, which St. *Jerome* ſcruples not to call a Book. He likewiſe tells us, that they had the Anſwers which he made to the Judge, who would have obliged him to offer Sacrifice. We have the Acts of his Martyrdom, that were printed at *Antwerp*: But they are corrupt, as moſt of the reſt are; and ſome things are inſerted which are taken out of *Euſebius* and *Ruffinus*. Phileas.

ZENO *Biſhop of* Verona.

Zeno Biſhop of *Verona*. ’TIs commonly believed, that there was one *Zeno*, Biſhop of *Verona*, that ſuffered Martyrdom under the Empire of *Gallienus*, and ſome Sermons are attributed to him, that were publiſhed by *Guarinus*, Printed at *Venice* and *Verona* in the Years 1508. and 1586. and afterwards inſerted into the *Bibliothecæ Patrum*. But this Author being wholly unknown to all Antiquity, his Works have been abſolutely rejected; nay, ſome have doubted, whether it be true, that there ever was a Biſhop of *Verona* of that Name, that ſuffered Martyrdom under the Emperor *Gallienus*. St. *Gregory* the Great is the firſt that ſpeaks of *Zeno*, as a Martyr; but before him St. *Ambroſe*, in a Letter written to *Syagrius*, Biſhop of *Verona*, makes mention of one *Zeno*, the Predeceſſor of this *Syagrius*, who ſeems to have govern'd the Church of *Verona* in the time of *Conſtantius*, or *Julian* the Apoſtate. The Teſtimony of St. *Ambroſe* has obliged thoſe that poſitively maintain that there was one *Zeno* Biſhop of *Verona*, a Martyr under the Empire of *Gallienus*; it has obliged them, I ſay, to diſtinguiſh between two *Zeno*'s Biſhops of *Verona*; one put to Death under *Gallienus*, and another that lived in the time of *Julian* the Apoſtate. But it is better to own frankly, that 'tis a miſtake to believe, that there was one *Zeno* Biſhop of *Verona* in the time of *Gallienus*. St. *Gregory* does indeed give the Name of Martyr to *Zeno* of *Verona*, but he does not tell us under what Emperor he ſuffered Martyrdom: and perhaps he might beſtow that Title upon him, becauſe he ſuffered ſome Perſecution under *Conſtantius*, or *Julian* the Apoſtate. Be that as it will, *Molanus* obſerves, that heretofore in the *Roman* Martyrology, they placed him amongſt the conſiderable Biſhops that were Confeſſors: And *Onuphrius Panvinus* adds, That the Church of *Verona* Anciently honoured him under that quality, and that *Lippomanus* Biſhop of *Verona*, was the firſt that procured him the honour of a Martyr.

’Tis very certain, that the Sermons which we have under the Name of *Zeno*, cannot belong to him whom they ſuppoſe to have ſuffered Martyrdom under *Gallienus*; for this Author in his Fifth Sermon ſpeaks of the Divinity of Jeſus Chriſt againſt the Hereticks that affirmed the *Word to be God*, but did not believe him to be Eternal as the Father, and ſuppoſed there was a time *when He was not*; which viſibly demonſtrates, That the Hereſie of the *Arians* was then on foot. Neither can theſe Sermons belong to that *Zeno* of *Verona*, who lived under *Conſtantius* and *Julian*; becauſe they are borrowed out of other Authors. There are Four Sermons of them that are entirely St. *Baſil*'s (*a*). All the Homilies upon the *Pſalms* are taken word for word out of the Commentaries of St. *Hilary* (*b*); which ſhews, that theſe Sermons attributed to *Zeno* of *Verona*, are a Collection of Sermons ſtolen out of ſeveral Authors (*c*), and heaped together without any Choice. Some are ſhort, others are long; ſome are well written, and in an elevated Style; others are ill, and in a mean pitiful one; ſome are clear, others obſcure. In ſhort, nothing can be imagined to be more unequal. In the Sermon of *Continence*, he reckons more than 400 Years ſince St. *Paul* wrote his Epiſtle to the *Corinthians*, and yet in other Homilies, he ſpeaks of Temples, Martyrs and Catechumens. All theſe things ſet it paſt Diſpute, that theſe Sermons attributed to *Zeno* of *Verona*, and unknown to all Antiquity, are a Collection of Sermons taken out of ſeveral Authors of different Times and different Countries, put together indiſcreetly by ſome ignorant Copier. Zeno Biſhop of *Verona*.

The ſame Cenſure ought in all probability to be paſſed upon the eighteen Sermons cited by *Turrianus* under the name of *Euſebius* of *Alexandria*. This Author is unknown to the Ancients; neither was there a Biſhop of *Alexandria* of this Name (*d*), for the three firſt Ages of the Church: Therefore theſe Sermons belong to a more modern Author.

(*a*) *Entirely St.* Baſil's.] The Sermons of St. *Baſil* upon theſe Words, *Attende tibi, & de Livore & Invidia*, are entirely ſtolen; and the two other Homilies about Faſting and Temptation, are part of the two longeſt of St. *Baſil*.

(*b*) *Of St.* Hilary.] Theſe Sermons upon the 126, 127, 128, 129, and 130 *Pſalms*, belong to St. *Hilary*. Thoſe upon the 49, 79, and 100 *Pſalms*, might be his alſo, becauſe we have loſt the Commentaries of this Father upon the Pſalms.

(*c*) *Stolen out of ſeveral Authors.*] Some of the long ones are taken out of Greek Authors, and the ſhort ones out of the Latin Writers, and Fragments of Homilies.

(*d*) *A Biſhop of this Name.*] *Euſebius* indeed, *Lib. 7. Chap.* 11. of his Hiſtory, gives a good Character of one *Euſebius* a Deacon, that lived with *Dionyſius* of *Alexandria*, who was afterwards Biſhop of *Laodicea*; but this Man ought rather to call himſelf *Euſebius* of *Laodicea*, than *Euſebius* of *Alexandria*.

ARNOBIUS.

Arnobius. THough *Arnobius* and *Lactantius* lived the better Part of their time in the Fourth Century of the Church, yet we ſhall nevertheleſs joyn them to the Authors of the Third, becauſe they wrote with the ſame Spirit, and after the ſame manner; that is to ſay, they did not employ themſelves in Writing againſt the Hereſies that roſe in the Fourth Age, but only in confuting the Pagans in Imitation of the Ancients.

Arnobius was Profeſſor of Rhetoric at *Sicca*, a City of *Numidia* in *Africk* under the Emperor *Dioclefian* (*a*). He was firſt a Pagan; but as St. *Jerome* tells us in *Euſeb. Chron.* being deſirous to be converted, that he might more eaſily prevail with the Biſhops to admit him amongſt the Faithful, he compoſed, when he was but a Catechumen, Seven Eloquent Books againſt the Religion he had then left, and theſe Books were as Pledges or Hoſtages that Three Hundred Years, more or leſs, ſince the Chriſtians began to appear in the World. Arnobius.

(*a*) *Under the Emperor* Dioclefian.] He wrote his Books toward the end of the Third, or beginning of the Fourth Century; for in his Firſt Book he expreſly tells us, That it was

procured

Arnobius. procured for him the favour of that Baptism he so earnestly sollicited. Now though it must be confessed, that he did not perfectly understand the Christian Religion when he wrote these Books, in which some errors are to be found, yet he confuted the Absurdities of Paganism with singular Dexterity, and Vigorously defended the principal Articles of our Religion.

He begins his first Book with confuting that Popular Calumny, which the Pagans so industriously advanced against the Christians, *viz.* That they were the Authors of all the Calamities and Miseries that afflicted the World. He shews, that this is a groundless and unreasonable Fancy, that there were Plagues, and Famines, and Wars before our Saviours appearance, and that nothing had been changed since his coming: That he was so far from being the Author of their Miseries, that on the contrary, he brought abundance of Good unto the World; That Miseries proceed from Natural Causes, and that it often happens, that those things which in the common acceptation of Mankind pass for Misfortunes, don't prove so in effect; That if the Christians were the cause of these Calamities, the World would have had no Interval without them ever since the appearance of Jesus Christ; that if the Pagan Deities sent these Miseries to Men for the Punishment of the Christians, they were unjust as well as weak; That the Christians worship the true God, and apprehended no dangers from false ones; That they adore Jesus Christ, but don't consider him as a Man that suffered Death for his own Transgressions, But as a real true God, who took the Human Nature upon him to manifest himself to the World, to teach Mankind the ways of Truth, and to accomplish all those things for which he appeared upon Earth; That he died, and afterwards was raised up from the Grave, to satisfie all Men that the Hopes of their Salvation were certain. He proves the Divinity of Jesus Christ by the Exemplary Holiness of his Life, by the Innocence of his Manners, by the great Number of Miracles and Prodigies that were wrought by him, and by others that had Commission from him, by the Signs that appear'd upon Earth at his Death; and then he shews, that we cannot reasonably question the Truth of these things, because the Evangelists, who have delivered them in writing, were Persons of great Integrity and Simplicity; That there is no reason to Imagine they were so Vain, or indeed so Mad, as to pretend they saw those things that they never did see; especially since they were so far from reaping any Advantages from such Inventions, that they thereby exposed themselves to the Hatred of all the World.

In his Second Book, he demonstrates that Jesus Christ was wrongfully Persecuted, since he had done nothing to deserve the hatred of any one, since he was no Tyrant, and destroy'd no body, since he acquired no Riches for himself, and did no manner of Injustices to the meanest Person. He likewise shews, that the Pagans had no certain Principles whereby to judge which was the true or false Religion; that they were very much in the wrong, for laughing at the Credulity of the Christians; since in the generality of things that have a relation to Human Life, Men usually manage themselves by the belief which they repose in particular Persons; That Jesus Christ merited a great deal more than all the Philosophers in the World, because of the Miracles which he wrought; that the Pagan Philosophers believed the same things that are received by the Christians; as for Instance, The Immortality of the Soul, the Resurrection of the Body, and Hell Fire. He takes occasion from thence to discourse of the Nature of Souls, he pretends that they are of a middle quality between a Spirit and a Body; that they are by Nature Mortal; but that God of his Goodness immortalizes the Souls of those who repose their Confidence in him. He confutes *Plato*'s Notions concerning the Soul's Immortality, and its Excellency, Dignity, Exile or Imprisonment in the Body. He supposes that it is Corporeal and *ex tradvce*; That Man is but very little different from the Beasts; That his Soul is mortal by Nature, but that it becomes immortal by the Grace of God: Opinions unworthy of a Man that had been perfectly Instructed in the true Religion. What he at the same time observes, that in the matters of Religion we ought not to indulge a fond Curiosity, nor endeavour to penetrate into the Reasons of God Almighty's Conduct, nor judge of it by our own Light, is infinitely more worthy of a Christian. 'Jesus Christ, 'says he, was God, and I ought to tell you so, though 'you are not willing to understand it, yet he is God, and 'speaks unto us from God. He has commanded us not 'to perplex our selves with unprofitable Questions; let 'us therefore leave the Knowledge of those things to 'God, and not amuse our selves in a vain pursuit after 'them. And yet he does not forget to Answer those Questions that were ordinarily proposed by the Pagans concerning Jesus Christ. Now they often demanded the reason, why our Blessed Saviour (since his coming was so absolutely necessary for the saving of Souls from Death) would suffer so long an Interval of time to pass before he came to deliver them. *Arnobius* replies, 'Is it possible 'for Man to know after what manner God dealt with 'the Ancients? who has told you that he never relieved 'them any other way? Do you know how long it is 'since Men have been upon the Earth, or in what place 'the Souls of the Ancients are reserved? Who has informed you that Jesus Christ did not deliver them by his 'coming? Forbear then to torment your selves about these 'things, and meddle not with those Questions which 'tis 'impossible for Human Reason to resolve: Be persuaded that God has shewn Mercy to them; Jesus Christ 'perhaps had taught you how, and when, and after what 'manner it was done, if it would not have afforded matter 'to your Pride. But wherefore, *continued the Pagans*, did not Jesus Christ deliver all Mankind? 'He invites, he 'calls upon all the World, says *Arnobius*; he rejects no 'body, he readily receives those that come to him; he 'only requires that Men would desire and wish for him; 'but he constrains and forces no Man, for otherwise it 'would be Violence and not Grace. But are none but 'Christians delivered from Death? No, assuredly; for Je'sus Christ alone has power to effect it. But, say the *Pagans*, this is a new upstart Religion; and why should we quit that of our Ancestors for it? 'Why not, reply'd *Ar*'*nobius*, provided it is better? Did we never change our 'ancient Customs? Did we never alter our old Laws? 'Is there any thing in the World which had not a begin'ning at first? Ought we to esteem a Religion for the 'Antiquity of it, or rather for the sake of the Divinity 'which we honour? Within less than Two Thousand 'Years, none of the Gods that are now worshipped by the 'Pagans, were in being, whereas God and his true Re'ligion has been from all Ages. Jesus Christ had his Rea'sons why he appeared when he did, though they are un'known to us. But why does he suffer those that Wor'ship him to be Persecuted? 'And why replies *Arnobius*, do 'your Gods suffer you to be afflicted with Wars, with 'Pestilence and Famine, &c. As for us, 'tis not to be ad'mired that we suffer in this Life, for nothing is promi'sed to us in this World: on the contrary, all the Evils 'And Calamities which we suffer here, make way only 'for our Deliverance.

Arnobius.

In the Three following Books, *Arnobius* falls upon the Pagan Religion, and shews, that the Christians had very great reason to reject a way of Worship so very foolish, Extravagant and Impious.

In his Sixth and Seventh Books, he demonstrates that the Christians did very wisely not to build Temples, or trouble themselves with the Pageantry of Statues, Images and Sacrifices, and that is a ridiculous piece of Folly to imagine, that God dwells in Temples, that the Images are Gods, or that the Divinities are contained in them. Or lastly, That we honour the true God, when we Sacrifice Beasts, burn Incense, or pour out Wine in Adoration of him.

Thus we have considered the Subject of the Seven Books of *Arnobius*, that are written in a manner worthy of a Professor of *Rhetoric*. The turn of his thoughts very much resembles that of an Orator, but his Style is a little *African*, that is to say, his Words harsh, ill-placed, unpolish'd, and sometimes scarce Latin; and 'tis likewise evident that he was not perfectly acquainted with the Mysteries of our Religion. He attacks Paganism with a greater share of Skill and Vigour, than he defends Christianity, and discovers the Folly of That, better than he proves the Truth of this. But we ought not to be surprized at it, for 'tis the ordinary Fate of all new Converts, who being as yet full of their former Religion, know the weakness and blind-side of it better than they understand the Proofs and excellencies of that persuasion which they have newly embraced. I will say nothing concerning the Latin Commentary upon the *Psalms*, that carries the Name of *Arnobius*, because it is a certain Truth, in which all the Learned World agrees, that this *Arnobius* is a different Person from him of whom we have been speaking; that he is of a later Date, and lived after the Council of *Chalcedon*, since he mentions the *Pelagians* and *Predestinarians*.

The Books of the Senior *Arnobius* were first published by *Faustus Sabæus*, and Printed at *Rome* by *Theodorus Priscianensis* in the Year 1542. out of a Manuscript belonging to the *Vatican* Library, but with abundance of Faults that were to be found in that Manuscript. *Gelenius*, who afterwards set out another Edition of them at *Basil*, in 1546. and 1560, by *Frobenius*, took the liberty to Correct them upon his own bare Conjecture, and to insert his own Emendations into the Text. *Thomasius* printed them at *Paris* 1570. *Canterus* Corrected the Edition of *Gelenius*, and was the first Man that wrote Annotations upon *Arnobius*: His Edition was printed by *Plantin* at *Antwerp* 1582. in *Octavo*. *Elmenhorstius* published a larger Comment upon him, and reviewed his Seven Books out of an

ancient Manuſcript. They are likewiſe printed with *Heraldus*'s Notes, in the Year 1583, and 1603, at *Paris* 1605, and at *Hamburg* 1610. *Stewechius* a Learned Man took pains alſo with the ſame Author, and Printed him at *Doway* 1634. in *Octavo*. *Thyſius* afterwards reviſed his Edition, and cauſed it to be Printed at *Leyden* by *le Maire*, with the Notes of ſeveral others, 1652. and 1657. in *Quarto*. Laſtly, *Priorius* Printed the Books of *Arnobius* againſt the *Gentiles*, at the end of St. *Cyprian*'s Works, at *Paris* by *Dupuis* in 1666.

Arnobius. *Arnobius.*

LACTANTIUS.

Lactantius *Lactantius*

Lucius Cælius (*a*) *Firmianus*, Sirnamed *Lactantius*, was Converted in his Youth (*b*) to the Chriſtian Religion: He ſtudied *Rhetoric* in *Africk* in the School of *Arnobius*, but far ſurpaſſed his Maſter in Eloquence. Whilſt he was there, he writ a Book, Intituled, *Convivium*, or *The Banquet*; which acquired him ſo great a Reputation in the World, that he was ſent for to *Nicomedia* to teach *Rhetoric* there. But meeting with few Scholars there, becauſe it was a Grecian City, where they had no very great value for the Roman Eloquence; he gave himſelf altogether to the writing of Books. St. *Jerome* informs us, That he wrote a Poem in *Hexameter* Verſe, wherein he gave a Deſcription of his Voyage; and another Piece which he called, *the Grammarian*; but imagining, that he was obliged to employ his Learning and Time upon a better and higher Subject, he entred the Liſts in behalf of Religion. The Firſt Treatiſe, which he compoſed after this manner, was that about the *Work of God*; He afterwards undertook his Seven Books of *Inſtitutions*, about the Year of our Lord 320 (*c*), in which he ſtrenuouſly defends the Chriſtian Religion, and likewiſe Anſwers all thoſe that had written againſt it. After he had finiſhed them, he abridged them, and added the Book concerning the *Anger of God* to the reſt.

He likewiſe wrote Two Books to *Aſclepiades*, and Eight Books of Epiſtles; Four to *Probus*, Two to *Severus*, and Two to *Demetrianus*, but all theſe Books, that were extant in St. *Jerome*'s time, are loſt at preſent. We have only recovered one ſmall Treatiſe *concerning Perſecution* mentioned by St. *Jerome*, which *Baluzius* has lately Publiſhed under the Title of *De Mortibus Perſecutorum*. He Promiſes ſeveral other Works of the ſame Author, as his *Diſputes againſt the Philoſophers, againſt the Jews, and againſt the Hereticks*; but there is no reaſon to believe that *Lactantius* ever compoſed theſe Pieces, ſince St. *Jerome* doth not mention them; at leaſt, that they were contained in his Epiſtles.

Conſtantine afterwards took him to be Tutor to his Son *Criſpus*, to inſtruct him in all manner of Learning. In the midſt of all theſe Honours he was ſo very Poor that he often wanted Neceſſaries, being very far from making any purſuits after Pleaſure. This is all that we know of the Hiſtory of this great and excellent Perſon, but even this very Circumſtance alone, as we find it related in *Euſebius*'s *Chronicon*, may paſs for an extraordinary and magnificent Commendation of him, and ought to inſpire us with no mean Idea of his Piety. For he muſt certainly have been a very Virtuous Man, that could live poorly in a Court, that could neglect the Care even of Neceſſary things in the midſt of Plenty and Abundance, and had not the leaſt taſte of Pleaſures, when he reſided amongſt Perſons that were overwhelmed in them.

We are now to conſider the Subject of the Seven Books of *Lactantius*, which, beſides the general Title of *Divine Inſtitutions*, have each of them a particular Inſcription, that acquaints us with the Matter whereof it Treats. The Firſt is Intituled, *De falſa Religione*, of *falſe Religion*; The Second, *De Origine Erroris*, of *the Original of Error*. The deſign of *Lactantius* in theſe Two Books is to demonſtrate the falſity of the Pagan Religion. In the firſt, after he has informed his Reader of the Reaſons that moved him to undertake ſuch a Work, and has made his Addreſſes to the Emperor *Conſtantine*, he ſhews that there is a Providence in the World, and that it is God who Rules and Governs it. He particularly enlarges upon this ſecond Propoſition, and makes it evident by ſeveral Arguments, by the Authority of the Prophets that have Eſtabliſhed it, and by the joint-Teſtimonies of the Poets, of the Philoſophers, of *Mercurius Triſmegiſtus*, of the *Sybils*, and the Oracle of *Apollo*, that there is only one God that Governs the World: And laſtly, towards the latter Part of this Book, he demonſtrates the Falſity of the Pagan Religion, by ſhewing that the Gods to whom they paid their Adoration, were Mortal Men; and not only ſo, but for the moſt part wicked and profligate Wretches. In the Second Book he goes on to confute the Pagan Religion, and directs his Diſcourſe chiefly againſt the Idols and Repreſentations of their Deities; and plainly proves, that it is the higheſt Degree of Madneſs and Stupidity to pay Adorations to them as Divine Beings. After this, coming to aſſign Reaſons for the Prodigies and Oracles, which the Pagans attributed to their Idols, he riſes as high as the Creation of the World, to furniſh himſelf with a fit occaſion of diſcourſing about the Nature of Demons, to whom he aſcribes all thoſe wonderful miraculous Effects. Laſtly, he ſhews, That the principal Cauſe of the Errors and Malice of Men is owing to the perpetual Temptations and Snares of the Devil; as alſo to the abandoning of *Cham* and his Poſterity.

The Third Book is Intituled, *De falſa Sapientia*, *Of falſe Wiſdom*; becauſe it is chiefly levelled at the Pagan Philoſophers, the Vanity of whoſe Philoſophy he endeavours to expoſe and diſcover: From hence he draws this Concluſion, That the only Wiſdom of Man is to know and worſhip God.

The Fourth is *concerning true Wiſdom*; and 'tis in this Book chiefly that he lays open the Doctrine of the Chriſtians. In the beginning of the Book he ſhews, That the Philoſophers were not able to find out the true Wiſdom, becauſe they never ſearched after it amongſt the *Jews*, and becauſe it is inſeparable from the Worſhip and Knowledge of the true God. He afterwards explains the Doctrine of the Chriſtians with relation to Jeſus Chriſt; and evidently proves, That the Pagans themſelves acknowledged that he was the Word and Wiſdom of God exiſting before the World; That this Word was begotten of God after an incomprehenſible manner; That he deſcended from Heaven, and was born of a Virgin, according to the Predictions of the Prophets, that the Gentiles might know the true God. He then gives an Account of the Life, the Miracles, and Death of Jeſus Chriſt; and ſhews, That it was neceſſary for him to undergo the infamous Puniſhment of the Croſs.

He afterwards demonſtrates, That though the Chriſtians do acknowledge that the Son is God, as well as the Father, yet they worſhip but one God; That the Father and Son are one Spirit, and one ſubſtance, and one God; which he illuſtrates and explains by the Compariſons of a Fountain and its Stream, of the Sun and its Rays, *&c.*

Towards the End, he declaims in general againſt Hereſies; and tells us, That the Catholick Church only has retained the true Worſhip of God; That it is the Source of Truth, the Habitation of Faith, the Temple of God; That thoſe Men who never enter into it, or who depart from it, are out of hopes of obtaining Everlaſting Salvation; That no Man ought to flatter himſelf, whilſt he continues ſtedfaſt in his Obſtinacy, ſince his Eternal welfare is concerned in the Matter, which he will be in danger of loſing, unleſs he takes particular Care; That though all the Sects of Hereticks pretend and boaſt to be the Church, yet there is but one properly ſo called, which heals the Wounds of Man by the wholſome Remedies of Confeſſion and Repentance.

In the Fifth Book, that treats *of Juſtice*, He ſhews that the Pagans have no ſuch thing as true Juſtice; That 'tis impoſſible to find it any where but in the Chriſtian Religion; That it is a great Injuſtice to perſecute the Chriſtians, becauſe of their Perſuaſion; and that though they were in an Error, yet their Adverſaries ought to recover them out of it, by the force of Reaſon and not of Puniſh-

(*a*) *Lucius Cælius.*] This is his proper Name. There are ſome Manuſcripts where he is called *Cecilius*. 'Tis ſuppoſed that he was Sirnamed *Firmianus* from his Country, and *Lactantius* from the ſweetneſs of his Elocution; but this is not certain.

(*b*) *Converted in his Youth.*] See the Seventh Book of his Inſtitutions, Chapter the laſt, the Third Chapter of his Epitome, *l.* 2. *c.* 10. where he ſeems to reckon himſelf in the Number of thoſe, who after they had acknowledged their Error, were converted to the Truth. St. *Jerome* tells us, That he was the Diſciple of *Arnobius*.

(*c*) *About the Year of our Lord* 320.] *Lactantius* was at *Nicomedia* at the time of *Dioclefian*'s Perſecution in the Year 302. as he himſelf tells us, *Lib.* 5. of his *Inſtit. Chap.* 2. He tarried there till the Perſecution was over; afterwards he went to *France*, where he wrote his Book of *Inſtitutions*: for he ſpeaks of the Perſecutors in the Beginning of his Firſt Book, as if he were then in another Country; he therefore wrote it in the time of the Perſecution carried on by the Emperor *Licinius*, which began in the Year 320. So that the Name of *Arians*, that is to be found in ſome Manuſcripts of his Books, might perhaps have been added ſince.

ments;

Lactantius

ments; That we cannot, and that we ought not to constrain Men to be of any Religion; which is a thing not to be defended by Killing of others, but by dying for it our selves; not by Cruelty but Patience; That the Sacrifices which are extorted from Men by Violence, neither signifie any thing to those that offer them, nor to those that cause them to be offered, nor to the Gods themselves; That 'tis a surprizing thing that the Pagans could suffer the Superstitions of the *Egyptians*, and the Atheism of the Philosophers, and yet should bear such an incurable hatred to the Religion of Jesus Christ: In short, That though God sometimes permits Truth and Justice to be persecuted; yet he never fails at last to punish Persecutors with the utmost Severity.

The Sixth Book treats of *the true worship of God.* He distinguisheth between Two sorts of Worship, True, and False; and two sorts of Ways, one that leads to Hell, and the other that leads to Heaven. He tells us, That this last is a difficult Way, that we must pass through Poverty, Ignorance, and a long Series of sufferings before we can arrive at Virtue; That the Philosophers search'd after it to no purpose, since they neither knew what was Good, or what was Evil; having no Knowledge of God, who was the Author of Good, nor of the Devil who is the Author of Evil; That the Law of God, is made clear and manifest to us; That this Law contains two Principal Heads; The First of Piety; The Second of Humanity. That Piety consists in worshipping God, and that Humanity which is also called Mercy and Charity, consists in our mutually assisting one another to our utmost Endeavours, since we are descended from the same Father; That if we would acquit our selves of this Duty, we ought to bestow Alms, to relieve the Sick and Necessitous, to protect Orphans and Widows, to redeem Captives, and bury the Dead; and that the Apprehension of becoming poor, ought not to hinder us from giving considerable Alms, because they blot out and efface our Sins.

He afterwards discourses about the Passions, and demonstrates, contrary to the Sentiments of the Philosophers, That Mercy or Compassion is not a Vice, but a Virtue; and that Fear and Love, which are Vices when they carry a Man to Earthly things, are Virtues when they move him towards Heaven. From hence, he proceeds to the Precepts of Justice that are less general, such as are the following ones; Not to Lye, not to be guilty of Usury, not to exact Gifts from the Poor, not to revenge our selves of our Enemies, to speak well of those that revile us, to moderate our Passions, and to refrain from the pursuit of Sensual Pleasures. After he has thus shewn the way of Justice, he says, That if it should happen that a Man should forsake this way by falling into some Sin; yet he ought not to despair, but turn away from his Evil Practices, and satisfie God, who knows our secret Thoughts. In one word, That the Sacrifice, which we are to present, ought to be Spiritual, and that we ought to offer him the Purity of our Hearts, and the Praises due to his Divinity.

The last Book of his Institutions treats about *Happiness, and a happy Life.* He shews, that this supposes the Immortality of the Soul, which he demonstrates by several Arguments; and likewise that this Mortal Life can never be Happy, unless we take care to preserve Justice. He afterwards discourseth of the End of the World, which he imagines must happen Six Thousand Years after its Creation (*d*), and of the Signs that shall precede it, amongst which he reckons the Destruction of the *Roman* Empire, and of the last Judgment; wherein he tells us, God shall, as it were, weigh both Good and Evil; and that those who have committed more Evil than Good, shall be condemned to Everlasting Punishment; That on the contrary, those who are altogether Just, shall not in the least manner feel the Divine Fire; but that those who are in a middle condition, shall be examined by it, and so purified from their Sins; That after this Solemn Trial is over, Jesus Christ shall Reign a Thousand Years upon Earth with the Just, and when that Course of time is finished, the World shall be renewed, all Mankind shall be raised again, and God shall make the Just like to Angels, that they may be in his Presence, and serve him during a happy Eternity; but that he will throw the Wicked headlong into Everlasting Fire. He concludes all, with exhorting Mankind to be Converted and Repent while they have an Opportunity of so doing; that so they may put themselves in a Condition of fearing nothing at that Great and Terrible Day. 'We cannot carry any thing along 'with us, says he, but the Innocence of our Lives. 'Those only shall appear rich before God, that bring a- 'long with them, if I may use the Expression, the Vir- 'tues of Mercy, of Patience, of Charity, and of Faith. 'This is the Inheritance which cannot be ravished from 'us, and which we cannot transmit to any one besides: 'And who are they that desire to acquire these Blessings? 'Let them that are Hungry come to the Celestial Bread 'of the Word of God, that they may be everlastingly 'satisfied. Let them that are Thirsty come to quench 'their Thirst with the Water of this Heavenly Fountain; 'Let no Man ground his hopes upon his Riches, or his 'Power; for these things are not able to make us happy 'for ever; but let us bind our selves to the observation 'of Justice, which will accompany us even to God's 'Tribunal, where we shall certainly receive the recom- 'pence, which he has promised us.

Lactantius

The Epitome or entire Abridgment of these Seven Books composed by *Lactantius* himself, is lost: what is extant, begins at the End of the Fifth Book, the rest was lost in St. *Jerome*'s time. This Abridgment contained the very same things with the Books themselves, only more succinctly treated, and thrown into a narrower compass.

In the Book *of God's Anger*, *Lactantius* endeavours to prove, that God is capable of Anger, as well as of Mercy and Compassion.

In the Book *of the Work of God*, he establisheth Providence by demonstrating the Excellence of his Principal Work, which is Man; for which Reason, he makes an Elegant Description of all the Parts of his Body, and the Proprieties or Faculties of his Soul.

The Book of *Persecution*, or rather *of the Deaths of the Persecutors*, lately published by *Baluzius*, and quoted by St. *Jerome*, was writ immediately after the end of that Persecution, which was begun in the Year 303, under *Diocletian*, and ended 313, by the Death of *Maximinus*, when *Licinius* and *Constantine* were Masters of the Empire. 'Tis written to a Confessor, whose Name was *Donatus*; who suffered several times couragiously for the Christian Religion during that Persecution. The Subject which *Lactantius* proposes to himself in this Treatise, is to shew, That the Emperors who persecuted the Christians, died all miserably. He there describes and relates the several Persecutions which the Church suffered; and likewise the exemplary Punishments which God deservedly inflicted upon these persecuting Tyranrs. After he has in a few Words briefly run over the Sufferings of the Church under the Emperors *Nero*, *Domitian*, *Decius*, *Valerian*, and *Aurelian*, and given an account of the Tragical Deaths of these bloody Princes; he enlarges more copiously upon the following Persecution. He gives a particular Account of the History of *Diocletian*, *Maximian*, *Galerius*, *Severus*, *Maxentius*, and *Maximinus*, and tells us how they came to be Emperors, and what was the occasion of the Divisions, and Wars that were raised between them. He represents in lively colours the horrid Cruelties which they exercised upon the poor Christians, and how by the visible Chastisement of God Almighty, they came to a lamentable End. This small Treatise is writ with a great deal of Flame and Elegance, and is exactly agreeable in the Historical Part to the Revolution of the *Roman* State under these Emperors. We find several Matters of Fact related there, which were unknown to us before, and many other Passages are illustrated, and set in a better light. He there discovers the Policy and Designs of all these Emperors; And lastly, makes it visibly appear, that the Hand of God was upon them to punish them for their Cruelty and ill Usage of the Christian Professors. There are few things in this Book that relate to the Doctrine of the Christians, but he seems to take notice, that St. *Peter* came not to *Rome* till the Beginning of *Nero's* Reign: And he likewise tells us, That as the Emperor *Maximinus* was offering Sacrifice, one of his Officers made the Sign of the Cross, and thereupon to their great trouble, the Demons disappeared.

Besides these Works, whereof we have already discoursed, there are three Poems attributed to *Lactantius*, which are not mentioned by St. *Jerome*, nor are to be found in the ancient Manuscripts; and therefore in all probability they are none of his.

The First, is a Poem *concerning the History of the Phœnix*, but the Author of this Piece was certainly no Christian but a Pagan; for he not only describes the Deluge like a Heathen, and contrary to *Moses*'s Account, but he also speaks of *Phœbus*; as if he owned and acknowledged him for a God. The second Poem *concerning Easter*, is addressed to one *Felix* a Bishop, and was composed by a Christian Author, who lived after *Lactantius*; 'tis attributed to *Venantius Fortunatus*, upon the Testimony and Authority of some Manuscripts in the *Vatican* Library. The Third is *about the Passion of Jesus Christ*, but is not to be found in any ancient Manuscript of *Lactantius*; besides, it does not in the least come up to the Purity and

(*d*) *Six Thousand Years after its Creation.*] So that he seems to have thought that there were no more than 200 Years to reckon from his own time to the Day of Judgment.

Lactantius. Eloquence of his Stile, and beſides he mentions the Adoration of the Croſs. There are likewiſe ſome *Arguments upon* Ovid's *Metamorphoſis*, and *Notes upon the Thebais* of *Statius*, that ſome Perſons have attributed to *Lactantius*, but they really belong to *Lactantius Placidius*, a Grammarian. They are quoted by *Boetius* and *Sedulius*.

Lactantius is the moſt Eloquent of all the Eccleſiaſtick Authors that wrote in Latin; His Stile is Pure, Equal and Natural; in a word, it is extremely like *Cicero*'s, and he juſtly deſerves the Name of *the Chriſtian Cicero*, not only for the cleanneſs and purity of his Language; but alſo for the turn of his Phraſe, and his Way of Writing, which is ſo conformable to that of *Tully*, that the moſt accurate Criticks have been troubled to find out any difference between them: Nay, there have been ſome Perſons in the World, as we are informed by *Picus Mirandula* (*e*), who made no difficulty at all of preferring his Stile to *Cicero*'s.

Be that as it will, we are very certain that *Lactantius* abundantly ſurpaſſeth *Cicero* in his Thoughts, becauſe the Matter of that Religion, which he ſo handſomly defends, does infinitely excel the Maxims and Doctrine of the Philoſophers. He confutes Paganiſm with all the Ardour and Spirit imaginable, and he likewiſe ſolidly eſtabliſhes the Chriſtian Religion. He diſcourſes of God after a very ſublime exalted manner; He explains the Divinity of the Word, and the Myſtery of the Incarnation in an Orthodox Way; He deſcribes the Creation of the World, and the Day of Judgment, by as lively and ſolemn a repreſentation as any Body has ever yet uſed; but at the ſame time it muſt be acknowledged, that he has ſometimes inſerted falſe, uncertain and fabulous things into his Diſcourſes. He is full of admirable Precepts of Morality; he lays down Deſcriptions of all the Virtues clearly and perſpicuouſly, and with an invincible Eloquence exhorts Mankind to the Practice of them; he ſhews them the way of Juſtice, and deterrs them from purſuing the Paths of Iniquity; he teaches them to honour God with a true ſincere Adoration, and to be throughly Penitent for their Sins. We ought however to own that he has handled Theology after a very Philoſophical manner; but that he did not examine all our Myſteries to the bottom, and that he has committed ſeveral Miſtakes.

Pope *Damaſus* writing to St. *Jerome*, is pleas'd to ſay, That he took no great pleaſure in reading *Lactantius*'s Books; becauſe he frequently turned over ſeveral Pages, where he diſcourſeth of things that have no manner of Relation to our Religion.

St. *Jerome* paſſes this Judgment of him, That he was better able to deſtroy and confute the Errors of the Gentiles, than to maintain the Doctrine of the Chriſtians; He is accuſed of doubting whether the Holy Ghoſt was the third Perſon, and to have ſometimes confounded him with the Son, and ſometimes with the Father; but it may be alledged in his defence, That he meant nothing elſe, but that the Name of the Spirit in Scripture, is common to the Father and Son. But whatever the Matter is, we find no Footſteps of this Error in any of his Works that are now remaining, though in ſome places he takes occaſion to ſpeak of the Holy Ghoſt. He ſeems to have been of Opinion, that the Word was generated in time; but it is an eaſie matter to give a Catholick ſenſe to that Expreſſion, as we have ſeen it done to others, and we may be with Juſtice allow'd to do ſo, ſince he plainly eſtabliſhes the Divinity of the Word in that very place. His Opinion concerning Angels, that being ſent to guard and protect Men, they were afterward ſeduced by the Temptation of the Devil, and that falling in Love with Women, they begot Terreſtrial Demons upon them; as it is properly peculiar to him, ſo it is an erroneous Imagination without any Grounds to ſupport it. What he ſays about the End of the World, the Reign of a thouſand Years, the Fire of Judgment which will prove Men that have been Sinners, is common to him with divers other Authors; as alſo what he delivers about the ſtate of Souls after Death, being kept in a Common Priſon in expectation of the Day of Judgment, pretending that God created them all before the Creation of the World. I take no notice of ſeveral other Errors of leſs Conſequence, and ſome harſh Expreſſions, which may be interpreted in a favourable ſenſe (*f*). Lactantius.

The Works of this Author have been Printed often. The firſt Edition that appeared, was at *Rome* 1468. in *Folio* by *Conradus Leweynheim*. The Second at *Rome* 1470. was Reviſed by an *Italian* Biſhop. The third was at *Venice* 1472, and it was afterwards Printed in the ſame City in the Years 1483. 1490. 1493. By *Bennalius* in 1509. 1511. 1515. By *Mauritius* in 1521. and 1535. At *Paris* by *Petitus* in 1509.

At *Rome* in 1574. in 1583. and 1650. At *Florence* in 1513. At *Baſil* in 1521. 1523. 1546. and 1563. Twice in 1556. At *Lyons* in 1532. 1540. At *Antwerp* by *Plantin* in 1539. 1582. and in 1570. 1587. and in 1593. 1596. At *Geneva* in 1613. At *Leyden* in 1662. At *Amſterdam* in 1652.

Eraſmus, *Thomaſius*, *Iſæus*, *Barthius*, *Thiſius*, *Thaddenſis*, *Galæus*, have wrote Notes upon this Author, that are joyned together in this laſt Edition.

The laſt Edition is that which was Printed at *Amſterdam*, with the Commentaries of ſeveral Authors. I have been aſſured by a very Learned Man, That it is not only far from being the beſt, but that it is one of the worſt Editions that ever came out of this Author.

[Since the Edition of *Amſterdam*, Dr. *Spark* ſet out an Edition of *Lactantius* at *Oxon.* to which he annexed his Book *De mortibus Perſecutorum*, with Notes of his own, and a Diſſertation of Mr. *Dodwell*'s *De Ripa Striga*; to explain a difficult Paſſage in that little Book. Before this Edition came out, it was Printed by it ſelf at *Oxon.* in 12°. in the year 1680. Corrected in many places by the Biſhops of *Oxford* and St. *Aſaph*, and by Dr. *Iſaac Voſſius*, who endeavoured to ſupply the *Lacunæ*, which were in *Baluzius*'s Manuſcript Copy, from whence theſe Editions were taken. The *Cambridge* Edition 1685. in *Octavo*, of this little Book was taken from theſe. Since it was publiſhed again by it ſelf at *Abo*, with ſome Notes of *Cuperus* at the end, by *Toinardus*.]

(*e*) *Picus Mirandula.*] Picus lib. de Hiſt. Divinæ Philoſophiæ, c. 7. *Quis apud nos non videat eſſe Ciceronem, ſed Chriſtianum, hoc eſt, aliquem, qui eum ad lineam vivumq; expreſſerit? Quis enim non advertit Lactantium Firmianum æquaſſe ipſum, & forte præcelluiſſe in Eloquendo?*

Idem, lib. 3. Epiſt. 10. *Lactantius Ciceronis ſtilum effigiavit, vel ut quibuſdam placet, ſupergreſſus eſt; mihi videtur rebus & ſententiis crebrior, nec numeris injucundior, nec ſibi æquibilitate & candore poſterior. Has quippe virtutes viribus maximis & æmulatus, & aſſecutus eſt; hunc nec æqualem poſteri momorderunt, nemo elumbem & fractum, Aſiaticum & redundantem nimo cauſatus eſt.*

(*f*) *Interpreted in a favourable ſenſe.*] In the First Book, Chapter the 7th. he ſays, That God made Himſelf. His meaning is, That he is of Himſelf, and was not Created. He tells us, *Lib. 4. Cap. 14.* That *Jeſus Chriſt* is never called *God*, leſt it ſhould be thought that there were two Gods. In the Fourth Book, Chap. 13th. he ſays, That the Son of God was made Man, that he might be *Anthropos*, as well as he was *Arthrepos*, which is a vain Conceit. He ſays, *Lib. 2. Cap. 9.* That Darkneſs is from the Devil, who imitates God; and in the Second Book, Chapter the 12th. That Man was compoſed of two Natures that ſtrive together; words that carry a Tincture of the *Manichean* Doctrine, unleſs they be favourably interpreted. In the Sixth Book, Chap. 13. He ſays, That Alms blot out the Sins of the Fleſh: And he ſeems in the ſame place to maintain, That they who ſin without Paſſion and without Surprize, ſhall never obtain Forgiveneſs for their Sins. In the Seventh Book, Chap. 5. and 14. he ſpeaks of Immortality after ſuch a manner, as might make us believe, that he was perſuaded that the firſt Man was created Mortal. He falls into horrible groſs Miſtakes in his Chronology; as for inſtance, when he tells us, *Lib. 4. Cap. 5.* that *Moſes* was 900 years, and *Salomon* an Hundred and Fifty before the taking of *Troy*. In the Third Book, Chap. 23. He denies that there are any ſuch thing as *Antipodes*.

COMMODIANUS.

Commodianus. HEre are two Authors of the Fourth Century, Whoſe Works have the ſame Character and Genius with thoſe that were compoſed by the Writers of the three firſt Centuries.

The firſt is called *Commodianus*: He is no where mentioned by the Ancients; but in reading his Poetry, 'tis an eaſie matter to ſee that it is not Suppoſititious. *Gelaſius* places his Books amongſt thoſe which he calls *Apocryphal*, becauſe the Millenary Opinion is here maintained, and *Gennadius* ſpeaks of this Author in the following Words, 'Commodianus giving up himſelf to the ſtudy of 'Human Learning, read alſo the Books of the Chriſtians. Commodianus. 'This gave him a favourable Opportunity of embracing 'the Faith. Being now become a Chriſtian, and deſirous 'to offer to Jeſus Chriſt the Author of his Salvation a 'Preſent befitting a Man of Learning, he wrote a Treatiſe againſt the Pagans in Verſe, which is compoſed in a 'middle Stile, neither Verſe, nor Proſe: And becauſe he 'had but ſlightly turned over our Authors, he was able 'to confute the Pagan Religion with more eaſe, than to

'eſtabliſh

Commodianus.

'eſtabliſh that of the Chriſtians. Hence it is that he ſpeaks 'of the Divine Recompences after a groſs manner, fol-'lowing in this the Opinion of *Tertullian*, *Lactantius* and '*Papias*. But his Morals are excellent, and he perſuades 'Men to embrace a voluntary Poverty. This is the O-pinion of *Gennadius* concerning this Author, who lived in the beginning of the Fourth Age, in the Time of Pope *Sylveſter* (*a*). he calls himſelf *Commodianus* (*b*), and by way of Alluſion *Gazæus* (*c*), and gives himſelf the Title of *the Beggar of Jeſus Chriſt*. He tells us, that he was once engaged in the Errors of the Heathens; but that he was converted by reading the Law of the Chriſtians. His Work is entituled, *Inſtructions*; and is compoſed after the faſhion of Verſe: I ſay after the faſhion of Verſe, becauſe he neither obſerves Meaſure, nor Cadence in it; but only takes care that every Line ſhall compriſe a finiſhed ſenſe, and ſhall begin with an Acroſtick, in ſuch a manner, that all the Letters of the Title of every *Strophe* are to be found one after another at the beginning of each Verſe; and thus by taking all the firſt Letters of the Verſe, we find the entire Title.

His Stile is harſh, his Words barbarous, and his Thoughts are ſeldom elevated. The Author appears to have been a Good Man, very ſimple, very humble, very charitable, throughly affected with the love of Jeſus Chriſt, zealous for his Religion, auſtere in his Morals, an enemy to Vice, far removed from the Pleaſures of the World, and a ſingular good Monk as *Rigaltius* has obſerved of him. Though after all, we muſt own, that he was not very ignorant; for there is a tolerable ſtore of Prophane Learning in his Work, and we meet there with ſeveral Remarks upon the Pagan Deities that are exceeding Curious and Rare, as well as Entertaining. He ſeems to have had a great deal of good Senſe, of Quickneſs, and Chriſtian Morality: This Treatiſe was for a long time buried in Obſcurity, and was lately found in our Days. *Sirmondus* had it Copied from an old Manuſcript, and *Rigaltius* made uſe of this Copy, and Printed it ſeparately in the Year 1650. We may divide it into three Parts. The Firſt, which contains Thirty ſix *Strophes*, is addreſſed to the *Gentiles*; whom he exhorts to embrace the Religion of Jeſus Chriſt, after he has expoſed the Falſhood of the Divinities which they Adored. The ſecond is directed to the Jews; whom he likewiſe perſuades to embrace the Chriſtian Religion, ſhewing them, that the Law was merely Figurative. He there ſpeaks concerning Antichriſt, the laſt Judgment, and the Reſurrection. The Laſt is addreſſed to the Chriſtian Catechumens, to the Faithful, and to the Penitents, to whom he gives admirable Inſtructions in Morality. It begins at the Forty ſixth *Strophe*.

We find in this Author moſt of the Errors of the Ancients. He is of Opinion that the Demons were Angels, that were debauched with the love of Women; and that the Giants came from this Illegitimate Commerce; That the World will end after Six Thouſand Years; That *Nero* was Antichriſt; That there will be Two Reſurrections, That of the juſt before the Reign of the Thouſand Years, and the General one at the Day of Judgment; That the Juſt after the Firſt Reſurrection, ſhall live a Thouſand Years upon the Earth; That after that time, all Men ſhall be judged, the Wicked thrown headlong into Fire, and the whole face of Nature Changed. His Moral Inſtructions are very excellent. He recommends to the Conſideration of the Catechumens to lead a Life free from Sin. He adviſes the Penitents to Pray Night and Day, to live after an auſtere manner, that they may obtain Remiſſion of their Sins. He Exhorts the Faithful to avoid all Evil, and to baniſh from their Hearts the very motions of Hatred, aſſuring them, that Martyrdom will ſtand them in little ſtead, if they have an Averſion towards their Brethren. He repreſents to Apoſtates the greatneſs of their Sin, and admoniſhes all Chriſtians in general, that being Soldiers of Jeſus Chriſt, they ought continually to wage War with their Paſſions. He prohibits them to appear at the Prophane Shows. He adviſes Chriſtian Women to be modeſt, to avoid Luxury and Magnificence of Apparel. He gives incomparable Inſtructions to Miniſters and Prieſts, that they may acquit themſelves worthily in their Miniſtry, and perſuades them to lead a Life unblameable, and exempt from Avarice; but above all, to relieve the Neceſſities of the Poor. He counſels the Rich not to value themſelves the more highly upon the ſcore of their Riches, but to communicate part to the Indigent; to aſſiſt and viſit thoſe that are in Sickneſs, and to comfort thoſe that labour under Affliction. He ſays, That we ought not to lament the Death of our Children or Relations. He condemns all funeral Pomps, and proud Interments. He powerfully reprehends thoſe Perſons that don't obſerve Silence in the Church. 'The Prieſt of the 'Lord, ſays he, has ſaid, Lift up your Hearts to God; 'you anſwer, that you have; and yet immediately forget 'the Word. He prays to the Lord in behalf of the Peo-'ple, and in the mean time you are entertaining one another 'with Stories, you Laugh, you ſpeak evil of your Neigh-'bours, you talk inconſiderately, as if God were abſent, 'even he that has made all, that ſees all, and underſtands 'all. He adviſes thoſe that pray to God, to purifie their Hearts, before they addreſs themſelves to him by way of Prayer. In a word, the laſt part of his Inſtructions contains excellent Exhortations, to incline Chriſtians to the Love and Practice of Virtue, to turn them away from Vice, and his Remonſtrances concerning the corrupt manners of the Chriſtians, and the Irregularities of his own time, carry a very near reſemblance to thoſe of our Age.

Commodianus.

(*a*) IN *the time of Pope* Sylveſter.] Chap. 23. He exhorts the Pagans to joyn themſelves to the Congregation of *Sylveſter*; which plainly ſhews, that he lived at that time, and wrote in *Rome* or in *Italy*, though his Stile is *African*.

(*b*) *Commodianus.*] At the end of his Work he tells us, that his Name may be found out by ſearching after it in his Verſes; now if we may take the firſt Letters of every Verſe in the laſt *Strophe*, and put them together, we ſhall find *Commodianus Mendicus Chriſti*.

(*c*) *Gazæus.*] In all probability he is ſo called *à Gaza*, as he is named *Commodianus à Commodis*.

JULIUS FIRMICUS MATERNUS.

THis Author, of whom none of the Ancients have made mention, has written a Treatiſe, Intituled, *Of the Errors of prophane Religions*, which he has addreſſed to the Emperors *Conſtantius* and *Conſtans*, the Sons of *Conſtantine*. The Stile and Matter of this Book abundantly convince us, that it is no ſpurious Piece, and the Title it carries, gives us an occaſion to conjecture, that it was writ after the Death of *Conſtantine*, the eldeſt Son of *Conſtantine* the Great, which happened in the year 340, and before that of *Conſtans*, who was ſlain by *Magnentius* in the year 350, for it being addreſſed to *Conſtantius* and *Conſtans*, there is reaſon to believe that *Conſtantine* their eldeſt Brother was already dead, and 'tis very evident that *Conſtans* was then alive. We don't know what the Author was, of what Country, or of what Profeſſion. *Baronius* believes that he was Biſhop of *Milan* (*a*); but without any ſolid Foundation. There are eight Books of Aſtronomy that bear the ſame Name. Now ſome Perſons are of Opinion that they were compoſed by another Author. *Labbé* maintains, that they belong to the ſame Man (*b*); but we cannot poſitively aſſert either one or the other. This Treatiſe *De Errore profanæ Religionis* was printed at *Venice* in the year 1499. At *Baſil* by *Herwagius* in 1533. At *Strasburgh* in 1562. And afterwards with *Wouverus*'s Notes by *Frobenius* in 1603. Afterwards it was joined with *Minutius Felix*, and printed at *Amſterdam* in 1645. and in 1652. At *Leyden* in 1562, in *Quarto*. 'Tis likewiſe to be found in the *Bibliotheca Patrum*. And laſtly, it was put at the end of the laſt Edition of St. *Cyprian*, which was printed at *Paris* 1666. The Author of it Diſcovers the Original of all the ſeveral Religions amongſt the Pagans, and ſhews the abſurdity of them. In the firſt place, he ſhews how prodigiouſly Men have debaſed themſelves in making Gods of

(*a*) BAronius *believes, that he was Biſhop of* Milan.] *Baronius* imagines that he was Biſhop of *Milan* in the time of *Julius*, and that he aſſiſted at a Council held at *Rome* under that Pope. There is indeed mention made of one *Maternus* a Biſhop of *Milan*, who ſuffered in *Dioclefian*'s time in the Martyrologies of the 18th of *July*. But he that was the Author of this Treatiſe, never took upon him the Quality of a Biſhop; and we don't find it related in any Authors of Credit and Reputation in the World, that there ever was a Biſhop of *Milan* of that Name. On the contrary, it appears by St. *Athanaſius*, That in the time of *Julius* there was no Biſhop of that Name at *Milan*: And the *Roman* Council, of which *Baronius* is to be underſtood, is a Chimerical Council invented by *Iſidorus*.

(*b*) Labbè *maintains, that they belong to the ſame man.*] *Poſſevinus* and *Simlerus* diſtinguiſh them, and call the laſt the younger of the two. *Labbè* pretends, that he lived in the years 334 and 337, and according to this Computation, he might perhaps be the Author of the Treatiſe, *De errore profanæ Religionis*.

Lactantius

the four Elements. Secondly, he lays open the Extract and Riſe of the fabulous Deities, giving an hiſtorical Account of thoſe things which the Poets have ſo diſguiſed in Fiction. In the third place, he demonſtrates the Abſurdity and Impiety of the Pagan Theology, where ſeveral Perſons have had the good luck to drop into an Almightyſhip, only for being more exquiſitely villainous than the reſt of their Fellow-Creatures. In the fourth place, he takes occaſion to refreſh their Memories with ſeveral particulars relating to their Gods, as how they have been ſlain, wounded, and ill-uſed by Men. Fifthly, he pretends that the Religion of the *Ægyptians* derived its Original from *Joſeph*, and that their God *Serapis* is the ſame with the above-mentioned Patriarch, who is ſo called, becauſe he was the Son of *Sarah*. (This Reaſon in my opinion appears to be weak, and ill-grounded.) Sixthly, he obſerves, that Men have Deified abundance of things which they either love, or have frequent occaſion for; and thus they call Eating and Drinking their *Dii Penates*, or their houſhold Gods: Thus *Veſta* is the domeſtick Fire we daily uſe, and the ſame Judgment may be paſſed of ſeveral others, and for this Reaſon it has happened, that the Names of their Gods denote the Properties of natural things. In a word, he deſcribes and enumerates the prophane Signs, or myſterious Words that are uſed by the Pagans in their way of Worſhip, and he applies them to Jeſus Chriſt with a great deal of Wit. To ſay the Truth, this Treatiſe is exceeding elegant, and is abundantly ſtored with a great deal of profound Learning; the Author of it ſhews a conſiderable Stock of Knowledge, Wit, and Eloquence; he frequently exhorts the Emperors to deſtroy the Pagan Temples, to ſuppreſs their Religion, and to make uſe of ſtrong and violent Remedies, to cure Men of their Maladies, and to retrieve them from their Extravagancies and Errors. At the ſame time he exhorts all Men to feed and nouriſh themſelves with the Bread of Jeſus Chriſt, which is his Word and his Doctrine, (for he does not ſpeak of the Euchariſt in this place, as ſome Perſons have vainly imagined) to embrace the Light, and come to the Marriage of the Celeſtial Bridegroom. He tells us there, that God made himſelf Man to ſave us, and reſtore us to that Immortality, which we loſt and forfeited by the Fall of *Adam*; that if he had not aſſumed a Body in the Womb of the Virgin, and ſuffered an ignominious Death for the ſake of Mankind, all the Jews, even thoſe of the Old Teſtament, had never been in a Capacity of obtaining Salvation. He teaches us, that the Soul is immortal and ſpiritual, and that the Demons were frequently diſturbed, and ejected out of the Bodies of thoſe Perſons, whom they had poſſeſſed, by the powerful Prayers and Interceſſions of the Chriſtians. He acquaints us with ſeveral Figures or Types of the Croſs, drawn out of the Old Teſtament. Laſtly, to ſpeak a Word or two concerning his Morals; he ſeverely declaims and inveighs againſt thoſe that diſguiſe themſelves in Female Habits. Theſe are the Principal and moſt conſiderable Heads that are diſcourſed of in this Treatiſe. As for his Aſtronomical, and Mathematical Books, they are divided into eight Parts. That Work was firſt printed by *Aldus Manutius* at *Venice*, in the year 1499. Reviewed by one who calls himſelf *Paſcennius*, and afterwards printed in the ſame place in 1501. Laſtly, it was publiſhed at *Baſil* by *Hervagius*, and corrected by *Bucherius* in the year 1551.

Lactantius

EUSEBIUS *of* Cæſarea.

Euſebius of Cæſarea.

Euſebius Sirnamed *Pamphilus* (*a*), was born in *Paleſtine* (*b*), towards the latter end of the reign of *Galienus* (*c*). He was ordained Prieſt by *Agapius* Biſhop of *Cæſarea* in *Paleſtine*, and ſettled a famous School in that City. When the Perſecution of *Diocleſian* aroſe, he exhorted the Chriſtians of *Cæſarea* to ſuffer with Courage for the Faith of Jeſus Chriſt, and more particularly aſſiſted his dear Friend *Pamphilus*, who ſuffered Martyrdom after two years Impriſonment. Some have accus'd him of offering Incenſe to Idols during this Perſecution (*d*), to releaſe himſelf out of Priſon; but this Accuſation is groundleſs, and 'tis much more probable, that he continued alway ſtedfaſt in the Faith of Jeſus Chriſt (*e*). Immediately after this Perſecution was ended, *Euſebius* was choſen Biſhop of *Cæſarea* in the room of *Agapius* (*f*), in the year 313, or 314, from the Birth of Chriſt: And from that time he was much engaged in the Controverſie of *Arius*, a Presbyter of *Alexandria*, whom he (as well as other Biſhops of *Paleſtine*) at firſt protected, thinking that he was unjuſtly perſecuted by *Alexander* of *Alexandria* his Biſhop. He did not only write to this Biſhop in favour of *Arius*; but finding that he could not prevail to reſtore him, he permitted him and his Followers to keep their places, and to hold the ordinary Aſſemblies of the faithful in their Churches, upon condition that they ſhould ſubmit to their Biſhop, and earneſtly deſire to be re-united to his Communion.

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It appears by a Letter of *Euſebius* to *Alexander*, which is produced in the ſecond Council of *Nice*, that he did verily think that *Arius*, and thoſe of his Party, acknowledged the Eternity of the *Word*, and that he believed the contrary Doctrine was falſly charged upon them, which

(*a*) *Sirnamed* Pamphilus.] From the Name of the Martyr *Pamphilus* his Friend, and not of his Brother, as *Nicephorus* believed; for in the ſeventh book of his Hiſtory, he ſays, That he was firſt acquainted with him when he was a Prieſt.

(*b*) *Paleſtine.*] All the Ancients call him *Euſebius* of *Paleſtine*. In the firſt book of the Life of *Conſtantine*, he teſtifies, that he had his Education in *Paleſtine*, and in the ſecond book of the ſame Work, after he has repeated a Law of *Conſtantine* directed to thoſe of *Paleſtine*, he adds, *This was the firſt letter which* Conſtantine *addreſſed unto us.* 'Tis not known who were his Kindred. Some have thought that he was the Kinſman of *Euſebius* of *Nicomedia*, becauſe in a Letter of *Arius* to this Biſhop, *Euſebius* of *Cæſarea* is called his brother. Neither is it known who were his Maſters. In the ſeventh book of his Hiſtory, he ſays, that he heard *Dorotheus* a Prieſt of *Antioch*, expound the Scriptures; from whence *Trithemius*, and ſome others, have concluded that he was his Scholar. *Acacius* Succeſſor to *Euſebius* wrote his Life, but 'tis loſt.

(*c*) *Towards the latter end of the reign of* Galienus.] There is ſome proof of this *Epocha*: For in his Hiſtory book 3. ch. 28. he ſays, that *Denys* of *Alexandria*, who died the 12th year of the reign of *Galienus*, lived in his time: And in the fifth book he ſays, that *Paulus Samoſatenus* revived the error of *Artemon* in his time; and in his ſeventh book, where he gives an Account of what was done under *Galienus*, he ſays, *After we have related the tranſactions of former times, we come now to thoſe things which happened in our own time.*

(*d*) *Some have accuſed him of offering Incenſe to Idols during this Perſecution, &c.*] This he was charged with by *Potamon* a Confeſſor and Biſhop of *Egypt*, at the Synod of *Tyre*; for if we give credit to St. *Epiphanius*, in Hereſie 68, this Biſhop perceiving *Euſebius* of *Cæſarea* there preſent, cry'd out, O Euſebius, *How came you to ſit as Judge upon the innocent* Athanaſius? *Who can endure it? Tell me, I pray you, were not we in Priſon together in the time of Perſecution? I loſt an Eye there, for maintaining the Truth, but you have loſt no part of your body, you have ſuffered nothing: How then did you get out of priſon?* *Epiphanius* adds, that *Euſebius* hearing this, roſe up and diſſolv'd the Aſſembly, ſaying, *Seeing you charge me with things of this nature, in a place where you are Strangers, it muſt be true which your Accuſers ſay; for if you exerciſe ſuch Tyranny here, much more will you do it in your own Country.* This is confirmed by the Biſhops of the Council of *Alexandria*, who ſay in their Letter, *That* Euſebius *of* Cæſarea *was accuſed by the Confeſſors of ſacrificing to Idols.* In the mean time, this Charge of *Potamon* is groundleſs: For although it were true, that *Euſebius* was caſt into Priſon for the Faith of Chriſt, it does not follow that he muſt have ſacrificed to Idols to obtain his Liberty, becauſe he loſt no part of his body, ſince he might have been delivered from that Perſecution for many other Reaſons, without loſing any of his Members; and it was a raſh Cenſure of his Neighbour in *Potamon*, to accuſe, as he does, a Biſhop of ſo heinous a Crime, upon ſo weak a Conjecture as this; but the good Man had more Zeal than Prudence.

(*e*) *'Tis much more probable that he continued alway ſtedfaſt in the Faith of Jeſus Chriſt.*] Firſt, becauſe we muſt always think well of our Neighbour, when it does not evidently appear that he has done ill. Secondly, becauſe 'tis no ways probable, if he had committed ſuch a Crime, when he was Prieſt, that he would have been afterwards choſen Biſhop of *Cæſarea*.

(*f*) *In the room of* Agapius.] *Baronius* and *Blondel* place *Agricolaus* between *Agapius* and *Euſebius*, whoſe Name is to be found among the Subſcriptions of the Council of *Ancyra*. But *Euſebius* in his ſeventh book reckoning up the Names of thoſe Biſhops who governed the Church while the Perſecution laſted, endeth his Catalogue of the Biſhops of *Cæſarea* with *Agapius*, of whom he ſays, that he took a great deal of pains for his Flock during that Perſecution: And *Euſebius* himſelf was ordained immediately after the Perſecution; for he aſſiſted in the quality of a Biſhop, at the Dedication of the Church of *Tyre*, which was done immediately after peace was reſtored to the Church, before *Licinus* had taken arms againſt *Conſtantine*, which happened in the year 313. And therefore, if there was one *Agricolaus* Biſhop of *Cæſarea*, he did not hold that See for any long time, for *Euſebius* was ordained ſo it in the year 314.

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may in some measure excuse his Proceedings in this Affair: For as soon as *Arius* did clearly discover his impious Sentiments in the Council of *Nice*; *Eusebius* with all the other Bishops, condemned them, and proposed a very Orthodox Confession of Faith. But because it seemed not to renounce the Heresie of *Arius* formally enough, therefore the Fathers of the Council added to it the word *Consubstantial*, together with Anathematisms against the Errors of *Arius*. This new term *Consubstantial*, gave some trouble to *Eusebius*, and he refused at first to assent to it; but being afterwards fully satisfied of its true meaning, he made no scruple of subscribing to it, and of signing the Confession of Faith made by the Council of *Nice*, which he was never known afterwards openly to violate, though he always maintained an intimate Correspondence with the Bishops of *Arius*'s Party. He was present with them at the Council of *Antioch*, held in the year 330. wherein they unjustly depos'd *Eustathius*, then Bishop of *Antioch*. But, if he was to be blam'd for consenting to that unjust Deprivation of a Bishop who was his Enemy; yet it must be acknowledged that he deserves great Commendation for refusing to succeed him in his See: For being elected both by the Bishops and the People, in order to his Ordination to the Bishoprick of *Antioch*, after the deposing of *Eustathius*, he did absolutely refuse it; and when the Bishops wrote about it to the Emperor *Constantine*, that he would oblige *Eusebius* to agree to this Election, he wrote to him himself, humbly praying that he might have leave to refuse this Bishoprick; which at last the Emperor granted, and greatly commended his Moderation. Nevertheless, *Eusebius* continued always to take part with *Eusebius* of *Nicomedia*, and assisted at the Council of *Tyre*, held against St. *Athanasius*, in the year 325, and also at the Assembly of Bishops, which was held at *Jerusalem* at the time of the Dedication of the Church of that City: And in fine, he was sent in the Name of those Bishops to the Emperor *Constantine*, to justifie what they had done against St. *Athanasius*. Then it was, that he spoke a Panegyrick in honour of the Emperor, at a time of publick rejoycing for beginning the 30th year of his reign, which was the last of his Life; And *Eusebius* himself did not long survive this Emperor, whom he mightily loved and honoured, for he also died about the year 338.

He has written many very learned Books. The first were his five Books of Apology for *Origen*, which he compos'd with the Holy Martyr *Pamphilus*, during the Persecution of *Diocletian*; and to which he only added a Sixth, after the Death of this Martyr. About the same time he wrote a Treatise against *Hierocles*, who had written two Books against the Christian Religion. After he was chosen Bishop of *Cæsarea*, he compos'd his fifteen Books of *Evangelical Preparation*, and twenty Books of *Evangelical Demonstration* (*g*): After this he wrote a *Chronicle* from the Beginning of the World down to the 20th. Year of *Constantine the Great*. After this *Chronicle* follow'd his *Ecclesiastical History* (*h*), divided into ten Books, which seems to have been finish'd some time after the Council of *Nice*, though it reaches no further than the 20th Year of *Constantine*. About the Year 332, he compos'd a Cycle for *Easter*, at the desire of the Emperor, to whom he dedicated it, and caus'd some very fair Copies of the Holy Scriptures to be written out, as he himself tells us in the fourth Book of the Life of *Constantine*, Chap. 34, and 35. St. *Jerome* and *Bede* make mention of this Paschal Cycle of *Eusebius*, compos'd, as they say, in imitation of that of *Hippolytus*. His Books against *Marcellus* of *Ancyra* were written after the first Condemnation of that Heretick in the Council of *Constantinople*, held in the Year 335, or 336 (*i*). In short, the four Books of the Life of *Constantine*, were compos'd after the Death of that Emperor, to which he has added three Tracts, *viz.* The Harangue which he made at the Dedication of the Church of *Jerusalem*, the Discourse of *Constantine* to the Convention of the Saints, and a Panegyrick in Praise of this Emperor.

Besides these Works, whose Chronology is known, he hath also written, as St. *Jerome* testifies, five Books of the Theophany, or the Incarnation, ten Books of Commentaries upon *Isaiah*, thirty Books against *Porphyrie*, ten whereof were lost in St. *Jerome*'s time; and a Book of Topography, which is the same that St. *Jerome* translated and entituled, a Book of the Country of the *Hebrews*, which was afterwards publish'd in Greek by *Bonfrerius* in the Year 1631. There is mention made in this Book of two other Tracts of the same Nature, whereof one contains an explication of the Names which the *Hebrews* give to other Nations, and the other was a Topographical Description of the Holy-Land and the Temple. St. *Jerome* also places in the Catalogue of *Eusebius*'s Works, three Books of the life of *Pamphilus*, some little Tracts upon the Martyrs (*k*), the Commentaries upon the 150 Psalms, translated afterwards by *Eusebius* of *Verceilles*, and the Rules for reconciling the four Evangelists, together with a Letter to *Carpianus*. He mentions also, in an Epistle to *Pammachius*, *Eusebius*'s Commentary upon the first Epistle to the *Corinthians*; and he testifieth in another place, that he caus'd to be publish'd an Edition of the Version of the *Septuagint*, taken from the *Hexapla* of *Origen*. St. *Basil* cites a Treatise of *Eusebius* concerning the Polygamy of the Patriarchs, of which *Eusebius* himself speaks, *Book* I. *Chap.* 9. of the *Demonstration*, and *Book* VII. *Chap.* 3. and 7, of the *Preparation*. In fine, *Theodoret* tells us, that *Eusebius* wrote Eclogues upon the whole Scriptures: But we must not forget the Letter which he wrote to the *Cæsareans* mention'd by *Theodoret* in his History, nor those Letters to *Alexander* and *Euphration* concerning *Arius*, which are cited in the second Council of *Nice*, *Act.* 5. and 6. To these we may add, the Letter to the Empress *Constantia*, which is quoted by the Bishops that condemn'd Images, whereof there is a Testimony related in the same Council, *Act.* 6. *Photius* mentions a Book of *Eusebius* entituled, *Apology and Refutation*, that is to say, an Apology for the Religion of Christ, and a Refutation of the Errors of the Gentiles, divided into two Books; and also two other Books, which were, as he says, very little different from the two former. The Commentary upon the *Canticles*, publish'd by *Meursius*, is falsly ascribed to *Eusebius*, since in it are cited the Testimonies of Authors much later than *Eusebius*, such as *Gregory Nyssen*, *Philo Carpathius*, and many others. It is not certain, that *Eusebius* was the Author of that little Tract of *the Life of the Prophets*, publish'd in Greek before *Procopius*, by *Curterius*, from a Manuscript of the Cardinal of *Rochefoucauld*, and printed at *Paris* in the Year 1580, though it appears to be ancient. To conclude, there are some Treatises or Discourses publish'd by *Sirmondus*, which are believed to be a Translation from the Greek of *Eusebius* of *Cæsarea*: But though these Treatises, which seem indeed to be translated from the Greek, were compos'd by some ancient Author, and have something of the Air and Genius of *Eusebius*'s Writings, neither do they contain any thing unworthy of him; yet there is no full assurance that they are his, because they are not mention'd by any of the Ancients, and we cannot now judge with any certainty from a Version, of the Stile of *Eusebius*.

Eusebius of Cæsarea.

After we have given a Catalogue of all the Writings of *Eusebius*, whereof we have any Testimony, we must now Discourse more largely of those that are come to our Hands. His *Ecclesiastical History* is the most considerable of all his Books, which is a Collection of all the Memorable things which happen'd in the Church from the Birth of Jesus Christ to his own time. He has exactly noted the Succession of Bishops to the Sees of all the Great Cities in the World; he has given an Account of Ecclesiastical Writers and their Books, together with the History of Heresies, and some Remarks concerning the Jews. He has described the Persecutions of the Martyrs, the Controversies and Disputes touching Ecclesiastical Discipline; and, in a Word, all things which concern the Affairs of the Church. He Writes nothing of History as from himself, but almost every where, in his Works, he cites the ancient Authors or their Monuments, from whence he had his Relations, and inserts long Extracts taken out of them, as Men usually do when they write Annals or Memoirs. This manner of writing History, is less agreeable indeed, but much more profitable than any other, and gains Credit and Weight to that which is related: For when a Writer reports the Transactions of

(*g*) *After he was chosen Bishop of* Cæsarea, *he compos'd his fifteen Books of* Evangelical Preparation, *and twenty Books of* Evangelical Demonstration.] These are cited in his *Ecclesiastical History*, B. I. Ch. 2. *Blondel* believes the contrary, that the History is cited in the sixth Book of his *Evangelical Demonstration*, Ch. 23, but he was deceived by the Translation.

(*h*) *After this* Chronicle *followed his* Ecclesiastical History.] He saith expressly in the beginning of his History, that the *Chronicle* was written before it, in these Words, *Formerly I made an Abridgment of these things in my* Chronicle, *but now I will give a more ample Declaration of them here in this work.*

(*i*) *His Books against* Marcellus *of* Ancyra *were written after the first Condemnation of that Heretick in the Council of* Constantinople *held in the Year* 335, *or* 336.] They are Dedicated to *Flacillus* Bishop of *Antioch*, who was not chosen Bishop of that Church until the year 335. Besides, in the first Book of *Ecclesiastical Theology*, Ch. 14. he says, *That* Marcellus *was condemned.*

(*k*) *Some little Tracts upon the Martyrs.*] We have one Book of these Tracts concerning the Martyrs of *Palestine*, but it is probable that he wrote more. The Martyrology supposed to be translated by St. *Jerome*, has been ascribed to him, but that Work is none of his, neither is the Translation St. *Jerome's*.

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Ancient Times without citing the Authors from whence he had them, he cannot ſo eaſily gain Credit with his Readers, as when he cites his Vouchers, and produces their Teſtimonies for the Truth of what he ſays, ſince thoſe Relations muſt certainly be agreeable to Truth, which are founded on the Authority of unqueſtionable Witneſſes. But beſides this general Reaſon, there is alſo a particular one, why this way of writing Hiſtory, which is followed by *Euſebius*, is of wonderful Advantage unto us; which is this, that for the moſt part, thoſe Authors and their Works which were more ancient than *Euſebius*, have been loſt ſince his Death by the injury of time; and therefore we are mightily oblig'd to him who hath preſerved in his Hiſtory, not only the Memory of thoſe Authors, but ſome conſiderable Fragments of their Works. In ſhort, without the Hiſtory of *Euſebius*, we ſhould ſcarce have any Knowledge, not only of the Hiſtory of thoſe firſt Ages of the Church, but even of the Authors that wrote at that time, and their Works, ſince no other Writer but he, has given an Account of thoſe things. For it is obſervable that the Hiſtorians who followed after him, as *Socrates*, *Sozomen*, and *Theodoret*, begun their Hiſtory where he ended his, either becauſe they thought that he had Collected in his all that was Remarkable of thoſe firſt Ages, or becauſe they had no other way of coming to the Knowledge of them but by him. *Nicephorus Calliſtus*, who pretended to write a New Hiſtory in the Fourteenth Century, has mixt in it a great many fabulous and uncertain Tales, becauſe they were not taken out of *Euſebius*, nor confirm'd by the Authority of any Ancient Author. Nevertheleſs, it muſt be confeſs'd, That even the Hiſtory of *Euſebius* is not altogether ſo perfect as were to be wiſh'd, for it is not written ſmoothly, neither is it always exact (*l*). Our Author does often enlarge too much upon thoſe things that ought to be ſlightly paſs'd over; and on the contrary, ſometimes he expreſſes ſuch things very ſuccinctly, which deſerve a much larger Account. But notwithſtanding theſe Faults, it is a moſt Excellent Hiſtory, and highly to be priz'd.

There is at the End of the Eighth Book, a ſmall Tract of the Martyrs of *Palæſtine*, in which he deſcribes the Martyrdom of thoſe that ſuffered in this Province for the Faith of Jeſus Chriſt. Some have confounded this with the eighth Book, but againſt Reaſon; for it is a diſtinct Tract, and, as it were, a Supplement to it.

Ruffinus is the firſt who Tranſlated this Hiſtory of *Euſebius*, but he, according to his uſual manner, took a great liberty in doing it. He has paſt over the whole Tenth Book, and has added to it two more which contain the following Hiſtory down to the Death of *Theodoſius*. His Tranſlation is clean, neat, and elegant enough, it gives the Senſe and Thought of the Author in a very agreeable Stile, and ſometimes more faithfully than thoſe Interpreters who have tranſlated him ſince. This Verſion has been the great Magazine to all the Latin Authors, who have drawn from thence whatever they either wrote or underſtood of the *Eccleſiaſtical Hiſtory* of the Firſt Ages.

Muſculus the Proteſtant undertook a new Tranſlation of the Hiſtory of *Euſebius*, which he performed happily enough. He ties himſelf up very much to the Letter, and has tranſlated the Text with much politeneſs and brevity: But he does not always underſtand his Author aright, and ſo he has committed many Faults in his Verſion. The Tranſlation of *Chriſtophorſon* is more Elegant, and his Stile more *Ciceronian*, but it is too Copious for an Hiſtorian, whoſe Stile ſhould be conciſe and cloſe. He hath Corrected many Faults of *Muſculus*, and yet his own Verſion is not altogether free.

The Learned *Henricus Valeſius* having obſerved the Faults of all the former Verſions, undertook to make a new one, more perfect. He publiſhed it with the Greek Text, reviſed by four Manuſcripts, and added to it moſt learned Notes. His Verſion deſerves univerſal Applauſe, and the ſingular eſteem of all Learned Men, for it has two qualities that rarely meet together, being both Elegant and Literal; And yet the Criticks have obſerved ſome Faults in it: But it is impoſſible to ſatisfie all Men, and very difficult to avoid all Miſtakes, in a Work of ſo great a length. *Euſebius of Cæſarea.*

It was very fit that the Hiſtory of *Euſebius* ſhould be Tranſlated, that thoſe who neither underſtand Greek nor Latin might not be depriv'd of the Hiſtory of the Church in its Original Purity. The Preſident *Couſin* has done the Publick this Service, who has Tranſlated this Hiſtory into French, with as great Purity as Faithfulneſs, and has prefix'd to his Verſion a Preface, wherein he briefly takes notice of the principal Errors of *Euſebius*, and paſſes a very ſound and ſolid Judgment upon his Hiſtory and his Perſon.

The Chronicle of *Euſebius*, or the Abridgment of the Univerſal Hiſtory of all Times and Places from the Beginning of the World down to his own time, was divided into two Parts: The firſt was entituled, *Canons of Univerſal Hiſtory*, or *Univerſal Chronography*; and the Second, *Chronical Canons*. In the firſt, he has collected the Origin and Hiſtory of all Nations ſeverally, the Succeſſion of all Kings and Princes of the World, of the High-Prieſts of the Jews, and the Biſhops of the Chief Churches from the Birth of Jeſus Chriſt. In the ſecond, he has enlarg'd and digeſted theſe Hiſtories according to the order of Time. St. *Jerome* has tranſlated both Parts (*m*): But there was nothing remaining of the Tranſlation of the Firſt, but ſome Extracts containing the Names of Kings, which are Printed with the Verſion of the Second Part. This Tranſlation of St. *Jerome* which was thus Printed at *Baſil*, was afterwards Publiſh'd more exactly by *Arnaud de Pontac*, Biſhop of *Bazas*, in the Year 1605. But none took care to Collect the Greek Fragments of the Original of *Euſebius*, before the famous *Joſeph Scaliger*, who Publiſh'd them in the Year 1606, in a Book entituled, *The Treaſure of Time*; wherein he gives a larger Verſion of the Firſt Part of the Chronicle than any other Edition, and renders the Verſion of the ſecond Part more Correct and Exact; to which he adds many very conſiderable Greek Fragments, taken out of ſome later Greek Authors.

This Book of *Euſebius* is a Work of Prodigious Study, and moſt accompliſh'd Learning: For he muſt have read an infinite number of Books and Ancient Monuments, to compoſe ſuch an Univerſal Hiſtory; and at the ſame time he muſt have a well-poiz'd Judgment, to collect ſo many Particulars, and relate every one of them in their proper time. This infinite Labour, is an evident Proof, that *Euſebius* was a Man of vaſt Reading and a Prodigious Memory: Nevertheleſs, it muſt be confeſs'd, that the Chronicle of *Africanus* was a great help to him, and that he took almoſt all his Chronicle, from *Africanus*'s *Chronicon*, which he had Copied. He corrected indeed ſome of the Faults which he found in him, but then he himſelf committed many more (*n*): and indeed it is next to impoſſible to avoid all Errors in ſo long and knotty a Work as an Univerſal Chronicle. Theſe Faults are pardonable in a Book of this Nature, and do not hinder, but that it ought to be eſteemed one of the moſt uſeful Books of all Antiquity.

The Four Books of the Life of *Conſtantine*, are, properly ſpeaking, a Panegyrick; in which, he gives an Account as an Orator, rather than as an Hiſtorian; not only of the Life of this Emperor, but alſo of the Revolutions of the Empire, and the Affairs of the Church, in which *Conſtantine* had a hand. The Stile of this Work is more Sublime and Florid than that of the other Books of *Euſebius*, and yet it is not finer, nor more agreeable. He does nothing for the moſt part, but give ſlight hints of the Relations which he has given at large elſewhere, and deliver the Heads of them, leaving out the Circumſtances and Particulars.

He has added at the End of thoſe Four Books, *Conſtantine*'s Oration to the Convention of the Saints, *i. e.* to the Chriſtians, and a Harangue in Praiſe of this

(*l*) *Neither is it always Exact.*] Many Faults are obſerved in it contrary to the Truth of Hiſtory, and contrary to Chronology. In his firſt Book he ſaith, That the Taxing which *Joſephus* ſpeaks of in his Eighteenth Book of the Hiſtory of the *Jews*, is the ſame that St. *Luke* writes of. In the ſame Book, *Ch.* 9. he ſays, That *Lyſanias* Tetrarch of *Abylene* was Brother to *Philip*, and *Herod* the younger, which is not true. In *Ch.* 7. he ſays, that *Herod* Junior, was baniſhed to *Vienna*, contrary to the Teſtimony of *Joſephus*, who aſſures us, *Book* XVIII. *Ch.* 9. That he was ſent to *Lyons*. He thinks that Jeſus Chriſt ſpent four Years in his preaching. He is miſtaken in the *Epocha* of the Voyage of St. *Paul* to *Jeruſalem*. In *Book* I. *Ch.* 12. he diſtinguiſhes *Cephas* who was rebuked at *Antioch* by St. *Paul*, from the Apoſtle St. *Peter*, tho' he was certainly the ſame. I ſhall not mention his other Faults, which he committed by taking things upon hear-ſay, nor the Apochryphal Books, which he cites very often. He miſtakes the Jews of *Alexandria*, mentioned by *Philo*, called *Therapeutæ*, for Chriſtians. *B.* II. *Ch.* 17. he confounds *Novatus* and *Novatianus*. *B.* VI. *Ch.* 45. he makes miſtakes in the years of the *Pontificates* of *Sixtus* and *Eutychianus*.

(*m*) *St.* Jerome *has tranſlated both Parts.*] St. *Jerome* in his *Commentary upon* Daniel, *Ch.* 9. ſaith, that there was found in the Verſion of the Chronicle of *Euſebius* an Explication of two Paſſages of Scripture, both which were in his Firſt Part. *Marcellinus* ſays alſo plainly, That St. *Jerome* tranſlated the firſt Part. St. *Jerome* in the Preface to his Verſion ſays, that he tranſlated *Euſebius* word for word, from the time of *Abraham* to the taking of *Troy*; and that from the taking of *Troy* to the time of *Conſtantine*, he had added many things of his own Head, particularly about thoſe Matters that concern the *Roman* Hiſtory, which *Euſebius* had neglected; and that he was the Author of what follows after the time of *Conſtantine*, down to the Sixth Conſulſhip of *Valens*.

(*n*) *But then he himſelf committed many more Errors in Chronology.*] You may ſee them obſerv'd by *Scaliger* in the *Prolegomena* to his *Treaſure of Time*.

Emperor

Eusebius of Cæsarea.

Emperor, which he spoke before him at the Festival Solemnity of the 30th Year of his Reign. In this Piece he enlarges upon the Praises of God, the Wonders of his Providence, the Mystery of the Incarnation, the Benefits of Jesus Christ to Mankind, more than upon the Commendation of the Emperor, which he intermixes only now and then; for he praises him as a Christian Prince ought to be prais'd; that is to say, by publishing those Virtues which have a relation to Piety and Religion. This Discourse is the most Eloquent of all his Works, and is compos'd with much Art and Fineness.

The Fifteen Books of *Evangelical Preparation*, address'd to *Theodorus* (who is believed to have been Bishop of *Laodicea*) and is mention'd in the 32d. Chapter of the Seventh Book of his *Ecclesiastick History*) were written on purpose to dispose the Minds of Men to embrace the Christian Religion. In them *Eusebius* shews, that the Theology of the Pagans was ridiculous, and contrary to good Sense; and That the Christian Theology was Holy and Reasonable. The first Part of this Proposition he proves in the First Six Books, and the second Part in the other Nine. He begins with a general Description of the Doctrine of Christ, and to render it the more enticing, he gives an account of the Ineffable Blessings it has revealed to Mankind, and how it conduces to Piety, by teaching them to know and honour one God. After this he alledges some Prejudices in favour of the Christian Religion, such as the accomplishment of Prophecies, the Holiness of the Lives of Christians, and the wonderful facility, which all Persons, even those that were more dull and barbarous, found in comprehending the greatest and sublimest Truths. After he has thus disposed his Readers to be favourable to the Christian Religion, he destroys the Religions of all the Nations of the World, and lays open the Falshood of every one of them in particular, not only as to what concerns their History, but as to their pretended Mysteries and prophane Morality. In the Fourth Book, he confutes the strongest Argument of the Pagans, taken from the Predictions of their Oracles. He shews, that the Gods whom they worship'd were evil Spirits, call'd *Demons*, as the Philosophers themselves have acknowledg'd. In the Sixth Book he opposes Destiny or fatal Necessity, and proves there by many reasons and Testimonies, that Man is entirely a free Agent.

In the following Nine Books, he shews that the Christians had reason to embrace the Theology of the Hebrews, because none but that affords solid Foundations for a Sincere Piety, together with Sound and true Doctrine. This he proves by a particular Induction of their Opinions, because there is no Theology but this which teaches the immortality of the Soul, which commands Men to Adore one God only; which informs them, that he was the Creator of the World, which teaches them that the Word is the Son of God, and that the Holy Ghost is to be Worship'd with the same Worship that is due to the Father and the Son; There is no other Religion but this, which teaches Men, that they must not Adore the Angels as Gods, but honour them as the Ministers of God; which gives a rational account of the Fall of some of the Angels, and instructs Man that he is made after the Image of God: In a Word, there is none but this, whose Doctrine is agreeable to Right Reason. After this, he subjoyns a long Fragment out of a Treatise of *Maximus*, which demonstrates that Matter is not Eternal.

In the Eighth Book he gives the History of the version of the *Septuagint*, and to prove the Authority of the Holy Scriptures, he makes it appear by the Testimony of the Jews, that their Law is Mystical and very Significant, which he afterwards represents as worthy of all Esteem by the holiness of their Lives who have embrac'd it, by the Example of the *Essenes*, whose manner of Life he describes and by the Wisdom of *Philo*.

In the Ninth Book, he relates the Testimonies of the Pagans, who have spoken in favour of the Jewish Religion, and of those who allow the Truth of *Moses*'s History. In the 10th he shews, that *Plato* and the Pagan Philosophers have taken the greatest part of what they have written, from the Books of *Moses*. In the 11th Book he demonstrates particularly, That the Doctrine of *Plato* is agreeable to that of *Moses*, and compares many of the Opinions of that Philosopher with those of the Jews. He carries on that Comparison in the 12th and 13th Books. But in the mean time, he demonstrates that this Philosopher had his Errors, and that no Book but the Scriptures is wholly free. In the 14th and 15th Books, he relates the Opinions of the Philosophers, he shews their Contradictions, and oftentimes confutes one of them by another: From all which he concludes, that the Christians had reason to forsake the Religion of the Pagans, and embrace that of the Jews.

After he has thus prepar'd the Minds of Men to receive the Christian Religion, by establishing the Authority of the Religion, and of the Books of the Jews, he demonstrates the Truth of it against the Jews themselves by their own Prophecies. This is the Subject of his Books of *Evangelical Demonstration*, of which there are only Ten remaining of Twenty which he compos'd. In the First Book he shews, that the Law of the Jews was calculated for one Nation only, but the New Testament was design'd for all Mankind; That the Patriarchs had no other Religion but that of the Christians, since they ador'd the same God and the same Word, honour'd him as they do, and resembled their holy Lives. In the second Book he shews by the Prophecies, that the Messias was to come into the World for all Mankind. In the Third he makes it appear in favour of the Faithful, that Jesus Christ is the Saviour of the World, and demonstrates against the Infidels that he was no Seducer, as his Doctrine, his Miracles, and many other Reasons do evidently prove.

Eusebius of Cæsarea.

In the Fourth Book he shews, that Jesus Christ is the Son of God, and gives an account of the Reasons for which he was made Man; he explains the Name of Christ, and cites many Prophecies wherein he was foretold by that Name. In the following Books he brings abundance of Prophecies to demonstrate that the coming of Jesus Christ, the time of his Birth, the Circumstances of his Life and Passion, and in a Word, all things that concern'd him, were foretold in the Books of the Old Testament. What we have of these Books, ends with the last words of Christ upon the Cross; and in the following Books he recited the Prophecies concerning his Death, his Burial, his Resurrection, his Ascension, the Establishment of the Church, and the conversion of the Gentiles: But these are wholly lost.

These Books of *Evangelical Preparation* and *Demonstration*, are the largest Work that has been made by any of the Ancients upon this Subject, where a Man may find more Proofs, Testimonies and Arguments for the Truth of the Christian Religion, than in any other. They are very proper to instruct and convince all those that sincerely search after Truth. In fine, *Eusebius* has omitted nothing which might serve to undeceive Men of a false Religion, or convince them of the true.

The Treatise against *Hierocles*, was written against a Book of that Philosopher, publish'd by him under the Name of *Philalethes*, against the Christian Religion; wherein, to render it ridiculous, he has compar'd *Apollonius Tyanæus* with Jesus Christ, and says, That *Apollonius* wrought Miracles as well as Christ, and ascended into Heaven as well as he. But *Eusebius* has prov'd in his Answer, that *Apollonius Tyanæus* was so far from being comparable to Jesus Christ, that he did not deserve to be rank'd among the Philosophers, and that *Philostratus* who wrote his Life is an Author unworthy of Credit, because he contradicts himself very often, he doubts himself of those very Miracles which he relates, and he reports many things which are plainly Fabulous. At the end of this Treatise *Eusebius* has given some Observations against Fatal Necessity.

In the First of the Five Books against *Marcellus* of *Ancyra*, *Eusebius* endeavours to prove, That this Bishop wrote his Book upon no other Motive, but the hatred of his Brethren; he charges him with Ignorance of the Holy Scriptures, and rallies him for the impertinent Explications of some Greek Proverbs brought in not at all to the purpose. In fine, he blames him for accusing *Origen*, *Paulinus*, *Narcissus*, *Eusebius* of *Nicodemia*, and *Asterius*, of Error touching the Mystery of the Trinity, and endeavours to justifie their Doctrine about it. In the Second Book, he discovers the Errors of *Marcellus*, and proves, from many passages of his Book, That he believes the Word was not a Person subsisting before he was born of the Virgin, that he denies the distinction of the Son from the Father, that he is positive in asserting the Flesh and not the Word to be the Image of God, the Son of God, the King, the Saviour, and the Christ; and in short, That he durst affirm that this Flesh shall be destroyed, and annihilated after the Day of Judgment.

After he has discovered the Errors and the Malice of *Marcellus* of *Ancyra*, he confutes his Opinions in the Three following Books, entituled, *Ecclesiastick Theology*, and Dedicated to *Flacillus* Bishop of *Antioch*.

In the first Book he proposes the Faith of the Church which he explains very exactly, rejecting the Errors of the *Ebionites*, *Paulianites*, *Sabellians* and *Arians*. After this, he shews that *Marcellus* is guilty of the *Sabellian* Heresy, and proves by Thirty Arguments drawn from Scripture, That the Word is a Person subsisting of himself. In the Second and Third Books, he goes on to confute the Consequences of *Marcellus*'s Error, and the Arguments which he alledges for it, and proves by many Passages of the Old and New Testament, that the Word is a Subsistence, or a Person Subsisting distinguish'd from the Person of the Father.

Euſebius of Caſarea.

From theſe Books we may learn the true Opinion of *Euſebius* concerning the Divinity of the Word. He has declar'd in many places, That the Word is God, and the Son of God; and he ſays plainly, That he was not made of nothing, nor created in time; but begotten from all Eternity of the Subſtance of the Father. He does expreſly reject the Error of thoſe that ſay the Word, was made of Nothing, and ſo place him in the number of Creatures. But he ſeems to inſinuate in ſome Places, and chiefly *B.* II. *Ch.* 7. That the Perſon of the Son is not equal to the Perſon of the Father, and that the ſame Adoration is not due to him (*o*). And it is not only in theſe Books that he ſpeaks after this manner; for he does the like in all his other Writings; wherein he rejects the Impious Opinion of thoſe that ſay, the Son was made of nothing, That he is not of the Subſtance of the Father, That there was a time when he was not: But then at the ſame time he ſeems to admit ſome inequality between the Father and the Son, and to acknowledge ſome ſort of Dependance upon, and Inferiority of the Son to the Father. For this reaſon it was that he made no ſcruple to declare in the Council of *Nice*, That the Son was God from all Eternity; where he alſo plainly diſavow'd the Impiety of *Arius*, who ſays, That he was made of nothing, That there was a time when he was not: Yet he found ſome difficulty to approve the term *Conſubſtantial*, that is, to confeſs, That the Son is of the ſame Subſtance with the Father; and after he had conſented to it by his Signing, he gave ſuch a Senſe of the Word in a Letter which he wrote to his Church, as does not at all Confirm the Equality of the Father and the Son: His Words are theſe, *When it is ſaid, That the Son is Conſubſtantial with the Father, the meaning is only, That the Son of God has no reſemblance to any Creature that was made by him, but a perfect reſemblance to the Father by whom he was begotten, and not by any other Subſiſtence or Subſtance.* This plainly ſhews, that *Euſebius* did not approve this term as it eſtabliſhes a perfect equality between the Father and the Son (*p*), but only as it ſignifies the reſemblance of the Son to the Father, and that the Son was begotten of the Father. It may be ſaid to excuſe *Euſebius*, That he did not admit this Inequality between the Father and the Son for any other reaſon, but becauſe the Son receiv'd his Subſtance from the Father: But he does every where make uſe of ſuch Emphatical Expreſſions to denote this Inequality, that it is difficult to explain them in this Senſe, eſpecially ſince he wrote his Books againſt *Marcellus*, wherein he ſpeaks after the ſame manner, in a time when this Queſtion was debated and even determined: For theſe Expreſſions which might be Innocent in former times, ought to be ſuſpected after the Deciſion of the Council of *Nice*. We might further add the Correſpondence which he maintain'd with the Biſhops of *Arius*'s Faction, the Praiſes which he always gave them, his affected Silence in his Hiſtory, as to what concerns the Council of *Nice*, and the diſadvantageous Way that he ſpeaks of it in his Books of the Life of *Conſtantine*. But though *Euſebius*'s Doctrine could be juſtified as to the Divinity of the Son, yet it will be much harder to Defend what he ſays of the Holy Spirit; for he aſſerts, not only in his Books of *Evangelical Preparation* and *Demonſtration*, but alſo in his Third Book of *Eccleſiaſtic Theology*, That he is not truly God: *The Holy Spirit*, ſays he, *is neither God, nor the Son of God, becauſe he does not derive his Original from, the Father as the Son does, being of the number of thoſe things which were made by the Son.* What we have hitherto ſaid concerning the Opinion of *Euſebius* about the Trinity, does plainly demonſtrate on the one ſide, That *Socrates*, *Sozomen*, and ſome late Authors are to blame, who wholly excuſe him; and on the other ſide, That it is a great Piece of Injuſtice to call him *Arian*, and the very head of the *Arians*, as St. *Jerome* has done, whom many others have followed, ſince he formally rejected the Principal Errors of *Arius*, which are, That the Word was made of nothing, That he is not of the Subſtance of the Father, That he is unlike the Father, and that there was a time when he was not.

Euſebius of Caſarea.

B. 1. *Ch.* 2, *B.* 3. *c.* 7. *B.* 8. *c.* 1. *B.* 1. *C.* 9, 10, 11.

Hiſt. B. 1. *c.* 2. *Prep. B.* 4. *c.* 5. *Dem. B.* 4. *c.* 3. *B.* 5. *c.* 3. *In an Ep. cited in Second Council of* Nice.

His Sentiments about the other Articles of the Chriſtian Religion, appear to be very Orthodox: He explains the Myſtery of the Incarnation in a moſt Catholick manner (*q*), acknowledging in Jeſus Chriſt two Natures united in one and the ſame Perſon, and yet diſtinguiſh'd by their properties. His Diſcourſe is very ſound as to the cauſes of Chriſt's coming, and his Death, and the merits of his Sacrifice which he offer'd upon the Croſs to make ſatisfaction for Mankind, where he ſaith, that his Divinity ſuffer'd not, but only his Humanity.

Dem. B. 4. *c.* 2. *B.* 3. *c.* 13. *Eccl. Theol. B.* 1. *c.* 20. *and* 13. *Dem. B.* 4. *c.* 2. *B.* 3. *c.* 2. *and* 13.

He Diſcourſeth often of the good Offices of the Angels to Men, and of the Worſhip that's due to them; he gives an Account of the fall of the Evil Angels, and demonſtrates that the Ancient Patriarchs had ſome knowledge of Jeſus Chriſt, and that they were ſaved by the Merits of his Death. He attributes much to the free-will of Man. He praiſes the State of Virginity as more perfect, and the Celibacy of Prieſts, without blaming Marriage. He acknowledges, that the Monuments of the Saints, have a juſt Right to be honoured. He diſcourſes of the Oblation of the Body and Blood of Chriſt, of which he ſaith, The Bread offered by *Melchiſedech*, was a Figure. In fine, He approves the Prayers of the Church for the Dead. *Photius*, Epiſt. 144. accuſes him of denying with *Origen* the general Reſurrection, and at the ſame time takes notice, that many have not obſerved this Error in his Writings, and that it is not to be diſcovered there but by a careful Examination of them. But, however it may be in other Books, there is not the leaſt footſtep of it in thoſe that are now extant.

Prep. B. 7. *c.* 6. *Dem. B.* 3. *c.* 9. *Prep. B.* 7. *c.* 6. *Dem. B.* 3. *c.* 6. *Hiſt. B.* 1. *Dem. B.* 1. *c.* 10, *and* 8. *and B.* 3. *B.* 1. *c.* 9. *B.* 5. *c.* 3. *B.* 4. *Of the Life of* Conſtantine.

St. *Jerome* maintains in his Book againſt *Ruffinus*, That *Euſebius* alone was the Author of the ſix Books of *Apology* for *Origen*, which have been aſcribed to *Pamphilus*: But it appears by the Teſtimony of *Euſebius* himſelf, *B.* 6. of his *Hiſtory*, *Ch.* 33. and alſo by that of *Photius*, That he compos'd the 1ſt. five Books, together with *Pamphilus*, and added the 6th. after his Martyrdom. We have the Tranſlation of the 1ſt. of thoſe Books, which he begins with an Invective againſt thoſe that accuſe the Perſon and Doctrine of *Origen*; and then he produces many paſſages out of his Works to juſtifie him, concerning the Trinity and the Incarnation, the Pains of the damn'd, and concerning the Nature and State of Souls. St. *Jerome* accuſes *Ruffinus* of having changed thoſe places in his Verſion, which ſeem'd to favour the Error of the *Arians*, about the Divinity of the Son and the Holy Ghoſt: *Ruffinus* does not deny the Charge, but only pretends that thoſe paſſages had been ſince added. Some Books of this Apology contain'd the Life of *Origen*, and a Catalogue of his Writings, as appears by the Teſtimony of St. *Jerome*, and the Report of *Photius*, *Vol.* 118. of his *Bibliotheque*.

The Book of *Topography*, or the Names that the Hebrews give to ſeveral Countries, tranſlated by St. *Jerome*, and lately publiſhed in Greek, is a Geographical Explication of all the Countries, Cities, and Places, which are mentioned in the Books of the Old Teſtament. This Treatiſe is very exact and curious, and ſhews that *Euſebius* was an able Man in every thing.

(*o*) *He ſeems to Inſinuate in ſome places——That the Perſon of the Son is not Equal to the Perſon of the Father*, &c.] *B. I. Ch.* 2. of his Hiſtory he calls the Son the Miniſter of the Father's Will, and ſecond Cauſe next to him. He ſays, that the Father Commands, and the Son Executes, and that 'tis not Poſſible for the Father to aſſume a Human ſhape. In his Oration at the Dedication of the Church of *Tyre*, he calls the Son of God, the Second Cauſe of our Bleſſings, the Angel of his Councel, and the Captain of the Armies of God. Yet theſe Expreſſions are more tolerable than that which is found *B.* V. *Of Evangelical Preparation*, Ch. 4. That the Son is not adorable but upon the account of the Father that dwelleth in him; and *Ch.* VIII. That the Son is a Lord inferior to the Father. In ſhort, what he ſays, *B.* II. *Ch.* 7. *Of Theology*, and in other places, is inexcuſable, That the Glory of the Son is leſs than the Glory of the Father, and that the Son does not deſerve Equal honour with the Father.

(*p*) *That* Euſebius *did not approve this Term* Conſubſtantial, *as it Eſtabliſhes a perfect Equality between the Father and the Son.*] St. *Athanaſius* teſtifies in his Treatiſe of Synods, and in his Book of the Deciſion of the Council of *Nice*, that he did by no means approve of the Explication that *Euſebius* gave of this Term.

(*q*) *He explains the Myſtery of the Incarnation in a moſt Catholick manner.*] In a Letter to the Empreſs *Conſtantia*, cited in the Second Council of *Nice*, and aſcribed to *Euſebius*, he ſeems to aſſert, that the Human Nature was changed into the Divine, from whence ſome took occaſion in the Council to accuſe him of the Error of the *Theopaſſians*: But he teaches the contrary in the Fourth Book of his *Demonſtration*, where he formally denies that the Divine Nature ſuffered. Yet in the *14th. Ch.* he ſays, that after the Reſurrection of Jeſus Chriſt, the Man was ſwallowed up of the Divine Nature, and that the Word was become God as he was before he was Man, the Man being made God. But this is only a Figurative Expreſſion, to denote the Glory of the Humanity of Chriſt, for he plainly rejects this Error, in his Books of *Myſtic Theology* againſt *Marcellus*, eſpecially, *B.* III. *Ch.* 10, 11, *&c.*

The

Euſebius of Cæſarea.

The *Harmony of the Evangeliſts*, or the *Rules for reconciling them*, contains ten Tables, in each of which, he has mark'd by Arithmetical Figures, with wonderful Art, what is related by 4, by 3, by 2, or by 1 Evangeliſt only: So that in reading the New Teſtament, where the Figures of thoſe Tables are mark'd in the Margin, one may preſently know, by having Recourſe to that Table, not only by how many, and by which of the Evangeliſts, but alſo in what places it has been related. He compos'd theſe *Rules*, according to the *Harmony* of *Ammonius*, to which they were inſtead of a Table, as he himſelf obſerves in his Letter to *Carpianus* at the beginning of them.

We have a Latin Fragment yet extant, of the *Harmony of the Evangeliſts*, upon the Subject of their apparent Contradictions about the Time of the Reſurrection of Chriſt, tranſlated by the Monk *Ambroſius*, which is believed to be *Euſebius*'s.

It is ſaid, There are ſome Greek Commentaries of *Euſebius* upon *Iſaiah*, mentioned by *Heinſius*. St. *Jerome* in his Epiſtle to *Pammachius*, ſpeaks of *Euſebius*'s Commentaries upon the Epiſtle to the *Corinthians*. *Theodoret* in the firſt Book of his *Hiſtory*, *ch.* 16, ſays, That he made Abridgments of the Scripture. 'Tis reported that in the Library of *Florence*, there are ſome Manuſcript Commentaries upon the *Pſalms*, which are aſcribed to *Euſebius*; and *Gelaſius* in his Book of *the two Natures*, cites a Paſſage of *Euſebius* taken out of thoſe Commentaries. I do not mention the Commentaries upon the *Canticles*, publiſhed by *Meurſius* under *Euſebius*'s Name, becauſe they are none of his, but compoſed by a much later Author, as we have already proved.

The Treatiſe of the Lives of the Prophets, is a ſhort Abridgment of their Lives, and of the moſt remarkable things that are in their Prophecies.

The Tracts or Diſcourſes publiſhed in Latin by *Sirmondus*, have much of the Air of *Euſebius*; whereof the two firſt were written againſt the Hereſie of *Sabellius*, to refute that Error, and prove by the Scriptures, that the WORD is a Perſon diſtinct from the Father, and there he occaſionally diſcourſes againſt *Marcellus* of *Ancyra*, whom he calls the *Galatian*. In the following Diſcourſe he treats of the Reſurrection, and having eſtabliſhed the Providence and Juſtice of God by ſenſible Proofs, he thence concludes, That there is a Reſurrection; becauſe if there were no other Recompence but in this Life, it would follow, that God were unjuſt, ſeeing good Men are oftentimes deprived of all the Advantages of this Life, which wicked Men moſt commonly enjoy. He ſhews by the Reſolution that appeared in *Abraham*, when he went to ſacrifice his Son, and by all the Circumſtances of that Action which he deſcribes very eloquently; he ſhews, I ſay, That this Patriarch muſt needs believe a future Reſurrection, for otherwiſe he would never have attempted with ſo much Confidence and Zeal, to ſacrifice that which was deareſt to him in this World. He confutes the Opinion of the Phariſees, who held that Men are raiſed again from the dead to eat and drink, and enjoy the ſame Pleaſures which they had in this Life.

The fourth Tract, is a Diſcourſe upon the Day of the Aſcenſion of Jeſus Chriſt, wherein he proves the truth of his Reſurrection and Aſcenſion, by the Conſtancy of the Martyrs and Apoſtles, and by the wonderful Promulgation of the Goſpel. He obſerves how impoſſible it was, that ever the Apoſtles ſhould undertake to preach the Chriſtian Religion, and ſucceed in their Attempt, if God had not encouraged them by his Spirit, and diſpoſed the Hearts of Men to receive their Doctrine. In this Diſcourſe, he deſcribes alſo the Martyrdom of St. *Romanus* Deacon of *Antioch*. In the ſix following Tracts, he diſcourſes of things ſpiritual and inviſible; and, in the firſt, he ſhews, That God is incorporeal and inviſible, and demonſtrates that things incorporeal and inviſible, are infinitely more excellent than thoſe that are material and earthly. In the ſecond and third, he proves, That the Soul of Man is immortal and ſpiritual, and deſcribes the great advantages it gives a Man above the Beaſts. The fourth Tract is, concerning the Thought of Man, which has theſe remarkable Properties; Firſt, That it knows it ſelf; and, ſecondly, That it reſiſts and checks the Motions of Luſt. In the fifth, He goes on ſtill to prove, That God is inviſible and incorporeal, and takes notice as he goes along, That Angels are ſpiritual. In the ſixth, He anſwers ſome Paſſages of Scripture which ſeem to attribute Members to God. *Euſebius of Cæſarea.*

The following Diſcourſe is, concerning the Advantages of the Incarnation of Jeſus Chriſt, and the great benefits it hath procured to Mankind. There he explains that ſaying of our Saviour, *I came not to bring peace, but war*; by ſhewing, That Jeſus Chriſt came indeed to bring peace; but Men being unwilling to receive it, there muſt be war, by neceſſary conſequence, as ariſing only from the bad diſpoſition of their own Hearts. Towards the end of this Diſcourſe, he praiſes thoſe that ſuffer for the Religion of Jeſus Chriſt, and continues the ſame ſubject in the following Diſcourſe, wherein he ſhews upon occaſion of thoſe Words of our Saviour, *Preach ye upon the Houſe-tops, what has been ſaid to you in ſecret.* That nothing can diſpence with a Chriſtian's ſuffering for the Religion of Chriſt. He adds, that though there be no Perſecution, yet we are obliged to ſuffer, and to be (as one may ſay) continually Martyrs, becauſe we are always to fight againſt the World and our ſelves. The two laſt Diſcourſes are concerning good Works; in the firſt of which, he recommends it to Chriſtians, if they would be happy, to follow after that which is good, and ſhun that which is evil. And in the ſecond, he exhorts them to the practiſe of good Works, and chiefly to giving of Alms. This is the ſubject of thoſe Diſcourſes, which are more concerning Doctrines than Morality, wherein there appears a great deal of Wit, good Senſe, and Eloquence, but little of Order and Method.

Euſebius was one of the moſt learned Men of all Antiquity, as both his Friends and Enemies do equally acknowledge (*r*); of whom it may be ſaid without fear of miſtaking, That there was no Man of ſo great Reading and Learning amongſt all our Greek Authors. Almoſt all his Books are the Effects of prodigious Labour, and very long and laborious Enquiries. And yet it muſt be confeſſed, that he had great helps by the Memoirs of thoſe who had written before him upon the ſame Subjects, whoſe Works he makes no ſcruple to tranſcribe. He did not much ſtudy to poliſh his Diſcourſes, which is the common fault of almoſt all thoſe that make Knowledge and Learning their chief Buſineſs. His Stile is neither elegant nor grateful, as *Photius* has many times obſerved, but dry and barren, and extremely unpleaſant. He is very proper to teach thoſe who apply their minds ſeriouſly to ſtudy and ſearch after Truth, and love to conſider it abſolutely naked, deſpoiled of all the Ornaments of Language; but he is not at all proper to entice thoſe who are taken with the manner of expreſſing things, and the force of Eloquence. I ſhall not here add any thing to what I have ſaid concerning his Learning: But as to what concerns his Perſon, he ſeems to have been very impartial, very ſincere, and a great Lover of Peace, Truth and Religion. For although he maintained an intimate Correſpondence with the Enemies of St. *Athanaſius*, it does not appear that he was his Enemy, nor that he ſided much with any party in the Controverſy of the Biſhops of that time. He was preſent, indeed, in the Councils, wherein unjuſt things were done to *Euſtathius* and St. *Athanaſius*; but it does not appear, that he gave any Signs of an angry Temper, nor that he ſerv'd the Paſſions of other Men. He was not the Author of new Confeſſions of Faith, neither did he carry on any Plot, to the Deſtruction of St. *Athanaſius*, or the Ruin of his Party; but he only deſired to accommodate Differences, and reconcile the two Parties. He did not abuſe the Credit which he had with the Emperor, to advance himſelf, nor to deſtroy his Enemies, as *Euſebius* of *Nicomedia* did; but he only made uſe of it for the Welfare and Advantage of the Church. I do not doubt but ſo many good Qualities obtained him a place among the Saints, in the Martyrologies of *Uſuardus* and *Ado*, and ſome other Ancient Offices of the Church of *France* (*s*); for though I muſt con-

(*r*) Euſebius *was one of the moſt learned Men of all Antiquity, as both his Friends and Enemies do equally acknowledge.*] See here a part of the Teſtimonies which the Ancients have given to the Learning of *Euſebius*. *Conſtantine* in his Epiſtle to thoſe of *Antioch*, and in a Letter which he wrote to himſelf, praiſes his vaſt Learning. St. *Baſil* in his Book of the *H. Spirit*, ch. 29. calls him an Author worthy of credit, becauſe of his univerſal Learning, διὰ πολυπειρίαν ἀξιόπιστος. St. *Jerome*, though the great Enemy of *Euſebius*, could not forbear oftentimes to praiſe his Learning, to confeſs that he priz'd his Books, and to ſay in his ſecond Book againſt *Ruffinus*, That he was a moſt learned Man, *Vir doctiſſimus* Euſebius; *doctiſſimum dico, non Catholicum: The moſt learned* Euſebius, *I call him moſt learned, but not Catholick*: It is not to be wondered at, that *Ruffinus* his Friend gives him the ſame Title. *Antipater* of *Boſtra*, though he did not favour him, yet gives him the Name of πολυίστωρ, *i. e.* one very knowing in moſt Matters; and further ſays of him, that he had read all the Books of the Ancients, examined and explained all their Opinions, and that he had written himſelf moſt uſeful Books. *Philoſtorgius* praiſes him for his Hiſtory, *Socrates* and *Sozomen* vindicate him, *Victorius* calls him a moſt learned Man. *Gelaſius* the Pope durſt not reject his Hiſtory, becauſe of its great Learning, and ſingular uſefulneſs for Information. *Pelagius* aſſures us, That there is no Hiſtory that deſerves greater Eſteem, than that of *Euſebius*. *Photius*, who cenſures the Stile and Doctrine of *Euſebius*, nevertheleſs, commends his Knowledge and Learning. I take no notice of the Teſtimonies of modern Authors.

(*s*) *Obtain'd him a place among the Saints in the Martyrologies of* Uſuardus *and* Ado, *and in ſome ancient Offices of the Church of* France.] The Author of the Life of St. *Valerian* calls him, *Euſebius* of holy Memory. *Uſuardus* in *June* 21, calls him, St. *Euſebius* of *Paleſtine*, Biſhop and Confeſſor, an excellent Wit and Hiſtorian. *Notkerus* in *June* 21, ſays, The Depoſition of St. *Euſebius* in *Cæſarea*. *Manecharius* in a Letter to *Ceraunius* Biſhop of *Paris*, which is before the Paſſion of the Martyrs, *Speuſippus*, *Eleſippus*, and *Meleuſippus*, call him *Saint*. There is in a Manuſcript Breviary at *Limoges*, three Lectures to his praiſe. In an ancient Breviary of the ſame Church, printed in 1587. at

 ſes

Euſebius of Caſarea.

feſs he kept not peaceable Poſſeſſion of this Honour of Saintſhip, yet in my mind, it would be a raſh Cenſure to judge him altogether unworthy of it.

Since the Works of *Euſebius* have been printed ſeverally, we will now give an Account of the ſeveral Editions of every one of them.

There were but two Greek Editions of his *Eccleſiaſtical Hiſtory* before that of *Valeſius*. The firſt was only Greek, printed by *Robert Stephen*, in the year 1544.

The ſecond was Greek with the Verſion of *Chriſtophorſon*, on the other ſide, printed at *Geneva*, in the year 1612.

The Verſion of this *Eccleſiaſtical Hiſtory*, made by *Ruffinus*, was printed at *Rome*, in the year 1476, in Folio, and in the year 1479, at *Mantua*, and at *Haguenaw* in the year 1500.

There was an old Edition printed without date at *Paris*, in 8vo. by *Renault*, and publiſhed by the care of *Godfrey Bouſſard*, Dr. of the *Faculty* of *Paris*, who has put an elegant and ſenſible Preface before it, addreſſed to *Stephen Poncher*, then Preſident of the Parliament of *Paris*. He obſerves in this Preface, that the Hiſtory of *Euſebius*, tranſlated by *Ruffinus*, had been already printed. There have been ſince that time, ſeveral Editions of the ſame Verſion of that Hiſtory in ſeveral places, in the years 1544, and 1528, and at *Lyons*, in 1523, and with all *Euſebius*'s Works in 1542, and 1559, and at *Paris* in 1541.

The Verſion of *Muſculus* was printed at *Baſil*, in 1554.

The Verſion of *Chriſtophorſon*, [Biſhop of *Chicheſter* in *England*,] was printed at *Cologne* and *Baſil*, in 1570, at *Paris*, in 1571, and with the Amendments of *Suffridus*, in 1581.

At laſt, the Verſion of *Valeſius* was printed with the Greek on one ſide, revis'd by four Manuſcripts, at *Paris*, by *Vitré*, in the year 1659, together with the Critical Notes of that learned Man; to which he has added four Treatiſes or Diſſertations: The firſt concerning the Schiſm of the *Donatiſts*, where he has cleared up many Points of that Hiſtory, which before were very dark and confuſed, and diſcovered ſome conſiderable Errors, into which almoſt all the Hiſtorians of our time had fallen. The ſecond is a Letter to a Friend, where he ſhews, That it is the ſame Church at *Jeruſalem*, which is called by the Name of the *Reſurrection*, and which bears the Name of the *Death of Jeſus Chriſt*. The third, clears up ſome Difficulties concerning the Verſion of the *Septuagint*. And the laſt, is a Critical Account of ſome Martyrologies. This is the faireſt and moſt correct of all the late Editions in Greek and Latin; which has been ſince re-printed by *Petit*: But this ſecond Edition falls much ſhort of the Neatneſs of the firſt. The *Chronicle* has likewiſe been printed apart in 4to. in the year 1470, and 1512, and together with the *Hiſtory*, and the other Works of *Euſebius*, as has been noted above.

Monſieur *de Pontac*, Biſhop of *Bazas*, publiſh'd it in 1605, at *Bordeaux*, and it has been ſince printed at *Antwerp*, in 1608.

Scaliger's *Theſaurus*, printed in 1606, contains the Latin *Chronicle* of St. *Jerome*, the Supplements of the two *Proſpers*, the *Chronicle* of *Victor*, *John* and *Idacius*, of *Marcellinus*, of *Marcellus*, and an Hiſtorical Collection in Latin, extracted out of the *Chronicles* of *Africanus* and *Euſebius*, by an ignorant Man, together with the Greek Fragments of the *Chronicle* of *Euſebius*, an Abridgment of Hiſtory from *Adam*, down to the ſecond Year of *Heraclius*, which bears the Name of the *Faſti Siculi*, or the *Chronicon Alexandrinum*, and has been ſince publiſh'd in 4to. Greek and Latin, by *Raderus*, in 1615. [All which Editions have been lately ſuperſeded by an Edition in Folio, printed at the *Louvre* by Mr. *du Cange*.] After this Abridgment, follows the *Chronography* of the Patriarch *Nicephorus*, and an Epitome or abridgment of many Hiſtories, compos'd by way of Chronicle. After theſe, follow the Notes of *Scaliger*, and a Work, Entituled, *Canon Iſagogicus*, or an *Introduction to Chronology*. There was a ſecond Edition of this Work, printed at *Amſterdam*, in 1658, wherein the Notes of *Scaliger* are more Large and Correct.

Euſebius of Caſarea.

The Books of *Euſebius* concerning the Life of *Conſtantine*, have almoſt always been printed with his *Hiſtory*. The Verſion of thoſe Books by *Forteſius* was annex'd to the Verſion of his *Eccleſiaſtical Hiſtory* by *Ruffinus*.

Chriſtophorſon tranſlated three of thoſe Books to add them to his *Hiſtory*, and the Fourth was finiſhed by *Suffridus*. *Valeſius* made a New Tranſlation of them. The Oration made in the Praiſe of *Conſtantine*, was alſo printed by it ſelf in Latin at *Cologne*, in 1581. The Verſion of the fourteen Books of *Evangelical Preparation*, and of the ten Firſt of *Evangelical Demonſtration*, made by *Georgius Trapezuntius*, was printed at *Venice* in 1497, and at *Paris* in 1534; but it is very unfaithfully done, becauſe that Author gives himſelf the Liberty to add to it, or take away what he pleaſes, in that which concerns the Trinity. The Fifteen Books of *Preparation*, were alſo printed in Greek at *Paris*, by *Robert Stephen* in the Year 1544; and the Year following, the ſame Printer publiſh'd the ten Books of the *Demonſtration*. Since that time, the Verſion of the ten Books of the *Demonſtration* made by *Donatus* of *Verona*, together with that of the fourteen Books of the *Preparation* made by *Georgius Trapezuntius*, and that of the Fifteenth by *Hopperus*, was ſubjoyn'd to the Verſions of the other Works of *Euſebius*, in the Editions which we have already mention'd.

To conclude, the Books of *Evangelical Preparation* and *Demonſtration* (which deſerve to be ſeparated from the reſt, ſince they belong to different Subjects) have been Printed in Greek at *Paris* in the Year 1628. in two Volumes in Folio, with a new Verſion of the fifteen Books of the *Preparation*, made by the Jeſuit *Vigerus*, and *Donatus*'s Verſion of the Books of the *Demonſtration*, which Verſions are plac'd over againſt the Greek. Moreover in this Edition was added, the Greek of *Euſebius*'s Treatiſe againſt *Hierocles*, which had been already reviſed by *Holſtenius*, publiſh'd by *Morellus* in 1606, together with the Ancient Tranſlation of *Acciolus*, which had alſo been Printed apart at *Cologne* in 1532, with the Latin Works of *Euſebius*; and in ſhort, the five Books againſt *Marcellus* of *Ancyra*, with the Tranſlation of *Richard Montague*, and ſome Notes of his added at the end, which for the moſt part are in favour of *Marcellus*, and againſt *Euſebius*.

The Book of the *Holy Land* has been publiſh'd in Greek, as we have already obſerv'd, by *Bonfrerius* the Jeſuit, and printed at *Paris* in 1631. In 1580, *Curterius* put forth ſome Fragments concerning the Lives of the Prophets, which he has prefix'd to the Commentaries of *Procopius* upon *Iſaiah*. The Notes upon the *Canticles* aſcrib'd to *Euſebius*, have alſo been publiſh'd in Greek, without a Verſion, by *Meurſius*, and printed with *Polychronius* and *Pſellus* in the Year 1617. The Tracts publiſh'd in Latin by *Sirmondus* were alſo printed at *Paris* in *Octavo* in 1643. In fine, The Letter to *Carpianus*, and the *Evangelical Canons* of *Euſebius*, are to be found at the beginning of ſome Editions of the New Teſtament, and in Greek at the beginning of the Greek New Teſtament, printed at the *Louvre*, by *Robert Stephen* in the year 1550.

June 21. there is an Oration in praiſe of *Euſebius*; and in the *Miſſal*, printed in 1484, a Maſs of St. *Euſebius*. In an ancient Manuſcript Verſion of *Euſebius*'s Hiſtory, at the Church of *Paris*, the Name of *Saint* is given to him. Cardinal *Baronius* ſays, That all this is the miſtake of ſome that took *Euſebius* Biſhop of *Caſarea*, for *Euſebius* of *Samoſata*, and upon this Conjecture, he raſes the Name of the firſt out of the *Roman* Martyrology. But *Baronius* affirms this without any ground, and againſt the expreſs Teſtimonies of the Martyrologies, which do plainly mention *Euſebius* Biſhop of *Caſarea*, and diſtinguiſh him from all others by moſt evident Characters, in which no man can be deceived.

CONSTANTINE *the firſt Chriſtian Emperor.*

Conſtantine the Emperor.

THough it be a very rare thing to ſee the Name of an Emperor, in a Catalogue of Eccleſiaſtical Writers, yet this of *Conſtantine* is commonly to be found among them, becauſe of ſome Diſcourſes which he made and repeated, if we will believe *Euſebius*: and it may be alſo upon the account of the many Letters which he wrote, and Edicts which he made in favour of the Chriſtian Religion: But before we ſay any thing of the Writings of this Emperor, it will be neceſſary according to our uſual Method, to give a ſhort Abridgment of his Life.

Conſtantine the Emperor.

Conſtantine was the Son of the Emperor *Conſtantius Chlorus*, who was the only Perſon of all thoſe that ſhar'd the Empire in his time, that did not Perſecute the Chriſtians (a). His Mother was call'd *Helena*, a Woman of mean Birth,

(a) *Who was the only Perſon of all thoſe that ſhar'd the Empire in his time, that did not Perſecute the Chriſtians.*] The *Donatiſts* in a Petition which they preſented to *Conſtantine*, ſay, that he was the Son of a Juſt Father, who did not Perſecute the Chriſtians. *Euſeb. Hiſt.* B. VIII. *Ch.* 13, 15. And *Ch.* 16. he relates, that *Conſtantine* was very favourable to the Chriſtians: And *Conſtantine* himſelf in his Edict, recited by *Euſebius*, in his Books of the Life of that Emperor, ſays, that his Father was the only Emperor, who was favourable to the Worſhip of the True God.

who

Constantine the Emperor.

who had not the Title of Empress, while *Constantius* liv'd (*b*).

Constantine in his youth, gave early proof of what might be expected from him afterward; His Conduct and Courage appear'd a little before his Father's Death: For being detain'd as an Hostage by the Emperor *Galerius*, and foreseeing plainly that he and his Associates had a design to kill him, that they might Invade that part of the Empire which belong'd to his Father *Constantius*, who could not live long, he made his Escape out of the hands of the Tyrants, took Post and went in great hast to find his Father in *Britain*. He kill'd all the Horses which he found at the Post-houses on the Road which he past, to hinder his Enemies from pursuing after him. When he came into *Britain*, he found his Father on his Death-Bed, who chose him for his Successor. After his Death, he was Proclaim'd Emperor by the Soldiers on the Sixth day of *August*, in the year of Jesus Christ 306. He was no sooner Emperor, but he gain'd the love of all his Subjects, by visiting the Provinces under his Government, to give them necessary Orders, and by beating back the *Barbarians*, who would have pass'd the *Rhine* to enter into his Territories; but they were defeated, and two of their Kings kill'd in the year 312. After this he attack'd the Tyrant *Maxentius*, who had laid *Rome* desolate by his Cruelties. He march'd towards *Italy* with an Army of 40000 Men, seiz'd upon all the Cities that oppos'd his Passage, or constrain'd them to submit, and defeated three several times the Troops of *Maxentius*. In short, the Tyrant coming to meet him with a great Army near *Rome*, was entirely conquer'd, and perish'd by the fall of a Bridge, over which he was passing to save himself. *Eusebius* says, that *Constantine* assur'd him, he saw then in the Heavens, a Cross of Light with this Inscription, [*By this Sign you shall overcome your Enemies,*] and that Jesus Christ appear'd to him when he was Sleeping, and commanded him to make a Standard after the form of a Cross, which he did in Obedience to this Revelation, and after his Victory, he plac'd his Standard among the Trophies in the midst of the City of *Rome*, with this Inscription: [*By this Salutary Sign, which is the Mark of the true Power, I have deliver'd your City from the Yoke of Tyranny, and Establish'd your Senate and People in their ancient Splendor.*] After he had regulated the Affairs of *Rome*, *Constantine* came to *Milan*, where he celebrated the Nuptials of his Sister with the Emperor *Licinius*. In this City 'twas that the two Emperors publish'd their first Edict in favour of the Christian Religion, in which they granted Liberty of Conscience to all their Subjects; and a little after, at their going out of *Milan*, they allow'd the Christians by a second Edict, the Publick Exercise of their Religion, and commanded that those places should be restor'd to them wherein they had usually kept their Assemblies. A short time after this, the two Emperors quarrelled, and declar'd War against one another in the year 314. *Licinius* lost at first a great Battle in *Pannonia*; but at the second in *Thracia*, the Advantage was equal on both Sides, which induc'd the Emperors to make Peace for that time.

The Wars and Affairs of the Empire did not hinder *Constantine* from concerning himself with the Affairs of the Christians: For having receiv'd Complaints in behalf of the *Donatists* against *Cæcilian* and other *African* Bishops, he appointed for Judges, such as liv'd out of *Africk*, and summon'd a Council to meet at *Rome* under *Miltiades*, about this Matter. But the *Donatists* still complaining of this Decision (*c*), he call'd a Council at *Arles*, where they were condemned a new; and at last when they appeal'd from the Determination of this Council to the Emperor, either because he believ'd that he might take cognizance of the Matter, since there was nothing alledg'd, but a particular Accusation against *Cæcilian*, which was Matter of Fact; or because he would oblige the *Donatists* to yield, as St. *Austin* observes, he himself gave Judgment at *Milan* in favour of *Cæcilian*, condemn'd the *Donatists*, and wrote against them in *Africk*; caus'd an Information to be drawn up against *Silvanus*, who was of their Party, and their Temples to be taken from them; but yet he recommended them to be gently dealt withal, as a means to bring them back again into the Bosom of the Church. About this time he made many Laws in favour of the Christians. He permitted Masters to grant Liberty to their Slaves that were within the Church, in presence of the Bishop and the People. He made Laws for the due Observation of *Sunday*, forbidding all sorts of Persons to Travel on that Day; and allow'd Men to leave their Goods to the Church by Testament. On the contrary, *Licinius* Emperor of the *East*, publish'd Edicts against the Christians, caus'd their Churches to be demolish'd, and themselves to be Persecuted, or at least conniv'd at those that did so. *Constantine* declar'd War against him in 324. conquer'd him near *Adrianople* and *Chalcedon*, and then besieged him in *Nicomedia*, whither he had retir'd after his Defeat. *Licinius* seeing that he was not able to maintain the Siege, came and threw himself at *Constantine*'s Feet, who gave him his Life at the instance of his Wife, who was *Licinius*'s Daughter, and then sent him to *Thessalonica*, where a little after he caused him to be put to Death, under pretence that he design'd to stir up Sedition. After this, *Constantine* Abrogated the Edicts of *Licinius* against the Christians, and commanded that those who were Condemn'd to the Mines or Banishment, or had been depriv'd of their Honour or Goods upon the account of Religion, should be releas'd and re-establish'd in their former Estate; That the Goods of the Martyrs which had been Confiscated should be return'd to their Heirs, that the Churches of Christians should be Rebuilt, and their Burial-places restor'd unto them: Then he exhorted all his Subjects very earnestly in a Letter, to embrace the Christian Religion.

Constantine the Emperor.

And he did not only take care to preserve the Church in Peace against the Attempts of its Enemies, but he us'd his utmost endeavours to hinder all Divisions in its Bowels by the Disputes of those who were its profess'd Members. He applied himself to allay the Controversy between *Arius* and *Alexander*, by writing a Letter to them, wherein he earnestly Exhorts them to Peace, in a most moving and persuasive manner, assuring them that he had delay'd his Voyage to the *East*, for fear of finding them there at Variance, and praying them to open by their good Agreement, his Passage to the *East*, which they had hitherto, as one may say, stopt up by their Differences. He sent this Letter by *Hosius* Bishop of *Corduba*, a Man commendable for his Worth and Prudence. This Bishop having call'd a Synod in the City of *Alexandria*, did all that in him lay to appease their Differences, but not being able to compass his Design, *Constantine* judged, that the best way to restore Peace to the Church, was to summon a General Council of the *East* and *West* in the City of *Nice* in *Bithynia*. He himself assisted at it, Exhorted the Bishops to Peace, and refus'd to receive the Accusations which one Party form'd against the other. He made them agree in the same Doctrine, and approv'd the Decision of the Council, to which they all Subscribed, except *Secundus* and *Theonas*. He wrote himself to all the World, and exhorted all the Bishops to receive the Decrees of this Council. He banish'd *Arius* and two Bishops that had taken his Part in the Synod; he caus'd the Books of that Heretick to be burnt; he forbad all his Subjects to keep them; and wrote in particular two very earnest Letters against *Arius*, and his followers. In short, he treated the Bishops of the Council magnificently, testified a great deal of Friendship to them, and sent them away laden with Presents. *Eusebius* and *Theognis* having publish'd anew their Errors after the Council, altho' they had Subscribed to its Decrees, were by him sent into Banishment.

After this, he caused the Sepulchre of Jesus Christ to be found out in *Jerusalem*, and built a stately Church there, as well as at *Bethlehem*, and at the *Mount of Olives*. 'Tis said, That he discovered the Cross of Christ, and some pretend that many Miracles were then done by it. And yet it is very strange, that *Eusebius*, an Eye-witness of those things, who has exactly described all the Circumstances of the Discovery of Christ's Sepulchre, and who forgets nothing that may be to the Advantage of Religion, should not say one word, neither of the Cross of Christ, nor of the Miracles that are pretended to be wrought by it. About the same time, he gave the Name of *Constantinople* to the City of *Byzantium*, and endowed it with the same Priveleges which *Old Rome* enjoy'd, from whence it had the Name of *New Rome*. After this, he laboured more than ever he had done, to aggrandize the Church; he made Laws against Hereticks, wrote to the King of *Persia* in favour of the Christians, destroyed the Temples of Idols, gave great Gifts to Churches, and caused magnificent Copies of the Bible to be made: In a word, he did so much for Religion, that he had good right to be called Bishop of the Church, as to those things that concern its external Policy. And truly the Church had no reason to complain of his Conduct, till the latter end of his Life, when he gave ear to the accusations that were brought to him against St. *Athanasius*, by those Bishops that favoured *Arius*'s Faction: For they being offended with him because he would not appear at a Council held at *Cæsarea*, whither

(*b*) *Who had not the Title of Empress, while* Constantius *liv'd.*] *Eusebius*, St. *Jerome*, *Cassiodorus*, and *Orosius*, make no scruple to give her the Title of *Constantius*'s Concubine; *Eutropius*, altho a Pagan, smoothes this Expression, by saying, that *Constantine* was born of a Marriage that was but little known, *i. e.* That tho' *Helena* was Married to *Constantius*, yet she had not the Title of Empress; (and those Women that had not the honourable Name of *Augustæ*, were called the Concubines of the Emperors.) *Helena* had not this Dignity till after the Death of *Constantius*, and then her Son gave it her, as *Eusebius* observes. She was of *Drepane* a City of *Bithynia*, to which *Constantine* gave the Name of *Helenopolis*, in honour of his Mother. It is agreed on all hands, that she was of mean Extraction; and St. *Ambrose* says, She was an Hostess, and by this means *Constantius* first became acquainted with her.

(*c*) *But the* Donatists *still complaining of this Decision.*] *Valesius* has prov'd in his Dissertation about the History of the *Donatists*, that the *Donatists*, did not appeal from the Synod at *Rome*; but only complain'd to the Emperor that their Cause was not fully examin'd; and that they appeal'd afterwards from the determination of the Council at *Arles*, to that of the Emperor.

Conſtantine the Emperor.

whither he had been cited to come, mov'd the Emperor to ſummon a Synod in the City of *Tyre*, to judge his cauſe. There St. *Athanaſius* appear'd, and finding that his Enemies had injuriouſly oppreſs'd him, he had recourſe to the Emperor, and went to him at *Conſtantinople*. *Conſtantine*, although prejudiced againſt him, yet heard him favourably, and commanded the Biſhops of the Council of *Tyre*, who had called another afterwards at *Jeruſalem*, to come to him and render an account of their Proceedings. They deputed ſix Biſhops to go to the Emperor, and accuſe St. *Athanaſius*; but thoſe Deputies durſt not alledge the Facts, of which they had accuſed him at the Council of *Tyre*, for fear leſt the Emperor, being a Lover of Juſtice, ſhould diſcover their Falſity, and declare him innocent. They conſult therefore how they might charge him with a Crime againſt the State, by ſaying, that he threatned to hinder the Tranſportation of Corn from *Alexandria* to *Conſtantinople*. This Accuſation made ſuch Impreſſion upon the Emperor's Mind, and ſo ſtirred him up againſt St. *Athanaſius*, that he immediately baniſh'd him to *Triers*, a City of *Gaul*. The Enemies of St. *Athanaſius* having thus procured his Baniſhment who was the great Oppoſer of *Arius*, they call'd back again this Heretick, and uſed all their Endeavours to reſtore him to the Communion of the Church. But *Conſtantine* would not hear of it, 'till after he had drawn up a Confeſſion of Faith, which appear'd contrary to his Errors, and had ſworn and proteſted that this was his Doctrine; yet, even after he had done this, the Emperor, being always jealous of the Man, ſaid to him, '*If thy Faith be right, as thou wouldeſt make* '*us believe, thou haſt done well to ſwear; but if not, then let* '*God condemn thee to ſome Puniſhment for this falſe Oath.* Which Words were followed with a ſuitable Effect; for in a little time after, *Arius* periſhed miſerably, the day before he ſhould have been admitted to the Communion of the Church at *Conſtantinople*.

The Reader no doubt may wonder that I have not ſpoke a Word all this while of the Baptiſm of this Emperor; for it ſeems very ſtrange, that one who took ſo great Care of the Affairs of Chriſtians, one who was convinced of the Truth of their Religion, and was ignorant in no Point of their Doctrine, ſhould continue ſo long a time without initiating himſelf into the Church by the Sacrament of Baptiſm. And yet this was certainly ſo, either becauſe he waited to receive Baptiſm, when he ſhould be near his death, that by this Sacrament he might throughly expiate his Sins, and ſo appear innocent before God; or elſe becauſe he had ſome other reaſon for this delay; however it came to paſs, he never thought of preparing himſelf for Baptiſm until he felt himſelf ſick, nor had he ever the Impoſition of the Biſhop's hands, to make him a *Catechumen*, 'till the year 337 (*d*), a few days before his Death, being then at *Helenopolis*, as *Euſebius* obſerves in the fourth Book of this Emperor's Life, *Chap.* 61. After this he received Baptiſm from the hands of *Euſebius* of *Nicomedia*, in the Suburbs of that City, as *Euſebius* of *Cæſarea*, St. *Athanaſius*, St. *Jerome*, and St. *Ambroſe*, *Socrates*, *Sozomen*, *Theodoret*, *Evagrius*, and all the reſt of the Ancients unanimouſly affirm (*e*). It is therefore a fabulous Story which is related in the Acts, falſly attributed to Pope *Sylveſter*, That the Baptiſm of *Conſtantine* was celebrated at *Rome*. And indeed, nothing can be more fabulous than the Account ſet down in thoſe Acts: For there it is feign'd, that *Conſtantine*, being an Enemy to the Chriſtian Religion, and deſiring to perſecute it, was ſmitten with Leproſie; That the Soothſayers ſaid unto him, the only way to cure him, was to bathe himſelf in the Blood of new-born Infants; That many of them were ſought out to have their Throats cut, but *Conſtantine* being moved by their Tears, and the Cries of their Mothers, reſtored them again, without putting them to Death: That he was afterwards admoniſhed in a Dream by St. *Peter* and St. *Paul*, that he ſhould be cured if he were baptized by *Sylveſter*; which having done, he was preſently purified by Baptiſm, both from his Sins and from his Leproſie. What Forgeries, what Fables are here! What inconſiſtent Ravings of Madmen! *Conſtantine* was never an Enemy to the Chriſtian Religion; he did never perſecute it; he was always a Chriſtian from his heart before he came to *Rome*. There is no Hiſtorian that ſpeaks of his having a Leproſie, or that he was cur'd of it by Baptiſm. How came *Euſebius* to forget ſo conſiderable a Miracle in the Life of *Conſtantine*? With what Face could *Julian* the Apoſtate object to the Chriſtians, that Baptiſm never cleanſed any perſon from the Leproſie, if his own Grandfather had been cured by it? St. *Cyril*, to confute this Falſhood, never alledged an Example ſo illuſtrious as this of the Emperor had been. But I forbear to mention any more of the many Abſurdities and Impertinencies which are contained in thoſe Acts (*f*). 'Tis certain, *Conſtantine* died in a little time after his Baptiſm in the year 337, of the vulgar Account, *May* 22d. in the Conſulſhip of *Titianus* and *Felicianus*, the 64th. year of his Age, after he had reign'd thirty years and ten Months.

Conſtantine the Emperor.

This Emperor was one of the greateſt Princes that ever was, whether you conſider his Conduct and Policy, or take a view of the great Actions of his Life, or reflect on the great Services he had done to the Church. Some accuſe him of being an *Arian*, but that's a Calumny; for though he favour'd ſome Biſhops that were of *Arius*'s Faction, and unjuſtly Baniſh'd St. *Athanaſius*; yet, he always maintained the Creed of the *Nicene* Council, and ſuffer'd it not to be violated while he liv'd. The Greeks have given him exceſſive Praiſes, and Plac'd him among the number of Saints, but I think the Latins have done more wiſely, in ſuſpending their Judgment as to that. We can ſay nothing of his Stile, becauſe it is very probable, that the Writings which

(*d*) *To make him a* Catechumen, *till the year* 337.] *Euſebius* ſays expreſly, That *Conſtantine* then firſt received impoſition of hands, and that he aſſiſted at the ſolemn Prayers of the Church; which plainly ſhews, that he was not a *Catechumen* before. Neither does the title of the firſt Book, *ch.* 32 of the Life of *Conſtantine*, contradict this Obſervation, for there it is only ſaid that *Conſtantine* was catechized, Κατηχηθεὶς, the meaning of which is, only that he was inſtructed in the Chriſtian Doctrine, which does not prove that he was a *Catechumen*, and we never read before this time that he aſſiſted at the publick Prayers of the Church.

(*e*) *All the Ancients unanimouſly affirm.*] *Euſebius*, *B.* 1ſt. of the Life of *Conſtantine*, *c.* 42. St. *Jerome* in his *Chronicle*, ſays, Conſtantinus *ultimo vitæ ſuæ tempore baptizatus eſt.* St. *Ambroſe* in his Funeral Oration upon *Theodoſius*, ſays of *Conſtantine*, *Cui licet baptiſmatis gratia in extremis conſtituto omnia peccata dimiſerit.* The Fathers of the Council of *Ariminum*, in a Letter written at the beginning of that Synod, ſay, that he died a little after he was baptized: which is certainly ſpoken of *Conſtantine the Great*, after they had mentioned in the ſame place his aſſiſting at the Council of *Nice*. I might add to this many other unqueſtionable Witneſſes, ſuch as *Socrates*, *B.* 1ſt. *c.* 39. *Sozomen*, *B.* 2d. *c.* 34. *Theodoret*, *B.* 1ſt. *c.* 32. *Evagrius*, *B.* 3d. *c.* 42. the Author of the *Alexandrian Chronicle*, &c.

(*f*) *I forbear to mention any more of the many Abſurdities and Impertinencies which are contained in thoſe Acts.*] There 'tis ſaid, that St. *Sylveſter* firſt appointed the celebration of *Sunday*, that he held a Synod of 75 Biſhops at *Rome* in the year 315, where they found 109 Jewiſh Prieſts. The ſame Author tells a ſtory of a Font and its Ornaments, which ſmells rank of a Fable. He makes Laws for *Conſtantine* which are ridiculous, and which never any heard of before. He reports, that *Conſtantine* laid the firſt Foundation of the Church of *Rome*, and carried thither 12 baskets full of earth in honour of the 12 Apoſtles. Theſe remarks, and many more of that ſort, make it as clear as day, that thoſe Acts are ſuppoſititious. And yet there is brought to maintain them, firſt, the Authority of Pope *Gelaſius*, who places them among thoſe Monuments that are genuine; And, that of *Adrian*, who cites thoſe Acts in his Letter to the Empreſs *Irene*, for maintaining Images; to which are added, the teſtimonies of the Author of a book called *the Pontifical of* Damaſus; of *Nicholas* the firſt in his Letter to the Emperor *Michel*, of *Anaſtaſius*, *Nicephorus*, and ſome other modern Authors. But are all theſe Authorities to be compared with thoſe of the Ancients whom we have cited? And what elſe do they prove, but that thoſe Acts were forged ſince the time of *Gelaſius*? This Pope therefore had never ſeen them himſelf, nor does he approve them of his own Knowledge, but only ſaith, that he heard that ſome Perſons had read them. As to *Adrian* 'tis very well known, that he was not very critical in the choice of the Monuments which he cited, and that he alledges ſometimes thoſe that are forged, as well as thoſe that are genuine. The following teſtimonies are ſtill of leſs Authority.

Secondly, *Gregory* of *Tours* is cited for thoſe Acts, who, *B.* 2d. *c.* 31. of his Hiſtory, ſaith to King *Clovis*, *Behold, a new* Conſtantine, *who goes to Baptiſm to heal the Malady of an inveterate Leproſie, and to waſh out the ſpots and ſtains of his paſt Life by thoſe moſt holy waters.* But this paſſage proves nothing, becauſe he does not mean the Leproſie of his body, but only of his ſoul; and moreover, it were not at all ſtrange that *Gregory* of *Tours*, a very credulous Man, ſhould give credit to thoſe forged Acts.

In ſhort, our Adverſaries not finding any ancient Chriſtian for their turn, have recourſe to *Zoſimus* a Pagan Author, and a great Enemy to *Conſtantine*, who ſays, that *Conſtantine* was tormented with remorſe of conſcience, after he had kill'd *Criſpus* his Son, and *Fauſta* his Wife; and having ſought in vain for ſome expiation by the ſacrifices of the Pagans, he applied himſelf to an *Ægyptian*, who told him, that the Chriſtian Doctrine had power to expiate all ſins; after which diſcourſe, he abandoned the Religion of his Anceſtors. But thoſe who employ this paſſage to prove the baptiſm of *Conſtantine* at *Rome*, do great injury to *Conſtantine*'s reputation, by giving credit to the lye of an Heathen, who for this is convicted of forgery by all our writers. Secondly, they do not conſider that the death of *Criſpus* and *Fauſta* happened after the Council of *Nice*, and ſo this whole ſtory of *Zoſimus* is nothing to their purpoſe: In fine, *Zoſimus* ſays not that he was baptized, but that he embraced the Chriſtian Doctrine. I ſhall not now ſtay to refute thoſe that pretend *Conſtantine* was twice baptized, the firſt time at *Rome* by *Sylveſter*, the ſecond time at *Nicomedia* by *Euſebius*, for the ſame authorities we have alledged, deſtroy this ſuppoſition; and beſides, it is altogether incredible that *Euſebius* and the other Biſhops with him, ſhould have re-baptized *Conſtantine* with ſo much pomp and ceremony, if he had been baptized before; eſpecially at a time when the diſpute about the Trinity was not ſtarted.

bear

Constantine the Emperor.

bear his Name, were composed by others, though done by his Order; They may be distinguish'd into three sorts; his *Discourses*, his *Letters*, and his *Edicts*.

Eusebius assures us, *B.* III. of the Life of this Emperor, *Ch.* 2. That he had acquir'd so profound a Knowledge of the Liberal Sciences, that even to the end of his Life, he compos'd Harangues for the Instruction of his Subjects; and that the method which he observ'd in his Discourses, was, first to begin with the Refutation of the Errors of the Pagans, who ador'd many Gods; and then he proceeded to prove the Unity of God, and his Providence by which he governs the Universe: After which, he explain'd the Motives which brought the Son of God down from Heaven to this Earth, and describ'd the Circumstances of the Life which he led here; from whence he pass'd on to the Description of the last Judgment, and terrified his Hearers with the vehemence of his Discourse, Threatning the Vengeance of God, and the just Punishment of their Sins against the Covetous, the Passionate and the Violent. The same *Eusebius*, gives us, *B.* III. *Ch.* 12. a short Harangue of *Constantine*'s to the Fathers of the Council of *Nice*, exhorting them to Peace; to which may be added, that Form of Prayer which he prescrib'd to his Soldiers, related in *B.* IV. and the Admonition he gave a Covetous Man of his Court, which is to be found *Ch.* 30. of the same Book: But doubtless the most considerable of his Monuments, is, that great Oration which he made to the Convention of the Saints, translated by *Eusebius* into Greek, and annexed to his Life. The Preface of this Oration is about the Feast of *Easter*, the Goodness of our Saviour, and the Ingratitude of Men; but he concludes it with an Apostrophe to the Church. In the Body of this Discourse, he disputes against Idolatry and the multiplicity of Gods; and shews that there is but the one only true God, the Creator of all things, and the Father of the Word, who is begotten of Him, tho' the Father suffer no Diminution by it, and who is united to him: He confutes Destiny, establishes Providence and Free-Will, and overthrows the Errors of the Philosophers: He discovers the Advantages which Mankind receiv'd by the Incarnation of the Son of God, and shews that his coming was foretold by the Prophets, to whose Authority he adds the Prediction of the *Sybils*, which he endeavours to verifie by the Testimony of *Virgil*: He describes the unhappy death of those Emperors who persecuted the Church, and finishes this Discourse with saying, that we ought to attribute all the Good we do to God, and before we undertake any thing, always to implore his Aid by Prayer, as being the Fountain of all Good. The whole Discourse is Sublime, and worthy of the Majesty of such an Emperor as *Constantine* was.

The Letters of *Constantine*, are much more numerous than his Discourses. Here's a Catalogue of them, an Account of their Arguments, the Times when they were written, and the Places where they are to be found.

1. There is a Letter of *Constantine* to *Cæcilian* Bishop of *Carthage*, for distributing the Alms which he gave to the Poor of *Africa*, written in the Year 312, and set down by *Eusebius*, *Hist. B.* X. *Ch.* 6.

2. There is a Letter of his to *Anulinus* for the Immunity of the Clergy, written the same Year, *B.* X. *Ch.* 7.

3. His Letter to *Miltiades* Bishop of *Rome*, Empowering him to Judge the Cause of the *Donatists*, written in the Year 313, *Euseb. B.* X. *Ch.* 5.

4. His Letter to *Ablabius*, [Dr. *Cave* calls him, *Ælaphius* or *Ælianus*] commanding him to send the Bishops of *Donatus*'s Party, and *Cecilian*, to *Arles* to be judg'd there; written in 314, at the end of *Optatus*.

5. His Letter to *Chrestus* Bishop of *Syracuse*, commanding him to repair to the Council of *Arles*; written the same Year, related by *Euseb. Hist. B.* X. *Ch.* 5.

6. His Letter to *Cæcilian*, wherein he commands him to come to *Rome*, to be judg'd there a-new; written in 315, which is to be found at the end of *Optatus*.

7. His Letter to *Probianus*, Proconsul of *Africa*, to seize upon a *Donatist*, called *Ingentius*, set down by St. *Austin*, *Ep.* 68. and in his Third Book against *Cresconius*. *Ch.* 73. written in 315, as appears from hence, because *Probianus* did not succeed *Ælianus* in the Office of Proconsul of *Africk* till this Year.

8. His Letter to *Celsus*, Deputy of *Africk*, written about the end of the same Year, or the beginning of the next, wherein he recommends it to him, to Advertise the Bishops of both parties, that he should come e'er long, to judge them; and to advise them in the mean time to continue in Peace. He testifies in this Letter, That he had a mighty Passion to establish a good Agreement among them.

9. Another Letter of his to the same *Celsus*, written by his Order by the *Prefectus Prætorio* in favour of Four Bishops of the *Donatists*, and one Presbyter who had obtained their Liberty.

10. His Letter to *Eunalius*, Deputy of *Africk*, in which he gives him Notice of the Judgment he had given in favour of *Cæcilian* against the *Donatists*, recited in the Conference of *Carthage*, *Ch.* 516. There is a Fragment of it in St. *Austin*'s Third Book against *Cresconius*, *Ch.* 71. It was written in 316.

Constantine the Emperor.

11. His Letter to the Bishops of *Africa* wherein he testifies, That he had done all that was in his Power, to procure Peace to the Church; but since he could not compass it, he must wait till God himself afforded a Remedy for their Divisions. This Letter is at the end of *Optatus*.

12. His Letter to the Bishops of *Numidia*, in which he grants them a place to build a Church upon, in the Room of that which the *Donatists* had taken by force, and discharges the Ecclesiasticks from publick Taxes. *Ibidem.*

13. His Letter to *Eusebius*, for building of Churches at the Charge of the Emperor, written in 324 or 325, *B.* II. of the Life of *Constantine*, *Ch.* 46.

14. His Letter to the Bishop of *Alexandria* and *Arius* the Presbyter, concerning their Differences, wherein he exhorts them to Peace, written about the end of the Year 324, and related by *Eusebius*, *B.* II. of the Life of *Constantine*, *Ch.* 64. *&c.*

15. His Letters to all the Bishops about the Decisions of the *Nicene* Council, *B.* III. of the Life of *Constantine*, *Ch.* 17.

16. His Letter to the *Egyptians* upon the same Subject, *Ibid.*

17. His Letter to *Alexander* upon the same Subject, *Ibid.*

18. His Letter against *Arius*, mention'd by *Socrates* in the First Book of his *Hist. Ch.* 9. and related at the end of the *History* of *Gelasius Cyzicenus*.

19. His Letter to the *Nicomedians* against *Eusebius* and *Theognis*, related in part by *Theodoret*, *Hist. B.* I. *Ch.* 20. and entirely by *Gelasius Cyzicenus*.

20. His Letter to *Macarius* Bishop of *Jerusalem*, for building a Church in that City, in *Euseb. B.* III. of the Life of *Constantine*, *Ch.* 30.

21. His Letter to *Eusebius* for building a Church in the place where the Oak of *Mamre* stood, where *Abraham* had a Vision; in *Euseb. B.* III. of the Life of *Constantine*, *Ch.* 52.

22. His Letter to those of *Antioch*, upon the Depositon of *Eustathius*, written in 330, set down by *Euseb. B.* III. of the Life of *Constantine*, *Ch.* 60.

23. His Letter to *Eusebius* upon his refusal of the See of *Antioch*, *B.* III. of the Life of *Constantine*, *Ch.* 61.

24. His Letter to the Synod upon the same Subject, *Ibid. Ch.* 62.

25. His Letter to *Sapor* King of *Persia*, in favour of the Christians, *B.* IV. of the Life of *Constantine*, *Ch.* 9, &c.

26. His Letter to *Eusebius* upon his Book of *Easter*, *Ibid. Ch.* 35.

27. Another Letter to him, concerning the Copies of the Bible, *Ch.* 36.

28. His Letter to St. *Athanasius*, in favour of *Arius*, in *Athan. Apol.* 2. *p.* 778.

29. His Letter to the Church of *Alexandria*, in favour of St. *Athanasius*, *Ibid. p.* 779.

30. His Letter to St. *Athanasius*, against the Cheats of his Enemies, *Ibid. p.* 785.

31. His Letter to *John*, the Head of the *Meletians*, wherein he congratulates his Reconciliation to St. *Athanasius*, *Ibid. p.* 787.

32. His Letter to the Council of *Tyre*, in *Euseb. B.* IV. of the Life of *Constantine*, *Ch.* 42.

33. His Letter to the Bishops of the Council of *Tyre*, to cite them to *Constantinople*, in *Athanasius*, *Apol.* 2. *p.* 803.

34. His Letters to *Publilius Optatianus Porphyrius*, who Dedicated some Poems to him, that were wrote in Prison; published by *Paulus Velserus*, and annexed to the *Nurenberg* Edition of *Marcus Velserus*'s Works. [The 6th Letter to *Cæcilian* is only hinted at in a Letter of *Constantine*'s to the *Donatist* Bishops, wherein he tells them, That tho' he had before given Orders that they should return into *Africa*, there to have their Controversy with *Cæcilian* Examin'd, yet he was now resolv'd that they should of both Sides go to *Rome*, as he himself had written already to *Cæcilian*. This Letter is in the Collection of Records at the End of *Optatus*.

As also another Letter to the Catholick Bishops in the Council of *Arles*, wherein he congratulates the Conclusion of their Differences, and expresses his detestation of those Persons, who would not abide by what was already determined: Adding withal, That if the *Donatists* would not be quiet, they should be brought before the *Vicarius Præfecturæ*, to whom he had given Orders to send them to his Palace, where they should meet with such treatment as they deserved.]

There are many other Letters, of which *Eusebius* design'd to make a distinct Volume, as he himself testifies, *B.* III. of the Life of *Constantine*, *Ch.* 24.

Tho' the *Edicts*, which bear Names of the Emperors, are commonly Penn'd by their Secretaries of State, yet I must give an account of those that *Constantine* publish'd in favour of the Christians.

The first Edict of *Constantine* for the Liberty of Religion, was publish'd at *Milan*, in the Year 313, whereof there is mention made in the following Edict.

The second Edict of *Constantine*, by which he gave full Liberty to Christians of the publick Exercise of their Religi-

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on, and commanded that their Churches should be restor'd to them, was published sometime after the first, and is set down by *Eusebius*, *Hist. B. X. Ch.* 5.

His third Edict restrains this Favour to Catholicks. 'Tis found in the same place.

His Fourth Edict in favour of Religion, is dated the last of *October*, the same Year: It continues the Immunity of Ecclesiasticks, whom the Hereticks had caus'd to be charg'd with Publick Taxes, contrary to the Privileges which had been granted them. The Emperor commands that those who were taxed, be discharg'd, and that a Course be taken to hinder any such Proceedings for the Future.

Among the number of those Edicts, made in favour of the Christians, that which was directed to *Ablabius*, may be reckoned, bearing Date, *May* 12. 315. in which *Constantine* commands, That Provision be made for the Maintenance of the Children of the Poor in *Italy*.

The fifth Edict of *Constantine* for the Christian Religion, is dated *November* 16. the same Year, wherein he condemns the *Jews* to the Fire that should abuse the Christians. It is to be found in the *Justinian* and *Theodosian* Code.

His seventh Edict directed to *Protogenes*, dated *June*, 7th, 316, grants a very considerable favour to the Christian Church, by appointing a new way of giving liberty to Slaves, in the Presence of the Bishop and the People. This Law is related in the *Justinian* Code, *Tit.* 13. *l.* 1. Besides this, There are two other Edicts upon the same Subject: The first, which is dated in the Year 321, related in the same Place, is added to that, which we have been speaking of, That the Clergy may give liberty to their Slaves, even out of the Church. The third Edict upon the same Subject is lost.

The first which we have of those Edicts of *Constantine*, that establishes the Jurisdiction of Bishops as to Temporals, seems to be that which is related in an Edition to the *Theodosian* Code, publish'd by *Sirmondus*, under Title 17th. It imports, That if those who plead a Cause shall appeal to the Judgment of the Bishops, they shall be referr'd thither, altho' the Process be enter'd before another Judge. This Edict is dated, *June* 21*st*. 318. There is besides this, another on the same Subject, without the date of the Year, related in the same Collection, under the first Title, wherein he Confirms and Explains the former Order, concerning the Judicial Decisions of Bishops, and he will have them to stand firm, even tho' they are given between *Minors*, commanding, that at all times, and as oft as any one of the two Parties shall desire an appeal to the Judgment of the Bishop, it shall be granted him. He ordains also in this Edict, That the Testimony of a Bishop shall be received by all the Judges.

In the Year 319, *November* 19th. He confirmed the Immunity of the Clergy by a new Edict, declaring, that they should be free from all publick Taxes. This Law is related in the *Theodosian* Code, *Lib.* 16. *Tit.* 2. *l.* 2.

There are many more Edicts of the Year 320, and 321, concerning the Church, among which may be plac'd that which abrogates the *Papian Poppean* Law, which was made against those that continued unmarried; this Law *Constantine* seems to have abolish'd, in favour of the Christians, who honour those that make profession of continuing in Celibacy all their Life. *Eusebius* makes mention of this Edict, *B.* IV. of the Life of *Constantine*, *Ch.* 26. and after him *Sozomen*, *B.* I. of his *Hist. Ch.* 9. and St. *Ambrose*, *B.* III. of *Virgins*.

It was also about this time, that he made some Edicts against the *Donatists*. The first is related by St. *Austin*, *B.* II. against *Petilianus*, *Ch.* 92. and in his Letters 167, and 168, wherein he commands, that the Churches should be taken from them which they possess'd: It bears Date, *Anno* 320.

The second Edict directed to *Verinus*, dated *May* the 4*th*. in the Year 321, moderates a little the Rigor of the first, for it permits them to return to their own Country, and to live there in quiet, reserving to God the Punishment of their Crime. This is also related by St. *Austin*, *Ep.* 152. and in his Book written after the Conference of *Carthage*. The Edict for the due observation of *Sunday*, of which *Eusebius* makes mention, *B.* IV. of the Life of *Constantine*, *Ch.* 18, and 19. related in the *Justinian* Code, *Lib.* III. under the Title, *De Feriis*. *B.* III. is dated *March* 6*th*. in the Year 321. It imports, that all Judges, People and Artificers, shall cease from their Labour on this Day; yet he excepts Countrymen, who are permitted to Till the Ground on this Day, because it often happens, says the Emperor, That a more seasonable time cannot be found to Sow their Corn, or Plant their Vines, and it is not fit, that we should lose a favourable Opportunity which Divine Providence has put in our Hands.

There is another Edict of the first of *July*, the same year, by which he permits all sorts of Persons to leave their Goods by Testament, to the Catholick Church.

In the year 323, he publish'd an Edict against those who constrain'd Christians to Sacrifice to Idols, which is in the *Theodosian* Code, *Tit.* 2. *B.* V.

In the next year he made many Edicts after the defeat of *Licinius*, for the Liberty of Christians, and for the Restitution of their Goods and their Honour. *Eusebius* relates them, *B.* II. of the Life of *Constantine*, *Ch.* 20, 24, &c.

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He produces likewise in the same place, his Edicts against the Worship of false Gods, and for the Establishment of the Church. *Ibid.* and *Ch.* 48.

After the Council of *Nice*, he publish'd an Edict, in which he condemns the Books of *Arius* to be burnt, and commands his followers to be call'd *Porphyrians*.

The Edict of the Month of *May*, in the year 326, prohibiting the admitting of rich Persons into the Order of the Clergy, or those that were the Children of such as had born publick Offices, appears but little favourable to the Clergy; but it was necessary, because many rich and great Persons, took Holy Orders, to exempt themselves by this means, from the publick Taxes, which tended to the Oppression of the Poor. Wherefore *Constantine* says wisely in this Edict, that it was just, the Rich should maintain the heavy Expences of the State, and that the Poor should be fed with the Riches of the Church: We have this Law in the *Theodosian* Code, *B.* XVI. *Tit.* 2. *l.* 6. Besides this, there is also another Edict publish'd in the Month of *July*, in consequence of the former, altho' it bears the Names of the Consuls for the year 320, which forbids the disturbing of those that had taken Holy Orders, before the preceding Law was publish'd, and commands at the same time, that such as had taken Orders since its publication, on purpose to avoid the publick Taxes, should be remov'd from the Clergy, and sent back into the World, and left liable to publick Taxes. This Edict is related in the same place, *B.* III. After all, by another Edict of the first of *September*, the same year 326, it is ordain'd, that Clergy-men who were Hereticks and Schismaticks, should not enjoy this Privilege of Exemption, but should be subject to Taxes and Impositions. This Edict is in the *Justinian* Code, *B.* 1. *Tit. de Heret.* and in the *Theodosian*.

He treats the *Novatians* with more moderation than the other Hereticks, permitting them by an Edict of the Month of *September* in the same year 326, to keep their Churches, their Cœmeteries, and the Goods which they had purchas'd after their Separation from the Church. In the Code of *Theodosius*, *Tit.* 5. *B.* II.

In the year 330, he publish'd an Edict against the Hereticks, in which he forbids their Assemblies. It is related in *Eusebius*, *B.* III. of the Life of *Constantine*, *Ch.* 63, &c.

There is in the *Theodosian* Code, another Edict of the same year, in favour of the Clergy that were accus'd, or evil treated by Hereticks.

The Laws concerning the Jews, are the last which *Constantine* made in the favour of the Christian Religion.

By an Edict, *September* 27*th*. 330, He grants to the Patriarchs of the Jews, *i. e.* to those that presided in their Assemblies, Exemption from the publick Taxes. He renews the same favour by another Edict *December* 1*st*. in the year following. It is probable that he granted these favours to the Jews for no other reason, but because they Worship the same God with the Christians, and to leave them some kind of Consolation, as he says in one of his Laws, because their's was once the only true Religion: For at the same time he made very severe Laws against the Jews that should purchase or detain Christian Slaves, and condemn'd those to death, that circumcis'd them. There are many other Laws in the *Theodosian* Code upon this Subject, of the years 330, 331, and 336.

I do not place among the Number of *Constantine*'s Edicts, the Donation which bears his Name, in which he is suppos'd to give to the Bishop of *Rome* and his Successors, the Soveraignty of the City of *Rome*, and of the Provinces of the *Western* Empire; because this Act has so many signs of Forgery, that 'tis impossible it can be attributed to *Constantine*. I shall here subjoin some of those Reasons which clearly prove, that it is an Imposture.

1. Not one of the Ancients mentions this pretended Liberality of *Constantine* to the Church: But who can believe that *Eusebius*, and all the other Ancient Historians, who have exactly describ'd all the Benefits of this Emperor to the Christians, and especially to the Bishops, should pass over in silence one so considerable as this of the *Western* Empire, to the Bishop of *Rome*?

2. Not one of the Popes who mention the Benefits of Kings and Emperors to the See of *Rome*, or who defend their Temporal Patrimony, did ever alledge this pretended Donation, tho' it had been very much for their Advantage so to do.

3. The Date of this Act is false, for it bears the Names of the Consuls, *Constantine* (for the fourth time,) and *Gallicanus*: Now *Constantine* in his fourth Consulship, had not *Gallicanus*, but *Licinius*, for his Collegue: And this Consulship, answers to the year 315, at which time *Constantine* was not baptiz'd, even in the Opinion of those that believe he was baptiz'd at *Rome* by St. *Sylvester*; and yet mention is made of his Baptism in this Edict of Donation. We must add to this Argument, another Error in Chronology:

Bzovius

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Byzantium is there call'd *Constantinople*, tho' it had not that Name, till ten Years or thereabouts, after the Date of this Edict.

4. The Stile of it is barbarous, and very different from that of the Genuine Edicts of *Constantine*: It is full of new Modes of speaking, the Expressions are affected, and the Terms such as were never us'd in any publick Acts, till after the time of *Constantine*.

5. Who can believe that *Constantine* should give the City of *Rome*, all the Provinces and Cities of the *West*, that is to say, one half of his Empire, to the Bishop of *Rome*, and that this should never be known till the Eleventh Age of the Church?

6. There are infinite Numbers of Falsities and Absurdities in this Edict, which demonstrate that it was compos'd by an ignorant Impostor: take some of them as follows. In it the Pope is permitted to wear a Crown of Gold, like that of Kings and Emperors, whereas in those times, Kings and Emperors did not wear a Crown at all, but a Diadem. The Fabulous History of *Constantine*'s Baptism by *Sylvester*, and the miraculous Cure of his Leprosy, is reported there as a thing Certain. There are reckon'd up in this Edict, five Patriarchal Churches, and that of *Constantinople* is put in the second place, whereas it had not this Honour, till a long time after. And yet it is suppos'd, that *Sylvester* had already acknowledg'd it for a Patriarchal See. These Falsities and many others that occur in this Edict, do plainly prove, that it is a Forgery.

In short, to destroy entirely this pretended Edict, it is sufficient to observe, that while *Constantine* liv'd, and a long time after his Death, the City of *Rome*, and the Empire of the *West*, were always subject to the Power of the Emperors; That the Popes themselves acknowledg'd them as their Sovereigns, without pretending that the City of *Rome*, or *Italy*, or any part of the *Western* Empire, belong'd to them: That all the Temporal Power they have obtain'd since, is owing to King *Pepin* and the Emperor *Charlemaigne*. The Account of this, deserves a little Digression, which will not be tedious to the Reader, and will not carry us too far from our present Subject.

'Tis certain, that the City of *Rome*, *Italy*, and all the other Provinces of the *Western* Empire, were under the Power of *Constantine*, and the Emperors that succeeded him. History informs us, that they were absolute Masters of it, that they sent Governors thither, that the City of *Rome* depended upon their Laws, upon their Power, and the Magistrates whom they should appoint; That they made such Changes there as they pleas'd: In a word, that they were no less Masters of it, than of all the other Cities of the World. When afterwards the *Barbarians* begun to invade *Italy*, they sent thither Generals of Armies to defend it, as being a Country that belong'd to them: But in spite of all their Endeavours *Theodorick* King of the *Ostrogoths* having Conquer'd it, made it Tributary, and govern'd the City of *Rome* with a Power as absolute as that of the *Roman* Governors. His Successors, *Athalaric* and *Theodat*, maintain'd the Possession of it, until they were chas'd thence in the time of *Justinian* by *Belisarius* the *Roman* Captain, who took the City of *Rome* by Force. A little time after, Count *Narsetes* delivered all *Italy* from the Tyranny of these *Barbarians*, and reduc'd it under the Power of the Greek Emperors, to which it had belong'd.

His Successor, nam'd *Longinus*, finding it was difficult to govern all *Italy*, which was divided into many Petty Principalities, appointed Dukes or Governors over the Principal Cities, and reserv'd to himself the Sovereignty over them; taking the Title of Exarch or Viceroy, and all this while acknowledging the Emperor for his Lord. From this time forward, the Emperors sent Exarchs into *Italy*, who commonly resided at *Ravenna*, and govern'd all *Italy*. But this Exarchate was diminish'd by little and little, and at last was wholly destroy'd, when the *Lombards* made themselves Masters of *Italy*. Until this time it does not appear that the Popes were Sovereigns of the City of *Rome*, and of *Italy*; on the contrary, they themselves were subject to the Emperor or King of *Italy*, and obey'd him as all his other Subjects. The History of the Popes furnishes us with many Instances, which prove this clearly. The first is that of Pope *Liberius*, whom the Emperor *Constantius* order'd to be made Prisoner, and carried out of *Rome* by *Leontius* Governor of that City, as St. *Athanasius* testifies. The Schism of *Damasus* and *Ursicinus*, does also prove, that the Popes were subject to the Emperors. *Maximus*, that then govern'd the City of *Rome* for the Emperor, compos'd the Differences that arose between those two Competitors, and the Bishops themselves address'd to the Emperor, praying him, that *Ursicinus* might be forc'd to depart out of the City of *Rome*. The same Observation may be made upon the Schism of *Eulalius* and *Boniface*, which was also cur'd by the Order of the Emperor, and afterwards by King *Theodorick*, when he became Master of *Italy*. 'Tis remarkable, that this King exercis'd his Power over the Church of *Rome* and its Bishop with so much Haughtiness, that he appointed a Visitor to this Church, and sent poor Pope *John*, being very sick, to the Greek Emperor, to obtain a Revocation of the Edict he had made against the *Arians*; which *John* not being able to obtain, *Theodorick* caused him to be imprisoned at *Ravenna*, where he died. *Theodatus* sent in like manner from *Rome*, Pope *Agapetus*, to the Emperor *Justinian*, and when he became Master of *Italy*, he used the Popes no less roughly than *Theodorick* had done; for he exacted of them great Sums of Money to confirm their Ordination, and caused the Popes, *Silverus* and *Vigilius*, to be carried to *Constantinople*, where he made them approve the Restauration of *Anthimus*, to the Patriarchal See of that City. *Martin* the first, was also banished to the Province of *Pontus*, by the Exarch of *Ravenna*, according to the Orders he had received from the Emperor. *Justinian* the younger banished also Pope *Sergius*. In short, The Emperor *Leo Isauricus*, would have put to Death, Pope *Gregory* the second: But the *Italians* growing weary of their Subjection to the Power of Strangers, who could not secure them against their Enemies, began to shake off the Yoke and to acknowledge their Dukes for Sovereigns. The Pope nevertheless opposed them in it, and did all that lay in his Power to retain them in their Allegiance, acknowledging, as he himself speaks in his Letter written to the Duke of *Venice*, That the Republick of *Rome* was subject to the Dominion of the Emperors. But the *Lombards* afterwards invading *Italy*, and having no expectation of Succours from the Greek Emperor who was entangled by other Wars, the Popes, *Gregory* the Third, and *Zachary*, were obliged to have recourse to *Charles Martel* Governor of the *French*. This Prince by Menaces obtained of *Luitprand* King of the *Lombards*, and his Successor *Rachiseus*, the Restitution of the Exarchate of *Ravenna*, which by his means was twice restored to the Exarchs depending upon the Greek Emperors. But at last *Astolphus* the Brother of *Rachiseus* made himself Master of it for ever, and obliged *Eutychius*, the last Exarch of *Ravenna*, to retire into the *East*.

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Stephen the Second being afraid for the City of *Rome*, was obliged to make a Truce with *Astolphus* for forty years in the Name of the *Roman* Republick. But this King breaking his Word, came four months after with a great Army to take and sack the City of *Rome*. In this extremity, *Stephen* writes presently to the Greek Emperor for Succours, but seeing there were no hopes of any from thence, he had recourse to King *Pepin*, who coming to besiege *Pavia*, forc'd King *Astolphus* to sue for Peace; which was granted him, upon Condition that he should not only restore to the Church of *Rome*, all the Lands and Territories which he had possessed in *Italy*; but also should yield up the Exarchate of *Ravenna*, and the Cities of the *Roman* Dutchy. This Peace was quickly broken by the Perfidiousness of this *Lombard* King, who perceiving that *Pepin* was gone out of *Italy*, went forthwith and besieged the City of *Rome*. *Pepin* presently reliev'd it, and raised the Siege; and yet *Astolphus* found himself in too good a Condition to perform the Articles of Peace, which he had made: But *Pepin* forc'd him to give Hostages, and enlarged the Bounds of the Exarchate of *Ravenna*, which *Fulradus* the Abbot of St. *Denys*, received in his Name, and presently restored into the hands of the Pope. It is observable, that in the time of these two Expeditions of *Pepin*, an Ambassador came from the Greek Emperor, and demanded back again the Exarchate of *Ravenna*, as belonging of right to his Master: But *Pepin* believing that he was lawfully dispossessed, thought it more convenient to give it to the Pope. In the mean time, the Greek Emperor was still Master of *Sicily*, *Apulia*, *Calabria*, and all the extreme Parts of *Italy*, and had a Governor called *George* in the City of *Naples*, who combined with *Desiderius* the Successor of *Astolphus*, to invade the Exarchate of *Ravenna*.

Paul the first knowing of this League, and seeing himself attack'd by this *Lombard*, wrote presently to *Pepin*, his Protector. *Desiderius*, fearing the Power of this King, pushed the Matter no further at this time, and promised to restore to the *Roman* Church what he had taken from it: But he declaring himself openly after the Death of *Pepin*, Pope *Adrian* implor'd the Aid of *Charlemaigne*, who came with a great Army, defeated *Desiderius*, and shut him up in *Pavia*. From thence *Charles* went to *Rome*, and restored to the Pope all the Cities which his Father *Pepin* had given him, and all the Estates which the *Roman* Church had possessed in *Italy*. In consideration of which Benefits, *Adrian*, as Head of the *Roman* Republick, granted him, with the consent of the People of *Rome*, the Title of *Patricius*, and gave him the Sovereignty over the City and all the Republick of *Rome*; insomuch that all the People, and even the Bishop himself, took an *Oath of Allegiance* to him. After this, *Charles* wanted nothing but the Title of Emperor, which he received in the year 800, being then proclaimed Emperor by the People of *Rome*, and afterwards consecrated and crowned by the Pope. When *Charles* had gotten the Title of Emperor, he regulated all the Affairs of *Italy*; he permitted the *Lombards* to live peaceably under his Dominion; he gave the Name of *Romania* to the ancient Exarchate, and shared *Italy* with the Greek Emperor, on condition, that all which was on this side *Naples*, should belong to him; and that the City of *Naples*, and all that was on the other side of it, should continue in the Greek Emperor's Power.

Conſtantine the Emperor.

From this time the Succeſſors of *Charles* were Kings of *Italy*, and Sovereigns of *Rome*; though the Popes were temporal Lords of the Cities that anciently belonged to the Exarchate of *Ravenna*, and ſome others. *Ludovicus Pius*, the Son of *Charlemaigne*, ſent *Bernard* to *Rome*, to allay the Diſſentions that were riſen there. After the Death of this *Bernard*, *Lotharius* comes to *Rome* with an Army, to puniſh ſome Rebels, and ordains, that for the future the Magiſtrates of *Rome* ſhould be created by the Emperors. But *Charles the bald* parted with this noble Right, and ſurrendred up to the *Romans* the Sovereign Power, reſtoring them, If I may ſo ſay, to their ancient Liberty.

In the mean while, the Popes began to lay by little and little the Foundations of their Sovereign Dominion. For although the Sovereign Power did as yet remain in the Body of the People, who created the Magiſtrates in *Rome*, and the neighbouring Cities, nevertheleſs, the Popes who were now grown rich and powerful, uſed all their endeavours to make themſelves Sovereigns, and that the ſhadow of Sovereignty ſhould only remain in the People. Yet the *Romans* had two Conſuls, one Prætor, and one Governor of the City, whom they choſe; and oftentimes caſt off the Yoke which the Popes would impoſe upon them; which was the Cauſe of thoſe cruel Wars that happened between the Popes, the principal Citizens of *Rome*, and the Emperors of *Germany*: But at laſt the Popes [illegible] the better on't, and remained ſole Maſters and Sovereigns of *Rome*, and the Countries about it.

All that we have ſaid concerning the Foundation and Growth of the Pope's Power, plainly ſhews, that the Settlement of their Empire is not owing to *Conſtantine*, but to the Kings of *France*; and by conſequence, that the Edict of Donation that bears the Name of *Conſtantine*, is wholly ſuppoſititious; but it is not ſo eaſie to find out who was the Author of this falſe Monument, and upon what Motives he forged it. 'Tis certain that it is more ancient than *Hincmar*, ſince that Biſhop cites it in his third *Ep. ch.* 13. and *Iſidore* * has put it in his Collection. It is alſo alledged by Pope *Leo* the ninth, in his Epiſtle to *Michael Cerularius*; and St. *Anſelm*, *Ivo Carnutenſis*, and *Gratian*, have inſerted it into their Collections. To conclude, *Balſamon* a Greek Author, has related a part of it in Greek, in his Commentaries upon *Photius*'s *Nomocanon*. *Baronius*, and thoſe that blindly follow his Conjectures, have ſuſpected the Greeks of this Forgery, pretending that they forged this Monument to eſtabliſh the Antiquity of the Patriarchate of *Conſtantinople*, by affirming, that the Church of *Rome* owes its Grandeur to the Emperor *Conſtantine*. But beſides, that 'tis no ways probable that the Greeks ſhould forge an Act contrary to their own pretended Right over *Italy*, this Edict is found cited by the Latines 200 years before it was known to the Greeks. *Morinus* believes that it was written by *John*, a Deacon of the Church of *Rome*, who lived in the year 963: But that cannot be, ſince it was cited before that time by *Hincmar*. Monſieur *de Marca* maintains, That the Popes framed this Monument with the Conſent of the French Kings, that they might oppoſe it againſt the Greek Emperors, who demanded back again the Exarchate of *Ravenna*, as belonging to them: But what probability is there, that the Popes and French Kings ſhould have recourſe to this Forgery, which might eaſily be diſcover'd, having much better reaſons to alledge to the Greeks, why the Exarchate of *Ravenna* did not belong to them? Some have attributed this falſe Monument to the Author of the Collection of *Iſidore*, a notorious Forger of ſuch kind of Pieces; and this Conjecture is more probable than the reſt, but neither is it certain, and therefore it is better to ſuſpend our Judgment about this Matter, than to build it upon Conjectures that have ſo little ſolidity.

Conſtantine the Emperor.

Beſides the Greek Fragments of this Edict recited by *Balſamon*, 'tis ſaid, there are four Greek Manuſcripts of the whole Edict in the *Vatican* Library. The Latin Editions of it do not altogether agree; for *Iſidore*'s is different from that which is found in the ancient Manuſcript of *Juſtellus*. One *Bartholomew Picernas*, boaſts that he made a new Tranſlation of it from a Greek Manuſcript in the *Vatican* Library, which he printed with a Dedication to Pope *Julius* the Second: But he has done nothing but corrected the ancient Latin Edition. A Prieſt of *Deventer* has alſo printed this Edition at *Cologne* in the year 1535. The Differences of all theſe Editions are to be ſeen in Father *Labbé*'s firſt Volume of the Councils. It ſeems more probable to me, That the Greek was taken out of the Latin, than that the Latin was tranſlated from the Greek. However it be, this Monument has neither Authority nor Uſefulneſs.

* *Mercator.*

JUVENCUS.

Juvencus.

Hitherto we have not met with any Poet among the Chriſtian Writers. Here is a very excellent one who flouriſhed under the Reign of *Conſtantine*; he was called *C. Vettius Aquilinus Juvencus*, and was deſcended of one of the nobleſt Families in *Spain*. St. *Jerome* aſſures us that he was a Prieſt, and that's all that he tells us of his Life. He compoſed a Poem about the year 329, divided into four Books; wherein he deſcribes the Life of Chriſt in Hexameter Verſe, without wandring from the Text of the Four Evangeliſts. St. *Jerome* alſo teſtifies, That he wrote ſome Books in Hexameter Verſe about Myſteries; and 'tis ſaid, that he compoſed ſome Hymns, of which St. *Jerome* ſays not a word: But 'tis probable enough, that one who had ſo fertile a Vein in Poetry, as he had, wrote ſeveral other Books. However that be, we have now only four Books of the Hiſtory of the Goſpel under his Name: In the Exordium of this Poem he ſays, That if the Verſes of thoſe who have publiſhed the Actions of mortal Men, which they adorned with their Fictions, have purchaſed them a Reputation ſo laſting for many Ages, he ought to be aſſured of immortal Glory, who writes the Life of Jeſus Chriſt, and needs not fear that the Day of Judgment ſhall conſume his Work.

Quod ſi tam longam meruerunt carmina famam,
Quæ veterum geſtis hominum mendacia nectunt;
Nobis certa fides æternæ in ſæcula laudis
Immortale decus tribuet, meritumque rependet:
Nam mihi carmen erunt Chriſti vitalia geſta,
Divinumvin populis falſi ſine crimine donum;
Nec metus ut mundi rapiant incendia ſecum
Hoc opus.

After this, he invocates the Aſſiſtance of the Holy Spirit, to enable him to recount the Actions of Chriſt, in ſuch a manner as is ſuitable to their Greatneſs.

Juvencus.

Ergo age ſanctificans adſit mihi carminis auctor
Spiritus, & puro mentem riget amne canentis
Dulcis Jordanis, ut Chriſto digna loquamur.

After this Invocation, he begins the Hiſtory of Chriſt, and relates in Verſe all that has been ſaid by the four Evangeliſts, without wandring from the Text, and without adding any thing uncertain or fabulous. He concludes thoſe four Books with a Compliment to the Emperor *Conſtantine*, whom he thanks for the Peace of the Church, and mightily commends, becauſe he was the only King who would not allow the peculiar Names of God to be attributed to him.

The Air of the Poem is very Poetical, the Cadence of the Verſe is fine and ſoft; but the Words are not always Poetical, and ſometimes they are not very good Latin. That which is chiefly to be commended in this Author, is the Faithfulneſs of his Tranſlation; wherein he has rendred almoſt word for word the Text of the Evangeliſts. This was a difficult undertaking, which he has performed with good Succeſs, and one may ſay, that it is almoſt impoſſible to have done it better.

There are a great many Editions of this Author. His Book was printed with *Sedulius* and other Chriſtian Poets at *Cologne*, in *Octavo* 1537; at *Baſil*, in *Octavo*, 1537, 1550; at *Venice* by *Aldus*, in *Quarto* 1502; at *Baſil* by *Oporinus*, in *Quarto* alſo, 1564; at *Lyons* by *Torneſius*, 1588; at *Paris*, in 1543, 1575, 1589, 1624; at *Vienna*, in *Quarto* 1519; and in many other places: And, it is alſo to be found in the *Bibliotheca Patrum*.

RHETICIUS.

Rheticius.

Rheticius Biſhop of *Autun*, had ſo great a Reputation in the time of *Conſtantine*, that the Emperor choſe him to be one of the Judges in the Cauſe of the *Donatiſts*. He aſſiſted at the Council of *Rome*, wherein *Cæcilian* was Abſolv'd, and afterwards at the Council of *Arles*, held in the Year 314. St. *Jerome* ſays, that in his Time, this Biſhop's Commentaries upon the *Canticles*, were extant, and alſo a large Volume againſt *Novatian*; but he met with no other Books of his. The ſame St. *Jerome*, ſpeaking of this Author's Commentaries, in his Second Letter to *Florentius*, ſays, that he gave a lofty ſenſe of the *Canticles*: And laſtly, in his *Ep.* 133. to *Marcellus*, he

Rheticius.

Rheticius. he gives a Critical Judgment of these Commentaries, which is very little to their Advantage. He says, They are full of Extravagant Explications; That he found an infinite number of Errors and base Things in them; That the Stile, indeed, is lofty and swelling, but such as is not suitable to an Interpreter, who ought not to aim at the discovery of his own Eloquence, but the true sense of his Author. He relates in the same place some of the gross Mistakes of this Author; *e.g.* That he confounds *Tharsis* which is mention'd in the *Psalms*, with the City of *Tarsus* where St. *Paul* was born; that he believ'd the Hebrew word *Ophaz*, which signifies *Gold*, signified a *Stone*, and so confounds it with the Name, *Cephas*, which is given in the Gospel to St. *Peter*. In short, St. *Jerome* wrote to *Marcellus*, That he had not sent the Commentaries of this Author as he desir'd; because there were many things in them that displeas'd him, and but few things that he could approve of: And we have nothing more of these Commentaries, nor of the other works of this Author. *Rheticius.*

EUSTATHIUS *Bishop of* Antioch.

Eustathius of Antioch. EUstathius, a Native of *Syda*, a City of *Pamphilia* (*a*), was chosen Bishop of *Antioch*, after he had govern'd the Church of *Berœa* for some time (*b*), in the room of *Philogonus*, in the year 323 from the Birth of Christ. He assisted at the Council of *Nice*, where he sat in one of the chief Places (*c*), and there maintained the Faith of the Church with great Constancy. After the Council of *Nice*, being one of the Zealous Defenders of its Decisions, and one of the greatest Adversaries to the *Arians*, he drew upon himself the Hatred of the Bishops of *Palæstine*, which burst forth immediately upon the first occasion they found: which offer'd it self in the Year 329, when *Eusebius* of *Nicomedia*, and *Theognis* of *Nice*, return'd from their Banishment, and went to *Palæstine*, under pretence of visiting the Church of *Jerusalem*: for then they pass'd by *Antioch*, where they were honourably received by *Eustathius*, and they on their part gave marks of their Friendship to him. But at their Return they brought with them to *Antioch*, *Eusebius* of *Cæsarea*, *Patrophilus* of *Scythopolis*, *Aëcius* of *Lidda*, *Theodotus* of *Laodicea*, with some other Eastern Bishops, with a design to depose *Eustathius*. These Bishops being then Assembled at *Antioch* in the year 330 (*d*), did not only falsly charge him with the Error of the *Sabellians*, but also accus'd him of infamous Crimes. *Theodoret* says, that they hir'd a Woman of an ill Life (*e*), to say, that she had a Child by *Eustathius*; That this wicked Woman entered with a Child in her Arms into the place of their Assembly, and declar'd with a loud Voice, that she had it by *Eustathius*; That this holy Bishop having ask'd her if she had any witness of what she affirm'd; she answer'd she had none; and yet notwithstanding this, the Bishops believ'd it upon her Oath, and Condemn'd *Eustathius* as convicted of the Crime. St. *Athanasius* says nothing of this Story, which appears otherwise to be fabulous enough; but he observes only that they accus'd *Eustathius* of having treated the Emperor's Mother reproachfully (*f*), and that immediately he was sent into Banishment, with many of his Priests and Deacons; but the place of his Exile is not certainly known (*g*). In whatsoever Place it was, there he ended his days, and 'tis probable, that he liv'd not long after his Condemnation; for there is no mention made of him in History, and 'tis false, whatever *Socrates* and *Sozomen* say, That he return'd again from Banishment in the time of the Emperor *Jovian* (*h*). This Bishop is the first, if we will believe St. *Jerome*, that wrote against the *Arians*. He compos'd many Books against their Doctrine, abundance of Homilies, an infinite number of Letters, many Treatises of the Soul, and a Discourse of the *Pythoniss* against *Origen*. *Eustathius of Antioch.*

Facundus quotes in Latin, *Ch.* 1. of his *B.* XI. Four Passages of *Eustathius* of *Antioch*, whereof the two first are taken out of *B.* VII. and the two last out of *B.* VIII. against the *Arians*. He alledges them in this place to prove, That this Bishop of *Antioch*, in speaking of the Incarnation, made use of Expressions, at least as harsh as those that were objected to *Theodorus* of *Mopsuestia*; in effect, the Passages

(*a*) SYda, *a City of* Pamphylia.] As St. *Jerome* observes, this is a Sea-Port Town, called at present *Forte*.

(*b*) *After having governed the Church of* Berœa *for some time.*] It is agreed upon all hands that he was Bishop of *Berœa*. St. *Jerome*, *Theodoret*, *Socrates* and *Sozomen* testifie it. He was also Bishop of that Church, when *Alexander* of *Alexandria* wrote his Letter against *Arius*, for *Theodoret* notes expressly, that it was directed to him. *Sozomen* says in the First Book of his Hist. *ch.* 2. That the See of *Antioch* was vacant after the Death of *Romanus*, and that *Eustathius* was ordain'd Bishop of *Antioch* in the Council of *Nice*: and in *Ch.* 17. of the same Book, he says, that he was already Bishop of *Antioch* when he assisted at this Council; yet St. *Romanus* was not Bishop, but only a Martyr of *Antioch*, and *Eustathius* succeeded immediately to *Philogonus* some time before the Council of *Nice*, but after the beginning of the *Arian* Controversy, that is to say, in the year 323, or 324.

(*c*) *He sate in one of the Chief Places.*] *Proclus* of *Constantinople*, in a Synodical Letter to the Oriental Bishops, set down by *Facundus*, *B.* I. *Ch.* 1. says, that he was the Chief of the Fathers in the Council of *Nice*. *Facundus* gives him the same Title, *B.* XI. *Ch.* 1. and Pope *Felix* III. calls him, in his 6th. *Ep.* to *Zeno*, President of the Council. *Theodoret*, *B.* I. of his Hist. *Ch.* 7. says, that he spoke to the Emperor in the Name of the Council; and *Euseb. B.* I. Life of *Const. ch.* 11. says, that he who first Harangued the Emperor, was seated in the Chief Place on the right Hand: But he seems to say at the Beginning of his Books of the Life of *Constantine*, that it was himself that made this Harangue, as *Theodoret* assures us, Hist. *B.* I. *ch.* 19. The Author of the *Tripartite* Hist. willing to joyn these several Opinions together, says, that *Eusebius* did not speak till after *Eustathius*. *Theodorus* of *Mopsuestia*, says, that *Alexander* of *Alexandria*, was entrusted with that Office. Be that as it will, it does not follow, that he who spoke first must therefore be President of the Council, as having the first Place upon the right hand: for besides that this might be given him only for the time while he spoke, it may be that this place was not the most honourable: Moreover, *Eustathius* might be call'd the Chief, because he was one of the first; But it is more probable, that *Hosius* was President of the Council.

(*d*) *Being then assembled at* Antioch *in the Year* 330.] All Historians agree, that *Eustathius* was depos'd under the Reign of *Constantine*. *Eusebius* an unquestionable Witness, gives us an Account, *B.* III. *Life of* Constantine, *ch.* 59. of the Tumult that arose in the Church of *Antioch* upon the Deposition of *Eustathius*, as a thing that happen'd after the Council of *Nice*, but before the Death of the Emperor *Constantine*. St. *Athanasius* begins with this Deposition, the History of the *Arian* Persecution under *Constantine*; and though there be in the Text *Constantius* for *Constantine*, that is a mistake; for 'tis plain from St. *Athanasius*, that *Flacillus*, who was ordain'd in the room of *Eustathius*, had the Title of Bishop of *Antioch*, at the Council of *Tyre*, held under *Constantine*, from whence it evidently follows that *Eustathius* was then depos'd. The like Error appears in some Editions of St. *Jerome*'s Books of *Ecclesiastical Writers*; but in the ancient Editions and in the Greek Version, we read *under Constantine*, and not *under Constantius*.

(*e*) Theodoret *says, That they hir'd a Woman of an ill Life.*] *Philostorgius* reports also this Story, *B.* II. *Ch.* 7. *Socrat.* and *Sozom.* allude to it, when they say, that *Eustathius* was accus'd of Infamous Crimes. St. *Jerome* mentions it in his Apol. against *Ruffinus*; *Eustathius* says, he found Sons which he knew not of; *Filios dum nescit invenit*: and the Emperor *Constantine* seems to hint it in his Letter to the Bishops, *the infamous Persons being driven away*, as he speaks.

(*f*) *Of having treated the Emperor's Mother reproachfully.*] 'Twas to *Constantine* that they wrote this Calumny; for *Eustathius* having recourse to the Emperor, and being come to *Constantinople* to complain of the injustice that was done him, the Bishops assembled at *Antioch* made use of this Calumny to stir up the Emperor against him. They added also, that he was the Author of that Sedition which arose at *Antioch* after his Deposition. These things mov'd the Emperor to Banish him presently, without inquiring into the Merits of his Cause. The *Eusebians* also did afterwards make use of an Artifice just like this against St. *Athanasius*.

(*g*) *But the place of his Exile is not certainly known.*] *Theodoret* says, that he was sent to *Illyricum*; *Philostorgius* says only, that he was sent into the West: But St. *Jerome* assures us, that he was carried away to *Trajanopolis*, a City of *Thracia*. St. *Chrysostome* says, that he died in *Thracia*: And in fine, *Theodorus Lector* at the beginning of the Second Book of his History, says, that *Calendion* the Patriarch of *Antioch*, caus'd the Reliques of *Eustathius* to be transported from *Philippopolis* in *Macedonia*, to *Antioch*.

(*h*) *'Tis false,---that he return'd again from Banishment in the time of the Emperor* Jovian.] *Theodoret* says, that *Eustathius* was dead when *Meletius* was ordain'd Bishop of *Antioch*. And certainly *Meletius* ought not to have been ordain'd in his place before, and the *Eustathians* (so call'd because they would not communicate with any Bishop of *Antioch* that was ordain'd by the *Arian* Faction) would never have suffer'd *Paulinus* to have been ordain'd while *Eustathius* liv'd. There is no mention of him in all the Disputes that follow'd after, neither did he return after the Death of *Constantine*, when all the banish'd Bishops were recall'd; for it does not appear that he was present in any Council, or that he ever demanded to be restor'd to his Bishoprick: In a word, there is nothing more said of him in History. From all which I conclude, that 'tis something probable, that he died before the year 337.

Euſtathius of Antioch.

which he relates, ſeem to favour the Error of *Neſtorius* (*i*). But his Doctrine muſt not be anathematized, ſays *Facundus*, upon the Account of ſome Expreſſions that are leſs exact, which he made uſe of at a time when he ſpoke ſimply and without precaution, becauſe the Error of *Neſtorius* did not yet appear. The Paſſages of *Euſtathius* which *Theodoret* gives us in Greek, *Hiſt. B.* I. *Ch.* 8. are much more conſiderable than thoſe which are cited by *Facundus*: It is taken out of the ſame Work againſt the *Arians*, and probably out of the two firſt Books. Take it whole as Monſieur *Couſin* has Tranſlated it.

'A very numerous Council being aſſembled about this 'matter in the City of *Nice*, where 270 Biſhops, or there- 'abouts, aſſiſted, (for that the Number was ſo great, I cannot 'preciſely ſet it down, and beſides, I took no great care to 'inform my ſelf of it.) When they firſt began to enquire 'into the Faith, a Libel of *Euſebius* was produc'd, which 'contain'd a convincing Proof of his Blaſphemies. The 'reading of it, caus'd a ſenſible Grief in all that heard it, 'and great Confuſion in its Author. The Malignity of '*Euſebius*'s Aſſociates being diſcover'd, and the Impious 'Writing being publickly tore in pieces, ſome under pre- 'tence of the Peace which they propoſed, impos'd Silence 'upon thoſe that uſed to ſpeak better than others. The '*Arians* apprehending that they ſhould be caſt out of the 'Church by the Judgment of ſo great an Aſſembly, con- 'demn'd the Impious Doctrine, and ſign'd the Confeſſion 'of Faith. But having ſecur'd by their Cabals the principal 'Dignities to themſelves, inſtead of ſuffering Canonical 'Penance as they ought, they maintained the Doctrine that 'was condemn'd, ſometimes in private, and ſometimes in 'Publick, by ſeveral Arguments which they had invented 'for that purpoſe. The deſire they had to ſow the Seeds 'of Diviſion, made them ſhun meeting with the Learned, 'and attacquing the Defenders of the Faith; but we do 'not think that theſe Atheiſts can overcome God, for what- 'ever Efforts they make will be vanquiſh'd according to 'the authentick Teſtimonies of the Prophet *Iſaiah*. *Theodoret* adds, See here what *Euſtathius* has written of the *Arians*. There is alſo another Paſſage in Greek taken out of this Work, related by *Anaſtaſius* in his Collections, wherein *Euſtathius* maintains, That Jeſus Chriſt cannot be ſaid to be Created and Begotten according to the ſame Nature; for if he was Created he was not Begotten, and if he was Begot- ten he was not Created. The ſame *Theodoret* citeth in his Dialogues many Paſſages of *Euſtathius* about the Incarna- tion, taken out of his Book upon the Soul, and his Diſ- courſe upon theſe words of the Proverbs; *God hath created me in the beginning of his ways*: out of his 15th and 92d. Homilies upon the *Pſalms*, and out of two other Treatiſes upon the Inſcriptions or Titles of ſome Pſalms (*k*).

All the Paſſages of *Euſtathius*, reported by *Theodoret* (*l*), Prove, That there are two Perfect Natures in Jeſus Chriſt, the Divine and the Human Nature; That he has a Body and a Soul like us; That he is Paſſible according to the Human Nature, and, That the Humanity is not chang'd in- to the Divinity: From whence it appears, that *Euſtathius* did more formally reject the Error of the *Eutychians*, than that of the *Neſtorians*, Although there are ſome Expreſſions in the ſame Paſſages, which plainly enough ſhew that he was perſuaded, that theſe two Natures were united in one and the ſame Perſon. But the Oriental Writers have al- ways more applied themſelves to remark the diſtinction of the two Natures in Chriſt, than their intimate Union; whereas on the contrary, the Egyptians are more addicted to diſcourſe of their Union than their Diſtinction: Which thing afterwards was the Subject of the great Diſputes that were amongſt them about the Myſtery of the Incarnation.

Euſtathius of Antioch.

The Treatiſe of *Euſtathius* concerning the *Pythoniſs* (*m*), cited by St. *Jerome*, was publiſh'd in Greek in the Year 1629, and Tranſlated into Latin by *Allatius*; together with a Diſ- courſe of this Author upon the ſame Subject. The Que- ſtion there treated of is, whether the Witch mention'd *B.* I. of Kings, *Ch.* 28. did really bring back the Soul of *Samuel* into this World to ſpeak unto *Saul*? *Euſtathius* maintains the Negative againſt *Origen*, who had taught the Affirmative in one of his Homilies: and after he has related in a pleaſant manner all the Circumſtances of the Hiſtory, he refutes the Explication of *Origen*. He lays it down for a Principle, that the Devil cannot bring back Souls from the other World: He ſays, it is ridiculous to give him this Authority over the Souls of the Juſt, and that there is none but God only, who is Lord over them. He demands of *Origen*, Whether the Witch made *Samuel* appear in Body and Soul together, or if ſhe only brought back his Soul; and then he ſhews, that neither the one, nor the other is probable. He rallies *Origen* for attributing to the Holy Spirit the Words which the Witch pronounced when ſhe was acted by an evil Spi- rit. He maintains that *Saul* did not at all ſee the Ghoſt of *Samuel*, but only was aſtoniſh'd with the extraordinary Speeches, and Violent Motions of the Witch, and there- fore caſt himſelf down upon the ground to Worſhip. He proves, that 'tis contrary to common ſenſe, to ſay, as *Ori- gen* does, That the Gods which the Witch ſays ſhe ſaw aſcending out of the Earth, were the Souls of the Juſt and the Angels: He obſerves, that the Prediction of the *Pythoniſs* was found to be falſe; and tho' it had been true, it would not therefore follow, that it was from the Holy Spirit, ſince the Devil has often made ſuch like Predictions, which Chance and the Circumſtances of things, that are known to him, have ſometimes verified. He does alſo make it appear from the Circumſtances of this Prediction, That it was an Impoſture of the Devil, and that it cannot be attributed to the Holy Spirit, without ſome kind of Im- piety. After this, he anſwers the chief objection of *Origen*, taken from the Scripture, which gives the Name of *Samuel* to that Apparition: To which he ſays, that he was aſto- niſh'd at an Author, who durſt explain the whole Scripture Allegorically, treat as a Fable the Hiſtory of *Moſes* concern- ing the Terreſtrial Paradiſe, and give Myſtical Senſes to all the Hiſtories of the Old Teſtament, that he ſhould ende- vour to put off for Truth, the Fictions of a Woman acted by an evil Spirit. He ſhews, That when the Scripture gives the Name of *Samuel* to this Apparition, 'tis not to be un- derſtood as if *Samuel* himſelf in Body and Soul were there; but only that this Woman made him believe by the Re- preſentation which ſhe gave *Saul* of this Spectre, that this was the Prophet *Samuel* whom he deſir'd to conſult. In

(*i*) *In effect, the Paſſages which he relates, ſeem to favour the Error of* Neſtorius.] In the firſt, he ſays, *That God who united the Human Nature to the Word for the Salvation of Mankind, has conceal'd from this Human Nature the Day of Judgment, leſt the Man ſhould teach Mankind the time of his ſecond Coming.* In the Second he ſeems to ſay, That Jeſus Chriſt incarnate is another Perſon than the Word, but the word *Perſon* is not always taken in a ſtrict ſenſe. In the third, he ſays, *That the Word* dwells *in the Human Nature as in its Temple:* an Expreſſion which *Neſtorius* often made uſe of. In the laſt, he ſays, that the Scep- ter which God prepar'd for his Son, does not agree to the Fa- ther, nor to the Word, but only to the Man Chriſt, *Who is*, ſays he, *the Lord of all the Creatures, becauſe of the Mixture of the Divine Word.* 'Tis evident, that theſe Expreſſions are not exact; but then we ought not for this to accuſe him of Error, for 'tis eaſie to excuſe him, not only becauſe of the time when he wrote, but alſo becauſe 'tis common enough with thoſe that liv'd a long time after him, to make uſe ſometimes of Expreſ- ſions very like this, to diſtinguiſh the Humanity of Chriſt from his Divinity to which it is united. To which we may add, That 'tis plain from the paſſages related by *Theodoret*, that he was far enough from the error of the *Neſtorians*.

(*k*) *Upon the Inſcriptions or Titles of ſome Pſalms.*] The firſt is taken from the Treatiſe, Εἰς τὰς ἐπιγεγραμμένας ψαλμῳδίας, and the Se- cond from the Treatiſe, Εἰς τὰς ἐπιγεγραμμένας τῶν ἀναβαθμῶν. The 6th. Pſalm which is our 5th. has for its Title in the *Septuagint* Ψαλμὸς τῷ Δαβὶδ, *i. e.* the Inſcription of a Title for *David*; and the 57. Τῷ Δαβὶδ εἰς στηλογραφίαν, *i. e.* an Inſcription to *David*, or to *David* for an Inſcription. Στηλογραφία is properly an Inſcription up- on a Pillar. The Pſalms 57, 58, and 59. have the like titles. The Treatiſe which *Theodoret* cites in this place, Εἰς ἐπιγεγραμμένας στηλογραφίας, was compos'd upon theſe Inſcriptions; as the ſecond, Εἰς τὰς ἐπιγεγραμμένας τῶν ἀναβαθμῶν, was compos'd upon the Inſcriptions of the Pſalms of Degrees. St. *Gregory Nyſſen* has ſince made a Trea- tiſe upon the Inſcriptions of the Pſalms. This Obſervation I owe to the Learned *Cotelerius*.

(*l*) *All the Paſſages of* Euſtathius, *reported by* Theodoret.] In the Paſſages cited from the Firſt and Second Dialogue, he aſſerts, That Chriſt had a Body and Soul of the ſame Subſtance with ours, and there he calls the Fleſh of Chriſt, the Temple in which the Divinity dwelt. He obſerves in the laſt paſſage of his Se- cond Dialogue, that Chriſt had no need of the legal Sacrifices to purifie himſelf, becauſe he purifies himſelf, and ſanctifies all things; but he voluntarily ſubmitted to the Law, to deliver us from that Bondage, us who were enſlav'd under, and liable to the Malediction of Sin. In the Paſſages recited out of the laſt Dialogue, he proves that the Divinity of Jeſus Chriſt was not ſubject to any Pains or Sufferings, but only his Humanity: There he affirms, That Jeſus Chriſt had a Soul, That he truly ſuffer'd, though voluntarily; and that the Word dwelling in the Body of the Man as in a Temple, reſtor'd by the Reſurrection that Tem- ple which Death had deſtroy'd. In a word, he ſhews, that all the Properties of the Human and Divine Nature were found in Chriſt; but that we muſt not attribute to the Divinity that which agrees only to the Humanity, or deny becauſe of his Di- vinity, the Properties which agree only to the Human Nature.

(*m*) *The Treatiſe of* Euſtathius *concerning the* Pythoniſs.] 'Tis entituled in Greek Εἰς τὸ τῆς ἐγγαστριμύθου, in Latin, *De ventriloquo*, which cannot be render'd in Engliſh, but by a Circumlocuti- on; that is to ſay, *The Diſcourſe which thoſe Pronounce who have a Devil in their Belly.* To underſtand this, we muſt obſerve that the Ancients believ'd, That the *Demon* which the Pagans ho- nour'd under the Name of the God *Python*, entred into the Bowels of the Prieſts and Prieſteſſes, and by ſtrange agitations excited in them a kind of Fury, which made them ſay many things which were taken for Predictions: For which reaſon the Women that profeſs'd to Divine things to come were call'd *Pytha- niſſes*. Such was ſhe, to whom *Saul* addreſs'd himſelf for con- ſulting *Samuel*, whoſe Hiſtory is the Subject of this Diſſertation, and therefore I have entituled it, *Concerning the* Pythoniſs.

ſhort

Eustathius of Antioch.

short, he demonstrates, from all the Circumstances of this Story, That there was nothing real in this Apparition; but that it was only an Apparition represented in the imagination of *Saul* and this Prophetess, by the Devil which possess'd them. This is the Sentiment which *Eustathius* confirms in this Dissertation, which is short, beautiful and very close; for as he says nothing superfluous, so he omits no Proof which might be of Advantage to his Opinion. There appear in it much Learning and a well-pois'd Judgment, and one may venture to say, that there are few Works of this Nature in all Antiquity so perfect as this Discourse. Yet I think, he has treated *Origen* a little too harshly, in a Question that does not at all belong to Religion, but is purely Critical. To conclude, the Opinion of *Eustathius* is since his time grown the more common Opinion (*n*), and I must confess, that 'tis more probable than the other, tho' I cannot affirm any thing for certain in this matter.

We cannot give any Judgment so much to the advantage of that Commentary upon the Work of the Six Days, or the *Hexameron* which bears the Name of *Eustathius*, publish'd by the same *Allatius*; but on the contrary, 'tis a Work altogether unworthy of a Man of his Sense, and which cannot be attributed to *Eustathius*, without doing him great Dishonour; and there is no probability that it was his. For First, Not only St. *Jerome* and *Theodoret* make no mention of it but it, is not found cited by any Author. Secondly, It is an ill contriv'd Collection of Passages out of *Eusebius*, St. *Basil*, the Old Testament, *Josephus*, *Artapanus*, the Gospel falsly ascrib'd to St. *James*, and many other Authors. Thirdly, the Style is perfectly different from that of his Dissertation concerning the *Pythoniss*, and the Fragments of *Eustathius*'s Sermons. Fourthly, the things treated of in this Book, do not at all suit with the Genius of *Eustathius*, for in his Dissertation concerning the *Pythoniss*, he reproves *Origen* for studying to make too many useless Remarks and Allegories in explaining the Scriptures, while he neglects the literal sense of them, and the Moral Reflections that should be made upon them: Now this Treatise upon the *Hexameron*, is almost wholly compos'd of such unprofitable Remarks, which concern neither Religion nor Manners. Fifthly, this Author begins with an extract out of the *Chronicon* of *Eusebius*, concerning the Antiquity of *Moses*, and then repeats the first Verses of *Genesis*, from whence he takes occasion to make a particular Enumeration of all the different sorts of Plants, Herbs, Trees, Fishes, Birds and Beasts; and to discourse of their Nature and properties, saying many things very fabulous of them: After this, he makes a very imperfect Abridgment of the History of *Genesis*, adding many circumstances to it taken out of *Josephus*. He makes a Digression concerning the Genealogy of Jesus Christ, in which he copies out a passage of *Africanus*, and then gives an Abridgment of the Fables which are in the *Proto-Evangelium* of St. *James*, concerning the Virgin, St. *Joseph*, *Joachim*, and *Zachary*. Afterwards he resumes the Continuation of his Abridgment of History, which goes as far as the end of *Joshua*'s Government, being nothing else but Extracts out of the Books of Scripture, and the History of *Josephus*; whereby it appears, that there is neither Order nor Design in all this Work, and that 'tis nothing else but a heap of Passages confusedly jumbled together by a Man of no Learning or Judgment: which cannot be said of *Eustathius* of *Antioch*, who was a very Learn'd, Judicious and Eloquent Man, as any one may easily perceive by his Dissertation, and the Fragments we have of his Works. *Allatius* has no proof that this Work *is Eustathius*'s of *Antioch*, under whose Name he has publish'd it; but he endeavours to prove, that it was made by some ancient Author, because in speaking of the end of the World, he maintains that it will not continue above 6000 Years, and in giving the Chronology of Time already past, he does not go beyond the 30th Year of *Constantine*. But this proof is not at all convincing, for 'tis probable, that this Author has taken what he says in those places from one of the Ancients, without adding any thing of his own: But suppose he were the Author of what is related concerning the end of the World, may not an Impostor affect to speak so, on purpose to make us believe that his work was Ancient? Be it as it will, there is no manner of Probability that it was written by *Eustathius* of *Antioch*.

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I shall not now commend this Bishop for his Zeal in defending the Faith, his invincible Constancy, his Wisdom and singular Moderation, which appear'd in suffering patiently the reproachful Accusation, wherewith his enemies charg'd him, and the unjust Deposition which they pronounc'd against him; but shall content my self to consider him as an Author, and observe him with *Sozomen*, *Hist. B.* II. *Ch.* 19. that he had acquired a rare Eloquence, *As appears*, says he, *by his Works, which are most Worthy of Commendation, as well for the antient Purity of Stile, as the Sublimity of Thought, the Beauty of Expression, and the Curiosity of his Discourses.* These rare qualities of this good Writer appear in his Dissertation of the *Pythoniss*, and in his Fragment set down by *Theodoret*, which confirm the Judgment that *Sozomen* gives of this Author. I have not seen any other Edition in Greek and Latin of his Works, but that which we have already spoken of, Printed at *Lyons* by *Durandus* in *Quarto*, in the Year 1629.

(*n*) *The Opinion of* Eustathius *is since his Time grown the more common Opinion.*] St. *Justin* in his Dialogue against *Tryphon*, is of the same Opinion with *Origen*, and concludes, that all Souls, even those of the Just, fall under the power of *Demons*: But *Tertullian* is of *Eustathius*'s Opinion in his Book of the *Soul*, Ch. 57. where he says expresly, That we must not believe that it was the Soul of *Samuel* which the *Pythoniss* brought back from the other World; but that 'twas only a cheat of the Devil. Since *Eustathius*'s time, there are but few Authors of *Origen*'s Opinion, excepting *Sulpitius Severus*. St. *Austin* makes a Problem of this Question, in his Letter to *Simplicianus*, but he inclines to *Eustathius*'s side. *Eucherius*, *Bede*, St. *Anselm*, *Rabanus*, and St. *Thomas*, follow St. *Austin*. *Theodoret* and some others, have said, That God form'd this Apparition of *Samuel*, or that he made an Angel appear under the form of *Samuel*. St. *Basil* is of *Eustathius*'s Opinion, in his Commentary upon Ch. 8. of *Isaiah*; but he seems to approve the contrary Opinion in his Letter to *Eustathius* the Physician. St. *Gregory Nazianzen* touches both these Opinions in his first *Oration* against *Julian*: But *Gregory Nyssen*, in a Letter Written on this Subject, expresly refutes the Opinion of *Origen*, and proves that of *Eustathius*. 'Tis no wonder that *Methodius* and St. *Jerome* condemn *Origen*'s Opinion, but 'tis surprizing that *Philastrius* has tax'd it of Heresie, *Heres.* 28. The Author of the Question ascrib'd to St. *Justin*, Quest. 52. The Author of the Questions concerning the Wonderful things in Scripture, *B.* II. *Ch.* 2. and of the Questions of the Old and New Testament attributed to St. *Austin*, Quest. 26. *Isidore*, *B.* VIII. *Ch.* 8. of his *Origines*, *Zonaras* Hist. Tom. 1. *Syncellus* in his *Chronicle*, and many others approve the Opinion of *Eustathius*. The modern Commentators, are much divided about it: And indeed, the Opinion of *Origen* may be better maintain'd when 'tis suppos'd, That 'twas by the Permission of God, and not by the Power of the Devil, that the *Pythoniss* brought back the Soul of *Samuel*; and so it seems to be more agreeable to the Letter of Scripture; but the other is more Rational, and explains the matter in Dispute more naturally.

PETER *of* Alexandria.

Peter of Alexandria.

PEter of *Alexandria* had his Head cut off (*a*) for the Faith, by the Commandment of the Emperor *Maximinus*, in the ninth year of *Diocletian*'s Persecution, that is to say, in the year 311 from the Birth of Christ: We have the Acts of his Martyrdom; but since they do not agree with the *Ecclesiastical History* of that Time, we ought not to give much Credit to them (*b*). Though St. *Jerome* and others, who have given an Account of *Ecclesiastical Writers*, do not place this Bishop among them; yet he certainly wrote some things. There is in the Council of *Ephe-*

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(*a*) *Had his Head cut off.*] *Baronius* sets down the Martyrdom of *Peter* at the year 310; but *Eusebius* says, in two places of his History, that he suffer'd the 9th. year of the Persecution, which is 311. according to the vulgar *Æra*: The Author of the *Chronicon Alexandrinum* follows *Eusebius*. *Baronius* cites for himself, *ch.* 13. of the eighth Book of *Eusebius*, where *Peter* is numbred amongst the Martyrs; but in this place of his History, he does not reckon up the Martyrs in order of time, but only discourses of many famous Bishops and Martyrs.

(*b*) *We ought not to give much credit to them.*] These Acts were published by *Surius*, and afterwards in Greek by *Combefis*: But they neither agree with the History of the time, nor with that of *Peter*. 1. This Author says in two places, that *Peter* died under *Diocletian*, which is false, since this Emperor abdicated the Empire a long time before the year 311. 2. *Eusebius* says, that *Peter* was seiz'd, and executed upon the spot. These Acts suppose that he was a long time in Prison, and that he must have written of it to the Emperor who was at *Nicomedia*. 3 He places amongst the Bishops of *Alexandria*, one *Milius*, when in truth, there was never a one of that Name. 4. He places *Heraclas* after *Dionysius* and *Maximus*, though he certainly preceded them. 5. He feigns that *Heraclas* had Disputes with *Origen*, when there was never any such thing. 6. He says, that the Body of *Peter* was carried into the Church of *Theonas*, which was built by *Alexander* the Successor of *Achillas*, who came after *Peter* to the See of *Alexandria*. In short, he relates, that *Arius* was Excommunicated by *Peter* of *Alexandria*, because of his impious Doctrine: But the Ancients say not a word of this Excommunication, neither does *Alexander*, nor St. *Athanasius* object it to *Arius*: And indeed, can there be any probability, that *Achillas* should receive *Arius* if he had been Excommunicated by *Peter*? Especially, if it be true which is related in those Acts, that *Peter* advertized *Achillas* and *Alexander*, that he had seen a Vision, wherein he was

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ſus, a paſſage or two about the Incarnation, taken out of his Book about the Divinity. *Juſtinian* in his Edict to *Menna* againſt *Origen*, quotes two paſſages of *Peter* of *Alexandria*: The firſt out of a Homily againſt Pre-exiſtence of Souls; The ſecond out of a Myſtagogical Diſcourſe compoſed by him a little before his Martyrdom: this is very remarkable: *I exhort you* (ſays this Holy Martyr) *to watch, for you ſhall once more be in Affliction; you know how the Heathens cauſed St.* Thomas *my Father and my Biſhop, who bred me up, and my Predeceſſor in this See, to ſuffer. Would to God I had alſo been his Succeſſor in Holineſs too: You know the Perſecution which the great Saint* Dionyſius *endured, and how he was obliged to hide himſelf, and to be continually changing the place of his Abode, whilſt the Heretick* Sabellius *tormented him in another manner: What ſhall I ſay of the holy Biſhops* Heraclas *and* Demetrius? *What Tribulations did not they endure from* Origen, *who ſowed Diviſions in their Church, and who cauſed Diſturbances there which are not yet quieted?* And we have in *Balſamon*, in the *Bibliotheca Patrum*, and in the laſt Edition of the Councils, the Canons which are ſaid to be drawn out of one of his Diſcourſes upon Penance. Theſe were written in the fourth year of the Perſecution in 306, about the Feaſt of *Eaſter*; for they begin with theſe words, [*Seeing this is the fourth* Eaſter *ſince the beginning of the Perſecution.*] In theſe Canons, he regulates the time of Penance. In the firſt, he ordains, That thoſe who after long Reſiſtance had at laſt lapſed, being conquered by the Severity of Torments, and had been under Penance for three years, ſhould after forty days be received into Communion, during which time, he exhorts them to watch and pray. In the ſecond, he adds, yet another year of Penance for thoſe who had fall'n without enduring Torments, only to deliver themſelves from Priſon. In the third, he brings an inſtance from the Parable of the Fig-tree, to impoſe four years Penance upon thoſe who had voluntarily fall'n into Idolatry, without being put in Priſon. In the fourth, he deplores the unhappineſs of thoſe that are altogether deſperate, and do no Penance at all. In the fifth, he limits their Penance to ſix Months, who had pretended, that they had offered unto Idols, or that they had approached their Altars, or given up their Names; or had ſent Pagans to offer in their ſtead. In the ſixth he obſerves, That there were ſome that ſent thither their Slaves, though they were Chriſtians; and in the ſeventh Canon he impoſes upon them three years of Penance, but upon the Slaves one year only. In the eighth, he ſays, That 'tis but juſt to make them partakers of the Communion of the Body and Blood of Chriſt, of the Prayers of the Church and the Word of God, who after they had been once vanquiſhed, returned again to the Combate, and were committed to Priſon: or thoſe who ſuffered Torments, after they had confeſſed the Faith of Jeſus Chriſt. In the ninth Canon, he blames their Conduct, who expoſe themſelves indiſcreetly to Danger, and by this means bring Perſecution upon themſelves and their Brethren. He proves by the example of Chriſt and his Apoſtles, that their Conduct is very much to be blamed; and yet he thinks we ought not to refuſe the Communion to thoſe who thus raſhly expoſe themſelves to Temptation, becauſe they do it in the Name of Chriſt. In the tenth Canon, he ordains, that the Clergy who had lapſed, ſhould be deprived of their Miniſtry, and content themſelves with Lay-Communion, which is not to be denied them. In the eleventh Canon, he adviſes to treat them with Meekneſs, and receive thoſe Chriſtians into Communion, who having expoſed themſelves to Martyrdom for the Encouragement of others by their Example, had at laſt fall'n by the Cruelty of their Torments. In the twelfth, he ſays, that thoſe who had given Money to deliver themſelves from Torments, were free from Sin in ſo doing, and moreover praiſes their Conduct. In the thirteenth, he makes an Apology for thoſe that fled to avoid Perſecution, and juſtifies their Carriage by many Examples. In the fourteenth, he ſays, That they ought to be placed in the rank of Confeſſors, who had been forced againſt their wills to taſte of Meats offered unto Idols. The laſt Canon has no connexion with the former, for there he approves the Faſts of *Wedneſday* and *Friday*, [*On which he ſays we are enjoyned to Faſt, according to Tradition; On* Wedneſday, *becauſe on that Day the Jews took up a reſolution to deliver Jeſus to Death; and on* Friday, *becauſe he ſuffered on that day for us: But as to the Lord's-Day, that is a Day of rejoycing, becauſe on that Day Jeſus Chriſt was raiſed from the Dead, and therefore we do not kneel on that Day at our Prayers.*] Of all the Canons of Antiquity concerning the Penance of the Lapſed, there are none more judicious or more equitable than thoſe we have now deſcribed. There appears in them a Wiſdom and Prudence that is altogether ſingular, in tempering the Rigour of Puniſhment by a reaſonable Moderation; without which, Juſtice would be weakned by too much Indulgence. He examines carefully all the Circumſtances which might augment or diminiſh the quality of the Crime, and as he does not lengthen out Penance by too ſevere Methods, ſo neither does he deceive the Sinner by too remiſs an Eaſineſs. 'Tis probable, that about the time when theſe Canons were compoſed, *Peter* of *Alexandria* depoſed *Meletius* Biſhop of *Egypt*, being convicted of Idolatry, who was afterwards the Author of the Sect of the *Meletians*; as *Athanaſius* reports in his ſecond Apology.

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given to underſtand, that *Arius* ſhould rend in pieces the Church of Jeſus Chriſt. Beſides, we read no where that *Arius* publiſhed his impious Doctrine, before the Pontificate of *Alexander*, and therefore if he had been Excommunicated by *Peter* it muſt have been for ſome other cauſe. There are found indeed in a Treatiſe of *Juſtinian* againſt *Origen*, ſome words that are aſcribed to *Peter* of *Alexandria*, which are much like thoſe that are found in thoſe Acts; but beſides that, they are not altogether the ſame: *Juſtinian* is neither ſo antient, nor of ſo great Authority, as to counter-balance the Reaſons which we have alledged.

ALEXANDER *Biſhop of* Alexandria.

Alexander Biſhop of *Alexandria.*

After the Death of *Peter* Biſhop of *Alexandria*, who ſuffered Martyrdom in the 9th. year of the Perſecution begun by *Dioclefian*, *Achillas* was choſen in his room to the See of *Alexandria*. *Alexander*, of whom we now write, ſucceeded this *Achillas* in the year 321, if we follow the Teſtimony of St. *Jerome*; or according to others, towards the year 315. He oppoſed the Hereſie of *Arius* vigorouſly, and endeavoured to ſtifle it in its Birth, by Excommunicating him who was the Author of it, and his Followers. This he did in a Council aſſembled in the City of *Alexandria* for that purpoſe. But *Arius* and thoſe of his Faction, having found ſome Biſhops that received them into their Communion, though they were condemned by their Biſhop, *Alexander* complains in a Letter which he wrote to his Fellow-Biſhops, which is related by *Theodoret*, *Ch.* 4. of the firſt Book of his Hiſtory; wherein he deſcribes the Troubles that were cauſed in the Church by *Arius* and his Faction, he lays open their Heretical Doctrine, and obſerves that they had withdrawn to ſome Biſhops who had received them into their Communion, and ſigned Letters in their Favour, becauſe they diſguiſed their true Sentiments, and concealed the Poiſon of their corrupt Doctrine. He reprehends the Conduct of thoſe Biſhops, and accuſes them of having violated the Canon of the Apoſtles, by Patronizing the Actions of thoſe who denyed the Divinity of Jeſus Chriſt. Afterwards he refutes the impious Opinion of the *Arians*, and proves from Teſtimonies of Scripture, That the Word was not a Creature made of Nothing, but that he ſubſiſted from all Eternity, and is equal to his Father, being of the ſame Nature with him, and that there never was a time when the Son of God was not, and that the Father was always a Father. After having thus eſtabliſhed the Divinity of the Son of God by moſt convincing Proofs drawn from the Holy Scriptures, he proceeds to the Explication of the Articles contained in the Creed, concerning the Holy Spirit, the Incarnation of Jeſus Chriſt, and the Reſurrection of the Dead. He obſerves that Jeſus Chriſt had a real Body, and not an imaginary one, that he was crucified and was dead; but his Divinity ſuffered nothing. He adds, That this is the Doctrine of the Apoſtolick Church, for which he is ready to die; and ſays, that *Arius* and *Achillas* were caſt out, becauſe they taught another Doctrine: wherefore he exhorts his Fellow-Biſhops to avoid them, and to joyn with him to repreſs their Inſolence. After all, he prays them to ſend him their Letters approving what he had done, and concludes his Letter with the Names of thoſe Hereticks whom he had condemned and caſt out of the Church.

Alexander Biſhop of *Alexandria.*

When the Biſhops who maintained *Arius* wrote alſo on their ſide in his favour, *Alexander* found himſelf obliged to write again a large Letter on this Subject to all the Biſhops in the World, which is ſet down by *Socrates*, *Ch.* 6. of the firſt Book of their Hiſtory. I know very well, that 'tis commonly thought that this Letter was written immediately after the Excommunication of *Arius*, before that which is in the fourth Chapter of *Theodoret*: But this is a miſtake, ſince this Letter was written at the time when *Euſebius* of *Nicomedia* was fully declared a Patron of *Arius*. Wherefore *Alexander* having obſerved in this Letter, That ſince *the Catholick Church was but one Body, and all the Biſhops were obliged to preſerve Peace in it, It was expedient, that they ſhould reciprocally adverti ſe one another of what happened in each Dioceſs; to the end, that when one Member was afflicted, all the reſt ſhould mourn, or elſe, rejoice together with it.* After he had begun his Letter with this handſome Reflection, he adds, 'That he had once a deſign to have buried 'this Diſorder in Silence; but ſince *Euſebius* had taken 'upon him the Patronage of theſe Apoſtates, and had written

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'ten on all hands in their favour, he thought himself obliged to break Silence, and to give notice to all the World of this new Error, and to hinder his Fellow-Bishops from giving credit to the Letters which *Eusebius* might have written. After this, he inserts the Names of these Hereticks, lays open their Error, and refutes it in a few Words. He says, that their Impiety was the cause why they were thrown out of the Church and smitten with an Anathema; and tho' he acknowledges that he was sensibly troubled for their loss, yet he must not wonder that such false Teachers should arise and corrupt the Faith and Doctrine of Jesus Christ, since we are forewarned of them by Christ and his Apostle.

These two Letters of *Alexander* were sharp and vehement; wherein he pursues *Arius* and his Party vigorously, and having represented their Doctrine after such a manner, as discovers all that is odious in it, he disputes against it by many solid Arguments, and writes to his Fellow-Bishops with great Assurance, and yet with due Respect. In short, one may say, That these Letters are a Masterpiece in their kind.

Cotelerius has also published a Letter, or a Pastoral Advertisement of *Alexander* to his Priests of *Egypt* and *Marcotis*, written after these two Letters, in which he tells them, That though they had subscribed to the first Pastoral Advertisement which he had addressed to *Arius* and those of his Faction, wherein he exhorted them to return from their Impiety, and make Profession of the Catholick Faith; yet he thought it still necessary once more to assemble the Clergy of *Alexandria* and *Marcotis*, to shew them the Letter which he had written to all the Bishops since the first Condemnation of the *Arians*, and to give them notice, that *Carus* and *Pistus* Priests, *Serapion*, *Potamon*, *Zosimus* and *Irenæus*, Deacons, having join'd themselves to the other *Arians*, were deposed. He demands their Consent and Approbation, because, says he, 'tis reasonable that ye should know what I have written, and imprint it in your minds, as if you your selves had written it. This Monument of Antiquity, gives us to understand, That according to the Discipline of the Church of *Alexandria*, which was agreeable to that of other Churches, the Bishop of that great See, held Synods of his Priests or Curates, not only of those that were in the City, but also of those that were in the Country, and that he would do nothing without the Consent and Approbation of his Clergy.

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The Cause of *Arius* being afterwards carried into the Council of *Nice*, *Alexander* assisted there, and held one of the chief Places, as appears by the Council's Letter to the *Alexandrians*, wherein they say, That he was Head of the Council, and had a great hand in all its Decisions. He lived but five Months after this Council, and left *Athanasius* Successor to his See, and to his Zeal against the *Arians*.

St. ATHANASIUS.

St. *Athanasius.*

ST. *Athanasius* was born at *Alexandria* (*a*), but the precise Year of his Birth is not certainly known, neither do the Ancients tell us any thing of his Kindred (*b*). He was so young during the Persecution of *Diocletian* and *Maximian*, that when he speaks of it, he does not say, that he had seen what he says, but only that he learn'd it of his Fathers (*c*). We know nothing either of his Infancy, or Education. *Ruffinus*, indeed, tells us, that St. *Athanasius* being yet a Child, and playing with other Children, imitated the Ceremonies of the Church, and baptiz'd his Comrades; and that St. *Alexander* Bishop of *Alexandria*, perceiving it, and having enquir'd the manner in which they were baptiz'd, he approv'd the Baptism, and from that time, design'd St. *Athanasius* for the Clergy. But this Story, which, besides its being so very improbable, cannot agree with the Age of St. *Athanasius*, passes among Learned Men, rather for a Fable than a Truth (*d*). St. *Gregory Nazianzen*, assures us, in his Panegyrick on St. *Athanasius*, that this Saint applied himself but a short while to the prophane Sciences, and proceeded quickly to the Study of the Holy Scriptures. Afterwards he entred into the Clergy, and discharg'd his Function, when he was in Orders, with general Approbation, according to the Observation of *Theodoret*. He was particularly taken Notice of by *Alexander* his Bishop, whom he accompanied to the Council of *Nice*, being then but a Deacon, and yet the first of the Deacons of his Church. He oppos'd there the Heresie of *Arius*, and 'tis believ'd likewise, that he maintain'd a Disputation against the Hereticks. When he return'd again to the City of *Alexandria*, *Alexander* cast his Eyes upon him to make him his Successor. *Apollinarius* says, in a Passage related by *Sozomen*, *B.* II. *Ch.* 17. of his *History*, that St. *Athanasius* fled to avoid being chosen Bishop, and that *Alexander* being near his Death, did several times call for him. After the Death of this Bishop, he was chosen Bishop of *Alexandria*, in the beginning of the Year 326 (*e*), by the common Voice of all the People, and ordain'd by the Bishops of *Egypt*, *Libya* and *Pentapolis* assembled in the City of *Alexandria*. This is the Testimony which the Bishops of these Provinces give of his Ordination in a Synodical Letter reported by St. *Athanasius*, Apol. 2. p. 726. where at the same time they refute the Calumny of the *Arians*, who said, that *Athanasius* was privately Ordain'd by seven Bishops against the Will of all the rest. The *Arians* and the Bishops which Patroniz'd them, assoon as they saw St. *Athanasius* their Adversary promoted to this See, look'd upon this Promotion as a great Obstacle to their Designs, and therefore resolv'd to drive him out of the Church. And that they might execute this Design the more easily, they join'd with the Schismaticks call'd *Meletians*, (or rather *Melitians*) (*f*) because they had follow'd the Party of an *Egyptian* Bishop call'd *Meletius* or *Melitius*, who being depos'd in a Synod by *Peter* of *Alexandria*, for having Sacrific'd to Idols (*g*), separated himself from the Church, and made a considerable Faction in *Egypt*. Thus the Bishops that favour'd *Arius*, not being able to persuade St. *Athanasius* to receive him into his Communion, no more than his followers, tho' *Eusebius* had written him a threatning Letter to that purpose, did for that reason accuse him of laying a New Tax upon all the Linen or Woollen Vestments of the *Egyptians*, for the use of the Church of *Alexandria*; and deputed *Ision*, *Eudemon*, and *Callinicus*, *Meletian* Bishops, to carry this Accusation to the Emperor. But *Alipius* and *Macarius*, Priests of *Alexandria*, being then at Court when this Accusation was brought against St. *Athanasius*, defended him, and demonstrated his Innocence to the Emperor *Constantine*, who thereupon wrote to *Athanasius* to come and appear before him. At that time *Eusebius* of *Nicomedia*, being resolv'd at any rate to ruin St. *Athanasius* at Court, caus'd these three Informers to stay there, who invented new Accusations, alledging that the Priest *Macarius* had broken a Sacred Chalice by *Athanasius*'s Order, and that *Athanasius* himself had conspir'd against the Emperor, by sending a Chest full of Gold to *Philumenus* who design'd to Usurp

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(*a*) AT Alexandria.] He was a Clergy-man of this Church, and the Clergy were commonly of that Place where they discharg'd their Office; but besides this Conjecture, 'tis plain also that he was originally of *Alexandria* by the Letter of *Constantius*, who recalling him from his Exile, says that he would restore him to his own Country, *&c. Apol.* 2. *p.* 769, 770. and he takes his Country and Church for the same thing. *Orat.* 1. *contr. Ar.*

(*b*) *Of his Kindred.*] The Greek Author of his Life, who is very late, says that they were very noble and of great Piety; but he gives us no Name, nor cites any Author to warrant his groundless Assertion: His Aunt was a Catholick, and died during the Tyranny of *Gregory*, *Ep. ad Solit. p.* 817. You may see in a Latin Letter of this Saint related at the end of *Lucifer*'s Works, that during his Persecution, he had not the Liberty to see his Parents, which may be understood of his Father and Mother, according to the proper Signification of the Latin Word.

(*c*) *But only that he learn'd it of his Fathers.*] In his Letter *ad Solitar. p.* 855. *I heard from my Fathers, that the Persecution was rais'd under* Maximian *Grandfather to* Constantius.

(*d*) *Rather for a Fable than a Truth.*] 1. This Story of Children baptiz'd by *Athanasius*, does not at all agree with the Discipline of the Church of *Alexandria* upon the Subject of Rebaptization, and 'tis a thing unheard of that it should be approv'd of, or that any could approve a Baptism of this Nature, as *Alexander* of *Alexandria* is suppos'd to have done. 2. It does not agree with the Age of St. *Athanasius*, for *Alexander* was not ordain'd Bishop of *Alexandria*, according to the Testimony of St. *Jerome*, until the Year 321. and St. *Athanasius* being ordain'd Bishop in 326. was not, in this Interval, of an Age to play such little Pranks. And though it were suppos'd, against the Authority of St. *Jerome*, that *Alexander* was ordain'd in 315, this would not remove the Difficulty; for it cannot be said, that St. *Athanasius* play'd at this Sport when he was above 10. or 12. Years old, from whence it would follow, that he was ordain'd Bishop at the 25. or 27*th*, year of his Age, which is not very probable.

(*e*) *In the Beginning of the Year* 326.] *Alexander* died five Months after the Council of *Nice*, and St. *Athanasius* succeeded him immediately. St. *Epiphanius* says in *Heres.* 68. and 69. that *Achillas* was chosen by the Catholicks after the Death of *Alexander*, and *Theonas* by the *Meletians*, and that *Athanasius* was ordain'd three Months after: But all this Story is fabulous, because *Achillas* was Bishop of *Alexandria* before *Alexander*, and all Historians testify that St. *Athanasius* succeeded *Alexander* immediately; and St. *Athanasius* says as much expressly in his 2d. Apology.

(*f*) *Or rather* Melitians.] Their Leader is call'd by all the Ancients, Μελίτιος and never Μέλητος.

(*g*) *For having sacrific'd to Idols.*] St. *Athanasius* testifies, that this was the Occasion of the Schism of *Melitius*, which is much more credible than what St. *Epiphanius* reports to be the Origin of this Schism, after a fabulous manner, being deceiv'd by the Memoirs of some *Meletians*.

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the Empire. But the Emperor himſelf having examin'd this Accuſation in one of their Suburbs of *Nicomedia*, call'd *Pſammathie*, declar'd St. *Athanaſius* Innocent of thoſe Crimes, and ſent him back to *Alexandria* with a very obliging Letter in his favour. This was done in the Year 331. The Enemies of St. *Athanaſius* not reſting ſatisfied with this Judgment, the next Year renew'd the Accuſation of the Chalice broken by *Macarius*, founded upon the Depoſition of one *Iſchyras* who call'd himſelf a Prieſt, altho' he was ordain'd by *Collythus*, who was not truly a Biſhop, and therefore had not Power to give him a valid Ordination. *Iſchyras* had dwelt at *Mareotis*, a Country of *Egypt*, where there was neither Biſhop nor Suffragan, but only a great many Pariſhes govern'd by Prieſts. He had one of theſe Churches, which *Athanaſius* underſtanding, ſent *Macarius* to forbid him when he viſited his Dioceſs, to Celebrate the Divine Myſteries, and to execute any part of the Sacerdotal Function. This gave the occaſion of accuſing *Macarius*, that he had broken one of the Sacred Chalices, altho' he found *Iſchyras* out of the Church and in his Bed. But to render St. *Athanaſius* more odious, they accuſe him of having put *Arſenius* to Death, who was Biſhop of *Hipſele* in *Thebais*, and of the Faction of the *Meletians*. The Emperor who had already examin'd the firſt Accuſation, (which was likewiſe confounded by the Letter of *Iſchyras*, who acknowledg'd, that he was forc'd to invent this Calumny,) did not take any further notice of that Article, but wrote to *Dalmatius*, to enquire into the ſecond Accuſation, concerning the Murder of *Arſenius*. This oblig'd St. *Athanaſius* to ſearch every where for this Biſhop whom the *Meletians* had hid in the Monaſteries at their Devotion: And at laſt, he was found at *Tyre* where he was made known before *Paul* the Biſhop. Then, St. *Athanaſius* having given notice to *Conſtantine*, that his Accuſers were convicted of an Impoſture, the Emperor wrote to *Dalmatius*, to ſtop all further Proceſs, and ſent a very obliging Letter to St. *Athanaſius*, wherein he exhorts him to moderation, condemns the Rage of the *Meletians*, and promiſes him Protection. But for all this, the *Arian* Faction loſt not their Courage, nor did they ceaſe to contrive ſtill new Accuſations againſt him: Whereupon the Emperor being tormented with their continual Importunity, thought fit to call a Council, to put an end to all theſe Differences; which he order'd to meet at *Cæſarea*, in *Paleſtine*, where St. *Athanaſius* was Summon'd to appear. But this Saint, perceiving that the Council was compos'd of his Enemies, would not appear there. His Abſence, irritated the Emperor againſt him, who call'd another Council to meet at *Tyre*, in the year 335, and wrote to St. *Athanaſius*, that he ſhould not fail to come there, which he did in ſuch Terms, as might make him ſenſible, that he was not ſatisfi'd with his Conduct. St. *Athanaſius* was forc'd to appear there in the quality of a Criminal; but he anſwer'd the Accuſation of the Murder of *Arſenius*, by producing him before the Council. *Ruffinus*, ſays, That they ſtill went on to accuſe St. *Athanaſius*, by a Woman of an ill Life, who was preſently convicted of being a Cheat, becauſe ſhe took for him a Deacon call'd *Timotheus*, who feign'd himſelf to be *Athanaſius*. But this Hiſtory which is ſupported by no other Authority, but that of *Ruffinus*, appears very doubtful, becauſe neither St. *Athanaſius* nor the Council of *Alexandria*, which relates exactly all the Calumnies and Forgeries which were invented againſt St. *Athanaſius*, ſay any thing of it, which they had never omitted, if it had been propos'd. There were ſome other wandring Reports alledg'd againſt him, but wanting Proof, they inſiſted upon that of the Chalice, which was ſuppoſed to be broken by *Macarius*; and to inquire into this Crime, they ſent Six Biſhops to *Mareotis*, who were very reſolute againſt St. *Athanaſius*, who heard many Witneſſes to this purpoſe, in ſpite of all the Proteſtations of the Clergy of *Mareotis* and *Alexandria*. In the mean time, St. *Athanaſius* retires, and appeals to the Emperor; but the Synod condemns and depoſes him upon the Information at *Mareotis*. This was no ſooner done, but a Letter was brought from the Emperor, directed to the Biſhops of the Council, to come preſently to *Jeruſalem*, to Celebrate the Dedication of a Church. In the mean time, St. *Athanaſius* arrives at *Conſtantinople*, and deſires Audience of the Emperor to juſtify himſelf; But this was not granted, and all that he could obtain, was an Order, wherein the Emperor ſends for the Biſhops that had condemn'd him, to come to Court, and give an Account to him of their Proceedings. But inſtead of coming in a Body, they ſent only *Euſebius* of *Nicomedia* with Five other Deputies, who without ſaying any thing of the former Accuſations fram'd againſt St. *Athanaſius*, accus'd him now of having threatned to hinder the Exportation of Corn from *Alexandria* to *Conſtantinople*. The Emperor was ſo provok'd by this Accuſation, that without hearing St. *Athanaſius*, he baniſh'd him preſently to *Triers*, a City in *Gaul*; but would not ſuffer his Biſhoprick to be fill'd.

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After the Death of *Conſtantine the Great*, the three *Cæſars* his Sons, *Conſtantine*, *Conſtantius* and *Conſtans*, permitted all the Baniſh'd Biſhops to return to their Churches. St. *Athanaſius* was ſent back to *Alexandria* with Letters from *Conſtantine*, after he had been a Year and ſome Months in Exile (*b*). This Emperor praiſes St. *Athanaſius* in his Letter, and ſays, that his Father would not have Baniſh'd him, but that the *Euſebians* had a deſign upon his Life, and that he had intended to recall him before his Death. He was no ſooner return'd to *Alexandria*, but his antient Enemies attack him a-new: They ſay, that ſince his Return, he had ſtirr'd up Sedition in the City, and caus'd ſome Perſons to be put in Priſon, and others to be us'd harſhly: but they chiefly inſiſted upon his Depoſition by the Synod, alledging that he was incapable, according to the Canons, of returning to his Church, or performing his Epiſcopal Function, till he was reſtor'd by another Synod. They inſinuated themſelves into the favour of *Conſtantius*, and moreover accuſe St. *Athanaſius* of ſelling and taking Money for the Corn, which the Emperor had given to be diſtributed among the Poor, and the Widows of *Alexandria*. This Accuſation drew upon St. *Athanaſius* a very ſharp Letter from the Emperor. And the *Euſebians* not contented to have *Conſtantius* on their ſide, would alſo have gain'd the other two *Cæſars*, and therefore wrote to them againſt St. *Athanaſius*, but they fail'd of their aim, and were refus'd. They endeavour'd alſo to render Pope *Julius* favourable to them, by offering him the Arbitration of all their differences with St. *Athanaſius*. But this Pope having accepted their offer, and ſummon'd them to come to a Council, they refus'd it. In the mean time, St. *Athanaſius* was abſolv'd by a Synod of almoſt a Hundred *Egyptian* Biſhops in the Year 339, who gave an Authentick Teſtimony of his Innocence in all the Heads of his Accuſation. On the other ſide, the *Euſebians* aſſembled a Council at *Antioch* in 341, where after they had made a new Creed different from that of *Nice*, they reſolv'd to ſend a Biſhop to *Alexandria*: for which end, they firſt pitched upon *Euſebius* of *Emeſa*; but he refuſing, they choſe one *Gregory*, and went to find out the Emperor, and pray'd that this *Gregory* might be ſent to *Alexandria*. St. *Athanaſius* having only heard of this Choice, withdrew to *Rome* in the Year 341 (*i*); where he was kindly receiv'd by Pope *Julius*, who admitted him to Communion, and ſent preſently Legates with Letters to *Euſebius*, and the other Biſhops, to cite them to *Rome*. But the *Euſebians* did not come at the day which *Julius* had appointed them, detain'd his Legates till the Month of *January* 342 (*k*), and ſent *Gregory* to *Alexandria*, who made himſelf Maſter of that Church by force, and uſed thoſe of *Athanaſius*'s Party very ill. While the *Euſebians* thus deſolated the Church of *Alexandria*, the Pope held a Council at *Rome* in the Church of *Vito* the Presbyter (*l*), towards the end of the Year 341 (*m*). There all the Accuſations of the *Euſebians* againſt St. *Athanaſius* were examined, he himſelf was juſtified, declared Innocent by all the Biſhops of the Council, and continued in Eccleſiaſtical Communion: but they determined nothing particularly about his Reſtauration (*n*) to the See of *Alexandria*. The Eaſtern biſhops after a long delay at laſt made anſwer, towards the beginning of the year 342, by the Pope's Legates whom they ſent back, excuſing themſelves becauſe of the War of the *Perſians*, that they could not come to *Rome* at the Day that he had appointed, and blaming *Julius* for receiving *Athanaſius* into communion after he was condemn'd, and for hearing a cauſe a-new, after it had been already determin'd. This Letter was written by a Synod of *Antioch*, held almoſt a year after that which we have mention'd: And

(*b*) *A Year and ſome Months in Exile.*] *Theodoret* B. II. *Ch.* 1. ſays, that he was there two years and four Months, but he is miſtaken; for he was ſent into Baniſhment at the End of the year 336, and was reſtor'd again *June* 15, 337. before the Sons of *Conſtantine* had taken upon them the Title of Emperors.

(*i*) *Withdrew to* Rome *in the Year* 341.] *Baronius* makes him go in the year 339, and ſuppoſes he was twice there; but *Valeſius* has very well prov'd, that he was but once there, ſince he mentions but one Voyage. When he withdrew, he had only heard of the Ordination of *Gregory*, and the Perſecution which was preparing againſt him and his Church, as he himſelf ſays in theſe Words, μίνον ἀκούσας.

(*k*) *Till the Month of* January 342.] For ſo it muſt be read in the Letter of *Julius*, and not as *Baronius* thought.

(*l*) *In the Church of* Vito *the Presbyter.*] So the Words of *Julius* muſt be underſtood, συνελθόντες ἐπὶ τὸν Βίτωνα πρεσβύτερον καὶ χωρίγον, which are ill tranſlated in theſe Words, *In the Church where* Vito *the Presbyter aſſembled them*: For he did not aſſemble the Biſhops but the People, according to the common Phraſe, *colligere Populum*, to hold a publick Aſſembly of their People, in the Church. St. *Irenæus* ſays, *qui præterquam quod oportet colligunt*, which is ſpoken of Schiſmaticks, who made Aſſemblies out of the true Church.

(*m*) *Towards the end of the Year* 341.] *Valeſius* thinks that the Council of *Rome* was not held till the year 342, after the Return of the Legates: But *Julius* ſays plainly, that the Biſhops of *Italy* met at the Day appointed, and that the Legates were detain'd a long time after till the Month of *January*, in the year 342.

(*n*) *They determin'd nothing particularly about his Reſtauration.*] *Julius* and St. *Athanaſius* ſay expreſly, that he was only aſſur'd of that Communion which had been granted him, and that his Enemies complain'd of nothing elſe.

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that which perplexes this Part of History to this Day, is the want of distinguishing these two Councils of *Antioch*, or the placing them at different times. *Julius* having received this Letter, took some time before he answer'd it, thinking that somebody at least would come from the Eastern Bishops; but nobody coming, he wrote them a long Letter (*o*), which is set down by St. *Athanasius*; wherein he gives an account of all his Proceedings, and reprehends theirs with great sharpness.

The Cause of St. *Athanasius* continued in this State till the Council of *Sardica*, summon'd by the Emperors in the Year 347. The Bishops of the East and the West met there, but those of the East would not assist at the Council, unless St. *Athanasius*, *Marcellus* of *Ancyra*, and the other Bishops depos'd by them, would appear as Criminals and Persons Excommunicated, and those of the West would not agree to this Condition: Whereupon the former withdrew, and the latter being left alone to the number of a Hundred, or thereabouts, pronounc'd the Sentence of Absolution of *Athanasius*, of *Marcellus* of *Ancyra*, and the other Bishops that had been condemn'd; restor'd them to their Dignities, and condemn'd their Principal Adversaries; while the Bishops of the East on the other side, being Assembled at *Philippopolis*, wrote against those Bishops whom they condemn'd, and Excommunicated *Julius*, *Hosius*, and the other Zealous Partisans of St. *Athanasius*. Things being at this pass, there was no Security for St. *Athanasius* to return to the East, without the Authority of the Emperor *Constantius*, who was Lord of that Part of the World, and therefore he stay'd then at *Naisse*, a City of *Dacia*, till *Constans* commanded him to come to *Aquileia*, and granted him his Protection.

The Death of *Gregory*, which happened in the year 348, came very seasonably to remove the chief Obstacle of *Athanasius*'s Return: For then, either because *Constantius* knew his Innocence, and the Malice of his Accusers, or because he was desired to do so by his Brother, he would not suffer any to be ordained Bishop of *Alexandria*, and recalled St. *Athanasius* who was gone from *Aquileia* to *Rome*, to take his Farewel of the Church of that City and its Bishop, and was come from thence to find out *Constantius*, and pray him to call his Enemies before him, that he might convict them in his Presence. The Emperor would do no such thing, but only sent him back to *Alexandria*, with Letters directed to the Bishops of *Egypt*; to the Clergy and the People of *Alexandria*, to which he adjoyn'd two Edicts to abrogate and annul all that had been done against this holy Bishop. St. *Athanasius* returning triumphantly with these Letters, was received even by the Bishops that had been less favourable to him; and two of his greatest Enemies, *Ursacius* and *Valens* seemed to be outwardly reconciled to him. The Emperor *Constans*, *Athanasius*'s Patron, dying in the Month of *February*, 350, he had some Jealousie lest *Constantius* should renew that Persecution which he had already made him suffer. But the Emperor sent him word, that he should not trouble himself on that Account; That he designed to keep him always in his See, and forbad his Enemies to attack him. Thus St. *Athanasius*, who was not yet entred within his Dioceſs, arrived there at last in the Month of *March*, 350, where he was received with the publick Rejoycing of the Bishops of *Egypt*, his Clergy, and all the People. But he enjoyed this Repose but a few years, which seemed to be granted him for ever; for after the year 354, the Emperor *Constantius* sent a Courtier of his to the City of *Alexandria* with Letters to him, wherein he gives him leave to retire from *Alexandria*, supposing that he had desired it. St. *Athanasius* seeing that this Order was founded upon a false Supposition, was of opinion, that he ought not for this to go out of *Alexandria*. Twenty six Months after, *Diogenes* comes to *Alexandria*, and spreads a Report that the Emperor had given order to drive away St. *Athanasius* from this City; but since *Diogenes* brought no Letters from the Emperor, St. *Athanasius* made answer, that he should either shew him a Letter from the Emperor, commanding him to depart from *Alexandria*, or at least, that the Governor of *Egypt*, or General of the Army, should deliver him an Order in writing to this purpose. Twenty three Days after, *Syrianus*, General of the Army in *Egypt*, entred with his Soldiers into the Church, on the 27th of *January*, 356, abused the Clergy, the People, and the Virgins that were there assembled. During this Tumult, St. *Athanasius* being carried out by some Monks, saved himself, and retired into a Desart (*p*). *Constantius*, understanding what had passed, sent an Edict to those of *Alexandria*, wherein he approves what was done against St. *Athanasius*, and exhorts the Youth to pursue him. The Count *Heraclius* published this Edict, and encouraged some lewd young Men of *Alexandria*, who entred into the Churches, beat all those they met with, tore the Veils, the Seats and the Ornaments, and broke the Episcopal Chair in Pieces, with such Violence, that none could check those Disorders; which were yet further heightned upon the Arrival of *George*, who was ordained Bishop of *Alexandria* by the Enemies of St. *Athanasius*. For this Man being come into the City of *Alexandria* some Days before *Easter*, entred forcibly into the Church, and caused all those that were for St. *Athanasius* to be driven away. Who meeting together in the Cœmeterie and the desart Places, for the Celebration of the Divine Mysteries on *Easter*-Day, and the following *Sundays*, were driven from thence and beaten by the Soldiers; nay, and some of them lost their Lives. In short, because the Bishops of *Egypt* and *Libya*, were all for St. *Athanasius*, they drove away eighty of them, and sent six into Banishment. These Outrages were authorized by the Letter which *Constantius* wrote to the *Alexandrians*, in which he declares against St. *Athanasius*, and enjoins them to obey *George*. Thus it was impossible for St. *Athanasius* to return into the City of *Alexandria*, and therefore he was forced to lie hid in the Desart, where he composed many Books.

St. *Athanasius*

After the Death of *Constantius*, *Julian* the Apostate became Master of the Empire, who taking no side in the Disputes of Religion that were among the Christians, permitted all the exiled Bishops to return to their Country. It happened at the same time, that *George*, who had intruded himself into the Church of *Alexandria*, was kill'd in a popular Sedition in the year 362. His Death facilitated the Return of St. *Athanasius* to the City of *Alexandria*, and his Restauration to his See in that City. When he was returned, he assembled a Council to regulate the manner of receiving the *Arians*, who had a Desire to return into the Bosom of the Church, and to compose some Differences which had happened in the Church of *Antioch*. But he could not long employ himself for the good of the Church, for the Pagans having rendred him odious to the Emperor *Julian*, he sent an Order directed to those of *Alexandria*, importing that *Athanasius* should depart from their City, because he had only permitted the exiled Bishops to return into their Country, but not to re-enter upon their Sees. The People of *Alexandria*, who loved St. *Athanasius* extremely, sent Deputies to the Emperor, to pray him, that he would not force him out of *Alexandria*: But this Message only provoked the Emperor against him, who thereupon presently banished him, not only from *Alexandria*, but also from all *Egypt*. It is said also, That he gave secret Orders to put him to death. St. *Athanasius* having heard this News, fled beyond the River *Nile*: And 'tis reported, That he was followed very close by those that were sent to stop him, and he returning the same way that they pursued him, met them on the Road, but when they enquired if he had seen *Athanasius*, one of his Company answered, That he was not far off, and if they would make haste, they might overtake him; and so having deluded them, he returned to *Alexandria*. But be this as it will, 'tis certain, That he lay concealed 'till the Reign of *Jovian*, a Christian Prince, who succeeded *Julian*. In the year 363, this Emperor came and found him with some other Bishops of *Egypt*, at the City of *Antioch*, where they held a kind of a Synod (*q*); and there they drew up a Letter, which was addressed to the Emperor, wherein they propose to him the *Nicene* Creed, as the Rule of Orthodox Faith, and condemn those that denied the Divinity of the Holy Spirit.

St. *Athanasius* was also persecuted under the Reign of *Valens*, who being baptized in 367, by *Eudoxius*, an *Arian* Bishop of *Constantinople*, made an Edict, wherein he ordains, That all the Bishops that had been deposed under *Constantius*, should be forced away from their Sees. The Governor of *Egypt* having received this Edict, prepared to put it in execution against St. *Athanasius*, but was hindred by the People. In the mean time, this Saint fearing lest he should be seized, (as they really intended to do afterwards) and seeing the Commotions of the People appeased, retired to the Country into the Sepulchre of his Fathers, and lay there concealed for the space of four Months; but *Valens* was obliged to re-call him. We are informed by the 47th Letter of St. *Basil*, That at this time St. *Athanasius* had some Difference with the Governor of *Libya*, whom he Excommunicated; but we know nothing of the Occasion of this

(*o*) *He wrote them a long Letter.*] *Valesius* thinks that this Letter was written by the Council, but that cannot be; for the Pope's Legates were return'd when it was written, and they were detain'd in the *East* after the Day appointed for the Council, as we have already noted. It does not at all appear by this Letter, whatever *Valesius* says, that the Legates were return'd when it was written: On the contrary it is evident that the Council was held on the Day prefix'd, and that the Legates were then in the *East*. And therefore to reconcile these things, it must be said, that the Letter was written after the Council, although by Order of the Council, which had charg'd *Julius* to write his Decision, and to answer the 1*st*. Letter from the Eastern Bishops, but not the 2*d*. which was not yet arriv'd.

(*p*) *Retired into a Desart.*] *Sozomen* and *Russinus* say, that he was hid in a Cistern, but *Athanasius* says, that he retired into a Desart, and continued there ever after.

(*q*) *At the City of* Antioch, *where they held a kind of a Synod.*] 'Tis commonly thought that this Synod was held at *Alexandria*: But *Valesius* has well observed, that the Beginning of the Letter shews, that it was written by the Bishops, depured from the Provinces of *Egypt*, who were come to *Antioch*, where the Emperor was at that time.

St. *Athanaſius.*

Quarrel. At laſt, St. *Athanaſius*, after ſo many Revolutions and Perſecutions, did happily end the Courſe of this troubleſome Life, in the year 373 of Jeſus Chriſt (*r*), after he had been Biſhop of *Alexandria* more than 48 years. And thus I have given you in a few words the Hiſtory of this Saint taken out of his own Works, and the Authors that wrote either his Life, or the Hiſtory of his time: Let us now give an account of his Writings.

St. *Athanaſius* was one of thoſe Authors who were forced to write, and were engaged to take Pen in hand, rather by an Obligation to defend themſelves, than upon any Deſign to make Books; and therefore the greateſt Part of his Books, are either Apologies to juſtifie himſelf, or Invectives againſt his Enemies, or Treatiſes of Controverſy againſt the Errors of the *Arians*. They are all written in the form of Letters, a way of Writing which is moſt ſimple in the Compoſure, and at the ſame time moſt natural, and moſt proper for one that is in a place of Retirement.

There is great probability, that his two Treatiſes againſt the Gentiles, were the firſt which he compoſed, becauſe he does not there attack the *Arians*, as he does in all the other Books which he made, after he had any perſonal Differences with them. The laſt of theſe two Books, is entituled at preſent, *Concerning the Incarnation*, and *Theodoret* cites it under that Name; but St. *Jerome* gives them both the Title of, *Treatiſes againſt the Gentiles*, and indeed, they are both written rather to convert Pagans, than to inſtruct Chriſtians.

The next Work of St. *Athanaſius*, after theſe two Treatiſes, is his Apologetick (*ſ*) to the Emperor *Conſtantius*, which he wrote ſome time after he was forced away from *Alexandria*, in the year 356. He wrote alſo the ſame year, Two Letters (*t*) upon the Perſecution which the Chriſtians of *Alexandria* ſuffered, when *George* took Poſſeſſion of that Epiſcopal See. The firſt, which was addreſſed to the Biſhops of *Egypt*, is improperly called *The firſt Diſcourſe againſt the* Arians. The ſecond is written to all the Orthodox Biſhops. A little time after, he compoſed his two Apologies in the place of his Retirement: 'Tis likewiſe very probable, that he wrote at that time his four Treatiſes againſt the *Arians*, which he addreſſed to the Monks, as we learn from the beginning of his Letter to *Serapion*, concerning the Death of *Arius*. His Letter to thoſe that lead a Monaſtick Life, is made up of two different Pieces: The firſt is a Letter written to the Monks, which is a kind of Preface to ſome Treatiſe againſt the *Arians*, and may be ſo to that which follows; it contains about a Page and an half, and ends at theſe words in page 810. *Gratia Domini Jeſu Chriſti ſit vobiſcum. Amen.* The following Treatiſe, which was addreſſed to thoſe that lead a Monaſtick Life, is a Hiſtory of all that paſſed from the beginning of *Arianiſm*, to the fall of *Oſius* and *Liberius*, *i.e.* to the year 358. There are ſome Periods in the beginning, which are loſt, ſo that not only this Treatiſe has no Connection with the Letter that precedes it, but alſo there is no Senſe in the beginning of it: And I am aſtoniſhed to think, that ſo many able Men ſhould read this Book without perceiving, or at leaſt without obſerving it. The Letter to *Serapion*, concerning the Death of *Arius*, was written after the Treatiſe which is directed to thoſe that lead a Monaſtick Life, as appears by the Beginning of it. The Book of Synods was compoſed in 359 (*u*), before the Councils of *Seleucia* and *Ariminum*, were ended: He afterwards added in this Book, what concerns the Council of *Conſtantinople* in 360, and what is there ſaid concerning the Death of *Conſtantius*. The two Latin Letters which are at the end of the Works of *Luciſer Calaritanus*, were alſo written under *Conſtantius*. The Letter of the Council of *Alexandria*, to thoſe of *Antioch*, was written after the Death of that Emperor, in 362; The Letter of the Council of *Antioch*, under *Jovian*, was written in 363: That which is directed to all the Biſhops of *Egypt* and *Arabia*, *Syria* and *Phœnicia*, was written in 368, under the Reign of *Valens*, as well as that which is directed to the *Africans* (*x*). And the Letter to *Epictetus* was written laſt (*y*).

There are beſides, many other Works of St. *Athanaſius*, of which the Chronology is not known, which it concerns us to diſtinguiſh well from thoſe that are doubtful or ſuppoſititious. Theſe works are in the firſt Volume. The Homily upon theſe Words, *My Father hath given me all things*, p. 149. The Epiſtle to *Adelphius*, p. 155. That to *Maximus*, p. 162. Two Letters to *Serapion*, to prove that the Son and the Holy Spirit are not Creatures, *p.* 166, and 173. An Expoſition of the Faith, *p.* 240. A Letter concerning the Hi-

St. *Athanaſius.*

(*r*) *In the year* 373 *of Jeſus Chriſt.*] *Proterius* Biſhop of *Alexandria*, places the Death of St. *Athanaſius* in this year, in a Letter to St. *Leo*; and St. *Jerome* ſays, that *Peter* of *Alexandria* was choſen the ſame year. Theſe Authors are more credible than *Socrates*, *Ruffinus* and St. *Cyril*, who place it in the year 371.

(*ſ*) *The next Work of St.* Athanaſius, *after theſe two Treatiſes, is his Apologetick.*] This was compoſed immediately after his retiring. Which he did with a Deſign to ſpeak it in the Preſence of *Conſtantius*: But underſtanding the Miſchiefs he had done to thoſe that favoured him, he thought it not ſafe to come near him. His two Apologies and his Epiſtle to thoſe that lead a Monaſtick Life, were written after this, where he ſpeaks with much Sharpneſs and Freedom againſt *Conſtantius*, particularly, in his Letter to thoſe that lead a Monaſtick Life.

(*t*) *He wrote alſo the ſame year, two Letters.*] I ſay that theſe two Letters were written a little while after the Enthroning of *George*, though I know *Baronius* is of opinion, that the firſt was written a long time before, when *Gregory* ſeized upon the Church of *Alexandria*, and that the ſecond was written in 361. but this opinion is not defenſible. As to the firſt, *Baronius* was deceived by the Verſion, where he found ſometimes the Name of *Gregory*, and ſometimes that of *George*; but this Confuſion is avoided in the Greek, where one may always find the Name of *George*, when mention is made of him that came to intrude into the Church of *Alexandria*: But that which can never be anſwered, is, That *Gregory* is mentioned there as one that had been condemned long ago, and was no more. See the place, *p.* 948. *For after all the Churches in the World had anathematized* Gregory, *whom the* Arians *had formerly*, πρότερον, *made Biſhop; yet the ſame* Arians *preſently ſent* George *thither.* Here you ſee how *Gregory* and *George* are well diſtinguiſhed. We may add to this Authority, that the Circumſtances related in this Letter agree with the Enthronizing of *George*, and not at all with that of *Gregory*. It may be alledged for the Opinion of *Baronius*, 1. That 'tis ſaid in the Letter, *Philagrius* the Governor of *Egypt* introduced him, who is there ſpoken of, and 'tis very well known, that *Philagrius* carried *Gregory* to *Alexandria*: But I cannot ſee why he might not as well be employed to conduct *George* thither likewiſe. 2. 'Tis alledged, that 'tis ſaid in the Letter, that he who was ſent to *Alexandria* by the *Arians*, was ordained by *Euſebius*; and *Euſebius* was certainly dead in *George*'s time: But 'tis eaſy to anſwer this difficulty, for 'tis not in the Greek Εὐσέβιος, but οἱ περὶ Εὐσέβιον, the *Euſebians*, which is the Name that St. *Athanaſius* commonly gives to his Perſecutors. St. *Athanaſius* ſeems to ſay, that he was at *Alexandria* when this Trouble happen'd; but 'tis well known, that he was out of the City when *George* came thither, ſince he withdrew before *Eaſter*, and *George* did not thruſt himſelf into thoſe Churches till that time. To which I anſwer, That *Athanaſius* does not ſay, that he was at *Alexandria* when *George* arriv'd there; but only when *Philagrius* publiſh'd the Edict againſt him. *Laſtly*, 'tis objected, that 'tis ſaid towards the end of this Letter, that they would have a Council aſſembled at *Rome* in the preceding Year; but the *Roman* Church, ſay they, was not then in a Condition to have aſſembled in the Year 356, becauſe *Liberius* was then in exile. *Anſw.* This Objection is eaſily deſtroy'd, for *Liberius* and the other Biſhops of *Italy* had many times deſired the aſſembling of a Council. 1. By their Legates ſent to *Milan* in 354. 2. In 355. before *Liberius* went from *Rome*. And, 3. When he was come to Court: St. *Athanaſius* therefore might ſay truly in 356, that thoſe of *Rome* had deſired a Council the Year before. The Letter to the *Egyptians* was written before *George* arriv'd at *Alexandria*, for there he is mentioned as one ready to be ſent thither, *p.* 290. and he is deſcrib'd as one that was not yet known to the *Egyptians*. There *Cecrops* is mention'd as a Biſhop alive; but he was ſwallowed up by an Earthquake which deſtroyed *Nicodemia* in 358. There *Liberius* and *Oſius* are mention'd with Commendation, who fell away in 357. *Baronius* objects two Things to prove that it was not written till 360. 1*ſt*. Becauſe it is ſaid there, that it was now 36 Years ſince the *Arians* were declared Hereticks: 2*dly*, becauſe mention is made in it of a Creed which they would have ſign'd; but we read of none that there was at this Time. In Anſwer, to the 1*ſt*. Objection it may be ſaid, that the Figures are wrong, or rather, that we muſt count the 36 Years from the 1*ſt*. Synod held by *Alexander* againſt the *Arians*. 'Tis more eaſy to anſwer the 2*d*. by ſaying, that the *Arian* Biſhops might make a Creed when they ſent *George*; beſides that, *Athanaſius* ſays only that he heard ſay, that they had made one and not that they had done it. Be it as it will, this 1*ſt*. Treatiſe againſt the *Arians* is a Letter to the Biſhops of *Egypt*, which is nothing of Affinity with the Subject and Matter of the other Four: The Oration that follows begins as a new Diſcourſe, and St. *Cyril* cites a paſſage out of the 3*d*. Book of *Athanaſius* concerning the Trinity, which is found in that which is now call'd the 4*th*. and *Theodoret* cites one taken out of the Second, which is now in the 3*d*. Treatiſe.

(*u*) *The Book of Synods was compoſed in* 359.] This is evident, becauſe he does not finiſh the Hiſtory of the Council of *Ariminum*, concluding with the Nomination of the 1*ſt*. Deputies which were ſent to the Emperor; and at the end he adds the Letter of *Conſtantius*, and the generous Anſwer of the Biſhops, which he had learn'd afterwards. He ſpeaks always of that Council as a thing preſent, and with Commendation; and he ſays nothing more of what paſs'd at *Conſtantinople* after the Council of *Seleucia*. This Book is probably that which St. *Jerome* ſays, St. *Athanaſius* had Written againſt *Urſacius* and *Valens*, unleſs we ſhould rather ſay, that it was a Work ſubjoyn'd to his Letter to thoſe that lead a Monaſtick Life.

(*x*) *As well as that which is directed to the* Africans.] This is to the Biſhops of the Weſtern *Africa*, and not to thoſe of *Cyrenaick*, as *Baronius* thought, who ſays, that theſe Letters were written under the Pontificate of *Damaſus*.

(*y*) *And the Letter to* Epictetus *was written laſt.*] He obſerves in this Letter, that *Auxentius* and the other *Arians*, were anathematiz'd by the Councils of *France*, *Spain*, and *Rome*. St. *Cyril* ſays that it was corrupted, but that which we now have agrees with that which is related by the Emperor.

ſtory

St. *Athanasius.*

story of the Decision of the Council of *Nice*, *p.* 248. A Letter of the Judgment of *Dionysius* of *Alexandria* upon the Trinity, *p.* 548. A Treatise of the Union of the Human Nature to the Word, which is cited by *Theodoret*, under the Name of, *A Book against the* Arians, *p.* 595. Two Books of the Incarnation, against *Apollinarius*, *p.* 614. 633. A Treatise against the followers of *Sabellius*, *p.* 650. An Epistle to *John* and to *Antiochus*, *p.* 951. An Epistle to *Palladius*, *p.* 952. An Epistle to *Dracontius*. *p.* 955. An Epistle to *Marcellinus*, concerning the Interpretation of the *Psalms*, *p.* 959. The Homily of the Sabbath and Circumcision, *p.* 964. A Treatise upon the Words of Jesus Christ, *Whosoever shall be guilty of Blasphemy against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in that which is to come*, *p.* 970.

In the Second Volume, there are few of his Genuine Works; but here follow those which we own. Two Letters to *Serapion*, concerning the Divinity of the Holy Spirit, *p.* 10. and 16. A short Discourse against the *Arians*, *p.* 22. The Conferences of St. *Athanasius* with the *Arians*, in the presence of *Jovian*, from *p.* 27, to *p.* 29. An Epistle to *Ammon*, *p.* 35. A Fragment of one, *p.* 39. A Festival Epistle, *p.* 38. An Epistle to *Ruffinian*, *p.* 40. A Book of the Abridgment of the Holy Scripture, *p.* 55. All these Works, whereof some are cited by the Ancients, agree well enough with the Stile of St. *Athanasius*, and they contain nothing in my Opinion, which gives just cause to suspect them of Forgery (z).

There is not any of the other Works, that bear the Name of St. *Athanasius*, besides those which we have already mentioned, that is Genuine, but they are all either manifestly Supposititious, or very doubtful.

The Treatise which has this Title, *That there is but one Jesus Christ*, altho' it be antient, yet is not written by St. *Athanasius*. For, first, This Author places *Marcellus* of *Ancyra*, amongst the Hereticks, whereas St. *Athanasius* always communicated with him as a Catholick Bishop, even in the last Years of his Life, as appears by the Letters of St. *Basil*, which complain of St. *Athanasius* upon this occasion. Secondly, The Author of this Treatise, acknowledges but one only *Hypostasis* in Jesus Christ, whereas St. *Athanasius* always took this Word, rather to signifie the Nature, than to denote the Person (*aa*).

For this last reason we ought also to reject the little Treatise of the Incarnation against *Paulus Samosatenus*, which is in the First Volume of St. *Athanasius*, *p.* 591. because the Author of it owns three *Hypostases* in the Trinity.

The Refutation of the Hypocrisie of *Meletius*, is rather the work of *Paulinus* of *Antioch*, or some of his Party, than of St. *Athanasius*, who was neither so conceited of the Notion of three *Hypostases*, nor so transported with Anger against *Meletius*, as the Author of this Treatise was. St. *Athanasius.*

The Book of Virginity (*bb*), has nothing of the Stile of St. *Athanasius*, and it contains some Precepts very remote from the Genius and Discipline of his time. There is a Difference between him that wrote upon this Subject, who is cited by *Theodoret*, and him whom St. *Jerome* mentions.

The Treatise of Testimonies drawn from the Holy Scriptures, to prove the Essential Unity of the three Persons of the Holy Trinity, is none of St. *Athanasius*'s. 1. Because the Author there relates some Passages of the Questions to *Antiochus*, which were written a long time after St. *Athanasius*, as we shall shew hereafter. 2. The Stile of this Treatise is very different from that of St. *Athanasius*. 3. He uses childish Expressions, and gives impertinent Definitions of Angels and Men.

The Homily of the Annunciation, or of the Virgin, is also written by a later Author than St. *Athanasius*. 1. Because he expressly refutes the Error of *Nestorius*, and that of the *Monothelites*; and yet neither St. *Cyril*, nor any other Catholick Author, alledges this Book against those Hereticks. 2. In explaining the Doctrine of the Church, he uses such Terms, as were not in use till after the *Nestorians* and *Eutychians* time; as when he says, That he acknowledges two Natures in Jesus Christ, *without Confusion or Mixture, without Change or Division*, Terms which were not us'd till after the Council of *Ephesus*. 3. He detests the Error of those that call'd Jesus Christ, a Man-bearing God, an expression which St. *Athanasius* did not reject, and the Ancients sometimes made use of, and which was not condemn'd till after *Nestorius* had abus'd it. 4. He gives a ridiculous Etymology of the Greek Word θεὸς, by saying, that it comes from θέειν, which is not a Greek word.

The Life of St. *Syncletica* (*cc*), publish'd in Latin, by *Bollandus*, and in Greek, by the Learned *Cotelerius*, in his First Volume of the Monuments of the Greek Church, is suspected of falshood, because no body mentions it before *Nicephorus*; and in some Manuscripts, 'tis ascrib'd to a Monk nam'd *Polycarp*; besides that, it has nothing of the Stile of St. *Athanasius*.

The Life of St. *Anthony* has better Authority (*dd*); for St. *Jerome* and St. *Gregory Nazianzen*, say positively, that St. *Athanasius* wrote the History of the Life of this Father of Monks; but still 'tis doubted, whether that which we now

(z) *Which gives just cause to suspect them of Forgery.*] Yet there is some Doubt, of some of those Works which are mention'd in this place; But the Conjectures which are alledged have little Solidity. Some have doubted of the Letters to *Serapion*, but these are written in the Stile of St. *Athanasius*. The two which are in the 2*d*. Volume, are an Abridgment of the 2*d*. which is in the 1*st*. Volume. The exposition of Faith which is in *p.* 240. of the 1*st*. Volume, is cited by *Facundus*, *B.* XI. *Ch.* 6. The Treatise of the Union of the Human Nature is cited by *Theodoret* in his 2*d*. and 3*d*. Dialogue; and so it cannot be deny'd, that it is St. *Athanasius*'s, especially since it has his Stile, although the Author of St. *Athanasius*'s Life Affirms the contrary. The 2*d*. *B*. of the Incarnation against *Apollinarius* is no ways doubtful; but the 1*st*. is call'd in question, which is more obsure, and less methodical: Yet *Leontius B.* II. against *Eutyches* cites the 2*d*. under the Name of the 2*d*. Treatise of St. *Athanasius* against *Apollinarius*. The Letter to *Marcellinus* about the Interpretation of the *Psalms*, is in all Probability that which St. *Jerome* and *Cassiodorus* call a Treatise of the Titles of the *Psalms*, because it contains the Subject and Argument of every *Psalm*. The Epistle to *Serapion* of the Death of *Arius*, is cited by the antient Historians. The Homily of the Sabbath and Circumcision is not wholly of St. *Athanasius*'s Stile, but the Difference is very inconsiderable. Some have doubted of the Tract upon these Words, *Whosoever shall speak Blasphemy against the Holy Spirit*; but unjustly, for this Tract has not only the Stile of St. *Athanasius*, but also is prov'd to be really his, because *Gobarus* in *Photius*, *Cod.* 232, testifies, that St. *Athanasius* had many times cited *Theognostus*, who is not found cited but in this Book, and in the Treatise of the Judgment of *Denys* of *Alexandria*. And, *Lastly*, because the Treatise which we now discourse of, is cited in the Council of *Lateran*, held under *Martin* the 1*st*. in the Year 549. I think we ought not to reject the conferences of St. *Athanasius* with the *Arians* before *Jovian*. 'Tis certain that St. *Athanasius* came to find out this Emperor; and *Philostorgius* says, that the *Arians* came to accuse St. *Athanasius* in his presence. Moreover, they are written with great Simplicity, and appear to be very Antient. *Scultetus* doubts of the Letter to *Ammon*, because it prefers *Celibacy* to Marriage, alledging that St. *Athanasius* taught the contrary in his Letter to *Dracontius*: But he was mistaken. The Fragment of the 39*th*. Festival Epistle ought to be received as undoubtedly his, after St. *Jerome*'s Testimony, who says, that St. *Athanasius* wrote those Letters which bear his Name. I say the same of the Abridgment of the Holy Scripture, which is upon the same Subject with this Festival Epistle, and has the same Opinions of the Canonical Writers. Some doubt of this last Treatise; 1. because the Author calls *Lucian*, who was a Ring-leader of the *Arians*, a holy Martyr. 2. Because he does not reckon the Book, entituled *Pastor*, among useful Books, as St. *Athanasius* does in his 39*th*. Letter, and in his Book of the *Nicene Synod*. But 'tis easy to answer these Conjectures. As to the 1*st*, That St. *Athanasius* did not think that *Lucian* was of the same Opinion that *Arius* had afterwards, or that knowing he died in the Bosom of the Church, he thought that he ought not to condemn him: Or *Lastly*, that he cited him as commonly he had been accustom'd to cite him. As to the 2*d*. That he says nothing of the Truth of the Book entituled *Pastor*, but neither does he reject it as a wicked Book, and by Consequence there can nothing be built upon this Conjecture.

(*aa*) *St.* Athanasius *always took this Word, rather to signify the Nature, than to denote the Person.*] The Council of *Nice* seems to have taken the Word *Hypostasis* in this Sense, when it condemns those who say, that the Word is another *Hypostasis*, or Substance. St. *Athanasius* says often in his 5th. Oration, that the Father and the Son are one *Hypostasis* only; and in his Letter to the *Africans*, that the *Hypostasis* is the Substance. In short, though the Synod of *Alexandria* was persuaded that this Difference concern'd not Matters of Faith, yet they approv'd more the Opinion of those who take *Hypostasis* for Nature.

(*bb*) *The Book of Virginity.*] This Book is written in a low Stile, and contains Precepts about the Quality of the childish Clothes of Virgins: There are in it Expressions unworthy of St. *Athanasius*, as when he calls a Virgin, the Dancer of Jesus Christ. *Theodoret*, *B.* II. of his Hist. *Ch.* 4. cites a Passage out of a Book of St. *Athanasius* address'd to Virgins, which is not to be found in this Treatise; which shews that this is not the genuine Treatise of St. *Athanasius*.

(*cc*) *The Life of St.* Syncletica.] 'Tis cited as St. *Athanasius*'s by *Nicephorus Callistus*, and there is a Manuscript of it which bears his Name; but in another 'tis ascribed to a Monk named *Polycarp*, which is very likely to be true: For the Stile is unworthy of *Athanasius*. It is full of childish Comparisons, which are to be met with almost in every Period, and agree much better to a Monk, than to St. *Athanasius*.

(*dd*) *The Life of St.* Anthony *has better Authority.*] 'Tis alledg'd against this Life, to prove that it is not St. *Athanasius*'s, that this Saint relates the Death of *Balacius*, after another manner than it is related in this Life: For St. *Athanasius* says, in his Epistle to those that lead a Monastick Life. That the Letter of St. *Anthony* was written to *Gregory*, who gave it to *Balacius*; whereas in the Life of St *Anthony*, it is said, that this Letter was address'd to *Balacius* himself. 2*dly*, 'Tis reported in the Life of St. *Anthony*, that *Balacius* was killed by *Nestorius* the Governor of *Egypt*'s Horse, who accompanied him: Whereas St. *Athanasius* says, that the Horse upon which *Balacius* rode, did bite him: But these Differences are of little Consequence, and

St. Athanaſius.

have, be not different from that which was known to theſe Ancients. *Rivet* and other Proteſtant Criticks, being Enemies of all thoſe Books which concern Monkery, boldly reject this Life, as a ſuppoſititious Work: But their Reaſons are not wholly convincing, and all the Circumſtances of the Life of St. *Anthony*, related by the Ancients, are to be found in this Book, and therefore I think it very probable that this was St. *Athanaſius*'s, altho' ſomething might be added or chang'd in it, as it often happen'd to Books of this nature.

The Creed which bears the Name of St. *Athanaſius* (*ee*), paſs'd a long time without any Contradiction, as a Work which was truly this Father's; and yet, now all the World agrees, that 'twas none of his, but ſome Authors that liv'd a long time after him. 'Tis not certainly known whoſe it is; ſome have attributed it to ſome *Frenchman*; others, as Father *Queſnel*, think that 'tis written by *Vigilius Tapſenſis*, who liv'd towards the End of the Fifth Age of the Church. Howſoever this be, 'tis certain that 'twas compos'd after the Council of *Chalcedon*, becauſe it rejects ſo formally the Errors of the *Neſtorians* and *Eutychians*, that 'tis evident it aims at theſe two Hereſies.

St. *Cyril* of *Alexandria*, in his Book addreſs'd to Queens, and his Defence of the Eighth Anathematiſm, cites a Confeſſion of Faith under the Name of St. *Athanaſius*, about the Incarnation of Jeſus Chriſt, which is ſtill found among the Works of this Father, in the Second Vol. *P.* 30. St. *John Damaſcene*, *B.* III. *Of the Orthodox Faith*, *Ch.* 6. *and Theorianus*, attribute it to St. *Athanaſius*. *Baſil* of *Seleucia*, in the Firſt Act of the Council of *Conſtantinople*, ſays, 'Twas reported that St. *Athanaſius* was the Author of an Expreſſion which is found in this Confeſſion of Faith, *viz. That the Word had but one Nature Incarnate*. But *Leontius* in his Book of Sects, denies that St. *Athanaſius* was the Author of this Sentence, and the Catholick Biſhops at a Conference held at *Conſtantinople* againſt the *Severians* in the Year 533, have alſo rejected it, as being falſly attributed to St. *Athanaſius*. And truly the Doctrine and Expreſſions of this Confeſſion of Faith about the Incarnation, do not at all agree with thoſe of St. *Athanaſius* in his Books of the Incarnation; in which he does not only ſay nothing which may favour the Error of the *Eutychians*, but alſo he formally rejects it, and rather favours the contrary Opinion. St. Athanaſius.

The other Works attributed to St. *Athanaſius*, are yet more manifeſtly ſuppoſititious, and no body almoſt has acknowledg'd them for Genuine. The Diſpute againſt *Arius*(*ff*) which is in the Firſt Volume, is a Dialogue compos'd under the Names of St. *Athanaſius* and *Arius*, by ſome body that liv'd long after. This is plain, and all the World is agreed in't; but 'tis not known who is the Author of it. Some have attributed it to *Vigilius Tapſenſis*; but for my part, I rather believe that 'tis the Work of a Greek, than a Latin Author, and that it may well be attributed to *Maximus*.

The Letter of *Liberius* to St. *Athanaſius*, and the Anſwer of this Saint to *Liberius* (*gg*), agree not at all with the Hiſtory of theſe two Biſhops, and have no reſemblance of their Stile.

The Explication of theſe words of Jeſus Chriſt to his Apoſtles, *Go to the Village that is over againſt you, and there ye ſhall find a Colt tied* (*hh*); the Homily upon the Paſſion (*ii*) of Jeſus Chriſt, and that upon the Seed (*kk*), which are found at the End of the firſt Volume, have neither the Stile nor the Air of St. *Athanaſius*, and contain many things unworthy of him.

The Diſcourſe *againſt all Hereſies*, which is the laſt Work of the firſt Volume of St. *Athanaſius*, is confus'd, and the Stile mean, as is obſerv'd in an antient Manuſcript. He oppoſes in a few words all Hereſies, contrary to the Cuſtom of St. *Athanaſius*, who refutes very largely all thoſe he takes in hand. The Oration upon the Aſcenſion of Jeſus Chriſt, is of a Stile more florid than that of St. *Athanaſius*, the Phraſes are forc'd and tumid, whereas St. *Athanaſius* writes in a Simple and Natural Stile. The Oration of *Melchiſedeck* cannot be St. *Athanaſius*'s, ſince the Author mentions the Fathers of the Council of *Nice* as dead long before.

The Letter of *Jovian* to St. *Athanaſius*, and that of St. *Athanaſius* to *Jovian*, which are in the ſecond Volume, are much to be ſuſpected. That of St. *Athanaſius* diſcovers the

the ſame Author may relate differently ſuch kind of little Circumſtances, either through the Fault of his Memory, or becauſe he is better inform'd at one time than another. The Difference of Stile which is to be met with, between this Letter and the other Works of St. *Athanaſius*, gives us more Trouble: But it may be that he proportion'd his Stile in this Life, both to the Matter, and the Capacity of the Monks for whom he wrote it. This is certain, the Ancients do teſtify that St. *Athanaſius* wrote the Life of St. *Anthony*, and all that they report of it, is found to agree with what is ſaid in that Book which we now have. See St. *Chryſoſt. Homil.* 8. on *Matth.* St. *Auſtin* in his *Confeſſions*, *Palladius Hiſt. Lauſ. Ch.* 8. *Socrates Lib.* I. *c.* 21. and *Lib.* IV. *c.* 23. All which makes me think, that 'tis not convenient to reject it.

(*ee*) *The Creed which bears the Name of St.* Athanaſius.] The Reaſons that convince me that this Creed is none of St. *Athanaſius*'s, are theſe. 1. Becauſe 'twas not known till the Sixth Century. 2. Becauſe St. *Athanaſius* never would make a Confeſſion of Faith, nor a Creed, being perſuaded he ought to keep to that of *Nice*. 3. Becauſe this Creed rejects ſo plainly the Errors of the *Neſtorians*, *Eutychians*, and *Monothelites*, that 'tis eaſy to perceive, 'twas made ſince thoſe Hereticks, on purpoſe to reject their Errors. 4. The Stile and terms do plainly ſhew, that this Creed was made by a Latin, and not by a Greek Author. 5. No Account can be given, upon what Occaſion, at what time, and for what Reaſon, St. *Athanaſius* ſhould make this Creed. See *Voſſius* in his Book *De Tribus Symbolis*. 6. It appears by the Terms, that 'twas the Work of a Latin Author. 7. 'Tis not found among the antient Manuſcripts of St. *Athanaſius*. 'Twas made ſince the Council of *Chalcedon*, as the Reaſons we have now given do clearly prove. 'Tis cited in the Council of *Autun*, in the year 670, and there we read in the Fourth Council of *Toledo*, in 633, ſome Phraſes which ſeem to be taken out of this Creed. But it muſt be confeſs'd, that this laſt Council does not ſay, that they were taken out of the Creed of St. *Athanaſius*, and that there is no certainty, that this Canon of the Council of *Autun*, where mention is made of St. *Athanaſius*'s Creed, is ſo antient, as we have ſaid, ſince it is not found among the Canons of that Council under *Leodegarius*; but in a Collection of thoſe Canons taken out of the Library of the Monaſtry of St. *Benignus* of *Dijon*. *Hincmar* and *Abbo*, who liv'd about the tenth Century; *Radulphus*, *Haimo*, *Hugo*, and ſome other antient Frenchmen have cited it as St. *Athanaſius*'s. The Greeks alſo, as *Manuel Calecas*, Lib. 2. have made no ſcruple to aſcribe it to him. *Pithœus* thought that a Frenchman compos'd it, becauſe the French Authors were the firſt that expreſly cited it: and perhaps ſome Frenchman did draw this Creed, partly from the Council of *Toledo*, and put the Name of St. *Athanaſius* to it. Father *Queſnel* is of opinion, that 'twas the Work of *Vigilius Tapſenſis*, and it muſt be confeſs'd, that this Conjectures are very probable: For, 1ſt. This Author has forg'd many Books under the Names of the Fathers, and particularly under the Name of St. *Athanaſius*. 2. In all his Writings he oppoſes the *Neſtorians* and *Eutychians*, and this Creed attributed to St. *Athanaſius*, is directly againſt the Errors of thoſe Hereticks. 3. The ſame *Vigilius* made ſeveral Confeſſions of Faith under the Name of St. *Athanaſius*. 4. The firſt part of the Creed ſeems to be a Recapitulation of the Chapters of *Vigilius Tapſenſis*'s Book againſt *Varimadus*: and even in the third Book, the three firſt Chapters contain theſe Propoſitions, *Deus Pater*, *Deus Filius*, *Deus Spiritus Sanctus*; *Dominus Pater*, *Dominus Filius*, *Dominus Spiritus Sanctus*; *Omnipotens Pater*, *Omnipotens Filius*, *Omnipotens Spiritus Sanctus*, which are word for word in the Creed. Theſe are the Conjectures of Father *Queſnel*, to which one may adhere ſo much the rather, while there is nothing to be had more certain about this Matter. Be it as it will, 'tis certainly the Work of a Latin Author, which has been ſince tranſlated into Greek, which is the reaſon why the Greek Copies differ among themſelves.

(*ff*) *The Diſpute againſt* Arius.] 'Tis evident that 'tis not a Conference made in the Council, but only a fictitious Dialogue made by ſome body, under the Names of St. *Athanaſius* and an *Arian*, and not of *Arius*; for the Catholick ſays, that his Adverſary is a Monſter come out of the Sect of *Arius*. The Author of this Dialogue is ſo ignorant, that he thinks the Council of *Nice* was held in the year 310.

(*gg*) *The Letter of* Liberius *to St.* Athanaſius, *and the Anſwer of this Saint to* Liberius.] Theſe Letters neither agree with St. *Athanaſius*, nor with *Liberius*: the laſt to St. *Athanaſius* is ſo written, as if there were ſome doubt of his being a Catholick: He requires him to Anathematize *Arius* and *Sabellius*, *that I*, ſays he, *may obey your Commands*. The Letter of *Liberius* and the Anſwer of St. *Athanaſius*, are written as if they were Confeſſions of Faith, and they favour the Error of *Neſtorius*. The Stile of theſe two Letters is Childiſh and mean. The Letter attributed to *Liberius*, begins with a *Then*.

(*hh*) *The Explication of theſe words of Jeſus Chriſt*, Go to the Village that is over againſt you, and there ye ſhall find a Colt tied.] This Homily is a Fragment of ſome Commentary upon the Goſpel. It is not the Stile of St. *Athanaſius*. He explains all the paſſages of Scripture in a myſtical ſenſe, and draws from thence Allegories, which have more of ſubtilty than ſolidity. It is very different from the Air of St. *Athanaſius*, which is grave and ſerious; and beſides, he generally interprets the Scripture in its natural ſenſe.

(*ii*) *The Homily upon the Paſſion.*] This alſo is not written in the Stile of St. *Athanaſius*; for though it be ſomething more Sublime than the former, yet it comes not near the Gravity of this Father's Stile. There are ridiculous things related in it of the Fear of Chriſt. 'Tis ſaid, that he counterfeited the Fear of Death, leſt the Devil ſhould not withdraw, and that when the Devil heard him cry out, *Eli*, *Eli*, he had the boldneſs to attack him: But on the contrary, St. *Athanaſius* in his Fourth Dialogue againſt the *Arians*, does expreſly deny that Jeſus Chriſt counterfeited any fear, and aſſures us, that as Man he was really afraid. The Author of this Homily diſallows all Oaths, whereas St. *Athanaſius* approves them upon ſeveral occaſions.

(*kk*) *And that upon the Seed.*] Or rather upon the Action of the Diſciples, who ate the Ears of Corn upon the Sabbath-Day. 'Tis found only in one Manuſcript, and it has nothing excellent, nor is it written in the ſtile of St. *Athanaſius*.

Forgery,

St. *Athanasius.*

Forgery, because it contains a Confession of Faith different from that of the Council of *Nice*, and 'tis certain that he sent no other to this Emperor. The Author of this Letter writes in such terms, as plainly discover that he was not St. *Athanasius*, but rather *Apollinarius*, since he acknowledges but one Nature in Jesus Christ; and indeed, *Leontius* testifies that *Apollinarius* had inserted this Doctrine in a Letter to the Emperor *Jovian*. The Book of Definitions, which are pretended to be Collections out of St. *Clement*, and other holy Fathers, cannot be St. *Athanasius*'s, since the Author cites in it *Gregory Nyssen*, in the Chapter *of the Action*. Moreover, he speaks of two Natures and one Person in Jesus Christ, as if he had written after the Birth of the Heresies of *Nestorius* and *Eutyches*. A good part of the Book is taken out of a Book of *Anastasius Sinaita*, entituled, Ὁδηγὸς, a *Guide*; and in some Manuscripts, the Definitions are ascrib'd to *Maximus*, under whose Name Father *Combefis* had Publish'd them.

All the Learned agree, that the seven Dialogues of the Trinity, are not St. *Athanasius*'s (*ll*); the difference of the Stile, the Terms, and the Doctrine, are convincing Proofs of it; and 'tis plain, that the Author of this Treatise liv'd since the Council of *Constantinople*, at the time when the Disputes about the Incarnation of Jesus Christ were afoot in the Church. Father *Combefis* has restor'd them to *Maximus* (*mm*), upon the Authority of some Manuscripts, and the Testimony of the Modern Greeks, who cite them often under the Name of this Author. *Garnerius* a very learned Jesuit, ascribes them to *Theodoret*, and has printed them under his Name, in a pretended Supplement to the Works of this Father. But he has nothing to support this Opinion but some slight Conjectures (*nn*); and he does not sufficiently refute the Assertion of Father *Combefis*.

The following Book, entituled, A *Tragedy*, is falsly attributed to St. *Athanasius*. *Photius* in *Cod.* 46. sets down all the Titles of the Questions which are handled in this Book, with some others that are not found there, and ascribes them to *Theodoret*. *Garnerius* upon the Credit of *Marius Mercator*, attributes them to *Etherius Tyanæus* a Disciple of *Theodoret*.

The Questions to *Antiochus*, and those that follow them, are yet later (*oo*) than those Books of which we have already spoken: These were made by some Modern Greek, and seem to be all written by the same Author. The Homily of the Vigils of *Easter*, has nothing of the Stile of St. *Athanasius*, but is dry and barren, and full of affected Figures. The Fragments of the Commentary, upon the Psalms, related by *Nicetas* in his *Catena*, are very dubious, and so much the more, because we have no account in the Ancients that St. *Athanasius* ever compos'd a Commentary upon the Psalms. The same must be said of the Passages taken out of the *Catena* upon *Job*; for there is not much Credit to be given to those *Catena's* made by the Modern Greeks. But the Passages cited by *Theodoret*, are more valuable, for they are almost all found in some of the Works of St. *Athanasius* which we have mention'd, excepting only those which he cites as taken out of a large Discourse of this Father *about Faith*. We must also acknowledge for Genuine the Fragment of a Treatise of St. *Athanasius* upon these words of Jesus Christ, *My Soul is troubled*, which is recited in the Sixth Council, *Art.* 14. for besides the Authority of this Council, which cites it as St. *Athanasius*'s, 'tis easie to perceive, that it has the Stile and Air of this Father. 'Tis also very probable, that the Passages cited by *Gelasius* and St. *John Damascene*, and set down at the end of the second Volume, *P.* 547, and 548, are St. *Athanasius*'s. The Passage of a Letter to *Eupsychius* (*pp*), recited in Latin in the Sixth Council, is not so certainly his, for it is not written in his Stile, and we read no where else that St. *Athanasius* ever wrote to *Eupsychius*. *Photius* mentions a Commentary of St. *Athanasius* upon *Ecclesiastes*, and the *Canticles*; we have nothing of it at present and I doubt very much, whether it was St. *Athanasius*'s, since *Photius* himself confesses, that it had not the Stile of his other Works, and that none of the Ancients, mention it. The Eleven Books of the Unity of the Godhead in the Trinity, belong to *Vigilius* (*qq*), a Deacon of *Africk*, and afterwards Bishop of *Tapsa*, as well as the Dialogue, or Conference of *Arius* and St. *Athanasius*, which follows these Eleven Books.

St. *Athanasius.*

The Exhortation to the Monks, and to the Spouse of Jesus Christ, which is in the Collection of *Holstenius*, has nothing of the Stile of St. *Athanasius*, no more than the Book entituled, *Instructions abridged for Monks and Christians*, published not long ago in Greek and Latin, by *Arnoldus*, and printed at *Paris* by the Widow *Martin*, in the year 1685. These Books are written in a mean Stile, and contain such Rules and Precepts, as neither agree with the Person, nor the Genius of St. *Athanasius*.

The Letters of St. *Athanasius* to the Bishops of *Egypt*, to the Popes *Marcus* and *Felix* (*rr*), and those of these Popes to these Bishops, are notoriously false and suppositious.

(*ll*) *The Seven Dialogues of the Trinity, are not St.* Athanasius's.] 1. The Author speaks there of an Addition made by the Council of *Constantinople* to the *Nicene* Creed. *Annon & vos fidei Nicenæ adjecistis?* says the Heretick, and the Catholick answers, *Sed non ipsi pugnantia.* 2. He explains the Six Epithets given to the Holy Spirit by the Council. 3. He treats there of subtle Questions about the Trinity, which were not started in the time of St. *Athanasius.* 4. He opposes *Eunomius* and *Macedonius*, whom St. *Athanasius* did never particularly attack. 5. The Author of the Dialogue acknowledges three *Hypostases* in Jesus Christ. 6. The Stile is wholly different from that of St. *Athanasius*. There are cited indeed in the *Lateran* Council under *Martin* the 1*st. Sect.* 6. Three testimonies of St. *Athanasius*; and the 3*d.* under this Title, *In sermone Athanasii qui per modum interrogationis & Responsionis cum Apollinario fit*; which Title agrees well enough with these Dialogues: But what is here related, is no where to be found.

(*mm*) *Father* Combefis *has restor'd them to* Maximus.] In the Greek Manuscript which Bessa us'd, 'tis observ'd on the Margin, *This Dialogue is not St.* Athanasius's, *but some say* 'tis Maximus's. Two other Manuscripts of *Rome* and *Venice*, and that of *Dufresne*, attribute it to *Maximus*. *Gregorius Protosyncellus*, *Veccus*, *Aryndinus*, *Demetrius*, and some other modern Greeks, cite it often under the Name of *Maximus*, and seldom under that of St. *Athanasius*. It appears by the Stile and by all the Arguments in that Author, that these seven Dialogues are by one and the same Hand; and the Authorities which we have alledg'd, do plainly shew that they ought to be attributed to *Maximus*.

(*nn*) Garnerius *has nothing to support this Opinion but some slight Conjectures.*] He has no Manuscripts, nor Citations from the Ancients. All that he says to prove it, is, 1*st.* That *Theodoret* writ against the *Arians*, the *Eunomians*, the *Macedonians*, and the *Apollinarists*, as he testifies in many Places of his Works. 2. That the Doctrine, the Expressions, and the Reasons of this Author resemble those of *Theodoret*, and this Author denies as well as he, that the Holy Spirit proceeds from the Son. These Conjectures are very slight, when there are no Manuscripts for him; for it may so happen that two Authors, writing upon the same Principles, may agree very near in these things; besides the Resemblance of the Stile is not so great as *Garnerius* would have us believe. The Proofs which he brings to shew that this Treatise is none of *Maximus*'s are not of any greater Weight: He says this Book was written before the Creed of *Ephesus*, because there is no Mention in it of the *Nestorians* and *Eutychians*: That from *Maximus*'s time the Question was no longer treated of *de Genito & Ingenito*: That there is no Probability, that *Maximus*, should dispute against the *Anomæans*, without opposing the *Eutychians*, and *Monothelites*. 'Tis easie to confute these Conjectures, by saying, that *Maximus* in these Books disputed against the antient Heresies, and that he sufficiently oppos'd those of his own time in his other Books.

(*oo*) *The Questions to* Antiochus, *and those that follow them, are yet later.*] In these Questions to *Antiochus*, the Author cites many Writers more modern than St. *Athanasius*, as *Gregory Nyssen* in his 8*th.* The Author of the Book ascribed to St. *Denys*, *Ibid.* St. *Epiphanius* Question, 3. And many others in other Places. They have nothing of the Stile of St. *Athanasius*, and the Author in many Places is of a contrary Opinion: In short, in *Athanasius*'s time, those kind of Questions that were more Curious than useful, were not suffer'd. The Questions that follow about the Explication of some Doubts upon Places of Holy Scripture, and the other anonymous Questions are by the same Author as the preceding, and are only a Collection of Passages, taken out of St. *Chrysostom*, St. *Cyril* of *Alexandria*, St. *Gregory Nyssen*, St. *Climacus*, St. *Maximus*, which are sometimes recited under their Names. The Author of these Questions calls the *Occidentalists* by the Name of *Franks*, and says that the *Romans* are a Nation of the *Franks*, ἔθνος τῶν Ῥωμαίων ἐστὶν τῶν Φράγγων τὸ γένος: Which plainly discovers that they were compos'd by the Modern *Greeks*, after the Empire of the *West* came to the *Franks*. The modern *Greeks* have made many such Collections, which they have put forth under the Name of antient and famous Fathers.

(*pp*) *The Passage of a Letter to* Eupsychius.] *Theodoret* and the Council of *Chalcedon* cite a Letter of *Atticus* of *Constantinople* Successor to St. *Chrysostom*, directed to *Eupsychius*. St. *Athanasius* mentions one *Eupsychius* Bishop of *Cappadotia*, *Orat.* 1. against *Ar.* But the sixth Council says, that the *Eupsychius* mention'd by him was a Priest of *Cæsarea*.

(*qq*) *The Eleven Books and the Conference of* Arius *and St.* Athanasius, *belong to* Vigilius Tapsensis.] It has been observ'd long since that these were the Works of a Latin Author, who wrote long after St. *Athanasius*. *Sirmondus* first discover'd that they were written by *Vigilius Tapsensis*. This he observ'd in his Notes upon *Theodulphus* of *Orleans*, where he says, that these two Books are found in an antient Manuscript, together with the Books of this *African* Bishop against *Nestorius* and *Eutyches*, in which he testifies himself that he compos'd these Dialogues under the Name of St. *Athanasius*.

(*rr*) *To the Popes* Marcus *and* Felix.] 1. The Author of this Letter to *Marcus*, uses the Words of the Epistle to *Felix*. 2. The Author of this Letter places the Persecution against St. *Athanasius*, which happened in 335, under *Liberius*, nineteen years after the Death of Pope *Marcus*. 3. This Letter is composed of Passages of Authors who lived since St. *Athanasius*, as St. *Leo*, *Atticus*, St. *Cyril*, St. *Celestine*, &c. 4. He says, that there were eighty Canons of the *Nicene* Council, forty Greek, and forty Latin, which is a manifest Falshood. 5. He adds, that he reduced

St. Athanaſius.

The Relation of the Paſſion of the Image of Jeſus Chriſt in the City of Berytus (ſſ), cannot be St. *Athanaſius*'s; ſince the Hiſtory which is there related, happened not, as is pretended, till the year 765, and moreover, it is full of Fables, and unworthy of St. *Athanaſius*.

The Fragment upon the Incarnation, againſt the Diſciples of *Paulus Samoſatenus*, is done by an antient Author; but we have it not in Greek, and there is no proof that it was St. *Athanaſius*'s.

The other Fragment of the Sabbath, is an Extract from part of the Homily upon the ſame Subject, which is in Greek, *Vol.* I. of St. *Athanaſius*'s Works.

The ſeven Homilies publiſhed by *Holſtenius*, have nothing of the Stile of St. *Athanaſius*, but are written by ſome late Greek Declaimer. There is nothing in them that is uſeful or ſublime; and they come not near the noble Simplicity of St. *Athanaſius*'s Writings, as thoſe who have any reliſh of ſuch things are all agreed.

The four other Diſcourſes publiſhed by Father *Combefis*, though they are more uſeful than the former, yet they are not St. *Athanaſius*'s. The firſt rejects ſo expreſly the Errors of *Neſtorius* and *Eutyches*, that 'tis plain, it was compoſed after theſe two Hereticks had publiſhed their Doctrine.

The two laſt about *Eaſter* and *Aſcenſion*, are attributed in ſome Manuſcripts to St. *Baſil* of *Seleucia*, and 'tis probable that they are all four written by him. St. *John Damaſcene*, or the Author of a Diſcourſe upon the Dead, cites a Diſcourſe of St. *Athanaſius*, upon the ſame Subject; but we have none that bears this Title; and 'tis probable that this which is cited by this Author, is ſuppoſititious. I ſay nothing of the Commentary upon the *Pſalms*, which in its firſt Edition, bore the Name of St. *Athanaſius*, becauſe now 'tis certainly known, that it was written by *Theophylact*.

When we conſider the Works of St. *Athanaſius*, with reſpect to the Subject on which they treat, they may be diſtinguiſhed into four ſorts: The firſt, are Hiſtorical, and relate to the Hiſtory of his own time; the ſecond ſort, are purely Dogmatical; the third concern Morality; and the laſt, are upon the Holy Scriptures. His Apologies ought to be ranked under the firſt Head. The firſt Apology was written immediately after he was driven out of *Alexandria*, and is addreſſed to the Emperor *Conſtantius*. There he refutes the Calumnies which his Enemies had made uſe of, to render him odious to *Conſtantius*. And the better to inſinuate himſelf into the Emperor's Favour; he begins his Diſcourſe with ſaying, That he made his Defence with much Aſſurance before an Emperor, who had been long a Chriſtian, and whoſe Anceſtors had embraced the true Religion: That having made uſe of the Words of St. *Paul*, for his own Defence, he took him for his Interceſſor with the Emperor, to whom, no doubt, he would give a favourable Hearing. Then he adds, That it was not neceſſary for him to purge himſelf from the Accuſation relating to Eccleſiaſtical Matters, which his Enemies had formerly framed againſt him, ſince as to them he was ſufficiently juſtified by the Teſtimony of an infinite Number of Biſhops, and by the Retractation of *Urſacius* and *Valens*, who had acknowledged, that all thoſe Accuſations were pure Calumnies invented by them to deſtroy him; and that tho' theſe things were not ſo, yet he ought not to have any regard to an Information made in his Abſence by his Enemies, which ſhould be of no weight, according to all Laws both Divine and Human. And therefore without inſiſting upon thoſe former Accuſations in this Apology, he refutes thoſe which were made uſe of ſince his Return, to blacken his Reputation with the Emperor. Firſt of all, he is accuſed of having ſpoken ill of this Emperor to his Brother *Conſtans*. But he takes God to Witneſs, that he never did it, and ſays, That it had been a Madneſs in him, to have attempted ſo bold a thing: That *Conſtans* would never have ſuffered it; That he had not ſo great an Intereſt in him, as to dare ſay any thing againſt his Brother: That he never ſpoke to him, but in the Preſence of many Perſons who were witneſſes of what he ſaid. But to prove the Falſeneſs of this Accuſation beyond exception, he makes a faithful Relation of all that paſſed in his Voyage to *Italy*; wherein he ſays, that he parted from *Alexandria*, to put his Perſon and Reputation under the Protection of the Church of *Rome*; That he aſſiſted at the Aſſemblies of the Faithful there; That he wrote but twice to *Conſtans*, while he ſtaid at *Alexandria*: The firſt time to defend himſelf againſt ſome Letters full of Calumnies, which his Enemies had wrote to him; And the ſecond time, to ſend him ſome Copies of the Holy Scriptures; and that he never went to wait on him but twice, and both times by his own Order. At laſt, he ſays, That the Emperor may judge by the manner of his ſpeaking of his greateſt Enemies, whether he was capable of ſpeaking ill of him to his own Brother. The ſecond Accuſation was no leſs heinous, for they accuſed him of having written a Letter to the Tyrant *Magnentius*, and they ſaid, That they had the Original of his Letter. To which St. *Athanaſius* anſwers, That this Accuſation had no Appearance of Truth; That he had never ſeen nor known *Magnentius*; That he never had occaſion to write to him; That he had all the reaſon in the World, to deteſt him, and to hold no Correſpondence with him; That the firſt Calumny deſtroyed this, ſince it was incredible, that one who was ſo much for the Intereſt of *Conſtans*, ſhould be of this Tyrant's Faction, who had revolted from him, and cruelly killed him. And as to their pretending to have this Letter, he ſays, It was not to be wondred at, that they had found out an Impoſture, ſince it was very well known, that they had counterfeited the Emperor's Letters. But he prays *Conſtantius*, to enquire from whence they had this Letter, and who gave it them; and to ſummon before him the Secretaries of *Magnentius*, and inform himſelf, if they had ever received it: He conjures him to examine this Cauſe as if Truth it ſelf were preſent at his Deciſion; for, ſays he, If they had accuſed me before any other Judge, I might have appealed to the Emperor; but being accuſed before the Emperor, to whom can I appeal, but to the Father of him who is called *the Truth*, that is, *to God*? Then he addreſſes to him in a lively and elegant Prayer, That he might enlighten the Mind of the Emperor, to judge in a Cauſe which concerned the whole Church. The third Accuſation is concerning his Celebration of the Holy Myſteries in the *Great Church* before it was Conſecrated: To which he anſwers, That he did not celebrate the Dedication of this Church, which he could not do, without the Order of the Emperor; but he confeſſes, that he did Celebrate there the Divine Myſteries before its Conſecration. He excuſes himſelf upon the account of the great Concourſe of People that came to *Alexandria* on *Eaſter*-Day; and ſays, That the old Churches were ſmall and few in Number, and that the People demanding earneſtly to aſſemble in the *Great Church*, there to make Prayers for the Safety of the Emperor, he uſed much Entreaty, but in vain, that they would delay it, and rather aſſemble, though with ſome Inconvenience, in the other Churches; and they would not obey him, but on the contrary, were ready to go out of *Alexandria*, to keep their Aſſembly in the Fields: That this was the reaſon which obliged him to Celebrate in the *Great Church* before it was Conſecrated, which he did ſo much the rather, becauſe during the Faſt of *Lent*, many Perſons had been hurt in the preſs of the People. That it was not a thing without Example, that he had Celebrated Divine Offices in a Church, before its Dedication. That his Predeceſſor had done the like in the Church of St. *Theonas*, which he had built, and that he had ſeen the ſame done at *Aquileia*: That it was much more convenient to Celebrate in a place that was intended for the Aſſemblies of the Faithful, though it was not yet Conſecrated, than to do it in the Fields, or in thoſe Churches, where the People were in danger of being ſtifled. He obſerves, that though there had been no ſuch fear of Danger, yet it was more expedient, that all the Faithful ſhould offer up their Prayers together in one and the ſame Place, (tho' it was not yet Conſecrated,) than that they ſhould do it apart in ſeveral Places. He was alſo accuſed of diſobeying the Emperor's Orders, when he commanded him to depart

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from

them to ſeventy, that there might be as many Canons as there were Diſciples of Jeſus Chriſt, and Languages in the World; which is the height of Impertinence. 6. The Stile is very different from that of St. *Athanaſius*, and is of a Latin Author. 7. In 336, when this Letter is ſuppoſed to be written, St. *Athanaſius* was in *Gaul*, and conſequently could not write from *Alexandria*. In a word, the Letter is dated the 1ſt. of *December*, and *Marcus* died the ſame year, in the beginning of *November*. The ſame Reaſons prove, that the Anſwer could not be written by *Marcus*, for 'tis dated about a Month after his Death. The Letter written to *Felix* has as many Marks of Falſhood. 1. St. *Athanaſius* never communicated with this falſe Pope. 2. It has not the Stile of St. *Athanaſius*, but of a Latin Author. 3. 'Tis compoſed of Paſſages taken out of St. *Innocent*, *Celeſtine*, the Roman Council, and *Adrian*. 4. When *Felix* was choſen, St. *Athanaſius* lay concealed, and could not then aſſemble a Synod. The Anſwer of *Felix* is compoſed of Paſſages out of the decretal Epiſtles forged by *Iſidore*, and of Teſtimonies out of the Fathers; and the Date of the Conſuls is falſe.

(ſſ) *The Relation of the Paſſion of the Image of Jeſus Chriſt in the City of* Berytus.] *Sigebert* in his Chronicle, relates the Story at the year 765, and ſo the Treatiſe which he cites cannot be St. *Athanaſius*'s. I ſhall give a ſhort Account of the Story; and leave the Reader to judge whether it be fabulous or no. 'Tis ſaid, that a Chriſtian having over-againſt his Bed, an Image of Jeſus Chriſt which was of his natural Bigneſs, removing out of his Lodging, forgot it in the Lodging where it was, though he knew that Jeſus Chriſt gave it to *Nicodemus*, who left it to *Gamaliel*, and that from *Gamaliel* it paſs'd to St. *James*, and from St. *James* to *Simeon*, and from him to *Zacheus*, and ſo it paſſed from Hand to Hand till the Deſtruction of *Jeruſalem*? That a Jew having hired the Houſe where this Image was, for ſome time did not perceive it; but having invited ſome of his Friends to eat with him, they diſcovered it, and after that, all the Jews aſſembled together to beat it, and one of them having pierced it with a Lance, there came forth Blood and Water, which wrought abundance of Miracles. The Title of this Story ſays, that it happened under *Conſtantine* and *Irene*. 'Tis related alſo in the 2d. Council of *Nice*, and 'tis ſaid, that it made the Fathers of the Council to weep.

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from *Alexandria*. To which he answers, That he was not disobedient to his Orders, but that *Montanus* having brought him the Letter in which the Emperor permits him to depart from *Alexandria*, and go for *Italy*, as if he had asked leave; he did not think it was the Emperor's Intention that he should withdraw, but that his Enemies had informed the Emperor, that he desired to retire. That afterwards *Diogenes* came to *Alexandria*, without bringing any Letter or Order from the Emperor, and at his Arrival, it was sufficiently published, that he must withdraw, but still there was no Order for it to him from the Emperor, either by word of Mouth, or in Writing: That he always said, he was ready to depart, whensoever the Emperor should write to him, or command him to do so; but it was agreed not to trouble the Church, till such time as he should receive his Orders: That twenty three Days after, *Syrianus*, General of the Army in *Egypt*, entered into the Church with his Soldiers the People being there at Prayers, on the *Vigil* when we ought to celebrate Divine Mysteries; that there he committed great Outrages, and obliged him to retire into a Desart; and so he was neither guilty for flying, nor for disobeying the Orders of the Emperor. He says, That if he had retired sooner, he had been guilty both before God and Men, for 'tis a great Crime in a Bishop, to abandon his Flock, when he is not absolutely forced to do it. He adds, That he intended to go and wait upon the Emperor, and was come out of the Desart upon this design; and though he knew very well the ill treatment those Bishops had met with that refused to sign against him, and the Violence that had been used against those of *Alexandria*, who took his part; yet he did not give over his intended Voyage upon that Account, but having seen an Order to seize him, sent to the Magistrates of *Auxumis*, he apprehended the Rage of his Enemies, and therefore returned again to hide himself in his Solitude.

In the first Apology for his Flying, he justifies himself against the *Arians*, who accused him of Timorousness: He describes the deadly Effects of their Fury, and the Mischiefs they had done to the greatest Bishops of the World, *Hosius*, *Liberius*, *Paul* of *Constantinople*, and many others. He shews by the Examples of *Jacob*, *Moses*, *David*, *Elias*, St. *Paul*, and *Jesus Christ*; and by the Command of *Christ* in *Matt.* 10. That it is lawful to fly from Persecution, and that 'tis oftentimes of greater Use than to expose our selves to Danger: He observes, That the Saints who delivered themselves up to their Persecutors, did it by the Inspiration of the Holy Ghost. He demands of his Adversaries, where they had learned, that it is permitted to persecute, and not permitted to fly: He objects to them, that the Devil is the Cause of Persecution, and that Jesus Christ has advised Flight. At last, he complains of the Violence they used against himself, and the Mischiefs they still do to the Church.

In the Second Apology, he justifies himself from the former Accusations made against him, by setting down the Judgments given in his favour, in the Councils of *Egypt*, *Rome*, and *Sardica*, whose Letters he produces at full length. These Monuments are very considerable for the History of that Time, because there are particular remarks in them about the Discipline of the Church: As, for Instance, we learn from the Letter of the Synod of *Alexandria*, that the Bishop of *Alexandria*, was chosen by the People, and ordained by the Bishops of the whole Province of *Egypt*; that the Ecclesiastical Laws forbid the Translations of Bishops; that the Mystery of the Eucharist was carefully concealed from those that were no Christians; That 'twas an Impiety to break a Chalice, and to spill the Blood of Jesus Christ; *That the Eucharist was given to the Laicks in both kinds*; that 'twas Consecrated on *Sunday*, and that it was kept for some time; that none but Priests lawfully ordain'd could consecrate and distribute it; that the Bishop had a Throne, or a Seat, that was rais'd higher than other Seats. *Julius* the Bishop of *Rome*, maintains in his Letter, that he could examine anew in one Synod what had been ordain'd in another, and alledges the example, rather than the Authority of the Council of *Nice*. He lays claim to this Power, and complains that St. *Athanasius* was condemn'd without sending him notice: He blames the *Eusebians* for sending a Stranger, that lived almost 60 Leagues off from *Alexandria*, to take Possession of the Episcopal See of that City. After this, he recites two Letters from the Council of *Sardica*, one addressed to the Church of *Alexandria*, and the other to all the Bishops of the World, which contain an ample Justification of St. *Athanasius*; and the last contains the Subscriptions of many Bishops who Subscribed in this Council afterwards. And after these Letters there follow three Letters of *Constantius* to St. *Athanasius*, commanding him to return; one Letter of *Julius* to the Church of *Alexandria*, wherein he congratulates the *Alexandrians*, upon the Return of their Bishop; the Letters of Recommendation which *Constantius* gave him to return to *Alexandria*, the Letter of the Synod of *Jerusalem* to the Church of *Alexandria* in favour of St. *Athanasius*, and last of all, the Retractation of *Ursacius* and *Valens* addressed to *Julius*, wherein they declare, that all which was said against *Athanasius* was false, that they acknowledged *Arius* for an Heretick, and anathematized his Error; and one Letter from the same Bishops addressed to St. *Athanasius*, wherein they declare, that they are of his Communion. After St. *Athanasius* has thus produced those Instruments of his Absolution, being desirous to shew that he had done nothing partially, out of favour to himself, he goes back again as far as the beginning of the Schism of *Meletius* and the Heresie of *Arius*, and gives an account of all that pass'd upon this occasion until his Exile, reciting the authentick Acts to justifie all that he Asserts: So that for the future, to read the History of that time, one should begin at the Second Part of this Apology, which begins towards the middle of *P.* 777. of the Greek and Latin Edition at *Paris*, and then resume the Beginning of the History, when he shall have finished the Second Part.

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He wrote also this History long before with more order, and deduces it higher in his Book which is call'd, *A Letter to those that lead a Monastick Life*. After he has there related all that pass'd about the Cause of *Arianism* till the Council of *Sardica*, he insists upon the Circumstances of the Banishment of Pope *Liberius*. He says, that the *Arians* did not at all spare him, that they had not any respect for the City of *Rome*, the Metropolis of the whole *Roman* Empire, nor for the Holy Apostolical See; that by their Instigation, the Emperor had sent a Bishop to *Rome*, to persuade the Bishops there to Condemn St. *Athanasius*. But *Liberius* refusing him, answer'd, that it was against the Canons to condemn a Man that is absent, who had been judged worthy of communion while he was present at *Rome*; that if the Emperor would determine the Controversies of the Church, he should assemble a free Council, where there was neither Prince, nor Courtier, and where all things might be decided in the Fear of God, and according to the Doctrine of the Apostles; and where every one should follow the Faith of the Council of *Nice*, and from whence those should be excluded that would not profess to follow it; and afterwards the Council might examine the Matters now in Debate. He adds, that the Bishop having entred into the Church of St. *Peter* to consecrate the Presents that were brought to *Liberius*, as soon as he understood that they were intended to procure his Subscription against St. *Athanasius*, he reproved the *Sacristan* for receiving them, and threw them out of the Church as Sacrilegious Offerings: That when these things were told to the Emperor, he caused him to be brought to *Constantinople*, and that the Pope spoke to him more sharply than he had done at *Rome*, whereupon he was sent into Banishment; and there he was forc'd at last to subscribe for fear of Death, after he had resisted for the space of two Years. After this, he describes the fall of *Hosius*; and tells us that *Constantius* being sollicited by the *Arians*, who would fain engage to their Party a Bishop of so great Authority, exhorted him to Subscribe; and that the Holy Man not only could not endure the Proposal, but perswaded the Emperor to let him alone, and retired into his own Country; and that the *Arians* still continuing to sollicit the Emperor, he wrote many Letters, fill'd sometimes with fair promises, sometimes with Threats, to oblige him to condemn *Athanasius*. But the generous Old-man answered him in a Letter which St. *Athanasius* produces, wherein he declares to him that he had suffered under the Reign of *Maximian* for the Faith, that he was still ready to suffer, and to shed his Blood for the defence of Innocence and Truth; he advises him not to hearken to those Easterlings, any more than he would do to *Ursacius* and *Valens*. He tells him that he was Mortal, and that he ought to be afraid of the Day of Judgment; That he ought to meddle no more in Ecclesiastical Matters, than the Bishops should in Temporals. His words are excellent, which are these; [*Remember*, says he, *that you are Mortal, fear the Day of Judgment, keep your self in Purity, that you may appear there amongst the number of the Elect: Do not meddle at all in Ecclesiastical Affairs, and command us nothing about those Matters; but learn them of us. God has given the Power of the Empire into your Hands, and has entrusted us with that which concerns the Church; and as he who Invades your Empire, acts against the Order of God, so take heed that you render not your self Guilty of a very heinous Crime, by assuming to your self a power in those things which are of Ecclesiastical Jurisdiction.* 'Tis written, Render unto Cæsar the things that are Cæsar's, and unto God the Things that are God's; *So then we are not permitted to govern the Empire of the World, and you, Sir, have no Power at all in Things that are Sacred.*] After this, St. *Athanasius* relates the Violence that was done to *Hosius* to make him Subscribe, and how the Emperor caused him to go to *Sirmium*, where he detained him till he had communicated with *Ursacius* and *Valens*. The rest of this Letter is a very vehement Declamation, against the outrages and Persecutions of *Constantius*, and the *Arians*; to which is added, a Protestation of the People of *Alexandria*, concerning the Violences that were used against St. *Athanasius*.

The Book of the Synods of *Ariminum* and *Seleucia*, contains not only the History of these two councils, but also of the principal Creeds made by the Bishops of *Arius*'s Faction after that which was made by the Council of *Nice*, which he sets down in its full length. From thence he takes occasion to treat of the word, *Consubstantial*, which he main-

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tains againſt the *Arians*; and yet he acknowledges, that they are not to be treated as Hereticks, who ſcruple to make uſe of this word, though they confeſs the Faith of the Divinity of the Son: he explains in what ſenſe this word was condemn'd in the Council of *Antioch*, held againſt *Paulus Samoſatenus*, and alledges for his ſenſe the Teſtimony of the two *Dionyſii*, who made uſe of this Word.

Beſides theſe Works of St. *Athanaſius*, which contain the Deduction of the Hiſtory of that time, there are ſome others which concern particular Facts.

The Firſt is the Book of the Definitions of the Council of *Nice*, wherein he defends the Deciſions of this Council, and takes notice of the conſiderable Circumſtances of it. He ſays, that the Biſhops of the Council who were about 300 in number, defired the *Arians* with great meekneſs, to juſtifie themſelves, but ſcarce had they begun to ſpeak, when all the Biſhops diſapprov'd them; that the Hereticks could not agree among themſelves, but were obliged to keep ſilence, and then the Biſhops made the Creed, which was ſign'd by the *Euſebians*; That *Euſebius* of *Cæſarea* in *Paleſtine*, who had refus'd to Sign the Day before, approv'd of it next Day, and wrote to thoſe of his Church about it. After this he diſputes againſt the impiety of the *Arians*, who had relaps'd into their former Error, and proves that the Son of God was from all Eternity. He Juſtifies the Terms which are us'd by the *Nicene* Council in their Creed, and ſays, the word *Conſubſtantial*, has a very good ſenſe, and there is none more proper to expreſs a formal Condemnation of the Error of the *Arians*: And he adds moreover, that this Word is not new, ſince *Theognoſtus*, *Denys* of *Alexandria*, *Denys* of *Rome*, and *Origen* have us'd it long before the Council of *Nice*; that this Synod had not eſtabliſhed any new Doctrine, but confirmed that which was approved by Scripture and Tradition. He Obſerves, that in Matters of Faith, its Deciſions did not run in the ſame manner as thoſe that were made about the Celebration of *Eaſter*, when this Phraſe was us'd, *It pleaſes us, we will have it ſo*; for now they only ſay, *This is the Catholick Faith*; Ita credit Catholica Eccleſia.

The Second Book of this Nature, is a Letter to the Biſhops of *Egypt*, which is improperly called, *The Firſt Diſcourſe againſt the* Arians. There he deſcribes the Outrages which the *Arians* Committed againſt the Catholicks, and exhorts his Brethren to ſhun their Snares: He warns them by no means to Subſcribe their Confeſſion of Faith, how Catholick ſoever it may appear to them, but to adhere to that of the Council of *Nice*, in which the Impiety of *Arius* was condemn'd. Then he recites the Principal Heads of his Error and he refutes them by the Teſtimonies of Holy Scripture. He deſcribes the miſerable end of this Heretick; and concludes with an exhortation to the Catholicks to maintain the Faith unto Death; repreſenting unto them, that he is not only a Martyr who ſuffers death for refuſing to offer unto Idols, but alſo he that dies rather than betray the Truth.

The Letter to all the Orthodox Biſhops was Written about the ſame Time, and upon the ſame Subject: There he gives an Account of the Violent manner of introducing *George* into the Church of *Alexandria*, and deſcribes the Fury of the *Arians*, and the Damage the Church has ſuffered by them very particularly.

In the two Letters to *Luciſer*, he deſcribes the Perſecutions which the *Arians* ſet on foot againſt the Catholicks, and repreſents the lamentable State of the Church.

In the Letter to *Serapion* concerning the Death of *Arius*, he relates the unhappy end of this Heretick, who periſhed in a Jakes the very Night before he was to be received into the Church. St. *Athanaſius* ſays, That he learn'd this ſtory from the relation of *Macarius*, a Presbyter.

The Letter written by St. *Athanaſius* concerning the Opinion of *Dionyſius* of *Alexandria*, concerning the Trinity, may be numbred amongſt his Hiſtorical Books, becauſe it teaches us a very conſiderable Point of Eccleſiaſtical Hiſtory, which we ſhould not have known if St. *Athanaſius* had not reported it there; namely, That *Denys* of *Alexandria* wrote againſt the *Sabellians* of *Pentapolis*, and that in Diſputing againſt them, he made uſe of ſuch Expreſſions, as would make one believe that he favour'd the contrary Error; That he was accus'd of this in a Synod held at *Rome*; That he Wrote a Treatiſe to the Pope, entituled, *A Refutation and Apology*, wherein he defends himſelf and confutes his Adverſaries; and that he taught in this Book a Doctrine perfectly contrary to that of the *Arians*: All which St. *Athanaſius* proves in this Treatiſe, by citing ſeveral Paſſages out of the Book of *Denys* of *Alexandria*.

The Letter of the Council of *Alexandria*, to thoſe of *Antioch*, concerns the ſtate of the Church of *Antioch*, after the Death of *Conſtantius*. St. *Athanaſius* and the other Biſhops of this Council adviſe the Church of *Antioch*, to receive the *Arians* who expreſly condemn their Error, to joyn themſelves to *Paulinus* and thoſe of his Party, to admit into their communion thoſe that held their Aſſemblies in the Old City, that is to ſay, thoſe of *Meletius*'s Party, without requiring any other Profeſſion of Faith, but that of the Council of *Nice*. They give them notice, that there was no Creed made in the true *Council* of *Sardica*; they adviſe them to have no Diſputes among themſelves about the *Hypoſtaſes*, ſince thoſe who acknowledg'd Three in the Trinity, and thoſe who own'd but One, were both of the ſame judgment, and only differ'd in the manner of Expreſſion.

St. Athanaſius.

St. *Athanaſius* ſpeaks after the ſame manner of the Reception of the *Arians*, in a Letter to *Ruffinian*, where he mentions the Deciſion of this Synod.

In a Letter to the Emperor *Jovian*, St. *Athanaſius* and the other Biſhops of *Egypt*, propoſe to him the *Nicene* Creed as the only true one: They ſay, that this contains the Faith which was maintain'd by many Holy Martyrs, who are now with Jeſus Chriſt, that it had never had any Adverſaries, if the Malice of the Hereticks had not endeavour'd to corrupt it; but that *Arius* and his followers intending to introduce a new Doctrine contrary to the Truth, the Council of *Nice* condemn'd it, and made a Confeſſion of Faith to eſtabliſh the Truth, and extinguiſh the Flame that was kindled by his Partizans: That this Creed was prais'd and ſincerely believ'd in all the Churches of Chriſt, till ſome Biſhops, having a mind to revive the Error of the *Arians*, began to deſpiſe it; and yet they did not openly declare themſelves againſt it, but only in their Explications of it they reflected obliquely upon the *Conſubſtantiality*, and ſpoke Blaſphemies againſt the Holy Spirit. After they have thus explain'd the *Nicene* Creed, they ſet it down, and tell the Emperor, that this is the only Creed to which we muſt adhere.

I ſay nothing of the Conferences of the *Arians* and St. *Athanaſius*, becauſe they contain little remarkable.

The Catholick Epiſtle to the Biſhops of *Egypt*, *Arabia*, *Syria*, *Cilicia*, and *Phœnicia*, was written, as well as the preceding Letters, in the Name of the Synod of *Egyptian* Biſhops, in which St. *Athanaſius* preſided. They Exhort the Biſhops to whom they write, to ſeparate themſelves from the *Arians*, to act unanimouſly in the Defence of the Faith, and not to diſſemble the Truth for Fear or Ambition; and to acknowledge the Divinity of the Holy Spirit: And at laſt they propoſe to them as a Badge and Teſt of the true Faith, theſe Words, *The Conſubſtantial Trinity*.

The Letter to the *Africans* was written upon the ſame Subject in the Name of St. *Athanaſius*, and 82 *Egyptian* Biſhops; wherein they recommend the Faith of the *Nicene* Council eſtabliſhed by 318 Biſhops; publiſh'd and receiv'd by all the World becauſe this Synod had follow'd the Doctrine, and manner of Expreſſion uſed by the Holy Scriptures, and the Fathers.

In the Letter to *John* and *Antiochus* Presbyters, St. *Athanaſius* rejoyces becauſe he underſtood by their Letters written from *Jeruſalem*, that a great number of Brethren were re-united in one and the ſame Communion; he reproves thoſe that would trouble the Church by their Diſputes about words, and wonders that any ſhould dare to reprehend the Doctrine of St. *Baſil*.

In the following Letter to *Palladius*, he commends him for being Orthodox, and approves of his ſtaying with *Innocent*. He rebukes thoſe Monks that would not obey St. *Baſil*, but praiſes this Biſhop, ſaying he was the Glory of the Church, for he contended for the Truth, and taught thoſe that needed Inſtruction, and none could be good Catholicks that had any Diſpute with him. He adds, that he had written to his Monks to obey him as their Father, and that they were to blame for complaining of him. Probably 'twas about the queſtion of the *Hypoſtaſes*, that the Monks had ſome Diſpute with St. *Baſil*.

After we have ſpoken of his Hiſtorical Works, let us now come to the Dogmatical.

The Firſt of theſe, are the two Treatiſes againſt the *Gentiles*, whereof the Second is now entituled, *Of the Incarnation*. In the firſt of theſe two Books he Oppoſes Idolatry, and Eſtabliſhes the Worſhip of the true God: he diſcovers the ſource of Idolatry, that it comes from the Corruption of Man's Heart, who being created after the Image of God, fell under the guilt of *Adam*'s Sin, and inherited from him an unhappy Inclination to Sin, which the Will does very often follow, though it be free to reſiſt it. From this principle he concludes, in the firſt place, againſt the Hereticks, that 'tis not neceſſary there ſhould be two Principles, or two Gods, one Good the Author of Good; and another Evil, the Author of Evil. He refutes this Impious Opinion, by Reaſon and Authority, and concludes that Sin is not a Subſtance, but that it entered into the World by the Fall of the firſt Man. He obſerves that this is the ſource of all Idolatry, that Men being fall'n from their firſt Eſtate do no longer raiſe their Heart and Spirit to things Spiritual, but fix them on things Terreſtrial and Senſible. He refutes afterwards the different kinds of Idolatry, and ſhews that we ought not to Worſhip, nor acknowledge for Divinities, either the Gods of the Poets, or the World, or any part of it. After he has thus overthrown all kinds of Idolatry, he eſtabliſhes the Exiſtence and Worſhip of the true God: He demonſtrates, that God may be known by the light of Nature, firſt from our ſelves, that is to ſay, by Reflection upon our own thoughts, that he is neither Corporeal, nor Mortal. 2. from the Beauty of the univerſe, which diſcovers the Exiſtence

St. *Athanaſius.*

Exiſtence of him as the cauſe of it: Then he ſhews that this God is the Father of Jeſus Chriſt, that he created all things, and governs them by his Word.

The Second Treatiſe againſt the *Gentiles*, is that which is entituled, *Of the Incarnation of Jeſus Chriſt*; becauſe there he treats of that Myſtery. For explaining the Cauſes of it, he goes back as far as the beginning of the World; and proves that it was not made by chance, nor fram'd of an eternal Matter, but that God the Father created it by his Word. After this, he ſpeaks of the Fall of Man, who being created after the Image of God, addicted himſelf to things corruptible and periſhing, and ſo became the cauſe of his own Miſery and Corruption. He ſays, that the Fall of Man was the cauſe of the Incarnation of the Word; becauſe God pitying Man, reſolved to ſend his Son to ſave him, and to give him the means of obtaining that Immortality which he had loſt. Upon this Principle he founds the Neceſſity of the Incarnation of the Word; which he proves, Firſt, Becauſe the Son being the Eſſential Image of his Father, there was none but he that could render Man like to God, as he was before his Fall: 2. Becauſe as the Word is the Reaſon and Wiſdom of his Father, there is none but he can teach Men and undeceive them of their Errors. From the Cauſes of the Incarnation, he paſſes to its Effects, and after he has deſcribed the Graces which the Word has merited for Mankind by his Incarnation, he ſpeaks of his Death; and ſhews that he was to die as he did, by the Torments of the Croſs, that by his Death he might conquer Death both in himſelf and us. Laſtly, he proves the Reſurrection of Jeſus Chriſt by the wonderful Effects that follow'd his Death, and by the contempt of Death wherewith it inſpired his Diſciples, after he has thus explained the Doctrine of Chriſtians, he refutes the Jews and Pagans, the former by proving from the Prophets that Jeſus is the Meſſias promiſed in the old Teſtament; and the latter, from the Miracles of Jeſus Chriſt, from the deſtruction of Idolatry, and the eſtabliſhment of the Doctrine of the Goſpel; which, though contrary to the Luſts and Paſſions of Men, was entertain'd without difficulty, and in a little time by the greateſt part of the World. He concludes theſe Diſcourſes with an Advertiſement to his Friend *Macarius*, to whom they are directed, that he ſhould have recourſe to the Holy Scripture, which is the fountain from whence theſe things are drawn; to which he adds this Remark, that for the better underſtanding of it, we ſhould lead a Life like to that of the Authors of theſe Holy Books.

St. *Athanaſius*, wrote but two Treatiſes againſt the *Gentiles*, for his other Dogmatical Treatiſes are either about the Trinity, or the Incarnation. The four Diſcourſes againſt the *Arians* are the chief of his Dogmatical Works. In the firſt, which is call'd the ſecond, he convicts the Sect of the *Arians* of Hereſie; for which end, he firſt makes uſe of an Argument which he employs againſt all Hereticks, which is the Novelty of their Sect, and the Name which it bears; Then he explains their Doctrine, and proves, that it is impious, full of Blaſphemies, and comes near to that of the *Jews* and *Gentiles*. Laſtly, he refutes their Reaſons, and clears up a great many Difficulties which they propoſe againſt the Doctrine of the Church.

In the ſecond Treatiſe, which is the third in the common Editions, he explains ſome of the Paſſages which the *Arians* alledge, to prove that the Son is a Creature, and inſiſts chiefly upon that in *Chap.* 8. of the *Proverbs*, *The Lord hath created me in the Beginning of his ways*, &c. He ſays towards the end, 'That the *Arians* run a hazard of having no true 'Baptiſm; becauſe to make this Sacrament valid, 'tis not 'ſufficient to pronounce the Words, but we muſt alſo have 'a right Underſtanding of them, and a right Faith. He adds, 'That if the Baptiſm of other Hereticks who pronounce 'the ſame Words, be null and void, becauſe they have not 'a true Faith, 'tis not to be thought, that we ought to give the 'ſame Judgment of the Baptiſm of the *Arians*, who are be'come the worſt of all Hereticks. Theſe Words of St. *Athanaſius* ſhew, That in his time, thoſe that had been Baptized by Hereticks, were Re-baptized in the Church of *Alexandria*, though they had been Baptized in the Name of the Trinity.

In the third Diſcourſe, which is reckoned for the fourth, he proves, That the Father and the Son have but one and the ſame Subſtance, and one and the ſame Nature, and that they are one God only, though they be two diſtinct Perſons. Afterwards he ſhews, that all that is ſaid of Jeſus Chriſt in the Scriptures, which ſeems unworthy of his Divinity, ſhould be applied to his Human Nature, becauſe Chriſt being a Perſon compoſed of the Divine and Human Nature, the Properties of both theſe Natures may be attributed unto him. At laſt, he examines a Queſtion propoſed by the *Arians*, viz. Whether the Father begot his Word voluntarily or neceſſarily: To which he anſwers, That he begot him naturally and not by conſtraint, and ſo in this ſenſe he begot him voluntarily, becauſe he would beget him, though he could not but beget him.

In the laſt Diſcourſe he refutes the *Ariam*, proving that the Word is Eternal and Conſubſtantial to the Father, and the *Sabellians*, who denyed that the Son was a Perſon diſtinct from the Perſon of the Father; and the *Paulianiſts*, who diſtinguiſhed the Word from the Son of God, and the Paraclete from the Holy Spirit. St. *Athanaſius.*

The Diſcourſe upon the Words of the Goſpel of St. *Matt.* Ch. 11. *My Father has given me all things*, &c. contains a Refutation of that falſe Concluſion which the *Arians* drew from thoſe Words, by ſaying, That if the Father had given all things to his Son *in time*, there was a time when he had not all things, and by conſequence that he had not always a Supreme Empire over the Creatures, from whence it would follow, that he was not equal to the Father: To which St. *Athanaſius* anſwers, That this Paſſage does not treat of the abſolute Power of God over his Creatures, but concerns the Myſtery of the Incarnation: That the Father has given Mankind to Jeſus Chriſt, as a ſick Perſon is left to a Phyſician for his Cure: That Man having ſinned, and Death being the Puniſhment of his Sin, the Word became Man, and God gave all Mankind unto him, that he might heal them, and reſtore to them that Life and Light which they had loſt.

In the Letter to *Adelphius*, St. *Athanaſius* proves againſt the *Arians*, that we muſt worſhip the *Word* in the Perſon of Jeſus Chriſt.

In the following Letter to *Maximus*, he ſhews, That Jeſus Chriſt is truly God, and truly Man. The Titles of the Letters to *Serapion*, ſufficiently ſhew what they treat about: *Againſt thoſe that ſay, that the Son and the Holy Spirit are Creatures.* The Treatiſe againſt the *Sabellians*, is a Collection of Paſſages out of Holy Scripture, which prove the Trinity of Perſons and the Divinity of the Word. The deſign of the Treatiſe about the Union of the human Nature with the Word, is rather to prove the Divinity of the Son of God, than to explain the Incarnation. The Expoſition of Faith, which is in the firſt Volume, *P.* 140. is an Explication of the *Nicene* Creed, concerning the Unity and the Incarnation. The ſhort Diſcourſe againſt the *Arians*, is a Writing of the ſame Nature. The Letter to *Epictetus*, is the Principal Treatiſe of St. *Athanaſius*, concerning the Incarnation of Jeſus Chriſt, where he refutes the Error and the Arguments of thoſe that maintain that the Fleſh of Jeſus Chriſt, was of the ſame Subſtance with his Divinity; That the Divinity was changed into the Humanity, or the Humanity into the Divinity; That the Word had adopted a Body without being naturally united to it; That the Body was not aſſumed in the Womb of the Virgin *Mary*; That the Divinity did ſuffer; or in a word, That the *Word* was a Perſon different from the Man. In ſhort, he there refutes the foundations of the Error of the *Apollinarians* and *Eutychians*, and the Principle of the Error of the *Neſtorians*, by ſhewing, That Jeſus Chriſt is one Perſon compoſed of a Divine and Human Nature, wherein all the Properties of thoſe two Natures are found. He refutes the ſame Errors in the Books of the Incarnation againſt *Apollinarius*, in which he proves particularly againſt this Heretick, that Jeſus Chriſt took one Human Nature entire and perfect, That it was not deſtitute of a Soul, nor of Underſtanding and Will.

There are few Moral Treatiſes amongſt the Works of St. *Athanaſius*. The Epiſtle to *Dracontius* is one of the chief. [This is rather concerning Diſcipline, though urged with Moral Arguments.] *Dracontius* was a Monk that had been choſen Biſhop: But, either becauſe he was afraid of Perſecution, or elſe becauſe he thought himſelf unworthy to govern a Biſhoprick, he fled and hid himſelf, leſt he ſhould be obliged to take care of the People, of whom he had been ordained Biſhop. St. *Athanaſius* in this Letter, reproves his Puſillanimity, and exhorts him to return to his Biſhoprick. He repreſents to him, That his Conduct ſcandalized many Perſons; That being ordained Biſhop, he was no longer at his own diſpoſal, but owed himſelf to thoſe for whom he was ordained; That he was obliged to take care of them, and that he ſhould be anſwerable for the Salvation of thoſe that ſhould periſh for want of Inſtruction; That he ſhould improve the Talent that God had given him, and take care of the Flock that God had entruſted him with; That if the Fear of Perſecution made him flee from a Biſhoprick, it was a great Weakneſs in him; but if it was from any Diſlike of the Epiſcopal Function, it was an injurious Contempt of the Authority and Myſtery of Jeſus Chriſt; That he could not excuſe himſelf, by ſaying, that he had ſworn or vowed to the contrary, ſince *Jeremy* and *Jonas* were obliged to do contrary to what they had reſolved; and beſides, that many Monks whom he names, had accepted of a Biſhoprick, and that this Profeſſion was no hindrance to their Ordination; That a Biſhoprick was ſo far from being an Occaſion of Sin, as ſome would perſuade *Dracontius*, that it would be rather a means to ſanctify him by his imitating the Apoſtles; That this State did not hinder, but he might ſtill obſerve the Cuſtoms of the Cloyſter: (*You will be permitted*, ſays he, *being a Biſhop, to faſt, or to abſtain from Wine: We have known Monks great Eaters, and Biſhops great Faſters: We have ſeen Monks that drink Wine, and Biſhops that drink none: Biſhops for the moſt part live in Celibacy* *, *and we have ſeen Monks mar-*

* [St. *Athanaſius*'s Words are theſe, *Many Biſhops never married, and Monks have been Fathers of Children.* (Πολλοὶ Ἐ*ried:*

St. *Athanaſius.*

ἢ Επισκοπων καὶ γεγαμηκασι, μοναχοὶ δὲ πατέρες τέκνων γεγόνασιν, p. 258. D. *Vol.* 1.) As theſe Words are tranſlated, they have quite a different meaning from that which was at firſt deſigned by St. *Athanaſius*. He makes his Compariſon between thoſe that practiſed, and thoſe that omitted the Auſterities there mentioned, in ſuch a manner as ſhews that he thought them abſolutely indifferent; and beſides, there is a great difference between *many* and the *moſt part*.

Yet I ſhould not have taken notice of it, if in his account of St. *Athanaſius*'s Doctrine, Mr. *du Pin* had not repeated what he had before obſerved in this place, and with ſome Additions; for there he ſays, *That there were Prieſts and Biſhops married, though but few.* Here is a double Miſtake; for neither does St. *Athanaſius* ſay, that there be *but few* Prieſts or Biſhops married, nor does he ſpeak a word of *Prieſts*. Monks were not conſtantly ordained in thoſe Days. St. *Anthony*, their great Maſter, was a Lay-man, and in this very Letter to *Dracontius*, St. *Athanaſius*, amongſt other Arguments to perſuade him to accept the Biſhoprick to which he was Canonically Elected, tells him, That if the Monks deſired to have *Presbyters* among them, to inſtruct them in their Duty, they ought not to envy others, who for the ſame reaſon were earneſt to have *Dracontius* for their Biſhop.]

In the Letter to *Ammon* the Monk, he refutes the Error of ſome Monks, who condemn'd the uſe of Marriage; and ſhews by the Scripture, that 'tis permitted, and that 'tis an Impiety to condemn it, tho' Virginity is a more perfect State, and deſerves greater Rewards.

The Life of St. *Anthony* may be reckon'd among his Moral Writings, for it contains excellent Inſtructions for all Monks.

We muſt alſo place among the Moral Works of St. *Athanaſius* his Homily of *Circumciſion and the Sabbath*. There he treats of the Inſtitution of the Sabbath, and thinks that the principal end of its Celebration was not merely to reſt, but that it was Inſtituted to make known the Creator; that the Reaſon why 'tis abrogated in the New Law, and the Feaſt of *Sunday* eſtabliſh'd in its room, is, becauſe the firſt Day was the end of the firſt Creation, and the ſecond was the beginning of the New: For the ſame Reaſon he believes that Circumciſion was appointed on the eighth Day, to be a figure of that Regeneration which is made by Baptiſm.

Laſtly, That I may ſay ſomething of the Treatiſes of St. *Athanaſius* upon the Holy Scriptures, the Abridgment of the Scriptures, is the moſt uſeful of them. There you may ſee in one view, an Enumeration of all the Canonical Books of the Old Teſtament according to the Catalogue of the Hebrews, which contains but 22; and he adds thoſe that are not Canonical, but yet are read in the Church to the *Catechumens*, which according to him, are the Books of *Wiſdom*, *Eccleſiaſticus*, *Eſther*, *Judith* and *Tobit*; with this Obſervation, that ſome plac'd the Books of *Eſther* and *Ruth* amongſt thoſe which they eſteem'd Canonical. In the Catalogue of the Canonical Books of the New Teſtament, he places all thoſe which we acknowledge at preſent. After he has given us theſe Catalogues, he maks a very faithful Abridgment of what is contain'd in every Book, and gives the Reaſon, why 'tis call'd by ſuch a Name, and Diſcourſes of the Author that wrote it. Afterwards, he gives a Catalogue of thoſe Apocryphal Books which are of little or no uſe at all. He ſpeaks particularly of the four Goſpels, their Authors, and the Places where they were compos'd; he treats in a few Words of the Greek Verſions of the Old Teſtament, and at laſt, gives a Catalogue of ſome Books cited in Scripture that are loſt. The Fragment of the 39th. Feſtival Letter is upon the ſame Subject, and it contains alſo a Catalogue of the Canonical Books of the Old and New Teſtament, and of thoſe that are uſeful, tho' they be not Canonical, which he diſtinguiſhes from theſe Apocryphal Books, that have been forg'd by Hereticks; and here he follows the ſame Catalogue which is in the Abridgment: But, he adds to the number of theſe Books, that may be read to the Catechumens, *The Doctrine of the Apoſtles*, and the Book, entituled *Paſtor*.

The Book to *Marcellinus* upon the *Pſalms* is alſo of the ſame Nature. St. *Athanaſius*, ſhews there the Excellency of the Book of *Pſalms*; and relates the Subject of many of them, thoſe that are Hiſtorical, and thoſe that are Moral. He obſerves there, that the Book of *Pſalms*, refers to all the Hiſtories of the Old Teſtament; That it includes all the Prophecies of Jeſus Chriſt; That is expreſſes all the Opinions which we ought to have; That it contains the Prayers that ſhould be made, and comprizes all the Precepts of Morality: He obſerves, that there are ſome Pſalms Hiſtorical, ſome Moral, ſome Prophetical, beſides thoſe that conſiſt of Prayers and Praiſes; all which he diſtinguiſhes, and places in their proper Rank and Order. He ſhews, that the *Pſalms* repreſent to every one of the Faithful, the State of his own Soul, that every one may ſee himſelf there repreſented, and may obſerve from the different Paſſions there expreſs'd, what he feels in his own Heart, and that in whatever State any one is, there he may find Words ſuitable to his preſent Diſpoſition, Rules for his Conduct, and Remedies for his Troubles. Wherefore he divides the *Pſalms* according to the different Matters of which they treat, that every one may make uſe of them according to his Neceſſities, and according to the different States that he falls into. He adds, that thoſe who Sing, ſhould be of a free and quiet Spirit, that the Melody of their Song, may agree with the Harmony of their Spirit And laſt of all, He would not have any Words of the *Pſalms*, which may appear ſimple, chang'd, under pretence of making them more Elegant.

St. *Athanaſius.*

The Treatiſe upon theſe Words of Jeſus Chriſt, *Whoſoever ſhall ſpeak a word againſt the Holy Spirit, his Sin ſhall not be forgiven him, neither in this World, nor in the other*, is an Explication of this difficult place of Scripture, wherein he firſt obſerves, that *Origen* and *Theognoſtus* thought, that the Sin againſt the Holy Ghoſt, was the Sin of thoſe who after they were baptiz'd, loſt the Grace of Baptiſm by their Crimes. But St. *Athanaſius* maintains, that this Explication is not Natural, becauſe thoſe that violate their Vows of Baptiſm, ſin no more againſt the Holy Spirit, than againſt the Father and the Son, in whoſe Name Baptiſm is adminiſtred: And to ſhew that this Opinion of the Ancients, is not defenſible, he obſerves, that theſe Words of Jeſus Chriſt were addreſs'd to the *Phariſees* who were never baptiz'd, and yet ſinned againſt the Holy Spirit, by ſaying, that Jeſus Chriſt caſt out Devils in the name of *Beelzebub*: He adds, that if this Explication were admitted, it would give up the Cauſe to *Novatus*. He explains the Paſſage of St. *Paul* to the *Hebrews*, where the Apoſtle ſays, *'Tis impoſſible that thoſe who were once baptiz'd ſhould be renew'd again, which does not exclude*, ſays St. *Athanaſius*, *Repentance after Baptiſm, but only a ſecond Baptiſm*. After he has rejected this Explication, he advances a New one of his own; and is of Opinion, that to ſin againſt the Holy Ghoſt, is to deny the Divinity of Jeſus Chriſt, by attributing to the Devil, as the *Phariſees* did, his moſt Divine Actions. Thus he explains himſelf: Thoſe, ſays he, who obſerving the Human Actions of Jeſus Chriſt, conſider'd him as a Man only, were in ſome meaſure excuſeable; Thoſe alſo who obſerving his Divine Actions, doubted if he was a Man, were not ſo much to be blam'd: But thoſe who ſeeing his moſt Divine Actions, deny'd his Divinity, by attributing his Actions to the Devil, as the *Phariſees* and the *Arians* do, commit ſo enormous a Crime, that they cannot hope for Pardon. The former ſin againſt the Son of Man, *i. e.* againſt the Humanity of Jeſus Chriſt; and the latter ſin againſt the Spirit, *i. e.* his Divinity. This in ſhort, is the ſum of the Explication that St. *Athanaſius* has given of theſe Words of the Goſpel, whereof he treats, and I leave it to the Judgment of the Reader, if he can find another more probable than this of the Ancients.

We may add likewiſe to thoſe Treatiſes of St. *Athanaſius*, upon the Holy Scripture, the Fragments that are found at the end of his ſecond Volume, and particularly, that which is taken out of the Sixth Council, upon theſe Words of Jeſus Chriſt, *My Soul is exceeding ſorrowful.*

I ſhall make no Extracts out of thoſe Books which I have rejected, as being none of St. *Athanaſius*'s, tho' there be ſome things in them which may be uſeful, becauſe I would make no Confuſion, by mixing the Doctrine of another Author with that of this Saint, and therefore without ſtaying to ſpeak of theſe Books, I proceed to his Character.

His Stile cannot be better deſcrib'd than 'tis already by the Learned *Photius*, in *Vol.* 140 of his *Bibliotheque*. 'The 'Diſcourſes of St. *Athanaſius*, ſays he, are clear, ſimple and 'natural, and yet they have much ſtrength and gravity: 'He places the Reaſons which he uſes in a wonderful 'Light; He ſhews great copiouſneſs of Invention, and 'a wonderful eaſineſs of Thought. There is in his 'Works, a Depth of Logick, I do not mean of that barren Logick which propoſes Reaſonings and Syllogiſms, 'without any Ornament, and makes uſe of Dialectical 'Terms as School-Boys do, who would make a ſhow of 'Wit; but of a Logick like that of the antient Philoſophers, who propos'd their Idea's and Reaſonings in an 'excellent manner, accompanied with great Ornaments of 'Eloquence. He makes uſe alſo of Teſtimonies of the 'Holy Scripture, and draws from thence convincing Proofs 'of what he advances. In a word, his Books alone are 'ſufficient for the Refutation of *Arianiſm*, and he that ſhould 'ſay, that St. *Gregory* and St. *Baſil* drew from this Foun-'tain thoſe great Torrents of Learning which they em-'ploy'd againſt this Error, would not be much miſtaken'. The ſame *Photius* ſays alſo in another place, ſpeaking of the Letters and Apologies of this Father, 'That they are 'written with Clearneſs, Elegance and Grandeur; That 'he has given a turn at once perſuaſive and agreeable to all 'that he ſays'. This Character appears chiefly in his *Apology*

to

St. Athanasius.

to the Emperor *Constantius*, which is a Master-piece in its kind, for never any Book had a greater Air of Candor and Simplicity than this, never was any Discourse more Elegant, more beautified with Figures, or more persuasive: Here was St. *Athanasius*'s great Excellency in all his Works; they appear simple and open, and yet being closely consider'd, one may perceive, that they are compos'd with wonderful Artifice: He observes all along an admirable fitness of Expression, and always adapts his Stile to the Subject of which he treats, and to the Persons to whom he speaks. He insinuates himself so dextrously into the mind by his manner of expressing things, that one entertains his Reasons, and feels himself often persuaded by them, before he is aware. How soft soever his Discourse appears, it wants nothing of sharpness; for when he attacks his Enemies, he spares them not in the least, but on the contrary, uses the most smart and emphatical Words that can be found to cover them with Confusion; and to render them Odious, he makes no scruple to load them with the reproachful Names which they have deserv'd, and to represent the Crimes they have committed, in the most lively Colours that can be drawn with a Masterly Hand: And yet he does it after such a manner, that it seems rather to proceed from a Zeal for the Truths of Religion, than from any Personal hatred which he bears to the Men themselves. The Conduct of this Saint is no less admirable than his manner of Writing. St. *Basil* gives this Character of him in his 48 Letter, address'd to himself. 'Who can be found, says he, that 'has more Prudence than you? Who has a clearer Inspection into the Affairs of the Church, and who has a greater Facility in executing his Designs? Is there any that has 'more Charity and Compassion for his Brethren? Are not 'you the Bishop in all the World, that is in most Veneration with those of the *West*?' And in the following Letter he has these Words; 'The more the Miseries of the 'Church encrease, the more are we oblig'd, says he, to have 'recourse unto you; we have no hopes of any Consolation under our Afflictions but by your means, since you 'can do much, both by your Prayers which are very Effectual, and also by the sharpness of your Wit, whereby 'you understand at the same time what is most advantageous to the Church.' And again in another Letter, 'When 'we consider our Calamities, and the State to which we 'are reduc'd, we do almost Despair of Safety; but when 'we cast our Eyes upon you, we take Courage, and consider you as a Physician whom God has given to heal all 'our Maladies. Who can be a fitter Pilot in this Tempest, than he who has all his Life time endur'd the like 'Persecutions for the Faith?' And truly, 'Tis hard to say, which of the two is most to be admir'd in St. *Athanasius*, his unmoveable Constancy and Firmness, which he always shew'd, or the Prudence that appear'd in his Conduct under all his Persecutions. I say nothing of his Humility, his Charity, Pastoral Vigilance, and his other Virtues, because they don't fall directly within the Compass of that Design which I have propos'd to my self in this Book.

His Doctrine is very pure, and his Opinions are not only very Orthodox, but his Expressions are very just and exact. He proves the Existence of a God, the Creation of the World, and Providence, in his Books against the Gentiles. He establishes the Trinity of three Divine Persons, and the Unity of the Nature and Substance, almost in all his Works; but he explains this Mystery with much simplicity; for he would not amuse the Reader with Disputes about Words, nor search too profoundly into this Matter. He confesses, that he cannot comprehend it, and he will not employ human Reasonings to Prove or to Explain the Mystery of the Trinity and the Generation of the Word: In short, He shuns as much as he can, to enter upon any of those subtile Questions, which have since unprofitably exercis'd the Wit of so many School-Divines. He speaks admirably of the Fall of the first Man, of the Punishments of Sin, of the Necessity and Effects of the Incarnation of the Son of God. He explains this Mystery in such a manner as is equally contrary to all the Errors of the Hereticks of either side; for he teaches against the *Paulianists*, that the Word is united to the Humanity; against the *Valentinians*, that it took a Body like ours in the Womb of the Virgin; against the *Arians* and *Apollinarians*, that it took a Soul and Spirit; against the *Nestorians*, that the Divinity is united in the same Person with the Humanity, so that the Virgin may be called the Mother of God; against the *Eutychians*, that these two Natures subsist in the same Person with their Properties, without Confusion, without Mixture, without Change. He believes, that the Soul is Spiritual and Immortal, and makes no scruple to affirm it as a thing certain, that the Saints are happy and with Jesus Christ. He speaks of the Efficacy of Baptism, and rejects that of the Hereticks: He acknowledges not only in his *Apology*, but also in his *Treatise of the Faith*, cited by *Theodoret*; He acknowledges, I say, in both places, that the Eucharist is the Body and Blood of Jesus Christ*. He praises Virginity, and prefers it to Marriage, tho' he thinks, that 'tis not forbidden. He condemns the Error of the *Novatians*; He acknowledges the Holy Scripture to be the Rule of Faith, and joyns with it Tradition and the Authority of the Holy Fathers. He observes that the Faith is always the same, and that it does not change, and that the Councils do nothing but declare what is the Doctrine of the Church. He attributes much to Free-Will, and yet he confesses, that since the Sin of *Adam* Man is enclin'd to Evil, and fix'd upon sensible things. He teaches, that the Soul of Jesus Christ, without dissolving the Union to his Divinity, descended into Hell, to fetch thence the Souls of the Just, and also of those who had liv'd well under the Law of Nature, who were there in Sorrow waiting for their Deliverance. As to what concerns Discipline in his time, one may observe in his Works, that the Communion in both kinds was then given to the Laicks; that the Priests only Consecrated; that the Eucharist was offer'd upon an Altar of Wood; that the Mysteries were hid from the Catechumens and Gentiles; that the Faithful assembled in Churches, where they were a long time at Prayers; that there were then a Multitude of Monks that were subject to their Bishop as their Father, and that some of them were made Bishops; that there were also Virgins who religiously kept their Virginity; that they were not shut up, but assisted at the Divine Mysteries in the Church; *That there were Priests and Bishops married, though but few*; That Eunuchs could not then be ordain'd; that the Translation of Bishops was condemn'd; That the People and Clergy chose them, and other Bishops ordain'd them; that they must be chosen out of those that were born in the place, rather than Strangers; that they had a Reverence for Churches and Sacred Vessels; that Churches were dedicated with Ceremonies, and that 'twas not permitted to celebrate Divine Mysteries in them before their Dedication, without some kind of Necessity; that there were Fonts in Churches, and that the Bishop had a Chair rais'd on high, call'd *the Episcopal Throne*; That Oyl and Wine, and Bread for Offerings were kept in the Font; that they had Cœmeteries where they assembled in case of Necessity; that the Churches there were govern'd by Priests, who kept there the Assemblies of the People; that the Bishops made their Visitations in their Dioceses; that the Church of *Rome* was consider'd as the first; that the Church of *Alexandria* had much Authority over all *Egypt*; That they us'd to make

*[That is to say, St. *Athanasius* calls the *Bread* the *Body*, and the *Wine* the *Blood of Christ*: He had no occasion to Dispute the Question, nor to determine of either side, concerning the *Real Presence*. This is plain from his Second *Apology* to the Emperor *Constantius*, for his Flight, wherein he clears himself from the Crime that was laid to his Charge in the Synod of *Tyre*, That he abetted one *Macarius* a Presbyter in *Mareotis*, who broke the Cup in which the Wine was usually Consecrated: The Council of *Alexandria*, that was call'd to examine the Cause of St. *Athanasius*, in their General Epistle, always call the Cup, πόμεσον μυστικον, *the Mystical Cup*: and speaking of Presbyters, (*p.* 732. *ap.* St. *Athana. Vol.* 1.) say, μονον ὑμῖν ἐστιν προπίνειν το αἷμα τε χριστε; *it belongs to you alone first to drink of the Blood of Christ*; that is, *to receive before the Congregation*: This determines nothing as to the Nature of the *Presence*; and our Saviour had sufficiently warranted such Expressions by his Discourse in the sixth Chapter of St. *John*.

If St. *Athanasius* had said any thing to declare his Opinion, upon a Question at that time not started in the World, his Arguments could have been considered, and his Notions might have then been known: But since all his Writings bend to one scope, from which he hardly ever wanders, any occasional Expressions relating to other Disputes cannot be urg'd any further than as they do in all probability shew what was the Stile of that Age; and it is certain, that the Elements were after Consecration, call'd, the Body and Blood of Christ, at that time; as well they might, since the Church then believ'd, what our Church likewise professes, That worthy Communicants do Spiritually eat the Body, and drink the Blood of Jesus Christ, when they eat the Bread and drink the Wine in the Lord's Supper. Mr. *Du Pin*, takes a great deal of Pains in his First Volume, to Vindicate the Fathers who lived before the Council of *Nice*, from the imputation of *Arianism*: And he observes all along, that before those Questions were professedly examined and Determined by the Church, Men did not speak so exactly as they did afterwards: His Observation is certainly right, and it has always been the receiv'd Excuse, whenever the Opinions of these earliest Fathers have been urg'd on the behalf of the *Arian* or *Socinian* Doctrines. If therefore this excuse be just in one Cause, it is equally so in another; and an occasional Expression can no more be urg'd in Favour of *Transubstantiation*, that in Favour of *Arianism*, when we otherways know, what was the Opinion of that Age, in which the Question was never put concerning it. There will be no necessity therefore to take notice in every place, where our Author fancies, that the Ancients favour'd his cause, of the particular Reasons, why they spoke in such a manner, or of the Sense in which their Words are to be understood; since it has been so often prov'd by those who have examined all the contested Passages in the Writings of these more Ancient Fathers, that either they favour our Opinions, or that they speak nothing to the purpose of the Dispute that has so long been managed between us and the Church of *Rome*.]

St. *Athanaſius.*

the ſign of the Croſs, and believed that it drove away Devils; That they received not the Offerings of the Impious, but only thoſe of the Juſt; That a Biſhop was not allowed to abdicate his Church; That they faſted in *Lent*; That they celebrated the Feaſt of *Eaſter* with great Solemnity; That they uſed the Prayers of the Church, and read the Goſpel in the Vulgar-tongue, which was underſtood by the People. I ſhall not ſtay to relate the Principles of Morality which are to be found in his writings, becauſe they are but few, and thoſe few are not handled in their full extent, excepting only what concerns flight from Perſecution, and from a Biſhoprick, and the Defence of the Truth.

The Firſt Editions of St. *Athanaſius*'s Works are very imperfect and the laſt are confuſed. The moſt Antient that we have found, is a Latin Edition of ſome Books, which one *Barnabas Celſanus* Printed at *Vicenza* in the Year 1482, and which he Dedicated to *Peter Brutus* a Biſhop. This Edition is entituled, *Treatiſes of St.* Athanaſius *againſt the Hereticks*, and it contains the Four Treatiſes againſt the *Arians*, that of the Union of the Human Nature, together with the Diſpute againſt *Arius*, which was alſo Printed in 1500.

This Edition was followed by that of *Paris* in 1520, which contains a good part of the works of St. *Athanaſius* in Latin, tranſlated by different Authors, together with the Commentaries of *Theophylact* upon the Pſalms, which were alſo publiſhed under the Name of St. *Athanaſius*, by *Chriſtopher Perſona*, who cauſed them to be Printed at *Rome* in the Year 1477, [in *fol.* and afterwards in 1496. in *fol.*] and by *Reuchlin* at *Tubing*, in the Year 1515.

Theſe Diſcourſes were reprinted at *Francfort* by *Knobulchus* in 1522, and at *Baſle* by *Froben* in 1527. *Euſtachius Cornecef* Printer at *Cologne*, Printed them in 1532, without the Commentary of *Theophylact* upon the Pſalms, and they were alſo Printed the ſame Year at *Lyons* by the *Treſchels*.

After theſe, *Epiſcopius* and *Froben* undertook a new Edition of the Works of this Father: they were aſſiſted by *Nannius* Profeſſor at *Louvain*, who made a new Verſion of the moſt part of the Books which bear the Name of St. *Athanaſius*, and compared the Greek with three Manuſcripts. They divided the whole into Four Tomes, and place in the laſt ſome Diſcourſes attributed to St. *Athanaſius*, which had not been Tranſlated by *Nannius*: This Edition was finiſhed at *Baſle*, in 1558, and reprinted in 1564.

Nivelle added a Fifth Tome, wherein he put the Life of St. *Anthony*, the Five Dialogues of the Trinity publiſh'd by *Beza* at *Baſle* in 1570. This Edition was Printed twice at *Paris*, and the Letter to *Ammon*, in the Year 1572, and in the Year 1581.

Hitherto we have ſaid nothing of publiſhing the Greek Text of the Works of St. *Athanaſius*. *Commelinus*, a famous Printer at *Heidelberg*, firſt undertook it, which he happily finiſh'd in the Year 1600; and the ſame Year he publiſhed in Greek and Latin, over againſt one another, all the Works of St. *Athanaſius* in two Volumes, whereof the Firſt contains thoſe that were tranſlated by *Nannius*, and the Second all that could be found beſides. The Greek Text is reviſed by many Manuſcripts, and Printed very exactly. He took care alſo to add at the End, the different Readings collected by *Flecmannus*; but theſe are only in ſome Copies. This Edition, though very large, is very confuſed; for the Books are without any order, without any Obſervations, and many times the Verſion is very faulty. St. *Athanaſius.*

It was a little while after corrected by *Fronto Ducæus*, and Printed at *Paris* without the Greek in 1612, but he has left many Faults.

At laſt in the Year 1627. the Bookſellers of *Paris* made a New Edition Greek and Latin of the Works of St. *Athanaſius*. They follow'd *Commelin*'s for the Greek, and that of 1612, for the Latin; and though they ſay in their Advertiſement that they have exactly reviſed the Greek Text by the Manuſcripts in the Royal Library, and have Corrected an infinite number of places in it, yet they have ſtill left a good number of Faults behind. They have added in this Edition the Greek of the Life of St. *Anthony*, which was publiſhed before by *Hœſchelius* in 1611, a Homily upon *Eaſter*, publiſhed by *Plantin* at *Antwerp*, in 1508, the Homilies of *Holſtenius*, and ſome other Fragments; but they have neither chang'd the order of the Books, nor diſtinguiſh'd the Genuine from the Supoſititious.

What I have now ſaid, ſufficiently diſcovers the Neceſſity that ſome very Skilful Perſon, or rather ſome Religious Society, ſhould undertake to Publiſh a New Edition of the Works of St. *Athanaſius*. And to make it perfect, they muſt compare the Greek Text exactly with Manuſcripts, make a new Verſion of all the Books, diſtinguiſh the Genuine from the Suppoſititious, and make a ſeparate Volume of theſe Laſt, dividing the firſt as we have done into Four Parts: The Firſt ſhould comprehend the Hiſtorical Books; the Second, the Dogmatical; the Third, the Moral; and the Laſt, thoſe upon the Scriptures. In the Hiſtorical, they muſt obſerve the Order and Thread of the Hiſtory; in the Dogmatical, they muſt keep the order of the Subject Matters; and in thoſe upon the Scripture, they muſt firſt place thoſe that are more general, following very near the Order which we have obſerv'd in our Abridgment. As to the Suppoſititious Books, 'twere good to diſtinguiſh them into three Ranks: The Firſt, ſhould contain the Books of Antient Authors unknown; the Second, thoſe of Modern Authors; and the Third, thoſe whereof the Authors are known, unleſs you would rather paſs by the laſt, and remit the Reader to the Books where they are printed, [with the other Works of thoſe Authors to whom they do of right belong.]

JACOBUS NISIBENUS.

Jacobus Niſibenus.

ST. *James*, a Native of *Niſibis* a City of *Meſopotamia*, which was antiently the Boundary of the Empire between the *Perſians* and *Romans*, having led a very auſtere life in the Deſart, and becoming famous by his Confeſſion under *Maximinus*, and by the great number of Miracles which he wrought, was choſen Biſhop of that City, where he was born: though he did not for that forſake his manner of Life, nor work fewer Miracles than before; nay, 'tis ſaid, that he even rais'd up the Dead. He aſſiſted at the Council of *Nice*, where he condemn'd the Hereſie of *Arius*: and *Theodoret* ſays, that being at *Conſtantinople*, when they would oblige *Alexander* Biſhop of that Church to receive *Arius* into Communion, he adviſ'd the Catholicks to have recourſe to God by Faſting and Prayer, and to Pray all together for the ſpace of Seven Days, that they might agree among themſelves what was beſt to be done. The *Perſians* coming about the Year 338, to beſiege the City of *Niſibis*, St. *James* upon this occaſion did the Office both of a Governor and a Biſhop; for he not only made fervent Prayers for his People, but encouraged them by his Exhortations to Rebuild a Wall in the Room of that which the Beſiegers had beat down; he mounted upon the Walls of the City, and appear'd Miraculouſly cloathed with Purple, as if he had been an Emperor. 'Tis ſaid alſo, that at his Prayer God rain'd an infinite Multitude of Gnats, which ſo annoy'd the Beſiegers, that they were forc'd to retire in diſorder. This Story is related not only by *Theodoret*, who has written the Life of this Saint, in his Book entituled, *Philotheus* [which is an Hiſtorical Account of Thirty eminent Aſceticks] and who ſpeaks alſo of this Circumſtance in his *Hiſt. Ch.* 30. of his Second Book; but alſo by *Philoſtorgius* who cannot be ſuſpected of too much favour to ſo great an Enemy of the *Arians*.

St. *Athanaſius* ſpeaks of this Saint, as of a Biſhop who had written for the Church: And if St. *Jerome* has not plac'd him among the number of Eccleſiaſtical Writers, *it is becauſe, as* Gennadius *has obſerved that this Father underſtood not the Syriack Tongue*, having never read theſe Syriack Writers, [This with *Gennadius*'s leave is ſomething ſtrange: for it is not credible that a Man who lived ſo long in *Paleſtine*, where Syriack was the Mother-Tongue, and who underſtood Hebrew ſo well as St. *Jerome* did, ſhould not underſtand Syriack, which is but a different Dialect.] whom he mentions but in their Verſion; ſo that we muſt not wonder that he ſays nothing of his Works, becauſe they were never tranſlated into Greek. *Gennadius* has made a Catalogue, wherein he ſays, that the Work of this Author contain'd 26 Books, but he names but 23. The 1ſt. is *concerning Faith*; The 2d. *againſt all Hereſies*; The 3d. *of Charity in general*; The 4th. *of Charity towards our Neighbours*; The 5th. *of Faſting*; The 6th. *of Prayer*; The 7th. *of the Reſurrection*; The 8th. *of the Life after Death*; The 9th. *of Humility*; The 10th. *of Patience*; The 11th. *of Penance*; The 12th. *of Satisfaction*; The 13th. *of Virginity*; The 14th. *of the Life of the Soul*; The 15th. *concerning Circumciſion*; The 16th. *concerning the Benediction of the Grape*, which is the cauſe that the Bunch of Grapes is preſerv'd, which is mentioned by the Prophet *Iſaiah*, Ch. 65; The 17th. *of Jeſus Chriſt, to prove that he is the Son of God, and Conſubſtantial to his Father*; The 18th. *of Chaſtity*; The 19th; *againſt the Gentiles*; The 20th. *of the Building of the Tabernacle*; The 21ſt. *of the Converſion of the Gentiles*; The 22d. *of the Empire of the Perſians*; The 23d. *of the Perſecution of the Chriſtians. Gennadius*, ſays alſo, that this Father made a *Chronicle*, leſs ſtudied indeed than that of the Greeks, but more bold; for by uſing the words of Scripture, he ſtops the mouth of all thoſe that queſtion the coming of Jeſus Chriſt upon vain Conjectures. 'This Holy Man, *as* Gennadius 'goes on, died under *Conſtantius*, and was buried by *Con*'ſtantine's Order in the City of *Niſibis*, to be a kind of a 'Defender of it after his Death; but ſome time after, *Ju*'lian entering into this City, either becauſe he could not 'endure the Glory of this Saint, or becauſe he would re'proach the memory of *Conſtantine*, commanded, that the 'Relicks of his holy Body ſhould be thrown out of the 'City; wherefore in a few Months after the Emperor *Jo*-

Jacobus Niſibenus.

'vian

Jacobus Nisibenus.

'*vian* was forced, to save his Empire, to Surrender it to
'the *Persians* under whose Dominion it still remains. [*Theodoret* gives us another Account of the removal of St. *James*'s Body: He says, That when *Jovian* Surrendred up *Nisibis* to the *Persians*, the Inhabitants who left the Town, carried the Martyrs Bones along with them: His Testimony is the more valuable because he lived near the place, and also, because, as he tells us himself in his *Ecclesiastical History*, he took a great deal of Pains to collect and write down the Wonderful Things which were related of this Saint.]

Jacobus Nisibenus.

MARCELLUS *of* Ancyra.

Marcellus of Ancyra.

Marcellus Bishop of *Ancyra*, assisted at the Council of *Nice*, where he defended the Faith, and opposed the *Arians*, as Pope *Julius* affirms, upon the Report of St. *Sylvester* the Pope. After that Council he wrote a Book against *Asterius* and other Bishops of the *Arian* Faction, entituled, *Concerning the Subtraission of Jesus Christ*; wherein he advances many Propositions favouring the Error of the *Sabellians*. The *Eusebians* immediately accus'd him of this Heresie, and 'tis said, that he promised in the Council of *Jerusalem* to burn his Book; but refusing to do it when he was at *Constantinople*, he was condemned and deposed in a Council held in that City by the *Eusebians* in the Year 336. There is some probability that he was restored again to his See after the Death of *Constantine*; but he was driven away at the same time that St. *Athanasius* was forced out of *Alexandria*, and obliged to fly for Refuge into the West, where he was Absolved in the Councils of *Rome* and *Sardica*. *Socrates* and *Sozomen* say, that after this last Council, he was restored to his Bishoprick as well as St. *Athanasius*, but that he could not live there in Quiet, because *Basil*, who was Ordained in his room in the Year 336. was in Possession of his See; and what became of him afterwards is not known. St. *Hilary* and *Sulpitius Severus* affirm, that St. *Athanasius* having discover'd that he favoured the Error of *Photinus*, deprived him of his Communion; and this Bishop seeing himself condemned by his Judgment, refrained coming to the Church Gate. But this Relation is not true; for St. *Athanasius* does always speak of him in his Writings as a Catholick Bishop; and we understand by the Letters which St. *Basil* wrote to St. *Athanasius* a little before his Death, that this Father continued always in Communion with him. St. *Jerome* places *Marcellus* of *Ancyra* among the number of Ecclesiastical Writers; and says that he composed many Volumes upon different Subjects, but chiefly against the *Arians*. We have nothing of his Works remaining, but some Fragments recited by *Eusebius* in the Books which he wrote against this Author; These passages are very intricate, and favour the Error of the *Sabellians*. Some have accused *Eusebius*, that he took for a positive assertion what *Marcellus* had only proposed by the way of doubt or objection: but the contrary appears sufficiently from *Eusebius*'s Book, where 'tis plain, that in the greatest part of the passages which he recites, *Marcellus* of *Ancyra* proposes his true Sentiment, which 'tis very difficult to explain in a Catholick Sense. It appears by these Fragments, that *Marcellus* was a Man that talked much, who had little Wit, or Knowledge, or Eloquence, and was altogether void of good Sense. St. *Epiphan. in Hæres.* 72. recites a Letter of *Marcellus* of *Ancyra*.

Marcellus of Ancyra.

HOSIUS.

Hosius.

Hosius Bishop of *Corduba*, a City of *Spain*, did generously confess the Faith of Christ, in the Persecution of the Emperor *Diocletian*. The *Donatists* affirm, That he was condemned for his Crimes by the Bishops of *Spain*, and was afterwards absolved by those of *France*: But this is a notorious Calumny, of which they have no Proof, and which is sufficiently confuted by the great Reputation that *Hosius* had all his Life-time; besides, that his Enemies never charged him with any such thing. His Name is found amongst the Names of those Bishops that subscribed to the Canons, which are believed to be made in the Council of *Elvira*. He was known to *Constantine*, while this Emperor was in the West, and followed him into the East; where he was so much esteemed by him, that he was chosen to be sent into *Egypt*, to settle the Controversies that were risen there about the Heresie of *Arius*, and the Celebration of *Easter*. There he assembled a Council, to which the Egyptians have not scrupled to give the Name of *Oecumenical*, and used his utmost Endeavours to reduce *Arius* to the Communion of his Bishop *Alexander*, and to establish Peace: But all was in vain, for it was necessary to have recourse to a more powerful Remedy, which was the General Council of *Nice*. There he was chosen President, either because of his eminent Virtues, and rare Qualities, or because he had a perfect Knowledge of the Matter which was to be handled in that Council. He presided also at the Council of *Sardica*, and maintained for a long time with great Constancy the Faith of the *Nicene* Council, and the Innocence of St. *Athanasius*, under the Reign of *Constantius*. This Emperor did in vain sollicit him with Promises and Threatnings, for he answered and wrote to him with unshaken Firmness; but at last, he was so far overcome by the Miseries which he suffered in Banishment, as not only to Communicate with *Ursacius* and *Valens*, in the year 357, as St. *Athanasius* confesses, but also to subscribe to the second Creed of *Sirmium*, which is *Arian*, as St. *Hilary* and *Phœbadius*, who lived at the same time, do clearly testify. Yet 'tis true, that St. *Athanasius* who endeavours to excuse the Fault of his Friend, as much as he can, says, that he did not subscribe to his Condemnation, and that his Friend at his Death, protested by his last Will and Testament, against what he had done, and expresly condemned the Heresie of *Arius*. These two Authors, whom we cited before, do not speak at this rate of him; but on the contrary, St. *Hilary* says, That his Subscription discovered what he was formerly, *i.e.* an Hypocrite, who had no other Religion, but that of the Court. But it will be better to spare his Memory with St. *Athanasius*, than to blacken it by Declamations without Ground. His Fault indeed was very great, but then his great Age, and the Violence that was used towards him, do render him the less culpable; and I think we ought to believe upon the Testimony of St. *Athanasius*, that he repented of what he had done before his Death. 'Tis true, that the two *Luciferians* tell us a Story which would prove the contrary if it were certain; but it looks like a Fable. They say in their Petition to the Emperor *Valentinian*, that *Hosius* being returned into *Spain* with a Declaration of the Emperor, wherein 'twas ordained, That all those that would not communicate with him, should be cast out of their Sees; One *Gregory*, Bishop of the Province of *Bætica*, a dull Man, but a zealous Defender of the Faith, refused to communicate with him; and being forcibly carried away to *Corduba* by the Governor's Guards, he continued firm in his Opinion, and boldly reproved *Hosius*. That *Hosius* being moved with a violent Passion, desired of the Governor to send that Bishop into Banishment: But the Governor answered him, That he must first be condemned. And that *Hosius* being ready to pronounce the Sentence of Condemnation against him, he appealed to the Tribunal of Jesus Christ, and when *Hosius* was just beginning to pronounce the Sentence, he fell into *Convulsions*, and was cast down dead upon the Ground, or at least lost his Speech. This is what these two *Luciferian* Priests say of *Hosius*'s End: But besides that this Relation is refuted by the positive Testimony of St. *Athanasius*, which is much more credible than theirs; it has all-over the Air of a Fable feign'd by *Lucifer*'s Party, who please themselves, as is usual for the most part with those Devotee's that are too austere, with such kind of Tragical Stories that happen for the Punishment of some Crime. He lived almost 100 Years, and died in the year 358. St. *Athanasius* in his Letter to the *Egyptians*, which is called his first Discourse against the *Arians*, places *Hosius* in the number of those who had written against the *Arians*, but we have no more of him but that excellent Letter to *Constantius*, recited by St. *Athanasius* in his Letter to those that lived a Monastick Life; of which we have made an Extract, when we discoursed of the Works of St. *Athanasius*. *Isidore* of *Sevil* attributes also to *Hosius* a Letter to his Sister, in praise of Virginity; which was written, as he says, in a Stile very eloquent and polite: and moreover, he says, That he was the Author of a Part of the Canons of the Council of *Sardica*: Some also have said that he made the *Nicene* Creed, but without Ground.

Hosius.

We may joyn with *Hosius*, some Authors whereof St. *Athanasius* makes mention in his Letter to the *Egyptians*, who composed very Orthodox Books, which we have not at present, and whereof we have not so much as the Titles. These Authors are *Maximinus*, of *France*, Bishop of *Triers*, and his Successor *Paulinus*; *Philogonus*, of *Antioch*; *Cyriacus* of *Mysia*; *Pistus* and *Aristeus*, of *Greece*; *Sylvester* and *Protogenes*, of *Dacia*; *Leontius* and *Eupsychius*, of *Cappadocia*; *Cæcilian*, of *Africk*; *Eustorgius*, of *Italy*; *Capito*, of *Sicily*; *Macarius*, of *Jerusalem*; *Alexander*, of *Constantinople*; *Pedarotus*, of *Heraclea*; *Meletius*, *Basil* and *Longinus*, of *Pontus* and *Armenia*; *Lupus* and *Appianus*, of *Cilicia*. All these Bishops, and many others, composed Letters or Books, which were extant in St. *Athanasius*'s time, but now we know nothing of them.

JULIUS.

Julius.

JUlius, was ordained Biſhop of *Rome*, in the year 334, or 335. He called a Council at *Rome*, in which St. *Athanaſius* was declared innocent; and wrote a Letter to the Biſhops of the *Eaſt*, of which we have given an Extract, when we gave an Account of the Works of St. *Athanaſius*. He ſent his Legates to the Council of *Sardica*, and wrote a Letter to thoſe of *Alexandria*, wherein he congratulates the Return of St. *Athanaſius* to them. Theſe two Letters are genuine, and are to be found in the Works of St. *Athanaſius*. The *Eutychians* have attributed to Pope *Julius*, a Letter concerning the Incarnation, addreſſed to one *Dionyſius*, which *Gennadius* believed to be truly his; though he obſerves, That though it might be uſeful in the time of this Pope, againſt thoſe that admitted two Perſons in Jeſus Chriſt; yet it proved pernicious after the Hereſie of *Eutyches* and *Timotheus*, which it very much favoured. But this Letter has been rejected by *Hypatius*, in a Conference at *Conſtantinople*, with the *Acephali*; by *Facundus*, *B. I. Ch.* 5. By *Eulogius*, in his third Diſcourſe; and by *Leontius* of *Conſtantinople*, Book of *Sects*, Ch. 8. who have all affirmed, That it was written by *Apollinarius*, and by the *Eutychians*, and falſly attributed to Pope *Julius*. There is another Letter of *Julius*, about the Incarnation, to *Docius*, which is alſo cited in the Council of *Epheſus*, Art. 1. *Facundus* has acknowledged it for genuine; and *Vincentius Lirinenſis*, ſays, that in that Council, the Faith of the Church, was confirmed by the Teſtimony of Pope *Julius*. *Ephrem* has alſo acknowledged it for genuine; as appears by an Extract out of his third Book of Laws, related by *Photius*. *Anaſtaſius* has cited it in his Collections about the Incarnation, as written by *Acacius*. *Leontius* only has rejected it in his Treatiſe of *Sects*, where he affirms, That 'tis the Work of *Timotheus*, a Diſciple of *Apollinarius*, as was proved then by many Copies. He adds, nevertheleſs, That 'tis not at all contrary to the Faith, and that 'tis no great matter whoſe it is. In ſhort, the ſame *Leontius*, affirms, That there were no Writings of *Julius* in his time (which muſt be underſtood with an Exception to thoſe that are extant in St. *Athanaſius*) and that the ſeven Epiſtles which bear his Name, were *Apollinarius*'s. And truly, there is no probability, that *Julius* wrote Letters about the Incarnation at a Time when there was no Queſtion, but about the Trinity: Beſides, 'tis known, that the *Eutychians*, were wont to attribute the Works of *Apollinarius*, to the Fathers, who had the Reputation of Catholicks, as St. *Athanaſius*, St. *Gregory*, and St. *Cyril*, that ſo they might deceive the People, and engage them into their Hereſie.

Julius.

I ſay nothing of the two Decretal Epiſtles attributed to Pope *Julius*, becauſe they are plainly ſuppoſititious. This Pope died in the Year 352, and was ſucceeded by *Liberius*. The Author of *Damaſus*'s Pontifical, *Uſuardus*, *Ado*, and ſome others, relate, That he was baniſhed for the ſpace of ten Months, till the Death of *Conſtantius*: But this cannot be maintained, for *Julius* never ſuffered any Perſecution, nor any Baniſhment, for the Defence of St. *Athanaſius*, ſince this Father ſays not one Word of it in his Books, who would never have failed to charge the *Arians* with the Baniſhment of *Julius*, as well as with that of *Liberius*, and other Biſhops of his Party.

ASTERIUS.

Aſterius.

ST. *Jerome* places this *Arian* Philoſopher among the Number of Eccleſiaſtical Writers, not becauſe he wrote a Book againſt the Faith of the Church about the Trinity, but becauſe of his Commentaries upon the Epiſtle to the *Romans*, upon the *Goſpels*, upon the *Pſalms*, and many other Books; which ſhews, that a Heretick may be placed amongſt Eccleſiaſtical Authors, when he writes ſuch learned Books as may be ſerviceable to the Church. St. *Athanaſius* gives a very different Character of this *Aſterius* from that which *Euſebius* had given of him in his Book againſt *Marcellus*. 'One *Aſterius*, ſays he, in his Book of 'the two Synods, a Sophiſt of *Cappadocia*, is a Partizan of 'the *Euſebians*; and when he could not enter into the Or'der of the Clergy, becauſe he had Sacrificed to Idols, du'ring the Perſecution of *Maximian*, he was adviſed to write 'a Book for the Opinions of *Euſebius*, the Impiety of which 'is equal to that of his Idolatry: For there he compares 'Jeſus Chriſt to a Locuſt, and a Worm of the Earth; nay, 'and ſeems to prefer theſe Inſects before him. He affirms, 'That the Word which is in Jeſus Chriſt, is different from 'the Word which created the World: He runs through 'all *Syria*, and enters into all the Churches by the favour 'of *Euſebius*'s Recommendation, to teach others to deny 'Jeſus Chriſt. He inſolently oppoſes the Truth, and goes 'into thoſe places which are appointed only for the Cler'gy, and there he rehearſes very loudly, his impious Book. Thus St. *Athanaſius* deſcribes the Man and his Work. There are ſome Fragments preſerved in his Writings, which expreſly contain the impious Opinions of the *Arians*: I am only now to tell you, that this *Aſterius*, is different from the Biſhop of *Amaſea*.

Aſterius.

THEODORUS.

Theodorus.

THeodorus, Biſhop of *Perinthus*, a City of *Thrace*, which was alſo called *Heraclea*, was a Biſhop of the *Euſebian* Party. St. *Athanaſius* in his Letter to the Biſhops of *Egypt*, places him among the number of thoſe that were condemned, being Prieſts, and afterwards promoted to Epiſcopal Dignity by the Intrigues of the *Arians*. He aſſiſted at the Council of *Tyre*, and was one of the Deputies that were ſent to *Mareotis*, to inform againſt St. *Athanaſius*. He aſſiſted alſo at the Council of *Antioch*, and came to that of *Sardica*, and having retired from thence with the Biſhops of the *Eaſt*; he was Depoſed and Excommunicated in a Synod of the *Weſtern* Biſhops. St. *Jerome* and *Theodoret*, teſtify, that he was very learned, and compoſed in the Reign of the Emperor *Conſtantius*, very elegant and clear Commentaries upon the Goſpels of St. *Matthew*, and St. *John*; upon the Epiſtles of St. *Paul*, and the *Pſalms*, in which he endeavours, particularly to explain the Hiſtorical ſenſe of them. We have in the *Catena* upon St. *Matthew*, publiſhed by *Corderius*, and printed at *Antwerp*, in the Year 1642, ſome Fragments attributed to this *Theodorus*: But one cannot be certain upon the Credit of this *Catena*, that they are truly his.

Theodorus.

TRYPHILIUS.

Tryphilius.

TRyphilius, Biſhop of a City in the Iſle of *Cyprus*, called *Ledra*, was, according to St. *Jerome*, one of the moſt eloquent Writers of his Age; and was in great Reputation under the Reign of *Conſtantius*. St. *Jerome* had read his Commentary upon the *Canticles*, and ſays, That he wrote many other Books that never came to his Hands.

Tryphilius.

HELIODORUS.

Heliodorus.

GEnnadius informs us of this Author, in this manner. 'Heliodorus a Prieſt, has written a Book of the na'ture of Principles, wherein he ſhews, That there 'is but one Principle only; That there is nothing 'Eternal, but God; That God is not the Author of Evil; 'That all he does, is good: That he created the Matter 'which the Malice of Men makes uſe of to do Evil; That 'nothing was created without him, and that he having fore'ſeen that Nature would become ſubject to Corruption by 'Sin, he forewarned Man of this Puniſhment.

I have read nothing elſe that concerns this Author. *Gennadius* places him among thoſe Writers that lived in the time of *Conſtantius*.

Heliodorus.

DONA-

DONATUS, *and* Vitellius *and* Macrobius *his Disciples.*

Dona. and Vitell. and Macrob.

ST. *Jerome* places among the Number of Eccleſiaſtical Writers, *Donatus*, Head of the Party of the *Donatiſts*, in *Africa*; which in all probability is to be underſtood of the Biſhop of *Carthage* (*a*). He ſays, That he wrote many Books concerning his own Sect; and a Book of the Holy Spirit, whoſe Doctrine was agreeable to that of the *Arians*. St. *Auguſtine* has wrote a Book againſt a Letter of this *Donatus* (*b*), and he aſſures us in his Book of Hereſies, That he was an eloquent Writer. *Gennadius* mentions two other Authors of the ſame Party: The firſt is *Vitellius*, who wrote, ſays he, a Book to defend his Party, upon this Argument, *That the Servants of God are hated of the World.* This Book (adds he) contained excellent Doctrine, if he had not treated the Catholicks as Perſecutors. He has written alſo againſt the Gentiles, and againſt the Catholicks, who, as he pretends, baſely betrayed the Holy Books in the time of Perſecution. There are ſome other Writings of his, which concern the Diſcipline of the Church. He flouriſhed under *Conſtans*, the Son of *Conſtantine*.

Dona. and Vitell. and Macrob.

The ſecond is *Macrobius*, a *Donatiſt* Prieſt, who is mentioned in the Writings of *Optatus* (*c*), who was afterwards ſent to *Rome*, to be Biſhop there of thoſe of his Party. He wrote before his Separation, a Book directed to Confeſſors and Virgins; which is a Book of Morality, and contains very uſeful Inſtructions, chiefly, to teach one to live in Inviolable Chaſtity. He flouriſhed in *Africa*, among the Catholicks, and at *Rome* among the *Donatiſts*.

(*a*) *Which is to be underſtood of the Biſhop of* Carthage.] There were two *Donati* of the ſame Party, as St. *Auſtin* obſerves, *B.* I. *Retract. ch.* 12. The firſt was *Donatus* Biſhop of *Caſa nigra*, or *Calame*, who never was Biſhop of *Carthage*, whatever *Albaſpinæus* ſays, and the ſecond *Donatus* was Succeſſor to *Majorinus*, againſt whom St. *Auſtin* wrote a Book, called *a Diſcourſe againſt the Epiſtle of* Donatus; which was written by the latter *Donatus*, for he compoſed that Epiſtle which St. *Auſtin* refutes; and confirmed the Faction of the *Donatiſts* by his Eloquence.

(*b*) *St.* Auguſtine *has wrote a Book againſt a Letter of this* Donatus.] *Lib.* I. *Retract. ch.* 21. *I have written*, ſays he, *a Book againſt the Epiſtle of* Donatus, *who was Biſhop of* Carthage, *next after* Majorinus, *wherein he pretends, that the Baptiſm of Jeſus Chriſt is not valid out of his own Communion.*

(*c*) *Who is mentioned in the Writings of* Optatus.] *B.* II. *p.* 37. *Ye ſay*, ſays he, ſpeaking to the *Donatiſts*, *That ye have many of your Party in the City of* Rome; *This is a Branch of your Error, which proceeds from a Lye, and cannot come from the Root of Truth: And if it be demanded of* Macrobius, *what See he belongs to, he may ſay that he belongs to the Chair of St.* Peter, *which perhaps he never ſaw. How can he enter into the Church where the Sepulchres of St.* Peter *and St.* Paul *are? Did he ever offer to do it?*

St. ANTHONY.

St. Anthony.

ST. *Anthony*, who was the firſt Inſtitutor of a Monaſtick Life, was born towards the year 250, in *Egypt*: His Parents, who were Chriſtians, and very conſiderable for their Nobility, took great care to educate him in Piety: He was not inſtructed in human Learning, neither had he any Commerce with the World. His Father and Mother dying when he was but eighteen years old, left great Riches to him and his Siſter: But a little after, he took up a Reſolution of forſaking the World entirely; and then he diſtributed his Inheritance to his Neighbours, ſold his Moveables, and gave the Price of them to the Poor, and ſo retired into a ſolitary Place towards the year 270. The firſt place of his Retreat, was a Cell near his own Village, and after that, he ſhut himſelf up in a Sepulchre that was more remote; but at laſt, he paſſed over the *Nile*, and retired into the Ruins of an old Caſtle, where he ſtayed near twenty years. But he was forced to come forth from thence, towards the year 305, to govern thoſe that came to put themſelves under his Conduct. About this time, the Number of thoſe that followed him, encreaſing daily, ſeveral Monaſtries were begun to be built in the Deſarts, to which St. *Anthony* was as a Father. His Charity obliged him to go out of his Solitude, during the Perſecution of *Maximinus*, and to come to the City of *Alexandria*, that he might aſſiſt the Chriſtians which ſuffered for Jeſus Chriſt. But the Perſecution was no ſooner ended, but he returned to his Monaſtry, where he betook himſelf to his former Exerciſes, and wrought many Miracles, for delivering thoſe that were poſſeſſed, and curing thoſe that were ſick. But theſe extraordinary Actions drawing after him a great multitude of Perſons, who troubled his Retirement; he withdrew to the remoteſt Part of the Mountains, and there built a Cell, or a little Monaſtry upon Mount *Colzim*, about a Day's Journey from the *Red-Sea*. He lived long in this Solitude, out of which he went nevertheleſs from time to time to viſit his former Diſciples, who looked upon him always as their Father. In a word, after he had acquired an immortal Fame here on Earth, he went to receive the Reward of his Labours in Heaven, in the 19th. year of the Reign of *Conſtantius*, *i. e.* in the year 356, being the 105th. year of his Age.

Theſe are the principal Circumſtances of the Life of St. *Anthony*, taken out of the Hiſtory of his Life, attributed to St. *Athanaſius*, which one may read if he has a mind to know thoſe things more particularly. But this is not the Place to inſiſt upon them, for we conſider him neither as a Monk, nor as a Saint, but only as a Writer. And one may ſay, with all the Reſpect that is due to him, That in this Capacity, he was much leſs famous, and leſs known; for as he had not ſtudied at all, ſo he could not undertake to write any great Books; but the quickneſs of his Wit, might furniſh him with Pieces of leſs Conſequence, ſuch as Letters, Exhortations and Anſwers, ſo that no Writings but of theſe ſorts are attributed to him.

St. *Jerome*, ſays, That he wrote in the *Egyptian* Tongue, ſeven Letters to ſeveral Monaſtries, which come near, ſays he, to the Opinions of the Apoſtles, and their manner of Writing; and theſe have been tranſlated into Greek, but we have nothing of them at preſent, but a Latin Verſion, which is attributed to one *Sarraſius*. The Firſt of theſe Letters is, concerning Vocation; the Second, concerning the Snares of the Devil, and the means of avoiding them; the Third is, concerning the Bleſſings of God towards Mankind; the Fourth, concerning the Incarnation of Jeſus Chriſt; the Fifth, concerning Chriſtian Vigilance; the Sixth concerning the Knowledge of one's ſelf, and the Neceſſity of the Incarnation; the Seventh and Laſt, is alſo concerning the Knowledge of our ſelves; and he Concludes with an Advertiſement againſt *Arius*. Of theſe Letters, there are Six addreſs'd to the *Arſinoïtes*, (*i. e.* to the Monks of one of his Monaſtries, which was at *Arſinoe*) tho' St. *Jerome* ſpeaks but of one that was directed to them. Theſe are all written with much Candor; the Thoughts and Expreſſions indeed are ſomething elevated, but the Air is ſimple and without Ornament. There a Man may find a great deal of Piety, and many Excellent Counſels, eſpecially for thoſe perſons that make profeſſion of a Monaſtick Life. In ſhort, 'Tis obvious to every one that reads them, that the Writer was a much better Chriſtian, than a Scribe; one that underſtood better the Maxims of Chriſtianity, than the Precepts of Eloquence, and was much more fill'd with the Unction of the Holy One, than with Human Science and Learning.

St. Anthony.

St. *Athanaſius*, or the Author of the Life of St. *Anthony*, which is attributed to this Father, ſets down a long Exhortation of St. *Anthony* to his Monks, which contains many Inſtructions very uſeful for them, and wholeſome Advices about the Temptations of the Devil. There are alſo found in this Writing, ingenious Anſwers of the ſame Saint to the Philoſophers, and ſome other Perſons, and a Letter to the Emperor.

There is moreover a ſhort Rule attributed to St. *Anthony*, ſet down in the Collection of Rules made by St. *Benedictus Anianenſis*, who liv'd towards the Year 820, from the birth of Chriſt, which contains many Moral Precepts, and preſcribes ſome Monaſtical Obſervations. Beſides theſe, *Gerard Voſſius* has given us under the Name of St. *Anthony*, a Sermon, which is a Declamation againſt the Vices and Exceſſes of the Men of the World, at the End of which he Exhorts Men to do Penance, by repreſenting unto them the Judgment of God, and the Pains which the damned ſuffer after the Reſurrection. 'Tis hard to ſay, whether this Diſcourſe be truly St. *Anthony*'s, or whether it be only put out under his Name, as a Diſcourſe that would agree exactly to one ſo retir'd from the World as he was. Be that as it will, it has much of the Stile of this Saint's Letters, though more Elegant and Sublime.

Laſtly, There were two Books of Latin Sermons, attributed to St. *Anthony* in the time of *Trithemius*; but now all the Criticks agree, that they are none of his; neither can be, ſince they cite St. *Baſil*, St. *Gregory Nyſſen*, St. *Chryſoſtom*, St. *Nilus* and *Photius*, Authors that liv'd and wrote after St. *Anthony*. The Letters of St. *Anthony* were printed apart, and are ſince inſerted into the *Bibliothecæ Patrum*. His Rule is in *Benedictus Anianenſis*'s Code, publiſh'd by *Holſtenius*, from the Copy of Manuſcript; (which was in the Monaſtry of St. *Maximin*, near *Triers*) [at *Rome* in 1661.] and reprinted in *Quarto* at *Paris*, by *Billaine* in 1663.

St. PACHOMIUS.

St. Pachomius.

THough St. *Anthony* was the Inſtitutor of a Monaſtick Life, yet St. *Pachomius* ought to be conſider'd as the Author of a Cœnobitick Life, becauſe he was the firſt that appointed regulated Societies. He was Born in *Thebais*, of Gentile Parents, and did for ſome time bear Arms in the War of *Conſtantine* againſt *Maxentius*. When this War was ended, he, who had been always a Chriſtian in his Heart, was baptiz'd, and retir'd with an Hermit nam'd *Palemon*, under whoſe Conduct he led a very auſtere Life. He ſtay'd afterward in *Tabenna*, a Country of *Egypt*, ſituated on the Brink of the *Nile* in the Dioceſs of *Tentyra*, where he Founded a Monaſtry, in Obedience, as is believ'd, to the Admonition of an Angel, and in Conformity to a Rule, which he is thought to have received from it. Be this as it will, (for though this Story be related by many Authors, I do not think that any Man is abſolutely oblig'd to believe it:) Be this as it will, I ſay, the Monaſtry which he Founded in *Tabenna*, was fill'd in a very little time, and he was oblig'd to build many more of them; ſo that he peopl'd all the *Upper Thebais* with Monaſtries of his Order. 'Tis reported in the Greek Acts of his Life, publiſh'd not long ſince in the great *Collection of the Lives of the Saints* by *Bollandus* and *Papebrochius*, that he was accus'd at a Synod of *Dioſpolis*, becauſe he Divin'd the moſt ſecret Thoughts of Men; but he was Abſolv'd by the ſame Synod. where were two of his Diſciples, after he declar'd that God of his Grace reveal'd to him the moſt hidden things. He died about the Year 400. We have in the Life of St. *Pachomius* a Rule which is thought to have been given him by the Angels; but there is another alſo which bears the Name of this holy Abbot, in the Collection of the *Oriental Rules*, in the *Bibliothecæ Patrum*, and at the End of ſome Editions of *Caſſian*, which is much larger, and ſeems to have been drawn up at different times. It contains many Rules concerning the Habits, the Diet, the Employments and the Diſcipline of Monks: 'Tis thought to have been tranſlated by St. *Jerome*, and there is at the beginning, a Letter which imitates the Stile of this Father well enough. There are alſo ſome Moral Precepts publiſh'd under his Name, by *Gerard Voſſius*, printed at *Mentz* in the Year 1604. And in *Benedictus Anianenſis*'s Collection, there are Eleven Letters (a) of the ſame Author, written with much Simplicity, which are cited by *Gennadius*; and a Letter of *Theodorus* his Diſciple, concerning *Eaſter*. *Gennadius* calls St. *Pachomius* a Man truly Apoſtolical in his Diſcourſes and Actions: His Rule is very Judicious, and comes down to all the Particulars neceſſary for the Government of a Monaſtry.

St. Pachomius.

(a) *Eleven Letters.*] Theſe were written, as *Gennadius* obſerves, to the Superiors of the Monaſtries of his Community, who are deſign'd by the Letters of the Alphabet; there is One to the Abbot *Hyrus*, One to the Abbot *Cornelius*, One to all the Superiors, to advertiſe them to come and Celebrate the Feaſt of *Eaſter*, at a Monaſtry call'd in the Egyptian Tongue *Baum*, and this is cited by St. *Cyril* of *Alexandria*, in a Letter cited by *Bucherius*: There is another to the ſame perſons, giving them notice to meet on the Day of Remiſſion, *i. e.* at the General Chapter, which was held in the Month of *Auguſt*; and another to the Brethren, who were gone out of the Monaſtry to Work.

ORSIESIS.

Orſieſis.

Orſieſis was Succeſſor to *Pachomius* after *Petronius*, who govern'd the Monaſtry of *Tabenna* but a few days. He has written a Spiritual Treatiſe of the *Doctrine or Inſtitution of Monks*, which he left when he was Dying to the Religious of his Monaſtry. 'Tis an Exhortation that he made to them to Watch over themſelves, and to diſcharge their Duties exactly, and is fill'd with many Paſſages of Scripture, which he applies to his Subjects very properly. Upon this account 'twas that *Gennadius* ſaid that this Treatiſe was ſeaſon'd with Divine Salt, *Divino ſale conditus*. 'Twas printed apart by *Gymnicus* at *Cologne* in the Year 1536. and afterwards inſerted into the *Bibliothecæ Patrum*. 'Tis found alſo in *Benedictus Anianenſis*'s Code, that was publiſh'd by *Holſtenius*.

Orſieſis.

THEODORUS.

Theodorus.

THeodorus a Presbyter, one of the Principal Diſciples of St. *Pachomius*, and his Succeſſor in the Government of the Abby of *Tabenna*, if we believe *Gennadius*, wrote Letters to other Monaſtries, which are almoſt wholly made up of Paſſages of Scripture: and yet there he often mentions his Maſter St. *Pachomius*, and propoſes his Example and Doctrine for their Inſtruction. He admoniſhes alſo ſome Religious to continue with Zeal in their Vocation, and exhorts thoſe that were ſeparated from the Society of others to a Re-Union. *Gennadius* ſays, that there were three Letters on this Subject, but we have only one Extant, which concerns the Aſſembly of Monks at *Eaſter*, and that, as we have already ſaid, is in the Abbot of *Anian*'s Code.

Theodorus.

The MACARII.

The Macarii.

THere are ſeveral Hermits of this Name, that liv'd much about the ſame time, and who are eaſily confounded, if one does not take heed. The Firſt is he that dwelt in the Deſart of *Sceta*, and liv'd in the time of St. *Pachomius* and *Orſieſis*, and was *Evagrius*'s Maſter: He was an Abbot in *Egypt*, and his Feaſt is kept on the 15th. of *January*: He was call'd the *Young Old-Man*, πρεσβυγενης, becauſe he had in his Youth the Judgment and Gravity of an Old-man. The Second *Macarius*, Abbot in *Thebais*, was the Diſciple of St. *Pachomius*, and his Feaſt is kept on the 12th. of *January*. 'Tis commonly believed, That the Firſt of theſe *Macarii* was the Diſciple and Interpreter of St. *Anthony*, mention'd by St. *Jerome* in the Life of *Paul* the Hermit: But *Poſſinus* the Jeſuit maintains with great probability, that the Diſciple of St. *Anthony* was different from both theſe two; and he proves it, becauſe he was one of theſe two Diſciples, who ſtay'd with St. *Anthony* in his Solitude Fifteen Years, and interr'd him; which cannot be ſaid of the Firſt *Macarius*, who died in 390, after he had been 60 Years a Monk of *Sceta*.

There is yet a 4th. *Macarius*, a Monk as well as the other three, but Younger than they, who wrote at *Rome* about the beginning of the 5th. Century, a Treatiſe againſt the Mathematicians. This is he to whom *Ruffinus* addreſs'd his Apology for *Origen*, and of whom St. *Jerome* ſays to *Ruffinus* in his 2d. Apology, *If you had not come from the Eaſt, this able Man had been ſtill among the number of Mathematicians*; And in his 16th. Letter, *He had been Truly Macarius, that is to ſay, Bleſſed, if he had not met with ſuch a Maſter.* There are many Books which bear the Name of *Macarius*, and 'tis not known to which of the three they belong. Theſe are, Firſt, Fifty Greek Homilies, tranſlated by *Picus*, printed at *Paris* in *Octavo* in the Year 1559, and printed ſince in *Folio* in the Year 1623, with St. *Gregory Thaumaturgus*. There is alſo an Edition in *Octavo*, printed at *Francfort* in 1594, with the Tranſlation of *Zacharias Palthenius*, and they are inſerted into the *Bibliothecæ Patrum*. Secondly, ſeven Tracts, publiſh'd in Greek and Latin by the Jeſuit *Poſſinus*, in his Book, entituled, *Theſaurus Aſceticus*, or the *Aſcetical Treaſure*, printed at *Tholouſe* in the Year 1684. Thirdly, a Rule publiſh'd by *Roverius* from a Manuſcript of the Abby of *Becco*, and in the Collection of the Abbot of *Anian*; where there is alſo another Rule written by way of Dialogue between *Serapion*, *Paphnutius*, and the two *Macarii*, which had been before publiſh'd at the End of *Caſſian*, in the *Antwerp* Edition of the Year 1578.

The Macarii.

Gennadius aſſures us, that *Macarius* the Egyptian, *i. e.* the Elder, who was a Monk of *Sceta*, wrote only one Letter to the young Monks, wherein he teaches that Man can perfectly ſerve God, when knowing his Nature, he does voluntarily embrace all ſorts of Labour, and reſiſts all that is moſt Charming in this Life, to try the Aids that God has given him;

The *Macarii.*

him; and in short, when by keeping himself pure, he arrives to that degree of Continence, that it becomes as it were natural to him. The Subject of this Letter comes near to those Principles which are found in the Tracts and Greek Sermons that bear the Name of *Macarius*; which would make me believe that they were his, if *Gennadius* had not assur'd us, that *Macarius* the Egyptian wrote but one Letter only, which he mentions. We must therefore say, either that *Gennadius* was mistaken, or that he intended another *Macarius*; or lastly, That the Author of these Works, was that *Macarius*, who was the Disciple and Interpreter of St. *Anthony*, supposing with *Possinus*, that he was not *Macarius* the Egyptian.

However, the 50 Homilies appear to me to be very Antient; they are Exhortations to the Religious, and not Sermons to the People. The first contains an Allegorical Explication of the Vision of the Cherubims related by *Ezekiel*, which he applies to the state of Man's Soul in this Life. The 2d. is of the Kingdom of Darkness; that is to say, of Sin; from which he maintains, that Man could not be deliver'd but by the Grace of Jesus Christ, and by the Gifts of the Holy Spirit. In the 3d. he recommends to the Brethren to live in Peace, not to condemn one another; to pray continually, and to purifie their outward Man by fighting against the Temptations of the Flesh and the Devil. He says in this Homily, That 'tis in our power to resist and fight, but God only can pluck up Sin by the Roots; And that as a Man cannot See without Light, speak without a Tongue, Hear without Ears, Walk without Feet, Labour without Hands; no more can a Man be sav'd without Jesus Christ. In the 4th. he shews, That in order to Improvement in Virtue, we must renounce the World, that we may obtain the Love of the Holy Spirit, which is absolutely necessary for the Sanctification of Mankind. He teaches in this Homily, That Angels and Souls are very thin and subtile Bodies, which was an Error very common among the Antient Monks. In the 5th. he describes the difference between the Life of this World and that of Christians. The 6th. is of Prayer, where he says, That it should be made in silence, with Peace and Tranquility; That we must not throw forth confused Cries, but having God before our Eyes, we must pray with Attention, and with a Mind full of holy Thoughts. At the end of this Exhortation, there are are two Questions and Answers touching some passages concerning the Incarnation of Jesus Christ. The 7th. and 8th. are Questions and Answers about many Difficulties. All which shew, that these are not Homilies to the People, but the Exhortation of an Abbot to his Regulars, who had propos'd to him the Difficulties they might meet with, to be resolv'd in them. There are some of these Questions more curious than solid, and the Answers are often very Mystical. Those of the 8th. are about Prayer. In the 9th. he shews, that none can deliver himself from Temptations, but by fixing his Mind entirely upon God. In the 10th. he says, That though a Man be improv'd in Virtue, yet he ought to consider himself as one that has done nothing, and then he ought to reach forth after God with greater fervour, lest he lose the Holy Spirit by Pride or Laziness. The 11th. and 12th. contain very obscure Reflexions concerning the Fall of Mankind, and the Mercies of Jesus Christ; and in the latter part there are Questions and Answers of very little use. In the 13th he says, That since the coming of Jesus Christ, God requires of Men greater Holiness than before. In the 14th. he discourses of the Reward of Christians. The 15th. has no particular Subject. It begins with a Reflexion upon the Obligation that lies upon Christians to honour Jesus Christ with Purity and Faithfulness: and after this it contains many Questions, whereof the First is concerning the Resurrection; *viz.* If a Man shall rise with all his Members; and the rest concerning Concupiscence, and the Inclination to Sin, that is found in all Men. He is of opinion, That 'tis a kind of Fire kindled in a Man, which inflames, as one may say, all his Parts; That a Man may resist it, but that to do it aright, he must watch continually over himself, and always fight against it. He says, That those who resist their Passions, receive the Holy Spirit, and the Grace which Jesus Christ has merited for them; but they ought to take good heed, that they be not lifted up with Pride, and that they continue in Humility and Contempt of themselves, as being accountable to Jesus Christ for the Grace they have received; and capable of falling from that State of Holiness in which they are, unless they preserve themselves in it, by the virtue of Humility, which he calls the Sign and infallible Mark of a Christian. In the 16th. he says, That a Man ought always to live in Fear, because he is always expos'd to Temptations; That even those that have not yet received Grace, ought so to behave themselves, as to do Good and forsake Evil by Natural Motives; but those who have receiv'd it, need not such kind of Motives, because this Grace producing Love in their Hearts, makes that become sweet and pleasant, which appear'd rough and uneasie, and makes that appear easie which was thought before to be impossible. In the 17th. he treats of the Spiritual Unction, and the state of the more Perfect Christians, and makes it appear, that notwithstanding any Holiness they have acquired, they ought always to fear, because they are always in a Capacity of falling away. In the 18th. he declares the marvellous Effects of the Gifts of the Holy Spirit in the Soul of a Spiritual Man. In the 19th. he explains the degrees through which a Man ought to pass to acquire perfection; That he ought first to use his utmost natural endeavours to do good, and then God seeing him strive after this manner, gives him the grace of Prayer, by which means he obtains all Virtues. In the 20th. he says, That none but Jesus Christ can cure the Soul that is wounded by the Sin of *Adam*, and therefore we must address our selves to him by Prayer, that he would give us his Grace. The 21st. is of the War that Men are obliged to make against their Vices and their Passions. In the 22d. he describes the terrible difference between the latter End of the Just and the Wicked; and says, that at the hour of Death the Souls of the Just are received by Angels and conducted to the Lord; but those of the Wicked are encompassed by Devils, who draw them down with themselves to Hell. The 23d. is of the Victory which a Christian ought to gain over his Passions. The 24th. is of the Necessity of the Grace and Influence of the Holy Spirit, to make us capable and worthy of Eternal Life. He continues the same subject in the 25th. wherein, after he has prov'd, that we cannot shun all the occasions of Sin, nor resist all our Passions, without the assistance of the Grace of Jesus Christ, he makes a lively Representation of the state of the Men of this World, and describes the wonderful Effects which the Cœlestial Fire of the Holy Spirit produces in our Souls. The 26th. contains many Questions and Answers, concerning the Temptations of the Devil and the effects of Grace. The Author there teaches, That Man is restored to his Primitive Dignity by the Holy Spirit; that the Devil cannot tempt us any further, than God permits him; That Grace changes the Affections of the Heart; That the Devil knows some part of our Thoughts, but there are others unknown to him; That Grace and Charity have no bounds, and we ought never to say that we have arrived at the highest degree of Perfection; That the Soul goes immediately after Death to that place on which its Love was placed during this Life; That the good which may be done by Natural Strength, can never save a Man, without the Grace of Jesus Christ; That we ought always to attribute to him all the good we do, and to say, If God had not assisted us, we should neither have Fasted, nor Prayed, nor forsaken the World: And that God seeing us attribute to him the Actions which may be done by our Natural Powers, has liberally bestow'd upon us the Spiritual, Heavenly, and Divine Gifts of his Grace; That the Actions which are done without Grace, may be Good, but they are not perfect. In the 27th. after he has first considered the Dignity of a Christian, he then Answers to many Questions about the Effects of Grace: He says, that no Man shall ever arrive at the Top of Perfection in this World; That whatever state they are in, whatever Grace they have, they are always capable of sinning; That the strongest Grace does not hinder the Will from following after Evil, because the Nature of Man, as long as he is in this World, is changeable, and that though God has bestowed very singular Grace upon Christians, they ought nevertheless to work out their own Salvation with Fear and Trembling. In the 28th. he deplores the state of that Soul where Jesus Christ dwells not at all, because of Sin. In the 29th. he says, that God gives his Grace after two different manners; That he prevents some with it before they have us'd their own endeavours, and bestows it upon others after they have laboured a long time; and then shews what Reason we have to admire the Goodness and Wisdom of the Divine Conduct both towards the one and the other. In the 30th. he shews, That if the Holy Spirit does not produce within us the Love of God, we cannot enter into the Kingdom of Heaven. In the 31st. He exhorts Men to Prayer, That they may obtain the change and renovation of their Heart. In the 32d. he says, that we cannot certainly know whether we be in a state of Grace as long as we are in this World, because we are always tormented with the Motions of Lust, but at the Day of Judgment, those who belong to God shall be made known. The 33d. is of the Attention and Fervour we ought to have in Prayer. The 34th. is of Eternal Glory. The 35th. is of the state of a Soul which God has delivered from Evil Thoughts, which he calls a new Sabbath. The 36th. is of their different degrees of Glory, who shall rise again from the Dead. In the 37th. he proves, that many who have thought themselves Just, were not really so; and that those who believed themselves to be arrived at the highest degree of Perfection, have oftentimes fall'n into Sin. I pass over the 38th. because that is entire among the little Tracts of *Mark* the Hermit. In the 39th. he says, 'Tis to no purpose to read the Scripture, if we make no Improvement by it. In the 40th. he proves, That there is a concatenation of Virtues one with another, and that there is the same in Vices: He answers also three Questions, and in his Answers, he says, That there are different degrees of Damnation, and that greater Sinners shall be more punished, than those that have not committed so

The Macarii.

great Crimes; That the quiet State of ſome Souls does not hinder them from exerciſing Charity; That Grace and an Inclination to Sin may be found together in one and the ſame Soul at the ſame time. In the 41ſt. he deſcribes the Improvements of Grace in a Soul, and makes it appear, that none can preſerve this Diſpoſition of growing in Grace without Humility. In the 42d. he ſays, that nothing but the Actions of Men can be hurtful or uſeful unto them. In the 43d. he ſpeaks of the different Improvements of thoſe that ſtrive againſt Sin, but 'tis ſo obſcure, that hardly any thing can be underſtood in it. The 44th. is of the Change that Jeſus Chriſt wrought in us, and the manner how he heals our Souls: He continues the ſame Subject in the following Homily, and explains by many Compariſons, the Union of the Soul with God. In the 46th. he ſays, That a ſick Soul may have recourſe to a Phyſician, to pray and requeſt his Help, and when the Heavenly Phyſician comes to its aſſiſtance, he joyns himſelf to it, to enlighten and conduct it, and make it his Spouſe. The 47th. contains many Allegorical Explications of the Law of *Moſes*, which he applies to the different States of the Soul. In the 48th. he ſays, That thoſe who have a true Faith of Heavenly Things, ought not to have their Affections fixed on things of this Earth; and that thoſe who retire from the World, ought not to be ſollicitous or anxious about the things thereof: In ſhort, he would not have the Monks to make uſe of any Medicines to help them in their Diſeaſes, but to put their whole truſt in Jeſus Chriſt. In the 49th. he ſhews, that it is not enough to have abandoned the World, but we muſt alſo ardently ſeek after Eternal Happineſs. In the 50th. and laſt, he obſerves, That God was the cauſe of all the Miracles which the Saints wrought, and from this remark he draws a Moral Reflection, that we cannot command the Devil but by the Aſſiſtance of God, and the Power of the Holy Spirit. He adds, That he that conſiders his Infirmity, his Weakneſs and Wounds, and does not withal conſider the Aids of the Holy Spirit which ſtrengthens him, is an Indiſcreet Man: And on the contrary, He that ſo much thinks upon the Divine Aids as to forget his own Weakneſs, and ſo fancies that he can never fall, does miſerably deceive himſelf. After this manner does this Author always reconcile theſe two Fundamental Doctrines of Grace and Free-Will, that we ought always ſo to labour, as if the whole depended upon our own Endeavours, and yet to acknowledge that we can do nothing without God. And if Men had always contented themſelves with this ſimplicity without nice Philoſophical Enquiries, How many Queſtions had been ended without Noiſe! How many Differences compoſed! What Diſputes had been Aboliſhed! What Arguments Superſeded! How many Books had been ſtifled! But to return to our Author; there are beſides Seven Spiritual Treatiſes of his, which have been publiſhed in Greek and Latin by *Poſſinus*: The 1ſt. is concerning *Watching over our Heart*; The 2d. *Of Perfection of Mind*; the 3d. *Of Prayer*; The 4th. *Of Patience and Diſcretion*; The 5th. *Of the Elevation of the Mind*; The 6th. *Of Charity*; The 7th. *Of the Freedom of the Spirit*; and *Apothegms of the Fathers*. 'Tis plain, that the Author of the 50 Homilies is the Author of theſe Treatiſes; for there is the ſame Genius in them both. He has the ſame Notions, and the ſame Stile. He diſcourſes after the ſame manner of Grace and Free-will, and he maintains in theſe Seven Treatiſes, as well as the Author of the Homilies, That Angels and Souls are Bodies. But 'tis not ſo certain that theſe are the Works of *Macarius* the Diſciple of St. *Anthony*; and I think 'tis more probable, that they were made by a later Monk. Whoever was the Author, his Stile is ſimple, and one may ſee that he was a Good Hermit, who ſpeaks from his Heart without Affectation and Ornament, and oftentimes even without Order. He allegorizes all, and expreſſes a great many myſtical Thoughts which are very hardly intelligible, and for the moſt part makes uſe of Compariſons which are not juſt and fit. In a Word, ſome things have eſcap'd which cannot altogether be reconciled to good Senſe; ſo difficult a thing it is in Spiritual Matters not to wander ſometimes!

The Macarii.

The Rules which bear the Name of *Macarius*, are of another Author; Thoſe that are found under the Name of *Macarius* only, in *Benedictus Anianenſis*'s Code, are attributed to *Macarius* of *Alexandria*, i. e. the Abbot of *Nitria*, Diſciple of St. *Pachomius*, and Maſter of *Evagrius*. There is a certain paſſage in them which ſeems to be taken out of St. *Jerome*'s Letter to *Ruſticus*, which makes me think, either that this was added, or that St. *Jerome* imitated St. *Macarius*. However, this Rule is antient, and is cited by the Author of the Life of St. *Philibert*, who ſays, that this Saint read the Rules of St. *Macarius*, St. *Benedict* and St. *Columbanus*. The other Rule which is found in the ſame Code, compoſed by the two *Macarii*, St. *Serapion*, and St. *Paphnutius*, is made in the Form of a Dialogue, and probably is nothing elſe, but ſome Conferences of theirs, which ſome Monks had gather'd together: as the two Rules which follow in the ſame Code, are a Collection of the Speeches of 34 Abbots. There is alſo found a Rule in the ſame Code which bears the Name of the Abbot *Iſaiah*, which is proper for Hermits, and eſpecially younger Regulars. 'Tis full of Moral Precepts, and therefore had the Title of, *The Precepts and Advices of the Abbot* Iſaiah. This Abbot is probably he Whom *Ruffinus* and *Palladius* mention and calls the *Abbot of Syria*. There are alſo under the Name of the ſame *Iſaiah*, ſome *Remarks upon a Religious Life*, publiſhed by *Poſſinus*. At the ſame Time there lived one *Mark*, a Hermit, who dwelt in the Deſart of the *Cells*, and lived almoſt an Hundred Years, to whom ſome Books are attributed, which probably belong to another *Mark* who lived long after.

I ſhall ſay nothing at preſent of the Diſcourſes, the Anſwers, and Admonitions of the other Hermits of this time, becauſe they may be ſeen in *Ruffinus*, *Palladius*, and other Authors who have written their Lives.

SERAPION *Biſhop of* Thmuis.

Serapion Biſhop of Thmuis.

WE muſt not confound this *Serapion*, whom we now write of, with the famous *Serapion* Abbot in the Territory of *Arſinoe*, though he was a Monk and Abbot as well as the other; but this *Serapion* was Ordain'd towards the Year 340 Biſhop of *Thmuis* a City of *Egypt*, in the province of *Sceta*, by St. *Athanaſius*, as we find in his Epiſtle to *Dracontius*. St. *Jerome* ſays, That this Biſhop deſerved the Name of a Scholar becauſe of his Eloquence; that he was St. *Anthony*'s Friend, and had the honour to be a Confeſſor under *Conſtantius*, that is to ſay, to ſuffer for the Defence of the Faith of the Council of *Nice*, and the Innocence of St. *Athanaſius*. 'Tis probable, that 'tis he, whoſe Name is read among the Subſcriptions of the Letter from the Council of *Sardica*. 'Tis he alſo who wrote to St. *Athanaſius* about the Death of *Arius*, as we learn by the Anſwer of this Father, which is directed to him. St. *Jerome* ſays, that he Wrote a Book againſt the *Manichees*, a Treatiſe of the Titles of the *Pſalms*, and many very uſeful Letters: we have no more extant, but his Treatiſe againſt the *Manichees*, publiſhed by *Caniſius*, wherein he proves, That Vice or Evil, is not a Subſtance, and that our Nature is not Evil of it ſelf: Which he proves chiefly, becauſe many very wicked Perſons do afterwards become very Pious and Virtuous. This is the Subject of this little Treatiſe. The Arguments in it are very Solid, but the Stile is very Simple and without Art.

Serapion Biſhop of Thmuis.

EUSEBIUS EMISENUS.

Euſebius Emiſenus.

THis *Euſebius*, was of *Edeſſa*, a City of *Meſopotamia*, of a Conſiderable Family. He had Learned from his Infancy the Holy Scriptures according to the Cuſtom of his Country, and then he ſtudied the Greek and Human Learning, and came to *Paleſtine* to perfect himſelf in the knowledge of the Scripture; he was the Diſciple of *Euſebius* of *Caſarea*, and of *Patrophilus* of *Scythopolis*. The *Euſebians* would have choſen him Biſhop of *Antioch*, after the Depoſition of *Euſtathius*; and afterwards would have placed him in the See of *Alexandria*, in the room of St. *Athanaſius*, but he would not accept of theſe conteſted Biſhopricks. He was afterwards Ordained Biſhop of *Emeſa*, near Mount *Libanus*, but the People made ſo great Reſiſtance againſt him, that he was forced to retire to *Laodicea*, where he was well received by *George*, Biſhop of that Church, who re-eſtabliſhed him in *Emeſa*. He was very dear to *Conſtantius*, who carried him with him, to the *Perſian* War. He died in the Year 359. when his Succeſſor, *Paul* of *Emeſa*, aſſiſted at the Council of *Seleucia*, as we learn from St. *Epiphanius*. He is placed in ſome Martyrologies, among the number of Saints. St. *Jerome*, gives this account of the Writings of this Biſhop: 'Euſebius, Biſhop 'of *Emeſa*, who was well skilled in Rhetorick, and had 'the Air of an Orator, wrote an infinite number of Books; 'he applyed himſelf chiefly, to give the Hiſtorical Senſe of 'Scripture; And therefore thoſe who would learn to Preach, 'read his Books with great Attention.' His principle Pieces were againſt the *Jews*, againſt the *Gentiles*, againſt the *Novatians*, Two Books of Commentaries upon the Epiſtle to the *Galatians*, and many ſhort Homilies upon the Goſpels. *Theodoret*, has preſerv'd in his third Dialogue, Two Fragments, to prove that the Divinity of Jeſus Chriſt did not ſuffer, which are taken out of ſome of thoſe Books that we have already ſpoken of; and there are in the Greek *Catena*'s upon the Scriptures,

Euſebius Emiſenus.

Eusebius Emisenus.

Scriptures, several Fragments which are attributed to *Eusebius* of *Emesa*. The Homilies which we have at present under his Name, are none of his, though they are cited under his Name in the *Eleventh Century*, by *Guitmondus*, and in the *Twelfth*, by *Gratian*, but they were all written by some Latin Authors, much later than *Eusebius* of *Emesa* (*a*); some of them by St. *Eucherius*, others by *Faustus Rhedonensis*, and *Cæsarius* of *Arles*, and many other French-men. *Petrus Diaconus*, Library-Keeper of *Mount-Cassin*, attributes these Homilies upon the Gospels, and upon the Feasts of the several Seasons, and of the Saints of the Year, to *Brunno*, Bishop of *Signi*; and this is confirmed by the Catalogues in the Manuscripts of the *Vatican*, and *Mount-Cassin*, where these Homilies are attributed to the same Author. They were published by *Gagneus*, and Printed apart, and also in the Fifth Volume of the *Bibliotheca Patrum* at *Cologne*.

Eusebius Emisenus.

(*a*) *But they were all Written by some Latin Authors, much later than* Eusebius *of* Emesa.] The Stile is of a Latin Author that understood no Greek; and it appears by the Homilies of St. *Blandina*, *Epiphodius*, *Alexander* of St. *Genest*, that the Author was a *Frenchman*. There is a Sermon of St. *Maximus* the Second Abbot of *Lerins*, which mentions also St. *Honoratus* Abbot of *Lerins*, and afterwards Bishop of *Arles*, who lived after the Death of *Eusebius* of *Emesa*. There is also a Sermon of the Rogation-Days instituted by St. *Mamertus*. The Author calls himself the Disciple of St. *Maximus* Abbot of *Lerins*, which makes me believe that these Sermons belong to St. *Eucherius* of *Lyons*, under whose Name they have been printed. The Author of the Homilies about *Easter* opposes the Heretick *Pelagius*, and cites St. *Gregory the Great*.

BASIL *of* Ancyra.

Basil of Ancyra.

Basil was ordained Bishop of *Ancyra*, in the year 336, by the Bishops of *Eusebius*'s Party, in the Room of *Marcellus*, whom they had already Deposed: He was Excommunicated, and his Ordination declared void in the Council of *Sardica*, but yet he continued still in the Possession of his See: He disputed against *Photinus* in the Council of *Sirmium*, in the year 351, and there confounded that Heretick. He was one of the greatest Enemies to the *Arians* or *Anomæans*, that is to say, to those that openly defended the Opinion of *Arius*, and maintained, that the Word was not at all like to the Father: But he was look'd upon, as the Head of that Party, which was afterwards called *Semi-Arians*, who refusing to acknowledge, That the Son was Consubstantial with the Father; affirmed, That he was like him in all things, and even in Substance. *Basil* maintained this Opinion stoutly, and caused it to be established by the Authority of a Council, which was held at *Ancyra*, in the year 358. He defended it at *Seleucia* and *Constantinople*, against the Intrigues of the *Eudoxians* and *Acacians*, who Deposed him in the year 360, after they had charged him with many Crimes. St. *Jerome* informs us, That *Basil* of *Ancyra*, wrote a Book against *Marcellus* his Predecessor, a Treatise of Virginity, and some other little Pieces. We have nothing of his extant; but his Conduct and Actions, discover him to have been a Man of Wit, eloquent, and well skilled in Theology. Tho' he is said to be the Head of that Party, who were called *Semi-Arians*, yet 'tis not certain that he was a Heretick; on the contrary, St. *Basil* speaks of him as a Catholick Bishop, and St. *Athanasius*, confesses in his Book of Synods, That *Basil* of *Ancyra*, and those of his Party, did not differ from them that professed the Consubstantiality, but only in Words; and therefore St. *Hilary* and *Philastrius* call the Bishops of the Council of *Sirmium*, that was held against *Photinus*, whereof *Basil* of *Ancyra* was the Chief, Orthodox and Holy Bishops.

Basil of Ancyra.

LIBERIUS.

Liberius.

Liberius succeeded Pope *Julius* in the See of *Rome*, in the year 352. He protests in one of his Letters, That 'twas much against his Will, that he was promoted to this Dignity. In the Fragments of St. *Hilary*, there is a Letter attributed to this Pope, which was written to the Bishops of the *East*, soon after his Elevation to the Pontificate, wherein he acquaints them, That he had sent to St. *Athanasius*, three Priests of the Church of *Rome*, *Luke*, *Paul*, and *Ælianus*, to cite him to *Rome*, that Judgment might be given about his Cause, according to the Discipline of the Church; that he had also directed another Letter to him, wherein he acquaints him, That in case he did not come to *Rome*, He would declare him Excommunicated from the *Roman* Church. He adds, That these Priests being returned, and having informed him that St. *Athanasius* refused to come, he had followed the Judgment that the *Eastern* Bishops gave against him; That he would communicate with them, and all the Bishops of the Catholick Church; That on the contrary, *Athanasius* was fallen from his Communion, as well as from that of the *Roman* Church, and from all Correspondence with it by Letters.

This is the Substance of this Letter attributed to *Liberius*, which would not be much for his Advantage, if it were really his: But I think, 'tis very probable, that he never wrote any such thing, and that this Epistle was forged by him that made the Collection of the Fragments of St. *Hilary*. For first, is it any ways credible, that *Liberius* should Excommunicate St. *Athanasius*, without any Cause, and without any Regard to the Judgment of his Predecessor, or to that of the Council of *Sardica*?

Secondly, the Author of this Letter says, That the *Eastern* Bishops had written to *Julius* against St. *Athanasius*, without mentioning the Judgment which this Pope gave in his Favour.

Thirdly, St. *Athanasius* never complains that *Liberius* had Excommunicated him before he was banished; but on the contrary, he supposes, That he was always for him, till he subscribed in the place of his Banishment.

Fourthly, the Words of St. *Hilary* which follow this Letter, have no Connexion with the Contents of it, and plainly shew, That he refers to a quite different Letter: The Words are these; (*Is not this a very Holy Letter? What does it contain in it that proceeds not from a Spirit full of the Fear of God? But* Potamius *and* Epictetus, *desiring to condemn the Bishop of* Rome, *as is said in the Synod of* Ariminum, *would not obey him; and though* Fortunatianus *sent this Letter to many Bishops, he lost his labour.*) Now is it credible that St. *Hilary* should so commend a Letter that contained the Condemnation of St. *Athanasius*? What he adds, does yet more clearly prove what we have said, and confirm our Opinion. (*They would rather prejudice their own Interests, and hazard all, than refuse Communion to St.* Athanasius, *or reflect upon the Authority of the Council of* Sardica, *which had absolved him. The Egyptians wrote to* Liberius, *that he should maintain Communion with St.* Athanasius, *as they had formerly written to* Julius, *to desire him, that he would restore him to it.*) These Words plainly discover, that *Liberius* had not Excommunicated St. *Athanasius*, since the *Egyptians* do not desire him, as they had formerly done *Julius*, to restore him to Communion, but only to maintain Communion with him. *Qualis ad Julium pridem de reddenda exulanti Communione, talis nunc, ut de subjectis intelligitur, datæ sunt de tuenda.*

Liberius.

Fifthly, *Liberius* himself is a Witness, That he never Excommunicated St. *Athanasius*. For in his Letter to *Lucifer*, where he gives an Account of what happened about the Cause of this Saint, at the Beginning of his Pontificate, he says, that the Bishops of the *East* had written Letters against him, that he had not suppressed them, as he was accused, but had read them in Council, and yet gave no Credit to them: *Queis fidem & sententiam non commodavimus nostram: (Which we did neither believe nor approve)* because he at the same time received Letters from 75 Bishops of *Egypt*, in behalf of St. *Athanasius*. Does not this plainly shew, That the Letter which we now speak of, was none of *Liberius*'s, since it supposes, that he believed the Letter from those of the *East*, and Excommunicated St. *Athanasius*?

Sixthly, if *Liberius* had Excommunicated St. *Athanasius* at the beginning of his Pontificate, would not the Officers of *Constantius* have alledged this as a Reason to make him subscribe to his Condemnation? And how could he have maintained so stoutly as he did, That the Church of *Rome* had always held him innocent?

Seventhly, Tho' *Liberius* should have concealed or suppressed this Letter, while he was of St. *Athanasius*'s Party; yet would he not have produced it immediately after he had signed against him? For then he could have no Interest to conceal it, but on the contrary, was obliged to publish it: And yet even then he confesses, that he was always of St. *Athanasius*'s side. (*Because* Julius *my Predecessor of happy Memory, received St.* Athanasius *into his Communion, I was afraid, lest I should have passed for a Prevaricator, if I should have condemned him; but as soon as I understood that you had justly condemned him, I followed your Judgment.*) Does not this plainly shew, that *Liberius* did not condemn St. *Athanasius* at the beginning of his Pontificate, but that on the contrary, he did always protect him, upon the Authority of his Predecessor?

Lastly, There are some Expressions in this Letter, that were not used till after *Liberius*'s time.

Liberius. From all which, I conclude it to be falſe, that *Liberius* did write this Letter, or Excommunicate St. *Athanaſius*. On the contrary, immediately after he was exalted to the Pontificate, he wrote to him a Letter of Communion. The Biſhops of the *Eaſt* wrote to him againſt this Saint, and thoſe of *Egypt* for him. He read their Letters in a Synod, where 'twas decreed that Communion muſt be continued with St. *Athanaſius*, as it had always been in the *Weſt*. This happened towards the end of the year 352, or at the beginning of 353, before the Defeat of *Magnentius*. After the Death of this Tyrant, *Conſtantius* convened a Council at *Arles*. *Liberius* ſent thither *Vincentius* of *Capua*, in his Name, together with *Marcellus* a Biſhop in *Campania*, and gave them Order to entreat the Emperor, That he would call a Council at *Aquileia*. Theſe Biſhops were ſo far from being ſtedfaſt, that they ſuffered themſelves to be impoſed upon, and ſubſcribed to the Condemnation of St. *Athanaſius*, together with all the other Biſhops of the Council, excepting only *Paulinus* Biſhop of *Triers*: *Liberius* underſtanding this, ſent *Lucifer Calaritanus*, with *Pancratius* a Prieſt, and *Hilary* a Deacon, to carry a Letter to the Emperor *Conſtantius*, wherein after he had given an Account of what we have already ſaid concerning every thing that had been done ſince the beginning of his Pontificate, in the Cauſe of St. *Athanaſius*, he prays him to order the Examination of this Affair in a free Council, upon Condition that they ſhould begin with confirming the *Nicene* Creed. He gave to the ſame Deputies a Letter of Recommendation, addreſſed to *Euſebius Vercellenſis*; and indeed, he wrote two other Letters to him, one of Recommendation, and another of Thanks. About the ſame time, he wrote alſo to *Oſius*, and other Biſhops concerning the Lapſe of *Vincentius* of *Capua*. Immediately after, the Council of *Milan*, held in the year 355, which was not more favourable to St. *Athanaſius*, than that of *Arles* had been before. *Liberius* wrote an elegant Letter to *Euſebius Vercellenſis*, *Denys* and *Lucifer* then in Baniſhment, wherein he praiſes them for their Conſtancy, and teſtifies to them, That he was ready to ſuffer the ſame Perſecution for the ſame Cauſe. He ſays, he knew not whether he ſhould be grieved for their Abſence, or rejoyce for their Glory; which he obſerves to be greater than that of former Martyrs, becauſe theſe ſuffered only the Torments of their Pagan Perſecutors, but they endured the Injuries of their falſe Brethren. He prays them to aſſiſt him with their Prayers, That God would give him Grace to bear with Patience and Conſtancy, the Tryals that he was threatned with. And indeed, a little after, *Conſtantius* perceiving that there was none almoſt left but *Liberius*, who juſtified the Innocence of this Saint, and deſiring to confirm his Condemnation by the Authority of the Biſhop of *Rome*, ſent an Eunuch thither, who urged him to ſubſcribe to the Condemnation of St. *Athanaſius* to no purpoſe; for all the Anſwer he could get from him, was, That he ſhould call a free Council in ſome place, that was diſtant from the Court, where there ſhould be neither Guards nor Officers; That this Council ſhould begin with making a Profeſſion of the Faith, as it had been explained in the Council of *Nice*; That it ſhould drive away all the *Arians*, and anathematize their Error, and then afterwards ſhould examine the Cauſe of St. *Athanaſius*. *Liberius.* The Emperor having received this Anſwer, ſent an Order to the Governor of *Rome*, to ſurprize *Liberius*, and ſend him to Court; which Order was executed. And when he was in the Emperor's preſence, he ſpoke to him with no leſs Conſtancy, than he had done at *Rome* to his Eunuch. We have his Anſwers in *Theodoret*, in *B.* II. of his *Hiſt. Ch.* 16. wherein he diſcovers an unconceivable Firmneſs of Mind, in refuſing to ſubſcribe to the Condemnation of St. *Athanaſius*. *Conſtantius* objected to him, That he had been condemned by all the World; and, ſays he, *You are the only Biſhop in the World, that juſtifies an impious Diſturber of the Peace*; to which he anſwered with great Conſtancy, *Tho' I were alone, yet the Cauſe of Faith is nevertheleſs good, for at another time there were found but three young Men that diſobeyed the Orders of the King*. After this, he prayed him, that he would call a Synod, but withal deſired, That before they ſhould proceed to examine St. *Athanaſius*'s Cauſe, he would make all the Biſhops ſubſcribe the *Nicene* Creed. *Conſtantius* being enraged againſt St. *Athanaſius*, as ſuppoſing him the Cauſe of that Enmity which his Brother *Conſtans* had againſt him; *Liberius*, as to this, anſwered him wiſely, *You ought not, Sir, to make uſe of Biſhops, to revenge your Quarrels; for the Hands of Eccleſiaſticks, ought not to be employed, but only to bleſs and to ſanctify*. At laſt, *Conſtantius* threatning him with Baniſhment; *I have already*, ſays he, *bid adieu to my Brethren at* Rome, *for the Eccleſiaſtical Laws are to be preferred before my Living there*. Three Days time were given him to conſider of it, and becauſe he did not change his Opinion in that time, he was baniſhed two Days after to *Berœa*, a City of *Thrace*. The Emperor, the Empreſs, and the Eunuch *Euſebius*, offered him Money to bear the Expence of his Journey, but he refuſed it, and went away chearfully to the place of his Baniſhment. The Clergy of *Rome* having loſt their Head, took an Oath to chooſe no body in the Room of *Liberius*, as long as he was alive: But *Conſtantius*, by the Management of *Epictetus*, Biſhop of *Centumcellæ* in *Italy*, procured one *Felix* a Deacon to be ordained Biſhop, who was himſelf alſo one of them that had ſworn not to chuſe a Biſhop in the Room of *Liberius*. St. *Jerome*, ſays, That *Acacius* had a hand in this Ordination. St. *Jerome* and *Socrates* accuſe this *Felix* of *Arianiſm*; but *Theodoret* and *Ruffinus*, ſay, That he was not an *Arian* in Doctrine, but only communicated with that Party. However, all the Ancients agree, That this Ordination was not lawful (*a*); and ſome late Authors, are very much to be blamed for putting this Man in the Catalogue of Popes, and yet they have far leſs Reaſon to place him among the Holy Martyrs in very many Martyrologies (*b*).

But *Liberius*, who had given Proof of ſo great Conſtancy in time of Peace, could not long endure the Tediouſneſs of Baniſhment; for before he had been two years in it, he ſuffer'd himſelf to be over-perſwaded by *Demophilus* Biſhop of that City, to which he was baniſhed, and did not only ſubſcribe the Condemnation of St. *Athanaſius*; but he alſo conſented to an Heretical Confeſſion of Faith (*c*); whether it was the

(*a*) *However, all the Ancients agree, That this Ordination was not lawful.*] St. *Athanaſius*, in his Epiſtle to thoſe that lead a Monaſtick Life; ſays, that he was ordained in the Palace without the Conſent of the People, or the Election of the Clergy, by *Epictetus*, in the Preſence of three Eunuchs, and three Biſhops, who were rather Spies than Biſhops; that the People would not permit him to enter into the Church, and withdrew themſelves from his Communion. St. *Jerome* ſays that he was an Antipope. *Optatus* and St. *Auſtin* in the *Catalogue of Popes*, make no mention of *Felix*, but place *Damaſus* immediately after *Liberius*. And certainly *Liberius* being a lawful Biſhop, another could not be ordained in his Room. And whereas 'tis ſuppoſed, that after his Lapſe he fell from his Biſhoprick; This can never make the Ordination of *Felix* valid, which was null from the Beginning: Beſides *Liberius* was not depoſed after his Fall, but on the contrary was always acknowledged as a lawful Biſhop, and continued in the Poſſeſſion of his See with the Conſent of all the Biſhops of the Catholick Church.

(*b*) *They have far leſs reaſon to place him among the Holy Martyrs in very many Martyrologies.*] His Feſtival is kept on *Auguſt* 4th. *Mombritius* was the firſt that publiſhed his Life, and after him *Baluſius* put forth a more correct Edition of it. There was a Diſpute about the Sainthip of *Felix*, among the Correctors of the Roman Martyrology in the time of *Gregory*; and 'tis ſaid, there was then found an old Inſcription in the Church of St. *Coſmus* and St. *Damian*, expreſſed in theſe Words: *The Body of St.* Felix *Pope and Martyr, by whom* Conſtantius *was condemned*. But the Life of this *Felix*, and theſe Monuments are Apochryphal: For, firſt they ſuppoſe that *Conſtantius* put him to Death; But 'tis evident by the Teſtimony of *Marcellinus* the Presbyter, that *Felix* ſurvived *Conſtantius*. 2. How could it poſſibly be, than neither St. *Athanaſius*, nor *Hilary*, nor *Lucifer*, &c. nor any other of the Ancients ſhould ever ſpeak one Word, either of the Condemnation of *Conſtantius* by *Felix*, or the Martyrdom of this Pope? 3. The Acts of *Mombritius* relate, that *Conſtantius* was condemned for being twice baptized by *Euſebius* of *Nicomedia*; But 'tis manifeſt from the Teſtimonies of St. *Hilary* and St. *Lucifer*, that *Conſtantius* was a Catechumen, and was not baptized till about the latter end of his Life, by *Euzoius*, as St. *Athanaſius* relates in the Book of Synods. The Authority of theſe Martyrologies is of little worth, as well as that of *Anaſtaſius* the Library-Keeper. The Inſcription found in the Church of St. *Coſmus*, and St. *Damian* is an Argument of little weight.

(*c*) *Conſented to an Heretical Confeſſion of Faith.*] *Baronius* and many others maintain, that he ſubſcribed only the firſt Creed of *Sirmium* which was not Heretical: But if this had been ſo, St. *Hilary* who approved this Creed, had never called that which was ſigned by *Liberius*, *The Perfidiouſneſs of the* Arians, and anathematized *Liberius* ſo often upon the Account of his Subſcription. St. *Jerome* ſays alſo, that *Liberius* was forced to ſign Hereſie, and all the Ancients ſpeak of the Fall of *Liberius*, as the Approbation of the Hereſie of the *Arians*, which made *Faber*, *Blondel* and *Petavius* think that *Liberius* ſubſcribed the ſecond Creed of *Sirmium*. But this Opinion has its Difficulties, for St. *Hilary* ſays, that the Creed ſigned by *Liberius* was compoſed by 22 Biſhops, which were for the moſt part Eaſtern; and that the ſecond Creed was made by *Potamius* and the Weſtern Biſhops. *Baſil* is reckoned among thoſe that approved the firſt, and condemned the ſecond Creed of *Sirmium* aſſoon as it appeared. In ſhort, *Liberius* returned not from his Exile, till after the Council of *Ancyra*; in which, the Eaſtern Biſhops had already thrown out the ſecond Creed of *Sirmium*. What Probability is there then, that they ſhould offer it to him to ſign? To anſwer theſe Difficulties and clear up this Matter, we muſt obſerve, that *Demophilus* cauſed *Liberius* to ſign or approve a Creed while he was in Exile, different from that which he ſigned after his Return to *Sirmium*; that the Creed which *Demophilus* preſented to him, was made at *Sirmium* by many Biſhops, *quæ*, ſays *Liberius* in his Letter, *Sirmiumi à pluribus Fratribus, & Conſcis noſtris tranſlata & ſuſcepta eſt*: Words which can be underſtood of none, but the ſecond Creed of *Sirmium*, which begins thus; *Cum nonnulla paterentur eſſe de fide diſceptatio, diligenter omnia apud Sirmium tractata ſunt & diſcuſſa, præſentibus ſanctiſſimis Epiſcopis*: And therefore we muſt ſay, that the Creed which *Liberius* approved in his Exile was the ſecond of *Sirmium*: For *Demophilus* was an *Arian*, and of the Party of *Uſtacius* and *Valens*, who maintained the ſecond Creed of *Sirmium*. It was for this Reaſon that *Eudoxius* and *Aëtius* ſpread a Report that *Libe-*

First

Liberius. First or Second Confession of *Sirmium*, is disputed among the Learned. Whichsoever 'twas, he did certainly write one Letter of Communion to the Bishops of the *East*, wherein having declared St. *Athanasius* to be cast out of his Communion, and acknowledged his Approbation of that Confession of Faith which *Demophilus* presented unto him, he desires them to use their Interest and Prayers with the Emperor, to obtain his Deliverance from Banishment, and Restauration to that Church which God had entrusted him with. He wrote also at the same time two Letters, which contained for the most part the same things, one to *Ursacius* and *Valens*, and the other to *Vincentius* of *Capua*; which are preserved amongst the Fragments of St. *Hilary*.

After these Letters, *Liberius* quickly obtain'd his Desires; for the Emperor being satisfied, sent immediately for him to come to *Sirmium*, where he found Deputies of Bishops from the East and from the West. There was held a kind of a Council, which made a Collection of all the Creeds that had been approv'd by the *Semi-Arians*, wherein the Son was declar'd like unto the Father in Substance. These Creeds *Liberius* was oblig'd to sign, and then was sent back to *Rome*, with a Letter from the Synod directed to *Felix*, importing that *Liberius* and he should govern the Church of *Rome* as Co-partners. But *Liberius* was no sooner return'd thither, but *Felix* was forc'd to depart, and when afterwards he endeavour'd to return by Force, he was driven away with disgrace.

Now *Liberius* seeing himself in peaceable Possession of his See, as he had Subscrib'd against his will to the Condemnation of St. *Athanasius*, and the Creeds of the *Arians*, so he quickly repented of what he had done, made Profession of the *Nicene* Creed, and reconcil'd himself to St. *Athanasius*. He wrote one Letter to all the Bishops of the World in the Year 362, wherein he would have all those Bishops pardon'd, who through surprize, had approv'd of the Error of the *Arians*; but he absolutely Anathematizes the Heads of their Party, and those that would not return from their Error. This Letter is set down in the Fragments of St. *Hilary*. At last the *Semi-Arians* seeing themselves overpower'd by the *Anomœans*, who had more Interest in the Emperor *Valens*, had recourse to *Liberius*, and sent to him, in the Year 366, *Eustathius* of *Sebaste*, together with *Sylvanus* and *Theophilus* Bishops of *Cilicia*, who presented him with Letters from the Council of *Lampsacus*: *Liberius* at first would not receive them, because, he said, they were of *Arius*'s Faction; but they perswaded him that they would retract that Error, and profess that the Son is perfectly like his Father, and of the same Substance; yea, they made Profession of the *Nicene* Creed it self: approv'd the word *Consubstantial*, and condemn'd the Creeds of *Ariminum* and *Seleucia*. *Liberius* having exacted of them these Declarations, wrote into the East in their favour; and he died within a little time after in the Year 366 (*d*). The History which we have now given of *Liberius*, informs us of the number of Letters that were written by this Pope, as well as the time, the occasion and subject of every one of them: And therefore it will be sufficient here to give a Catalogue of them, and to mark out those that are falsly attributed to him; and in doing of it, we shall follow the Order that is observ'd in the 2d. Volume of the last Edition of the Councils. *Liberius.*

The 1st. is that which was written to *Hosius* upon the Lapse of *Vincentius* of *Capua*, publish'd by *Baronius*, and taken from a Manuscript in the *Vatican*. This appears to me to be Genuine, and agrees with the History of that time.

The 2d. is a Letter to *Constantius*, at the End of *Lucifer*'s Works, and in the Fragments of St. *Hilary*.

The three following to *Eusebius Vercellensis*, are taken out of the Acts of this Bishop, and appear to me to be Antient.

The 6th. to the Confessors in Exile, is in the Fragments of St. *Hilary*, and in the Acts of which we have spoken already.

The 7th. which was written to the Eastern Bishops after he had sign'd against St. *Athanasius*, is taken out of the Fragments of St. *Hilary*, and is very Genuine.

The 8th. is that which is suppos'd to have been written to those in the East, immediately after his Advancement to the Pontificate, wherein he declares St. *Athanasius* Excommunicated: But we have shewn that 'tis very doubtful, though it is in the Fragments of St. *Hilary*.

The 9th. written to *Ursacius*, to *Valens*, and *Germinius*, and the 10th. to *Vincentius* of *Capua*, from the place of his Banishment, after he had sign'd, are Genuine, and taken out of the Fragments of St. *Hilary*.

The 11th. written to the Bishops of *Italy* after the Council of *Ariminum*, is unquestionable, and is preserved in the same place.

The 12th. which is a Confession of Faith addressed to St. *Athanasius* is Supposititious, as we have already prov'd when we discours'd of the Works of that Father, among which it occurs.

The 13th. which is suppos'd to be that which *Eustathius* and the other Deputy-Bishops from the East, obtain'd of *Liberius*, and presented to the Synod of *Tyana*, agrees very well with the History of that time.

The 14th. and 15th. ought to be rank'd among those Letters that are forg'd by *Isidore*; and are rejected by all the Criticks.

The three Decrees attributed to this Pope, have not any respect to the Discipline of his time, nor have they any Authority.

The Conference (*e*) which he had with *Constantius* and *Epictetus*, is preserved by *Theodoret*, B. II. of his *Hist. Ch.* 16. and was by him drawn out of the Antient Acts written in *Liberius*'s time.

The Stile of *Liberius* is Simple and without Ornament, but strong and clear. His Conduct unblameable, if he had not suffer'd himself to be overcome by the Love which he had for the City of *Rome*, and his Church: But he made amends for that Fault by the Constancy which he shew'd after his Return.

rius was of their Opinion, and *Liberius* himself wrote to *Ursacius* and *Valens*, that he was of their Judgment; but being afterwards called to *Sirmium*, where he found *Basil* of *Antyra*, *Eleusius*, and the other *Semi-Arian* Bishops, who a little before had condemned the *Arians* in the Council of *Ancyra*, he and those other Bishops signed a Book, which contained the Creeds of *Antioch*, the first of *Sirmium*, and those other Creeds that asserted the Son to be like unto the Father, and were obliged to condemn those that said he was unlike to him. See *Sozomen* B. IV. ch. 14. of his *Hist.* Nevertheless it may be objected, That the second Creed of *Sirmium* was not made by *Basil* and the other Eastern Bishops; but that which was presented to *Liberius* by *Demophilus*, was made by these Bishops as we are assured by the Fragments of *Hilary*. To this I know of no other Answer but by saying, that the Names of these Bishops were added by the Author who made these Extracts out of St. *Hilary*, who has put in the Margin, *Inquirendum*, i. e. *we must enquire if these were the Bishops*: Which plainly discovers, that he was not certain of it, but might set down those Names at a venture. This is what I thought my self obliged to say of this Question, which is very difficult and famous, though of no great use: [Though it is of no great Importance for us to know who precisely were the Bishops that drew up the second *Sirmian* Creed; yet it is of great Moment to know whether that or the Creed of the first Council of *Sirmium* were signed by Pope *Liberius*: Our Author who knew the thing was too gross to be quite omitted, shuffles it off at last as if it had been a Critical Question, only started at first to employ the Learned: But when the ablest Advocates of the Church of *Rome* have confessed, that an *Arian* Creed was deliberately signed by one of its Bishops, they must also own that this destroys Infallibility effectually: And St. *Hilary*'s Carriage, who declaimed against *Liberius*'s Apostacy with all the Warmth that he usually employed upon such Occasions, shews how the Orthodox Bishops of that Age, thought a Bishop of *Rome* might be treated, when guilty of a Crime which they thought equal to that of denying the Faith in the times of Paganism.]

(*d*) *He died in the Year 366.*] St. *Jerome* and *Marcellinus* say so in their Chronicles.

(*e*) *The Conference.*] 'Twas rather an Examination which *Liberius* under-went in the Emperor's Council.

St. HILARY.

St. Hilary. St. *Hilary* was born in the City of *Poictiers* (*a*), whereof he was afterwards Bishop. He was bred up in the Heathen Religion, and applied himself in his Youth to the Study of Profane Learning: He was Married, and had one Daughter nam'd *Apra* (*b*). The Reflections which he made upon the Falshood of the Gentile Doctrines, did by little and little conduct him to some Imperfect Knowledge of the Truth, which he compleated by Reading the Holy Scriptures, as he himself tells us, at the Beginning of his Books concerning the Trinity. After he *St. Hilary.*

(*a*) *Was born in the City of Poictiers.*] St. *Jerome* in his Preface to B. II. of his Commentaries upon the Epistle to the *Galatians*, says, that St. *Hilary* was a *Gaul* born at *Poictiers*: *Fortunatus* says also, that he was of that City. *Pictavis residens quæ sanctus Hilarius olim Natus in Urbe Pater.* The Names of his Parents are not known; for we must not acquiesce in what *Bollandus* writes, that the Tomb of his Father and Mother were found in a Village of *Poictou*, where his Father was nam'd *Francarius*: But there is some probability that he was of a good Family. We need not now distinguish this *Hilarius* from several others of that Name, of whom we shall speak afterwards.

(*b*) *Apra.*] The Author of the Life of this Saint which is attributed to *Fortunatus*, is the only antient Witness that we have of this Circumstance; who does also observe, that St. *Hilary*

was perfectly inſtructed in the Chriſtian Religion. He was Baptized, and probably his Wife and Daughter were converted with him. He liv'd ſeveral years after his Baptiſm, before he was made Biſhop (*c*), but we know not any one particular Circumſtance of his Life during all that time. He was Ordain'd Biſhop of *Poictiers* ſome years before his Baniſhment; and immediately after he was promoted to that Dignity, he labour'd with all his might to Save the Flock which Jeſus Chriſt had entruſted him with, by Preaching the Truths of the Goſpel. Afterwards, when he ſaw that the *Arian* Hereſie began to ſpread in *France*, he wrote Twelve Books of the Trinity againſt it (*d*), which he finiſh'd about the time that he was threatned with Baniſhment. He was ſent by Order of the Emperor *Conſtantius* into Baniſhment, becauſe he had defended St. *Athanaſius* in the Council of *Beziers*, againſt *Saturninus* Biſhop of *Arles*, and againſt *Urſacius* and *Valens*, who had been a little before Excommunicated by the Biſhops of *France*; for being come to this Council, which was Aſſembled by the intriguing of *Saturninus*, he deſir'd that Matters of Faith ſhould be handled before all other things, and offer'd to convict *Saturninus*, *Urſacius* and *Valens*, of Hereſie; But they were ſo far from accepting this Propoſition, that they condemn'd St. *Hilary*, and wrote a Letter againſt him to the Emperor, who was then at *Milan*; whereupon he ſent immediately an Order to Baniſh St. *Hilary* and *Rhodanius* Biſhop of *Tholouſe*. Nevertheleſs, there were no Biſhops Ordain'd in their room; and ſo the Church of *Poictiers* enjoy'd Peace, and St. *Hilary* continued ſtill to Govern it, and to Adminiſter the Sacraments there by his Prieſts. The ordinary place of his Baniſhment was *Phrygia* (*e*); where he wrote his Treatiſe of Synods, which he dedicated to the Biſhops of *France*, to inform them of the Opinions of the Eaſtern Biſhops about the Trinity, and to inſtruct them how they ſhould behave themſelves in theſe two Synods, the expectation whereof held all the Church in Suſpence. This Treatiſe was compos'd by St. *Hilary* after the Council of *Ancyra*, held in the Year 358, whoſe Canons he there explains, and before the Councils of *Ariminum* and *Seleucia*, that is to ſay, towards the Beginning of the Year 359. Sometime after he was ſent to the Council of *Seleucia* by the Lieutenant of the *Præfectus Prætorio*, and by the Governor of *Phrygia*. Being arriv'd at that City, he was kindly receiv'd, and gain'd the good opinion and affection of every Body. Firſt of all, he was requir'd to give an account of the Faith of the Biſhops of *France*, becauſe of the falſe Reports that the *Arians* had ſpread Abroad againſt them, which render'd them ſuſpected of *Sabellianiſm*, and charg'd with believing that there was but one Perſon only in the God-head. But St. *Hilary* having declar'd his Faith which agreed with the *Nicene* Creed, gave an authentick Teſtimony of the Purity of the Faith of the Weſtern Biſhops: and ſo having remov'd the Jealouſies they might have of his Doctrine, he was admitted to the Communion and Society of the other Biſhops, and took his Place among thoſe that were to vote in the Council. He aſſiſted there at the beginning; but ſeeing that the greater part of the Biſhops were *Arians*, they would not ſuffer him to ſtay there any longer. Yet he continued ſtill at *Seleucia* till the end of the Council, and followed the Deputies of the Council to the Emperor's Court, to receive the Orders that ſhould be given him: But when he ſaw that the true Faith was in extream Danger, the Biſhops of the Weſt being over-reached, and thoſe of the Eaſt over-powered, he deſired Audience of the Emperor in three Petitions, (if we may believe *Sulpitius Severus*) which he publickly preſented, That he might have leave to diſpute for the Faith againſt his Adverſaries. St. *Jerome*, mentions but one Petition, and indeed, of the three Papers which St. *Hilary* preſented to *Conſtantius*, there is none but the Third, wherein he deſires Audience. This he preſented towards the End of the Year 359, and the Second Paper alſo about the ſame Time. The *Arians* ſeeing themſelves attacked by ſo powerful an Enemy, procured him to be ſent back into *France*, yet without releaſing him wholly from his Baniſhment. As he return'd, he paſs'd through *Italy*, and entered *France* in the Year 360. It was in his Journey, or a little after his Return, that he addreſſed his Third Diſcourſe to *Conſtantius*, which is commonly placed Firſt. St. *Jerome*, ſays, That he Wrote it after the Death of this Emperor: But it appears by the Diſcourſe it ſelf, that it was compoſed Five Years after St. *Hilary* withdrew from the Communion of *Saturninus*; and after the Baniſhment of *Lucifer*, *Euſebius* and *Paulinus*, which diſcovers that it was in 360, and ſo before the Death of *Conſtantius*; and yet 'tis probable, that it was not publiſhed in the *Eaſt*, till after the Death of this Emperor, which made St. *Jerome* believe, that it was not written till that time. It was about the ſame time, that he compoſed his Treatiſe againſt *Urſacius* and *Valens*, which contained the Hiſtory of the Council of *Ariminum* and of *Seleucia*; from whence part of theſe Fragments are taken which have been publiſhed by themſelves. The whole Book conſiſts of two Parts; The Firſt is taken out of a Book of St. *Hilary*, which he wrote during the time of Perſecution, and before the Death of *Conſtantius*, as the Preface ſufficiently diſcovers. This Firſt Part begins at *P.* 430. and ends at 466. of the *Paris* Edition in the Year 1652, and it contains the Tranſactions that happened to the end of the Councils of *Ariminum* and *Seleucia*. The Second part taken out of another Book, beings at *P.* 466, and contains what paſſed afterwards. When the Catholick Biſhops afterwards recovered their Liberty under *Julian* the Apoſtate, St. *Hilary* aſſembled many Councils in *France* for the Re-eſtabliſhment of the Antient Faith, and the Condemnation of the Synods of *Ariminum* and *Seleucia*. In them he procured the Condemnation of *Saturninus* Biſhop of *Arles*, who oppos'd his Deſign, as well as *Paternus* Biſhop of *Perigueux*. As to the other Biſhops who acknowledged their Fault, they were pardoned; *and all the World muſt own*, ſays Sulpitius Severus, *that our* France *was obliged to St.* Hilary *alone for its happy Deliverance from Hereſie*. He extended alſo his care as far as *Italy*, if we believe *Ruffinus*, and took a great deal of pains to re-eſtabliſh the Faith there, by viſiting the Churches, and cauſing them to reject the Errors of the Hereticks. *Euſebius* of *Vercellæ* found that St. *Hilary* had prevented him in this Employment, and *Ruffinus* makes no ſcruple to ſay, that St. *Hilary* laboured with more Diligence and Succeſs than he (*becauſe he was of a ſweet and mild Diſpoſition, and withal of great Learning, and every way qualified for perſuading*: Niſi quod Hilarius, vir natura lenis, placidus, ſimulq; eruditus, & ad perſuadendum commodiſſimus, rem diligentius & aptius procurabat.) An excellent Remark, which may ſerve for an Inſtruction to thoſe who are employed in the Converſion of Hereticks: The ſame Hiſtorian adds, (*That St.* Hilary *compoſed Books concerning the Faith, which were nobly written, wherein he clearly diſcovers the Artifices and Tricks which the Hereticks us'd to deceive the too Credulous and ſimple Catholicks.*) Laſtly, *Ruffinus* relates in his Book concerning the Corruption of *Origen*'s Works, That St. *Hilary* having wrote a Book to chaſtiſe thoſe that had ſigned the Creed of *Ariminum*, his Book was ſo corrupted by the Hereticks, though he knew nothing of it, that he was accuſed in a Synod of being an Heretick, and forced to depart from it as an excommunicated Perſon. But I do not think we ought to take this Relation for certain, becauſe 'tis no ways probable that the Faith of St. *Hilary* about the Trinity, having left his Daughter and Wife at *Poictiers* when he was baniſh'd, had a Revelation in the Place of his Baniſhment, that a rich and potent young Man courted his Daughter to marry her, but that he by his Prayers hindered her from taking any other Spouſe but Jeſus Chriſt, and that he wrote a Letter to her, which this Author recites. The ſame Author adds at the end of *B.* I. of the Life of St. *Hilary*, that returning from his Baniſhment, and finding that his Daughter deſir'd to marry, he prayed God to take her out of the World; that his Prayer was heard, for his Daughter died, and her Mother ſurviv'd her but a very little time. This is reported by the Author of this Life, who liv'd ſoon after King *Clovis*, towards the Year 580, and who appears to be different from *Venantius Fortunatus*. St. *Gregory* of *Tours*, cites this Life without naming the Author of it; and ſo we muſt not wholly reject what he ſays, nor yet altogether build upon it.

St. *Hilary*.

St. *Hilary*.

(*c*) *He liv'd ſeveral Years after his Baptiſm, before he was made Biſhop.*] In his Book of Synods, he ſays, that he was baptiz'd a long while before his Baniſhment, and but a little while before it he was made Biſhop: *Regeneratus pridem, & in Epiſcopatu aliquantiſper manens.*

(*d*) *He wrote his Twelve Books of the Trinity againſt it.*] Some have thought that they were written in his Baniſhment; but the Preface alone, which is the Beginning of the Firſt Book, diſcovers that theſe Books were written before that time: For after he has there deſcribed his Converſion he obſerves that ſoon after his Ordination the *Arian* Hereſie was ſpread in *France*, and immediately he took Pen in hand to confute their Impious Doctrines. What he ſays in the tenth Book, does alſo prove that he was not baniſh'd, but only threatned with Baniſhment when he wrote it, *Sed licet*, ſays he, *nunc à multis coacervantibus ſibi ſecundum deſideria ſua Magiſtros ſana doctrina exulet*, (which is plainly meant of the Baniſhment of *Paulinus* of *Triers*, *Euſebius* of *Verceilles*, and *Luciſer Calariſtanus* baniſh'd after the Council of *Milan*) *non tamen à Sanctis quibuſq; Prædicationis Veritas exulabit. Loquemur enim exulas per hos libros, & Sermo Dei qui vinciri non poteſt, liber excurret*, &c. Where he ſpeaks of his Baniſhment as a thing that was future and had not yet come to paſs, but which was quickly to follow after the Baniſhment of *Paulinus* and others: From whence it appears that this tenth Book was written between the Council of *Milan* and that of *Beziers*.

(*e*) *The ordinary Place of his Baniſhment was* Phrygia.] St. *Jerome* in his Catalogue, and *Sulpitius Severus*, *B.* II. of his *Hiſt.* do teſtify this, as well as the Author of the Life of St. *Hilary*. *Theodoret B.* III. *ch.* 4. ſays, That *Hilary*, *Euſebius* and *Luciſer* were in *Thebais*, when *Julian* permitted the exil'd Biſhops to return to their Sees. This is true of the two laſt, but not of the Firſt, for he was then in *France*. St. *Hilary* himſelf ſays, in his Book of Synods, that he was in the Provinces of *Aſia*.

could

could be suspected by the Western Bishops. In the Year 364, an occasion offer'd it self (*f*) wherein St. *Hilary* shew'd his zeal for the Truth. The Emperor *Valentinian* being come to *Milan*, published an Edict, wherein he obliged all the Catholicks to acknowledge *Auxentius* for their Bishop. St. *Hilary* being persuaded that this Bishop was in his Judgment an *Arian*, presented a Petition to the Emperor, wherein he declared, that *Auxentius* was a Blasphemer, whose opinions were contrary to those of the Prince and other Catholicks. The Emperor being mov'd by so sharp an Accusation, appointed a conference, in the Presence of the Treasurer, and the great Mr. of the Palace, between St. *Hilary* accompanied with Ten Bishops; and *Auxentius* at this Conference, after he had endeavoured to elude the Dispute, was obliged, under pain of losing his See, to profess that Jesus Christ was truly God, and of the same Substance, and the same Divinity as the Father. The Emperor thinking this Profession sincere, embraced his Communion, and St. *Hilary*, because he still continued to proclaim *Auxentius* a Heretick, who mocked God and Men, was driven out of *Milan* as a Disturber of the Peace of the Church. Being thus disabled to speak any more *Viva voce* against *Auxentius*, he wrote a Tract against this Bishop the next Year. In the Year 366. he Collected the Commentaries of all the Transactions, that had happened after the Council of *Ariminum*, as may be seen in the Second Part of the Fragments which is taken out of this Work, where you will find the Letters Written in 366.

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At last, After he had endured so much Labour and trouble for the Defence of the Faith, he finished his course in the Year 367 (*g*).

Besides the Works of St. *Hilary* which we have already mentioned, because they have a respect to the History of his Life, he has also written other Books, some whereof are come to our Hands.

He wrote a little Tract against *Dioscorus* the Physician, and *Sallustius* the Prefect, *wherein he has particularly shewn*, says St. *Jerome*, in his Epistle to *Magnus, how far his Learning and Eloquence could reach.* This Book is not extant, but 'tis very probable that 'twas written in Defence of the Christian Religion against Paganism.

He wrote several Commentaries upon the Scriptures, which are almost wholly taken out of *Origen*, whose Commentaries he caused *Heliodorus* to explain to him, if we believe St. *Jerome*: But it must be confess'd, that he followed more the Sense than the Letter of *Origen*'s Commentaries, and that he added many things of his own, as the same St. *Jerome* has also observed. We have his Commentaries upon St. *Matthew*, we have also more of his Commentaries upon the *Psalms* than St. *Jerome* had seen; for this Father mentions only the Commentaries upon the 1st. and 2d. *Psalms*, upon the 51st. and those that follow until the 62d. and upon the 118th. and those that follow unto the last; and we have besides these Commentaries, the Commentaries upon the 14th. and 15th. *Psalms*, and upon 63, 64, 65, 66, 67, 68, *Psalms*, which bear the Name of St. *Hilary*, and are written in his Stile. But we have none of his Commentaries upon *Job*, which are cited by St. *Jerome*, whereof St. *Austin* relates a passage in his 2d. Book against *Julian*, to prove Original Sin.

There was also attributed to him in St. *Jerome*'s Time, a Commentary upon the Canticles, but this Father says, that he had never seen it.

St. *Jerome* mentions also a Collection of Hymns, composed by St. *Hilary*; a Book Entituled *Mysteries*; and many Letters.

I place not the Letter and Hymn to his Daughter *Apra*, in the Number of St. *Hilary*'s Works, because I doubt not but these Pieces were the Work of him that Wrote his Life, which are not at all like this Father's way of Writing: Some have attributed to him the Hymn *Pange Lingua*, and that of St. *John* the Baptist, *Ut queant laxis*; but without any ground: The Books of the Unity of the Essence of the Father and the Son, were Rhapsodies taken out of the Genuine Works of St. *Hilary*. St. *Jerome* in his Apology to *Pammachius*, speaks of a Book of St. *Hilary* address'd to *Fortunatus*, which was concerning the Number *Seven*. Some have confounded this Treatise with St. *Cyprian*'s Books *of Exhortation to Martyrdom*, being address'd to a Person of the same Name. But that which St. *Jerome* attributes to St. *Hilary*, must be different from those of St. *Cyprian*; and therefore if there be no Mistake in this place of St. *Jerome*, we must say, that St. *Hilary* wrote a Treatise address'd to his Friend *Fortunatus*, concerning the mysterious Significations of the Number *Seven*. And this Work may very well be one of those Treatises of *Mysteries*, which St. *Jerome* mentions in his Catalogue of Ecclesiastical Writers.

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The Twelve Books of the Trinity, composed by St. *Hilary* in Imitation of *Quintilian*'s Books, as St. *Jerome* has observed, are an excellent Work, which contains the Explication and the Proofs of this Mystery. He has there established the Faith of the Church in a demonstrative Manner; he has clearly detected the Errors of the Hereticks, refuted them solidly and answered all their Objections: So that this is the largest and most methodical Work of any, that we have in all Antiquity upon this Subject.

The First Book is a Preface to the Whole, wherein he describes very pleasantly after what manner a Man arrives at Happiness, and the Knowledge of the Truth; and then gives an account of the Subject of the Eleven following Books. He begins with observing, that Happiness does not consist in Abundance, nor in Repose as common People imagine, nor yet in the bare Knowledge of the First Principles of Good and Evil, as many wise Men among the *Pagans* thought, but in the Knowledge of the true God. He adds, that Man having an ardent Desire after this Knowledge, meets with some Persons that give him low and mean Ideas, unworthy of the Divinity. Some would persuade him that there are many Gods of different Sexes: Others take the Representations of Men, of Beasts, and Birds, for Divinities: Others acknowledge no God at all; and some, in short, confess, That there is a God, but deny that he has any Knowledge, or takes any care of things here below. But the Reason of a Man discovers these Notions to be false, and so by the Light of Nature, he comes to know, That there can be but one God Almighty, Eternal and Infinite, who is in all places, who Knows all things, and Orders all things; and afterwards by reading the Books of *Moses* and the Prophets, where he found these Truths explained, he was fully convinced of them, and studied with the greatest application of Mind to know this Sovereign Being, who is the Fountain of all kind of Beauty and Perfection. Neither did he stop here, but upon further Enquiry, he came to understand, that 'twas unworthy of God to suppose, that Man to whom he had given so much Knowledge, should be annihilated for ever; for if this were true, to what purpose would his Knowledge serve, since Death would one Day deprive him of all Understanding? But then as on the one side, Reason discovers it to be fit, that Man should be Immortal; so on the other side the Sense of his present Weakness, and the Apprehension of Death, which he sees is unavoidable, fill him with anxious Fears. In this State he has recourse to the Gospel, which perfects all the Knowledge he had before, and resolves all the Doubts that yet remain with him. There he learns, That there is an Eternal Word, the Son of God, who was made Man, and came into the World to communicate to it the Fulness of Grace and Truth. This gives him hopes infinitely above all that he could have before, for now he presently perceives the Excellency and Greatness of these Gifts, by understanding, That since the Son of God was made Man nothing can hinder, but Men may become the Sons of God; and so when a Man joyfully receives this Doctrine, he perfects the Knowledge he had of the Divinity, by the Knowledge of the Humanity of Jesus Christ. He renews his Spirit by Faith, He acknowledges the Providence of one God over him, and begins to be fully persuaded, that he who created him, will not annihilate him. In short, he understands, That Faith is the only infallible means of coming to the Knowledge of the Truth; That it rejects unprofitable Questions, and resolves the captious Difficulties of Human Philosophy; That it judges not of the Conduct of God according to the Thoughts of Men, nor of that of Jesus Christ, according to the Maxims of this World; That 'twas by this Faith, (whereof the Law was only a shadow and Type) that Jesus Christ having raised our Minds to that which is most Sublime and Divine, prescribed to us, instead of the Circumcision of the Flesh, the Circumcision of the Spirit, which consists in the Reformation of our Lives, and the Renovation of our Hearts: That as we die to Sin in Baptism, that we may live a Spiritual and Immortal Life, so Jesus Christ died for us, that we might rise again together with him; and so the Death of him who is Immortal, procured Immortality to us Mortals. Now when once the Soul is fully possessed with these thoughts, she rests satisfied with this hope, without fearing Death, or being wearied of Life: For she considers Death as the beginning of Eternal Life, and

(*f*) *In the Year 364, an occasion offered it self.*] *Baronius* places this Conference in 369, which is a gross mistake, since according to the Testimony of all the Ancients, St. *Hilary* was dead before. Besides the Letter of *Auxentius*, which was written after this Conference, bears not the Name of *Gratian*, who was declared Emperor in 367, but only the Names of *Valens* and *Valentinian*. It appears by *Ammianus Marcellinus*, B. XXVI. that *Valentinian* came to *Milan* about the end of the Year 364, and went away soon after: And therefore this Conference must have been held in this Year.

(*g*) *He finished his Course in the Year* 367.] St. *Jerome* places his Death in this Year. *Sulpitius Severus* says, that he died Six Years after his Return into *Gaul*, and *Gregory* of *Tours* B. I. of his *Hist. ch.* 3. says, that his Death happened in the Fourth Year of *Valentinian*. These Two Dates fall out just in the same Year; for the one reckons six Years after the end of the Year 360, which reaches to the Beginning of 367, and the 4th. Year of *Valentinian*'s Reign begun in the Month of *February* the same Year.

looks upon this present Life, as the means of obtaining a happy Immortality.

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These are the Steps by which St. *Hilary* guides the minds of Men to the Knowledge of Happiness and Truth, after he himself had arrived at it by the same Methods: For he does not deliver these things as curious and profound Discourses which he had meditated in his Study, but as the History of his own Thoughts, which by degrees carried him on to a perfect Conversion. Then he declares, that afterwards being ordained Bishop, as his Office obliged him to take Care of the Salvation of others, he preached the Truths of the Gospel; and at last, that the Heresie of the *Arians*, who would judge of the Almighty Power of God, by the weak Light of their own Reason, had obliged him to undertake the Defence of the Truth, and the Refutation of their Errors. After he has in a few Words explained the Faith of the Church, he admonishes the Reader, above all things, when he thinks of God, to divest his mind of the meanness of Human Opinions, and to judge of God according to the light of Faith, and agreeable to the Testimony of God himself. 'For, says he, the chief Qualification requir'd in 'a Reader, is, That he be willing to take the Sense of an 'Author from what he reads, and not give that Sense 'wherewith he himself is prepossess'd. He must take the 'meaning of the Author and not give him one of his own: 'He ought not to endeavour to find in the Passages which 'he reads, that which he presumed, ought to be found there 'before he read them; wherefore in Discoursing of God, 'he ought at least to be persuaded, that he knew himself, 'and so to embrace with Reverence, that Doctrine which 'he teaches us. He only can give an Account worthy of 'himself, because he is not known but from himself, and by 'himself. But if it happens says St. *Hilary*, that some Comparison, from Human Affairs be used in Discoursing of these Mysteries, we must not believe that they are just, or have a perfect Resemblance to them.' After this Excellent Advertisement, St. *Hilary* gives an account of the Subject of his Eleven Books of the Trinity, and finishes this First Book, with an Invocation of the Divine Assistance.

In the Second Book, he explains the Catholick Doctrine concerning the Three Divine Persons. He says, He should have permitted Christians to keep themselves to the Words of the Gospel, without diving further in the Mystery of the Trinity, if the Hereticks had not obliged them to explain it more clearly. 'The Errors and Blasphemies of the Hereticks, 'says he, oblige us to do those things which are forbidden 'us, to search into those Mysteries which are Incomprehensible, to speak those things that are Ineffable, and to explain that which we are not permitted to examine: And 'instead of performing with a sincere Faith, (which were 'otherwise sufficient) that which is commanded us, *i. e.* 'Worshipping the Father and the Son, and being filled 'with the Holy Spirit, we are obliged to employ our weak 'Reasonings to explain those things which are Incomprehensible; being constrained, if a Man may so say, by the 'fault of others, to commit this one our selves, lest we 'fall into the Error of those who have dared to give an 'Heretical Sense to the Words of Scripture; for that which 'makes the Heresie, says he, is not the Scripture, but the 'manner of Expounding it; 'tis the Interpretation that 'makes the Crime, and not the Words.' After this, he gives an Account of the Errors of the *Sabellians*, the *Ebionites* and *Arians*, to which he opposes the Faith of the Church. He says, that the Father who is the first Person of the Trinity, is the Fountain and First Principle of all Things, being Eternal and Infinite; and that the Word, who is the Second Person of the Trinity, is the Son begotten from all Eternity of the Father. He confesses, That this Generation is incomprehensible, and reproves those that endeavour to explain it. He asks them, if they can comprehend how they came into this World; how they received their Feeling, Life, Perception, Taste, Sight, Understanding, and the other Senses; How they can communicate them to others. (*Tell me*, says he, *O Man, if thou canst comprehend how all this is done; and if thou canst not comprehend it, with what Face dost thou demand an Explication of the Generation of the Son of God? Thou art so ignorant of what passes in thy self, Wilt thou be so insolent as to complain for not knowing what passes in God?*) And so, without insisting on the Explication of the Eternal Generation of the Word by Human Reason, he proves it by Holy Scripture, and confirms the Catholick Faith of the Divinity of the Word against all Heresies. He speaks occasionally of the Temporal Generation of the Son of God, that is to say, of the Mystery of the Incarnation. At last, he treats of the Holy Spirit, who is the Third Person of the Trinity, and maintains, That he is a Divine Person, distinct from the Father and the Son. He observes, That tho' the Name of Spirit be given sometimes in Scripture to the Father and the Son, yet in most places, it signifies a Person distinct from them both. He Discourses of the Effects and Gifts of the Holy Spirit, and says, that he intercedes for us; That he Enlightens our understanding, and warms our Hearts; That he is the Author of all Grace, and of all Heavenly Gifts; That he will be with us until the end of the World; that he is our Comforter here while we live in Expectation of a future Life, the Earnest of our future Hopes, the Light of our Minds, and the Warmth of our Souls. From whence he concludes, That we must beg this Holy Spirit, to enable us to do Good, and to persevere in the Faith, and keeping the Commands of God.

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In the third Book, he proves the Divinity of the Son of God, by the Words of the Gospel of St. *John*, *I am in my Father, and my Father is in me.* He observes also, 'That 'the Generation of the Word is incomprehensible, as well 'as the most part of the Miracles of Jesus Christ; That human 'Reason cannot give an Account of it; and, That Jesus 'Christ was made Man, to preach this eternal Power to 'Men, and to make known his Father unto them; That 'in this sense, we must understand his Desire to be glorified, that he might glorify his Father, *viz.* That the Glory which the Humanity of Jesus Christ received and made 'appear unto Men, discovered the Dignity and Power of 'his Father.' He observes also, that the Birth of Jesus Christ, his Resurrection, his entring into the Room where the Disciples were, unseen, thro' the Doors, and the other Miracles of Jesus Christ, are no less above Reason, than his Eternal Generation. From whence he concludes, 'That the 'Nature and Operations of God, are above the Reason, 'Perception, and Understanding of Men; That we must 'acknowledge in these things, the Folly of Worldly Wisdom, and the Vanity of human Knowledge, and embrace 'that Heavenly Prudence, and Divine Wisdom, that seems 'to be Folly to the World.

In the fourth Book, he describes the Errors of the Hereticks concerning the Consubstantiality of the Word; He opposes to them the Faith of the Church; answers the Passages which they alledge, and endeavours to prove the Divinity of the Word, by many Passages taken out of the Old Testament.

He continues the same Subject in the fifth Book, where he thinks, That 'twas the Word which appeared to *Abraham*, to *Jacob*, to *Moses* and the other Patriarchs, who is called an Angel, because of his Ministry, and not because of his Nature.

In the sixth Book, he proves, That Jesus Christ is the Son of God, by the Testimony of his Father, by his own Declaration, by the Preaching of the Apostles, by the Confession of the Faithful, by the Acknowledgment of the Devils and Jews, and by the Belief of the Gentiles. We must observe here, That in citing a Passage of the Epistle to the *Romans*, he appeals to the Greek Text, as to the Original.

In the seventh, He shews that the Son of God, is truly God. There he observes, That the Hereticks use very great Address and Subtilty to maintain their corrupt Opinions which they falsly pretend to have from Religion; That they deceive the simple by their Expressions, which are Catholick in appearance; that they accommodate themselves to the Wisdom of this World; That they corrupt the true Sense of Scripture Expressions, by the Explications which they add, as it were to give an Account of what they say. He adds, That 'tis this which renders the Matter of the Trinity, a difficult Subject to treat on: (*For if in the beginning*, says he, *I declare that there is but one God, Sabellius will think that I espouse his Opinion: If I say, That the Son is God, the modern Hereticks will accuse me of admitting two Gods: If I affirm, That the Son is born of the Virgin, Ebion and Photinus will make use of that Truth, to establish their Impiety.*) But, says he, *the Doctrine of the Church confounds all those Errors. The Power of Truth is so great, that even its Enemies explain it; that the more 'tis opposed, the more force it gains; and certainly, the Church was never more triumphant, than when it was most vigorously attacked. It was never more flourishing, than when it was reproached. It was never more powerful, than when it seemed to be abandoned. She wishes, That all Men would continue in her Bosom, and She is never more troubled, than when She is obliged to throw any one out, and deliver him up to the Devil. But when the Hereticks go out from her, or when She casts them out, as She loses on one side the occasion of giving them Salvation, so She gains this Advantage on the other, of discovering the Happiness of those who continue invariably fixed in her Communion.* And a few lines after, he adds, *All Heresies attack the Church, and while they attack the Church, they wage war one another. But the Victory is gained to the Church and not to them; for they all quarrel about those Errors, which are alike equally rejected by the Church. Sabellius, for Instance, does not confute the Error of Arius; Arius confounds the Error of Photinus; and so of the rest. But in vain do they mutually conquer one another, for they are always overcome in some one Article or other; and the Church alone remains victorious over all Errors, by professing that Jesus Christ is the true God, Son of the most God, born before all Ages, and afterwards become a Man of a Virgin.* Lastly, he proves that he is God, because the Name of God is given him in the New Testament, and from what is related of his Birth, his Nature, his Power and his Actions.

In the eighth Book, he shews the essential Unity of the Father and the Son, and refutes the Interpretations of the Hereticks, by explaining the Passages which they alledged, to prove that the Unity of the Father and the Son is an Unity of Will and Judgment, and not of Essence and Na-

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Nature. At the beginning of this Book he obſerves, 'That 'tis not ſufficient for a Biſhop to live a good Life, 'but he muſt alſo teach ſound Doctrine; that as his Life 'muſt be innocent, ſo his Preaching muſt be learned: For 'if he be pious without being learned, he will not be ſer-'viceable to others; and if he be learned without being ho-'ly, his Doctrine will want Authority: From whence he 'concludes, That the Holineſs of a Biſhop ſhould ſhine 'more brightly by his Learning, and his Doctrine ſhould 'be recommended by the Holineſs of his Life, *Ut et vita 'ejus ornetur docendo, et Doctrina vivendo.*' There is in this Book an excellent Paſſage for the real Preſence of Jeſus Chriſt in the Euchariſt, where he ſays, *That by this Sacrament, we truly receive the Fleſh and Blood of Jeſus Chriſt, who remains corporeally in us.*

In the ninth Book he anſwers the great Objections of the *Arians* founded upon five Paſſages of Scripture, whereof he explains the true Senſe. And firſt of all, he ſhews, That they abuſe the Paſſages which they alledge by perverting them from their natural Senſe; That they do not explain them by their Connexion with what follows, and what goes before; That they attribute to the Divinity of Jeſus Chriſt, that which ſhould only be attributed to his Humanity. Upon this occaſion he diſcourſes of the Union of the two Natures in Jeſus Chriſt, and explains how by Vertue of this Union, thoſe things are attributed to God which agree only to the human Nature, and thoſe to Man which belong to the Divinity. Afterwards he explains the Paſſages which the *Arians* continually object to the Catholicks, one by one: The firſt, which is taken out of the tenth Chapter of St. *Mark*, is the Anſwer which Jeſus Chriſt made to the rich young Man, who called him Good Maſter, *Why calleſt thou me Good*, ſays he, *there is none Good but God*; from whence the *Arians* concluded, That Jeſus Chriſt was not truly God. St. *Hilary* anſwers, that he does not particularly reprove the young Man, for calling him Good, but becauſe he gives him this Title, as if it agreed to him in the Capacity of a Doctor of the Law. *The young Man, (ſays he) not knowing that he was the Meſſias, who came to ſave the loſt Sheep of the Houſe of* Iſrael, *asked him as a Doctor of the Law, and gave him the Title which the Doctors take to themſelves. Jeſus Chriſt reproves this Notion, and to explain to him in what ſenſe he ſhould be called Good, he tells him, none is Good but God; ſhewing by this, That he was ſo far from rejecting the Title of Good as it agreed to God, that he accepted of it in that ſenſe. And therefore his Anſwer is one Proof of his Divinity, which ought to be underſtood in this ſenſe, Why call you me Good, if ye believe not that I am God? There is none Good but God; which ſuppoſes that he himſelf was God.* St. *Hilary* confirms this Anſwer by many places of Scripture, where Jeſus Chriſt gives himſelf the Title of *Good*, and of *Maſter*; from whence it appears that the Title was not here refuſed upon its own Account. Upon this occaſion he anſwers the Objection of the *Arians*, who ſay, That Jeſus Chriſt called his Father the only God; and ſhews that the Father is the only God, becauſe the Divinity of the Father is the ſame with that of the Son, which Truth he proves by many Paſſages of Scripture.

The ſecond Paſſage objected by the *Arians* is taken out of the Goſpel of St. *John*, Chap. 17. *This is Life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*; from whence the *Arians* concluded, That Jeſus Chriſt was not the true God, but one ſent from the true God. St. *Hilary* anſwers, 'That this Paſſage does not exclude the eſſential 'Unity of the Father and the Son, ſince in this and other 'places, Jeſus Chriſt affirms, That he came forth from God; 'That he is with God; That he had overcome the World; 'That he ſhould be honoured as the Father; That he had 'received the Power of giving eternal Life; That all things 'which are the Father's are his.' He adds, That in the ſame place Jeſus Chriſt prays the Father to glorify him, with the Glory that he had with him from all Eternity; which evidently proves the Unity of the Eſſence of the Father and the Son: Moreover the Words alledged in the Objection, prove nothing contrary to the Faith of the Church, which acknowledges that the Father is the only true God, tho' Jeſus Chriſt is alſo God, becauſe the Father and the Son are not two Gods, but one God only.

The third Objection is taken from *Ch.* 5th of the ſame Goſpel of St. *John*, *The Son can do nothing of himſelf, he doeth only what he ſeeth his Father do.* St. *Hilary* ſhewes that this Paſſage eſtabliſhes the Divinity of Jeſus Chriſt, and is very far from deſtroying it, becauſe it proves the Unity and Equality of the Father and the Son.

The fourth Paſſage is the grand Objection of the *Arians* founded upon thoſe Words of Jeſus Chriſt in St. *John*, *Ch.* 14. *My Father is greater than I.* St. *Hilary* ſays, That the Father is greater than the Son, conſidered as Man and as Mediator. The laſt Objection is taken from thoſe Words of Jeſus Chriſt in St. *Mark*, *Ch.* 13. *No Man knoweth the Day of Judgment, nor the Angels, nor the Son, but the Father only.* From whence the *Arians* concluded, That the Knowledge of the Father being more extenſive than that of the Son, his Nature muſt be more excellent. St. *Hilary* having in anſwer to this Objection, proved by many Reaſons, that Jeſus Chriſt could not be ignorant of the Day of Judgment, and having demonſtrated this Truth, he adds, That what Chriſt ſays in this place, That the Son knew not the Day of Judgment, ought not to be underſtood literally, as if he were really ignorant of it; but in this ſenſe, That he did not know it, not ſo as to tell it unto Men. Wherefore being asked about the ſame Matter after his Reſurrection, he does not ſay, That he was ignorant of it; but he reproves his Apoſtles with that Heat, which teſtified his Knowledge of it, by ſaying unto them, *'Tis not for you to know the times and the ſeaſons which my Father has reſerved in his own Power.* He adds alſo, That it may be ſaid in another ſenſe, That the Son of Man was ignorant of the Day of Judgment, becauſe he knew it not as he was Man, but as he was God: For, ſays he, as we may ſay, That the Son of God was ſubject to Fear, to Sadneſs, and to Sleep; becauſe the Humanity of Jeſus Chriſt was ſubject to theſe Infirmities; So we may ſay, That he was ignorant of the Day of Judgment, becauſe he knew it not as he was Man, but upon the account of his Divinity.

St. Hilary.

In the Tenth Book he Anſwers the Objections which the *Arians* draw from theſe Paſſages of Scripture which prove that Jeſus Chriſt was ſubject to Fear, to Sorrow and Pain. And here he maintains, That Jeſus Chriſt had not truly any Fear or Pain, but only the Repreſentation of thoſe Paſſions within him: In which, if his Judgment is not different from that of the Church, yet it muſt be confeſs'd, that the manner of expreſſing it is very harſh. He had anſwer'd the *Arians* better, if he had ſaid, That the Fear, the Sorrow and Pain of Jeſus Chriſt did belong to his Human Nature, and not to his Divinity. He acknowledges in this Book, that all Men are conceiv'd in Sin, and that none but Jeſus Chriſt ought to be excepted from this General Law. He ſays, That the Soul is not communicated to Children by the Parents. He obſerves, That what is ſaid in the Goſpel of St. *Luke* concerning the Bloody Sweat of Jeſus Chriſt, and of the Angel that appear'd unto him, is not to be found in many Greek and Latin Copies of this Goſpel.

In the Eleventh Book, he Anſwers ſome Paſſages of the Goſpels, and of St. *Paul* concerning Jeſus Chriſt's being riſen from the Dead, and becoming Glorious, which are alledg'd by the *Arians* to prove that the Son is not equal to the Father: But St. *Hilary* ſhews, That thoſe Paſſages do much rather prove the Divinity of Jeſus Chriſt, than deſtroy it.

In the laſt Book, St. *Hilary* explains that Paſſage of the Proverbs, *God created me in the Beginning of his Ways*, &c. He demonſtrates that the Word of God was not properly created, but begotten of God from all Eternity; which he proves by many Paſſages of Scripture. He expounds this Paſſage of the Proverbs of the Incarnation of Jeſus Chriſt. He adds ſome Proofs of the Divinity of the Holy Spirit, and Ends with a Prayer to God, wherein he begs Grace to preſerve in his Heart that Faith whereof he made Profeſſion at his Baptiſm, that he may always worſhip the Father and the Son, and receive the Holy Spirit which proceeds from the Father by the Son.

His Book of Synods is Addreſs'd to the Biſhops of *France* and *Britain*. He commends them for the Conſtancy which they had ſhewn in refuſing Communion to *Saturninus*, and for the Zeal wherewith they maintain'd the Faith of the Church, by condemning the Impieties of the *Arians* ſo ſharply. After this, he ſets himſelf to explain the Creeds made by the Eaſtern Biſhops after the Council of *Nice*. He declares, That if there were any Error in ſome of thoſe Creeds, it ought not to be attributed to him, ſince he only relates what others had ſaid; and if they were found agreeable to the Doctrine of the Apoſtles, the Praiſe of it ought not to be given to him but to the Original Authors: He leaves it to the Judgment of the Biſhops, to whom his Book is written, whether they be Heretical or Catholick. Then he intimates to them, what Obligation lay upon him to inſtruct them in the Opinions of the Eaſtern Biſhops, that they might Join with the right Side in thoſe Councils which were ſhortly to be held at *Ariminum* and *Seleucia*. But before he comes to ſpeak of thoſe Creeds which are ſuſpected, he relates and explains that of the Council of *Ancyra*, which was made in oppoſition to the Second Creed of *Sirmium*, afterwards he relates the Creeds made by the Eaſtern Biſhops after the Council of *Nice*, at *Antioch*, *Sardica*, and the firſt Creed at *Sirmium*. He ſhews, That thoſe Creeds are Catholick, and endeavours to excuſe the Oriental Biſhops for making ſo many, by alledging the Multitude and Obſtinacy of the *Arians* that were in the Eaſt. He ſays, That in thoſe Provinces to which he was Baniſh'd, there was only *Eleuſius*, and a ſmall number of Biſhops with him, that acknowledg'd the Divinity of the Word. He Congratulates the Weſtern Biſhops for maintaining the Apoſtolical Faith, engrav'd by the Holy Spirit in their Hearts, who were ignorant of the Creeds written by the hands of Men. After this, he explains in a lively and clear manner his own Doctrine and that of the Weſtern Biſhops concerning the Myſtery of the Trinity, and ſecures it againſt the falſe Explications of the Hereticks. He gives the true ſenſe of the word *Conſubſtantial*, which he juſtifies againſt thoſe that directly oppoſe it, or that think fit it ſhould be ſuppreſs'd. He Exhorts the Weſtern Biſhops with much Eloquence to

uſe this term, and to receive the Confeſſion of Faith made by the Council of *Nice*. He concludes with conjuring his Brethren in much Humility, to Pardon the Freedom he had taken to inform them of theſe things, and adviſe them what they ought to do. He Exhorts them to preſerve with inviolable Fidelity, the Doctrines of Piety and Religion which were written upon their Hearts, and Requeſts them to remember his Baniſhment in their Prayers. St. *Hilary.*

The third Diſcourſe addreſs'd to the Emperor *Conſtantius*, which ſhould be the Firſt as we have obſerv'd already, is a Petition preſented to this Emperor, wherein he remonſtrates, that he was a Catholick Biſhop of *France*, baniſh'd by the Intrigues of his Enemies, who had falſly accus'd him to his Majeſty. He prays the Emperor that he would grant him Audience in the Preſence of *Saturninus*, who was the chief Cauſe of his Sufferings, that he might have Opportunity to juſtify himſelf from thoſe Accuſations that were form'd againſt him: and he makes no ſcruple to declare, that if his Adverſary could ſhew that he had done any one thing unworthy, either of the Holineſs of a Biſhop, or the Piety of a Chriſtian, he would not only quit all Claim to his Favour for continuing to him his Biſhoprick, but on the contrary, he would be willing to ſpend his Old Age in a State of Penance among the Laity. But ſo far as this Petition concern'd only his own Perſon, he went further and proteſted, that he would never ſpeak more of it unleſs the Emperor commanded him; yet ſtill he deſir'd with great Boldneſs and Earneſtneſs, an Audience about the Cauſe of the Faith, which was common to him with all other Catholicks. And to this purpoſe, he repreſents to the Emperor the Confuſion of ſo many Creeds. 'When once they be-'gun, ſays he, to make new Confeſſions of Faith, the Faith 'became the Creed of the Times rather than of the Goſpel: '*Facta eſt Fides temporum potius quam Evangeliorum.* Every 'Year new Creeds were made, and Men did not keep to 'that Simplicity of Faith which they profeſs'd at their Bap-'tiſm: And O what Miſeries enſued! For preſently, there 'were as many Creeds as might pleaſe each Particu-'lar Party; and nothing elſe has been minded ſince the 'Council of *Nice*, but this making of Creeds. New Creeds 'have been made every Year and every Month, they have 'been chang'd, they have been anathematiz'd, and then re-'eſtabliſh'd; and ſo by enquiring too much into the Faith, 'there is none left; it has always continued uncertain, and 'there was never any Certainty of the Truth.' After he has deſcribed this Confuſion very ſmartly, he remonſtrates to the Emperor, that the only way to ſave himſelf from this Shipwrack, was to acquieſce in the Faith of the Goſpel; whereof he made Profeſſion at his Baptiſm. Then he prays the Emperor, that he would give him Audience in the Preſence of the Council, which was to meet at *Conſtantinople*; and promiſes that for explaining and proving the Faith of the Church, he would only make uſe of the Words of Jeſus Chriſt. He confeſſes, that all the Hereticks boaſt of preaching the Goſpel, but, ſays he, they do not underſtand it; *For they alledge Scripture without knowing the meaning of it, and make uſe of Orthodox Terms without having the True Faith.* He preſſes the Emperor to grant him this Audience for the good of the whole Church; and promiſes him, that being to ſpeak publickly to him of a Queſtion ſo famous in the Preſence of a Council divided upon this Subject, he would ſay nothing but what ſhould tend to the Honour of the Emperor, the Preſervation of the Faith, and the peaceable Union of the *Eaſt* and the *Weſt*. And to aſſure him of this Promiſe, he gives him this Sign of it, by confining himſelf wholly to the Terms of the Goſpel, in declaring his Doctrine at preſent. With this Declaration he concludes this Paper, which ſome have thought Imperfect, but without any Ground.

The Second Book of St. *Hilary* to *Conſtantius*, is alſo a kind of Petition, wherein he prays him, to put an End to the Perſecutions and Vexations wherewith the *Arians* exercis'd the Church; To forbid the Secular Judges to meddle in Affairs of Religion; To leave his Subjects to their Liberty, whether they will be *Arians*, or no; To permit them to continue united to the Catholick Biſhops, and ſeparated from the *Arian* Biſhops; and in ſhort, to ſuffer all the baniſh'd Biſhops to return to their Sees. After this, He compares the Perſecution of the *Arians* againſt the Catholicks, with that of the Pagans againſt the Chriſtians: He ſhews how Cruel it was, and how far diſtant from the Spirit of the Church and of Jeſus Chriſt. *The Biſhops*, ſays he, *are put in Priſon; The People are oblig'd to ſerve as their Guard; The holy Bodies of the Virgins of Jeſus Chriſt, are expos'd to the View of all the World, to abuſe them; Men are compell'd, I do not ſay to be Chriſtians, but to become* Arians; *the Name and Authority of the Emperor is abus'd; He is impos'd upon by Surprize; Judges are deſir'd of him for approving theſe Injuſtices; and in ſhort, the People are forc'd to conſent unto them.* After this, He deſcribes particularly, the Violence that was us'd to *Paulinus* of *Triers*, to *Dionyſius* of *Milan*, to *Euſebius* of *Vercellæ*, and many others. This Book is imperfect.

Theſe Diſcourſes of St. *Hilary*, are written with great Moderation, as to what concerns the Emperor, whoſe Conduct he excuſes; but he has not [illegible]'d the ſame Moderation in the laſt, which is commonly plac'd before the other Two. There he ſpeaks with ſo fervent a Zeal, that he might deſerve to be accus'd of too violent a Paſſion, if it were not otherwiſe certain that he was acted only from a principal of Love to the Truth *. He begins with theſe Words which are all Sparks of Fire: *'Tis time to Speak, ſince the time to be Silent is paſt; we muſt wait upon Jeſus Chriſt, ſince Anti-Chriſt Governs: Let the True Paſtors cry aloud, ſince the Hirelings are fled: Let us die for the Sheep, ſince the Thieves are entered, and the Lion full of Rage, goes about the Sheep-fold.* After he has exhorted the Paſtors in theſe Words, and many others of the ſame Nature, to Defend the Truths of the Goſpel with Courage and Boldneſs, He gives an Account of the Conduct which he had obſerv'd ſince his Baniſhment. He ſays, That he kept Silence in Modeſty, hoping that things would change for the better, but there being now no further place for hope, he found himſelf oblig'd to ſpeak: He declares, That he wiſhes he had rather been in the time of *Decius* or *Nero*, than in that wherein he liv'd; That neither Tortures, nor the Fire, nor the Croſs, could have made him afraid, but he would boldly have maintain'd the Combate againſt his declared Enemies, and ſuffer'd with Conſtancy in this publick Perſecution. *But now*, adds he, *we oppoſe a Perſecutor that deceives us with falſe appearances, an Enemy that puts on a Friendly Countenance to us*; Conſtantius, *the Anti-Chriſt, who Perſecutes the Church under a maſk of deſigning its advancement. He profeſſes*, ſays he, *to be a Chriſtian, that he may deny Jeſus Chriſt; He procures Union, to hinder Peace; He ſtifles Hereſies, to ruin Chriſtianity; He honours the Biſhops, that he may make them loſe the Title of the Miniſters of Jeſus Chriſt; He builds up Churches, that he may deſtroy the Faith. Let him not imagine*, adds he, *that I Charge him falſly; That I reproach him; The Miniſters of Jeſus Chriſt, ought to ſpeak the Truth; If what I have propos'd be a Calumny, I am willing to paſs for an infamous Perſon; but if it be true and publickly known, I uſe the freedom of an Apoſtle, in reproving it after a long Silence.* After this, He juſtifies his calling *Conſtantius*, Anti-Chriſt, by giving a horrible Repreſentation of the Perſecution that he raiſed. He adds, That it was neither through Indiſcretion, nor Raſhneſs, nor Anger, that he ſpoke ſo of him, but that his Reaſon, his Conſtancy, and his Faith oblig'd him to ſay theſe things. *Yes*, ſays he, *addreſſing himſelf to* Conſtantius, *I tell you what I ſhould have told* Nero, *what* Diocleſian *and* Maximian *ſhould have heard from my Mouth: You fight againſt God; You uſe Cruelties to the Church; You Perſecute the Saints; You hate thoſe that Preach Jeſus Chriſt; You utterly aboliſh Religion: In a word, You are a Tyrant; I ſpeak not with reference to the things of this World, but with reference to the things of God. This is what is common to you with the Pagan Emperors. Let us now come to that which is peculiar to your ſelf. You feign your ſelf to be a Chriſtian, and you are the Enemy of Jeſus Chriſt; You are become Anti-Chriſt, and have begun his Work: You intrude into the Office of procuring New Creeds to be made, and you live like a Pagan; You teach things Profane, and are ignorant of Piety and Religion; You give Biſhopricks to thoſe of your own Faction, and take them away from the good Biſhops, that you may beſtow them upon the Bad. You put the Biſhops in Priſon; You keep your Armies in the Field to terrify the Church; You aſſemble Councils to eſtabliſh Impiety in them, and you compel the Weſtern Biſhops to renounce the Faith, that they may embrace Error. You ſhut them up in a City to weaken them by Famine, to kill them with the Rigor of the Winter, and to corrupt them by your Diſſimulation: You foment the Diſſentions of the Eaſt by your Artifices.* He adds alſo many other Accuſations of the ſame Nature; and to compleat all, he ſays, *That the Church never ſuffer'd ſo much, under* Nero, *under* Decius, *and* Maximianus, *as it has done under* Conſtantius, *who is more cruel than all thoſe Tyrants, becauſe the former gave Martyrs to the Church, who overcame Devils, whereas* Conſtantius *makes an Infinite number of Prevaricators, who cannot ſo much as comfort themſelves by ſaying, that they were overcome by the violence of their Torments.* I ſhould never have done, if I ſhould relate all that St. *Hilary* ſays in this place of the Perſecution of *Conſtantius*. He charges him particularly, with the Baniſhment of *Paulinus* and *Liberius*, and the Troubles wherewith he exercis'd the Church of *Tholouſe*; and concludes with ſaying, That all thoſe things that he had accus'd him of, were publick and certain; and therefore he had juſt Cauſe to call him Anti-Chriſt. He ſhews afterwards the Impiety of thoſe Biſhops that Aſſiſted at the Council of *Seleucia*, who maintain'd, that the Father was not like in Subſtance to the Son, and condemn'd the Words, *Conſubſtantial*, and *like in Subſtance*. He anſwers, what *Conſtantius* alledges

St. *Hilary.*

*[The beſt Excuſe that can be made for St. *Hilary*, is, That *Oppreſſion may make a Wiſe Man mad*; and St. *Athanaſius* needs it as much as he; for in his Letter *to all thoſe that lead a Monaſtick Life*, he ſhews as great Marks of Rage and Anger againſt *Conſtantius*, as St. *Hilary* does here; and yet St. *Gregory Nazianzen*, a Man that was never ſuſpected of *Arianiſm*, has ſaid very great Things of that Prince, when he ſet him againſt *Julian* the Apoſtate.]

St. Hilary. alledges as the Reason of condemning these Terms, That we must not make use of any but Scripture Expressions: He answers, I say, That these Terms agree with the Doctrine of the Gospel; That *Constantius*, and those of his Party, are also forc'd to make use of such Terms as are not to be found in Scripture; and in short, That the Scripture makes use of Terms more Emphatical, since it establishes the Equality and Unity of the Father and the Son. He blames *Constantius* for the variety and contrariety of those Creeds that were made after that of the Council of *Nice*. He explains the Faith of the Church concerning the Majesty of God, and proves by many Examples, That we are not to wonder, if the Eternal Generation of the Son is Incomprehensible. This Book is also imperfect.

The Book of Fragments, is a Collection of many Pieces taken out of two Books of St. *Hilary*, and likewise of some Passages out of his other Works. 'Tis not known who is the Author of this Abridgment, nor when he liv'd. The Passages that are cited in it, are certainly St. *Hilary*'s, and for the most part, the Pieces that are collected in it are antient; but he does not observe any Order in this Collection.

He begins with a Fragment of St. *Hilary*'s Preface, wherein after he had spoken of the Excellency of Faith, Hope and Charity, he declares, 'That he had undertaken to publish a Work of great Importance and vast Extent, but very 'Intricate, because of the Diabolical Cheats of the Here-'ticks, and wherein he must use great Cunning, because of 'their Knaveries; against which also, there were many 'Prejudices, by reason of the Dissimulation and fear of 'many: That this Book would seem strange, even to those 'of the Country where he was, tho' there the things them-'selves were done which he treated of: That what he was 'to deliver, had come to pass some years ago, but the Si-'lence which he had hitherto kept, made all these things 'still seem New; That the Peace had almost made him 'forget the Memory of them, but that not long before 'these things had been renew'd again by the impious Ma-'lice of some notable Seducers.' After this, He describes the State of the Affairs of the Church under *Constantius*; He complains, That he had banish'd those Bishops that would not condemn St. *Athanasius*, and that he interpos'd his Authority in Ecclesiastical Decisions. At last, he says, That he had treated in his Work, of Faith in God, of the Hope of Eternity, and the Defence of the Truth; and he exhorts all Christians to inform themselves of those things which he there recites, that so every one may be satisfied in his own Judgment, without following the Opinions of others blindly.

After his Preface, follow the Letters of the Council of *Sardica*, to all the Churches, and in particular to *Julius* Bishop of *Rome*, together with the Subscriptions of some Bishops, and the Names of the Hereticks that were condemned.

The Author of these Fragments, has join'd to these two Letters, a Fragment of St. *Hilary* for St. *Athanasius*; at the End, the Recantation of *Ursacius* and *Valens*, is mention'd: Their Letters to *Julius* and St. *Athanasius*, are at the bottom of this Fragment. The Passage which immediately follows, has reference to the Condemnation of *Photinus*; and that of *Marcellus* of *Ancyra*, which he consented to; but the End of that Passage concerns the Council of *Nice*, whose Creed he recites and explains.

The first Letter of *Liberius*, here produc'd is Supposititious, as the Passage which follows, plainly discovers, and as we have already shewn when we treated of the Works of this Pope: The Second, is Genuine, which is directed to the Bishops of *Italy*, concerning the Restitution of the Bishops, who had approv'd the *Arian* Creeds. The Letter of the Bishops of *Illyricum*, concerning the Condemnation of the Creed of *Ariminum*, is one of the most Excellent Monuments of that time. The Letters of *Ursacius* and *Valens*, to *Germinius*, and his Answer, are put here out of their proper place, being written in the Year 366. We have already spoken of Pope *Liberius*'s Letters that are set down: After which, there follows a Letter of the Eastern Bishops, to the Council of *Ariminum*, with some Reflections of St. *Hilary*, which are very much corrupted. After this Fragment, the Author of this Collection has added this Note: *Here endeth the Book taken out of the Historical Work of St.* Hilary: And yet he adds afterwards many Pieces which are probably taken out of the same Book. St. Hilary.

The 1st. is a Letter from a Council of the Bishops of *France*, held at *Paris*, against the Creed made at *Ariminum*.

The 2d. is a Letter of *Eusebius* of *Vercellæ*, written to *Gregory*, a Bishop in *Spain*, wherein he commends him for opposing *Hosius*, and preserving the Faith.

The 3d. is a Letter, or rather a Confession of Faith by *Germinius* the *Arian* Bishop, against those of his own Party, who had Sign'd the Creed of *Ariminum*.

The 4th. is a Letter written by the Eastern Bishops in the Name of the Council of *Sardica*, against the Bishops of the West: This Letter should have been plac'd before those others which we have already spoken of.

The 5th. is a Letter of the Bishops of the Council of *Ariminum* to the Emperor *Constantius*, before they had Sign'd the Creed which was presented to them by the *Arians*. There follows after it a short Reflection concerning the Stile of St. *Hilary*.

The 6th. is the Approbation which the Legates of the Council of *Ariminum*, gave to the Creed made by the *Arians* at *Nice*, a City of *Thracia*.

The 7th. is a Letter written to the Emperor *Constantius*, by the Bishops of *Ariminum*; after they had approv'd the Confession of Faith made at *Nice*, which was presented to them by the *Arians*.

The 8th. is a large Letter of *Liberius* to *Constantius*, in Favour of St. *Athanasius*. This is mis-plac'd as well in respect of time, as of the Matter it self.

The 9th. is a Letter of *Constantius*, to the Council of *Ariminum*.

The 10th. is the Decree of this Council before they had surrendred up themselves to the Emperor's Pleasure.

The 11th. is the Condemnation of *Ursacius* and *Valens*, in this Council. Here end the Monuments taken out of the Works of St. *Hilary*, to which there is subjoin'd in some Copies, the Creed of the *Nicene* Council, the Creeds of *Ariminum*, and that which is attributed to St. *Athanasius*. These are the Pieces contain'd in the Fragments of St. *Hilary*, which might be read with more Pleasure and Profit, if they were dispos'd according to the Order of time which I have set down in the Notes (*b*).

The Book against *Auxentius*, Bishop of *Milan*, is a *Manifesto* against this Bishop, and against those that maintain him. Who, because they cover'd themselves chiefly under the Cloak of procuring Peace and Unity, St. *Hilary* says, That we can have no other true Peace, but that of Jesus Christ and the Gospel; and that this Peace cannot take place in a time when the Ministers of the Church are become Anti-Christs, by opposing the Doctrine of Jesus Christ and the Gospel, while they pretend to preach it. He complains, That they make use of Temporal Power, to maintain a False Doctrine. He endeavours to prove, that *Auxentius*, fosters Heretical Opinions; he recites the Conference that he had with him, and exhorts the Catholicks to take heed of Anti-Christ, and to separate themselves from *Auxentius*. After this Book, follows a Letter of *Auxentius* to the Emperor, wherein he endeavours to purge himself from the Heresie of *Arius*, yet without approving the Term *Consubstantial*, or rejecting the Creed of *Ariminum*.

The Commentaries of St. *Hilary* upon St. *Matthew*, are very excellent; for there he had made many very useful Historical and Moral Observations. The Chief of them are these following.

(*b*) *According to the Order of Time which I have set down in the Notes.*] These pieces are:

Pages of the Paris-*Edition* 1652.		*The Year of Christ.*
Pag. 447.	The *Nicene* Creed in the Year	325
433	The Letter of the Council of *Sardica* to all the Bishops.	347
	A Letter of the same Council to *Julius*.	
465	The Letter of the Bishops of the *East* written from *Philippopolis* upon their Departure from *Sardica*.	
443	The Letters of *Ursacius* and *Valens* to *Liberius* and St. *Athanasius*.	349
484	The Letter of *Liberius* to *Constantius* about the Cause of St. *Athanasius*.	352
450	The Suppositious Letter of *Liberius* to the Bishops of the *East*.	
	A Letter of *Liberius* before his Banishment.	
456	To *Eusebius*, *Dionysius* and *Lucifer*.	354
457	To *Vincentius* of *Capua*.	
463	A Letter of *Eusebius* of *Vercellæ*, to *Gregory* a Bishop of *Spain* upon occasion of the fall of *Hosius*.	357
	The Letters of *Liberius*, written in his Banishment after his Subscription.	358
457	To the Bishops of the *East*.	
458	To *Ursacius* and *Valens*.	358
459	To *Vincentius* of *Capua*.	
459	Letters which concern the Council of *Ariminum*.	
587	A Letter of the Emperor to the Council.	359
488	The Catholick Determination.	
Ibid.	The Condemnation of *Ursacius*, of *Valens* and *Germinius*.	
481	The Answer of the Council to the Emperor before he had subscrib'd.	
459	The profession of Faith, of the Bishops of the *East* that was given in to the Legates of the Council.	
482	The Acts of the Subscription of the Legates.	
483	A Letter to the Emperor after their Subscription.	
465	A Letter of *Germinius* after the Council of *Ariminum*.	360
462	A Letter of the Council of *Paris*.	362
452	A Letter of *Liberius* to the Bishops of *Italy*.	
452	A Letter of the Bishops of *Italy* to the Bishops of *Illyricum*.	366
Ibid.	A Letter of *Ursacius* and *Valens* to *Germinius*.	
353	The Answer of *Germinius* to their Letter.	

St. *Hilary.* In the 1ſt. Canon, he endeavours to reconcile the two Genealogies of Jeſus Chriſt, by ſaying, That St. *Matthew* deſcribes the Royal Race of Jeſus Chriſt, by *Salomon*; and St. *Luke*, the Sacerdotal Race, by *Nathan*. He maintains, That the Virgin was of the ſame Tribe, and the ſame Family with *Joſeph*; and that ſhe continued a Virgin after her Child-bearing, and that the Perſons who are call'd in Scripture, the Brethren of Jeſus Chriſt, were indeed, the Children of *Joſeph*, that he had by a former Wife. He ſays, That the Wiſe-men acknowledg'd the Royal Power of Jeſus Chriſt, by preſenting him with Gold, his Divinity by offering him Incenſe, and his Humanity by giving him Myrrh. He obſerves, that *Rachel* who mourn'd for her Children, is a Figure of the Church, which having been a long time barren, became afterwards fruitful. He ſays, That the Innocents were made partakers of Eternal Life by the Martyrdom which they ſuffer'd.

In the 2d. Canon, he ſays, That Jeſus Chriſt did not cauſe St. *John* to Baptize him for the Purification of his Sins, ſince he was without Sin, but that Water might Sanctify us by Jeſus Chriſt. Then he ſpeaks of the Effects of Baptiſm. *After Baptiſm*, ſays he, *the Holy Spirit deſcends upon the baptiz'd, he fills them with a Cœleſtial Unction, and makes them the adopted Children of God.*

In the 3d. Canon, he explains the Temptations of Jeſus Chriſt, and ſpeaks of his Faſt for Forty Days. He ſays, that the Devil was ignorant of the Incarnation.

In the 4th. he explains the Beatitudes: He ſays, that none but the perfect Man who is wholly purified from his Sins, ſhall enjoy the Viſion of God. He obſerves, that Adultery is the only cauſe for which married Perſons can be Divorced. He condemns Oaths, Revenge and Vanity.

In the 5th. he ſends the Reader to a Book of St. *Cyprian*, for the Explication of the Lord's Prayer: He alſo mentions *Tertullian*; but he ſays of this laſt Author, that his following Errors deprived his Firſt Books of that Authority, which he could otherwiſe have allowed them. He occaſionally ſays, That the Soul is Corporeal.

In the 6th. Canon, he particularly recommends Good Works, without which all other Things are unprofitable to Salvation.

In the 7th. he explains allegorically the cure of the Leper, and of St. *Peter*'s Mother-in-Law; underſtanding thoſe places of the curing of Sinners. He compares the Church to a Ship toſt with a Tempeſt; and towards the latter end, he obſerves, that we ought not to mention the Names of Dead Infidels, in the Commemoration of the Saints.

In the 8th. he diſcourſes particularly of the Fall of Human Nature by the Sin of the firſt Man, and of the Reparation of Mankind by Jeſus Chriſt.

In the 10th. he Adviſes Catholicks not to enter into the Churches of *Hereticks*. He obſerves, that nothing in the Eccleſiaſtical Miniſtry ought to be ſold for Money, and that the Eccleſiaſtical State ought not to be ambitious of obtaining Temporal Authority. He ſays, that at the End of the World, the Jews that ſhall be then alive, ſhall believe in Jeſus Chriſt, and be ſaved. He aſſures us, that Man was created Free, but that the Sin of *Adam* enſlaved him to Sin and Vice; and that in Baptiſm we are delivered by the Word from Sins, contracted by our Birth.

Towards the latter end of the 11th. he explains wherein the Eaſineſs of Chriſt's Yoke conſiſts excellently, and in a few Words. *What is more Eaſy*, ſays he, *than the Yoke of Chriſt, and what is more Light than his Burthen? It is only to be obliging to all the World; To abſtain from committing Sin; To deſire that which is Good, not to deſire that which is Evil; To love our Neighbours; To hate no Body; To lay up for Eternity; Not to addict our ſelves to things preſent; Not to do to another, what we would not they ſhould do unto us.*

In the 12th. he explains after the ſame manner as St. *Athanaſius*, the Blaſphemy againſt the Holy Ghoſt, by ſaying, that it is the denying of Jeſus Chriſt to be God.

In the 13th. he obſerves, that thoſe who are out of the Church, cannot underſtand the Word of God.

In the 14th. ſpeaking of St. *Joſeph*, he ſays, that he was a *Lock-Smith*, and not a *Carpenter*, as is commonly believed.

In the 15th. he obſerves that thoſe who are to be Baptized, make profeſſion of their Faith in Jeſus Chriſt, and of being firmly perſuaded of his Death and Reſurrection; and that their Actions may be agreeable to their Words; they paſs all the Time of the Paſſion of Chriſt, in Faſting, that ſo in ſome meaſure they may ſuffer with Jeſus Chriſt.

He ſpeaks in the 16th. of the Prerogative that St. *Peter* received, when Jeſus Chriſt gave him the Keys of his Church, after this manner: *O happy Foundation of the Church*, ſays he, *in the change of your Name! O Rock, Worthy of the Building of Jeſus Chriſt, ſince it was to abrogate the Laws of Hell, to break its Gates, and to open all the Priſons of Death! O happy Porter of Heaven, to whom are entruſted the Keys of admiſſion into it, and whoſe Judgment on Earth, is a fore-judging of what is done in Heaven, ſince whatſoever he binds or looſes upon Earth, ſhall be bound or looſed in Heaven.*

In the 18th. Canon he concludes with theſe Words of Jeſus Chriſt; *The Angels of theſe Children ſee the Face of my Father.* From whence, ſays he, it may be concluded, That the Angels rejoyce at the ſight of God, and that they preſide over the Prayers of the Faithful, which they offer continually to God. *He ſays, thoſe who are bound on Earth by the Miniſters of Jeſus Chriſt, (that is,* ſays he, *thoſe whom the Miniſters of Jeſus Chriſt leave bound in their Sins,) and that thoſe who are looſed by receiving them unto the Grace of Salvation, upon the Declaration which they make, having obtained Pardon of their Sins, ſhall be bound and looſed in Heaven according to the Apoſtolical Judgment.* St. *Hilary.*

In the 19th. after he has ſpoken of thoſe that voluntarily make themſelves Eunuchs to preſerve their Chaſtity, he ſpeaks of Riches, and the uſe we ſhould make of them. He ſays, that 'tis no crime to enjoy them, but that we ſhould obſerve Moderation, and employ them innocently: That 'tis dangerous to deſire to enrich our ſelves, and that an innocent Man finds himſelf overcharged, when he is taken up in purchaſing, in preſerving, and increaſing his Riches. From whence he concludes, That tho' 'tis not abſolutely impoſſible for a rich Man to be ſaved, yet very few of them ſhall be ſaved, becauſe it is ſo difficult a thing to make uſe of the Goods of this World, as we ought.

In the 20th. he affirms, That *Moſes* and *Elias* ſhall come with Jeſus Chriſt at the laſt Judgment, and that they ſhall be put to Death by Anti-Chriſt; he rejects the opinion of thoſe who thought that *Enoch* or *Jeremy* ſhould come before Jeſus Chriſt.

In the 23d. he ſays, That Spiritual Perſons ought not to entangle themſelves in the affairs of this World; but that they ought to render unto God that which is due, that is to ſay, their Heart, their Soul, their Will. He ſhews the Neceſſity of Loving God in order to Salvation.

In the 25th. he obſerves, that *Nicholas*, one of the Seven Deacons was a falſe Prophet and a Heretick, and that the laſt Judgment ſhall be given in the place where Chriſt ſuffered.

In the 26th. he ſpeaks of the uncertainty of the time of the laſt Judgment, and obſerves, That 'tis uſeful to keep all Men upon their Guard.

In the 27th. he obſerves, that tho' all Chriſtians are obliged to Watchfulneſs, yet the Princes of People, and the Biſhops are more particularly oblig'd to Watch over themſelves and their Flocks.

In the 30th. he aſſerts, that *Judas* was not preſent, when Jeſus Chriſt diſtributed the Sacrament, becauſe he was unworthy of thoſe Eternal Sacraments. He ſays, that when St. *Peter* ſaid ſo boldly that he would not be offended becauſe of Chriſt, he did not conſider the weakneſs of the Fleſh.

In the 31ſt. he thinks that Jeſus Chriſt had no fear of Death at all. He ſays, he was Conſecrated in the Sacrament of that Blood which he was to ſhed for the Remiſſion of Sins. [This Opinion ſeems not eaſily reconciled with the Account which the Evangeliſts give of the Agonies of our Saviour in the Garden, and upon the Croſs.]

In the 32d. he obſerves, that St. *Peter*'s Denials were ſtill more and more Criminal. *At Firſt*, ſays he, *he only anſwered, That he knew not what ſhe meant; then he denyed that he was of the Number of Chriſt's Diſciples; and at laſt, he ſaid, he knew him not: but preſently he wept, after that Fault, which he could not avoid, though he was fore-warned of it.*

In the 33d. he ſays, that the Words of Jeſus Chriſt upon the Croſs, *My God, my God, why haſt thou forſaken me?* Belonged to his Body, which complained of its Separation from the Divine Word. He compares the Crime of thoſe who abuſe the Gifts given to the Church, with that of the Scribes and Phariſees, who gave Money to *Judas* to betray Jeſus Chriſt, and with the Soldiers who guarded his Sepulchre, that they might ſay, *He was not riſen.* Laſtly, he obſerves upon the Words of Jeſus Chriſt, *Go and teach all Nations, baptizing them*, &c. He obſerves, I ſay, That Inſtruction ought to precede Baptiſm, becauſe the Body ought not to receive the Sacrament of Baptiſm, unleſs the Soul has received the Truth of Faith.

There is a Preface prefix'd to the Commentaries of St. *Hilary* upon the Pſalms, wherein he treats of ſome Critical Queſtions. He ſays, that ſome Jews have divided the Pſalms into Five Books, and that others have enrolled them, *The Pſalms*; but for his part, he gives them the Title of, *The Book of Pſalms.* He maintains, that they were written by the Perſons whoſe Names they bear at the beginning, and is of Opinion, that thoſe that carry no Name, are written by the ſame Author with the laſt foregoing Pſalm, where the Name of ſome Author is to be found. He ſays, There are ſome that are falſly attributed to *Jeremy*, *Haggai*, and *Zachary*, ſince thoſe Names are not found in thoſe Copies of the Verſion of the *Septuagint*, which he thinks to be authentick. He objects to himſelf, that there is a Pſalm which bears the Name of *Moſes*, wherein *Samuel* is mentioned, who lived many Ages after. He contents himſelf with anſwering this difficulty by ſaying, that *Moſes* named *Samuel* by the Spirit of Prophecy. He attributes to *Ezrah* that Collection of the Pſalms which we have at preſent. He maintains, that all the Pſalms ought to be Expounded, with a reference to Jeſus Chriſt and the Goſpel. He obſerves that the Hebrews call the Pſalter *Nabla*, and he thinks that they never diſtinguiſhed the Pſalms at all. He makes the LXX. Interpreters Authors of their Diſtinction, and obſerves, that they have not always followed the Order of Time. From this Diſtribution, he paſſes on to the num-

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number of Canonical Books. He reckons 22 of them according to the Hebrews, and says, that some have added *Tobit* and *Judith*. He observes, that the Lord's Day is a Day of Prayer and of Rest for Christians; and that they are forbidden to Prostrate themselves, or Fast on that Day.

He explains afterwards the Titles of the Psalms in general *. He says, that those which are called *Songs*, were made to be sung without any Instrument of Musick; That those which are entituled *Psalms*, were made to be play'd upon Instruments of Musick without singing. That those which are called, *Songs of a Psalm*, were such as the Chorister Sung after the Instrument; but those which are called *Psalms, of a Song*, are such as the Chorister Sung before the Instrument of Musick. Lastly, that those which are called, *in Psalms*, are such wherein there is a change both of the Person and the Voice. He gives also some Moral Interpretations of those Titles, which are too useless to be repeated. After all, he says, that the Key for Understanding the Psalms is to enquire, what Person it is to whom they agree; for some of them agree to *David*, and others to Jesus Christ, and others to some Prophet, and so of the rest.

* [This Distinction of the Titles of the Psalms, is according to the LXX; in that Translation some Psalms are called ψαλμοί, *Psalms*: Others ᾠδαί, *Songs*: Others ψαλμοὶ ᾠδῆς, *Psalms of a Song*: Others ᾠδὴ ψαλμοῦ, *Songs of a Psalm*: Others again, ἐν ψαλμοῖς & ἐν ὕμνοις, *in Psalms or Hymns*.]

In his Commentary upon the First *Psalm*, he says, that there are three or four degrees of Happiness mark'd in those words, *Blessed is the Man who hath not stood in the Counsel of the ungodly, and who hath not walked in the way of Sinners, and who hath not sat in the* Chair of Infection. (According to the LXX, ἐν καθέδρᾳ λοιμῶν.) The first degree is, Not to be of the Number of the Impious, and the Hereticks: The Second, is not to be of the number of the Wicked, as the Covetous, the Drunkards, the Incontinent, the Proud, the Detractors, the Robbers, &c. who observe not the Discipline of the Church. The Third, is not to sit in the Chair of Infection. By this Chair, he understands the Cares and affairs of the World, which corrupt Men by an Infection, that is almost unavoidable. 'For though, says he, some Persons that enter upon Secular Office, and engage in the Affairs of 'the World, have a Holy and Religious Will, yet they 'are often corrupted by those affairs in which they are 'obliged to employ themselves, and the Rules of this World 'do not permit them to live according to the Maxims of 'Christianity.' He adds that those Three Degrees ought to be crowned with a Fourth, which is continual Meditation in the Law of God: That this Meditation, as well as Prayer, does not only consist in reading, or reciting the Holy Books, but in the Practice of those things which are prescribed and taught in them; and that 'tis not sufficient to do it out of Fear, but our Practice must proceed from Love and Good-will. He applies the rest of the Psalm to Jesus Christ, and observes, That he restores unto Man, that Immortality which the first Man had lost by his Sin; That the Impious shall be as it were annihilated by the Fire of Hell. He confesses, that they shall rise again at the Day of Judgment, but he maintains that they shall not there be judged at all, because they are already condemned; and that the Judgment shall be only for those, who having had Faith, did not live up to the Laws of Christianity. This Opinion is very singular, and we may believe that he took it from *Origen*. His next Observation is much more reasonable, which is this, That when it is said in Scripture, That God learns any thing; we must not understand it as if he were ignorant of it before; but only that he then gave to Men the Signs of his Knowledge: As when he says to *Adam*, *Where art thou?* This does not imply that he was ignorant of it before, but only that he had a Mind to put him to shame; And so again, when he says to *Abraham*, *Now I know your Faith*; this does not signifie that he knew it not before, but only that he had now proved it.

He begins his Commentary upon the second Psalm with this Observation, That this Psalm is called the first by St. *Paul* (*Act.* 13.) because in the Hebrew it is one continued Psalm with the first, tho' it has been since distinguished from it in the Version of the *Septuagint*. [In the common Editions of the New Testament, this is quoted as the second Psalm by St. *Paul*; and in the common Editions of the Hebrew Bible, the second Psalm is always distinguished from the first.] He says, that this Version was made in the time of *Ptolomy*, and that its Authors were the Successors of the Seventy appointed by *Moses*, who entrusted to them secret Mysteries, which he would not commit to Writing in his Books: That their Successors, instructed by this Tradition, have translated the Psalms according to those Notices which they had, and fixed the sense of many Hebrew Words which before were undetermined: That therefore the Version of the *Septuagint*, ought to be of great Authority, and is to be preferred before all other Versions, which have been made by such Persons as were ignorant of the Tradition which *Moses* left to the Synagogue. After he has made these Remarks (whether they be just or no, this is not a place to examine) he applies all that is said in this Psalm to Jesus Christ and his Church. He thinks that the first Words are spoken in the Person of God the Father, and that the following Words beginning at these, *Let us break their Cords asunder*, agree to the Apostles, understanding by these Cords, the Cords of Sin. He observes in this Psalm, That God has no need of any of his Creatures; so that God did not create them for himself, but for themselves: That when he requires Men to love and to fear him, this is not for any Profit that he can draw from their Service, but only that this Love and Fear may be serviceable to their own Salvation. He establishes Free-Will, and says, that Justice is the Consequence of our Good Will, and Happiness is the Reward of our Merits, and that Hell is the Punishment of Sins freely committed: That God does not put himself in a Passion to punish us, being no ways subject to Change, but that his Justice produces those Effects of Vengeance which Men attribute to Anger. So that he appears not to be angry, but when he would bring us to Repentance. He says upon these Words, *Hearken O ye Kings of the Earth*, that the true Royalty of a Man consists in conquering his Passions, and that the Kings of the Earth who are estranged from the Commandments of God are unhappy Kings. He observes, that the Motives of Fear and Joy are intermixed in this Psalm; that Fear may retain Men in Reverence and Devotion, and that Joy may temper this Fear. At last, he assures us, that after Death, the Impious are reserved in a place of torment unto the Day of Judgment; and that the Just are conducted by the Angels to the Mansions of the blessed in *Abraham*'s Bosom.

St. Hilary.

In the Fragment of a Commentary upon the thirteenth Psalm, he discourses of the Necessity that Mankind lay under of having a Saviour and a Physician.

In his Commentary upon the fifteenth Psalm, he says, that this Psalm is nothing else but *David*'s Prayer which he made to God, to beg of him the Knowledge of what a Man ought to do in order to the obtaining of eternal Blessedness. By the Tabernacles which he desires, we must understand, (says St. *Hilary*) the Multitude of these Churches that have been established since the Coming of Jesus Christ, who is this Mountain that *David* seeks after. He says, that good Works avail nothing without Faith in Jesus Christ. He seems to approve a Lye as necessary upon some Occasions; but he absolutely condemns Usury, and chiefly that which tends to the Ruin of the Poor: *If ye be Christians*, says he, *wherefore do ye draw a temporal Profit from your Silver? Wherefore do ye not rather lay up for your selves a treasure in Heaven? If ye be Christians, wherefore do ye expect from Men a recompence of your Liberality? I do not say that you should give them your Goods; but at least you should be content to demand back again what you had lent, without robbing him of more. And remember ye, that he from whom ye exact this Usury is a poor Christian, for whom Christ was willing to be poor; Therefore when ye do good or evil to this poor Man, it is to Jesus Christ that ye do it*, &c. He discourses against Pride and false Confidence. He says, that we must reprove with all possible Sweetness, if we would amend our Brother by it, and we must not use bloody Accusations, which only provoke him: That we must despise the Wicked with Freedom, and honour the Good with Humility, and resist the Powers with an holy Boldness, when they would oblige us to do Evil. He praises this Psalm, which, says he, should be written in the Hearts of Christians, and engraven upon their Memory: They ought to be intent upon it Night and Day, and to make it the subject of their Meditations. In effect, it contains the principal Rules of an holy Life.

He applies to Jesus Christ the 52d. Psalm, and exhorts the Rich not to put their Confidence in their Riches, and to make good use of them. He says, that the Just are at rest till the Day of Judgment, and that the Wicked are in Pain; that there is no Repentance after Death, because there is no more Freedom of Choice.

Upon these Words in the 53d. Psalm, *The Fool hath said in his Heart, There is no God*; he observes, that the Wicked commonly dare not speak out the Blasphemies that they have in their Hearts; that there is no Man but is convinced that there is a God, but the Pleasure that the Wicked take in committing Sin, makes them say, that there is no God. In the rest of this Commentary, he discourses of the Goodness of God, and the Corruption of Men. He excuses the Sin of St. *Peter*, and blames the Avarice of some Pastors, *who eat up the People of God*, as it is said in the Psalm. *They make*, says he, *their Belly their God, as the Apostle speaks, they make a Trade of their Ministry, and enrich themselves with the Offerings and Gifts of their People; They make sumptuous Feasts under Pretence of Religion; They fill their Purses with the Beneficence of Christians, tho' the use of these Offerings was intended by the Apostles, only for their daily Food, who renounce the World, or are in want.* He condemns those that flatter the Powers, because we must fear God more than Man.

He applies the 54*th*. Psalm to Jesus Christ. There you may find a pretty Moral Reflection upon the Disorders of the Tongue, to which the far greater part of Men are subject, either when they are angry, or when they complain; when they reproach, or when they flatter; or lastly, when

St. *Hilary.* they reprove others. He maintains in the Commentary upon this Pſalm, as well as in his Books of the Trinity, that Jeſus Chriſt did not really ſuffer.

He interprets alſo the *55th.* Pſalm, of Jeſus Chriſt. In his Commentary upon it, you may find a good paſſage about Prayer. *God deſpiſes (ſays he) the Prayers which are accompanied with Lightneſs and Diffidence, which are diſordered with the Cares of this Life, which are mixed with Deſires of worldly Good Things, and which do not bring forth the Fruit of good Works.*

There is nothing conſiderable in the Commentaries upon the following Pſalms: You may find in that upon the *57th.* his ſingular Opinion concerning the laſt Judgment, which we have already obſerved: In that upon the *64th.* he approves the Vows that are made to perform certain Actions of Piety, ſuch as the Contempt of ones Body, the preſervation of our Chaſtity and Faſting. He aſſures us, that Men are Predeſtinated according to their Merits; he diſcourſes of the wonderful Effects of Baptiſm.

His Commentary upon Pſalm *119th.* is very large and full of Moral Thoughts: He there diſtinguiſhes the Words which are often repeated in this Pſalm, the Law, the Commandments, the Teſtimonies, the Judgments, *&c.* and gives them ſuch ſenſes as are not very natural. He teaches, that Grace is neceſſary to the Obſervation of the Commandments of God; that the Beginning comes from our ſelves, but the Grace of God comes in to our help, and that afterwards it depends upon us, whether we will retain or reject this Grace: That all Men are ſubject to Sin; that their faults ſhall be expiated by the Fire of the laſt Judgment; *He ſeems alſo to think that the Virgin* Mary *ſhall not be exempted from paſſing through this Fire*; He obſerves, that a Miniſter of Jeſus Chriſt who preaches his Word, ſhould be without Blame; that he ſhould pray in the Night time; that a Chriſtian ſhould ſhun the pleaſures and the pride of the Men of this World; that to make our Actions perfect, they muſt be done from a principle of Love to God; that Celibacy is more perfect than a ſtate of Marriage; and that thoſe who are out of the Church, which is the Body of Jeſus Chriſt, are delivered up to the Devil. There are alſo in this Commentary, divers pretty Remarks about Almsgiving, Humility, the forbearing of thoſe things which are to others an occaſion of Scandal and Falling, about Faſting, about Charity, about Prayer, about the Attention we ſhould have in time of Prayer, and about many other Subjects.

In the Commentary upon Pſalm 121. he ſays, that God does not forſake us, but when we offend him by our Sins: He maintains, that the Juſt are in *Abraham*'s Boſom till the Day of Judgment; he declaims againſt thoſe who live in Exceſs. He ſays, that in Baptiſm a Man is purged from his Sins, and exchanges his Vices for Virtues.

In Pſalm 123. he diſcourſes againſt Pride; and admirably deſcribes the Slavery into which the Paſſions of the Vicious precipitate them, in his Comment upon Pſalm 125; Theſe are his Words: *Conſider*, ſays he, *a covetous Man, who deprives himſelf of all kind of Satisfaction, leſt he ſhould want Money; you may ſee him buſie, ſad, anxious, reſtleſs; his Mind is always full of fear, leſt he ſhould loſe what he has: He forgets Honeſty, neglects his Friends, and has no Civility: He has neither Religion, nor Sincerity. The ſame may be ſaid of other Paſſions: Into what an Abyſs of Infamy does a Man precipitate himſelf who is maſtered by the Paſſion of Love? Who can be more miſerable than he who is a Slave to Drunkenneſs? Can you ſee any thing more ſhameful than the Motions of a Man tranſported with Anger?* &c.

In the Commentary upon Pſalm 127. he treats largely of the Fear of God. He ſays, That it is never ſpoken of in Scripture, but there are join'd with it many Conditions: That it conſiſts not in Terror; that 'tis not a Paſſion which proceeds from Nature, but a rational Motion excited by the Knowledge and Love of Goodneſs and Truth. *Wherefore*, ſays he, *the Fear of God conſiſts entirely in Love. Perfect Charity perfects Fear. The Effects of this Love of God, are, to obey his Commandments, to follow his Precepts, to believe his Word, and to hope in his Promiſes.*

In the Commentary upon Pſalm 129. he tells us, that 'tis in reſpect of the Soul that a Man is ſaid to be like God; that the Soul is ſpiritual, and the Angels are active Spirits, whom God makes uſe of to aſſiſt the Weakneſs of Men.

In his Commentary upon Pſalm 132. he obſerves, that the Woman which anointed the Head of Jeſus Chriſt was different from her that anointed his Feet. He takes notice that ſome have ſaid, that it was upon Mount *Hermon* the Angels deſcended to have Commerce with Women; but he rejects this Imagination, becauſe we cannot truſt thoſe things; but to that which is written in the Book of the Law.

In Pſalm 135. he reproves thoſe that are not attentive to what is read in the Church.

In the Comment on Pſalm 137. he obſerves, that true Repentance conſiſts in refraining from all thoſe Sins which we know our ſelves to have formerly committed, and in doing them no more.

In the Comment upon the following Pſalm, he blames the Miniſters of Jeſus Chriſt, who addict themſelves wholly to the Affairs of this World, that they may purchaſe temporal Riches. He ſays, that we are permitted to hate the Enemies of God; that is to ſay, as far as they are the Enemies of God, according to that excellent Saying, *That we ſhould hate the Vices and love the Perſons.* St. *Hilary.*

Upon Pſalm 140. he diſtinguiſhes four ſorts of Prayer, Deprecation, Oration, Petition, and Thankſgiving: And he ſays, that *it belongs to our Humility to pray, to the Majeſty of God to be prayed unto; it belongs to our Faith to petition, and to our Gratitude to thank God for his Benefits.* He deſcribes the Eaſineſs and Danger of offending God by the Sins of the Tongue. He obſerves that the Book of Wiſdom, which the Latins attribute to *Salomon*, paſſes among the Greeks and Hebrews for *Jeſus* the Son of *Syrach*'s.

An infinite number of other Remarks might yet be drawn from theſe Commentaries, but theſe are ſufficient for our Deſign: For if we ſhould give an Account of all the Commentaries of Authors upon the Scripture, and all that they contain, we ſhould never have done. Wherefore we pray the Reader, that he would be content with theſe Extracts which we have made from the Commentaries of St. *Hilary*, which cannot but be too long already. 'Tis plain, that theſe Commentaries are almoſt wholly taken out of *Origen*. They contain many Allegories and many Moral Thoughts. There is much Wit and Learning obſervable in them. He adverti ſes the Reader often, that the Latin does not fully expreſs the ſenſe of the Greek word, which alſo diſcovers that this Work was taken from a Greek Commentary; and that he followed the Emphaſis of the Greek Words, the ſenſe whereof the Latin Tranſlator was obliged to expreſs. St. *Jerome* calls St. *Hilary* the *Rhoſne* of Latin Eloquence, *Latinæ Eloquentiæ Rhodanum*; alluding not only to the Country where he was born, but alſo to the Genius of his Stile, which is violent and rapid like the Courſe of the *Rhoſne*; for as this River by the Violence of its Waters carries all before it that hinders its Courſe; ſo St. *Hilary* raviſhes the Mind and Judgment, and extorts a Conſent by the Vehemence of his Expreſſions. His manner of expreſſing things ſmites, aſtoniſhes, overthrows, and perſuades. His Periods are commonly long and intricate, which renders him every-where obſcure, and almoſt unintelligible in ſome places. He often uſes barbarous terms, and there are ſome places in his Works, where there is no Syntax. He is full of Figures and Antitheſes; his Reaſons, tho' ſolid, yet are much improved by the lively and ſmart turn that he gives them. He does not ſpare his Adverſaries, but he ſpeaks to Powers and of Powers with an unparalell'd Freedom. He is partial to none, but is a rigid Cenſor of Manners, and a ſevere Defender of the Faith. Tho' St. *Jerome* ſays in his ſeventh Epiſtle to *Leta*, that one may read St. *Hilary*'s Works without meeting any thing that is offenſive to Piety and Religion, *inoffenſo decurrat pede*; yet it muſt be confeſſed, that there are ſome Errors and ſome Expreſſions which are not agreeable to the Doctrine of the Church. One of the principal, is his Opinion concerning the Paſſion of Jeſus Chriſt. He thinks that he had no ſenſe of Pain, tho' he received upon his Body the Wounds and Blows which cauſe Pain. The Schoolmen have endeavoured to give a good ſenſe to this Expreſſion. Some have ſaid with the Maſter of the Sentences, that he does not deny, but Jeſus Chriſt felt Pain; but he denies that the Pain he had was the Effect of Sin, as it is in other Men. Others have ſaid, That he does not exclude his Sufferings, but the Neceſſity of ſuffering. Some have affirmed, that he ſpeaks in this place of the Divinity of Chriſt and not of his Humanity. But all theſe ſolutions appear to me to be groundleſs; and if one would excuſe St. *Hilary*, it might be better done by ſaying That the Words, Pain, Suffering, Fear, Sorrow, are not to be underſtood preciſely of the perception that is in the Senſes, but of the trouble that reſults from thence in the Soul and Spirit, of the uneaſineſs of Pain, or the ſenſible Commotions of Fear or Sorrow: And in this ſenſe it may be ſaid, that Jeſus Chriſt had no Pain, nor Fear; becauſe his Soul continued in a perfect Tranquility. St. *Hilary* had not very clear Notions concerning ſpiritual Beings; for in the fifth Canon of his Commentary upon St. *Matthew*, he ſays, That all Creatures are corporeal, and that the Souls which are in Bodies are corporeal Subſtances. He held alſo an intolerable Error concerning the laſt Judgment. I do not inſiſt upon ſome ſmaller Errors, as when in Canons 31, and 32. upon St. *Matthew*, he excuſes the Sin of St. *Peter*, when he ſays in Canon 16th. That the Words of Jeſus Chriſt, *Get thee behind me, Satan*, were not addreſſed to this Apoſtle; when he affirms in Canon 33d. that the Divinity of Jeſus Chriſt was ſeparated from his Humanity at the time of his Death; upon Pſalm 119. That the Virgin ſhall be purged by the Fire of the Day of Judgment; In Canon 14th. and upon Pſalm 129th. That God created the Soul of the firſt Man before his Body; In Canon 17th. That the World ſhall not continue above 6000 Years; In Canon 20th. That *Moſes* did not die, and that he ſhall come again at the Day of Judgment. But if this Father had ſome Errors of this nature, yet it muſt alſo be acknowledged, that he held a very Orthodox Doctrine about the chief Myſteries of Faith. He ſpeaks of the Attributes of God in a ſublime and noble Manner; He

explains

St. Hilary. explains the Mystery of the Trinity with wonderful Clearness and Exactness. Every time that he speaks of the Mystery of the Incarnation, he uses the most proper Terms to express the Hypostatical Union of the two Natures in Jesus Christ. He explains the different Orders of the Angels and their Ministry. He makes Happiness to consist in the Vision of God, and says expressly, That the Good and Evil are happy or miserable before the Day of Judgment. He thinks, that on this Day there will be a Purgatorial Fire to expiate the Sins of the Just: He acknowledges the Fall of Mankind in *Adam*, Original Sin, and the Necessity of a Mediator. He attributes much to Free-Will and the Merit of Good-Works; and yet he admits the Necessity of the Grace of Jesus Christ, which he seems to subject to Free-Will. He alledges often the Authority of the Church, and is clearly of Opinion, that there is no Salvation out of her Communion. He ascribes wonderful Effects to Baptism, when it is received with good Dispositions. He says expresly in the eighth Book of the Trinity, That in the Eucharist we eat and drink the Body and Blood of Jesus Christ. He approves of Vows and Invocation of Saints; He praises Penance, Fasting and Celibacy: He condemns Simony, Usury and Luxury: In a word, his Writings are full of most pure Morality, and a most holy Discipline.

The Works of St. *Hilary* were printed at *Paris* in the year 1500 by *Badius Ascensius*: Afterwards *Erasmus* having corrected them, caused them to be printed at *Basle* in 1535. They were also printed in the same City in 1550, revised by *Justus Lipsius*. In 1572, *Gillot* published a new Edition of St. *Hilary*'s Works, together with a Preface, which contains the Life of this Father, and some Notes: It was printed the same year at *Paris*. In 1605, this very Edition was reprinted more correctly, because some able Men, as *Nicolaus Faber* and *Bongarsius*, gave themselves the trouble to compare this Impression with many Manuscripts. There is added in this Edition, the Fragments of St. *Hilary*, which were published by the *Pithoei*, and printed at *Paris* in the year 1598, with an excellent Preface of *Nicolaus Faber* about these Fragments, and the Commentaries of St. *Hilary* upon the Psalms 13, 14, 149, and 150, which had not been published before. The same Edition has been printed anew at *Paris* in 1631, and 1652. *Leunclavius* has published under the Name of St. *Hilary*, a Confession of the Faith of the Trinity, Greek and Latin, printed at *Basle* in 1578. The Book of the Unity of the Father and the Son, was printed at the same place in 1528. There is a new Edition expected soon from the *Benedictins*.

LUCIFER CALARITANUS.

Lucifer Calaritanus. *Lucifer*, Bishop of *Calaris*, the Metropolitan City of the Isle of *Sardinia*, was deputed with *Hilary* and *Pancratius*, by Pope *Liberius*, to the Emperor *Constantius*, after the Fall of *Vincentius* of *Capua*. He came to the Council of *Milan*, held in the year 354, where he defended *Athanasius* and his Cause, with great Courage. The Emperor being provok'd by his Firmness, sent him into Banishment, where he was detained till the Reign of *Julian*; but they forced him many times to change his Habitation: For, at first, he was banished to *Germanicia*, a City of *Syria*, whereof *Eudoxius* was Bishop, afterwards to *Eleutheroplis* in *Palæstine*, where he was extremely tormented by *Eutychus*, Bishop of that City. At the Death of *Constantius*, he was found banished in *Thebais*, and he suffered also a fourth Banishment, the place whereof is not known: 'Twas at the time when he was in *Palæstine*, towards the year 356, that he wrote his Books. They are all against *Constantius*, in behalf of St. *Athanasius* and his Defenders. The two first, have no other Title, but, *The Books in behalf of St.* Athanasius *against* Constantius. The third, is entituled, *Of Apostate Kings*. The fourth, bears this Title, *That we must not assemble with Hereticks*. And the fifth, *That we must not pardon those that offend against God.*

All these Books are written with so much Heat and Boldness, that *Lucifer* must needs have a Soul fully prepared to suffer Martyrdom, when he wrote them, as is observed by St. *Jerome*. But that which is most surprizing is, that he was not contented with publishing of them, but also sent a Copy of them to *Constantius*, and caused them to be presented to him in his own Name. The Emperor being astonished at this Boldness, gave this Copy to *Florentius*, Grand-Master of his Palace, to send it to *Lucifer*, that he might declare, whether the Book was his or no. *Lucifer* confessed it openly, and acknowledged that it was by his Order, that it was presented to the Emperor. He had charged one named *Bonosus*, to report this at Court, and now made Answer to *Florentius*, who had written to him, that he was ready to suffer Death with Joy. It was probably upon this occasion, and at this time, that he added his last Book, entituled, *That we should die for the Son of God.* St. *Athanasius* understanding that *Lucifer* had undertaken his Defence with so much Courage, sent a Deacon to him named *Eutychus*, to carry a Letter in his Name, wherein, after he had testified the Obligation that he had laid upon the Church, he prays him to send him a Copy of his Works; which having received, he sent him a very obliging Letter of Thanks and translated them into Greek. We have now those Letters of St. *Athanasius*, the Letter of *Florentius*, and the Answer of *Lucifer* at the End of the Works of this Bishop of *Calaris*; and what we have said of the rest of his Life is taken out of St. *Jerome*, and a Petition presented to the Emperors *Theodosius* and *Valentinian*, by *Marcellinus* and *Faustinus*, two *Luciferian* Priests.

After the Death of *Constantius*, *Lucifer* obtained his Liberty, as well as the other Bishops that were banished for the Faith. He came to *Antioch*, and found the Church of that City in division. For after that *Eustathius* had been forced to leave it, many Catholicks did alway separate from those Bishops, that some would have set over them. They were not willing to acknowledge *Meletius*, who was then Bishop of *Antioch*, though they had nothing to reprehend in his Faith. These Catholicks were then governed only by Priests, and they were called *Eustathians*. *Lucifer*, a severe Man, and a rigorous Defender of Discipline, being come to *Antioch*, was persuaded, That *Meletius* was ordained by *Arian* Bishops, or such as were suspected of *Arianism*, and had communicated with them, and therefore could not be a lawful Bishop; whereupon he joined himself to the *Eustathians*, and Ordained *Paulinus* a Priest to be their Bishop. This Ordination, which still heightened the Division of the Church of *Antioch*, was disapproved by *Eusebius* of *Vercellæ*, who was sent to *Antioch*, in the Name of the Synod of *Alexandria*. He condemned the Conduct of *Lucifer*, and retired into the West, having no more hope of restoring Peace to the Church of *Antioch*; *Lucifer*, on the contrary, to maintain what he had done, resolved to have no more Conversation or Correspondence with any of the Bishops who had received into their Communion, those that had formerly signed the *Arian* Creeds. He withdraws therefore into his own Island, and separates from the Communion of almost all the Bishops of the World. He died in this Resolution, and left some Followers called *Luciferians*, who spread themselves over all the World.

The Works of *Lucifer* are written without Art and Eloquence, with much Heat and Passion; the Stile is harsh and barbarous; there is no Reasoning, nor Principles in any thing that he says. He only proposes Maxims, which he proves by the Testimonies and Examples of Scripture, whether they be pertinent to his Subject or no; from whence it comes to pass, that his Writings are nothing but a Collection of passages of Scripture mixed with *Apostrophe's* Applications and Reflections.

In the two Books against *Constantius*, he designs to prove, That this Emperor was very much to blame for endeavouring to compel the Bishops to condemn St. *Athanasius*, who was absent and Innocent. To prove this Truth, he produces abundance of Histories and Passages out of Scripture, which shew, first, That God condemns no Man without hearing him; And, secondly, That 'tis forbidden in Scripture to condemn any Man without hearing his Defence; thirdly, that those who shed the Blood of the Innocent, shall be most severely punished; fourthly, That *Constantius* has no right to command Bishops, because he is a prophane Person, a Heretick, and a Persecutor.

The Design of the Treatise *Of Apostate Kings*, is to prove by the Examples of many impious Kings, That the Success of *Constantius*, does not demonstrate, that he has any right to persecute the Orthodox Bishops, nor that his Doctrine is true.

The other Books shew their Arguments by their Titles. The first, is to shew, That we must neither assemble nor pray with the *Arians*, who are declared Hereticks: The second, is to justifie the severe Conduct of the Catholicks against the *Arians*, and the Liberty that they take to reprove them with boldness and vehemence, without sparing even the Powers themselves; that is to say, this Book is peculiarly designed to justify *Lucifer*, St. *Hilary*, and some other Catholicks, in their way of speaking to the Emperor *Constantius*. The last Book contains many Proofs of this Truth, That we must die for the Son of God: He blames the Emperor, *Constantius*, for his Impiety and Cruelty, and at the same time, he praises the Constancy of the Catholicks, who suffer Martyrdom with Joy, for the Defence of the Orthodox Faith. [*Lucifer*'s Works, with the Letters of St. *Athanasius* and *Florentius*, were printed at *Paris*, in 8*vo*. by *Johannes Tillius*, Bishop of *Meaux*, in 1568. and afterwards inserted into the *Bibliotheca Patrum*.]

VICTORINUS of Africk.

Victorinus of Africk.

[Fabius] *Marius Victorinus*, born in *Africk*; after he had profeſſed Rhetorick for the ſpace of many years in the City of *Rome*, with ſo much Reputation, that a Statue was erected for him in one of the publick places of the City, did at laſt in his old Age, embrace the Chriſtian Religion. The ſtudying of *Plato*'s Books, which he had tranſlated, gave him ſome reliſh for the Holy Scripture; for when he read it, he admired it, and ſo became a Chriſtian in his heart. He diſcovered this Inclination to his Friend *Simplicianus*, who exhorted him to enter into the Church of Chriſt, ſince he was perſuaded of the Truth of his Religion. *Victorinus* thinking it was ſufficient to know the Truth, anſwered him, as it were jeſting upon his Simplicity, *And do the Walls then make Chriſtians?* But at laſt, being confirmed in the Faith, by reading and meditating upon the Holy Scripture, and conſidering that Jeſus Chriſt would not own him at the Day of Judgment, if he ſhould be aſhamed to confeſs him publickly here; he ſays to his Friend *Simplicianus*, *Let us go to Church*; and after he had been ſome time a Catechumen, he was baptized in the preſence of all the People. St. *Auſtin*, reports this Hiſtory, *B.* VIII. of his *Confeſſions*, *Ch.* 2. which he ſays, he learned from St. *Ambroſe*. St. *Jerome*, places this *Victorinus* among the number of Eccleſiaſtical Writers, and obſerves, that he wrote Books againſt *Arius*, compoſed in a Logical Method, *Dialectico More*, which are very obſcure, and cannot be underſtood but by learned Men. He adds, that he had alſo written Commentaries upon the Apoſtle St. *Paul*, but he ſays in another place, that theſe Commentaries were almoſt uſeleſs, becauſe this Author having been wholly addicted to the Study of human Learning, did not underſtand the true ſenſe of the Holy Scripture.

We have at preſent thoſe four Books of *Victorinus* againſt *Arius*, which are printed in the *Orthodoxographa*, and in the *Bibliothecæ Patrum*; but beſides this Book which St. *Jerome* mentions, there are ſome other Tracts which bear the Name of the ſame Author. Theſe are in the *Bibliothecæ Patrum*, *viz.* one in Defence of the Word *Conſubſtantial*, three Hymns of the Trinity, and one Poem of the *Maccabees*: *Sirmondus* has alſo publiſh'd by it ſelf, in the Year 1630, a little Treatiſe againſt the *Manichees*, and another about the beginning of Day. All theſe Books are written in the ſame Stile, and by the ſame Author.

In the four Books againſt *Arius*, dedicated to *Candidus*, he refutes the Errors of this Heretick, and thoſe of his Followers; he proves there the Divinity of the Word, and defends the Conſubſtantiality: But he does it in ſo Scholaſtick and Intricate a way, that 'tis very difficult to comprehend his Arguments. One may find ſeveral Expreſſions about the Myſtery of the Trinity, that are ſcarce Senſe, and quite different from that way of ſpeaking which is us'd in the Holy Scripture, and by the Church of God. The Book in Defence of the Term *Conſubſtantial*, is a kind of Summary of thoſe Four Books.

The Treatiſe to *Juſtinus*, who was a *Manichee*, is written againſt the Error of thoſe Hereticks, who admitted two Principles of the World, and believ'd that the Fleſh was created by an Evil Principle. *Victorinus* refutes theſe two Errors in few words, and exhorts *Juſtinus* to acknowledge one God only. 'Suffer not any more, ſays he, my Friend 'Juſtinus, ſuffer not your ſelf, you who are of the City of 'Rome, to be abus'd by the Impieties of the *Perſians*, or 'Armenians. In vain do you macerate your ſelf with extraordinary Mortifications, for after you have made your 'ſelf lean by thoſe Auſterities, your Fleſh is of no other 'kind, than that which ſhall return to the Devil in darkneſs, who according to you, created it. I adviſe and require you to acknowledge, That God Almighty is he that 'created you, that ſo you may be truly the Temple of God, 'according to the Words of the Apoſtle, *You are truly the Temple of God, and his Spirit dwelleth in you.* If you have 'not the Honour to be the Temple of God, and to 'receive the Holy Spirit into you, Jeſus Chriſt is not come 'to ſave, but to deſtroy you; for if we are his, our Body 'and Soul muſt belong to him, and then it may be truly 'ſaid, *That God is all in all*; That he is the One, and only 'Almighty and Eternal Principle of the whole Univerſe, 'and perfectly Infinite, to whom be Honour and Glory.' This is the Concluſion of this Treatiſe which is pleaſanter and more intelligible than thoſe which are written againſt the *Arians*.

Victorinus of Africk.

In the little Tract about the beginning of Day, he endeavours to ſhew, That the Days of the Creation which are mention'd in *Geneſis*, do not begin at Night, but at the Morning, and end at the Morning of the Day following.

The Firſt and Third of his Hymns, are in commendation of the Myſtery of the moſt Holy Trinity, which he explains in many Words.

The Second, is a Prayer to God, and is rather in Proſe, like the Creed attributed to St. *Athanaſius*, than in Verſe.

The Poem of the *Maccabees*, is a Deſcription in *Hexameter* Verſe, of the Martyrdom of thoſe Seven Brethren. There is nothing extraordinary in this Poem; there is nothing Poetical in it, but ſome mean Imitations of *Virgil*, and for the moſt part, the Verſes are low and deſpicable.

The Commentaries of *Victorinus* upon St. *Paul*, have not yet been publiſh'd. *Sirmondus* found ſome Fragments of them in a Manuſcript, from which he took thoſe two little Treatiſes of which we have already ſpoken. But probably, he judg'd them not worth publiſhing, though he ſays in his Advertiſement, that the Stile of thoſe Commentaries is more clear and clean, than that of his Dogmatical Works.

There are many Philoſophical Books attributed to the ſame *Victorinus*, as his Commentaries upon *Tully*'s Rhetorick, cited by *Caſſiodorus* in his *Bibliotheca*, and by Pope *Sylveſter* the II. in his Epiſtle 130, which have been Printed ſeveral times. There is alſo attributed to him the Verſion of *Porphyrie*'s *Iſagoge*, which is amongſt *Boetius*'s Works, a Book about Poetry, and ſome Books of *Grammar*. But thoſe ſort of Books ought not to come into our *Bibliotheca*, which ſhould contain none but Eccleſiaſtical Monuments.

St. PACIANUS.

St. Paciaanus.

ST. *Paciaanus*, Biſhop of *Barcelona*, no leſs Famous, ſays St. *Jerome*, for the Holineſs of his Life, than the Eloquence of his Diſcourſe, wrote many Books, among which there is one entituled, *Cervus* or *The Hart*, and ſome other Treatiſes againſt the *Novatians*. He died under the Reign of *Theodoſius*, towards the Year 380. We have three Letters of his againſt the *Novatians* addreſs'd to *Sempronianus*, who was of this Sect. *An Exhortation to Repentance*, and a *Treatiſe or Sermon of Baptiſm*, addreſs'd to the Catechumens. All theſe Pieces are written with much Wit and Eloquence.

The Firſt Letter to *Sempronianus*, has two Parts. In the Firſt, he makes uſe of the way of Preſcription from the Name and Authority of the Catholick Church, to ſhew, that the Sect of the *Novatians*, cannot be the Church of Jeſus Chriſt. In the Second, he refutes their Doctrine about Repentance. He obſerves at the beginning of the firſt Part, that ſince the coming of Jeſus Chriſt, there have appear'd an infinite Number of Sects, who have all been denominated from the Names of their Authors; that the Name of Catholick is continued only in the true Church; That the *Novatians* make one of thoſe Sects which are ſeparated from the Catholick Church; that they have forſaken the Tradition of the Church under pretence of Reformation. He oppoſes to them the Authority of the Antient Fathers of the Church, who were Succeſſors to the Apoſtles. 'Why 'ſhould not we, ſays he, have a Reſpect to the Authority 'of thoſe Apoſtolical Men? Shall we pay no Deference 'to the Teſtimony of St. *Cyprian*? Would we teach this 'Doctor? Are we wiſer than he? But what ſhall we ſay 'of ſo many Biſhops diſpers'd over all the World, who 'are united with theſe Saints? What ſhall we ſay of ſo 'many Venerable Old Men, of ſo many Martyrs, and ſo 'many Confeſſors? Is it for us to Reform them? Shall 'our times corrupted by Vice, efface the Venerable Antiquity of our Anceſtors?' *My Name*, ſays he, addreſſing himſelf to *Sempronianus*, *is Chriſtian, and my Sir-Name, is Catholick. Chriſtianus mihi nomen eſt, Catholicus cognomen.* He explains afterwards, the Name of Catholick, and tells us, that the moſt Learned ſay, that it ſignifies *Obedient*; and that according to others it means, *one thro' all*, and ſhews, that theſe two Significations agree to the Catholick Church, which alone is obedient to the Voice of Jeſus Chriſt, and which only is the ſame in all the World. After he has thus ſpoken of the Church, he proceeds to Penance, and ſo he enters into the Merits of the Queſtion: 'May it pleaſe God, ſays he, that none of the Faithful may 'ever ſtand in need of it; that no Man after Baptiſm may 'ever fall into the precipice of Sin; That ſo the Miniſters 'of Jeſus Chriſt may never be oblig'd to Preach and Apply long and tedious Remedies, for fear of Patronizing 'the Liberty of ſinning by flattering Sinners with their Remedies. Nevertheleſs, we allow this Mercy from our 'God, not to thoſe who are ſo happy as to preſerve their 'Innocence, but to thoſe who have been ſo unhappy as to 'loſe it by their Sins. It is not to the Sound, but to the 'Sick, that we Preach theſe Remedies. If the Evil Spirits 'have no more Power over the baptiz'd; if the Fraud of 'the

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'the Serpent which destroy'd the first Man, and gave so 'great occasion of Damnation to his Posterity, has ceas'd; 'If, I say, the Devil is gone out of the World; If we may 'sport our selves in Peace; If Man does not fall into many 'Sins of Thought, Word and Deed: Then let us not ac-'knowledge this Gift of God; Let us reject this Aid; Let 'us have no more Confessions; Let us no longer hearken 'to Sighs and Tears; Let Justice and Innocence proudly 'despise these Remedies. But if Man be subject to these 'Miseries, Let us no more accuse the Mercy of God, who 'has proposed these Remedies to our Diseases, and Rewards 'to those that preserve their Health; Let us no more ef-'face the Titles of God's Clemency by an unsupportable 'Rigour, nor hinder Sinners by an inflexible hardness from 'rejoycing in those Gifts which he has freely bestow'd up-'on them. 'Tis not we who give this Grace of our own 'Authority, but God himself who says, *Be converted to* 'me, &c.' After he has set down many Passages of Scripture, which prove, That God Pardons penitent Sinners, he proposes this Objection of the *Novatians: God only*, will you say, *can grant Pardon of Sin*; *That's true*, answers he, *but what he does by his Ministers, he does by his own Power*; *For he says to his Apostles, Whatsoever ye shall bind on Earth, shall be bound in Heaven*; *and whatsoever ye shall loose on Earth, shall be loos'd in Heaven. But, perhaps, he did not give this Power to any but the Apostles? If this were true, then we must say, That they only had also Power to Baptize, to give the Holy Spirit, and to Purifie the Gentiles from their Sins: For in the same place, where he gives them Power to Administer the Sacrament of Baptism; he also gives them Power to loose Sinners. Either then these two Powers were peculiarly reserv'd to the Apostles, or they are both continued to their Successors, and therefore since it is certain that the Power of giving Baptism and Unction, is continued in the Bishops; that same must consequently be granted of the Power of binding and loosing.* He adds, That whatever Power the Bishop has, he receiv'd it from the Apostles; That the right of administring Unction and Baptism, of Forgiving Sins, of Consecrating the Body of Jesus Christ, was devolv'd upon him, because he is Successor to the Apostles. He concludes this Letter with saying, *I know very well, my dear Brother, that the Pardon of sins is not to be granted indifferently to all Sinners, and that they are not to be loos'd, before there be some Signs of the Will of God, that it should be done; That Absolution is not to be given, but with much precaution and discretion, after Sinners have sighed and wept long; and when the whole Church has pray'd for them, that so no Man may prevent the Judgment of Jesus Christ. If you would write your Thoughts more clearly to me, my dear Brother, I would Instruct you more fully. Sempronianus*, having answered this Letter, St. *Pacianus*, confirmed the two Parts of his Letter, by two other Answers.

In the First, he proves what he had said concerning the Name of the Catholick Church; and as to what *Sempronianus* had objected, that the People of St. *Cyprian* had been treated as Apostates, as Sectaries, &c. He shews, that they did not commonly carry these Names, but on the contrary, were always call'd *Catholicks*, whereas *Sempronianus* cannot deny, but the Sect whereof he was, did bear the Name of *Novatian*. He answers afterwards to the Accusation of *Sempronianus*, founded upon his making use of a Verse of *Virgil* in his Letter, and shews, that a Bishop is allowed to know human Learning, and to make a profitable use of it. He answers also another Accusation against the Catholicks, concerning the Persecution which he pretends the *Novatians* had suffer'd from them. He says: 'That the *Novatians* must 'not attribute to the Catholicks the severity of some Prin-'ces who would not tolerate them; that this was not done 'upon the Complaint, and at the desire of Catholicks, but 'by the proper Motion of Christian Princes who espous'd 'the Interests of the Church; thus the Powers had reason 'to Protect the Innocent, and to make use of their Autho-'rity for the publick Good.' The rest of this Letter, respects some particular Debates between them, concerning the Persons of *Novatian*, St. *Cyprian* and *Cornelius*. St. *Pacianus*, defends and praises these two last, and accuses the first of Pride and Schism. In the last Letter to *Sempronianus*, he treats of Penance against *Novatian*. He says, that all the Doctrine of the *Novatians*, explain'd by *Sempronianus*, is contain'd in this Proposition, *That Penance is not allowed after Baptism, because the Church cannot forgive Mortal Sin: and in short, That she destroys her self by receiving Sinners.* 'Who is it, says he, that proposes this Doctrine? Is it *Mo-'ses*? Is it St. *Paul*? Is it Jesus Christ? No, it is *Novatian*. 'And who is this *Novatian*? Is he a Man pure and blame-'less, who has never forsaken the Church, who was law-'fully Ordain'd Bishop, and by the common Methods, 'succeeded in the room of a Bishop deceased? What do 'you mean, you will tell me? It suffices that he has taught 'this Doctrine. But still, when was it taught? Was it im-'mediately after the Passion of Jesus Christ? Not at all, 'it was after the Reign of *Decius*, 300 Years after Christ. 'But did this Man follow the Prophets? Was he a Pro-'phet? Did he raise the Dead? Did he work Miracles? 'Did he speak all sorts of Languages? For at least he 'ought to have these signs for establishing a new Gospel; 'and though he had, yet the Apostle assures us, that though 'an Angel should descend from Heaven to teach us a new 'Gospel, he should be accurs'd. Was there never any Per-'son, since the coming of Christ till *Novatian*, that under-'stood the Doctrine of Jesus Christ? and since the Reign 'of *Decius*, Is there none but *Novatian* in the way of Sal-'vation? But you will tell me, We do not acquiesce in 'Authority, we make use of Reason. But as to me, who 'hitherto have been settled in my Religion upon the Au-'thority and Tradition of the Church, and am satisfied with 'the Communion of this Antient Society, I will not now 'dissent from it, I will not seek after Disputes; and you 'who have separated from this Body and divided from your 'Mother, search in Books for every thing that is most se-'cret, that you may disturb those that are at rest. 'Tis not 'we, but you, that have raised this Dispute. But still let us 'hear what you say, let us examine your Reasons. You 'say, that the Church is a Body of Men regenerate by Wa-'ter and the Holy Spirit, who have not denied the Name 'of Christ, which is the Temple and House of God, the 'Pillar and Ground of Truth: we say the same also. 'But who has taken away from us this Living Water? 'Have we it not, we who draw from its Fountain? But 'you who are separated from it, how can you be regene-'rate by Baptism? How can the Holy Spirit, who has not 'deserted the Church, come upon you who are fall'n off 'from it? How can your People receive the Holy Spirit, 'since they are not Confirmed by Bishops, who have re-'ceiv'd the Sacerdotal Unction? Have not we had some 'Confessors and Martyrs? Yes, you will say, you have had; 'but they are now lost by receiving of Apostates. I will not 'tell you, that *Novatian*, while he was yet in the Church, 'wrote a Book to prove that we ought to receive them; 'but how do you prove that the whole Church is perish'd 'by receiving Penitent Sinners? If some Churches have 'shewn too great Indulgence, must others, who have not 'approved them, but have followed the old way, and pre-'served Peace, lose upon that account the Name of Chri-'stians?' He proves afterwards by many Reasons, that the Church by receiving Penitent Sinners, did not cease to be the Church, and that the Schism of *Novatian* made his Disciples lose the Title of the Sons of the Church. He strongly urges the Testimony of *Novatian*, who approved before his Separation, the Conduct of those that received the lapsed that were Penitent. He describes afterwards the Origin of the Sect of *Novatians*; and says, that *Novatus* an African Priest, being convicted in his own Country of many Crimes, came to *Rome* to avoid the Condemnation which he had deserved; and that being arriv'd there, he persuaded *Novatian* who was vexed that *Cornelius* was Ordained Bishop of *Rome*; he persuaded him, I say, to procure himself to be Ordained Bishop, and advis'd him for gaining his design, to object against *Cornelius*, the ill Conduct he observed in receiving Penitent Sinners. St. *Pacianus* enters upon this Matter, and justifies against the *Novatians* the Conduct of *Cornelius*, by shewing that we ought to receive Sinners to Penance; and that God has given his Church the Power of forgiving Sins. But at the same time, he takes Notice, that there is not the same reason of Penance as of Baptism, for the former ought to be accompanied with much Labour, with Tears and Sighs? He confutes the Objections of the *Novatians*, and shews, that the passage of St. *Matthew*, *Whatsoever ye shall loose on Earth, shall be loos'd in Heaven*, cannot be understood of Baptism. He proves all the Answers of *Sempronianus* to the Passages alledg'd in his first Letter to him, to be false. He objects to the *Novatians* their Hardheartedness, with reference to Penitents. He shews, That those of this Sect are not so pure, nor so Innocent as they boast themselves to be, and that there have been many Persons among them guilty of enormous Crimes. He opposes to them the Authority of St. *Cyprian* and *Tertullian* before his Fall. He ends with an Exhortation to *Sempronianus* to return into the Church.

He begins his exhortation to Repentance with an Introduction, wherein he observes, that oftentimes it were better not to mention some Sins than to reprove them; because the Sin is rather learned than restrained. He says, that the Book that he had written against the Play called *Cervulus*, or *the Little Hart*, had the misfortune to render that Immorality the more common. Concerning which, we may learn by the bye, That the Book of St. *Pacianus*, entituled, *Cervus* or *Cervulus*, *the Little Hart*, mentioned by St. *Jerome*, which is not extant, was composed against some Profane and Lacivious Play or Ceremony, wherein probably there were us'd indecent Postures. He adds, that this Treatise was written against the Heathens, who mocked at it, and that he was not to expect better success from this Exhortation to Repentance, which was addressed to the Christians of his own Dioceses. He says, that we cannot but Imagine that this Book was designed only for Penitents, since Penance, is as it were the Bond of all Ecclesiastical Discipline: *For*, says he, *we must take care of Catechumens, that*

St. Pacianus. *they fall not into Sin; of the Faithful, that they relapſe not after they have been purified; and of Penitents, that they may receive quickly the Fruit of their Humiliation.* After this, he divides his Diſcourſe into three Parts: He treats in the Firſt of the different ſorts of Sin, leſt any ſhould imagine that all Sins deſerve the ſame Puniſhment. In the Second, he diſcourſes of ſome Perſons that are aſhamed to make uſe of the Remedy of Penance, and ſo receive the Sacrament with an heart and mind polluted with Sin: *They are fearful*, ſays he, *before Men, but impudent before God, they defile by their impure Hands, and by their corrupt Mouth, they defile, I ſay, that Altar which makes the Angels themſelves to tremble.* The laſt part is of the Pains that they ſhall ſuffer who do no Penance, and of the Reward of thoſe that purifie themſelves by a true and ſincere Confeſſion of their Sins. In the Firſt Part he diſtinguiſhes Sins from Crimes. He averrs, that we muſt not imagine that Men are obliged to do Penance for an infinite number of ſmall Sins, from which no Perſon is exempt; That according to the Diſpenſation under the Old Teſtament, leſſer Faults were rigorouſly puniſhed, but Jeſus Chriſt is come to deliver us from this Yoke of the Law. *Thus after Pardon (if a Man may ſo ſpeak) of an Infinite number of Sins, which need no Powerful Remedies to cure them, there remains a ſmall number which may be eaſily avoided, that deſerve a ſevere Puniſhment.* Amongſt theſe he reckons Idolatry, Murder and Adultery: *As for other Sins*, ſays he, *they may be cured by the Practice of good Works, Inhumanity by Civility, Injuries by Satisfaction, Sadneſs by Mirth, Harſhneſs by Sweetneſs, Lightneſs by Gravity; and ſo of other Vices which are puniſhed by the contrary Virtues. But what ſhall be the Puniſhment of Idolatry? What ſhall the Murderer do to expiate his Crime? What ſhall be the remedy of an Adulterer or Fornicator? Theſe are, my Brethren, Capital Sins, theſe are Mortal Sins.* After he has terrified thoſe who have committed theſe Crimes, with the dreadful words of Fire and Brimſtone, and almoſt made them deſpair of Pardon, he adds, *However you may be healed, if you begin to be ſenſible of the greatneſs of your Crime, and the ſtate to which you are reduced; if you have a fear that approaches near to Deſpair. I addreſs my ſelf firſt of all to you, who having committed thoſe Crimes refuſe to do Penance; you who are ſo timorous, after you have been ſo impudent; you who are aſhamed to do Penance after you have ſinned without bluſhing; you who are not aſhamed to commit thoſe Crimes, but are aſhamed to confeſs them; you who approach the Holy of Holies, with a Conſcience polluted by theſe Crimes, without trembling, when ye preſent your ſelves before the Altar; you who receive the Myſteries from the Hands of the Prieſts in the preſence of the Angels, as if ye were innocent; you who trample upon the Patience and Mercy of God, and preſent at his Altar a defiled Soul, and an unclean Body.* After he has thus ſpoken a word to Impenitent Sinners, he repreſents to them the Puniſhments that God has threatned to thoſe that Approach unworthily to Holy things. He propoſes to them the terrible words of St. *Paul*, and exhorts them by moſt powerful Motives, and moſt convincing reaſons to diſcover the Wounds of their Conſcience. *The Sick that are Prudent*, ſays he, *do not hide their Wounds from their Phyſicians, even thoſe that are in the moſt ſecret Parts. They ſuffer them to apply the Iron, the Fire, and Cauſticks to cure them; And ſhall a Sinner be afraid to purchaſe Eternal Life for a Little ſhame? ſhall he dread to diſcover his Sins to God, which are but ill hid from him? He that dares offend againſt God, why does he bluſh at any thing? would he rather Periſh without ſhame, than be aſhamed to Periſh? But though you ſhould be aſhamed to diſcover your Miſery to others, yet fear not to diſcover it to your Brethren, who bear a part in your unhappineſs. It does not become one Part of the Body to rejoyce in the evil that befalls another Member of the ſame Body, they ſuffer all the ſame Pain, and contribute to the Remedy. The Church conſiſts of the Faithful, and Jeſus Chriſt is in his Church, and ſo he that diſcovers his Sins to his Brethren, is aſſiſted by the Tears of the Church, and Abſolved by the Prayers of Jeſus Chriſt.*

After this, he ſpeaks a word *to thoſe, who under pretence of being willing to do Penance, lay open indeed their Wounds by Confeſſion, but know not what it is to do Penance, nor what the Remedies which muſt cure them; who are exactly like thoſe who diſcover their Wounds and Diſeaſes to Phyſicians, but neglect to bind up their Wounds, and to apply neceſſary Remedies; nay, encreaſe their Diſeaſe by taking contrary Remedies and pernicious Potions, and add new Crimes to their old Sins. What can I do for theſe, I who am a Biſhop.* Says he, *'Tis very late to give them a Remedy, but yet if any of you be willing to ſuffer the Iron and the Fire, I can apply them: Behold the Razor which the Prophet preſents me. Turn ye*, ſays he, *to the Lord your God, with faſting, weeping and mourning, and ſighing, and break your Hearts; fear not this Inciſion, for* David *was very willing to endure it.* He relates alſo many other examples of Penance, and reproves the Softneſs, the Pride, and Looſeneſs of the greateſt part of Chriſtians and Penitents. He blames them for not obſerving ſo much as the daily Exerciſes of Penance, which are made in the Preſence of the Biſhop; *As to weep in the Sight of all the Church, to diſcover by the uncleanneſs of their Garments the regret they ought to have for loſing their Innocence, to Sigh, to Pray, to throw themſelves at the Feet of the Faithful, to deprive themſelves of Pleaſures, to proſtrate themſelves before the Prieſts, to hold the Hands of the Poor, to ſupplicate the Widows, to beſeech the whole Church, and implore its Prayers; and in ſhort, to try all ways poſſible to ſave their Souls.* After this, he quickens the Penitents by the Fear of Eternal Puniſhments, which he repreſents to them in a moſt Pathetical manner, and invites them to Penance by the conſideration of the Mercy and Goodneſs of God, who deſires nothing but the Converſion of Sinners. St. Pacia. nus.

The Subject of the Treatiſe of Baptiſm addreſſed to the Faithful and the Catechumens, is ſet down by St. *Pacian.* in the beginning of his Diſcourſe, *I will ſhew you*, ſays he, *in what condition we are Born, and how we are renewed by Baptiſm---- To make you underſtand this, I ſhall diſcover to you what the Gentiles are; what is the Fruit of Faith, and what are the Effects of Baptiſm.* In order to the Explication of theſe Three Things, he obſerves, That by the Sin of *Adam* all Men were enſlaved to Death and Sin; That the Law of *Moſes* diſcovered this miſery very plainly but afforded no remedy at all; That ſo Sin reigned from *Adam* till Chriſt, who delivered Mankind from the Tyranny of Sin, becauſe as the Sin of the firſt Man was imputed to all his Poſterity, ſo the Righteouſneſs of Jeſus Chriſt was communicated to all Men by Baptiſm, and by the Aid of the Holy Spirit, provided that Faith precede. He adds, That this Regeneration cannot be perfected but by the Sacrament of Baptiſm, and Unction, and by the Miniſtry of the Prieſt. [*For*, ſays he, *Baptiſm Purifies from Sins, and Unction brings down the Holy Spirit, and both the one and the other are applyed by the Hand and the Mouth of the Biſhop; the whole Man is Born again and renewed in Jeſus Chriſt, that we may lead a new Life, which ſhall never end; becauſe though this Body ſhall die, yet we ſhall always live in Jeſus Chriſt, in a Heavenly and eternal Life.* He obſerves, that being delivered in Baptiſm from the bands of Sin, we renounce the Devil and the World; and if afterwards, by forgetting the Grace which we have received, we relapſe into a Crime, our Relapſe is almoſt irrecoverable; becauſe that Jeſus Chriſt ſuffered but once, and we cannot be waſhed and purified above once. He concludes with an Exhortation to thoſe that are newly Baptized, to preſerve the Grace which they have received, to Sin no more, to keep the Purity and Innocence of Baptiſm till the Day of Judgment, and to endeavour to obtain eternal Treaſures by their Prayers and Spiritual Labours.

These Extracts which we have drawn from the Writings of St. *Pacianus*, ſufficiently diſcover his Judgment, his Stile and Learning. There is hardly any of the Ancients that ſpeaks more clearly of the Efficacy of the Sacraments of Baptiſm, Confirmation and Penance: He attributes to Chryſm the effect of Confirmation, which is an Opinion very rare among the Latins, who attribute it to Impoſition of Hands. Though he ſpeaks advantageouſly of the Efficacy of the Sacraments, yet he requires very great Diſpoſitions in order to their producing ſuch Effects as they ought to have. He particularly recommends Publick Penance for the Sins of Idolatry, Murder, and Fornication; under which Three Sins muſt be comprehended all the Conſequents of them, which extend very far. He thinks that thoſe Sins cannot be pardoned but by *Publick Penance*. As to all other Sins, he does not believe it neceſſary to ſubmit to that Penance which the Canons of the Church enjoyned for them. He explains the Fall of all Mankind, that 'twas cauſed by the Sin of the Firſt Man, very clearly, and the unprofitableneſs of the Law, the neceſſity and Effects of the Incarnation of Jeſus Chriſt. He equally condemns the Rigour of the *Novatians*, and the Impenitence of ſome Sinners, as well as the heedleſneſs and ſoftneſs wherewith others perform their Penance. His Exhortations are lively and perſuaſive, his Thoughts well-weighed, his Proofs ſolid, his way of Writing pleaſant, his Stile elegant, and the Periods ſhort. In a word, Theſe little Tracts may paſs for Maſter-pieces in their kind, and theſe two Treatiſes may be looked upon as a perfect Model of Preaching, or exhortation to the People.

The Works of this Father were Publiſhed by *Tilius*, and Printed at *Paris*, with ſome other Books in 4to. in the Year 1538, by *Guillardus*; in 1655, in 8vo. by *Melchior Goperus*; and together with *Hermas* at *Rome* in 1564, in Folio; and in the *Bibliotheca Patrum*.

GREGORY.

GREGORY *of* Bætica.

Gregory of Bætica.

GRegory, Bishop of *Elvira*, a City of the Province of *Bætica* in *Spain*, wrote divers Treatises in a low Stile, and an elegant Book concerning the Faith; which were extant in the latter end of St. *Jerome*'s time. We have in the Fragments of St. *Hilary*, a Letter of *Eusebius* of *Vercellæ* to this Bishop, where he commends him for the Constancy wherewith he defended the Faith of the Church, and resisted *Hosius*. *Marcellus* and *Faustinus* the *Luciferians*, tell us, in their Letter to *Valentinian*, the Emperor, that *Hosius* being ready to condemn him, was miraculously thrown upon the Ground, and lost the use of his Speech. But there is no probability that this Relation should be true as we have already shewn, when we Discoursed of *Hosius*. St. *Jerome*, in his Chronicle, joyns this Bishop with *Lucifer Calaritanus*, and observes, that they would never have any Correspondence with those that were suspected of Arianism. This joyned with the Honourable mention that *Marcellinus* and *Faustinus* make of this Bishop, may induce us to believe, that he was of the Judgment and Party of *Lucifer*. He flourished from the Year 357, till the latter end of that Century. The Ancients speak of him as a simple, plain, sincere Man, but a zealous Defender of the Faith. His Stile was no ways Sublime, if we believe St. *Jerome*. There have been printed under his Name at *Rome*, in the Year 1575, and in the Two first Editions of the *Bibliothecæ Patrum*, seven little Treatises against the *Arians*, which are thought to be the same with the Book concerning the Faith cited by St. *Jerome*: But it has since been discovered, that they were written by *Faustinus* a *Luciferian* Deacon, to whom the Abbot *Trithemius* attributes them. They are addressed to the Empress *Galla Placidia*, Sister to the Emperor *Honorius*, which discovers that they rather belong to *Faustinus* than *Gregory* of *Bætica*, who was dead when *Placidia* had the Title of Empress.

Gregory of Bætica.

PHÆBADIUS.

Phæbadius.

PHæbadius (a) Bishop of *Agen*, having seen the Second Creed of *Sirmium*, composed by *Potamius* and subscribed by *Hosius*, wrote immediately a Treatise against this Creed. He assisted afterwards at the Council of *Ariminum*, held in 359, wherein he defended until the End of the Council, the *Nicene* Creed, and refused to Sign that which was there proposed. Neither Fear nor Threatnings could change his Resolution; but the Governor *Taurus*, seeing that his constancy was not to be overcome by these means, used Entreaties, and beseeched him with Tears to take more moderate Courses, that so he might release a great Number of Bishops, who had been shut up for the space of seven Months in one City, where they were distressed by the Rigour of the Winter, and the want of all things. He remonstrated to him, that if all the Bishops did not sign the Creed that was brought from the East, there would be no hopes that they should ever have permission to return from thence: In short, that he must fix his Resolution, and that he ought to follow the Example and Authority of many that had already signed. *Phæbadius* answered, that he was ready to go into Banishment, and suffer all sorts of Punishment, rather than do that which was desired of him, and that he would never receive a Creed made by the *Arians*. Some days passed in these Debates; but at last, seeing that there was no hopes left of obtaining Peace, he departed from his Resolution, after that *Ursacius* and *Valens* had declared, That the Profession of Faith, which they proposed, was Catholick, and that those to whom it appeared not sufficient, might add to it what they thought fit. This Proposition was favourably received by all the Western Bishops: *Phœbadius* and *Servatio Tungrensis* drew up Declarations, wherein they Condemned *Arius* and his impious Doctrine, acknowledging that the Son of God was without Beginning, and that he was not a Creature. But *Ursacius* and *Valens*, added maliciously, that he was not a Creature as others are; and so deceived the Bishops who signed with those Declarations, the Creed composed at *Nice* by the Bishops of the East. *Phœbadius*, being upon his return into his own Country, was one of those Bishops who were most troubled for their Fault, and who atoned for it, by Declarations and Protestations against what they had done by Surprise: He assisted at the Council of *Valentia* in 374. We have a Letter of St. *Ambrose*, addressed to him and *Delphinius*, Bishop of *Bordeaux*. St. *Jerome* assures us in his Book of *Illustrious Men*, that *Phœbadius* lived in his time, and that he was then extreamly old: He adds, That he also wrote some other Books, besides that which we have already mentioned. The Memory of this Saint, is particularly honoured at *Agen*, where he is commonly called St. *Fiari*.

We have still extant in the *Bibliothecæ Patrum*, a Treatise of this Bishop, against the Second Creed of *Sirmium*, which was first published by *Pithœus*, in a Collection of Antient *French* Ecclesiastical Authors, printed by *Nivelle*, in the Year 1589. This Treatise is a refutation of the Second Creed of *Sirmium*, composed by *Potamius*, Bishop of *Lisbon*, and Signed by *Hosius* Bishop of *Corduba*. In the *Exordium*, he says, that if the greater part of Christians had not been circumvented by the Artifices of the Devil, who makes them take Heresie for Faith, and condemn the Faith for Heresie; he had not undertaken to say any thing of this Writing, which was sent a little while ago into *France*: That he could be content to continue Firm in his own Faith, without medling with the Examination of other Men's: 'But since, says he, we are reduced to this Condition, that 'we must necessarily embrace Heresie, that we may be called Catholicks, or cease to be Catholicks by not rejecting 'Heresie; we find our selves obliged to discover the Poyson of Heresie hid under the appearance of Religion, and 'to lay open that Error, which is Wrapt up in such Terms, 'as appear at first sight to be Innocent, that so Falshood 'being discovered, the oppressed Truth may at last take 'Breath. We must destroy the Opinions of Strangers, that 'ours may be believed, and so in refuting Error, I shall 'prove at the same time, The Truth of my Creed, and 'demonstrate my self to be a Catholick to those that are 'not over-awed by fear, nor bribed by Ambition.' After this, he examines the Second Creed of *Sirmium*, discovers the Malignity of it, and refutes by Testimonies of Scripture, the Errors that it contains about the Trinity. He speaks also occasionally of the Mystery of the Incarnation, while he refutes a Letter of *Potamius*; who had affirmed, that by the Incarnation of the Word, God was rendered passible, and that the Son of God, and the Flesh of Man, were become as it were, a Third Person, who was neither God nor Man. He Disputes against this Opinion, shewing by Scripture, That the Two Substances, or the Two Natures, continued without mixture in the Person of Jesus Christ; That the Word did still preserve the properties of the Divine Nature, and the Humanity of the Human Nature. He is very Angry afterwards, that they suppressed the Word *Substance*, which was ordered by the Creed, that he examines. The Bishops, says he, make an Edict, whereby they decree, *That no Person shall speak of One Substance*. 'Alas, what have you 'done, O ye Holy Bishops, Assembled at *Nice* from all 'parts of the World? you have to no purpose Composed 'with admirable Circumspection, a Creed which should be 'the Infallible Rule of Truth? To what End was your Labour designed? What is the Fruit of your Care? 'Tis now 'forbidden to teach in the Church, the only Thing which 'you commanded to be taught there for the Confounding 'of Error. That is now condemned, which you approved; 'and that is now approved, which you condemned; Falshood 'is maintained, and the Truth is opposed. But in vain do they 'strive to do it, for Truth shall never be destroyed, it shall 'remain eternally without Change, and shall punish those 'that set themselves against it. *Let no Man, say they, make 'use of the Word* Substance. Ha, what Evil, what Crime is 'it, to make use of this Word? Wherein does it wound the 'Faith? Is it the Sound? Is it the Sense?' Afterwards he makes it appear, That this Word is used in Scripture; That the Sense of it is most Catholick, and that 'tis most proper to expound the Faith of the Church in such a manner, as it may not be capable of any further Explication. At the End of this Treatise, he refutes those that say, The Word of God suffered Pain. At last, he concludes with saying, *That there is but One only God in Three Persons*. 'This is 'what we believe, this is what we defend, what the Prophets have taught us, what the Gospel Preaches to us, 'what the Apostles left us by Tradition, what the Martyrs confessed in their Sufferings. This is the Faith which 'is engraven on the Hearts and Minds of the Faithful; and 'when an Angel shall descend from Heaven and teach the 'contrary, he shall be accursed.' He adds afterwards, as a kind of an appendix, when he speaks of *Hosius*, Bishop of *Corduba*: 'I know very well, says he, that the Name of 'Hosius, that Antient Bishop, may be objected to me, whose 'Faith was always so Firm, and I doubt not, but they 'will make use of his Authority, as a Buckler to cover the 'Opinion that is contrary to ours. But I answer in a word

(a) PHæbadius.] *Sulpitius Severus*, calls him *Fegadius*; in St. *Jerome*, and the Greek Translator of his Book, he is called *Ebadius*, which is a Fault in the Latin, and ought to be read *Phebadius*, as it is in the Manuscripts. There is also by mistake in St. *Ambrose Fygadius*.

Phabadius

to thoſe who will make uſe of theſe Arms, that his Authority cannot be alledged as an unanſwerable Argument, becauſe either he is at preſent in an Error, or elſe he always was ſo. The World knows what he believed till this preſent time, with what Aſſurance he approved the *Sardican* and *Nicene* Doctrine which I defend, and with what Rigor he condemned the *Arians*. But if he be at preſent of another opinion, if he maintains now what he always condemned heretofore, if he condemns now what he always maintained, How can his Authority be objected to me? If he was in an Error for 82 years together, How comes it to paſs, that I muſt believe, that at this Age he found out the Truth? But ſuppoſe I could believe it, What Judgment can be given of thoſe who died in the Faith of the ſame Doctrine which he maintained before he altered his Opinion? what Judgment would he have given of himſelf, if he had died before that Council wherein he changed? And ſo the Prejudice drawn from the Authority of *Hoſius*, is of no conſideration, becauſe it oppoſes it ſelf: Beſides that, we read in the Scripture, that the Righteouſneſs of a Judge, ſhall not ſave him, when he ſhall depart from it. Phabadius

I was very willing to ſet down this paſſage entire, becauſe it may be of great uſe to weak Perſons, who ſuffer themſelves to be drawn into Errors, by the Authority of thoſe whom they highly eſteem and value. It ſerves alſo to diſcover, that the greateſt Men are ſubject to great Infirmities, and that therefore we muſt not follow their Example blindly, eſpecially when Religion is the Matter in queſtion; and that the only infallible Rule to which we ſhould adhere, is the Authority of the Church, to which we ought to pay a blind Obedience, and without reſerve.

To conclude, this Tract is written very politely, the Stile is clear and clean, the Subject is handled very plainly; and there are ſometimes Sallies of Wit, which diſcover that the Author wrote with much Vigor and Eaſineſs.

St. OPTATUS.

S.Optatus.

ST. *Optatus* (*a*), Biſhop of *Milevi* (*b*), a City of *Numidia*, wrote under the Reign of *Valens* and *Valentinian*, about the year 370, his Books of the Schiſm of the *Donatiſts*, againſt *Parmenianus*, a Biſhop of that Sect. There is nothing in particular, known of the Life of this Author. He died, according to the Teſtimony of St. *Jerome*, under the Reign of *Valentinian* (*c*). St. *Auſtin* and St. *Fulgentius*, cite him with great Commendation, and he has been numbred among the Saints, becauſe of the ſervice he did the Church, by this excellent Book which he compoſed in its Defence. It was divided into ſix Books, in St. *Jerome*'s time: There is a ſeventh now extant, but 'tis very probable, that 'tis ſuppoſititious. Firſt of all, becauſe *Optatus* himſelf in his firſt Book, divides his Treatiſe into ſix Books, without mentioning a ſeventh. Secondly, becauſe St. *Jerome* ſays, that *Optatus* wrote but ſix Books againſt the Schiſm of the *Donatiſts*. Thirdly, becauſe the Stile of the laſt Book (*d*), comes not near the Elegance and Sublimeneſs that is in the others. And laſtly, becauſe it contains Opinions contrary to thoſe that are in the other Books (*e*). This Book therefore was written by ſome *African*, who lived ſoon after St. *Optatus* (for it cannot be doubted but that the Book is antient) who thought he ought to make this Addition, which was afterwards attributed to this Father.

St. *Optatus* begins his firſt Book with words very full of Charity. He complains, that the Peace which Jeſus Chriſt left to his Church is diſturbed by the Schiſm and by the Actions of the *Donatiſts*: Yet he gives them the Name and Title of Brethren. 'Tho' they renounce us, ſays he, tho' 'all the World knows that they hate us, that they deteſt 'us; tho' they would not have us call them our Brethren, 'yet we will follow the Command of the Prophet *Iſaiah*, 'in ſaying unto them, Ye are nevertheleſs our Brethren, 'tho' ye be Evil: We have the ſame ſpiritual Birth, but our 'Actions are different.' Afterwards, he gives an Account of his undertaking to write to *Parmenianus*, whom he calls his Brother: He ſays, that he was the only *Donatiſt* with whom he could have a Conference in Writing, and he ſhews the Uſefulneſs of it: He obſerves, that this Biſhop in Writing againſt the Catholick Church, had written for it; ſo that it had not been neceſſary to have anſwered his Treatiſe, if he had not affirmed many things whereof he was not well-informed, as when he charges the Catholicks with deſiring Soldiers that they might perſecute the *Donatiſts*. He owns, *that this is the only place in all the Books of* Parmenianus *which is againſt the Church*; and that all others are either for the Catholicks only, as when he proves that there is but one Church only; or for the Catholicks and the *Donatiſts*, as when he ſhews that Hereticks have not the Sacraments of the Church; or laſtly, againſt the *Donatiſts* only, as when he ſpeaks of the Enormity of their Crime, who delivered up the Holy Books and made a Schiſm. He adds, That the Compariſon which *Parmenianus* has made of Baptiſm with Circumciſion, and the Flood, is honourable to the Church, which maintains, that there is but one only Baptiſm, as there was but one Circumciſion and one Flood.

Optatus having made this general Remark upon the Book of *Parmenianus*, gives an account of the Method he has obſerved in his Work; and then lays down a Scheme of his Refutation, and propoſes the ſubject of his Books. 'I ſhall 'begin, ſays he, firſt of all, with giving an Hiſtory of the 'Traditors and Schiſmaticks, with an account of their Abode, 'their Perſons, and their Names; that ſo it may be known 'who theſe are that are guilty of the Crimes that *Parmenianus* has condemned. Secondly, I muſt ſhew what is the 'Church, and where it is, becauſe there is but one only, 'and there cannot poſſibly be two Churches. Thirdly, I 'am to prove, that we did not deſire the Soldiers, and that 'we are not guilty of the Crimes which are ſaid to be done 'by thoſe, who would have procured a Re-Union. Fourthly, 'Twill be neceſſary to ſhew who is the Sinner, whoſe 'Sacrifice God refuſes, and whoſe Unction we muſt flee 'from. In the fifth Book, I ſhall treat of Baptiſm. In the '6th. I ſhall lay open your Errors and Deſigns.' This is the Argument of thoſe ſix Books of *Optatus*. In the firſt Book before we come to the Hiſtory of the *Donatiſts*, which is the Subject of it, we muſt obſerve a Miſtake of *Parmenianus*, who ſays, *That the ſinful Fleſh being drowned in the Waters of* Jordan, *was purified from all its Stains*. He reproves this paſſage of *Parmenianus*, becauſe from hence it would follow, either that the Fleſh of all Men was purified by the Baptiſm of Jeſus Chriſt; or that the Fleſh of Jeſus Chriſt was ſinful. But becauſe he foreſaw very well, that *Parmenianus* might explain his Meaning, by ſaying, that nothing elſe was intended by thoſe words, but that the Fleſh of Men was purified in the Fleſh of Jeſus Chriſt, therefore he ſhews that this Expreſſion is improper; for we never ſay, that a Chriſtian was baptized in the Fleſh of Jeſus Chriſt; but in the Name of Jeſus Chriſt. He adds, that the Fleſh of Jeſus Chriſt could not be baptized for the Remiſſion of Sins, ſince he had not committed any. At laſt, that he might not pardon *Parmenianus* in any thing, he blames him even for the term *drown'd*, which he uſes, and tells us, That he could only ſay of *Pharaoh*, that he continued at the bottom of the Waters, and not of Jeſus Chriſt, who deſcended into *Jordan* that he might come out of it, and who ſanctified the Waters of this River by his Deſcent. He ſays, that he cannot paſs over the Imprudence of *Parmenianus*, Who having given a Deſcription of the Flood and Circumciſion, and ſpoken in the praiſe of Baptiſm, ſhould go about (if I may ſay ſo) to raiſe from the dead the antient Hereticks, who were buried together with their Hereſies in Oblivion, and whoſe Names and Hereſies were unknown long ago in *Africa*, ſuch as *Praxeas*, *Sabellius*, *Valentinus* and others, who had been confuted in their time, by *Victorinus* of *Paſſow*, by *Zepherinus* of *Rome*, by *Tertullian* of *Carthage*, and other Defenders of the Catholick Church.

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'Wherefore, ſays he, do ye make ſuch a War with the 'Dead, as does not concern the Affairs of our time? Is 'it becauſe ye have no proof that the Catholicks are Schiſ'maticks, therefore you would ſwell your Book with a 'Catalogue of the Names and Errors of the antient Here-

(*a*) ST. *Optatus.*] The Name of *Optatus* is very common among the *Africans*. St. *Auſtin* ſpeaks of many other Perſons of this Name, who are eaſily diſtinguiſhed from this Biſhop.

(*b*) *Milevi.*] Some Authors have thought that he was Biſhop of *Malta*, but this is a groſs Miſtake: *Milevi* is a City of *Numidia* in *Africk*, often mentioned in the *African* Councils.

(*c*) *He died under the reign of* Valentinian.] In *B.* II. he places in his Catalogue of Popes, Pope *Siricius*, who was not Biſhop of *Rome* till after the Death of *Valentinian*; which would cauſe a doubt of what St. *Jerome* ſays, if it were not eaſy for a Tranſcriber to add the Name of *Siricius*, when he copied out this Book after the Death of *Optatus*.

(*d*) *The Stile of the laſt Book.*] The Stile of it is flat, mean and weak, whereas the Stile of *Optatus* is ſublime, maſculine, and enriched with many Figures; there are alſo many terms, which appear not to be *Optatus*'s. The Author of this Book treats of what *Optatus* had already handled in *B.* I. and III. and the beginning of the IV. which Repetition does alſo ſhew, that it is none of his.

(*e*) *Opinions contrary to thoſe that are in the other Books.*] This Author extenuates the Enormity of their Crime, who delivered up the Holy Books to be burnt; he denies that it was a Capital Crime, and endeavours to prove that it was light and pardonable. On the contrary, St. *Optatus* declares, *B.* I. that it was a great Sin, equal to that of Schiſm, and that thoſe who committed it, ſhould purchaſe ſome years of this Life, with the loſs of Eternal Life, which ſuppoſes, that this Crime was mortal, and deſerved Damnation; but the Author of the ſeventh Book, eſtabliſhes the contrary.

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'ticks? Why do ye speak of those who had no Sacraments 'which are common to us? Those that are in Health have 'no need of Remedies. Virtue and Innocence seek no help 'nor support but in themselves. Truth wants no far-fetch-'ed Proofs. None but the sick seek after Remedies; only 'the weak and sluggish trust to external Succours, and 'tis a sign of a Lye when Men take much pains to find 'out a Justification.' *Parmenianus* had not mentioned these Hereticks, but to tell us, that they had not the signs of a true Church; that their Churches were Strumpets who had no right to the Sacraments, and could not be the Spouses of Jesus Christ. *Optatus* was so far from refuting this Proposition, that he approved it, but he wondred that *Parmenianus* had joined the Schismaticks with them, since he himself was one of this Number.

'I see very well, says he to *Parmenianus*, that you know 'not who were the Authors of the Schism at *Carthage*. 'Look back to the Rise of this Affair, and you will see 'that you have condemned your selves, by joyning the 'Schismaticks to the Hereticks; for *Cæcilian* did not sepa-'rate from *Majorinus* your Predecessor, but *Majorinus* se-'parated from *Cæcilian*. 'Twas not *Cæcilian* that deserted 'the Chair of St. *Peter*, or St. *Cyprian*, but *Majorinus*, in 'whose Chair you sit, a Chair that is of no older Original 'than *Majorinus* himself.' This being so, he wonders that *Parmenian* should joyn the Schismatick with the Heretick, and should say of the former as well as the latter after this manner: *How can a Man that is defiled, cleanse another by a false Baptism? How can an impure Man purifie? How can one that makes others fall, lift up those that are fallen down? How can one that is guilty, grant Pardon? or one that is condemned, absolve?* *Optatus* confesses, that all this may be truly said of Hereticks who have corrupted the Creed, and have no share in the Sacraments of the Church; but he denies that this can be said of those that are only Schismaticks; who, as he thinks, may lawfully administer the Sacraments. To prove this, he shews the difference between Hereticks and Schismaticks. 'Two things, says he, are necessary to render the Church 'Catholick; The Confession of the true Faith, and the U-'nity of Hearts. Schism which breaks the Bond of Peace 'is begotten by Discord, nourished by Envy, and confir-'med by Disputes; thus impious Children forsake the Ca-'tholick Church their Mother, withdraw and separate them-'selves, as you have done, being cut off from the Church, 'and become Rebels and Enemies: But they innovate no-'thing in Doctrine, still retaining what they had learned 'from their Mother. The Hereticks on the contrary are 'Enemies to the Truth, Deserters of the true Creed, tho' 'they are begotten in the bosom of the Church, and being 'corrupted by their impious Errors, they call themselves 'Authors of their Sect.' *Optatus* concludes from these Definitions, That Hereticks can have no Baptism nor valid Sacraments, but that there is not the same Reason for Schismaticks, because they have preserved the true Sacraments of the Church, tho' they are separated from its Body. After this Digression, he returns to his Subject, and undertakes to prove historically, that the Authors of the *Donatists* are guilty of delivering up the Holy Books and making a Schism. 'Tis now, says he, 60 years and more since *Africk* was 'harrass'd with a violent Persecution, at which time you 'might have seen many Martyrs and Confessors; but there 'were also some Christians who yielded in this Day of Try-'al, and others who hid themselves: To say nothing of the 'Laity, Ministers, Deacons or Priests, there were even Bi-'shops, those that were the Heads and Chief of the Clergy, 'who delivered up the Books of the Divine Law, with an 'astonishing Impiety; and to preserve for some years this 'Mortal Life, exposed themselves to the Loss of Eternal 'Life. *Donatus* of *Mascula*, *Victor* of *Rusiccadia*, *Marinus* 'of *Aquæ Tibilitanæ*, *Donatus* of *Calama*, and *Purpurius* the 'Homicide of *Limata*, were of the number of those Bi-'shops, together with *Menalius*, who fearing to be accused 'of sacrificing, would not be present at the Assembly of 'of his Brethren. These Bishops and some others, whom 'we shall shew to have been your Authors, assembled to-'gether after the Persecution, on the 12th. of *May* in the 'City of *Cirtha*, in the House of *Urbanus Carisius*, because 'the Churches were not yet re-built. *Secundus* of *Tigisis* ha-'ving asked them, they confessed to him that they had de-'livered up the Holy Books; and when *Purpurius* objected 'the same thing to *Secundus*, they all began to murmur; so 'that *Secundus* being afraid of himself, followed the Advice 'of his Nephew *Secundus*, who counselled him to leave this 'Cause to the Judgment of God. The other Bishops, *Victor* 'Garbiensis, *Felix* of *Rotarium*, and *Nabor* of *Centurio*, were 'of the same opinion, and therefore, *Secundus* declared that 'all the Bishops should sit in the Council. Sometime after 'the same Bishops, Traditors and Murderers, ordained *Ma-'jorinus* Bishop of *Carthage*, in whose Chair *Parmenianus* 'now sits. *Optatus* having thus shewn that the Ring-leaders 'of the *Donatists* were Traditors, convicts them also of be-'ing the Authors of a Schism. In treating of this Separa-'tion, 'tis certain, says he, that there was but one Church 'in *Africk*, as there is in all other Parts of the World, be-'fore it was divided by the Bishops who ordained *Majo-*

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'*rinus*. It is only to be enquired, who those were that re-'mained united to the body of the Church with all the World; 'and who they were that departed from it, who it was that 'sate in a Chair wherein he had no Predecessor, who those 'were that set up Altar against Altar, who he was that 'Ordained a Bishop in the room of another Bishop yet a-'live. All the World knows that this was done at *Car-'thage* after the Ordination of *Cæcilian*, and that it was done 'at the Instigation of *Lucilla*, a great Lady: This Woman 'had been reproved by the Arch-Deacon *Cæcilian*, even be-'fore the Persecution begun, because before receiving the 'spiritual Food and Drink, she had kissed the Bones of a 'dead Man, who was not publickly acknowledged for a 'Martyr, preferring thus the Carcass of a dead Man before 'the Cup of Salvation. She retired in great Anger, and very 'much enraged at this Reprimand. The Persecution came 'on, which hindered the Bishop from reducing her within 'the bounds of her Duty. In the mean time, a certain Dea-'con, named *Felix*, being cited to appear before the Tyrant, 'and accused of writing a defamatory Libel against him, 'hid himself in the House of *Mensurius* the Bishop; who 'being interrogated about this Fact, denyed it publickly, 'and upon his Denial, there came an Order from Court, 'importing, that if *Mensurius* did not bring forth the Dea-'con *Felix*, he should be sent to Court. When he had re-'ceived this Order, he was very much concerned; He had 'then in the Church a great number of Ornaments of Gold 'and Silver, which he durst neither hide under Ground, 'nor carry away with him; he trusted them with the most 'antient Men of his Church, believing them faithful, and 'made an Inventory of them, which he is said to have de-'livered to an old Woman, with this Charge, That if he 'did not return again, she should deliver it to him that 'should be chosen Bishop in his room. When he came to 'Court, he defended himself, and being permitted to return 'to *Carthage*, he died by the way. Liberty being restored 'to the Church of *Africk*, by an Edict of *Maxentius*, *Bo-'trus* and *Celesius* who were ambitious to be ordained Bi-'shops of *Carthage*, called together the neighbouring Bishops 'about this City, without summoning those of *Numidia* to 'come to them: Yet *Cæcilian* was chosen by the unani-'mous Suffrages of the People, and Ordained by *Felix* of '*Aptungis*, and so *Botrus* and *Celesius* fail'd of their hopes. 'The Inventory of the Gold and Silver belonging to the 'Church, was delivered to *Cecilian*; who sends for the old 'Men that were entrusted with this Charge: who had al-'ready made it their own Property. When they saw them-'selves obliged to restore it, they alienated the People from 'the Communion of *Cæcilian*. Those who had intrigued 'for the See, did the same thing; and in short, *Lucilla*, an 'imperious and powerful Woman, who could not bear a 'Reproof, would not hold Communion with him, and hin-'dered those that belong'd to her from doing it. So the Schism 'was begun by the Passion of a furious Woman, nourish-'ed by the Ambition of *Botrus* and *Celesius*, and confirm-'ed by the Avarice of the Old Men. These three sorts of Per-'sons invented Accusations against *Cæcilian*, and endea-'voured to get his Ordination condemned. They fetched '*Secundus* Bishop of *Tigisis* to *Carthage*: thither they came 'with the Bishops Traditors whom we have mentioned, and 'were received by the Covetous, Ambitious and Furious, 'that we named before, but not at all by the Catholicks, who 'had chosen *Cæcilian*. Not one of them durst enter into the 'Church where he was with all the People. *Cæcilian* took care 'to acquaint them, That if his Accusers had any thing to 'say or prove against him, they had nothing to do but appear. 'His Enemies could find nothing to blame in his Con-'duct. But they accus'd him that Ordained *Cæcilian*, of 'being a Traditor, making this Infamy rebound upon him. '*Cæcilian* also told them, that if *Felix* had no Power to 'conferr Orders, as they pretended, they might Ordain him 'anew, as if he had been but a Deacon still: *Purpurius* 'then answer'd with his ordinary Malice: Very well, let 'him come; Let us make as if we would lay hands upon 'him to Ordain him Bishop, and instead of doing that, let 'us put him under Penance. This Design being discovered, 'the Catholicks detained *Cæcilian*, and hindered him from 'exposing himself to the fury of his Enemies. They must 'then either force him away as a Criminal, or Communi-'cate with him as an Innocent Man; The whole Church 'was full of People, the Episcopal Chair was filled, the 'Altar was in its place, *that Altar* on which the Pacifick 'Bishops had offered, as St. *Cyprian*, *Lucianus* and others. 'Nevertheless, they set up an Altar against this Altar, and 'make an Ordination against all the Laws. *Majorinus* a 'Domestick of *Lucilla*, who had been Reader when *Cæci-'lian* was Deacon, was Ordained by the Bishops of *Nu-'midia*, who had themselves confessed their Crimes, and 'Pardoned themselves. 'Tis plain then that *Majorinus* 'withdrew from the Church, and that those were the Ring-'leaders of the *Donatists*, who separated themselves, and de-'livered up the Holy Books.' After *Optatus* has thus proved that the *Donatists* were the Authors of the Schism which divided *Africk*, he shews by the Example of *Corah*, *Dathan*, and *Abiram*, that there is no Crime greater, or which de-

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ſerves a more ſevere Puniſhment than Schiſm: But not contenting himſelf with convicting the *Donatiſts*, he undertakes alſo to juſtifie *Cæcilian*; and proves that he was Innocent by the Judgment of the Council of *Rome*, which Condemned *Donatus*, and declared *Cæcilian* Innocent. He obſerves that the Ring-leaders of the *Donatiſts* had themſelves deſired Judges of *Conſtantine*, and that the Emperor had anſwered them in great Paſſion, *Do ye deſire Judges of me, of me who am waiting for the Judgment of Heaven*? He ſhews, that nevertheleſs, he gave them for Judges, *Maternus* Biſhop of *Cologne*, *Rheticius* Biſhop of *Autun*, and *Marinus* Biſhop of *Arles*; which Judges came to *Rome*, and there held a Council with *Miltiades*, and Fifteen *Italian* Biſhops: That *Donatus* was there condemned upon the Confeſſion that he made of having re-baptized and re-ordained the Biſhops which yielded in the time of Perſecution; that the Witneſſes which he had produced againſt *Cæcilian* having declared they had nothing to ſay againſt him, he was ſent back acquitted by the Sentence of all the Biſhops, and of *Miltiades* who concluded this Judgment: That the *Donatiſts* having appealed to the Emperor, he cryed out aloud, *O ſtrange Fury! They appeal from us, as if we had given a Pagan Sentence*. That the Emperor detained *Cæcilian* at *Breſſia* by the Sollicitation of *Filuminus* a Partiſan of *Donatus*. That there were ſent into *Africk* two Biſhops, *Eunomius* and *Olympus*, to declare where the Catholick Church was; That being come to *Carthage*, they were hindered from doing it by the Seditious Party of *Donatus*; That theſe two Biſhops made Oath in favour of *Cæcilian*; That *Donatus* came firſt to *Carthage* and *Cæcilian* followed him, after he had been declared Innocent by many Judgments. There remained now nothing more for *Optatus* to do, but to Vindicate *Felix* of *Aptungis*, who ordain'd *Cæcilian*, from the Calumny of being a Traditor, which he proves by the Information that *Elianus* the Proconſul had given about this Matter, who after a moſt ſtrict Enquiry made into it, had declar'd him Innocent of this Crime.

The ſecond Book of *Optatus* is concerning the Church. There he ſuppoſes as an unconteſted Principle, that there is but one only Church, which Jeſus Chriſt calls his Spouſe and his Dove. This Principle being ſuppos'd, he proves that the Party of the *Donatiſts* were not the Catholick Church; becauſe from thence it would follow, that the Church had periſhed in all other Parts of the World, and was encloſed in a little Corner of *Africk*; which was contrary to the Signification of the Catholick Church, that ſignifies a Society ſpread over all the Earth. He adds for Confirmation of this Truth, that thoſe who ſhut up the Church within ſuch narrow bounds defeated the Promiſe of Jeſus Chriſt; that they ſtraitned the Extent of God's Mercy, and gave the Lye to the Holy Spirit who has ſpoken by the Prophets. After he has made uſe of this general Reaſon againſt the *Donatiſts*, he proves that the Signs of the True Church do not in the leaſt agree to them. The firſt of thoſe Signs is the Chair, that is, the Succeſſion of Biſhops. He ſays to *Parmenianus*, that he cannot be ignorant of this Sign of the true Church; 'For you cannot deny, ſays he, but St. *Peter*, the Chief 'of the Apoſtles, eſtabliſhed an Epiſcopal Chair at *Rome*; this 'Chair was one, that all others might preſerve Unity by the 'Union they had with it; So that whoſoever ſet up a Chair a'gainſt it, was a Schiſmatick and an Offender. 'Twas then 'in this one Chair, which is the firſt Sign of the Church, 'that St. *Peter* firſt ſate; to St. *Peter* ſucceeded St. *Linus*, 'and after him others till *Damaſus*, who is now our Col'league: by whoſe means, all the Churches of the World 'are United with us in the ſame Communion, keeping 'Correſpondence by Circular Letters. As to your Party, 'which would willingly be thought to be the Church, en'quire after the Original of your Chair. You tell us, that 'you are a Part of the Roman Church, but this is a branch 'of your Error, which proceeds from the Root of Falſhood, 'and not from the Stock of Truth. If *Macrobius* be ask'd 'in what Chair he Sits, can he ſay, that it is in the Chair 'of St. *Peter*, which perhaps he never ſaw; for certainly 'he never went to the Sepulchre of the Apoſtles. He is 'diſobedient to the Command of the Apoſtle, who would 'have us Communicate to the Memory of the Saints; and 'the Relicks of the two Apoſtles, St. *Peter* and St. *Paul* 'are in the Church of *Rome*. Tell me, I pray, you if ever 'he could enter there, if ever he could offer in the Place 'where theſe Relicks are certainly kept. *Macrobius* your 'Brother, muſt then confeſs, that he ſate in the Place where '*Encolpius* held the See; and if we could ask *Encolpius*, he 'muſt ſay, that he ſucceeded to *Boniface* of *Balli*, and *Bo'niface* to one *Victor Garbienſis*, whom ye ſent from *Africk*. 'This *Victor* is a Son without a Father, a Diſciple with'out a Maſter, a Succeſſor without a Predeceſſor, a Paſtor 'without a Flock, a Biſhop without a People. For we can'not call them a Flock or a People, who were ſo few, 'that they had not one of the forty Churches at *Rome* to 'keep their Aſſemblies in, and who were oblig'd to ſhut 'themſelves up in a Cave without the City, to keep their 'Conventicle there.' *Optatus* does not enlarge ſo much on the other Signs of the Church that are very obſcure, but he inſiſts particularly upon its Extent. 'Wherefore, ſays he, 'would you Unchurch an infinite Number of Chriſtians 'that are in the Eaſt and the Weſt? You are but a ſmall 'Number of Rebels who have oppos'd all the Churches of 'the World, with which ye have no Communion: You 'are alſo convicted of Falſhood, by the Sacrifices which 'ye offer; for I believe that you do not omit the Solemn 'Prayer that is made at theſe Sacrifices; I doubt not but 'you will ſay, that you offer Sacrifice for that Church 'which is one, and ſcatter'd over all the Earth. Now this 'Prayer convicts you of a Lye, for how can you offer Sa'crifice for one only Church, ſince you have divided it in'to two? How can you offer for the whole Church, ſince 'you are not within the Catholick Church?

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Parmenianus objected to the Catholicks, that they had exercis'd Violence and Perſecution againſt them, and concluded from thence that they could not be the true Church, becauſe that ought never to be cruel, nor to feed it ſelf with the Fleſh and Blood of the Saints. *Optatus* anſwers him, that the Church had never Perſecuted them, and that he could Name none of the Church that had done it. He retorts this Charge upon the *Donatiſts*, by obſerving that in the time of the Emperor *Conſtantine* the Church enjoyed a profound Peace, and all its Members lived in wonderful Union; that then Pagans were forbidden to exerciſe their Sacrilegious Ceremonies, then the Devil groaned in their Temples where he was ſhut up, and then the *Donatiſts* were baniſhed into foreign Countries, leſt they ſhould diſturb the Peace of the Church: But no ſooner was *Julian* declared Emperor, but they begged his leave to return into their own Country, which he granted them very willingly, knowing that they were moſt fit to trouble the Peace of the Church. He obſerves, that with the ſame Edict by which he open'd the Pagan Temples, he alſo reſtored Liberty to them; That they had not ſo ſoon obtained it, but that they exercis'd horrible Violences in *Africk*. He accuſes the *Donatiſts* of tearing the Members of the Church, of driving away the Biſhops, of invading the Churches, of committing Murders, of killing two Deacons at the feet of the Altars, of rending Mens Garments, of dragging the Women, ſtifling the Children; and in fine, of violating every thing that was moſt Sacred. *Your Biſhops*, ſays he, *cauſe the Euchariſt to be thrown to the Dogs, and preſently the Tokens of God's Anger appear; for the Dogs being enraged, turned upon their Maſters, and tore them as if they had been Thieves whom they never knew, the Juſtice of God making uſe of their Teeth to revenge this Sacrilege. They alſo caus'd a Bottle full of holy Oil to be thrown out at a Window, on purpoſe to break it: but though it was caſt down from a very high place, yet being ſupported by Angels, it fell upon the Stones without breaking.* He accuſes alſo a Biſhop of their Party nam'd *Felix*, of abuſing a Virgin to whom himſelf had given the Veil, and of having afterwards deprived an antient Catholick Biſhop, 62 years Old, of his Biſhoprick, and put him under Penance. Here he makes a Digreſſion about the Vanity of the *Donatiſts*, who boaſted themſelves to be Holy and Innocent. *Whence comes this Sanctity of yours*, ſays he, *which the Apoſtle St.* John *durſt not attribute to himſelf, ſeeing he ſays, If we ſay that we have no Sin, we deceive our ſelves, and the truth is not in us? He that ſpeaks after this manner, does prudently refer himſelf to the Mercy of God; for a Chriſtian may deſire Good, and endeavour to walk in the way of Salvation, but he cannot be perfect of himſelf: For though he does run, yet there will always remain ſomething to be done by God to perfect him; and 'tis neceſſary that he ſhould help a Man in his Weakneſs, for he is Perfection, and there was never any but Jeſus Chriſt the Son of God who was perfect; all other Men are imperfect. It belongs to us to will and to run, but God only can give Perfection. Jeſus Chriſt has not given us perfect Holineſs, but has only promis'd it.* *Optatus* afterwards returns to his Subject, and goes on to charge the *Donatiſts* with the Crimes and Sacrileges which they had committed, and accuſes them of exorciſing and waſhing the Walls of Churches, of breaking down the Altars, of throwing the Euchariſt to Dogs, of making the People Swear by their Name, of ſhaving the Biſhops, and putting them under Penance, of ſparing neither Prieſts, Deacons, nor the Faithful, of reproaching the Innocent, and putting Chriſtians againſt their will under Penance; and in fine, of doing an infinite number of things againſt Piety and Chriſtian Charity.

In the third Book, *Optatus* vindicates the Church from thoſe Violences of which it was accus'd. In the firſt place, he ſays, that if ſome of thoſe Violences were committed by *Macarius*'s Order, the Predeceſſors of the *Donatiſts*, gave occaſion to them, becauſe their Seditious Behaviour, oblig'd the Governor to call for Aid, which they no ſooner ſaw come to him, but they preſently fled of themſelves; and that none but thoſe that were moſt obſtinate had been Baniſhed. But then he maintains, that the Church did not contribute to this Perſecution in the leaſt; and that there was nothing of all this done by Her Advice; that ſhe neither wiſhed for it, nor knew of it, nor contributed any thing towards it; but the Juſtice of God alone, had ſent this Perſecution upon the *Donatiſts*, to revenge the Diſhonour they had done to the Waters of Baptiſm. Here *Optatus* makes a very obſcure Digreſſion concerning Baptiſm and the Church. And afterwards

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wards returning to his Subject, he says, that *Paul* and *Macarius*, were not sent by *Constantine*, to Persecute the *Donatists*, but to carry Alms; that *Donatus* being transported with Rage, demanded of them with unsupportable Pride, what the Emperor had in common with the Church: 'That 'from that time he carried on a Design of doing Injury to 'the Kings and Princes of the Earth, contrary to the Precept of St. *Paul*, who commands us to pray for them, 'that we may lead a quiet Life; *For*, says *Optatus*, *the State 'is not in the Church, but the Church in the State*; that is, in the *Roman* Empire. Thus St. *Paul* had reason to say, 'that we must pray for Kings, even when they made Profession of Paganism: But how much more reason have 'we to shew respect to a Christian Prince, one that is Religious and Fears God, and has sent Alms to the Poor. 'Wherefore then was *Donatus* transported with Fury? 'Wherefore did he refuse the Alms which the Emperor 'sent? His Officers said, that they were come to distribute 'Alms in all the Provinces, to those that would receive 'them; and *Donatus* told them, that he had written to all 'places, forbidding them to receive them. Does this look 'as if he took Care of those that are in Misery, or would 'relieve the Necessities of the Poor? God hath said, *'Tis I 'that make Rich and Poor.* Can he not then give Riches 'to the Poor? Yes, but if he had given them to all the 'World, then sinners had wanted the means of expiating 'their Faults; for 'tis written, *That as Water quenches Fire, 'so does an Alms expiate Sin.* This being so, what Judgment should we give of him that would give to the Poor, 'and him that would hinder the giving? What would *Donatus* answer, if God should ask him, O Bishop, What 'do you think of *Constantine*? Do you take him for an Innocent Man, or a Sinner? If you believe him to be an 'Innocent Man, Why do ye not then receive the Presents 'of an Innocent Man? And if you believe him to be a Sinner, Why do ye not then permit him to give Alms, since 'tis for the Sinner that I have made the Poor?' *Optatus* adds, that *Donatus* had join'd with his Pride, a pitiless Disposition: That he would be considered as the Prince and Sovereign of *Carthage*; That he exalted himself above the Emperor, *tho' there is nothing above the Emperor, but God only who makes Kings*; That he despis'd his Brethren, and would not receive their Oblations; That he made those of his Party Swear by his Name, as if he had been God, and that he would have them carry his Name, instead of that of Jesus Christ. In the following Part of this Discourse, he proves, that the *Donatists* had not only brought upon themselves Persecution, by their Pride, and the Contempt they had testified of the Emperor; but also that 'twas they who had begun the War. That 'twas *Donatus* of *Bagais*, who had first gathered together a Multitude of Seditious Persons, whom he called *Agnosticks* or *Circumcellians*, to hinder *Paul* and *Macarius* from distributing their Alms. *Optatus*, describes the horrible Outrages of these desperate Fellows, and shews, that the Soldiers who came only to put a stop to these Disorders, being attacked by these Madmen, were obliged to defend themselves, and to beat them: That the Church nevertheless had no Hand in this, and that the Seditious could attribute it to none but themselves. He proceeds further, and shews, that they did justly suffer those Mischiefs, because they broke the Unity of the Church; that the Persecution which they endured, was an Evil that was necessary for procuring the Good of Peace and Union; that this Proceeding against them, was Authorized by the Examples of *Moses*, who put to Death 3000 Men, for Worshipping the Golden Calf; Of *Phinehas*, who killed two Persons for violating the Law of God in committing Adultery; and of *Elias*, who put to Death 450 false Prophets. The *Donatists* answered to these Instances, that we must put a great Difference between the Spirit of the Old Testament, and that of the New; That Jesus Christ had forbidden in the Gospel, the use of the Sword, when St. *Peter* drew it to cut off *Malchus*'s Ear. *Optatus*, maintains to the contrary, that this Prohibition respected only the time and Circumstances of that Action of St. *Peter*; that Jesus Christ was come to suffer, and not to defend himself; that if St. *Peter* had compass'd what he designed, Mankind had not been delivered by the Death of the Messias: But as distrusting the Truth of this first Answer, which indeed is not very Solid, because the Advice of Jesus Christ, is general; he trys another Answer, and maintains, that *Macarius* did not use the Sword as St. *Peter* did, and that he was not the Author of any Persecution like that of the Pagan Emperors; That he would only oblige Christians to go all into the Church and Pray unto one and the same God in the Spirit of Peace and Unity; that those who suffered on this occasion were not Martyrs, since they had not Charity, without which, none can be crowned; that this cannot pass for a Persecution against the Church, but for a just Punishment of some Persons tha were refractory to the Church. He objects to the *Donatists*, their obliging some Catholicks to call themselves still Pagans, that they might re-baptize them. He observes, that they had spread about a Report when *Paul* and *Macarius* came into *Africk*; that those two Officers were to set up an Image of the Emperor upon the Altar at the time of Offering Sacrifice, but there was nothing done like it; that even those of their own Party who were present at the Sacrifices, had acknowledg'd that 'twas a Calumny, and that they saw nothing but the ordinary Ceremonies of the Church: In short, that there was nothing changed, nothing diminished, or added to the Sacrifice. He returns again to *Macarius*, and proposes to himself this Objection: If the Catholicks had not approved the Action of *Macarius*, they should have excommunicated him, which they did not do, and therefore are guilty of his Crime. He answers, that *Macarius* being no Bishop, they did not Communicate with him, as one Bishop does with other Bishops, and by consequence the Clergy could not be prophaned by his Communion, because a Lay-man has no right to Preach or to Teach, whereas a Bishop speaks to the People with Authority, beginning his Discourse, and ending it always with the Name of God. The *Donatists*, add, that *Macarius* ought not so much as to Communicate with Lay-men. *Optatus*, answers, that being a Minister of the Will of God, and discharging the Office of a Judge, who has Secular Authority in his Hand, the Church ought not to Excommunicate him; that moreover what he had done, might be defended by the Examples of *Moses* and *Phinehas*; but in short, that tho' we should confess that *Macarius* was Guilty, yet the Church could not Excommunicate him who was never accus'd; that there was no Accuser found, neither had he confess'd his Crime, and therefore the Ecclesiastical Judges could not condemn him, since it was forbidden to one and the same Person to be both Accuser and Judge at the same time.

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In the Fourth Book, he refutes the *Donatists* for saying, that the Catholicks were such Sinners, that we should shun their Sacrifices, as it is said in *Isaiah*, ch. 66. and that we should not receive their Unction, as it is in *Psalm* 140. *Optatus*, after he has given this Caution in his Introduction, that Men ought not mutually to condemn one another, but to wait for the Judgment of God; and after having exhorted them to receive the Title of Brethren, which the Catholicks are willing to bestow upon them, he proves that those Accusations which they draw up against the Church, are rather applicable to themselves, than to the Catholicks. For proof of this, he sets down all the Characters of a wicked Man, which are given in *Psal.* 49. *God hath said unto the Wicked, Why do they Preach my Precepts? Why do they open their Mouth to speak of my Law? Ye that hate Discipline, and have cast my Words behind you? You sit and speak against your Brother. If you see a Thief, you run along with him, and have made your self the Companion of Adulterers.* He shews, that the *Donatists* cannot excuse themselves from these Crimes; that they *hate Discipline*, since they shun peace, since they re-baptize, and rob the Bishops of their Priesthood: That they *Preach in their Pulpits against their Brethren*; because under pretence of Preaching the Gospel they speak injurious Words against the Catholicks, and inspire those with hatred against them who hear their Sermons; That they endeavour to persuade them that according to the Apostolical Injunction they should shun them, they should not Salute them, nor wish them Good Morrow, though all this is to be understood only of Hereticks, whose Discourse creeps like a Serpent; *that they joyn themselves with Thieves*, since they correspond with the Devil to extirpate one part of the Flock of Jesus Christ. He describes this after a very pleasant manner. 'All Men, says he, that come into the 'World, tho' they be Born of Christian Parents, are filled 'with an unclean Spirit, which must be driven away by 'Baptism: This is done by the Exorcism which drives away this Spirit, and makes it fly into remote places. After this, the Heart of Man becomes a most pure Habitation. God enters and dwells there, according to that of 'the Apostle, *We are the Temple of God.* When therefore 'ye re-baptise Men, and exorcise them anew, and when ye 'say, *O accursed, come forth of this Man*, 'tis to God that 'ye speak after this manner, you drive him disgracefully 'out of this Man, and the Devil re-enters into his Heart.' This place of *Optatus*, is very express for proving Original Sin, and the Antiquity of Exorcisms. At last, *Optatus* shews, That the *Donatists* render themselves Companions of Adulterers, because they separate from the Church, which is the only lawful Spouse of Jesus Christ, to unite themselves with the Adulterers. He comes afterwards to the second Passage taken out of *Psal.* 140. *Let not the Oyl of the wicked anoint my Head*; and he observes that this should only be applyed to Jesus Christ, and that it is a Prayer, and not a precept; a Wish, and not a Command. Then he explains also two other Passages which *Parmenianus* had quoted against the Catholicks, and shews, that the first is to be understood of Adulterers or Hereticks; and the Second, of Jews, and that neither the one nor the other is applicable to Catholicks.

In the Fifth Book, *Optatus* proves, That the *Donatists* commit a great Crime, in reiterating Baptism, which Jesus Christ has commanded to be given but once only. He approves of the Commendations which *Parmenianus* has given this Sacrament, by saying, *That it is the Life of Virtue*

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the Death of Crimes, the Immortal Birth, the means of obtaining the Kingdom of Heaven, the Port of Innocence, and the Shipwrack of Sins. But he adds, That 'tis not he who gives this Sacrament of Baptiſm, that confers theſe Graces, but the Faith of him that receives it and the Vertue of the Trinity; and conſequently, that Baptiſm is not to be reiterated, which is Adminiſtred in the Name of the Trinity. He has alſo here a moſt Remarkable Reflection about the Rule which we ſhould Conſult in all Eccleſiaſtical Controverſies. 'We ask, ſays he, if it be lawful to repeat Bapt' tiſm given in the Name of the Trinity? Ye maintain, That 'it is lawful; we ſay, that it is forbidden. The People are 'in ſuſpence, between your affirming and our denying the 'ſame thing, and they can neither believe you nor us, for 'we are all fallible Men: Let us then ſearch after Judges 'in this Caſe. But where are they to be found? If they be 'Chriſtians, they are either of your Party or ours, and by 'conſequence cannot be Judges of our Difference. We 'muſt then enquire after a Judge out of Chriſtendom. But 'then if he be a Pagan, he underſtands not our Myſteries; 'if he be a Jew, he is an Enemy to the Baptiſm of Chri'ſtians. There cannot be therefore found any Judge upon 'Earth, but we muſt ſeek for one in Heaven. But why 'ſhould we have recourſe to Heaven, ſince we have the 'Teſtament of our Father upon Earth? Let us ſearch after 'his Will in the Goſpel, which will inform us, that he who 'has been once waſhed, needs not to be waſhed again. 'Wherefore, adds he, we do not re-baptize thoſe who 'have been baptized, when they return again to us.' He proves alſo, that it ought not to be done, becauſe there is but one Faith, one Jeſus Chriſt, and one Sacrament of Baptiſm: That there are Three Things to be conſidered in this Sacrament, the Trinity, the Faith of him that receives it, and the Perſon that adminiſters it: That the Trinity is the firſt Thing of abſolute neceſſity, without which there can be no Sacrament at all; That the Faith of him that receives the Sacrament, is the ſecond Thing, which is no leſs neceſſary, becauſe it ought always to be the ſame; but then there is not the ſame Neceſſity that the Miniſter ſhould be Faithful and Juſt, becauſe the Miniſters are changed every day, and it is Jeſus Chriſt who Baptizes, and the Miniſter ought not to attribute to himſelf the Effect of the Sacrament which is owing to God Only; and in ſhort, becauſe the Sacraments are Holy, and do Sanctify by themſelves, tho' the Holineſs of the Miniſter do not contribute to it. *Optatus* proves this Truth by many Reaſons, and many Teſtimonies. He obſerves by the bye, That thoſe who had been baptized by *John*, before Jeſus Chriſt inſtituted Baptiſm, were not re-baptized; but thoſe who were baptized, after Jeſus Chriſt had inſtituted Baptiſm, have been re-baptized. At laſt, he endeavours to prove, That the Faith of him that receives Baptiſm, is neceſſary to the Validity of this Sacrament, which muſt be underſtood of Adult Perſons only.

The Sixth Book is Written againſt the Impieties and Sacrileges of the *Donatiſts*, who had broken, cut in pieces, razed, and overturned the Altars of the Catholicks; Thoſe Altars, ſays *Optatus*, which have born the Offerings of the People, and the Members of Jeſus Chriſt, upon which the Almighty God has been invoked, upon which the Holy Spirit has deſcended, where the Faithful have received the earneſt of eternal Salvation, the Support of their Faith, and the Hopes of a bleſſed Reſurrection; thoſe Altars upon which we are forbidden to offer any other offerings, but thoſe of Peace. For what is the Altar, but the place where the Body and Blood of Jeſus Chriſt are laid? 'What hath Jeſus Chriſt done to you, ſays he further to the *Do*'*natiſts*, that you ſhould deſtroy the Altars on which he 'reſts at certain Times? Why do ye break the ſacred Ta'bles where Jeſus Chriſt makes his abode? Ye have imi'tated the Crime of the Jews, for as they put Jeſus Chriſt 'to Death upon the Croſs, ſo ye have beaten him upon 'theſe altars. If you believe that the Euchariſt of the Ca'tholicks is Sacrilegious, yet at leaſt you ſhould have ſome 'reſpect to the former Offerings that your ſelves have made 'upon theſe Altars. Upon this Occaſion, *Optatus* puts a 'very pleaſant Objection to them: All the Faithful know, 'ſays he, that Linen Cloaths are laid upon the Altars, 'for the Celebration of the Holy Myſteries. The Eucha'riſt does not touch the Wood of the Altar, but only the 'Linen Clothes: Why then do ye break? Why do ye 'ſcrape? Why do ye burn the Wood of the Altar? If the 'Impurity can paſs through the Linen, why cannot it pe'netrate the Wood, nay, and the Ground alſo? If there'fore ye ſcrape off ſomething from the Altars becauſe they 'are impure, I adviſe you alſo to dig into the Ground, 'and there to make a great Ditch, that ye may offer in a 'moſt pure Place: But take heed that ye do not dig down 'to Hell, where you will find your Maſters, *Corah*, *Dathan*, 'and *Abiram*.' So pleaſantly does *Optatus* ridicule the folly of the *Donatiſts*. But from this Raillery, he quickly paſſes to moſt bloody Accuſations. 'Ye have alſo redoubled your 'Sacrileges in breaking the Chalices which carried the Blood 'of Jeſus Chriſt; ye have melted them down to make In'gots of Gold or Silver, which you have Sold in the Mar'kets to every one indifferently, that have offered to buy 'them: Sacrilegious Perſons as you are, you have not 'ſhewn the leaſt reſpect to thoſe Chalices, wherein you 'your ſelves have offered. Perhaps, Infamous Women have 'bought them for their own uſe. Perhaps, the Pagans took 'them to make veſſels wherewith they might offer Incenſe 'to their Idols. O enormous Crime! O unheard of Impiety!' This Declamation of *Optatus*, clearly ſhews, what is the Reverence that we ought to pay to the Sacrament of the Euchariſt, and Evidently proves, that it was not conſidered merely as Bread and Wine, but that it was believed to be the Body and Blood of Jeſus Chriſt. The *Donatiſts* anſwered to theſe accuſations, That thoſe Veſſels having been touched by polluted Perſons, were thereby become unclean, as is ſaid by the Prophet *Haggai*, *that which is touched by an impure Man, becomes unclean:* From whence they concluded, that they had reaſon to make no further uſe of them, but to conſider them as common and ordinary Veſſels. *Optatus* anſwers them, by ſhewing, that the Catholicks were not defiled with any Crime; that they had not ſacrificed to Idols; that no ſuch Accuſation could be prov'd againſt them; that the only thing that could render them odious to the *Donatiſts*, was their Love of Peace, and their endeavours after Union; That they are united by Communion with all the Churches of the World, and that they cannot be accuſed of being defiled; but ſuppoſing that even the Catholicks were Unclean, yet the Veſſels which they touched at the Invocation of the Name of God, would not be ſo, becauſe that Sacred Name, Sanctifies even that which is unclean: That the touch of an unclean Perſon, has leſs power to render a Veſſel impure, than the Invocation of God has to purifie it, ſince 'tis the Invocation, and not the Touch that Sanctifies it.

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[As if a belief that the Euchariſt was inſtituted for a Remembrance of the Death of Chriſt, and of the Benefits which we receive thereby, had not been ſufficient to have commanded Reverence to thoſe Inſtruments with which it was performed.]

The Second Accuſation that *Optatus* makes againſt the *Donatiſts*, is their putting under Penance the Virgins Conſecrated to God, and making them leave off the Signs of their former Profeſſion, and forcing them to deſire a new one, and doing violence unto them. In this Place, he ſpeaks of a little Mitre of Cloth, which they put upon their Heads, and of the Veil wherewith they covered them, and ſays, That theſe Ornaments were ſigns that they had profeſſed Virginity, and that the *Donatiſts*, by taking them away from thoſe Virgins to put them under Penance, had given occaſion to many Perſons to Raviſh and Marry them. He adds, that the *Donatiſts* had carryed away by force, the Ornaments of Churches, and the Holy Books, and that they had waſhed the Veſtments, the Walls, and the Floors of the Churches with Salt-Water. He laughs at their folly, and asks them, why they waſhed the Veſtments, and did not alſo waſh the Books of the Goſpel? Why they waſhed the Walls, which are only looked upon? And why they did not alſo waſh the Pavement of the Streets, and how they would make uſe of that Water wherewith the Catholicks had waſhed themſelves? At laſt, he accuſes them of invading the Cœmiteries, and hindering the Interment of the Catholicks. 'Wherefore do you abuſe the Dead, ſays he 'to them, that you may terrifie the Living? Why do you 'deny them Burial? If you have any Differences with your 'Brother while he is alive, yet Death ſhould put an End 'to them all. Why do you inſult over him after Death? 'why do you refuſe him Burial? Why do you quarrel 'even with the Dead? But ſays he, if you could hinder 'his Body from being Interred among other Chriſtians, 'yet you cannot ſeparate his Soul from the Company of 'thoſe Holy Souls that are with Jeſus Chriſt.' At laſt, *Optatus*, ſays, That the *Donatiſts* were ſo extravagantly wicked, that they corrupted all thoſe that came over to their Party: 'So thoſe that were Patient, ſays he, by going over 'to you, become Furious of the ſudden; thoſe that were 'Faithful, become Perfidious; thoſe that were Peaceable, 'become Quarrelſome; their Simplicity, is changed into 'Cheating; their Modeſty, into Impudence; Their Humi'lity, into Pride. Thoſe who are gone over to your Par'ty, ſollicit others to come after them, and accuſe of Sloth 'and Stupidity, all thoſe that are yet in the Boſom of the 'Church, they lay Traps for them, and make them to fall 'into the ſame precipice with themſelves.

The Laſt Book which is commonly attributed to *Optatus*, is a Recapitulation of ſome Points that have been handled in other places; particularly, he refutes the Objection of the *Donatiſts*, who ſay, they cannot re-unite themſelves to the Catholicks, becauſe they are the Sons and Succeſſors of Traditors. The Author of this Book, extenuates as much as he can the Enormity of this Crime, and ſhews, that tho' it were much greater, and that thoſe to whom the Catholick Biſhops ſucceed were guilty of it, yet they have no ſhare in that Guilt, neither can it be imputed to them, nor alledged

S. Optatus. alledged against them as a just cause of Separation. He shews, that we ought sometimes to suffer Sinners in the Church, and to dissemble the Sins of our Brethren for the good of Peace. He observes, that there is no Man free from Sin; and that if any one were so, yet he ought not to separate from his Brethren, though they were Sinners: That the Apostles did not separate from the Communion of St. *Peter* after his Sin; but on the contrary the Keys were given him, that he being a Sinner, might open the Gates of Heaven to the Innocent, and teach those that are Innocent, that they should not shut them against Sinners. Besides these, there are many other Repetitions of what had been said by *Optatus* concerning *Macarius*, and the Persecution that he raised against the *Donatists*.

Optatus at the end of his Books, had placed many authentick Instruments to justifie the Matters of Fact which he had proposed against the *Donatists*; we have none of those which *Optatus* placed there extant, but many other Monuments concerning the History of the *Donatists* have been added to his Books.

The First is a part of the Acts of the Conference between the Catholick Bishops and the *Donatists*, held at *Carthage* by the Order of the Emperor *Honorius*, in the Year 411, which belongs to another Century.

The Second, is part of the Verbal Process made by *Zenophilus*, who had been Consul, on the 30th. of *December* in the Year 320, by which it appears, that *Silvanus* who ordained *Majorinus*, had given up the Holy Books to the Heathens: *Zenophilus* there examines a Grammarian named *Victor*, a Deacon named *Castus*, and a Sub-Deacon called *Crescentianus*, and makes them confess, that *Silvanus* had delivered up the Ornaments of the Church and the Holy Books, according to the Deposition of *Nundinarius* the Deacon, who was present. He causes also the verbal Process made in the Year 363, to be read by *Munatius Felix*, Judge of the Colony of *Cirtha*, who further confirmed the Deposition of *Nundinarius*. The Letters Written to *Silvanus*, by the Bishops of his own Party are set down, wherein they reprehend him for his outragious manner of Treating his Deacon *Nundinarius*. He is accused also of making a Simoniacal Ordination, of appropriating to his own use the Alms that were given for the Poor, and of being ordained himself by the Sollicitation of some Country Fellows. There are many things very remarkable in this Act: for there one may see, that at the Beginning of the 3d. Age of the Church, they used Chalices of Silver and Gold, Cups, Lamps and Candlesticks of Silver and Copper; That they kept in the Church, Garments for the Poor; That the Readers, who were very Numerous, had the Holy Books; That the Christians had a Library near the Church, where they put their Books.

The Third Record, is also part of a Verbal Process concerning the Justification of *Felix* of *Aptungis*, made by *Ælianus* the Proconsul, in the Year 314, in the Month of *February*, as appears by St. *Augustin*: There he examines one named *Ingentius*, and Convicts him of making an Addition to a Letter of *Cæcilian*, that he might falsly accuse *Felix* of being a Traditor.

The Fourth, is a Letter of the Emperor *Constantine* to *Ablabius*; wherein he orders him to send *Cæcilian* to *Arles*, with some Bishops of his Party, as well as some of his Accusers, that he might receive Judgment from the Council which was to assemble there.

The Fifth, is a Letter from the Council of *Arles*, of which we have spoken in its place.

The Sixth, is the Letter which *Constantine* Wrote against the *Donatists*, when they appealed to his Judgment, after they had been condemned in the Council of *Arles*.

The Seventh, is another Letter of the same Emperor, wherein he acquaints the Bishops of *Donatus*'s Party, That he once designed to send Judges into *Africk*, to determine their Differences with *Cæcilian*; but that he judged it more proper to make him come before himself.

The Eighth, is a 4th. Letter of the same Emperor written to *Celsus*; wherein he acquaints him, That he will quickly come into *Africk* to decide the Differences between *Donatus* and *Cæcilian* himself.

The Ninth, is a 5th. Letter of *Constantine*, wherein he gives the *Donatist* Bishops leave to return into *Africk*.

The Tenth, is a 6th. Letter of this Emperor about the Cause of the *Donatists*, addressed to the Catholicks of *Africk*. He tells them that he had done all that lay in his Power to re-establish Peace, but since the Obstinacy of some Men had frustrated his good Intentions, they must now wait upon God only for the Remedy of this Mischief, and that till it pleased the Divine Mercy to remedy it, they must proceed with Moderation, and bear with Patience the Insolence of the Enemies of the Church: That they must not render Evil for Evil, since Vengeance is reserved to God only, and that by suffering Patiently the Fury of these Insolent Men, they should certainly merit the Glory of Martyrdom. For, says he, Is not this to Fight and Conquer for God, to bear with Patience the Outrages and Injuries of the Enemies of God's People? At last he assures the Catholicks, That if they observe this Method, they will quickly see their Enemies Party weakned, and that God will give Grace to many to acknowledge their Error and do Penance. S. Optatus.

The following Letter is a further Indication of the Meekness of this Emperor, and the Moderation of the Catholicks. The *Donatists* had invaded the Church which *Constantine* had caus'd to be built in *Constantina* a City of *Numidia*; which the Catholicks demanded back again, but they refus'd it. The Catholicks to avoid all further Contention, prayed the Emperor to give them a Place in the Dependances of his Demesnes thereabouts, where they might Build another Church: To which *Constantine* answered, that he did not only grant their Desire, but he had also written to the Receiver of his Revenues to furnish them with so much Money as was necessary for the Building of this Church. In this Letter he praises the Moderation of the Catholicks, and condemns the Obstinacy of the *Donatists*; and ordains, that the Laws which he had made for Exemption of the Clergy from all publick Taxes, should be put in Execution.

The last of these Records, which are added to the Books of *Optatus*, is a Fragment of the Acts of the Passion of the Saints *Dativus*, *Saturninus*, *Felix*, *Ampelius*, and of some other African Martyrs, made in the time of *Anulinus*, and written by a *Donatist*. This Piece contains some part of the Calumnies of the *Donatists* against *Mensurius* and *Cæcilian*. The Author of these Acts accuses them of hindring the Faithful from carrying Food to the Christians that were in Prison, and of beating them back with blows of Whips and Cudgels: He adds, that these Martyrs would never communicate with *Mensurius*, nor *Cæcilian*, because they had delivered up the Holy Books to the Heathens, and that the Church of Christ being Holy, ought not to hold Communion with those that are defil'd with a Crime of this heinous Nature. At last, he says, that those Martyrs who wanted Food by the Cruelty of *Mensurius* and *Cæcilian*, died of Famine in Prison, and went to Heaven there to receive the Crown of Martyrdom.

The Stile of *Optatus*'s Books is noble, vehement and close, but not enough Polite or Neat. He presses briskly upon those against whom he Disputes, and Describes very sensibly the Transactions which he relates, and explains the passages which he produces with a great deal of Wit. He gives his Thoughts a fine and delicate turn, his Expressions signifie very perfectly what he means to say; his Reasonings are subtile, and his Relations pleasant. In a word, it appears that the Author of this little Book, was Master of much Learning and Wit. The Doctrine which he teaches, is, and always will be of much use to the Church: for there is not the same Reason of those Questions which concern the Truth of the Church, as of those that concern only some particular Doctrines. These continue only so long as the Sect subsists which opposes these Doctrines; and the Books which treat of them become almost useless whenever the Heresie is extinct. But all Heresies, all Schisms, having one common principle, of opposing the Church, the Books which are written in its Defence, are contrary to all Heresies, and will be useful as long as there shall be any Hereticks in the World whosoever they be. The Books of *Optatus* teach us also a great many very remarkable particulars concerning the History of the *Donatists*: We find in them many Points of Doctrine, and we may observe many things which clear up the antient Discipline. He says, that all Christians have but one Faith and one Creed. He explains the chief Mysteries in a most Orthodox manner. He shews, that there neither is, nor can be any more but one Catholick Church spread over all the Earth, that it cannot be shut up in a small Part of the World: That this Church is made up of Bishops, Priests, Deacons, Ministers, and those that are meerly the Faithful. He observes, that the Bishops are above the Priests, as the Priests are above the Deacons: He considers the Church of *Rome* as the chief Church in the World, and as the Centre of Unity, because of St. *Peter*, who was the Head of the Apostles: He says, That Man by Nature is Weak and Imperfect, and therefore has need of the Grace of Jesus Christ to make him Perfect; that we are all Born in Sin, and that Baptism is necessary to obtain Remission of it; that when the Sacrament is given in the Name of the Trinity, it ought not to be reiterated: and yet he seems to think that we ought to re-baptize those who were baptized by Hereticks; but he does not make the same determination for those who were baptized by Schismaticks. He mentions Exorcism with Commendation, as a necessary Ceremony at Baptism; He speaks of Chrysm also as a Holy Thing, and of the Unction that was us'd at Baptism. He expresses himself in so plain terms about the Real presence of the Body and Blood of Christ in the Eucharist, and about the Adoration that is due to this Holy Sacrament, that nothing can be desired more express. He observes many Ceremonies at the Celebration of the Eucharist, to which he gives the Name of a Sacrifice; and it appears by what he says of it, that in his time they offer'd Sacrifice for the whole Catholick Church, and then they recited the Lord's-Prayer; that the Celebration of it was upon an Altar of Wood, which was adorned and covered with a Linen-Cloth for

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the greater reſpect; that they then uſed Chalices of Gold and Silver, and alſo had Ornaments. He ſays, that the Church has Judges; that ſhe puniſhes Crimes; that ſhe exacts Penances of thoſe that confeſs their Sins, or are convicted of them. He praiſes Virginity, and yet he ſays, that there is no obligation to it upon thoſe that have not made a Vow. He obſerves, that in his time, this Vow was made Solemnly by the Virgins who dedicated themſelves to God; and that they carried a ſmall covering upon their Head, which was the Sign of the Vow they had made. He teſtifies ſufficiently the reſpect that was paid in his time for the Relicks of the Saints, when he ſpeaks of the Sepulchre of St. *Peter* and St. *Paul*, and ſpeaking of *Lucilla*, he blames thoſe that honoured the Relicks of falſe Martyrs, which were not owned by the Church.

The only Error that can be obſerv'd in the Books of *Optatus* is, that he maintains that thoſe who had been baptized with *John*'s Baptiſm, before the Inſtitution of Chriſts Baptiſm, were not re-baptized. [See *Acts* xix. 1--5.] We may add to this, what he ſays of reiterating the Baptiſm of Hereticks, and perhaps alſo what he propoſes about the Power of Free Will, to which he ſeems to give the Power of willing and beginning a Good Action, and alſo of advancing in the Way of Salvation, without the help of the Grace of Chriſt; but theſe Errors are light and pardonable. One may alſo reprehend in his Book the Allegorical way in which he explains many Paſſages of Holy Scripture, by giving them a ſenſe very remote from that which they naturally have, and by applying them to thoſe things with which they have no affinity. This Fault which would be tolerable in a Preacher, ſeems not to be pardonable in an Author who writes a Treatiſe of Controverſy, wherein all Proofs ſhould be ſolid and convincing. But *Optatus* had to do with ſuch Enemies as us'd the ſame way, who perverted Paſſages of Scripture to calumniate the Church, and commend their own Sect.

The Text of *Optatus* is much corrupted in many places. It was printed at *Mentz* in the Year 1549. with many Faults. Afterwards *Balduinus* a Learned Civilian, publiſhed it at *Paris* in 1563, reviſed by a Manuſcript which was communicated to him by *Eſpencæus*, and corrected in many places. He prefixes to it a large Preface againſt *Calvin*, wherein he refutes the Concluſion that this Heretick had drawn from the Hiſtory of *Optatus*, that Princes were lawful Judges in Matters of Religion, and at the ſame time he diſcovers a great many ſtupid Miſtakes and groſs Errors that he had propos'd. He thought it not proper to prefix this Preface to the Second Edition of *Optatus*, which he caus'd to be printed at *Paris* in 1569, together with *Victor Uticenſis*, after he had reviſed and corrected it by a Manuſcript. 'Twas by this Edition that *Commelinus* made his in the Year 1599. The Annotations of this famous Civilian upon *Optatus*, are moſt learned and curious, and they perfectly clear the Hiſtory of the *Donatiſts*; but they are ſo long, that they may rather paſs for a Commentary than for Notes. In 1631. *Albaſpinæus* caus'd the Books of *Optatus* to be printed in One Volume in *Folio*, with ſhort Notes, and large Obſervations, which he added to the Annotations of *Balduinus*, and ſome Notes of an unknown Author. He added the Records of which we have ſpoken already, together with the Hiſtory of the Conference of *Carthage*, publiſhed by *Balduinus*, and the excellent Obſervations which he made in French and Latin about the Diſcipline of the Church. In the ſame year 1631. *Meric Caſaubon* printed in a little Volume the Text of *Optatus* at *London*, with moſt Judicious Critical Notes. At laſt, *Philippus Priorius* took care to make a new Impreſſion of this Author at *Paris* by the Widow of *Dupuis*. In 1679, they put in this Edition the Prefaces of *Balduinus*, the Notes of *Albaſpinæus*, *Caſaubon* and *Barthius*, and thoſe of the Unknown Author: *Priorius* alſo added ſome, which he put before the others, though they do not deſerve ſuch an honourable place. After this followed the Commentary of *Balduinus*, and the Obſervations of *Albaſpinæus* upon *Optatus*, the Conference of *Carthage*, and the other pieces of which we have ſpoken. The Hiſtory of the Conference of *Carthage*, written by *Balduinus*, is the laſt Diſcourſe in this Volume, which has ſome affinity with the Books of *Optatus*. After ſo many Editions and Commentaries, one would think that this Author were become moſt correct and plain: and yet 'tis not ſo, for the Text is ſtill very much corrupted; there are many places that ſtill want to be cleared up and reſtored. The Notes of *Balduinus* do indeed enlighten the Hiſtory; but he is miſtaken in many paſſages of it, as *Valeſius* has plainly proved in his learned Diſſertation of the Schiſm of the *Donatiſts*. The Notes and Obſervations of *Albaſpinæus* explain ſome Points of Diſcipline, but they are not always juſt. Thoſe of *Meric Caſaubon*, are the beſt for underſtanding of the Text; but thoſe of *Barthius* and others, are not very valuable: The learned *Rigaltius*, after he had publiſhed *Tertullian*, *Minutius* and St. *Cyprian*, deſigned to publiſh *Optatus*: And it may be preſumed, that as he was a very able Critick, very well vers'd in the *African* Antiquities, and in the Knowledge of Manuſcripts, he would have made conſiderable Corrections, and reſtored the Text of *Optatus* in many places: But he died before he had undertaken this Work. I ſhall be able perhaps to undertake it, and to publiſh the Text of *Optatus* reviſ'd by many Manuſcripts, more correct than any hitherto publiſhed.

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ACACIUS *of* Cæſarea.

Acacius of Caſarea.

Acacius firnamed *One-Ey'd*, becauſe he look'd aſquint, ſucceeded in the year 338. to his Maſter *Euſebius* Biſhop of *Cæſarea* in *Paleſtine*. He joyned himſelf to the *Euſebians*, and came to *Sardica* with them: He was one of thoſe againſt whom the Council of the Weſtern Biſhops, that was held in that City, pronounced the Sentence of Depoſition. Being returned into the Eaſt, he had ſome Differences with *Cyril* of *Jeruſalem*, and in hatred of this Saint, he ſeparated himſelf from the *Semi-Arians* and joyned with the *Anomæans*, whom he defended ſtoutly at the Councils of *Seleucia* and *Conſtantinople*; but he quickly repented of taking their part, and having got *Meletius* Ordained, and many other Biſhops, whoſe Doctrine was Catholick, he re-united himſelf to them, and ſigned the Creed of the *Nicene* Council in the Council of the Eaſtern Biſhops that was held at *Antioch*, under the Reign of *Jovian*. He died towards the year 366. He compoſed many Books before he was Biſhop, and wrote a Book againſt *Marcellus* of *Ancyra*, a Fragment whereof is quoted by *Epiphanius* in *Heref.* 72. Some time after he was Biſhop he wrote the Life of *Euſebius* his Predeceſſor and Maſter, as *Socrates* teſtifies, *Ch.* 4. *B.* II. of his Hiſtory. St. *Jerome* ſays, that he wrote ſeventeen Volumes of Commentaries upon Scripture, ſeven Volumes about ſeveral Queſtions, and many other Treatiſes upon different Subjects. This Author had much Wit and Learning, but he ſeveral times changed his Opinion and Language as he was moved by Intereſt or Paſſion.

Acacius of Caſarea.

PHOTINUS.

Photinus.

Photinus Biſhop of *Sirmium*, was originally of *Galatia*. When he was Deacon and Diſciple of *Marcellus* of *Ancyra*, he followed ſome of his Errors: He did not diſtinguiſh the Perſon of the Word from the Perſon of the Father, and ſaid, That we ought not to give him the Name or Title of the Son of God, before he was born of *Mary* (*a*): He had hardly diſcovered his Error (*b*), but it was condemned by the Biſhops of the Eaſt, in a Council held at *Antioch* in the year 345, and by the Biſhops of the Weſt in the Council of *Milan* in 346. Theſe laſt aſſembled two years after at *Sirmium* to depoſe him, but they could not compaſs their Deſign, becauſe of the Oppoſition that was made by the People of that City, and therefore they were contented to draw up a Sentence againſt him, and to write of it to the Biſhops of the Eaſt: But at laſt, the Eaſtern Biſhops being aſſembled at *Sirmium* in the year 351, when the Emperor *Conſtantius* was Maſter of this City, after the Defeat of *Vetranio*---- they depoſed *Photinus*, and procured his Baniſhment. He died in *Galatia* the place of his Exile, under the Reign of *Valentinian* and *Valens*, to-

Photinus.

(*a*) HE *did not diſtinguiſh*, &c.] After this manner St. *Athanaſius* in his ſecond Apology, in his Book of Councils, and St. *Epiphanius* in *Hareſ.* 51. explain the Error of *Photinus*. He is commonly accuſed of renewing the Error of *Paulus Samoſatenus* and *Ebion*; but though he ſpeaks like them, yet he was not wholly of their Opinion. For he did not believe with *Ebion* and *Paulus Samoſatenus*, That Jeſus Chriſt was a mere Man; but he ſaid, That the Son of God was born of *Mary*, becauſe he did not believe that he had the Title of the Son of God, before he was born of the Virgin. He comes nearer to the Error of *Sabellius*, becauſe he did not diſtinguiſh the *Word*, before he was born of *Mary*.

(*b*) *He had hardly diſcovered his Error.*] Some ſay, That he began to publiſh it under the Reign of *Conſtantius*, which they ground upon the Authority of *Severus Sulpitius*. But *Socrates*, B. II. Ch. 18. and St. *Hilary* in his Book of Fragments, teſtifie, that the Error of *Photinus* was not known till a little while before the Council of *Antioch* in the year 345. All that we have ſaid of the Hiſtory of *Photinus*, is taken out of the Fragments of St. *Hilary*, and what we have obſerved about his Writings, is taken out of St. *Jerome* in his Catalogue.

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Photinus. wards the year 376. This Heretick was a great Master of Wit and Eloquence, was acute and subtle in his Reasonings, and led an unblameable Life. He wrote many Books, but the chief of them were his Treatise against the Gentiles, and his Books addressed to the Emperor *Valentinian*. St. *Epiphanius* relates in *Hæres.* 71. some Extracts of the Conference he held with *Marcellus* of *Ancyra*, in the Council of *Sirmium*; and we have nothing else of his. *Vincentius Lirinensis* assures us, that he had much Wit, Learning and Eloquence, and that he spoke Greek and Latin equally well, as may be seen, says he, in his Works, whereof he wrote part in Greek, and part in Latin. *Photinus.*

AETIUS *and* EUNOMIUS.

Aëtius and Eunomius. THese two Impious Wretches deserve not to be placed amongst the Ecclesiastical Writers, neither should we speak of them here, but to condemn their Books, and their way of writing about Religion. *Aëtius* was of *Cœlosyria*, the Son of a Soldier in the Governor's Guard. For some time he was a Goldsmith, but leaving that Trade, he applied himself to the Study of Logick, and retired to the City of *Tyre*, where he put himself under the Discipline of *Paulinus* Bishop of that City, about the year 330. After the Death of this Bishop, he was driven away by *Eulalius*, and forced to withdraw to *Anazarbus*, where he conversed with two Disciples of the Martyr *Lucianus*. From thence he came to *Antioch*, where he knew *Leontius*, who was afterward Bishop of that City, and drove him away a little while after. And now not knowing where to hide his Head, he set up for Controversy, and disputed publickly with very little success against two Hereticks. But probably finding that this Art would not maintain him, he tryed a little at Physick. This is what *Philostorgius*, a great Admirer of *Aëtius*, relates of the beginning of his Master's Life. St. *Gregory Nyssen* paints him forth in very black Colours. He says, that from a Vinedresser, he became a Blacksmith, that he was indicted in a Court of Justice for taking a Gold Chain from a Woman, and returning her one of the same form and thickness which was nothing but Copper gilt: That afterwards he put himself in the Service of a Quack, and having gained some Mony with him, he set up for a Physician; and that at last he learned the Subtleties of *Aristotle*'s Logick, and by this means was admitted into the presence of *Gallus Cæsar*. However it was, this is certain, that *Aëtius* learned all the Subtleties and Sophistical Tricks of the *Aristotelian* Logick, but he was ignorant in Scripture and Ecclesiastical Antiquity. A Man of this Temper was very proper to advance all sorts of Impiety, to maintain them with Impudence, and also to entangle those that he disputed against. He was ordained Deacon by *Leontius* of *Antioch*, who deposed him soon after. *Eudoxius* tryed in vain to restore him, and was hindered from doing it by the hatred which the Christians of *Antioch* bore towards him. He continued nevertheless in this City, being in Friendship with *Eudoxius*, till he was banished to *Pepuza*, by the Order of the Emperor *Constantius*. He came to the Council of *Constantinople*, where he disputed with the *Semi-Arian* Bishops, who having detected his Impiety, rendered him odious to the Emperor, and procured his Banishment from the Palace. So that *Eudoxius*, *Acacius*, and those of his own Party, were obliged to condemn him in the year 360. After this Condemnation he was banished to *Mopsuestia*, and from thence removed to *Amblada*, a Castle in *Phrygia*. He returned under the Emperor *Julian*, and *Eudoxius*, who was gone to the See of *Constantinople*, wrote to *Euzoius* Bishop of the *Arian* Party at *Antioch*, to receive him; and the Sentence of Condemnation passed against him. But *Euzoius* not doing it very readily, *Eudoxius* caused him to be Ordained Bishop, by some Bishops assembled at *Constantinople*; and soon after, *Euzoius* having assembled a Council of nine Bishops, declared the Sentence null which was given against this Heretick at *Constantinople*. But at last, under the Reign of *Jovian*, *Aëtius* being abandoned by *Eudoxius*, and the other Bishops that had maintained him, made a Faction by himself, and ordained many Bishops for his own Party. He was forced in the time of the Emperor *Valens*, to retire to the Isle of *Lesbos*; and yet he died at *Constantinople*, in the year 366.

The Doctrine of *Aëtius*, was the pure Doctrine of *Arius*, without Disguise; but he used terms and comparisons that were very odious to explain it. He affirmed without hesitation, That the Son of God was unlike to his Father; That he was of another Substance; That he was created of nothing: Wherefore his Disciples were called *Anomœans*, *Heteroüsians*, *Exoucontians*, Terms that denote the three Dogmes, which we just now mentioned. He affirmed the same things of the Holy Spirit, as of the Word: He imagined, That God revealed to himself the Mysteries that were unknown to the Apostles: He affirmed, That he had a clear and distinct Knowledge of God, and comprehended him even as he comprehends himself. He maintained also with *Arius*, That the Word assumed the Flesh without a Soul. His Disciples baptized with one Immersion only, and in the Name of the Death of Jesus Christ, they re-baptized those that came over to them, tho' they had been baptized by Catholicks. Some of them are accused of having taught, That the most enormous Crimes would not hinder the Salvation of those that were of their Judgment. *Aëtius and Eunomius.*

Aëtius, as *Theodoret* observes, made Theology an *Art of Tricks*, or *Sophistry*. He raised a great number of Propositions, which contained unanswerable Difficulties, in his Opinion, to destroy the Mystery of the Trinity. We have in the *Hæres.* 76. of *Epiphanius*, a Libel which contains 47 Propositions of this Nature; and the same Author attesteth that *Aëtius* composed 300 of the very same sort: I shall set down one or two of them, by which ye may sufficiently judge of the rest. *Is it possible for God to make that a Person begotten should not be begotten?——If God is not begotten according to his Essence, how can it be said, that he who is begotten is of his Essence? Can the same Essence be begotten, and not begotten.*

Eunomius the Disciple of *Aëtius*, was the Son of a Husbandman in a Village of *Cappadocia*: He wrote some time for the Publick, after which he was made Master of a School, and at last he put himself under the Discipline of *Aëtius*. He was not so subtile as his Master, but he had a greater Command of Words. After he was Ordained Deacon by *Eudoxius*, he was quickly banished to *Myda* a City of *Phrygia*. He returned to *Constantinople*, at the time of the Council in the year 359, and some time after, he was Ordained Bishop of *Cyzicum* by *Eudoxius*, his Protector, who advised him to conceal his Doctrine: But he not following this Counsel, was accused by his People, and *Eudoxius* was obliged to condemn and depose him. Afterwards he separated himself wholly from this Bishop, and retired to a House which he had at *Chalcedon*, where he hid the Tyrant *Procopius*. His Master *Aëtius* being returned to *Constantinople*; he lived some time with him, and did the last Offices to him: But he was quickly forced to retire to *Chalcedon*, and being accused before the Emperor, of giving Sanctuary to his Enemy, he was banished into *Mauritania*. But *Valens*, Bishop of *Mursa*, obtained his Restauration, and he would have obtained the Favour of the Emperor, if *Eudoxius* had not hindered him from coming into his sight. About the end of the Reign of *Valens*, *Modestus* the Prætorian Prefect, banished him into the Isle of *Naxos*, as a Disturber of the Peace of the Church. After the Death of this Emperor, he returned to *Chalcedon*; but *Theodosius* immediately banished him to *Halmyris*, which Castle being taken by the Enemy, he was removed to *Cæsarea*, a City of *Cappadocia*. But the Inhabitants of this City not being able to endure him, because he had formerly written against St. *Basil*, their Bishop, he obtained leave to dwell in the place of his Nativity, where he died. He was alive when St. *Jerome* wrote his Catalogue of Ecclesiastical Writers. He wrote many Books against the Church, and seven Books of Commentaries upon the Epistle to the *Romans*, which are mentioned by *Socrates*, *Cb.* 7. of *B.* IV. of his History. The same Author observes, That he imitated the sophistical stile of his Master, and followed his way of Arguing; That he was not learned in the Holy Scripture, and had no understanding of it; but that he had abundance of Words, and repeated oftentimes the same thing in different terms, without ever explaining clearly, what he proposed; That tho' he employed many Words to explain the Epistle of St. *Paul* to the *Romans*, yet he could never discover the true Sense of that Apostle. He adds, That his other Books were written after the same manner, and that whoever would take the pains to read them, would find Multitudes of Words and very little Matter. St. *Basil* quotes in his Books against *Eunomius*, some part of the Books of this Heretick, which he afterwards refutes. *Eunomius* answered St. *Basil*'s Book by an Apology, and St. *Gregory Nyssen* undertook the Defence of his Brother, and the Refutation of this Heretick's Apology. He quotes also some of his Passages, and many of his Arguments. These Fragments of *Eunomius*, shew us, that he followed the Method of his Master, but that he was more plain and copious.

GEORGE *of* Laodicea.

George of Laodicea.

THis *George* was a Prieſt of the Church of *Alexandria*, in the time of *Arius*. He eſpouſed the Intereſts of this Heretick, and making a ſhow of being Mediator between *Alexander* and him, he maintained his Impiety. We have in *Athanaſius*'s Book of Synods, two Letters of this Man, one written to *Alexander*, wherein he would perſuade him, that we may ſay, That there had been a time when the Son of God was not; and the other to the Followers of *Arius*, wherein he counſels them to acknowledge, That the Son was of the Father, and of God, ſince all things are of God. *Alexander* caſt him out of the Church, not only becauſe of his Hereſie, but alſo upon ſome other account. Being excommunicated at *Alexandria*, he endeavoured to procure a Reception among the Clergy of *Antioch*; but *Euſtathius* refuſing him, he retired to *Arethuſa*, and was there received; for *Conſtantine* calls him the Prieſt of *Arethuſa*. He was afterwards Ordained Biſhop of *Laodicea*, and aſſiſted the *Euſebians* at the Councils of *Tyre* and *Antioch*. The Weſtern Biſhops pronounced Sentence of Depoſition againſt him in the Council of *Sardica*. Afterwards he declared himſelf an Enemy of the *Eunomians*, and the Head of the Party of the *Semi-Arians*. 'Twas he that wrote a circular Letter to the Biſhops of his own Country, againſt *Aëtius* and *Eudoxius*, ſet down by *Sozomen*, Ch. 15. of B. IV. of his Hiſtory, wherein he exhorts them to aſſemble themſelves, that they may condemn thoſe impious Men, as they had done in the Council of *Ancyra*, in the year 358; ſoon after this *George* died. He paſt in thoſe antient times for a very able Man in Philoſophy. *Theodoret* teſtifies, That he had written againſt the *Manichees*, and *Socrates* quotes a Book which he compoſed of the Life of *Euſebius Emiſenus*.

George of Laodicea.

Theodoret, Haret. Fab. l. 1. ch. 26. Socrates, l. 2. ch. 9. & lib. 1. ch. 24.

The APOLLINARII.

The Apollinarii.

Apollinarius (*a*), the Father, was a Citizen of *Alexandria*, who forſook his Country, and went to teach Grammar at *Berytus*. From thence he paſs'd to *Laodicea*, where he had a Son of his own Name, whom he brought up to Learning. This young Man who had a great deal of Wit, in a ſhort time, made a wonderful Progreſs in Knowledge, and capacitated himſelf for teaching Rhetorick publickly at *Laodicea*, while his Father was writing Books of Grammar. Both of them afterwards applying themſelves to the Study of the Scriptures, the Father was Ordained Prieſt, and the Son Reader. But having a great Affection for prophane Learning, they maintained an intimate Correſpondence with a Pagan Sophiſt, call'd *Epiphanius*, which rendered them odious to the Chriſtians. *Socrates* ſays, that *Theodotus* Biſhop of *Laodicea*, caſt them out of the Church for this cauſe; and 'tis certain, that *George* the Succeſſor of *Theodotus* laid hold of this Pretence, to Excommunicate them, becauſe they took part with *Athanaſius* againſt him. Nevertheleſs, *Apollinarius* the Son, was choſen Biſhop of *Laodicea* (*b*), and was beloved and eſteemed by St. *Athanaſius*, St. *Baſil*, and St. *Epiphanius*, and all the great Men of his Age (*c*), upon the account of his Knowledge and Learning. But afterwards falling into Errors concerning the Myſtery of the Incarnation, he was looked upon as a Heretick, and he gave Name to a Sect which was condemned by the Church: He died under the Reign of *Theodoſius*, about the year 380. All the Ancients teſtify, that this Author wrote an infinite number of Volumes (*d*) upon the Holy Scripture, and upon other Subjects. He made Books againſt the *Arians*, *Eunomius*, *Origen*, and againſt many Hereticks. He compoſed alſo many Homilies, and wrote ſeveral Letters (*e*). But his chief Work in the Judgment of all Men, was his great Treatiſe divided into 30 Books, which he wrote in Defence of Religion againſt *Porphyrie*, the Philoſopher (*f*). It excelled in Beauty and Strength, all that had been written before by *Euſebius* and the Ancients, againſt the Pagan Religion. He wrote alſo in the time of *Julian*, another great Book of the Truth of Religion againſt the Emperor and the Pagan Philoſophers. 'Tis ſaid, that *Julian* having perus'd it, wrote to him that ſent it, *I have read it; I have underſtood it; I have condemned it*; and that St. *Baſil* or ſome other Biſhop made anſwer to him; *You may have read it, but ſurely you never underſtood it; for if you had underſtood it, you had never condemned it.* Under the Reign of the ſame Emperor, *Apollinarius* ſeeing that Chriſtians were forbidden to read to their Children the Greek Poets, Orators and Philoſophers, wrote in Heroic Verſe the Hiſtory of the Jews, down to the time of *Saul*, and divided this Work into 24 Books, in Imitation of *Homer*. He took Subjects alſo from the Old Teſtament, to make Tragedies, Comedies and Odes, in Imitation of *Euripides*, *Sophocles* and *Pindar*. Beſides that, he turned the Goſpels and the Epiſtles into Dialogues, in Imitation of *Plato*'s Books: And thus he ſupplied to Chriſtians, the want of prophane Authors of all ſorts. *Socrates*, attributes the Poetical Books to *Apollinarius* the Father, and 'tis probable that they were rather his, ſince they are more agreeable to his Profeſſion. We have alſo a Tranſlation of the Pſalms in Verſe, which bears the Name of *Apollinarius*; and this is the only entire Book we have extant of this Author. 'Tis an exact, faithful, and noble Tranſlation of all the Pſalms: Some have alſo attributed to him the Tragedy, entituled, *Chriſt Suffering*, which bears the Name of *Gregory Nazianzen*; but it has neither the ſame Air nor Stile. *Theodoret* relates ſome Paſſages of *Apollinarius*, in his Dialogues, which prove that this Author acknowledged, That Jeſus Chriſt took Fleſh in the Womb of the Virgin, and that this Fleſh was not changed into the Divinity; but then withal, they ſhew, That he denied that the Soul of Jeſus Chriſt had an Underſtanding or Mind. *Eulogius* in the Extract made by *Photius*, Vol. 230 of his *Bibliotheca*, produces a Paſſage of *Apollinarius*, wherein he ſeems to admit one Nature only in Jeſus Chriſt. *Polemon*, the Diſciple of *Apollinarius*, who is mentioned in the ſame place, and in the Fourth Book of the Fables of Hereticks, written by *Theodoret*, was of the ſame Opinion, and attributes it to his Maſter. The Extracts taken out of the Diſcourſes of *Apollinarius* and *Polemon*, produced in the Council of *Lateran*, under *Martin* the V. *Seſſ.* 5. prove alſo that *Apollinarius* maintained, that there was but one Nature in Jeſus Chriſt after the Union. And yet he acknowledges in the Paſſages recited by *Theodoret*, that the Divine and Human Nature, remained in Jeſus Chriſt without Mixture or Confuſion, and that each of them retained their own Properties. This probably is that Contradiction which made St. *Baſil* ſay, that the Judgment of *Apollinarius*, about the Incarnation, was very obſcure and intricate. The ſame Father, in Letter 59, and 293, and St. *Gregory Nazianzen*, in his firſt Letter to *Cledonius*, accuſe him of the Error of *Sabellius*, who con-

The Apollinarii.

(*a*) *Apollinarius.*] The Greeks always called him, Απολλινάριος: St. *Baſil* is the only Perſon that wrote it with a double λλ. St. *Jerome*, called him, *Apollinarius*. The generality of the Latins for ſoftneſs ſake, give him the Name of *Apollinaris*.

(*b*) *Biſhop of* Laodicea.] St. *Athanaſius* in a Letter to the *Antiochians*, St. *Epiphanius*, in *Hareſ.* 77. St. *Baſil*, in Letter 293. *Ruffinus*, in B. II. *Ch.* 20. and St. *Jerome* in his Catalogue, all agree, that he was Biſhop of this City. *Theodoret* in B. V. of his Hiſtory ſays, that *Apollinarius* would have invaded the See of *Antioch*, but it was his Diſciple *Vitalis*.

(*c*) *He was beloved and eſteemed by all the great Men of his Age.*] He was a very good Friend to St. *Athanaſius*, who had ſeen him at his return from his Baniſhment, as St. *Epiphanius* teſtifies in *Hareſ.* 77. *Leontius* in B. III. againſt *Neſtorius*, ſays, that *Apollinarius* boaſted, of receiving Letters from *Athanaſius*, *Serapion*, and the great Men of his time. He quotes a Fragment of a Letter of *Apollinarius*, where he glories in having Letters from St. *Athanaſius*. His Deputies aſſiſted at the Council of *Alexandria*, and Sign'd there as the Deputies of an Orthodox Biſhop. It does not appear that St. *Athanaſius* did ever break with him. St. *Baſil* ſays in his Letter 82, that he ow'd reſpect to this Man; that he was ſo much his faſt Friend, that he would take his Faults upon himſelf. St. *Epiphanius* calls him, a Venerable Old Man, and ſays, that he was very dear to St. *Athanaſius*, and all the Orthodox Biſhops. St. *Jerome* in his 64 Letter, ſays, that he had often ſeen him at *Antioch*, that he honoured him, and had learned many things from him. I paſs over in ſilence, the Teſtimonies of *Socrates*, *Sozomen*, *Philoſtorgius*, *Vincentius Lirinenſis*, &c.

(*d*) *An infinite number of Volumes.*] St. *Baſil* in Epiſtle 74, ſays, that he had filled the World with his Books. *Theophilus* in his firſt Epiſtle, ſays, that he wrote againſt *Origen*, againſt the *Eunomians* and *Arians*. *Acacius* of *Berœa*, in his Letter to St. *Cyril*, Tom. 3d. of the Works of this Father, *p.* 63. ſays the ſame thing; and St. *Jerome* ſays, that he made an infinite number of Books. *Vincentius Lirinenſis*, ſays, that 'twere too long to give a Catalogue of his Books.

(*e*) *Many Homilies, and wrote ſeveral Letters.*] There are many of his Sermons quoted in the Council of *Lateran*, under *Martin* the V. whoſe Extracts are produced in *Tom.* 6. of the Councils, *P.* 314, 315. And *Sozomen*, B. 2. *Ch.* 19, relates a Fragment of *Apollinarius*, concerning St. *Athanaſius*. He wrote alſo againſt *Diodorus* of *Tarſus*, as appears by *Suidas*, B. III. Ch. 4.

(*f*) *His Chief Work in the Judgment of all Men, was his Treatiſe againſt* Porphyrie *the Philoſopher.*] St. *Jerome* ſays, that his 30 Books againſt *Porphyrie*, were the moſt eſteemed of all his Works. *Vincentius Lirinenſis* ſays, that it was his greateſt and moſt excellent Work.

founded

The *Apollinarii.*

founded the three Divine Persons. But *Theodoret* observes, that at the bottom he believed the Mystery of the Trinity as we do, tho' he explained it in such a manner, as gave occasion to accuse him of Error, because he admits Degrees among the three Persons of the Trinity, and seems not to distinguish the Personal Subsistences. And indeed, St. *Epiphanius* vindicates *Apollinarius* from the *Sabellian* Heresie, and says, that *Vitalis*, his most famous Disciple, who calls himself Bishop of *Antioch*, was so far from holding this Heresie, that the Pretence which he alledged for his Separation from *Paulinus*, was because he believed him to be of *Sabellius*'s Opinion. In short, *Vincentius Lirinensis*, and *Leontius*, vindicate *Apollinarius* from the Suspicion of *Sabellianism*. There are two Errors more attributed to him, which were common to him with many Ancients. The first, is that famous Opinion of the Reign of Christ, and the Saints upon Earth, for the space of 1000 Years, which St. *Basil*, Epist. 74, and 293; St. *Gregory Nazianzen*, Epist. 2. and St. *Jerome* in his Catalogue, *Ch.* 28. do all charge him with. The second Opinion is, that the Souls of Men are produced by Souls, as the Bodies are by Bodies. St. *Jerome* and *Nemesius*, are the only Persons that accuse him of this Error; the first in *Ep.* 28, the second in *Ch.* 2. of his Treatise.

The Opinion of *Apollinarius* about the Incarnation, was condemned in the Council of *Alexandria*, where it was declared, That Jesus Christ assumed a Body, a Soul and Spirit, such as we have. *Paulinus* of *Antioch*, did also professe this Doctrine in a Discourse by its self, which is at the end of the Council of *Alexandria*, and in St. *Epiphanius*, *Haeres.* 77. In the Year 373, *Vitalis* the Disciple of *Apollinarius*, who caused himself to be ordained Bishop of *Antioch*, went to find out Pope *Damasus*, and presented to him a confession of Faith about the Incarnation, which seemed to be Catholick, and clearly rejected the Error of *Apollinarius*. St. *Cyril* produces a Fragment of this Confession of Faith, in the Book which he dedicated to the Queens. When the Pope saw this Confession, he believed that *Vitalis* was a Catholick, and therefore did not refuse him his Communion; but having no full assurance of his Sincerity, he wrote to *Paulinus*, and sent him Articles about the Trinity and the Incarnation, which he should cause *Vitalis* and all those that would be restored, to Sign. When these Articles were brought into the East, *Vitalis*, and those of his Sect, would not Sign them. Damasus *understanding this*, *says St.* Gregory Nazianzen, *and being informed that they persisted still in their antient Error, cast them out of the Church, and tore the Libel and Anathematisms which had been presented to him by* Vitalis, *being very much troubled that he had been so deceived.* He gave this Judgment in a Council at *Rome*, held in the Year 377, at which, *Peter*, Bishop of *Alexandria*, assisted. The Bishops of the East, approved of what *Damasus* had done, and confirmed the Judgment which the Pope had given against the *Apollinarians*: For in the Synod of *Antioch*, in the Year 378, they signed a Tome or Writing of the Western Bishops, which condemned their Errors. Afterwards, the *Apollinarians* were always looked upon as Hereticks, as appears by the Council of *Constantinople*, where they are joyned with the *Arians*, *Eunomians*, and other declared Hereticks.

The *Apollinarii.*

Apollinarius, of all the Christian Writers, had most studied Grammar, Rhetorick, and prophane Philosophy: But he was not profoundly Learned in the Scripture and Religion; he philosophized too much upon our Mysteries, and did not confine himself enough to the simplicity of the Scriptures, which fault was the occasion of his falling into Error: For when once Men give themselves up to Human Reasonings in the Explications of Mysteries, they presently wander from the right Way, and are in danger of falling headlong. He had not the sublime and affected Eloquence of the Bar, but a Philosophical kind of Eloquence which consisted in turning his Thoughts and Reasons, after an easy, clear and pleasant manner. *Philostorgius* quoted by *Suidas*, compared him to St. *Basil*, and St. *Gregory Nazianzen*, and says, 'That these three were the ablest Men of their 'time. That they excelled those who had written before 'them, and that St *Athanasius* in comparison of them, appeared but a Child; that they were well versed in prophane 'Learning, and had made a great Progress in them; That 'with all this, they had all that was necessary for Reading 'and understanding the Scriptures, and chiefly *Apollinarius*, 'who understood Hebrew. That each of them excelled in 'his Kind; That the Stile of *Apollinarius* was fittest for 'writing Books; that St. *Basil*'s Stile was best for public Orations, but *Gregory Nazianzen* surmounted them 'both in the sublimity of his Stile, which was more lofty 'than that of *Apollinarius*, and more grave than that of St. '*Basil.* He adds, that these three persons had all the Qualities which were most proper for winning the Admiration 'of all Mankind.

The Life of *Apollinarius*, was probably no less Holy than that of the other two great Men. In short, he might have been equal to the greatest Pillars of the Church, as *Vincentius Lirinensis* says excellently, if his prophane Curiosity had not carried him to the Invention of Novelties, which made him lose the Fruit of all his Labours, and made his Doctrine an occasion of Scandal, rather than Edification.

Apollinarius's Paraphrase or Translation of the Psalms, was printed in Greek at *Paris*, in the Year 1580; and together with the Version of *Sylburgius*, by *Commelinus*, in the Year 1596. Since that time, it has been put into the *Bibliothecæ Patrum*. The other Works of this Author are lost, except some Fragments; and his Error was probably the cause of this loss. The Catholicks had so great a Horror of Books of Hereticks, that they would not so much as preserve those that did not concern their Heresie, and which might have been useful to the Church: Upon which Account it is, that we have scarce any book of the antient Hereticks, and that the *Eutychians* were obliged to publish *Apollinarius*'s Books under the Name of Catholick Authors, as we have observed when we spoke of the Writings of Pope *Julius*.

TITUS *of* Bostra.

Titus of *Bostra.*

TItus, Bishop of *Bostra*, a City of *Arabia Petræa*, wrote a Treatise against the *Manichees*, and some other Works, in the Time of the Emperors *Julian* and *Jovian*. *Julian*, who persecuted all the Bishops who had any Reputation, did all that lay in his power, to drive this Bishop out of his Country, and to render him odious to his People. 'He wrote to him, that if any 'trouble happened in the City of *Bostra*, he should impute 'it to himself and to his Clergy. This Bishop answered 'him, that he kept his People in Peace by his Exhortations, 'and that tho' he had as many Christians as Pagans in his 'City, yet he so ordered the matter, that there was no Contention amongst them.' *Julian* laid hold on this Occasion, to write to the Inhabitants of *Bostra* against their Bishop, endeavouring malciously to persuade them, that his Answer reproached them, because it supposed that without his Exhortations, they would not have continued in their Duty. However this ill-natured Accusation of the Emperor *Julian*, did not hinder them from putting Confidence in their Bishop, so that he continued in his See till the Time of the Emperor *Valens*, under whose Reign he died, about the Year 370. He assisted at the Council of *Meletius*, held at *Antioch*, under the Reign of *Jovian*, in the Year 364.

The Book of *Titus* of *Bostra*, against the *Manichees*, was written in Greek, and divided into Four Parts: There is nothing now extant but the Version of three of those Books made by *Turrianus*, and printed in *Canisius*'s Collection of Antient Pieces, and in the *Bibliothecæ Patrum*. To the Text of the Author, there are prefixed the Arguments of the Four Books translated out of Greek, which inform us what is the Subject of them. 'The first Book, says the Author of those Arguments, contains a Refutation of the 'principal points of Doctrine taught by the *Manichees*, which 'contradict common Sense, and the Principles of Natural 'Reason. The second is intended to shew, that Man is not 'addicted to Sin by a Principle that is Eternal and without 'Beginning, or by a Being that is contrary to the True God: 'That there is no substance of evil in the World; That 'there is not in us two sorts of Natures, one Good, and 'the other Evil; That 'tis Folly and Impiety to Condemn 'and Reprehend the manner of Governing the Universe. 'In short, This Book contains all that can be said of Providence, and invincibly proves, that 'tis no wise necessary 'to admit a Second Principle contrary to God. The Third 'Book is intended to defend the Law and the Prophets, 'and to shew that God is the Author of the Old Testament; 'That there is nothing of Evil to be found in it; That it 'does in every thing agree with the New, and therefore 'there is no need for the Explication of it to have recourse 'to a Second Principle contrary to God. The Fourth Book 'defends the New Testament against the Blasphemies of 'the Hereticks: There he shews that there is nothing in 'the Gospel which favours their Error; that they abuse 'some passages of Scripture to prove their Impiety to no 'purpose; and that the Diabolical Explications which they 'give of them cannot help to Establish what they say a-'gainst God.' In the First Book, he propounds the Doctrine of the *Manichees*, and detects the Absurdities of it by Metaphysical Arguments. In the Second he shews, That there is but one God only, and that he is the only Principle; That he is not the Author of Sin; That he made Man free and capable of doing Good and Evil; and so 'tis not God but Man who is the Author of Sin, which proceeds not from the Nature of Man, but from his Will. He Explains the great difficulty that is urged by the *Manichees*, why the Just are so often Unhappy, and the Wicked Happy in this World; and shews that the Just are always Happy and the Wicked Unhappy, because Innocence is the chief

Titus of *Bostra.*

Titus of Boſtra.

Happineſs. He adds, that Afflictions are uſeful to prove and to exerciſe Virtue. He maintains, That Death is not an Evil, becauſe 'tis the end of Sinning to the Wicked, and the Beginning of Recompence to the Good. In ſhort, having ſurveyed all things in this World, and all the occurrences of this Life, he proves that they are eaſily reconciled to the Providence of God.

In the Third Book he ſhews, That the Old and New Teſtament agree very well together, and that one and the ſame God is the Author of them both.

There are in theſe Books much Metaphyſicks and Logick; The Arguments are ſolid and ſubtil; The Stile is fine and clean enough for a Work of this Nature. It is indeed a ſurprizing thing that he never makes uſe of Original Sin for the explaining all the difficulties objected by the *Manichees*, which might have ſerved as one general Solution to almoſt all their objections. For when once Original Sin is admitted, there is no difficulty in underſtanding, why a Man is addicted to Sin; Why he ſuffers Affliction; Why he is ſubject to Hunger, to Pain, to Diſeaſes, to Miſeries, and to Death; and yet he never urges it to explain thoſe Queſtions, but examines them as a Philoſopher. He ſays not one Word of the Grace of Jeſus Chriſt, and ſeems to ſuppoſe that Man could do Good of himſelf as well as Evil.

There is a Commentary upon the Goſpel of St. *Luke*, which is attributed to *Titus* of *Boſtra*; but this can be none of his Book, ſince he who is the Author of it, cites St. *Jerome*, St. *Iſidore Peluſiota*, and St. *Cyril* of *Alexandria*, who had not written till after the Death of this *Titus* of *Boſtra*, whom we now ſpeak of. Yet this is a very Good literal Commentary upon St. *Luke*, and ſeems to me to be very antient. There was a Verſion of it publiſhed by *Peltanus*, and Printed by *Sartorius* at *Ingolſtadt* in the Year 1579. Since that, *Fronto Ducæus* publiſhed the Greek from a Manuſcript out of the King's Library, and it was Printed in Greek and Latin in the Supplement to the *Bibliothecæ Patrum*: 'Tis ſaid, that there is a Commentary of the ſame Author upon St. *Matthew*, and there is ſome probability for it, becauſe in the Commentary on St. *Luke*, he never attempts to explain any thing in this Evangeliſt but what is not to be found in the Goſpel of St. *Matthew*. In ſhort, Father *Combefis* has publiſhed in his *Auctarium* to the *Bibliothecæ Patrum*, a Sermon upon *Palm-Sunday*, which bears the Name of *Titus* of *Boſtra*, but is not written by the true *Titus* of *Boſtra*, nor by the Author of the Commentaries upon St. *Luke*, it having no affinity with the Air and Stile of either of thoſe two Writers.

Titus of Boſtra.

DIDYMUS *of* Alexandria.

Didymus of Alexandria.

NOthing is more ſurprizing than what the Ancients have related of this Author. St. *Jerome* and *Ruffinus*, who were his Diſciples, aſſure us, That having loſt his Sight from the age of five years, at which time he was ſcarce able to read, he applied his Mind ſo vigorouſly to ſtudy, that he learned in perfection, not only *Philoſophy*, *Rhetorick* and *Muſick*, but even *Geometry*; which one would think could not be learnt without the help of Sight. He particularly addicted himſelf to the Study of Divinity, and was choſen as the moſt able Perſon to fill the Chair of the famous School of the Church of *Alexandria*. His Reputation drew to him a great number of Scholars, of whom the moſt famous were St. *Jerome*, *Ruffinus*, *Palladius* and *Iſidore*. He had a wonderful Eaſineſs of expreſſing himſelf, a pleaſing way of declaiming, and a ſurprizing ſharpneſs of Wit. He anſwered immediately to all the Queſtions that were made upon the Scriptures, he confuted the Arguments which the Hereticks propoſed to him againſt Religion, and ſhewed in an inſtant where the Weakneſs of their Reaſons lay. He has written many excellent Books. St. *Jerome* mentions theſe following in his Catalogue: Commentaries upon all the *Pſalms*, Commentaries upon the Goſpels of St. *Matthew* and St. *John*, Commentaries upon the Epiſtle to the *Galatians*, eighteen Tomes of Commentaries upon *Iſaiah*, three Books of Commentaries upon *Hoſea*, *which are addreſſed to me*, ſays St. *Jerome*, and five Books upon *Zachary*, *which he wrote at my deſire*, ſays the ſame Father; Commentaries upon *Job*, and an infinite number of other Diſcourſes, which would require a particular Table. He wrote alſo a Treatiſe upon the *Dogmes*, or upon the Sects, two Books againſt the *Arians*, and a Book of the Holy Spirit, *which I tranſlated into Latin*, ſays the ſame St. *Jerome*. He alſo interpreted *Origen's Principles*, and defended them againſt thoſe that condemned them. he conſidered this Author as his Maſter, and eſpouſed his Opinions. He was alive when St. *Jerome* wrote his Catalogue of Eccleſiaſtical Writers, *i. e.* in the year 392, and was then 93 years old and more; and 'tis thought that he died two years after. His being addicted to the Opinions of *Origen*, was the cauſe of his condemnation in the fifth General Council, and in the fifth Seſſion of the *Lateran* Council by *Martin* the fifth, tho' he died in the Communion of the Church, and all the Ancients, even St. *Jerome*, ſpeak of him as one whoſe Doctrine was very Orthodox. We have among St. *Jerome*'s Works, a Tranſlation which this Father made of *Didymus*'s Book concerning the Holy Spirit. He ſays in his Preface, 'That being in *Babylon*, dwelling in this Province clothed with Purple (by which word, he means the City of *Rome*) he had a deſign to write a little Book of the Holy Spirit, and to dedicate it to the Biſhop of that City; but that immediately the Senate of Phariſees cryed out againſt him, and the Faction of ignorant Men conſpired againſt his Perſon, which obliged him to return to *Jeruſalem*, where he finiſhed his Work at the deſire of *Paula* and *Euſtochium*; but that he could not dedicate it to *Damaſus*, who was dead when it was finiſhed. He adds, That he put at the beginning of it the Name of the Author whom he tranſlated, and thought it better to be only the Interpreter of another's Work, than to mix bad Thoughts with that which is good in the Greek Authors, as ſome Latins have done.' He has divided this Treatiſe of *Didymus* into three Books: Tho' it is rather a continued Diſcourſe which ought not to be parted, or at leaſt, ought not to be divided but into two parts.

This Treatiſe is the moſt demonſtrative and methodical of all thoſe that the Ancients have written to prove the Divinity of the Holy Spirit. He begins with theſe Words. *Didymus of Alexandria.*

'Tho' we ought to ſpeak with Reverence and Exactneſs of every thing that concerns the Divinity, yet this ought chiefly to be done, when we ſpeak of the Holy Spirit, ſince the Scripture tells us, That the Blaſphemy which is ſpoken againſt him is unpardonable. Wherefore we muſt give diligent heed that we may underſtand what is ſaid of him in the Holy Scripture, leſt we fall into ſome Error, which may make us ſpeak Blaſphemies. And upon this account, it ſeems to be convenient for a faithful Chriſtian, who is ſenſible of his own Weakneſs, as I am, to keep ſilence in a Queſtion which is above his Power, rather than venture to treat upon a Subject where he runs ſo great a hazard. But ſince there are ſome Men, who by a ſurprizing boldneſs exalt themſelves againſt Heaven, and ſpeak of the Holy Spirit ſuch things as are no where to be found in Scripture, and which never have been propoſed by any Eccleſiaſtical Writers, I thought my ſelf obliged to yield to the frequent Entreaties of my Brethren, and to prove my own Opinion by Teſtimonies of Scriptures, leſt ſome of the Faithful that are ignorant of this Doctrine, ſhould be ſeduced by thoſe that hold the contrary.' After he has in the following words obſerved, That the Holy Spirit is no where ſpoken of but in the Holy Scripture, and that the ſame Spirit inſpired the Prophets and Apoſtles, he enters upon the Matter, and proves by many Arguments founded upon Paſſages of the Holy Scripture, That the Holy Spirit is not a Creature, but that he is of one and the ſame Nature with the Father and the Son. He ſhews that the Holy Spirit is not a Creature. 1. Becauſe every Creature is either corporeal or ſpiritual. Now the Holy Spirit, ſays he, is not a corporeal Creature, ſince it dwells in the Soul; neither is he a ſpiritual Creature, becauſe ſpiritual Creatures receive into themſelves Virtues, Knowledge and Holineſs, whereas the Holy Spirit produces them in others, being himſelf ſubſtantially Virtue, Light and Holineſs. 2. Becauſe every Creature is liable to Change and circumſcribed within a place; but the Holy Spirit is immutable, and every where preſent, and therefore the Holy Spirit is not a Creature. 3. Becauſe he who ſanctifies, and he who is ſanctified, are of different Natures; but the Holy Spirit ſanctifies all Creatures, and therefore he is not of their Nature. He adds, That 'tis never ſaid that Men are filled with a Creature, as 'tis ſaid that they are filled with the Holy Spirit. He ſhews, That the Holy Spirit is not diviſible; but that it receives different Names according to the different Effects it produces, tho' it be always one and the ſame Spirit. In ſhort, he ſhews, That the Apoſtle St. *Paul* puts an Eſſential Difference between the Holy Spirit and the Angels, which ſufficiently diſcovers that it is not a Creature. Afterwards he refutes thoſe that ſay the Holy Spirit is of the number of thoſe things which were created by the Divine Word. He explains a place in the fourth Chapter of the Prophet *Amos*, where 'tis ſaid, That *God created the Spirit*, *Creans Spiritum*, by ſhewing that this place is literally to be underſtood of the Wind, and that it cannot be applied to the Holy Spirit, but in an Allegorical and Figurative ſenſe.

After he has thus ſhewn that the Holy Spirit is not a Creature, he proves, That he is of the ſame Nature with the Father and the Son. 1. Becauſe they have but one and the ſame Operation, and by conſequence muſt be one and the ſame Subſtance. 2. Becauſe to lye to the Holy Spirit is to lye unto God, as appears by the words of St. *Peter* to *Ananias*. 3. Becauſe the Wiſdom and Teaching of the Holy Spirit is called the Wiſdom and Teaching of God. 4. Becauſe

Didymus of Alexandria.

cause the Holy Spirit is called the Finger of the Father, 5. Because 'tis said of him, that he is Wisdom it self. 6. Because we are to believe in the Holy Spirit, as we do in the Father and the Son, and we are baptized in the Name of the Holy Spirit, as we are in the Name of the Father and the Son. 7. Because he is called Lord, as the Father and the Son are. 8. Because he is sent from the Father in the Name of the Son, as having the same Nature with the Son. 9. Because the Father, Son and Holy Spirit are never separated; every thing that agrees to one of the Three Persons, agrees to the other two, and whatever is said of one, is said of the other two, and whatsoever one does, is done by the others, &c. And therefore they have all there the same Nature and the same Substance. He concludes with these words, 'Since there is no Pardon for those that blaspheme against the Trinity, we must be very cautious in 'speaking of this Mystery, lest we be mistaken in the least 'Expression: And every one who desires to read this Book, 'must purifie himself, that so by an enlightned Mind he 'may understand what is contained in it, and by a Heart 'full of Charity and Holiness, he may pardon us, if we do 'not always answer the Expectation of the Reader. He 'must only consider the Mind wherewith we have written, and not tie himself up to our manner of Expression: 'For as the Testimony of our Conscience makes us boldly affirm, That our Doctrine is that of the Christian Religion; so our Sincerity makes us confess, That in the 'manner of Writing, we do not come near the Politeness, 'Fineness, and Eloquence of others; because we have only attempted to give a religious Explication of what the 'Holy Scripture teaches us, without studying to polish and 'adorn our Discourse:' But tho' he speaks thus of his stile, and St. *Jerome* says also, that this Author is not a very able Penman, yet this Treatise is very well written for a Dogmatical Treatise. I speak not this of the Words or Terms, since we have not now the Original Greek, but of the turn of his Thoughts, the methodizing of his Arguments, and the manner of expressing himself about a Mystery so difficult to explain as this of the Trinity. He treats of the subject in a very clear Method, without diverting from the Difficulties of it. He proposes his Arguments plainly and smoothly: His Reasons are close and convincing, one may observe a Vein of Logick which runs thro' all his discourse without intermission. He quotes the passages of Scripture in their natural sense, and makes many very curious and profound Remarks. He uses the most proper and most fit terms for Explication of the Mysteries. He does not too nicely distinguish, and yet he clears up all Difficulties. In a word, it were to be wished that all the Schoolmen had taken this Treatise for their Pattern, and had followed his Method in treating of the Mysteries of Religion. I forgot to observe that he speaks occasionally of the Incarnation, and that he says, Jesus Christ is God-Man; and yet we must not affirm that there are two Persons in him, but believe, that he being God and Man both together, there is attributed to him what agrees to the Nature of God, and the Nature of Man. 'Twas good to observe this against the Error of the *Nestorians*.

We have in the *Bibliothecæ Patrum*, Commentaries in Latin, upon all the Canonical Epistles which go under the Name of *Didymus*. They seem to be antient, and they may possibly be a Translation from a Greek Commentary of this Author. He speaks of the Opinion of those who thought that Spirits were from all Eternity, and he neither condemns nor approves it. He maintains, That Predestination is nothing else but the Choice which God made of those that he foresaw would believe in Jesus Christ, and do good Actions. He rejects the *Milennium*, and affirms, That the Pleasures and Joys of Paradise are all spiritual. He disapproves of servile Fear; He believes with *Origen*, That the Incarnation of Jesus Christ was profitable to Angels as well as Men, and that it purifies them from their Faults. He observes, That the second Epistle of St. *Peter* is not in the Canon, and believes that it is corrupted. These Commentaries are very clear and intelligible, and contain useful and judicious Instructions and Reflections, which are not unworthy of the famous *Didymus*.

Didymus of Alexandria.

There is also a little Tract, or rather the Fragment of a Tract against the *Manichees*, translated from Greek by *Turrianus*, printed by *Possevin* in his *Apparatus*, and inserted into the *Bibliothecæ Patrum*, which goes under the Name of *Didymus*, which agrees well enough with the Treatise of the Holy Spirit written by this Author. There he refutes by Metaphysical Arguments, the Opinion of the *Manichees*, who admitted two Principles, the one Good and the other Evil. He explains the sense in which Men are called in Scripture *Children of Wrath*, by saying, They are so called, because they become the Object of the Wrath of God by the Sins which they voluntarily commit; as others are called Children of the Light, and Children of Wisdom, who are purified by the Light of Truth. He says, That *Judas* is called a Son of Perdition, because he did those things that deserved Perdition. He is mightily perplexed when he explains the reason why the Flesh of Man is called *Sinful Flesh*. He says first of all, That it is so called, because it was produced by the Use of Marriage, which commonly was not free from Sin before the coming of Jesus Christ, who sanctified it: That there is none but Jesus Christ and the first Man, whose Flesh could not be called *Sinful*; for Jesus Christ was born of a Virgin, and *Adam* was made out of the Earth; That all Men being begotten by Men after the Sin of the first Man, are subject to Sin; and that if the Body of Jesus Christ had been formed in the ordinary way of Generation, it had been liable to Sin, to which all the Posterity of *Adam* are subject. He adds, that the use of Marriage, tho' it is permitted, is called *Sin*, in comparison of Virginity; which is a much more excellent state. After this, he proves that the Devil was not wicked by substance, but by will; He demonstrates, that God is not the Author of Evil, because he created a free Agent, which could incline it self to Good or to Evil; That the Divine Conduct cannot be blamed, and that those who commit Sin ought not to impute it to any but themselves, since it was in their own Power to do Good, and to shun that which is Evil. In a word, That Man is not naturally Wicked, but by his Will only; since he that has been Wicked and Impious, may change his Condition by Repentance, and become Good and Virtuous.

PETER *of* Alexandria.

Peter of Alexandria.

ST. *Athanasius* dying in the year 373, the Catholicks chose in his room *Peter*, whom St. *Athanasius* had designed for his Successor. He had no sooner taken Possession of his Church, but he was forced away from it by the Governor of the Province named *Palladius*, and necessitated to fly to *Rome*. Some time after *Euzoius* of *Antioch* brought with him one named *Lucius*, whom he Ordained Bishop of *Alexandria*, and caused the Churches to be given to him. This Man being an Enemy to the Doctrine of his Predecessor, was hated by all the Christians of *Alexandria*, who would not afterwards come any more to the Assemblies of the Church: Whereupon *Lucius* was obliged to get a Guard of Pagan Soldiers, who committed by his Order infinite Outrages against the Catholicks. *Peter* of *Alexandria* wrote at this time a Letter against the Exorbitances that were done by the *Arians*, which *Theodoret* produces in the fourth Book of his History, *Ch.* 22. It charges them with causing a Multitude of Infidel Soldiers to enter into the great Church of St. *Theonas*, who vomited up Thousands of Blasphemies, violated Virgins, and put to Death many Christians. He adds, That they had committed abominable Sacrilege, in making a young Man dance upon the Altar in Woman's Apparel, and making him go up into the Pulpit, where he uttered infamous and impious words. Afterwards he charges the *Arians* with carrying away *Lucius* to place him in the Episcopal See, tho' he had neither been chosen by the Suffrages of the Clergy and the People, nor ordained by a lawful Synod, as the Ecclesiastical Canons required. Afterwards he gives an account of the manner in which he entred into the Church, being accompanied with *Euzoius*, and the chief Treasurer of the City; how he would have forced the Priests and Deacons to approve *Arianism*, to please the Emperor *Valens*; with what Boldness and Constancy they answered him, and how they were imprisoned, tormented, and sent on Shipboard without Victuals. In short, he relates the Cruelties committed against the People of *Alexandria*, against the Deacon sent by Pope *Damasus*, and against eleven Bishops of *Egypt* banished to *Diocæsarea*, together with a great number of Priests and Deacons. We have in *Facundus*, two Fragments of another Letter written by the same Father to those that were banished. The first, is in *Ch.* 2 of the fourth Book, against *Timotheus* the Disciple of *Apollinarius*, whom he accuses of having Anathematized St. *Basil*, St. *Paulinus*, St. *Epiphanius*, and *Diodorus*, that he might communicate with *Vitalis* only. The second Fragment is in *Ch.* 2. of *B.* XI. where he commends the Epistle of St. *Athanasius* written to the *Antiochians*. We have not any other Fragment of the Letters of this Saint, tho' 'tis probable, that he wrote many more during the space of six years that he stayed at *Rome*. But when *Valens* being to march against the *Goths*, gave leave to the banished Bishops to return, he came to *Alexandria* with a Letter of Recommendation from Pope *Damasus*. The People received him and drove away *Lucius*. Some time after, *Peter* indiscreetly ordained *Maximus* the Cynick Bishop of *Constantinople*, tho' he had approved by a Letter the Care which *Gregory Nazianzen* took of that Church. He died about the End of the year 381. The stile of the Letter produced by *Theodoret* is simple and natural, and also very significant.

Peter of Alexandria.

LUCIUS.

Lucius.

ST. *Jerome* places this *Lucius*, the Adverſary of *Peter* of *Alexandria*, among the Number of Eccleſiaſtical Writers, of whom we have already ſpoken. He ſays, That he governed the Church of *Alexandria* till the time of *Theodoſius*: But we have obſerved that he was driven away a little while before the Reign of this Emperor. He adds, That he wrote Letters concerning the ſolemnity of *Eaſter*, and ſome Books upon different ſubjects.

Lucius.

AQUILIUS SEVERUS.

Aquilius Severus.

AQuilius Severus a Spaniard, of the Race of that *Severus* to whom *Lactantius* addreſſed two Books of Letters, wrote a Volume in the form of an *Itinerary*, which contains all the Hiſtory of his Life in Proſe as well as Verſe. 'Tis entituled, *The Cataſtrophe, or the Experiment*. He died under the Reign of *Valentinian*, that is to ſay, about the year 370. This is what St. *Jerome* has told us of this Author, and 'tis all that we know of him. This ſort of Books which contain the Lives of Authors are pleaſant when they are written of great Men who had a ſhare in the Management of Affairs, or of ſuch Perſons whoſe Lives were full of extraordinary and ſurprizing Accidents; and they are uſeful when they are written of Perſons of great Virtue and Merit: But when no ſuch thing is to be found in them, they are commonly tedious and uſeleſs Books. 'Tis probable that this Life of *Aquilius* was filled with extraordinary Occurrences, which was the Reaſon why he wrote it, and why he gave it the Title of *The Cataſtrophe, or the Experiment*. Wherein he probably gives us cauſe to admire the Providence of God in the wonderful Changes that happened to himſelf. This is all that we can ſay by Conjecture, having no certain Knowledge of this Matter.

Aquilius Severus.

EUZOIUS.

Euzoïus.

EUzoïus was the Scholar of *Theſpeſius* the Rhetorician, together with St. *Gregory Nazianzen*. He ſtudied in his youth at *Cæſarea* in *Paleſtine*, whereof he was afterward Biſhop. He repaired the Library of *Origen* and *Pamphilus*, cauſing the Books to be written out upon new ſkins, becauſe the old ones began to rot. He was at laſt turned out of the Church in the time of *Theodoſius*. He wrote many Treatiſes, which were eaſie to be known in St. *Jerome*'s time. This is what this Father has told us of this Author. St. *Epiphanius* ſpeaks of him in *Hæreſ.* 73. and places him among thoſe Biſhops that were purely *Arian*: And yet he is different from the famous *Arian Euzoïus* Biſhop of *Antioch*.

Euzoïus.

St. CYRIL *of* Jeruſalem.

St. Cyril of Jeruſalem.

ST. *Cyril* was ordained Prieſt of the Church of *Jeruſalem*, by *Maximus*, Biſhop of that City; but if we believe St. *Jerome*, he would not do the Office of a Deacon, as long as that Biſhop liv'd. After his Death (*a*), he was placed in his room, by *Acacius* and the Biſhops of his Party, which rendered his Faith ſuſpected to the Catholicks (*b*). But he was not long a Friend to *Acacius*; for the Differences which they had about the Prerogatives of their Sees, quickly broke them in pieces. The Council of *Nice* had given the Biſhop of *Jeruſalem*, the firſt place among all the Biſhops of that Province, and yet left the Rites of the Church of *Cæſarea* entire, which was Metropolis to the Church of *Jeruſalem*. This Honour gave occaſion to the Biſhop of *Jeruſalem*, to aſſume to himſelf ſome Privileges, and ſo *Maximus* of *Jeruſalem*, took upon him to Ordain Biſhops in *Paleſtine*, and to Aſſemble a Council of that Province. His Succeſſor, St. *Cyril*, deſiring to maintain himſelf in the Poſſeſſion of thoſe Privileges, was troubled by *Acacius* of *Cæſarea*, who would not endure that the Church of *Jeruſalem* ſhould aſſume to it ſelf a right which legally pertained to his own Church. To revenge himſelf for this Encroachment, he called a Council in the year 356, wherein he depos'd St. *Cyril*, under pretence that he had Sold the Ornaments of the Church, and the Sacred Veſſels to relieve the Poor in time of Famine. He placed in his room, *Eutychius*, who probably was Biſhop of *Eleutheropolis*. St. *Cyril* appealed from the Sentence of this Synod, to a more numerous Council; but he was forced to retire to *Tarſus*, where he continued ſome time with *Silvanus*, Biſhop of that City, who received him very kindly, and gave him leave to celebrate the Holy Myſteries, and to Preach in his Dioceſs. At this time, there was a Synod held at *Melitina*, compos'd of Biſhops of *Acacius*'s Party, where St. *Cyril* was preſent. He came afterwards to the Council of *Seleucia*, wherein he took part with *Baſil* of *Ancyra*, *Euſtathius* of *Sebaſtea*, and the other *Semi-Arian* Biſhops, who treated him as a lawful Biſhop, and gave him a Seat in the Council, in ſpite of all the Oppoſition that was made by *Acacius*: And *Acacius*, that he might the better oppoſe his Adverſary, threw himſelf upon the Party of *Eudoxius*, and by this means, got St. *Cyril* depos'd anew in the Council of *Conſtantinople*. 'Twas about this time, that *Heremius* was ordain'd Biſhop of *Jeruſalem*, becauſe probably *Eutychius*, who was already Biſhop of *Eleutheropolis*, would not leave his Church, to take the See of *Jeruſalem*. After *Heremius*, there was one named *Heraclius*, and to him Succeeded one *Hilarius*. But at laſt, St. *Cyril* was reſtored to his See, under the Emperor *Theodoſius*, after his Ordination had been approved by the Council of *Conſtantinople*, held in the year 380 (*c*). He died the year 386, and had *John* for his Succeſſor.

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St. *Jerome* aſſures us, That St. *Cyril* compos'd his Catechetical Diſcourſes in his youth: We have 18 of them extant, addreſs'd to the Catechumens, whereof ſome are quoted by *Theodoret* (*d*), by St. *John Damaſcene*, by *Cypariſſiota*; and there are 5 others, called *Myſtagogick Lectures*, for the Inſtruction of thoſe that are newly baptized. *Cook*, *Rivet*, *Aubertin*, and other Calviniſtical Criticks, do all that they can, to prove theſe Catechetical Diſcourſes ſuppoſititious, becauſe they contain many things that diſpleaſe them (*e*),

(*a*) *After his Death.*] *Socrates*, B. 11. *Ch.* 38. and *Sozomen*, B. IV. *Ch.* 20. ſays, that *Acacius* of *Cæſarea*, and *Patrophilus* of *Scythopolis*, turned out *Maximus*, to place St. *Cyril* in his Room: But St. *Jerome* who ſpeaks of St. *Cyril*, after ſuch a manner as ſufficiently diſcovers, that he did not favour him, ſince he treats him as an *Arian*, tells us, that *Maximus* was dead, when he was Ordain'd. But he accuſes St. *Cyril* of perſecuting *Heraclius*, who was Ordain'd Biſhop by the Catholicks, in the room of *Maximus*, and of reducing him to the rank of Presbyters. St. *Epiphanius*, *Ruffinus*, and *Theodoret*, ſpeak not a word of this *Heraclius*: But *Socrates* and *Sozomen*, place him as ſecond of the Biſhops whom the *Arians* ſet up in Oppoſition to St. *Cyril*. St. *Jerome*, calls the firſt *Irenæus*, inſtead of *Eremius*.

(*b*) *His Faith ſuſpected to the Catholicks.*] *Ruffinus* and St. *Jerome*, obſerve, that he oftentimes chang'd his Faith and his Communion. As to his Communion, 'tis true; for at firſt, he held Communion with *Acacius*, afterwards he ſeparated from him; then he communicated with the Biſhops of his Party, at the Synod of *Melitina*; after this he forſook them, to joyn with *Baſil* of *Ancyra*, and the *Semi-Arians*; at laſt, he re-united himſelf to the Catholicks. But for all this, he did not change his Faith, for he always believed the Son to be like in Subſtance unto the Father, without condemning the term *Conſubſtantial*. 'Twas *Acacius* who was ſo changeable in his Faith, for he ſometimes ſigned the Doctrine, the Words being like in Subſtance, and ſometimes condemned this Doctrine, and approved the Error of the *Anomœans*; but *Meletius* re-united them all, and made them approve the term *Conſubſtantial*. We muſt not believe St. *Jerome* about the Cauſe of St. *Cyril*, for he was addicted to *Paulinus* againſt *Meletius*, and againſt all thoſe of his Party.

(*c*) *The Council of* Conſtantinople, *held in the Year* 380.] This appears by the Letter from the Council of *Conſtantinople*, produced by *Theodoret*, wherein the Biſhops declare, that they had approved the Ordination of St. *Cyril*, becauſe it was performed according to form by the Biſhops of his Province.

(*d*) *By* Theodoret, *&c.*] This Father in his Second Dialogue, cites a long Paſſage taken out of the 4th. Catechetical Diſcourſe of St. *Cyril*, Biſhop of *Jeruſalem*, which is word for word found in the 4th. Catechetical Diſcourſe to the Catechumens: St. *John Damaſcene*, relates alſo a Paſſage taken out of the 11th. in his *Orat.* 3. *de Imag.* Cyparitiota *Dec.* 6. cites the 10th. Catechetical Diſcourſe.

(*e*) *Many things that diſpleaſe them.*] The real Preſence, Tranſubſtantiation, the Sacrifice of the Maſs, the Ceremonies, Prayers for the Dead, the Exorciſms, Invocation of Saints, the Honour due to Relicks, the Celibacy of Prieſts, the Veneration of the Croſs, *&c.* are Opinions which the Calviniſts cannot endure, and they are mightily troubled to ſee them eſtabliſhed by an Author of the 4th. Age of the Church.

and

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and destroy their Errors. But the Conjectures which they alledge to overthrow their Authority, are too slight (*f*), to call in question the Truth; and the Interest which they have to Oppose them, renders their Censure suspected. Their endeavours are chiefly against the 5 Mystagogical Catechisms, which are not indeed cited by the Ancients, as the first Discourses are. But the Agreement of the Stile (*g*) shews, that they are the same Author's; and the End of the 18th. Catechetical Discourse (*h*), demonstrates it clearly: For there he promises to Compose 5 other Instructions after *Easter*, whereof he tells you the Subjects, which are very near akin to the Subjects of those which we still have. In short, he cites the first in the last; and since the last are promised in the first, and these again quoted in the last, Who can doubt but they are all the same Author's (*i*)? And since they cannot deny, but the first which have gone under the Name of St. *Cyril*, ever since *Theodoret*'s time, are Genuine, they must by consequence confess, that the 5 last belong to the same Author.

The Eighteen first Catechetical Instructions are address'd to those of the *Catechumens*, who are called the *Elect*, or the *Enlightned*; that is to say, those that have pass'd through all the other degrees of *Cathechumens*, and are now instructed in order to receiving Baptism within a little time: For the Antient Church did not give Baptism immediately to all those who desir'd it, but only to those who had given signs of a sincere Faith, and of the change of their Life, by a long Tryal, and by a course of Penance. So when an Infidel offer'd himself to be admitted among the number of Christians, they begun with discovering to him in particular the blindness wherein he had hitherto been, but they did not permit him to enter into the Church to hear the Publick Exhortations. Afterwards when he was sufficiently undeceived of his old Errors, and desired to be instructed in the Truth, he was permitted to enter into the Church, but only to hear the Sermons, without being present, at any of the Prayers: This sort of *Catechumens* were call'd *Hearers*, because they heard the Instructions which were given in the Church. The third Rank of *Catechumens*, was that of those that were present at the Prayers, who were called *the Supplicants* or the *Prostrati*, because they were present at the Prayers of the Church till the Offertory, and they kneeled and prostrated themselves on the Ground to receive the Blessing of the Bishop. In the mean time they were instructed in the Doctrine of the Church, and their Behaviour and Actions were carefully inspected, and when they found them dispos'd to receive Baptism, they were permitted to desire it, and to give in their Names, that they might be admitted to it. Those who did so, were call'd *Competentes*, that is, *Competitors*; and if their Petition was admitted, they were called *Elect*; and then they were prepared to receive Baptism by Instructions, by Exorcisms, and by many Ceremonies. These are all the Degrees that can be distinguished among the *Catechumens*: But commonly the Fathers without insisting on these Distinctions, called those *Catechumens*, who were either *Hearers*, or *Partakers only* of the Prayers; and they gave the Name of *Competitors*, to those who were in a Condition to receive Baptism. The last are they whom St. *Cyril* calls, Φωτιζόμενοι, that is, *Enlightned*, because they were already instructed in the Doctrine of the Church, and had given in their Names at the beginning of *Lent*, to be baptized at *Easter*, according to Custom. 'Twas to ground them well in our Mysteries, and dispose them to receive Baptism with Purity, that St. *Cyril* compos'd those Instructions, as he himself testifies in his Preliminary Discourse, in which he treats of those Dispositions that they ought to bring with them to Baptism, and of the Necessity of hearing Instruction. He exhorts them to Purifie themselves from their Sins, and to embrace a truly Christian Life, if they would have Baptism profitable to them. He admonishes them not to approach this Sacrament, if their Souls were still polluted with heinous Sins, and they persever'd still in their wicked Designs and their sinful Customs. He tells them that they deceived themselves, if they imagined that they should receive the Fruit and Effects of Baptism, while they continued in this state. *If ye are still*, says he, *of the same wicked Disposition of which ye have always been, in vain do ye think that ye shall receive the Grace of Baptism: Ye shall be washed with those Waters, but ye shall not receive the Holy Spirit. Therefore if any of you finds himself troubled with some secret Disease in his Mind, let him take a Remedy. Ye have yet time, the Church offers you a Penance of four days. Ye may, during this time, retire to do Penance, and after that re-enter into the Rank where ye were*, To be baptized at *Whitsuntide*. He adds, *That since they cannot receive Baptism but once only, (for none but Hereticks*, says he, *are re-baptized, because the Baptism which they have received out of the Church is no Baptism) they must take good heed that they do not receive it in vain.* After this, he explains the Disposition which they ought to have, that this Sacrament may be profitable to them. God hath said, *I require nothing of you but a good Heart: Say not Ye, How is it that my Sins shall be forgiven me? I declare it unto you, it is by Faith and a good Disposition. What is there more easily to be had? forsake then presently your infamous Company, give over your Obscene Discourse, avoid Covetousness, and the love of Riches, come and hear Instruction with Diligence and Delight, be careful to receive the Exorcisms, tho' ye have been already solemnly exorcised. Nothing is more wholsome than this Ceremony; for as the Gold is Purified by Fire, so the Soul is Purified by Exorcisms.* He exhorts them afterwards to hear Instruction with Attention. He makes them understand that there is a great difference between Catechizing and Sermons; for if it happens that any one does not apply his Mind to a Sermon, or neglects to hear

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(*f*) *The Conjectures which they alledge are too slight.*] They say, that there is a Greek Catalogue wherein they are attributed to *John* of *Jerusalem*; but of what Authority is a Catalogue, the Antiquity whereof is not known? Can it be opposed to the testimony of *Theodoret*, who cites those Catechetical Instructions under the Name of St. *Cyril*, and to that of St. *Jerome*, who testifies, that this Father wrote one? *There is no probability*, says *Rivet*, *that the Care of Instructing the Catechumens should be entrusted to a young Man.* Why not? If he was capable of it, as it appears St. *Cyril* was. If there was no probability of it, Why does St. *Jerome* assure us, that it was so? 'Tis said, adds *Rivet*, *That they were spoken ex-tempore, and St.* Jerome *says, that he wrote them.* A pleasant Objection indeed! as if it were not known that Authors do often set down those Discourses afterwards in writing, which they spoke without premeditation at first: The same *Rivet* is of Opinion, that those places which concern Celibacy, Virginity, Relicks, the Cross of Jesus Christ, *&c.* are added in these Catechetical Discourses; what proof has he for this, but only that those things do not please him? He accuses St. *Cyril* of Blasphemy, because he says, *If the Virgin Mary were so much honoured for carrying Jesus Christ the space of nine Months, we ought yet more to honour Christians for keeping their Virginity for very many years.* This thought is not exact, 'tis a little too blunt; but such things did often escape the Fathers in their Sermons, and it is capable of a good Sense. Another Objection of *Rivet*'s is this: This Author says, that the Wood of the Cross is *amongst us to this Day.* Now these Words *to this Day* cannot agree, says he, to St. *Cyril*, who might be present at the finding of the Cross. To which I answer, that the Words, *to this Day*, respect the time which was already past, since the Passion of Jesus Christ. To conclude, all these Catechetical Discourses, have the Character of Antiquity; they are simple and natural, and explain the Doctrines of the Church after the antient Way. The Author says at the beginning of his 6th. Catechetical Discourse, that he wrote 70 Years after the beginning of the Heresy of the *Manichees*: The Canon of the Sacred Books which he recites, is antient; and the Creed which he makes use of, does not betray his Age: The manner in which he explains the Mystery of the Trinity, shews, that he was a Catholick, but that he managed himself slily; for tho' he always confirms the Divinity of the Son and the Holy Spirit, he does not always make use of the Word *Consubstantial*. The two Arguments of *Rivet*, against the Mystagogical Discourses, are as weak as the former. *The Ancients*, says he, *do not distinguish these two kinds of Discourses.* But neither do they say, that there was but one: St. *Jerome*, who is the only Person that speaks of them all, says only, that St. *Cyril* wrote Catechetical Discourses, without telling how many: The other Authors speak of those which they had occasion to quote. 2. He says, *That the last are short, whereas the first are very long.* But this is no Argument why they should not be all the same Author's. The three first to the *Illuminated*, are shorter than the last, and are not much longer than the Mystagogical Discourses. The time, and Matter that he writes about, makes any Author longer or shorter; and after *Easter*, the Instructions ought not to be so long. *Aubertin* adds, that *Prævotius* says he supplied many Letters, and corrected many places. And what follows from thence? Is there any one Book to which the first Publishers have not done the same thing? they have added sometimes half a word, or a whole one, or sometimes some words which they thought necessary. But they cannot be suppos'd to add whole Periods, Pages and Books; and indeed, if ye compare the Edition of *Prævotius*, with that of *Morellus*, which preceded it, made by a Manuscript of Monsieur *De Mesmes*, and with the Latin Versions made from other Manuscripts, you may see that the Differences among them are of very small Consequence, and that they neither alter the Sense nor the Doctrine of this Father.

(*g*) *But the Agreement of the Stile, &c.*] There is the same Stile, the same Method, the same Air of Writing. The Stile both of the one and the other is familiar and unaffected: He explains the Mysteries by Passages of Scripture, and moralizes them after the same manner in them all.

(*h*) *The end of the* 18th. *Catechetical Discourse.*] *After* Easter, says he, *with the help of God, you shall hear other Catechetical Lectures*; First, *about what is done before Baptism.* This is the Subject of the First Catechetical Discourse. Secondly, *To explain how ye are purified from your sins by the Baptism of Water.* That's the Subject of the Second. Thirdly, *How ye have received the Seal of the Holy Spirit.* That's the Subject of the third. And Lastly, *Concerning the Holy Mysteries of the Altar.* That's the Subject of the two last. But besides, the Order which he promised to observe in speaking of Holy Mysteries, is that which is observed in these two Catechetical Discourses.

(*i*) *Who can doubt but they are all the same Author's.*] Since he cites the first Instructions in the last, and declares at the beginning of the first Catechetical Discourse, that he delayed to instruct them perfectly in Divine Mysteries, till they were baptized; and toward the end of the same Discourse, he says, that he had explained the Creed in the preceding Discourses.

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it, 'tis eaſie to recover that loſs, becauſe he may hear to Morrow the ſame thing; but when all the Myſteries which are neceſſary to be known for receiving Baptiſm are explained in their Order, by Catechizing, if perhaps you neglect to hear any one of them, you cannot return to it again; and there is ſuch an Eſſential Connection of all theſe Myſteries one with another, that if you do not underſtand any one of them, you are in danger of underſtanding nothing of all the reſt. He exhorts them, to ſay nothing to Infidels nor Catechumens of what they ſhall hear, to behave themſelves modeſtly when they come into the Church, before the Exorciſms are begun, and not to entertain themſelves with Profane News; but to read there ſome uſeful Book, to ſing or to pray, and to conſider themſelves always as in the preſence of God, while they are there. He exhorts them to Pray always, that they may ſhun the ſnares of the Devil, and to watch continually over themſelves, leſt they fall into Temptation. *Theſe are*, ſays he in the Concluſion, *the beſt Exhortations and Inſtructions which we can give you, that you may not Build upon Chaff, Hay or Stubble, leſt your Building be conſum'd when it ſhall paſs through the Fire. All that I can do, is to exhort you, 'tis your part to Labour, and God's to Perfect. Raiſe up your Minds, direct your Intentions, prepare your Hearts, it is for your Souls that you fight, and they are Eternal Treaſures which you hope for.*

The Firſt Lecture is alſo an Exhortation to thoſe that are to be baptized, to prepare themſelves by a Holy Life and by Good Works, that ſo they may receive the Grace of Baptiſm. It is compos'd upon a Leſſon taken out of the Firſt Chapter of *Iſaiah*, Verſe 16. which begins with theſe words, *Waſh you, make clean, put away the evil of your doings*, &c. He exhorts them wholly to put off the Old-man, ſincerely to renounce all Sin, and to ſpend in the Exerciſes of Piety the 40 Days that are appointed to Prepare them for Baptiſm.

The Second is concerning Sin and Penance. He teaches them, That Sin is committed voluntarily by the bad uſe we make of our Free-Will; That the Devil was the firſt Sinner, that afterwards he made the firſt Man, ſin; That by the Sin of the firſt Man all Men fell under Blindneſs and Death; That he who raiſed *Lazarus* raiſed our Souls, and delivered them from Sin by his Blood; That therefore we ought not to deſpair, whatſoever Sins we have committed, but to truſt to the Mercy of God, and to have recourſe to the Remedy of Repentance. He relates many Examples of God's Mercy towards the greateſt Sinners: He alledges alſo the Examples of the Angels, to whom he thinks God pardoned many Faults. He adds towards the end, the Example of St. *Peter*, and concludes with theſe words; *Theſe are, my Brethren, the many Examples of Sinners whom God hath pardoned, as ſoon as they repented. Do you alſo confeſs your Sins unto the Lord, and you ſhall obtain the Kingdom of Heaven, and enjoy the Heavenly Reward together with all the Saints in Jeſus Chriſt, to whom be Glory for ever and ever.*

The Third Lecture is concerning the Neceſſity of Baptiſm, and of Penance which ought to precede it. *You muſt prepare your ſelves*, ſays he, *by purity of Conſcience; for you ought not to conſider the External Baptiſm, but the Spiritual Grace which is given with the Water, that is Sanctified by the Invocation of the Father, the Son and Holy Ghoſt. The Water waſhes the Body, but the Spirit Sanctifies the Soul, that we being purified, may become worthy to approach unto God. You cannot be perfect unleſs you be ſanctified by the Water and the Spirit. So, if any one be baptized without having the Holy Spirit, he receives not the Grace of Baptiſm and likewiſe if any one receive not Baptiſm, though his Converſation were never ſo well ordered, he ſhall not enter into the Kingdom of Heaven. This Diſcourſe is bold, but it is not mine but Jeſus Chriſt's, who has pronounced this Sentence, when he ſaid, Except a Man be born again of Water and the Holy Spirit, he cannot enter into the Kingdom of Heaven.* He proves this Truth by the Example of *Cornelius*, then he ſhews the neceſſity of Baptiſm by Water, and ſays, that none but Martyrs only can enjoy the Kingdom of Heaven without being baptized. [The Ancients generally believed that Martyrdom was that Baptiſm by Fire which *John Baptiſt* foretold, *Matt.* 3. 11. and that was the Cup which our Saviour foretold *Zebedee*'s Children that they ſhould drink, and the Baptiſm wherewith they were to be baptized.] He teaches, that ſince Jeſus Chriſt was baptized to ſanctifie the Waters of Baptiſm, we muſt deſcend into the Water to be ſanctified, and as the Holy Spirit did then viſibly appear, ſo now he deſcends likewiſe, though after an inviſible manner, upon thoſe that are baptized, if they be well prepared for it. In ſhort, he ſtill exhorts thoſe to whom he ſpeaks, to prepare themſelves in the Remaining part of *Lent*, that ſo they may obtain by Baptiſm the Pardon of their Sins, and the Grace of the Holy Spirit.

St. *Cyril* begins in the Fourth Catechetical Diſcourſe, with the Explication of the Articles of our Faith. He ſays in his *Exordium*, 'That the Worſhip of God conſiſts in two 'things, in the belief of thoſe Doctrines that Religion teaches 'us, and in the practice of Good Works; that Faith is unprofitable without Good Works, and that Good Works 'will prevail nothing without Faith. He obſerves, That 'the Articles of Faith are oppoſed by Pagans, Jews and 'Hereticks; and Therefore it is neceſſary to propoſe it, 'and explain it to thoſe that enter into the Church.' He ſays, that before he explains them more largely, he will firſt give a ſummary of them, and prays thoſe that are already inſtructed, to hear with Patience his Catechetical Diſcourſes. Afterwards he ſummarily explains the Chief Doctrines of our Religion. He inſtructs them concerning the Divinity, 'That there is but one God only, the Creator of all Things, who is every where preſent, who knows 'all things, who can do all things, who never changes, 'who will reward the Good and puniſh the wicked, &c. 'He adds, that we muſt believe alſo in Jeſus Chriſt our 'Lord, the only Son of God, God begotten of God, like 'in all things to him who begat him, who was from 'all Eternity, who ſitteth now at his right hand and reigneth with him; That we muſt not believe, that the Son 'is of another Nature than the Father, nor confound the 'Perſons of the Father and the Son; That he is the *Word*, 'and the Word of God, but a Word ſubſiſting, which is 'nothing like to the Word of Men; That this word was 'truly and really united to the Human Nature; That he 'aſſumed real Fleſh from the Virgin; That he was truly 'Man, ſubject to Human Infirmities, and to Death it ſelf; 'That he was Crucified for our Sins; That he was buried in the Grave, and that he deſcended into Hell to deliver the Juſt, who had been ſhut up there a long time with '*Adam*; That he was truly riſen from the Dead; That 'being aſcended into Heaven, he was worſhipped by all 'the World, and that he ſhall come again to Judge the 'Quick and the Dead, and to Eſtabliſh an eternal Kingdom. 'Concerning the Holy Spirit, he teaches, That we ought 'to have the ſame Notions of him as of the Father and 'Son: That he is One, Indiviſible and Almighty; That he 'knows all things; That he deſcended in the form of a Dove 'upon Jeſus Chriſt; That he ſpoke by the Prophets; That 'he Sanctifies the Soul in Baptiſm, and that he ought to 'be honoured as the Father and the Son, being one and the 'ſame Divinity. He exhorts his Auditors to hold faſt this 'Creed and gives them Notice, that he will prove it in 'the following Diſcourſe by Teſtimonies of Scripture:' For, ſays he, *we ought not to teach any thing concerning Divine Myſteries, but what we can confirm by the Teſtimonies of Scripture. Do not believe what I ſay, if I do not prove it by Holy Scriptures.*

St. *Cyril*, after having informed thoſe whom he inſtructs, what they ought to believe concerning the Divinity, acquaints them with the Knowledge of their own Natures, teaching them that they are compoſed of Body and Soul; That the Soul is Immortal, becauſe of Jeſus Chriſt who has given it Immortality; That it is free, and has the power of doing Good and evil; That it did not Sin before it came into the World; That the Souls of Men and Women are of the ſame Nature; That the Body is the Work of God; That it is not Wicked by Nature; That when it meets with a Holy Soul, it is the Temple of the Holy Spirit, and that we ought to be very watchful, leſt we defile it by Uncleanneſs. He occaſionally takes Notice, 'That 'Virginity is the more perfect ſtate, but that we ought not 'to blame Marriage; That Married Perſons may hope for 'Salvation, provided they uſe Marriage aright; That in 'Order to their living holily in this ſtate, they muſt abſtain 'ſometimes from the uſe of Marriage to give themſelves 'unto Prayer, and that their intention ſhould not be to ſatisfie a brutal Paſſion, but to have Children. He adds, 'That we ought not to condemn even thoſe that proceed 'to Second Marriages, and that this weakneſs ſhould be 'pardoned in thoſe who ſtand in need of this Remedy to 'avoid Fornication.

As to what concerns Abſtinence from Meat, St. *Cyril* ſays, 'That Chriſtians do abſtain during their Faſts from Fleſh 'and Wine; but that they have no averſion to thoſe things, 'as if they were in themſelves Abominable; That they do 'not abſtain but to Merit the more, by deſpiſing what is 'agreeable to our ſenſe, that they may enjoy the Heavenly 'Feaſt. He abſolutely forbids the eating of things Sacrificed to Idols, and things ſtrangled.' As for Cloths, he deſires that they may be modeſt, and ſuch as may ſerve not to adorn but to cover the Body, and defend it from the Injuries of the Weather. He ſpeaks afterwards of the Reſurrection, and brings examples to ſhew that it is not impoſſible. The Holy Scripture is the laſt thing of which he Treats in this Lecture: He ſays, that the Old Teſtament is part of the Holy Scripture, and exhorts them not to read the Apocryphal Books: He informs them, that there are but 22 Canonical Books of the Old Teſtament, and obſerves, That they have been tranſlated by the LXX. He believes that this Tranſlation was made by Inſpiration, and that the Seventy Interpreters being ſhut up in ſeparate Cells, all their Verſions were found to agree together. He recommends the Reading of the Canonical Books, and Meditation upon them; He reckons amongſt this Number in the Old Teſtament the Book of *Ruth*, that of *Eaſter*, *Job* and *Baruch*; but he does not reckon thoſe other Books which are not

St. Cyril of Jeruſalem.

in

St. Cyril of Jerusalem.

in the Hebrew Canon. The Canonical Books of the New Testament are according to him, The Four Gospels, the Acts of the Apostles, the Seven Canonical Epistles, and the Fourteen Epistles of St. *Paul*, which in his time and in his Country were at the End of the New Testament, after the Canonical Epistles. He says nothing of the Revelation. He condemns Judicial Astrology, Necromancy, Publick Spectacles, Games, Usury, Covetousness, the other Superstitions of the Jews and Pagans, and the Assemblies of Hereticks.

In the Fifth Lecture, after he has proved by many Examples the Necessity, and Vertue of Faith, he says, *That we must continue in that Faith which we have received from the Church, and which is fortified with the Testimony of Holy Scripture. But*, says he, *because Men cannot read the Scripture, some being hindered by their Ignorance, others by their Worldly Business; therefore all that we are obliged to believe is comprized in a few words. I pray you then to remember to fix it upon your Minds, and to be fully persuaded that this is the only true Faith. Afterwards at your leisure ye may search for the Proofs of it in the Holy Scripture. But at present do you acquiesce in the Doctrine which you have learned by Tradition, engrave it upon your Hearts, that you may persevere in it with Piety: for if you remain in doubt and uncertainty, 'tis to be feared, that the Enemy will work your Perdition, and that Hereticks will overthrow that Doctrine which I have taught you.*

The Sixth is concerning the Monarchy, or the Unity of God, against Pagans and Hereticks. He describes the Errors both of the one and the other, and more particularly enlarges upon the Heresie of the *Manichees*, and gives an account of its Original, Progress and Impiety. He produces a Fragment of the Dispute of *Archelaus* against the Heretick *Manes*. He observes, that Men cannot comprehend the Nature and Essence of God.

In the Seventh, he explains how the Name of Father agrees to God. He observes, that he has only one Son by Nature, who is Jesus Christ, and that Men are his Children by Adoption. He takes Occasion from hence to Exhort his Hearers to live worthy of the Title of the Sons of God, and to Honour him, though of his good Pleasure he chose them to be his Children. At the same Time he admonishes them to have a Reverence for their Fathers and Mothers.

In the Eighth he shews, that God is Almighty because he can do all things, and all things depend on his Power.

The Ninth is upon these Words, *the Creator of all things visible and invisible.* There he shews what cause we have to admire the Greatness and Beauty of God's Works.

The Tenth is upon these Words, *in Jesus Christ our only Lord.* He says, that in order to the Pious Adoration of the Father, we must Adore the Son also. He explains all the Names that are given him. He maintains, that 'twas the Son who appeared to *Adam* and *Moses*. He makes Moral Remarks upon the Name of *Jesus*, and that of *Christ*. He produces many proofs concerning Jesus Christ, and places in this number the Wood of the Cross, *which*, says he, *is seen to this Day amongst us, and with those who having taken of it here, have filled the whole World almost with it.*

The Eleventh is concerning the Divinity of the Word, and his Eternal Generation. There he refutes the Errors of the *Arians*, and proves that the Word is of the same Nature with the Father; That he was from all Eternity, and that he made all things: There he calls St. *Peter* the Prince or the Chief of the Apostles, and the Sovereign Preacher of the Church.

The Twelfth is concerning the Incarnation, where he shews by many Testimonies of Scripture, That Jesus Christ was made Man for the Salvation of Mankind. He quotes some of the Prophecies that foretold the Incarnation of Jesus Christ; and shews, that the time of the Messia's coming, the place where he was Born, his Condition, and the manner of his coming into the World, were foretold; he praises Virginity, and observes, That those who performed the Sacerdotal Office, observed Celibacy.

In the Thirteenth, he relates the Prophecies which concern the Death and Passion of Jesus Christ. He recommends to the Faithful, the signing themselves with the sign of the Cross on their Forehead, in Eating and Drinking, at their going out and coming in, at their lying down &c. He calls this Sign, the Terror of Devils, and the Mark of the Faithful. He says, that it drives away Devils; That it cures Diseases; That it defeats Inchantments, and that at one Day, it will appear in the Heavens when Jesus Christ shall come to judge the World.

He proves in the Fourteenth, the Resurrection and Ascension of Jesus Christ, where he commends the Piety of those Emperors, who built the Church of the Resurrection at *Jerusalem*, where he was, and adorned it with Gold and Silver.

The Fifteenth is concerning the second coming of Jesus Christ, of the End of the World, and of Anti-Christ, who will come, says he, after the Destruction of the *Roman* Empire. He says many more particulars of him, which he endeavours to prove by the Prophecies, but the explications he gives of them are not very solid. He observes, that the Schisms which he then saw in the Church, made him fear that the Reign of Anti-Christ was not far off. After this he Discourses of the last Judgment and of the Eternal Kingdom of Jesus Christ. He refutes the Opinion of *Marcellus* of *Ancyra*, who had said that the Son should not Reign any more after the Day of Judgment. He makes very curious remarks upon the particle *Until*, and shews, that it is not always exclusive, as when it is said, *That Death reigned from* Adam *until* Moses, where the meaning is not, that it did not Reign after *Moses*.

St. Cyril of Jerusalem.

The Sixteenth Lecture, is concerning the Holy Spirit. He observes, That we ought to take good Heed, lest we say any thing through Ignorance or Error, which is contrary to the Belief we ought to have concerning the Holy Spirit, because 'tis written, That the Blasphemies which are spoken against him are unpardonable. Therefore he declares, That he will say nothing of the Holy Spirit, but what is said of him in the Holy Scripture, and that he will not enquire by an indecent Curiosity after that which is not written. *'Tis the Holy Spirit*, says he, *who dictated the Holy Scripture: he hath said of himself what he would have us to know, and what we are capable of knowing about him.* He begins with giving an Account of the Errors of Hereticks concerning the Holy Spirit, and afterwards recites what is said of him in the Holy Scripture; he describes his Effects, and attributes to him all the good Thoughts and good Actions of the Faithful.

He continues the same Subject in his 17th. Lecture, where he produces the Testimonies of our Lord concerning the Holy Spirit. He has exactly collected in these two Catechetical Lectures, all that is said of the Holy Spirit in the Old and New Testament. He teaches, that the Holy Spirit is not a Breath form'd by the Mouth of the Father and the Son, but that he is a Person subsistent of the same Nature with the Father and the Son. He calls St. *Peter*, the Prince of the Apostles, and the Porter of Heaven. He observes, That the Determination of the Council of *Jerusalem*, was a General or Oecumenical Law, which all the Earth had, and did still observe.

The last of these Lectures which are addressed to the *Enlightned*, is of the Resurrection, of the Church, and of Eternal Life. 'In the beginning he shews, That the hope of 'the Resurrection is the Foundation of all good Actions, 'because the expectation of this Reward, excites Men to 'labour for it. 'Twas this that made him say, that the 'Faith of the Resurrection is a great encouragement, and 'a very necessary Doctrine.' He brings for Proof of the Resurrection, the Justice of God, which requires, that Sinners which are not punished in this World should be punished in another, and that the Righteous who are miserable here below, should be recompenced in another Life. He says, That all Men have naturally some Knowledge of the Resurrection, and that upon this account, they have a horror of those who rob the Dead. He brings many Illustrations of it taken from the changes in Nature. He does not forget the Example of the *Phœnix*, for which he cites St. *Clement*, for his Authority. He observes that the Generation of Man, is no less Wonderful than the Resurrection, and that God who could Create the Universe of nothing, can easily raise a dead Man. After he has employed these Reasons against the Pagans, he alledges against the Samaritans the wonderful effects of the Divine Power, related in the Old Testament, and proves the Resurrection of the Dead by many passages of the Prophets. [This seems to be a mistake; the Sadducees were the only Sect of the Jews that denyed a Resurrection.] In speaking of the Dead Man, raised at the Sepulchre of *Elisha*, he says, *That by this Example we may know, that we ought not only to Honour the Souls of the Saints, but also to shew Reverence to the Relicks of their Bodys, since they have such Power and Vertue.* The Second Part of this Instruction, is concerning the Catholick Church. He says, 'It is so called, because it is spread over 'all the Earth; because it universally receives all the Articles of Faith; because it generally cures all Sins; and 'Lastly, because it possesses all Graces, and all Virtues. He 'says, it is called the Church, because it is an assembly of 'the Faithful; That the Hereticks have also their Assemblies 'or their Churches: That to discern the one from the 'other, when you go to any place, you must not ask barely where is the Church, or the House of the Lord, be'cause the Hereticks give this Name to their Temples; but 'you must ask, where is the Catholick Church, because 'this is a Name proper to this Holy Mother of all faith'ful Christians, which is the Spouse of Jesus Christ.' In short, The last part of this Lecture, is of Eternal Life. 'Tis very remarkable that in the Creed which St. *Cyril* used, there is found *Life everlasting*, because as we have observed in the first Volume of our *Bibliotheca*, almost all the antient Creeds, end with *the Resurrection of the Flesh*. St. *Cyril* adds to it *Baptism*, whereof he had already spoken, *the Catholick Church, and Life everlasting*: He says upon the last Article, That the Eternal Life of Christians is the Possession of the most Holy Trinity. He concludes this Lecture with a Promise to his Auditors, that he would

explain after *Eaſter*, the ſacred Myſteries which they were to receive upon the Chriſtian Altar, and with an Exhortation to rejoyce, because the time of their Redemption, Salvation, and Regeneration approached. St. Cyril of Jeruſalem.

The five other Lectures which are called *Myſtagogical*, are addreſſed by St. *Cyril* to the ſame Perſons, after they had received the Grace of Baptiſm. The firſt is about the Vow which is made in Baptiſm to renounce the Devil, his Works and all his Pomps. He declares to his Auditors, the Importance of performing this Vow. He ſays, That the Works of the Devil are Sins, and that his Pomps are Shows, Plays, and prophane Feaſts. There is in this firſt Lecture a Paſſage expreſly for Tranſubſtantiation; *For*, ſays he, *as the Bread and Wine of the Euchariſt, which are nothing before the Invocation of the moſt Holy Trinity, but Bread and Wine, become after this Invocation, the Body and Blood of Jeſus Chriſt. So thoſe Meats which ſerve for the Pomp of the Devil, though they be pure of their own Nature, become impure by the Invocation of Devils.* [All theſe paſſages are neceſſarily to be underſtood, according to thoſe Notions wherein the Chriſtians of that Age had been uſually inſtructed.]

In the ſecond, he treats of the Ceremonies and Effects of Baptiſm: He ſays, That the Catechumens after they were unclothed, were anointed from the Feet unto the Head, with exorciſed Oyl; That after this they were conducted to the Laver; That they were asked, if they believed in the Father, the Son, and the Holy Spirit; That after they had made Profeſſion of this Faith, they were plunged three times into the Water, and that they retired out of it by degrees, at three times likewiſe. He teaches them, That the Baptiſm of Jeſus Chriſt, does not only remit Sins, as that of *John* the Baptiſt did, but alſo fills the Soul with the Gifts of the Holy Spirit, and makes us the Children of God by Adoption.

The third is of Holy Chriſm, wherewith the Faithful were anointed immediately after they came out of the Waters of Baptiſm. He declares to them, that we ought not to imagine this to be the common Oyl. *For*, ſays he, *as the Bread of the Euchariſt after the Invocation of the Holy Spirit, is no more common Bread, but the Body of Jeſus Chriſt, ſo the Holy Chriſm after Conſecration, is no more common Oyl, but it is a Gift of the Holy Spirit, which has the Vertue to procure the Preſence of the Divinity. So while the Forehead and other Parts of the Body are anointed with this viſible Oyl, the Soul is ſanctified by this holy and quickning Spirit.* He obſerves afterwards, that they anointed the Forehead, the Ears, the Noſtrils and the Breaſt.

The fourth Lecture is of the Body and Blood of Jeſus Chriſt; and the fifth of the Celebration of the Euchariſt. Theſe two Catechetical Lectures, are ſo clear, and ſo ſtrong, for eſtabliſhing the Doctrine and Diſcipline of the Church about the Euchariſt; that we cannot excuſe our ſelves from ſetting them down almoſt entire. Take then as follows the Tranſlation of them which has been printed in the Office of the Holy Sacrament.

'The Doctrine of the bleſſed St. *Paul* alone, is ſufficient to give certain Proofs of the truth of the Divine Myſteries, and the Church having judged you worthy to partake of them, ye are by this means ſo cloſely united to Jeſus Chriſt, that ye are no more, as one may ſay, but one and the ſame Body and Blood with him. For this great Apoſtle ſays, in the place which we have already read, that our Lord in the ſame night wherein he was delivered up to his Enemies, having taken Bread and given thanks to God his Father, broke it and gave it to his Diſciples, ſaying to them, *Take and eat, This is my Body.* Afterwards he took the Cup, and having given thanks, he ſaid unto them, *Take and drink, This is my Blood.* Seeing then, that he ſpeaking of the Bread, declared, that it was his Body, who ſhall ever dare to call in queſtion this Truth? And ſince that, he ſpeaking of the Wine, has aſſured us ſo poſitively, that it was his Blood, who can ever doubt of it? And who ſhall dare to ſay, 'tis not true that it was his Blood?

'Jeſus Chriſt being at a certain time in *Cana* of *Galilee*, changed there the Water into Wine by his Will only; and ſhall we think, that it is not as worthy of Credit upon his own Word, that he changed the Wine into his own Blood? If he being invited to a human and earthly Marriage, wrought there this Miracle, tho' no perſon expected it from him there, ought not we much rather to acknowledge, that he has given to the Children of the heavenly Spouſe, his Body to eat, and his Blood to drink, that his Body and Blood may be nouriſhment to their Souls? For under the ſpecies of Bread, he has given us his Body, and under the ſpecies of Wine, he has given us his Blood, that ſo being made partakers of this Body and Blood, ye may become one Body and one Blood with him. For by this means we become, as one may ſay, *Chriſtiferi*, that is to ſay, we carry Jeſus Chriſt in our Body when we receive into our Mouth, and into our Stomach, his Body and his Blood: And thus according to St. *Peter*, we are made Partakers of the Divine Nature.

'Jeſus Chriſt ſpeaking at another time to the Jews, ſays to them, Unleſs ye eat my Fleſh and drink my Blood, 'ye ſhall have no Life in you. *But theſe groſs and carnal 'Men not underſtanding the Words ſpiritually, were offended 'with them, and withdrew from him, becauſe they imagined, 'that he would make them eat human Fleſh by Morſels.*' St. Cyril of Jeruſalem. [Theſe Words do ſo fully explain St. *Cyril*'s ſenſe, that they need no Comment. If the Jews were offended becauſe they did not *ſpiritually underſtand* thoſe Words of Jeſus Chriſt, when he talked to them in the 6th. of St. *John*; how much more according to this Father's way of reaſoning, would the Diſciples have been offended, if they had underſtood Jeſus Chriſt literally, when he inſtituted the Sacrament of the Euchariſt?] 'There were in the Old Diſpenſation 'Loaves of Bread which were offered before God, and be'cauſe they pertained to that Old Diſpenſation, they have 'ceaſed with it: But now in the New Diſpenſation, 'there is Bread from Heaven, and a Cup of Salvation, 'which ſanctifies Soul and Body. For as the Bread is the 'Nouriſhment which is proper to the Body, ſo the Word 'is the Nouriſhment which is proper to the Soul. Where'fore I conjure you, my Brethren, not to conſider them 'any more as common Bread and Wine, ſince they are the 'Body and Blood of Jeſus Chriſt according to his Word. 'For tho' your Senſe inform you, that 'tis not ſo, yet Faith 'ſhould perſuade and aſſure you, that 'tis ſo. Judge not 'therefore of this Truth by your Taſte, but let Faith make 'you believe with an entire Certainty, that you have been 'made worthy to partake of the Body and Blood of Jeſus 'Chriſt.

'Let your Soul rejoyce in the Lord, being perſuaded of 'it as a thing moſt certain, that the Bread which appears 'to our Eyes is not Bread, tho' our Taſte do judge it to 'be ſo, but that it is the Body of Jeſus Chriſt, and that the 'Wine which appears to our Eyes is not Wine, tho' our 'Senſe of Taſte takes it for Wine, but that it is the Blood 'of Jeſus Chriſt.

'Ye have ſeen that a Deacon gives Water to waſh the 'Hands to the Prieſt that officiates, and to the Prieſts that 'are about the Altar of God. Think you that this was done 'to cleanſe the Body? No, not at all; for we do not uſe 'to be in ſuch a Condition, when we enter into the Church, 'as to ſtand in need of ſuch waſhing to make us clean; 'but this waſhing of the Hands ſignifies, that we ſhould be 'clean from all our Sins; for the Hands ſignifying Actions, 'to waſh our Hands is nothing elſe but to purifie our Works. 'Afterwards the Deacon having ſaid with a loud Voice, '*Embrace and kiſs one another with a Kiſs of Peace*, we do 'all mutually ſalute with a holy Kiſs, becauſe it is the To'ken of the perfect Reconciliation of our Hearts, and of 'forgetting all the Injuries that have been received. After 'this, the Prieſt that officiates, ſays with a loud Voice, '*Lift up your Hearts*, becauſe in this tremendous Moment 'chiefly, our Hearts ſhould be raiſed up to God, and not 'depreſſed towards the things of this World. Therefore 'the Prieſt requires all thoſe that are preſent at the Sacri'fice, to baniſh from their Minds at this time, all Thoughts 'of the World, and all the Cares of their Domeſtick Af'fairs, that their Hearts may be in Heaven, in the Preſence 'of God who hath teſtified ſo great Love to Mankind. 'At theſe Words of the Prieſt, ye anſwer, *We lift up our 'Hearts unto the Lord*; and ſo ye profeſs to do what he 'has ſaid. The Prieſt adds, *Let us give thanks unto the Lord.* 'And we ought indeed, to give thanks to him, that we, 'unworthy as we are of ſo rare and ſo excellent a Gift, 'are honoured with the participation of it; that he of his 'Goodneſs has reconciled us who were Enemies to him'ſelf, and that he deſigns to make us who have been ſo 'great Sinners, become his Children by the Spirit of Adop'tion which he communicates to us. Ye anſwer at theſe 'Words of the Prieſt, *'Tis juſt and reaſonable to give thanks 'unto him*: For when we give thanks to God, we do a 'thing which is juſt, and which we are obliged to do; 'but when God beſtows upon us ſo great Bleſſings, he 'does it not out of Juſtice, but our of pure Grace and 'Favour.

'Afterwards, we repeat the ſacred Hymn which the Se'raphims ſing in Heaven, in honour of the Three Perſons 'of the Trinity, that ſo by this moſt heavenly Song, we 'may communicate with the ſublime Hoſt of Angels, and 'that being ſanctified more and more by theſe moſt ſpiri'tual Hymns, we may become the fitter to pray unto ſo 'good and ſo gracious a God, that he would ſend down 'the Holy Spirit upon thoſe things that we offer unto him, 'and that he would make the Bread become the Body of 'Jeſus Chriſt, and the Wine his Blood: For whatſoever 'receives the Impreſſion of the Holy Spirit, is ſanctified 'and changed. [This ſhews againſt thoſe who urge St. *Cyril*'s Words for Tranſubſtantiation, that he did not think the Change of the Elements (whatever it is) depends ſolely upon the Prieſt's repeating the Words of Conſecration.] 'Now when this ſpiritual Sacrifice is ended, and this un'bloody Worſhip which is given to God by means of the 'Expiatory Victim is concluded, then we pray to him for 'the univerſal Peace of all the Churches, for the Tranqui'lity of the whole World, for Kings, for their Armies and 'their Allies, for the ſick and afflicted, and in a word, for

all

St. Cyril of Jerusalem.

'all those that need God's help. And we say unto God, 'Lord, we all pray unto thee, and offer up this Sacrifice, 'that by commemorating those who are dead before us, 'viz. the Patriarchs, Prophets, Apostles and Martyrs, you 'may receive our Prayers graciously, for the Merit of 'their Prayers: Then we pray for the Holy Fathers and 'the Bishops that are dead, and in short, for all those that 'are departed this Life in our Communion, believing that 'their Souls receive very great Relief, by the Prayers that are 'offered for them in this holy and tremendous Sacrifice which 'is upon the Altar. This I shall easily make you understand 'by an Example: For I know there are many who say, 'What good can it do a Soul which is departed out of this 'Life, whether with Sins or without them, to remember 'it at this Sacrifice? But tell me, I pray you, If a King 'had sent into Banishment some Persons that had offended 'him, and their Friends and Relations should present him 'with a Crown of great Price to appease his Anger, Don't 'you think, that upon their Account, the King would shew 'some favour to the guilty Persons, and at least mitigate 'their Pains? So do we address our Prayers to God for 'those that are dead, tho' they were Sinners, not by pre-'senting to him a Crown, but by offering up to him Jesus 'Christ himself, who was sacrificed for our Sins, that so 'he who is so merciful and good, may become gracious 'to them as well as to us. After this you say, *Our Father 'which art in Heaven*, &c.

'When the Lord's Prayer is ended, the Priest says, *Ho-'ly things are for the Holy*; that is, the things which are of-'fered upon the Altar, being sanctified by the Descent of 'the Holy Spirit, are for you that are Holy, by the Infusi-'on of the same Holy Spirit which has been given you; 'and thus it is, that Holy things are for them that are Ho-'ly. Then ye answer, *Jesus Christ alone is Holy*; *He only 'is the Lord and Master*. And 'tis not without reason, that 'ye speak after this manner, because indeed, there is none 'truly Holy, but he only who is so of himself, and by his 'own Nature; and as for you, how Holy soever you be, 'you are not so by your own proper Nature, but only by 'the participation of Holiness, by the spiritual Exercises 'which you perform, and by the Prayers which you address 'to his supreme Majesty. After this, you hear most heavenly 'and divine Musick, inviting you to partake of the sacred My-'steries, by chanting forth, these words; *Taste and see how good 'the Lord is*. Think you now that you are required to dis-'cern this by the sense of Taste? No, by no means; but 'by the Testimony of Faith which is certain, and leaves 'no doubt. For when you take them, ye are not com-'manded to take the Bread and Wine, but to take the Bo-'dy and Blood of Jesus Christ which *they represent*. [One that believes with the Church of *Rome*, cannot say that the Bread and Wine represent the Body and Blood of Jesus Christ.] 'Now when you approach to Communicate, you 'must not come there with your Hands expanded, nor 'your Fingers open, but supporting your right hand which 'is to contain so great a King, with your left; you receive 'the Body of Jesus Christ into the Hollow of this Hand, 'saying *Amen*. Then after you have taken care to sanctify 'your Eyes by the Touch of so Holy and so Venerable a 'Body, you Communicate of it by Eating it. But take heed 'that nothing of it falls aside, considering the Loss of the 'least Crumb, as if you lost some of your Members. If 'any one should give you Ingots of Gold, what care would 'you take to watch them, that nothing of them should be 'lost? What Precaution then ought we to use, to keep the 'least Crumb of a thing that is infinitely more dear and preci-'ous than Gold and Diamonds, from falling down? After you 'have thus Communicated of the Body of Jesus Christ, ap-'proach to the Cup of his Blood, not by stretching forth 'your Hands, but by bowing your selves as it were to adore 'him, and do him Homage, and then say, *Amen*. Then sancti-'fie your selves by the Touch of the Blood of Jesus Christ 'which you receive, and while your Lips are wet, dry them 'with your Hand, and carry it immediately to your Eyes, 'your Forehead, and your other Organs of sense, to conse-'crate them. In a word, while you wait for the last Pray-'er of the Priest, return thanks to God that he has made 'you worthy to partake of so great and so sublime Myste-'ries.

St. Cyril of Jerusalem.

I shall not stay to make all the Reflections upon these Passages which have been already made by the most able Defenders of the Church, being persuaded that the Plainness of these words exceeds all that can be said, and that Men need only Eyes to convince them that St. *Cyril* taught the real Presence, and to make them acknowledge, that the Ceremonies of the Mass are very antient in the Church.

We have a Letter of St. *Cyril* to *Constantius*, upon the wonderful Apparition of a Luminous Cross, which was seen over the City of *Jerusalem*, mentioned by *Sozomen* in *Ch.* 4. of the 4*th.* Book of his History, where he also observes, that the Emperor was advertised of it by St. *Cyril*. In this Letter he gives great Commendations to the Emperor *Constantius*; he says, that the Cross of Jesus Christ was found in the time of the Emperor *Constantine*; he describes the Apparition of the Sign of the Cross, and concludes with glorifying the Consubstantial Trinity. *Rivet* rejects also this Letter as a supposititious Writing, and gives no other reason for his Opinion, but the great Praises which it gives to the Emperor *Constantius*. [*Nazianzen* commends *Constantius* in his Invectives against *Julian* in as high terms as 'tis possible, and yet they were never questioned.] But this is not a sufficient Proof, since we commonly speak so to Princes, and St. *Athanasius* and St. *Hilary* did not use to do otherwise, even after this Emperor had declared himself more openly against the Faith of the Church: For this Letter, if it is true, was written a little after St. *Cyril* was Bishop of *Jerusalem*.

We have also a Letter of the Presentation of Jesus Christ in the Temple, which goes under the Name of St. *Cyril* of *Jerusalem*, and nothing hinders us to attribute it to him. But we cannot say this of the Letter written in the Name of St. *Cyril* of *Jerusalem* to St. *Augustine*, concerning the Miracles of St. *Jerome*. Tho' this Letter were not so ridiculously written as it is, the Title alone would shew that it is a gross Imposture, since St. *Cyril* was dead before St. *Jerome*.

The Stile of St. *Cyril*'s Catechetick Lectures, is simple and natural. 'Tis easie to perceive that they were written in haste, and without much Premeditation. Tho' they do not dive deeply into the Mysteries, yet they explain them very clearly, and they contain much Learning. One may see there upon every Subject a most exact and exquisite Collection of Passages of Scripture. He sets down the Opinions of the Hereticks and refutes them solidly. He makes very judicious Remarks, and explains many Passages of Scripture. I say nothing particularly of his Doctrine, because it is sufficiently explained in the Extracts, which we have taken out of his Lectures.

Joannes Grodecius was the first who translated and published the Catechetical Discourses of St. *Cyril*, from a Greek Manuscript of Cardinal *Hosius*, the Pope's Legate at the Council of *Trent*. They were printed in the year 1564. at *Antwerp* and at *Paris*; In the year 1560. at *Vienna*, and in 1584. at *Paris*. The Original Greek appeared quickly after the Latin Version, for *Morellus* printed the 11 first Catechetical Discourses, and the five last in the year 1564, from a Manuscript out of Monsieur *de Mesme*'s Library: They were also printed with a Latin Translation in the same year at *Cologne* 1564. But at last *Prevotius* having found the Greek of all the Catechetical Discourses of St. *Cyril* in the Manuscripts of the *Vatican* Library, he printed them at *Paris* by *Morellus* in the year 1609. This Volume is in *Quarto*, and the Version of *Grodecius* in one Page, answering to the Greek Text in the other. 'Twas this Edition which was followed by that of *Paris* in the Year 1631.

The Letter concerning the Sign of the Cross, was printed apart by *Morellus*, and since joyned to the Catechetical Discourses of St. *Cyril*. The Oration concerning the Presentation of Jesus Christ, was printed at *Cologne* by *Birchmannus*, in the Year 1598. These Discourses are all in the *Bibliotheca Patrum*.

St. EPHREM *the* Syrian, *Deacon of* Edessa.

St. Ephrem the Syrian, Deacon of Edessa.

ST. *Ephrem* was of *Nisibis*, a City of *Syria*, or of some place thereabout. He was Born under the Reign of *Constantine*, he embraced a Monastick Life from his most tender youth, and became in a little time the Governor and Superior of many Monks. Coming often to *Edessa* to visit the Church of that City, he was there ordained Deacon. He came also as far as *Cesarea* of *Cappadocia*, where he was known and very well received by St. *Basil*, who had a most particular esteem for him. 'Tis said, that this Saint taught him Greek, and that he conferred upon him the Order of Priesthood; but this Report is not very certain, since the Ancients assure us, that he died a Deacon. *Sozomen* tells us, That when he was chosen Bishop of a City, he feigned himself to be Mad, lest they should carry him away by force, and ordain him against his Will. I shall say nothing here of his Piety, his Charity, his Humility, the Austerity of his Life, nor of his other Christian and Religious Virtues, no more than of his remarkable Actions and his Miracles, because those things do not concern my Subject. I shall only apply my self to speak of his Writings, which were so famous according to the Testimony of St. *Jerome*, that they were publickly read in some Churches after the Reading of the Holy Books, and which were so numerous that the whole World was full of them. He wrote them in *Syriack*, and they were translated into Greek in his own time. *Sozomen* observes, that though he had never

St. Ephrem the Syrian, Deacon of Edessa.

St. *Ephrem* the *Syrian*, Deacon of *Edeſſa*.

ſtudied, yet he had ſo many Beauties in his Stile, and ſo many Sublime Thoughts, that the Tracts of his Eloquence might be diſcerned even in the Greek Tranſlation: and St. *Jerome* aſſures us, That having read the Verſion of his Treatiſe concerning the Holy Spirit, he perceived in the Tranſlation the Fineneſs of his Sublime Genius: St. *Gregory Nyſſen*, who wrote a Panegyrick upon this Father, inſiſts chiefly upon his Doctrine and Writings. He praiſes the Purity of his Faith, and the Averſion he had to the Hereſies of *Sabellius*, *Arius* and *Apollinarius*. He ſays, That he refuted the *Anomœans* and the *Novatians*; and all his Writings are full of ſolid and convincing Proofs. He adds, That he had read and meditated more than any Perſon upon the Old and New Teſtament, and that he had wrote Expoſitions upon all the Holy Scripture, from the Beginning of *Geneſis* to the End of the New Teſtament; That he had alſo compos'd many lively and Pathetical Exhortations; That Tears and Sighs were very common and familiar with him, as may be ſeen in his Writings. *For*, ſays he, *he does not only ſigh, when he ſpeaks of Morality and the Precepts of Life, but even in his Panegyricks; and all his Diſcourſes are mixed with bemoaning and compaſſionate Expreſſions, which are able to move even the hardeſt Hearts. For who that is Proud*, adds he, *would not become the humbleſt of Men, by reading his Diſcourſe of Humility? Who would not be inflamed with a Divine Fire, by reading his Treatiſe of Charity? Who would not wiſh to be chaſte in Heart and Spirit by reading the Praiſes he has given to Virginity? Who would not be frighted by hearing the Diſcourſe he has made upon the laſt Judgment, wherein he has repreſented it ſo lively, that nothing can be added to it but the ſame thing? God gave him ſo Profound a Wiſdom, that though he had a wonderful facility of Speaking, yet he could not furniſh Expreſſions for the multitude of Thoughts that came into his Mind. We have ſeen*, as the ſame Father ſtill goes on, *one of his Sermons, where he calls* Apollinarius *a Madman*. He tells a very pleaſant Story of a trick that St. *Ephrem* put upon this Heretick. He ſays, that the Heretick had written two Books, wherein were all the Reaſons and Paſſages of Scripture, that he had made uſe of to defend his Error, and which he had committed to the Cuſtody of a Woman; That St. *Ephrem* pretending that he was of the ſame Judgment with *Apollinarius*, had borrowed them of this Woman, and that before he reſtored them, he glued all the Leaves faſt to one another: That this Woman ſeeing the Books bound up after the ſame manner, perceived nothing of what was done, but gave them as they were to *Apollinarius*, to make uſe of them in a Publick Conference which he was to have with a Catholick, and that then the Heretick not being able to open them, was forced to withdraw with ſhame. The quickneſs of St. *Ephrem*'s Wit appeared alſo in the Syriack Verſes which he made in his own Language, in imitation of *Hammonius* the Son of *Bardeſanes*, who had compos'd many Hymns which the Syrian Sung with Delight. St. *Ephrem* perceiving that this Author had cunningly interſpers'd in thoſe Prayers, ſome Errors of his Father, and of the Greek Philoſophers, fearing leſt the Chriſtians of *Syria*, might fall inſenſibly into theſe falſe Opinions, he endeavoured with all his might to comprehend the Metre of theſe Verſes, and wrote other Books agreeable to the Doctrine of the Church, as Hymns and the Encomiaſticks of the Saints, which were ſo well received by the *Syrians*, that they Sung them to the ſame Tunes with thoſe of *Hammonius*. 'Tis ſaid, that he compos'd almoſt 100000 Verſes of this Nature. *Sozomen* ſays alſo, that he wrote the Life of St. *Julianus*. To conclude, *Photius* in Volume 197 of his *Bibliotheca*, obſerves that he had read 30 Sermons of this Father.

It appears by what we have already ſaid, that *Ephrem* wrote Commentaries upon all the Bible, Treatiſes of Controverſy againſt many Hereticks, a Book of the Holy Spirit, a great many Diſcourſes and Inſtructions to the People, and to his Monks, ſome Panegyricks, many Treatiſes of Morality, and a great number of Hymns to be Sung in the Church: That all his Writings were compoſed in Syriack, and that the greateſt part of them were tranſlated into Greek while he was living. We have none of his Commentaries upon Scripture, nor his Treatiſes of Controverſy; but we have a great number of Diſcourſes, of Moral Precepts, and of Hymns which have been tranſlated into Greek, and publiſhed by *Voſſius* towards the end of the laſt Age, under St. *Ephrem*'s Name. Some Criticks, to whom the Books concerning a Monaſtick Life are not agreeable, have pretended that all thoſe Books are Suppoſititious. Notwithſtanding 'tis very probable, that the greateſt part of them are truly St. *Ephrem*'s, becauſe all the Characters that the Ancients give of the Writings of St. *Ephrem*, agree to theſe; ſo that 'tis eaſie to know them. 1. The Treatiſes of St. *Ephrem* were full of Figures and Ornaments, but yet without Fineneſs and Art; now theſe are all filled with Exclamations, Interrogations, Compariſons, Antitheſes and other Figures, which are groſly enough employ'd and without choice. 2. He had much Vivacity and Fire, which theſe are all full of. 3. St. *Ephrem* related many Paſſages of Scripture, and theſe Writings are oftentimes nothing elſe but a Collection. 4. St. *Gregory Nyſſen* ſays, that they were mixed with bemoaning Expreſſions, with Sighs and Tears; that he ſpoke continually of Weeping even in his Panegyricks: This is properly the Character of the greateſt part of the Diſcourſes publiſhed by *Voſſius*. 5. The ſame Father ſays, that he wrote Diſcourſes of Humility, Charity, in Praiſe of Virginity, and of the laſt Judgment. There are Diſcourſes upon all theſe Subjects amongſt thoſe that were publiſhed by *Voſſius*, and have the ſame Character which this Father obſerved in St. *Ephrem*'s Books; that is to ſay, that they are pathetical and moving. 6. He wrote many Hymns upon divers Subjects, and there are among the Books which go under his Name, many Pieces written in Verſe, and of a Poetical Stile. 7. His Teſtament which is related in this Edition, is the ſame with that which is quoted by St. *Gregory Nyſſen*, who produces two Paſſages out of it, which are word for word in that which was publiſhed by *Voſſius*. 8. We have among theſe Books, the Life of *Julianus*, cited by *Sozomen*, *B.* III. of his Hiſtory, *Ch.* 14. In fine, the 49 Sermons of St. *Ephrem*, whereof *Photius* made an Extract, are found in theſe Works of St. *Ephrem*. The ſame *Photius* quotes a Diſcourſe of Humility divided into a 100 Chapters, which is in the ſecond Tome, a Diſcourſe upon the ſame Virtue which is in the firſt Tome, and a Treatiſe of Virtues and Vices to the *Metebian* Monks, which is alſo in the firſt Volume, and which contains the ſame Matters in the ſame Order. Theſe Reaſons plainly ſhew, that the greateſt part of the Books, which at preſent go under St. *Ephrem*'s Name, are the ſame with *Gregory Nyſſen*, *Theodoret*, *Sozomen* and *Photius*, attributed to this Saint. Now what probability is there, that they ſhould take the Works of another Author for thoſe of St. *Ephrem*? St. *Gregory Nyſſen*, could not be deceived herein, who lived at the ſame time. What probability is there, that *Photius*, who was a very able Critick, and who diſtinguiſhes our St. *Ephrem* from the Patriarch of *Antioch*, who mentions the Works of the one and the other, in two different places of his *Bibliotheca*; What probability is there, I ſay, that he ſhould quote a falſe *Ephrem* for a true one?

'Tis objected, 1. That there is not found in his Works that Fire and Loftineſs which are mentioned by St. *Jerome* and *Sozomen*, and that they ſeem to be rather Pious than Learned, according to the Judgment of Cardinal *Bellarmin*. I anſwer, that tho' there were not found in a Latin Verſion of the Works of any Author made from another Greek Verſion, all that Beauty and Loftineſs which they had in their Original Language, we ſhould not wonder at it: But thoſe who object this, do not rightly apprehend the Senſe of St. *Jerome* and *Sozomen*, and have neither a very nice Reliſh, nor a very right Judgment in this matter. For firſt of all, St. *Jerome* and *Sozomen*, tacitly confeſs, that the Tranſlation of the Works of St. *Ephrem* made them loſe ſome part of their Loftineſs; but they only obſerve, that one might perceive ſome ſtrokes of his Vivacity and Eloquence, even in the Tranſlation it ſelf. 2dly. St *Jerome* ſays the ſame of the Book of the Holy Spirit, and not of the others. Now it may ſo happen, that this ſublime Reaſoning of St. *Ephrem*, appeared more in his Dogmatical Books, than in his Diſcourſes of Devotion, and in his Edifying Exhortations; ſuch as all thoſe are which are now extant. 3dly. 'Tis not true, that no Vein of Eloquence is to be diſcerned in them. The learned *Photius* did not think ſo. *On the contrary, we may admire*, ſays he, *in the Exhortations of this holy Man*, (which are a part of this Book which we now have) *the force wherewith he perſuades, his agreeable manner of expreſſing things, and the pathetical Phraſes that he makes uſe of. It is no wonder, that his Stile and his Figures, reſemble thoſe Homilies which are made off hand, and without premeditation: Neither muſt we throw this fault upon the Author, but upon the Interpreter, becauſe thoſe that are learned in the Syriack Tongue, know that they excel in abundance of Words, and in Figures of Rhetorick; ſo that 'tis hard to ſay, whether it be from their Language, or from his own Invention, that the ſtrength and elevation of his Diſcourſe proceeds. Moreover, we ought not in reading to look only upon the meanneſs of the Words, but to conſider, what Advantage and Profit may be reaped from the things that he has written.* This Reflection of *Photius*, who was a better Critick in this kind, than *Rivet* and the other Criticks of his way, informs us, that ſeveral ſtrokes of the Elevation and Quick[illegible]s of his Spirit, might be diſcerned [illegible] the Verſion of St. *Ephrem*'s Diſcourſes, and that one might there perceive the Genius of the Syriack Tongue; and that whatever meanneſs there may be in his Stile, it ought to be attributed to the Interpreter, and not to the Author.

Mr. *Du Pin*, ſeems to have forgot that he had named Cardinal *Bellarmin* juſt before.

'Tis objected alſo, that thoſe Treatiſes, were written by an Author who underſtood Greek, ſince he cites St. *Irenæus*, *Ch.* 8. of the Treatiſe *of Virtue*, and the Life of St. *Anthony* written in Greek by St. *Athanaſius*, in *Ch.* 10. of the Treatiſe upon theſe words, *Take heed to your ſelves*: Now St. *Ephrem* did not underſtand Greek, ſay they, and by conſequence theſe Treatiſes are none of his.

'Tis eaſy to anſwer this Objection. 1. 'Tis not certain that St. *Ephrem* did not underſtand Greek; on the contrary, 'tis probable that a Man who was often among People that ſpoke

St. *Ephrem* the *Syrian*, Deacon of *Edessa*.

spoke Greek, did understand their Language, tho' he was not able enough to write in that Tongue. 2. That though he did not understand Greek, yet he might get the Books of St. *Irenæus*, translated into Syriack; and 'tis probable, that for the use of the Monks of his Country, he procured a Syriack Version of the Life of St. *Anthony*, who was looked upon as the Rule of all the Monks in the East.

3dly. They object to us the little Credit that ought to be given to those that have published his Books: They say, We have them not, but as they come through the hands of Modern Greeks, who are too much given to Cheat; and that the Latin Versions were made by *Ambrosius Camaldulensis*, and *Vossius Tungrensis*, who were Persons devoted to the Interests of the Court of *Rome*.

But why is it sufficient thus to alledge general and uncertain Reasons for rejecting any Books? If this be sufficient, What is there that we should not doubt of? the Protestants will have Reason to reject all the Books of the Fathers, which have been published by Catholicks, and Catholicks will have reason to reject all those that have been published by the Protestants. Where shall we be then? This therefore is not the way: But we must suppose that both the one and the other have published the Books which they found in the Manuscripts that fell into their hands; for there is no probability that one Man should be so impudent as to forge many Pieces, and pretend that he found them in Manuscripts; and tho' some Persons should be found capable of doing this, yet 'twere impossible, but their Imposture must be quickly discovered. They must therefore have other Proofs, besides these general Accusations, to reject any Books as suppositious. But besides, when it is said that we have none of St. *Ephrem*'s Writings, but through the hands of the Modern Greeks, that is a mistake. They were translated while he was alive, as appears by what we have already said. And whereas *Ambrosius Camaldulensis* and *Vossius*, are accus'd of being Impostors, 'tis easy to justify them by the antient Greek Manuscripts which are to be found in Libraries.

Lastly, Some places of the Books of this Father are produced, which seem to be mean and unworthy of him. 'Tis said, that there is nothing more ridiculous, than what he introduces the damned speaking, *We salute you, O Saints, We salute you, O Apostles*, &c. They add, That there are Contradictions in them, for in his Confessions, he accuses himself of many Sins, and in his Testament he makes himself Innocent.

To answer this Objection in a word, I might say, That 'tis a very hard matter to avoid, but some weak Thoughts will be found in so great a number of Books of Piety and Devotion. That if one would compare these Books with those of our Age, which are of the same kind, they might see that the latter are infinitely more filled with false Thoughts, than those of St. *Ephrem*. But the places which *Rivet* has chosen to oppose to us, are very weak Proofs. The wicked do not Salute the Saints in the Treatise of Hell Torments; on the contrary, they bid them eternally adieu, after they had heard the Sentence of Condemnation: Neither is there any Contradiction between his Testament and his Confessions. He confesses both in the one and the other place with much humility, that he had spent his Life in Sin and Vanity. 'Tis true, that he says in his Testament, that he had not reproached any body, and that he had no quarrel with any of the Faithful; but then he says nothing contrary to this in his Confessions, and though he should have said it, yet he might speak so in humility, as many pious Persons do in this kind of Confessions, wherein they speak oftentimes in the Person of another.

I shall now draw up a Catalogue, with an Account of the Subjects of St. *Ephrem*'s Works, which are divided into three Tomes.

The *1st*. Discourse of the first Tome, is of the Dignity of the Priesthood, which he exalts as high as it can be exalted. Towards the latter End, he speaks against those who intrude into the Priestly Office, without being worthy of it, and without being called to it. He observes, that the Sacerdotal Dignity is conferred by imposition of Hands.

The *2d*. is an Answer to one of his Monks, who had asked him, who they were that might use that Liberty which St. *Paul* gives to Marry, rather than to Burn. He answers, that it concerns only those who are not bound, and who live in the World, but not those who have renounced the World, and embraced a Religious Life.

The *3d*. is concerning the Softness of *Eli* the High-Priest, who would not chastise his Sons.

In the *4th*. he exhorts Christians to celebrate the Festivals, and to approach the Holy Mysteries with Purity.

The *5th*. is concerning Charity towards our Neighbour.

The *6th*. is concerning the usefulness of Singing Psalms. There he condemns idle Songs and Dancing.

The *7th*. of the Value and Necessity of Prayer.

The *8th*. is of Love of the Poor, and of Alms.

The *9th*. of Fasting.

The *10th*. explains that Passage in the Gospel, *There shall be two Men in the Field, the one shall be taken, and the other left*. He is of Opinion, that the Just are those who shall be taken, and the Wicked those who shall be left. He seems to explain Hell Fire, Mystically.

St. *Ephrem* the *Syrian*, Deacon of *Edessa*.

The *11th*. is concerning the Miseries of this Life.

The *12th*. is of the inequality of Happiness. He observes, that tho' all the Happy enjoy the same happiness, yet there are different Degrees of it. He assures his Auditory, *That there is no middle between Hell and the Kingdom of Heaven.* [Here then by our Author's own confession, is a positive Proof, that an eminent Father of the Fourth Century, disbelieved a middle State, which not only destroys Purgatory, but also the Necessity of Praying to the Saints.]

The *13th*. is also of Blessedness.

The *14th*. of the contempt we ought to have of the Riches and Pleasures of this World.

The *15th*. is against those who every Day do Penance, and always relapse into the same Sins.

After these Discourses follows a Treatise divided into many Chapters, concerning Virtues and Vices. In the Preface he shews great Humility in debasing himself below those that had prayed him to instruct them. Afterwards he discovers to them the good effects of the Fear of God, of the Love of our Neighbour, of Meekness, Patience, Sincerity, Obedience, Hope and Continence; and the bad Effects of the contrary Vices.

After these Instructions, follow 91 Maxims of Piety, and 96 Advices concerning a Spiritual Life, directed to a young Monk.

The *16th*. Discourse is against those who forsake a Monastick Life after they have once embraced it, to return into the World.

The *17th*. is concerning perfect Self-denial, and concerning the Peace of Mind, which every one should have in Solitude.

The *18th*. is of the Sighing of a Soul under Temptation, and of the Tears of Repentance.

The *19th*. is of the fear of Death.

The *20th*. is an humbling Discourse wherein he acknowledges himself Guilty of many Faults, and prays his Brethren to implore the Divine Mercy for him.

The *21st*. is an Exhortation to Christian Vigilance.

The *22d*. is an Exhortation to the Practice of good Works.

The *23d*. is concerning the Grace of Jesus Christ. He exhorts those to whom he addresses himself, to follow the attractives of Divine Grace, if they would attain to perfection.

The *24th*. is concerning Faith, or rather concerning Trust in the Providence of God.

The *25th*. is against those who say, that Earthquakes are caused by the Concussions of the Earth, and not by the Providence of God. This discovers that the Author of those Discourses had not much Learning since it may be truly said, that Earthquakes proceed from natural Causes, tho' they are ordered by the Providence of God.

The *26th*. is against the Superstitions of the Pagans. There he relates, that when the Plague was at *Constantinople*, a Physician named *Domnus*, being desirous to preserve himself by the Superstitions of the Pagans, was seized with the Plague and died, tho' he dwelt in a high Place, where there was very good Air; that one of his Companions named *Macedonius*, seeing his lamentable Death, quitted the Pagan Religion, and became a Monk. After this, he brings many passages of Scripture to prove that the Plague, and those other Calamities wherewith Men are afflicted, are the effects of God's Vengeance, and we must make our Application to him, to preserve us from them. He observes, that God sends these miseries upon Men, to bring them to the Knowledge of themselves, and to Repentance.

The *27th*. is against Pride and a good Opinion of ones self.

The *28th*. is against those who having entred into Monastries, are guilty of vices, and particularly of Ambition, Lazineſs, and Disobedience. At the latter end, he Exhorts his Brethren to discharge all the Offices of a Religious Life.

The *29th*. is against Detraction.

The *30th*. is upon those Subjects which Christians ought to lament.

The *31st*. is against Plays and Shows. There he blames those who after they have been present at Divine Offices, go to Dancing and Sing Idle Songs. *To Day*, says he, *they are United to Jesus Christ, and to Morrow they Dishonour him, they Deny him; to Day they are Christians, and to Morrow Pagans; to Day they have Piety, and to Morrow they are Impious; to Day they are Faithful, and the Disciples of Jesus Christ, and to Morrow they are Apostates and the Enemies of God; to Day they hear the Word of Jesus Christ, and to morrow they apply themselves to hear the Voices and Instruments of Musick, which sing or play prophane Songs.*

The *32d*. is against the Unchaste.

The *33d*. is of that Charity wherewith we should reprove our Brethren that are fallen into any Sin.

The *34th*. is against Curiosity, and of shunning the occasions of Sin.

The *35th*. is against Lewd Women.

The *36th*. is of the means of avoiding the Sin of the Flesh.

The *37th*. is of the praise of Charity.

St. Ephrem the Syrian, Deacon of Edeſſa.

The 38th. is of the preſervation of this Virtue, and of the Unhappineſs of thoſe that loſe it.

The 39th. is a Deſcription of that unhappy ſtate to which a man is reduced by Concupiſcence. He prays the Lord to give him grace, to preſerve him from ſhipwracks, amidſt the Storms of this Life. He requeſts of him, that his Heart and his Mouth, may be a pure Temple and without ſtain, by the Heavenly Grace; and that it may make his Tongue and Lips to move continually, in Singing forth the Praiſes of God. This Diſcourſe is one of the Nobleſt and moſt Beautiful of them all.

The Four following Diſcourſes are concerning Compunction, or the Remorſe we ought to have for offending God. In the 1ſt. he ſays, that the Grace of God is always ready to enter into our Hearts, whenever they are diſpoſed to receive it, or when our evil Thoughts do not put a Bar to it; That in the mean time, it touches our Soul by the ſweetneſs of its light, and makes it return to it ſelf, and ſeek after the Light; That the Grace of God does never wholly forſake us, and that without Grace, we cannot Repent.

In the 2d. he ſhews, that we ought not to deſpair, and that every one may obtain pardon of his Sin, provided his Heart be pierced with a ſincere Sorrow for his Offence againſt God, and that he change his courſe of Life.

In the 3d. he ſhews, that we ought to bewail this Life, and to rejoyce at Death.

The 4th. is alſo of the ſorrow we ought to have, and the Tears we ought to ſhed in this Life.

The 44th. and 45th. Diſcourſes are about Penance.

The 46th. is about Repentance and Converſion.

The 47th. is of Penance and Patience.

The 48th. is of Patience under the Croſſes, and Adverſities of this Life.

The 49th. is of Conſtancy and Compunction.

In the 50th. he exhorts to Perſeverance and Watchfulneſs, from the Dread of the laſt Judgment, and the Pains of Hell. He ſays, that we muſt always Pray, even while we labour with our Hands, we muſt continually reſiſt Temptation, read the Holy Scripture with attention and Preparation, and live in Silence and Tranquility: He enlarges particularly, on the Praiſes of this laſt Exerciſe.

After theſe Diſcourſes, follow ſeveral Sentences, called the *Beatitudes of St.* Ephrem, in which he recommends above all things, Chriſtian Vigilance to his Brethren.

After theſe Beatitudes, follow Queſtions and Anſwers upon ſeveral Subjects, as about the Renunciation promiſed in Baptiſm; about the laſt Judgment; about the Different Puniſhments of the Damned.

This is followed with a Treatiſe of Remembring Death, wherein he lays open the Vanity of Riches.

The Second diſcourſe of Death, is attributed to St. *Baſil*, and is of a different Stile from St. *Ephrem*'s Diſcourſes.

The following Treatiſes are of the Reſurrection, of the laſt Judgment, and the things which ſhall happen when Anti-Chriſt ſhall come; and of the Apparition of the Croſs at the time of Chriſt's ſecond coming. This Relation is ended with Lamentation and Prayers, which are attributed to St. *Ephrem*.

The Second Tome contains the Life of St. *Ephrem*, written by *Simon Metaphraſtes*, choice Sentences drawn from the Books of St. *Ephrem*; a Diſcourſe of St. *Ephrem* about his Converſion; a Spiritual Song concerning the praiſe of Learning and Wiſdom; an Epiſtle to a Monk about Patience; four Exhortations to a young Monk concerning a Monaſtick Life; ſix Chapters of Virtues, neceſſary to a Monk; twelve Chapters upon theſe Words, *Take heed to your ſelves*; fifty Exhortations to the young Monks, wherein he exhorts them to Humility, Obedience, Watchfulneſs, to Labour, Devotion, Meekneſs, Patience, to Charity, Reading, Prayer, Temperance, and the Practice of the other Monaſtical Virtues.

The 49th. is of the Excellencies of a Monaſtick Life above the Secular. Then follow 100 Maxims, Apophthegms, or Examples of the means for acquiring and preſerving Humility, and the other Monaſtick Virtues; a Diſcourſe againſt Covetous Monks; another of the Perfection of a Monk; a Treatiſe of Spiritual Arms, of the Spiritual Combat; an Inſtructive Exhortation about an Aſcetick Life; another Exhortation to Repentance from the ſecond Coming of Jeſus Chriſt; nineteen Advertiſements of the Abbot *Ammon*, and the Apophthegms of the Antient Fathers, wherein he ſpeaks of St. *Benedict*.

St. Ephrem the Syrian, Deacon of Edeſſa.

The Third Tome is divided into three Parts. The I. contains a Treatiſe compoſed in imitation of the Book of *Proverbs*, which is a Collection of Sentences and Maxims for a Spiritual and Monaſtick Life, a Treatiſe of a Religious Life, a Treatiſe of Repentance [or Penance;] a Diſcourſe of the Compunction of the Heart; Another Diſcourſe wherein St. *Ephrem*, accuſes himſelf of his Faults, and asks forgiveneſs; a Diſcourſe of the Reſurrection, of Judgment, and the Pains of the Impious, with an humble Prayer to God. The ſecond Part contains Panegyricks upon Juſt and Holy Men, whom he propoſes as Examples and Paterns of Virtue. The 1ſt. is upon *Noah*, where he ſpeaks of Continence; the 2d. is upon *Abraham*, and *Iſaac*, where he exhorts to obedience; the 3d. upon *Lot*, and againſt falſe Confidence; the 4th. in Praiſe of the Patriarch *Joſeph*; the 5th. upon *Daniel*, againſt thoſe that ſay, *The times are Evil, we cannot ſave our ſelves*; the 6th. upon *Jonah* and the Repentance of the *Ninevites*; the 7th. upon *Elijah*, and the Widow of *Sarepta*; the 9th. upon the Precious Stone that is mentioned in the Goſpel; the 10th. againſt thoſe that ſearch into the Greatneſs of the Divine Nature; the 11th. a Diſcourſe upon our Saviour's Tranſfiguration; the 12th. of the Paſſion of Jeſus Chriſt; the 13th. the Lamentation of the Virgin upon the Paſſion of her Son; the 14th. upon the Croſs of Jeſus Chriſt, where he ſpeaks of the manner of Celebrating Feſtivals among Chriſtians, of the Vertues of the Croſs of Jeſus Chriſt, and the Uſefulneſs of the ſign of the Croſs; the 15th. is of the Praiſes of the Virgin, after which follows a Prayer to the Virgin; the 16th. on the Woman that was a Sinner; the 17th. is a Diſcourſe of St. *Chryſoſtom* about the ſame Woman and a Phariſee; the 18th. is a Panegyrick upon St. *Baſil*, which is publiſhed in Greek by *Cotelerius*, in the laſt Volume of his *Monumenta Eccleſiæ Græcæ*; the 19th. is in Praiſe of the Forty Martyrs; the 20th. is upon all the Martyrs in the World, who have ſuffered for Jeſus Chriſt; the 21ſt. is upon the ſame Subject; the 22d. is upon *Abramius*; the 23d. is upon *Julianus* the Hermit; the 24th. is upon the Holy Fathers that died in his own time; the 25th. is upon the ſame Subject; two Hymns upon the ſame Subject; a Diſcourſe of the Happineſs of thoſe that died in Chriſt, and of the Vanity of this World, of the Uncertainty of Life, and the Different Kinds of Death. The *Laſt* Monument of St. *Ephrem* is his Teſtament cited by St. *Gregory Nyſſen*, which is properly an exhortation of this Father, upon his Death-Bed, addreſſed to his Monks; he deſires them to remember him in their Prayers; he forbids them to keep his Garments as Relicks; he deſires that they would Bury him after a plain manner, and without any Pomp; he conjures them to offer the Sacrifice of the Maſs for him, and enlarges alſo upon the uſefulneſs of Prayers for the Dead, and upon the Vertue of Sacrifice to Blot out Sins; Laſtly, he gives them many wholſome Advices, and heaps Bleſſings upon his chief Diſciples that were preſent at his Death, which happened under the Reign of *Valens*, in the Year 378, on the Firſt Day of *February*.

The firſt that publiſhed any of the Books of this Father was *Ambroſius Camaldulenſis*, who tranſlated ſome of them into Latin, which were printed at *Breſcia* in 1490. at *Strasburg* in 1509. and at *Cologne*, in 1547. Afterwards *Gerard Voſſius*, or *Volkens* of *Borchloon* in *Germany*, ſearched out all the Works of this Father, and Tranſlated and publiſhed them in Three Tomes. The firſt is dedicated to *Sixtus* the 5th. in 1581; The Second dedicated to *Clement* the 8th. in 1593. and the laſt in 1598. Theſe three Tomes were printed in one Volume at *Cologne* in 1603, and at *Antwerp* in 1619. *Eſchellenſis* publiſhed at *Rome* in 1645, a Song of the Virgin and the Wiſemen attributed to St. *Ephrem*, tranſlated from the Syriack. *Cotelerius* publiſhed the Greek of the Penegyrick upon St. *Baſil*, made by St. *Ephrem*, in his laſt Volume of the Monuments of the Greek Church, printed at *Paris* in 1686. 'Twere to be wiſhed that ſome Body would publiſh the Greek Verſions of all the Books of St. *Ephrem*, which are to be found in Libraries; as alſo the Syriack Text of ſome of his Books.

DAMASUS *Biſhop of* Rome.

Damaſus Biſhop of *Rome.*

AFter the Death of Pope *Liberius*, which happened in the year 369, the See of *Rome* being vacant for ſome time, by reaſon of the caballing of thoſe that pretended to fill it, *Damaſus* at laſt was choſen by the greater part of the Clergy and People, and ordained by the Biſhops. But on the other ſide, *Urſinus* or rather *Urſicinus*, who was his Competitor for the Popedom, got himſelf ordained by ſome other Biſhops in the Church of *Sicinius*. This Conteſt cauſed a great Diviſion in the City of *Rome*, and ſtirred up ſo great a Sedition there as could hardly be appeaſed. The two Parties came from Words to Blows, and a great many Chriſtians were killed in the Churches of *Rome* upon this Quarrel. The Governor of *Rome* called *Prætextatus*, being deſirous to allay the Heat of this Contention, ſent *Urſicinus* into Baniſhment by the Emperor's Order: But his Baniſhment did not perfectly appeaſe the Quarrel; For the Partizans of *Urſicinus* aſſembled ſtill in the Churches of which they were poſſeſſed, without ever communicating with *Damaſus*; and even when the Emperor had ordered that their Churches ſhould be taken from them, they ſtill kept up their Aſſemblies without the City, ſo that it was neceſſary at laſt to drive them quite out of *Rome*. And yet

Damaſus Biſhop of *Rome.*

Damasus, Bishop of Rome.

yet all this did not hinder *Ursicinus* from having his secret Associates in *Italy* and at *Rome*. The Bishop of *Puteoli* called *Florentius*, and the Bishop of *Parma*, were most zealous for his Interests. They were condemned in a Council held at *Rome* in the Year 372. and afterwards banished by the Authority of the Emperor. However they found Means to return into their own Country, and stirred up new Troubles there. They got Pope *Damasus* to be accused by one *Isaac* a *Jew*. This Accusation was examined in a Council of Bishops held at *Rome* in the Year 378. which declared *Damasus* innocent of the Crime that was laid to his Charge. This Council wrote a Letter to the Emperor *Gratian*, praying him to take some Order for the Peace of the Church of *Rome*. The Emperor wrote to them, that *Ursicinus* was detained at *Cologne*, that he had given Order to banish *Isaac* into a Corner of *Spain*, and to force the Bishops of *Puteoli* and *Parma* out of their Country. This did not hinder *Ursicinus* from returning into *Italy* in the Year 381. where he stirred up new Tumults, and endeavoured to pre-engage the Emperor: But the Bishops of *Italy* being assembled in a Council at *Aquileia*, in the Year 381. wrote so smartly to him, that he banished *Ursicinus* for ever, and left *Damasus* in peaceable Possession of the See of *Rome*, in which he continued until the Year 384. St. *Jerome* places him among the Ecclesiastical Writers, because of the many short Tracts which he wrote in Heroick Verse, to which may be added some Letters of his writing. But there are many other Letters which go under his Name, that are suppositious. I shall first set down those of which there can be no doubt.

The two Letters of *Damasus*, directed to St. *Jerome*, are amongst the Works of this Father. In the first, he exhorts this Saint to write to him; and to oblige him by fixing a Subject, he proposes to him some Difficulties about the Holy Scripture. He observes in this Letter, that he took no Pleasure in reading the Books of *Lactantius*, because they were too long, and were not filled with the Doctrines of Religion. In the second Letter he desires to tell him the Meaning of *Hosanna to the Son of* David. But there is another Letter attributed to *Damasus*, and written to St. *Jerome*, with the Answer of this Father, that is not to be placed in the same Rank; for the Stile of these two Letters is very different from that of *Damasus* and St. *Jerome*, and they contain many Impertinencies and Follies in the Judgment of *Bellarmine* and *Baronius*. 'Tis said in the first, that St. *Jerome* was ordained by *Alexander*; and 'tis certain that *Paulinus* ordained him. In the second, 'tis supposed, that St. *Jerome* exhorted *Damasus* to order the *Gloria Patri* to be sung at the End of all the *Psalms*, as was ordained by the Council of *Nice*, and as it was practised in the East: But if *Cassian* is to be believed, this was not practised in the East.

The 3*d*. Letter of *Damasus* is written in the Name of this Pope and the other Western Bishops assembled at *Rome*, in the Year 370. concerning the Condemnation of *Auxentius*, to the Bishops of *Illyricum*. It is related by *Theodoret* also, in *Ch*. 22. *B*. II. of his *Hist*. and by *Sozomen*, *Ch*. 23. of *B*. VI. and it is in *Latin* in the Collection of *Holstenius*. These Bishops do here confirm the Faith of the *Nicene* Council, and declare that *Auxentius* was condemned by the Bishops of *France*, because of his Heresie. They observe, that the Decision of the Council of *Ariminum* could not prejudice the Decrees of the Council of *Nice*, because neither the Bishop of *Rome*, whose Judgment was chiefly to be waited for, nor *Vicentius* of *Capua*, nor many others, had ever consented to it. They say at the End of this Letter, that those who taught another Doctrine, should quickly be turned out of their Bishopricks. They exhort the Bishops of *Illyricum* to defend the Faith of the *Nicene* Council with Boldness and Constancy.

The Letter of *Damasus* to *Paulinus*, about the Cause of *Vitalis*, is also genuine, and has a Respect to History, and to what St. *Gregory Nazianzen* says in his Letter to *Cledonius*, that *Vitalis* the Disciple of *Apollinarius* coming to *Rome*, surprized *Damasus*, but that afterwards, this Pope had condemned him. The Letter of which we now speak, was written sometime after *Vitalis* departed from *Rome*, about the Year 373. It acquaints *Paulinus*, 'That he had written to him by this *Vitalis*, leaving 'him to manage all Things; That he had also sent him Word 'of the same Thing before, by the Priest *Petronius*; but that he 'was a little troubled when *Vitalis* was ready to depart; That 'to take from him all Kind of Scruple, lest too great Precaution should hinder those from being received into the Church, 'who had a Mind to return, he had sent to him a Confession 'of Faith, not so much for his own Sake, as for theirs who 'desired to be re-united to the Church of *Rome*, and embrace 'its Communion, that they might sign it.' Wherefore, he adds, if *Vitalis* will joyn himself to us, you must oblige him to sign the *Nicene* Creed, and to profess that he believes, That Jesus Christ took a Body, a Soul, a Mind, and in a Word, a Nature in every Thing like to ours, Sin only, and Concupiscence, excepted; and to anathematize those that should say, That the Word was instead of a Soul in the Person of Jesus Christ, or should dare to affirm, That there were two Sons of God in Jesus Christ, and deny, that he was the same Son of God before and after his Incarnation. He says, that he could freely receive those that should sign this Letter, provided they had before approved the Ecclesiastical Canons, and the Faith of the Council of *Nice*. He concludes with telling *Paulinus*, That he doubted not but he had Power to propose the same Things to those that were willing to be restored, and that he had written to him only for this End; that his Consent and Example might render him more bold and free to do it.

Damasus, Bishop of Rome.

'Twas probably at the same Time, and perhaps in Consequence of this Letter, that *Damasus* sent to *Paulinus*, the Anathematisms that are set down in *Greek* by *Theodoret*, *Ch*. 11. of the V. *B*. of his History, and in *Latin* by *Holstenius*. They establish the Faith of the Church concerning the Mysteries of the Trinity and the Incarnation, by condemning the contrary Errors. There is one of them against the Translation of Bishops: *Vitalis* having refused to sign the Declarations which *Damasus* would have him to sign, this Pope assembled a Council at *Rome*, in the year 375. where *Peter* of *Alexandria* was present, in which he condemned the Heretick *Apollinarius* and his Followers. The Opinion of *Valesius* is not without Reason, who thinks that the Decrees which are in the Collection of *Holstenius*, and which are to be found in the 2*d*. Vol. of the Additions to *Labbe*'s Edition of the Councils, *p*. 893, 894, and 895. are Part of the Decisions of this Council, and that they were really made against the Error of *Apollinarius*. These Decrees are signed by *Meletius* of *Antioch*, by *Eusebius* of *Samosata*, by *Pelagius* of *Laodicea*, by *Diodorus* of *Tarsus*, by *Eulogius* of *Edessa*, by *Zeno* of *Tyre*, by *Bematius* of *Mallus*, and by 146 other Bishops of the East, whose Names are said to be in the authentical Manuscript of the *Vatican*. These Subscriptions make it very probable, that these Decrees are a Part of this Tome of the Western Bishops, which was signed in the Year 378. in a Council at *Antioch*, whereof Mention is made in the fifth Canon of the Council of *Constantinople*, and in a Letter of the Council of *Constantinople*, produced by *Theodoret*. In short, the Bishops of the East having desired *Damasus* to condemn *Timothy* a Disciple of *Apollinarius*, received this Answer, That he was condemned long ago by a Council at *Rome*, in the Presence of *Peter* of *Alexandria*. This Letter is recited by *Theodoret*, *Ch*. 10. of the V. *B*. of his History. It was written about the Year 378. in the Preamble of this Letter, he extols the Greatness of the See of *Rome*, and speaks of its Preheminence above others.

These are the only genuine Letters of *Damasus*, that are extant; all the rest that go under his Name, are forged by *Isidorus Mercator*. They have not the Stile of *Damasus*, and contain many Things which plainly discover their Forgery. The Letter that goes under the Name of *Aurelius* Bishop of *Carthage* to *Damasus*, as well as the Answer of this Pope, bear the Names of the Consuls, *Gratianus* the third Time, *Equitius* the first. Now this Consulship happened in the Year 374. and *Aurelius* was yet a Deacon when St. *Austine* returned from *Milan* to *Carthage* in 385. and he was not ordained Bishop till 389. 'Tis plain therefore that this Letter could not be written by *Aurelius*. The Letter of the Council of *Africk* to *Damasus*, is taken out of those of *Sergius* and *Martin*, and establishes a Doctrine contrary to that which the *Africans* practised in the Case of Appeals. The Letter to *Stephen* who is called Archbishop of the Council of *Mauritania*, is taken out of the Letters of *Innocentius*, St. *Leo*, *Anastasius*, *Sergius*, *Martin* I. &c. 'Tis said to have been written under the Consulship of *Stilicho*, who was not Consul till 16 Years after the Death of *Damasus*. The Letter concerning the Suffragans, quotes the Canons according to the Version of *Dionysius Exiguus*. There is also a Canon of the Council of *Chalcedon*, and some Passages of the Letters of *Siricus*, *Innocentius*, *Zosimus*, *Celestinus*, St. *Leo*, &c. The Letter to the Bishops of *Italy*, is taken out of St. *Leo*, St. *Gregory*, *Martin* I. and *Adrian* I. the Falshood of it is found out by the Note of the Consulship. Lastly, There are in *Ivo Carnutensis* and *Gratian*, some Decrees attributed to *Damasus*; but one cannot be assured of their Antiquity, upon the Credit of these Authors.

There are besides, above 40 Epigrams, Inscriptions or Epitaphs in Verse, which go under the Name of *Damasus*, and are produced by *Baronius* and *Gruter*, and collected together by *Sarrazanius*, who has made long Commentaries upon these Pieces. 'Tis not very certain, that all these belong to *Damasus*, but 'tis no great Matter who is the Author of them, for they contain nothing remarkable. I shall not here stay to prove that the Book of the Lives of the Popes, intitled, *The Pontifical of* Damasus, is none of his, because 'tis certain by the Confession of all the World, that it was compos'd long after the Death of this Pope.

The Works of *Damasus* were printed at *Rome*, in the Year 1630. by the Care of *Ubaldinus*, who dedicated them to Pope *Urban* VIII. And *Billaine* printed another Edition of his Works at *Paris*, according to that at *Rome*, in the Year 1672. [His Poems, as Dr. *Cave* assures us from *Olearius*'s *Abacus Patrologicus*, were printed at *Leipsick*, by *Andreas Rivinus*, in 8*vo*. 1652.]

St. BASIL.

St. Basil.

ST. *Basil* was of *Cæsarea* in *Cappadocea*, and was born about the Year 328. His Father was called *Basil*, and his Mother *Emmelia*; who were both Christians. He was educated in Christian Piety, by his Grandmother *Macrina*; and his Father taught him the Rudiments of Learning. He began his Studies at *Cæsarea* in *Palæstine*, from whence he went to *Constantinople*, to hear the famous Orator *Libanius*, and at last he went to *Athens* to perfect his Studies. There he found

St. Basil.

Damaſus, Biſhop of Rome.

Gregory Nazianzen, with whom he contracted a moſt intimate Friendſhip. After he had been at *Athens* ſome Time, he returned into his own Country, about the Year 355, and departed from thence ſoon after to take a Journey into *Egypt* and *Libya*, and viſit the famous Monaſtries in that Country. He found the Life of theſe Aſceticks ſo Perfect, that he reſolved to follow their Example; and when he returned into his own Country, tho' his Biſhop *Dianius* ordained him Reader, he retired into a ſolitary Place in the Province of *Pontus*, near the Monaſtry of St. *Macrinus*, where he led a Religious Life. His Brethren *Peter* and *Naucratius*, and many others of his Friends, came to ſee him in this Place, and embraced the ſame way of living. He made Rules for them, and ſo became the firſt founder of a Monaſtick Life in *Pontus* and *Cappadocia*.

Dianius, Biſhop of *Cæſarea* in *Cappadocia*, was one of the Enemies to St. *Athanaſius*. He had approved the Creeds of *Antioch*, of *Sardica*, and *Ariminum*, made by the *Semi-Arians*. This obliged St. *Baſil* to ſeparate from his Communion. He was not reconciled to him, till this Biſhop declared on his Death Bed, that he had always in his Heart believed the *Nicene* Creed, and 'twas thro' Simplicity that he had ſigned that of *Conſtantinople*.

After the Death of *Dianius*, *Euſebius* was choſen Biſhop of *Cæſarea* in *Cappadocia*. He conferr'd the Order of Prieſthood on St. *Baſil*, who retir'd ſoon after into his Solitude becauſe he had ſome Difference with his Biſhop, who was Jealous of him. But he was reconcil'd to him three Years after, and acquir'd ſo great a Reputation, that after the Death of *Euſebius*, he was choſen Biſhop of *Cæſarea*, towards the End of the Year 369. He was no ſooner promoted to this Dignity, but he was perſecuted by the Emperor *Valens*, who ſollicited him by *Modeſtus* the Prætorian Præfect to Communicate with *Eudoxus*, and to embrace the Doctrine of the *Arians*. But in vain did he uſe Threatnings, for St. *Baſil* anſwer'd him with a ſurprizing firmneſs of Mind, and would never yield to the Will of the Emperor. This Conſtancy ſo much aſtoniſh'd the Emperor *Valens*, that when he came himſelf to *Cæſarea*, he durſt not undertake any Thing againſt St. *Baſil*, but was preſent on the Day of *Epiphany* in the Year 371, at the Publick Prayers of the Church of *Cæſarea*, and offer'd Gifts which were received by the Hand of St. *Baſil*. He return'd thither once afterward, and had a long Conference with St. *Baſil* about the Doctrine of the Church. But ſome time after, this Emperor being puſh'd on by the *Arians*, reſolv'd to turn him out of *Cæſarea*. 'Tis ſaid, That at the ſame Time when he dictated this Order, his Son fell Sick, and that his Sickneſs made him change his Reſolution; That he ſent alſo for St. *Baſil*, and at his Arrival, the Emperor's Son was almoſt recover'd; but being afterwards baptiz'd by the *Arians*, he relaps'd into his Sickneſs and died. After his Death, *Valens* would yet have ſent St. *Baſil* into Baniſhment, but was hindred, as is reported, becauſe when he would have ſign'd the Order, the Pen broke three times. This Prodigy made the Emperor give over the Proſecution of this Deſign.

But St. *Baſil* did not only maintain the Faith with a wonderful Conſtancy, but he alſo endeavoured to procure Peace to the Church. The *Eaſt* and *Weſt* were then divided about the Cauſe of *Meletius* and *Paulinus*, who were both at the ſame time Biſhops of *Antioch*. *Paulinus* communicated with St. *Athanaſius*, and was ſupported by the Weſtern Biſhops. *Meletius* was not of their Communion, but was a very good Catholick. He was lawfully ordained Biſhop of *Antioch*, and was acknowledged as ſuch by all the Eaſtern Biſhops. There wanted nothing but his Reconciliation with St. *Athanaſius*, to make him be acknowledged by all the Weſtern Biſhops alſo; for the Weſtern Biſhops blindly followed the Judgment of this Biſhop. Wherefore St. *Baſil* us'd all his Endeavours to reconcile him to St. *Athanaſius* and *Damaſus*. He alſo prayed *Meletius* to yield to Peace. He obliged him to ſend the Deacon *Dorotheus* to St. *Athanaſius*, who went into the *Weſt* as far as *Rome*, but he could not compaſs his Deſign of reſtoring Peace. He returned thither alſo a ſecond time with a Letter of St. *Baſil*, and he could obtain nothing but a Deputation of ſome Prieſts, to comfort the Eaſtern Biſhops, who were tormented with the Perſecution of *Valens*. St. *Baſil* ſeeing that the Weſtern Biſhops would not make Peace with *Meletius*, wrote many Letters to them, wherein he complains of their Behaviour. But howſoever it came to paſs, he could not compaſs this Peace between the *Eaſt* and the *Weſt*, which was not concluded till nine Months after his Death.

In the mean time, while St. *Baſil* laboured with ſo much Zeal for the Peace of the whole Church, his own Province was broken in pieces by Diſſentions, which occaſioned him much Trouble and Sorrow. The Emperor having divided *Cappadocia* into two Provinces, *Anthimus* Biſhop of *Tyana*, the Metropolis of that Part, that was newly erected into a Province, pretended that he ought to be the Metropolitan of that New Province, and that he ought to Ordain Biſhops for the Cities that depended upon it; and that he ought not to depend upon the Metropolis of *Cæſarea*, no more than the Biſhops of the Cities of that New Province. St. *Baſil* did not conteſt this right with *Anthimus* in the leaſt; but they were at difference concerning the Extent of this New Province. *Anthimus* extended the Limits of it further than he ought; and St. *Baſil* oppos'd his Attempts. They differed chiefly about one little City called *Saſima*, which lay upon a great Road. *Anthimus* pretended that it depended upon his Juriſdiction; and St. *Baſil* to keep it to himſelf, erected it into a Biſhoprick, and gave it to his Friend St. *Gregory Nazianzen*. But *Anthimus* was already in Poſſeſſion: Which obliged St. *Gregory*, being a Lover of Peace, to withdraw from the place, in which he could take no Pleaſure; and he was very Angry with his Friend for making Uſe of him to maintain his own Quarrel.

Damaſus, Biſhop of Rome.

St. *Baſil* had alſo another Diſpute with *Theodotus* Biſhop of *Nicopolis*. *Meletius* and this Biſhop were invited to come to a Synod which was to be held at *Phargama*, near *Nicopolis*. He wrote to *Euſebius* of *Samoſata* to be there, and ſent his Letter by *Euſtathius* of *Sebaſtea*. The good Correſpondence which St. *Baſil* had then with this laſt, rendered him odious to *Theodotus*, and the other Biſhops who deſired no more to have him at their Synod. When St. *Baſil* knew this Matter, he held a Conference with *Euſtathius* of *Sebaſtea*: In which he found that he ſpoke like a Catholick, and he cauſed him to ſign an Orthodox Confeſſion of Faith. After he had uſed this Precaution he came to find out *Meletius* and *Theodotus*, and told them what he had done. *Theodotus* told him, that *Euſtathius* had ſince denied what he had then approved. St. *Baſil* anſwered, That he could not believe him ſo Inconſtant; but notwithſtanding to try him, yet anew, he would offer him a very large Confeſſion of Faith, which if he refuſed to ſign, he would then ſeparate from his Communion. *Meletius* and *Theodotus* approved of this Propoſal, and the laſt invited St. *Baſil* to come to *Nicopolis*; but when he was there, he would not permit him to be at the Prayers of the Church, nor communicate with him at all. St. *Baſil* ſeeing himſelf thus affronted without Reaſon, retired from *Nicopolis*, and came to *Satala*, where he ordained a Biſhop at the Deſire of the Inhabitants. From thence he went to find out *Euſtathius*, and made him Sign a Confeſſion of Faith, to which he annexed that of the *Nicene* Creed. St. *Gregory Nyſſen* ſided againſt his Brother St. *Baſil*, as appears by the Letters 256, and 259, of this Saint; where he accuſes him of troubling the Peace of the Church, and of laying Snares for him. Some time after, *Euſtathius* of *Sebaſtea*, who, upon St. *Baſil*'s Account, was engaged in a Quarrel with *Theodotus*, declared himſelf openly againſt St. *Baſil*, joyned the *Eudoxians*, oppos'd the Faith of the Council of *Nice*, and the Divinity of the Holy Spirit. St. *Baſil* underſtanding this, reconciles himſelf to *Theodotus*, and wrote many Letters againſt *Euſtathius*.

Theſe are the principal Circumſtances of St. *Baſil*'s Life, and the Affairs which took up the greateſt part of his Time while he was Biſhop. The other Circumſtances which are of leſs Conſequence may be learned from his Letters. St. *Baſil* died upon the firſt of *January*, in the Year 379.

The Letters of St. *Baſil* are the moſt learned and the moſt curious of all his Books, and perhaps of all Eccleſiaſtical Antiquity. They are written with an unimitable Purity, Majeſty and Eloquence, and contain an infinite Number of Things. There one may ſee all the Hiſtory of his Time, deſcribed to the Life, the different Characters of Men's Tempers, the contrary Intereſts of each Party, and the Motives which acted both ſides, and the Intrigues which they made Uſe of for carrying on their Deſigns. The State of the Eaſtern and Weſtern Churches is there deſcribed, in lively and natural Colours. He handles an infinite Number of Queſtions of Doctrine, of Diſcipline, and of Morality; which he decides with much Learning and Prudence. There one may find many Letters of Conſolation or Exhortation, which are very Edifying and Pathetical, and even thoſe which are only Complimental are full of Wit, and of very ſolid and uſeful Thoughts. They are indeed at preſent in ſo great Confuſion, that 'tis not an eaſie thing to read them in order with Delight, and ſo ill tranſlated, that they are almoſt wholly diſguiſed, and can hardly be known by thoſe that underſtand the Beauty of the Original Language. I have begun a Tranſlation of them in *Latin* and *French*, which I may perhaps Publiſh ſome time or other with Notes. In the mean time, I ſhall now make ſome Extracts out of them, according to my uſual Method. But to make them more uſeful, I have ranked the Letters according to the Order of Time. If they are ſet according to the ſubject Matter, they may be divided into Hiſtorical and Doctrinal; Letters of Diſcipline, Apologetical Letters, Letters of Inſtruction or Morality, Letters of Conſolation, and Letters of Civility: But I thought it more proper to follow in the Body of our Book the Order of Time; which I have examined as exactly as I could. They ſhall be divided then into two Claſſes: The firſt, ſhall comprehend the Letters that were written in his Solitude, before he was Biſhop: And the ſecond, which will contain far the greater Number, ſhall conſiſt of thoſe which were written after he was Biſhop, which I ſhall diſpoſe in their Order of Time from Year to Year, as near as I can.

The firſt of the Letters written by St. *Baſil* in his Solitude, is the 19*th*. directed to St. *Gregory Nazianzen*; wherein he acquaints him with the Reſolution he had taken up to live retiredly, and deſcribes the place which he had choſen for his Retreat, very Pleaſantly, and very Elegantly. This Letter was written in the Beginning of the Year 358.

St. *Gregory* having received this Letter, did not approve of the Habitation which his Friend had choſen, and from the Deſcription which he had given of it, he imagined that it was a very Melancholy and Frightful Place. He ſignified alſo his Thoughts of it in his 7*th*. Letter to him, and rallies pleaſantly upon the Deſcription he had ſent of it. Wherefore St. *Baſil* having a mind to draw him to himſelf by ſome more powerful Motive, repreſents to him in his 2*d*. Letter, which is commonly put the 1*ſt*. the Manner of Life which he had embraced.

He

St. Basil. He complains at the first, that he could not yet reap all the Profit from his Retirement which he could have wished; which Unhappiness he attributes to the Habits that he had contracted while he lived in the World; from which he could not yet disengage himself: And he desires him to believe, that he describes in his Letter the manner after which he should live, and not that in which he did live at present. After this, he represents the Miseries of a Secular Life, and the Delights of Solitude. He shews how profitable this Retreat is, provided one's Mind be not too much fastned to the World, after he is parted from it. He gives an account of the Exercises of so Happy a State; which consist in Prayer, in labouring with our Hands, in Reading and Meditation upon the Holy Scripture; and gives Rules concerning the Discourse, the Habits, the Eating and Behaviour of a Monk. This Letter was written in the Year 358.

There are also some other Letters of St. *Basil*, which are very near upon the same Subject, and were written probably about the same time. The Four first, which are not ranked in the other Classis, are of this number.

The First is addressed to one *Chilon*; who having renounced the World, had written to St. *Basil*, to desire some Advice of him, how he should behave himself; which is done in this Letter. He exhorts him to persevere in his Resolution: He Counsels him not to Aspire at first to the highest Perfection of a Religious Life, but to ascend to it by degrees. He particularly recommends to him to abide in Solitude, without going out of it upon any pretence whatsoever, though it were even to be present at the Instructions of the Bishops in the Publick Assemblies of the Church.

After this Letter, follows a short, but very Instructive Exhortation to Young Monks; which contains in few words many Precepts of a Religious Life.

The Second Letter, is to a Monk who had abandoned his Solitary state, to return into the World, that he might put himself in a way of Trade. He deplores his Fall, and Exhorts him to acknowledge it, and to do Penance for his Fault.

The Third, is to a Monk of *Jerusalem*, who had given a horrible Scandal by carrying away a Virgin consecrated to Jesus Christ. He sets before his Eyes the Happiness of that state from which he was fallen, and the Misery of that to which he was reduced by his Crime. He charges him very sharply for his Enormity, and covers him with Confusion for his Infamous Action. Nevertheless, he concludes with Exhorting him from the Consideration of Death and of Judgment, to beg Pardon of his Fault, to Turn and Repent.

The Fourth of these Letters is address'd to a Virgin, who being consecrated to God by a Vow of Virginity, had suffered her self to be corrupted by a Miserable Man. He represents to her the Enormity of her Crime. He endeavours to terrifie her by the Fear of Judgment and of Hell, and gives her hopes, that she shall obtain Mercy, if she will change her Life and Repent.

The 411. Letter, ought to be joyned to this. It contains many Precepts of a Monastick Life; which, for the most part, are drawn out of the Holy Scripture.

The 165. Letter to *Eustathius* the Philosopher, was written some time after St. *Basil*'s Retirement. He acquaints him, that since his return from *Athens*, he had searched for him in all places, but could not meet with him; which Unhappiness he Attributes to the Providence of God, and not to Fortune.

The 166. to one named *Julianus*, seems to have been written about the same time. He says, that 'tis in a Man's Power to lead a happy and quiet Life, by governing his Passions, and submitting his Mind to all Events that can happen. *Neither Loss of Goods*, says he, *nor Sickness of Body, nor any other troublesome Accidents of this Life can hurt a Virtuous Man, while he designs to walk in the Ways of God, and Meditates upon another Life, who submits to all the Troubles and Crosses of this World; For those who are wholly taken up with the Cares of this Life, are like those Carnivorous Birds, who stoop down to the Earth with the Beasts, though they have Wings to fly in the Air.*

The 167. Letter to *Diodorus* a Priest of *Antioch*, was also written about the same time. In it he commends the two Books which this Author had sent him. He says, that the Second was very acceptable to him, not only because of its Brevity, but because of the many Thoughts, Arguments and Answers which it contain'd in a very good Method. He commends the plainness of its Stile, which is agreeable, says he, to the Profession of a Christian, who ought much rather to write for the Publick Good, than to acquire Glory to himself. As to the First Book, which was composed by way of Dialogue, he says, That though it was more adorned with Figures, and had greater Variety of Matter; yet he found it tedious to read, and difficult to understand. He takes notice, That the Calumnies of Hereticks, and the Defences of the Catholicks are very useless, and interrupt the Thread of his Discourse.

To this we may joyn the 168. Letter to *Eunomius*, wherein he rallies this Heretick, who boasted of understanding all things, by putting to him many difficult Questions about things Natural; to which it was impossible to answer. St. Basil.

The 41. and 42. Letters to *Maximus* the Philosopher, who is, in all probability the same that got himself Ordained Archbishop of *Constantinople*, were also written by St. *Basil*, when he was in his Solitude.

The 1st. is concerning the Opinions of *Dionysius* of *Alexandria*. He accuses him of Writing some things in his Books, which seemed to be the Seeds of the Error of the *Anomœans*: yet he confesses that he did it not designedly; but that in disputing against the Heresie of *Sabellius*, he had too much inclined to the opposite Error, and in proving the Distinction of the Persons, he seemed to admit a Difference of Nature between the Three Divine Persons. After this, St. *Basil* explains his own Judgment concerning the Trinity. He does not condemn the Opinion of those who say, That the Word is like to God the Father in Substance; nor even of those who say simply, That he is like to his Father, provided they add, that he is in nothing unlike to him; because this Sense falls in with their Opinion who call him *Consubstantial*. He adds, that this last Term is less capable of an ill sense. He condemns the Bishops of the Council of *Constantinople*, who contented themselves with declaring, that the Son was the Image of the Father, without adding, That he was in nothing unlike. At last, St. *Basil* invites *Maximus* to come and see him, and directly charges him with having too great an Affection for the City and Grandeur of this World. This Letter was written after the Council of *Constantinople* in 360.

In the 2d. Letter to the same Philosopher, he commends him, and recommends to him the love of Virtue.

The 2d. 3d. and 33. Letters addressed to St. *Gregory*, who was gone to *Nazianzum*, were much about the same time.

In the 2d. he observes, that no words are capable of expressing our Thoughts of God, and Admonishes St. *Gregory* to use all his Eloquence in the Defence of the Truth.

In the 3d. Letter, he pleasantly rebukes St. *Gregory*, for writing none but Laconick Letters to him; that is to say, such as were short and concise.

'Tis plain, that the Letters of St. *Basil* to the Emperor *Julian*, if they are Genuine, were written by this Saint in his Retirement, since the Death of *Julian* happened before he came out of his solitude. He had known this Prince at *Athens*, where they had studied together under *Libanius*. After he was returned to his own Country, he received a very obliging Letter from this Prince, who had not yet forsaken the Christian Religion. This Letter is the 206. But after he had renounced Christianity, he did no longer treat St. *Basil* after the same manner: but on the contrary, he wrote a Proud Letter to him, and commanded him to send him 1000 *l.* of Gold for restoring of the Temples. This Letter is the 207th. among those of St. *Basil*, to which is subjoyn'd the Answer that *Julian* made when he had read the Book of *Apollinarius*, *I have read it, understood it, and condemned it*. But it appears, that those words were added to the rest of the Letter, to which they have no reference at all. The two following Letters contain the Answer of St. *Basil* to this Letter of *Julian*; yet they are not two Answers, nor two different Letters, but one and the same Answer, of which some have made two. *Cotelerius* hath published a little while ago the whole entire and in one Letter only, from a Manuscript of the King's Library. It is in his Second Volume of the *Monuments of the Greek Church*. This Sentence which is put at the beginning of the First, *You did not understand what you read; for if you had understood it, you would never have condemned it*, was added after the writing of this Letter, as that was, which is at the End of *Julian*'s Letter. I doubt also, whether the Answer that is attributed to St. *Basil*, be truly his; and I know not but it may be written by some other Person, who would make a trial how he could Answer *Julian*'s Letter to this Father: And indeed, the Stile of this Letter is not so Elegant as that of the Letters of St. *Basil*. He writes to *Julian*, that he is horribly vexed, when he thinks that he is cloathed with the Royal Purple, and that his infamous Head is adorned with a Crown. Is it credible that St. *Basil* should write to an Emperor with so little respect, and should treat him as a ridiculous, senseless and impertinent Person, as the Author of this Letter does? In short, there is at the end of this Letter, an Inference drawn from an Opinion of *Julian*'s, which is extremely wide, and has scarce any sense, and not according to the Genius of St. *Basil*, who is nice and exact in his Thoughts, and moderate in his Expressions.

As to the 205. Letter addressed to the same Emperor, 'tis evident that it is Suppositious. The Title of it is, *To* Julian the *Apostate*. Would St. *Basil* ever have directed a Letter to him with this Inscription? 2. The stile of this Letter is very different from that of St. *Basil*. 3. This Letter is nothing but a confession of Faith. Now to what purpose should St. *Basil* send a Confession of Faith to *Julian*? 4. He adds to this confession of Faith, the Invocation of Saints, and Worship of Images. Who ever heard that these Points were put into the Cofessions of Faith of the first Ages? 5. He says, that he Honours and

St. Baſil. Adores the Images of the Saints, becauſe it is an Apoſtolical Tradition. Would St. *Baſil* have ſpoken thus? And is it not plain that this Letter is the Work of ſome *Greek*, who lived after the Seventh Council?

The Six Letters publiſhed by *Hœſchelius*, which are the 210, 211, 212, 213, 214, 215, being written to different Perſons, were alſo compoſed by St. *Baſil* while he was in his Solitude. They contain nothing remarkable.

The 141. Letter of St. *Baſil* was written in the Year 363. after the difference which he had with his own Biſhop. The Inhabitants of *Cæſarea* complained that he had retired after his Ordination, and recalled him with very Importunate Letters. St. *Baſil* wrote to them, to thank them for their Goodneſs to him, and to give them an account of the cauſe of his Retiring. He admoniſhes them not to ſuffer themſelves to be ſurprized by the Artifices of Hereticks; and for a Preſervative againſt them, he explains the Faith of the Church concerning the Trinity, and anſwers ſome Objections which they alledged. He blames thoſe that ſaid only, the Son of God was like his Father; without adding any thing for Explication.

The 4th. Letter to St. *Gregory*, is the laſt of theſe which St. *Baſil* wrote in his Retirement before he was Biſhop. It is directed to St. *Gregory Nazianzen*; wherein he Exhorts him to be very careful to procure the Choice of a Biſhop, in the room of *Euſebius* Biſhop of *Cæſarea* in *Cappadocia*, lately Dead, who might be worthy to fill that Biſhoprick. St. *Gregory* had reſolved to come himſelf to *Cæſarea*; but for fear leſt the giving of his Suffrage in favour of St. *Baſil* ſhould render him ſuſpected, he contented himſelf with ſending two Letters written in his Father's Name; whereof one was addreſſed to the Church of *Cæſarea*, and the other to the Council aſſembled in that City, wherein he recommended St. *Baſil* as moſt worthy to ſucceed in the room of *Euſebius*. Some Authors attribute this Letter of St. *Baſil* which we have already mentioned, to *Euſebius* of *Samoſata*: And indeed, it is not very probable, that St. *Baſil* ſhould ſo openly pray St. *Gregory*, to do that which looked ſo like ſoliciting that himſelf might be made Biſhop.

We ſhould joyn to this the Two Letters of St. *Baſil* to *Apollinarius*, which were publiſhed by *Cotelerius*, if they were Genuine; but they are Forged by the *Apollinarians*, ſince St. *Baſil* himſelf teſtifies in the 59, 79, and 82. Letters, that he never wrote concerning the Faith to *Apollinarius*; and that the Letters which were publiſhed under his Name, were Suppoſititious: Which plainly ſhews, that the Two Letters, which go under St. *Baſil*'s Name, and are addreſſed to *Apollinarius*, which treat of the Myſtery of the Holy Trinity, and which ſuppoſe that St. *Baſil* and *Apollinarius* held a great Correſpondence by Letters, are Forged, as well as thoſe of *Apollinarius* to St. *Baſil*, which contain Errors not only about the Incarnation, but alſo about the Trinity.

The Second Claſs of St. *Baſil*'s Letters, ought to be of thoſe which were written after he was Biſhop of *Cæſarea*; Theſe are far more numerous and more conſiderable. The Firſt, are thoſe which he wrote for the Reconciliation of *Meletius* with St. *Athanaſius* and the Weſtern Biſhops.

To compaſs this deſign, he wrote about the end of the Year 369. the 56. Letter to *Meletius*, to diſpoſe him to enter upon a Treaty about it. He did not openly acquaint him with his Deſign, leſt he ſhould be diſcovered; but he ſignified to him, that he deſired he might ſee him to treat about an Affair of great Importance; but being detained by his Brethren, he ſent *Theophraſtus* to Communicate it to him. The Secrecy which he obſerves in this Letter, plainly diſcovers that this was the Firſt which he Wrote about this Negotiation.

'Tis probable, that about the ſame time, to conciliate the favour of St. *Athanaſius*, who had written to him immediately after his Promotion; he wrote an Anſwer to him by Letter 47. wherein he gives him an Account of the ſhare that he had in the Perſecution which the Governor of *Lybia* raiſed againſt this Holy Paſtor; and he acquaints him, That all the Faithful of his Church, looked upon this Governor as an Excommunicated Perſon; that they would have no Correſpondence with him; becauſe 'tis fit, that the Powers who will uſe Violence, ſhould find themſelves unanimouſly condemned by all the Churches.

Meletius having ſignified to St. *Baſil*, that he would willingly hearken to an Accommodation, this Father wrote to St. *Athanaſius* at the Beginning of the Year 379, the 48. Letter; wherein he exhorts him to procure the Peace and Union of the Eaſtern and Weſtern Churches, and prays him to begin with receiving the Church of *Antioch*. He ſupports this Propoſal in three Letters, which in the common Edition, are 49, 50, and 51. The 50th. was written at the deſire of *Dorotheus* the Deacon, whom *Meletius* ſent to Negotiate this affair. In it he gives great Commendation of *Meletius*, and ſays, that all the other Parties which are in the Church of *Antioch* ought to re-unite to him and to thoſe who adhered to him, as to the principal Body of the Church of *Antioch*; whereof the reſt are but ſeparate Members. He aſſures him, That the Weſt wiſhed for this Reunion, as well as the Eaſt; as appeared by the Letters brought from the Weſt by *Silvanus*. He conjures him afterwards to uſe his uſual Prudence for procuring the Peace of all the Churches. In Letter 51. he exhorts St. *Athanaſius* to write a Letter of Communion to all the Eaſtern Biſhops; and prays him to ſend it, either by ſome Perſons in his own Name, or even by the Deacon *Dorotheus*. He aſſures him that the Biſhops are Orthodox, and that they deſire to be re-united to him, and he promiſes them, that he will not deliver his Letter, till he has received their Anſwers, and thoſe Aſſurances that he ſhall deſire. St. Baſil.

St. *Athanaſius* having received theſe Letters, would not write at all, but he ſent one of his Prieſts called *Peter*, to diſpoſe their Minds to Peace. This Prieſt was very well received by St. *Baſil*, and he performed his Meſſage as well as he could. But this affair being of too great Conſequence to be ſo eaſily determined; St. *Baſil* thought it neceſſary to write to Pope *Damaſus*. Having taken up this Reſolution, he ſent the Deacon *Dorotheus* to *Meletius*, by whom he wrote the 57. Letter wherein he tells him his deſign which he had of ſending this Deacon to *Rome*, and of deſiring ſome Deputies out of *Italy*. He prays him, if he thought it convenient, to give him neceſſary inſtructions, and to write a Letter in his own Name, and in the Name of all the Biſhops of his Communion, and to direct it to the Weſtern Biſhops. He writes at the end of this Letter, that the Affairs of the Church were in the ſame ſtate; that the Civil Powers would not meddle with them, to reſtore thoſe that were baniſhed; that *Euvippus* an *Arian* Biſhop was come, but that he had done nothing yet in Publick, though he had threatned to fetch the Biſhops of his Party from *Tetrapolis* and *Cilicia*, to Condemn the Orthodox.

Meletius ſent back *Dorotheus*, and thought it neceſſary for him to go into the Weſt. 'Tis not certainly known, whether he wrote at that time to the Biſhops of the Weſt, but 'tis certain that St. *Baſil* then addreſſed his 220. Letter to *Damaſus*. It has no Superſcription, but 'tis eaſy to ſee, that 'twas addreſſed to the Biſhop of *Rome*. He begins with ſhewing the Advantage which that Biſhop had to reſtore the antient Union between the Eaſtern and Weſtern Churches: After this, he deſcribes the unhappy State to which the Perſecution of the *Arians* had reduced the Churches of the Eaſt. He repreſents to *Damaſus*, that he might give them Eaſe and Comfort, by writing and ſending Deputies to them, to re-eſtabliſh Peace and Union in the Church. He remonſtrates to him, that what he deſired, was not extraordinary, ſince it had been the practiſe of the Saints, and particularly of the Church of *Rome*. He obſerves to him, that St. *Dionyſius* had formerly comforted the Church of *Cæſarea*, by his Letters, and that he had ſent ſome of his Brethren to deliver Chriſtians from Captivity; that now there was more Reaſon to complain of the Miſery of the Church, ſince not only the Captivity of the Body, but that of the Soul alſo was to be feared. St. *Baſil*, gave this Letter to *Dorotheus*, to carry into the Weſt, and he ſent his Deacon to St. *Athanaſius*, to conferr with him about the means of procuring Peace, that ſo after he had met with him, he might Embark from *Alexandria*, to go into *Italy*. He charged him alſo with a Letter for St. *Athanaſius*, which is the 52. and though in it, he ſays, that he referred himſelf wholly to the Prudence of St. *Athanaſius* as to the Management of this Affair, yet he ſays, that his Advice ſhould be to Write to the Biſhop of *Rome*, and to pray him, ſince there was no probability of calling a Synod, that he would ſend by his own Authority, Deputies into the Eaſt. He obſerves, that he muſt chuſe ſuch Perſons as were able to endure the Fatigue of Travelling, and who had much Meekneſs, and Moderation to correct the Eagerneſs and Paſſionate Heats of ſome of the Biſhops of the Eaſt: And in fine, who could ſpeak at a fit Seaſon, and accommodate themſelves to the Times. He would have them carry with them the Acts of the Council of *Ariminum*, and an Account of the Tranſactions in the Weſt, that they may be nulled; that they ſhould come by Sea, without letting any body know of it; that at firſt they ſhould addreſs themſelves to thoſe of his own Communion, before they were pre-engaged by the Aſſociates of *Paulinus*, the Enemies of Peace: And in ſhort, that they ſhould condemn the Hereſie of *Marcellus*, of *Ancyra*. This Letter is the 52. At the end, he conjures St. *Athanaſius* to ſend forthwith the Deacon *Dorotheus* into the Weſt; that ſo the Buſineſs might be done the next Year, which was 371. He Advertiſes him alſo, that he muſt take care to recommend to the Deputies from the Weſt, that they be very Cautious, leſt they encreaſe Diviſions inſtead of allaying them, and that they prefer to all things the Good of Peace; and that they do not maintain a Schiſm in the Church of *Antioch*, out of Affection to ſome particular Perſons.

The Deſire of Peace, and the Fear that St. *Baſil* had of bringing Perſecution upon the Church, obliged him to be very cautious in his Diſcourſe. Wherefore, tho' he profeſſed to believe, and to defend the Divinity of the Holy Spirit; yet he ſaid nothing of it unleſs he was obliged. And therefore when he was in an Aſſembly of Biſhops held in the year 370. at the Feaſt of St. *Euphichius*, in the City of *Cæſarea*

St. *Basil.* *Cæsarea*, he discoursed largely of the Divinity of the Father and the Son, and said nothing almost of the Holy Spirit. Whereupon a religious Person who was present at this Assembly, accused St. *Basil* of betraying the Truth by a Cowardice unworthy of a Bishop, and published this Accusation at a Feast where he was present some time after. St. *Gregory Nazianzen*, who was one of the Guests at this Feast, endeavoured in vain to defend his Friend; for all the Company blamed him, and at last St. *Gregory* himself was offended with his Conduct, and wrote to him his Judgment about it in Letter 26. St. *Basil* having received this Letter by *Hellenius*, was a little offended with it, and answered him in Letter 33. That he was surprized, that he should so lightly give credit to a Calumniator. He signifies a great Contempt of these kind of Accusations. He invites St. *Gregory* to come and see him, and says, That what was quickly to come to pass, would serve for his Justification before all the World; because it might be foreseen, that he must suffer for the defence of the Truth, and perhaps should be forced away from his Church and his Country. Which discovers that this Letter was written before the Persecution of *Valens*, in the year 370.

This Emperor had a design to divide the Province of *Cappadocia* into two. St. *Basil* thought it was his duty to defend the Rights of his People, and his Church. For this reason, he wrote to a great Man of his Country called *Martinianus*, the 376. Letter, to pray him to go to Court and hinder this Division. This Letter was written in the year 370, as well as the 362, which was plainly written upon the same Occasion. The 309. Letter, wherein he declares, that he continued unshaken, tho' he had been attacked by the most powerful at Court, referrs to the Sollicitations which the Prefect *Modestus* had used to him this year 370, by Order of the Emperor *Valens*. 'Tis probable, that the Letter 409, wherein he thanks an Eastern Bishop called *Innocentius*, for what he had written to him, is also of the same year; for 'tis likely that this Bishop wrote to him a little after his Ordination, and that St. *Basil* took no long time to Answer him.

The Deacon *Dorotheus*, departed in the year 371, but his Journey had not all the Success, that might have been hoped for. However, the Western Bishops wrote a Letter to the Bishops of the East, which was sent to them by St. *Athanasius*, but the Contents are not known. It appears also by the Letters of St. *Basil*, That there came from the West a Deacon named *Sabinus*, who carried the Letters of the Bishops of *Illyricum*, *Italy*, and *Gaul*.

The Eastern Bishops answered the Letter of those of the West, which they received by St. *Athanasius*, and that which was brought them by *Sabinus*: Their Answers are the Letters 61, and 69. In Letter 61, after they have testified their Joy, that they had, when they understood that the Western Bishops were all at present united in one and the same Doctrine, they desire of them help and relief in their Miseries, which they describe in a most lively and natural manner. 'Our Miseries, say they, are known to you, though we 'should not write them, being published over all the Earth. 'The Doctrine of our Fathers is despised; The Tradition 'of the Apostles is overthrown; The new Inventions of 'some particular Persons prevail in the Churches; They 'treat Religion as Sophisters, not as Divines: The Wisdom of this World domineers, and the Glory of the Cross 'is abhorred; The true Pastors are driven away, and ravening Wolves are entred into their places, who tear the 'Flock of Christ in pieces; The Churches are abandoned; 'The Deserts are filled with desolate Christians; The Old 'Men sigh when they compare the time past with the present, and the Young Men find themselves miserable, because they never saw the good things of which they are 'now destitute. These things ought to affect those who 'have any love for Jesus Christ and his Church: But what we 'have said of them, is very far short of the Truth; wherefore, if you have any Charity for us, if you be of the same 'Mind, if you have any Bowels of Pity, come speedily to 'our help; Arm your selves with Zeal for Piety, and deliver us from this raging Tempest.' At the end of this Letter, they make a short Confession of their Faith; wherein they acknowledge that the Holy Spirit is ador'd together with the Father and the Son: And they conclude with the Approbation of what the Western Bishops had done in Conformity to the Canons.

The second Letter upon the same Subject, is written in the Name of *Meletius*, *Eusebius* of *Samosata*, St. *Basil*, and many other Eastern Bishops, to the Bishops of *Italy* and *Gaul*, that is the 69*th*. among those of St. *Basil*. There they give a Description of their Miseries yet more large, and more moving than the former, and conjure the Western Bishops to help them and bring them Relief; and to send to them speedily a great number of Deputies, who may take their Seats in a Synod, hoping by this means, that they may restore the Faith of the Council of *Nice*, destroy Heresie, and re-unite the Orthodox; who at present are divided in Communion, tho' they hold one and the same Doctrine. They compare the state of the Churches of the East, to that of *Jerusalem*, during the Siege of *Vespasian*; and they say, That as the Jews ruined themselves then by their Intestine Seditions, while the Enemies Army reduced them to the last Extremity; so their Churches were now brought to Desolation, not only by the War of the Hereticks, who openly attack'd them; but also by the Divisions of the Orthodox: That if they desire Assistance of the Bishops of the West, it was for this particular Reason, that Peace might be restored; and in this, they say, consisted the Relief of their Churches. They conclude their Letter with saying, That they commend and approve the Confession of Faith that was made by those of the West, and that they consented to all that they had lawfully and canonically determined in their Synodical Epistle. These two Letters were sent by *Sabinus*, who they say, is a Witness of all that they affirm. St. *Basil*.

St. *Basil* wrote particularly by the same *Sabinus* to *Valerianus* Bishop of *Illyricum*, or rather of *Aquileia*, the Letter 324; wherein he thanks him for the Charity he had testified in the Letter he had written, and prays him to assist with his Prayers the Eastern Churches, that were afflicted with Heresie and Schism. These are all the Letters of St. *Basil* written in this Year 371, concerning the Union of the East and the West.

The Letters which he wrote in favour of *Eustathius* of *Sebastea*, against *Theodotus* of *Nicopolis*, are also of this year 371; because he was at Difference with the former in the year 372.

The first Letter written upon this Subject is the 26*th*. addressed to *Eusebius* of *Samosata*: He acquaints him, that *Meletius* and *Theodotus* of *Nicopolis*, invited him to be present towards the middle of *June*, at a Synod which was to be held at *Phargama*: He prays St. *Eusebius* to be present there: He sent him this Letter by *Eustathius* of *Sebastea*, and tells him that he waited for an Answer.

Eusebius came not to this Synod, but *Eustathius* was present there, and St. *Basil*, before he did communicate with him, would have assurance of his Doctrine; and having had two Conferences with him, he made him agree to the Doctrine of the Church. Being thus persuaded that he was Orthodox, he joyned his Prayers with those of this Bishop, to thank God, who had given them Grace to think and speak after the same manner. The design of St. *Basil* was to have a Confession of Faith drawn up by *Theodotus*, or those of his Party, which *Eustathius* should sign: But *Theodotus* without enquiring into the Conduct of St. *Basil*, refused to admit him to his Synod, because he had communicated with *Eustathius*. St. *Basil* being to go into *Armenia*, passed by a Country House of *Meletius* called *Getasa*, where *Theodotus* was present; and after a free Conference between them, it was agreed, That if St. *Basil* could make *Eustathius* sign a Confession of Faith, which plainly contained the Doctrine of the Church, he should then continue in his Communion; but on the contrary, he should separate from him, if he refused to sign that Confession. *Meletius* and his Priest *Diodorus*, having approved this Proposal, it was also agreed to by *Theodotus*, who invited St. *Basil* to go with him to *Nicopolis*: But when he was arrived there, he would not communicate with him, contrary to his Word which he had passed to him; which obliged St. *Basil* to withdraw, and to go to *Satala*, there to regulate some Affairs of *Armenia*, and Ordain some Bishops. He wrote from thence to Count *Terentius* the 187. Letter; wherein he gives him an account of those Transactions which had passed. Letter 78. is the Confession of Faith which St. *Basil* caused *Eustathius* of *Sebastea* to sign at this time. It contains the *Nicene* Creed, and rejects the Error of *Sabellius* and *Marcellus* of *Ancyra*. He speaks also of those Differences in Letter 364. to *Atarbius*.

He wrote also a little while after, the Letter 239. to *Eusebius* of *Samosata*; whom he acquaints with the disgraceful manner wherein he was treated by *Theodotus*. He says, that he had also a Conference with *Eustathius*, and that he found him very Catholick. He complains, That the Bishops of the second *Cappadocia*, lately advanced into a Province, refused to have any Correspondence with him. He rallies his Brother *Gregory*, and says, It were to be wished that he had a Bishoprick that would agree to his Mind; That he is so zealous and watchful, that he could govern all the Churches of the World; That he was not capable only of great things, but that he gave weight to small matters, and made Affairs of no Importance, pass for matters of the greatest consequence, by his manner of treating them. He complains of a Bishop named *Palmatius*, whom *Maximus* had made use of to persecute the Church. He invites *Eusebius* to come and see him, giving him notice that his Presence was necessary to regulate the Affairs of *Cappadocia*.

He invites him also by Letter 256, to be present at the Feast of St. *Eupsichius*, which was the 7*th*. of *September*, to Ordain Bishops, and to give him advice, about the Cause which his Brother *Gregory Nyssen* had undertaken against him in the Assembly which was held at *Ancyra*.

Probably *Eusebius* of *Samosata* came not to this Synod of *Cæsarea*, but he sent thither a Bishop named *Sabinus*, whose Presence comforted St. *Basil* under the Afflictions which he had met with at *Nicopolis*, as he acquaints *Eusebius* by Letter 253; where he excuses the too great Zeal which *Theodotus* had testified for the observation of the Canons. He says

St. *Baſil.*

ſays in this Letter, That he paſſionately wiſhed to ſee and embrace *Euſebius*. The Letters 252, 255, 260, were almoſt at the ſame time.

The *254th.* is to the ſame Perſon, and in the ſame year; but it was written before that which we juſt now mentioned, and at the beginning of the year. He writes to him, That *Demophilus* was upon the Throne of *Conſtantinople*, and that he was a Hypocrite; and yet that he had re-united the two Parties; and that ſome neighbouring Biſhops were joyned with him. He deplores the miſerable ſtate of the Eaſtern Churches; and ſays, That God only knows when their Condition may be better.

We have already ſeen that St. *Baſil* went this year to *Satala*, to regulate the Affairs of this Church, and that he Ordained a Biſhop there, at the deſire of the Inhabitants. He recommends him to them in Letters 296, and 183; and in 185, he writes to the Church of the *Parnaſſians*, upon the Death of their Biſhop; and in 186, he does with much Eloquence and Chriſtian Charity comfort the Widow of the Pretor *Anatheus*, upon the Death of her Husband. This Letter may paſs for a perfect Pattern of true Chriſtian Conſolation.

Athanaſius Biſhop of *Ancyra*, dying in the year 372, it follows that the Letter 53. of St. *Baſil* which is addreſſed to him, was at leaſt in the year 371. He complains in this Letter of the Conduct of this Biſhop, who accuſed him of teaching Errors in his Writings, or ſubſcribing to thoſe of others. The Complaint of this Biſhop, made St. *Baſil* apprehend that ſome Heretick had prefixed his Name to his Works. He declares, That he had written againſt the *Anomæans*, and againſt thoſe that ſay, The Holy Spirit is a Creature.

The following Letter is written to the Father of this Biſhop, praying him to admoniſh his Son charitably, not to defame his Colleague without reaſon.

'Tis credible that the Letter 381, addreſſed to the Suffragans, was alſo written in the ſame year with the preceding Letters, and probably ſoon after St. *Baſil* was a Biſhop. He complains in this Letter, That ſome neglected to obſerve the Canons, and to follow the Diſcipline of the Church in the Ordination of Miniſters exactly: He obſerves, that formerly none were choſen, but thoſe whoſe Probity was well known, and of whom the Prieſts and Deacons gave a good Teſtimony to the Suffragans; and that neither were theſe Ordained until the Biſhops of the Dioceſs were firſt advertiſed of it: He complains, That now the Suffragans did not write to the Biſhops; and that they alſo permitted the Prieſts and Deacons to chooſe whom they pleaſed, without enquiring into their Behaviour '*From whence it comes to paſs*, ſays he, *that there are many Miniſters, and but very few who are worthy of their Miniſtry.* To avoid this Abuſe, he ordains, That there ſhould be preſently ſent to him a Liſt of all the Miniſters that are in the Villages, containing the Names of thoſe which have been admitted, and an account of the Life which they lead; That they ſhould be reduced to the Condition of Lay-men, who ſhould be found incapable, and thoſe who had been admitted by Prieſts ſince the time of the firſt Prohibition; and that for the future, none ſhould be admitted but thoſe whoſe Life and Converſation had been well examined. In fine, he declares, That thoſe who ſhould be admitted into the Clergy, without his Approbation, ſhould be thruſt down to the Station of the Laity again.

The 392. to *Amphilochius*, was written before he was made Biſhop of *Iconium*, and by conſequence towards the end of 371, or the beginning of 372. 'Tis written in the Name of *Heraclides*, an antient Friend of *Amphilochius*. It acquaints him with the Life which he leads under the Conduct of St. *Baſil*, and invites him to come and ſtay with them.

The 319. to *Innocentius* may be alſo about the ſame time. He refuſes to charge himſelf with the care of the Eaſtern Churches, which this Biſhop would have him to do.

'Twas probably in the ſame year that St. *Baſil* undertook to build a Church and an Hoſpital in *Cæſarea*. Some would have hindered the going on of this Work; whereupon he writes to *Elias* Governor of the Province in Letter 372; praying him for leave to proceed in his Buildings. The 373, was written to the ſame Perſon in favour of a Receiver, who had neglected to ſend an Account of his Receipts. In the 305, which is to ſome Receiver-General, St. *Baſil* determines, That an Oath ſhould not be exacted from the Collectors of Taxes; becauſe theſe kind of Oaths bring no great Profit to the Receivers, and accuſtom Men to make falſe Oaths. In the 304. he writes to the ſame Perſon, That the Monks ought to be exempted from paying of Tribute.

In the beginning of the year 372, St. *Baſil* having found out the Frauds of *Euſtathius* of *Sebaſtea*, ſeparated from him, and re-united himſelf to *Theodotus*. This Separation was begun by two Friends of *Euſtathius*, called *Baſil* and *Euphronius*, who were ſent to St. *Baſil*, as Spies upon him. Theſe two Perſons having created ſome Trouble to this Saint, he wrote about it to *Euſtathius*, and prayed him to put a ſtop to the Diſorder which they cauſed in his Dioceſs. This Letter is the 307, which I believe was written to *Euſtathius* of *Sebaſtea*, tho' ſome think that it was addreſſed to another *Euſtathius* Biſhop of *Himeria*, to whom the preceding Letter is addreſſed. Some time after, *Euſtathius* being invited to a Council held by St. *Baſil*, not only refuſed to come thither himſelf, but hindered all thoſe of his Party from going, and declared himſelf in his Diſcourſes, and in his Letters, againſt St. *Baſil*. He had alſo the Inſolence to write him a Letter, wherein he declared, That he had withdrawn from his Communion, and publiſhed a Writing or Manifeſto againſt him; wherein he accuſes him of the Error of *Apollinarius*. St. *Baſil* underſtanding theſe things, acknowledged, but too late, that he had too eaſily given credit to one of the greateſt Cheats in the World. He began to commend the Prudence of *Theodotus* of *Nicopolis*; and to reconcile himſelf perfectly to him, he wrote the Letter 196, wherein he gives him a faithful account of all that we have ſaid, and teſtifies the regret he had for truſting to this Impoſtor. He obſerves, that he had publiſhed a Confeſſion of Faith, which was perfectly agreeable to the Opinions of *Arius*, and accuſes him of re-ordaining Biſhops.

St. *Baſil.*

A Biſhop of *Cilicia* named *Theophilus*, joyned himſelf with *Euſtathius*, againſt St. *Baſil*. 'Tis to him that Letter 310. is addreſſed; wherein St. *Baſil* acquaints him, That tho' he had great cauſe of Grief upon his account, yet he would not ceaſe always to remember him.

The Letter 81. to *Euſtathius* the Phyſician, was written upon the Separation of *Euſtathius* of *Sebaſtea*: For therein he teſtifies what Trouble he endured for the Separation of thoſe who had withdrawn from his Communion; but yet he was obliged rather to ſuffer their Diviſion from him, than do any thing againſt the Truth and againſt his own Conſcience; becauſe there was nothing more dear to him than the Faith, and Hope in Jeſus Chriſt.

In Letter 82. to *Patrophilus*, who had objected this Separation to him; He ſhews him, that his Enemies were the Cauſes of this Diviſion, and juſtifies himſelf from two Accuſations which *Euſtathius* had formed againſt him; Whereof the firſt was, That he had formerly written to *Apollinarius*: And the ſecond, That he had received *Diodorus* into his Communion. With reference to *Apollinarius*, he confeſſes, that he had formerly written one Letter only to him; but he ſays, That he did not then believe him to be in an Error; That he could not be reſponſible for his Faults; And, That he had not read his Writings. As to *Diodorus*, he confeſſes that he received him into his Communion, as a good Catholick, being educated by *Silvanus* of *Tarſus*, and who could be charged with nothing. He vindicates himſelf alſo from the Crimes that were imputed to him, in a Writing addreſſed to *Dazizus*; and at laſt, he accuſes *Euſtathius* of *Sebaſtea*, and deſcribes his Life in ſuch a manner as is very much to his diſadvantage. *Patrophilus* having received this Letter, ſent St. *Baſil* word that he would not ſeparate from him. St. *Baſil* thanks him in Letter 85, and admoniſhes him, That for keeping peace, we muſt make choice of ſuch Perſons with whom we may be united; and that we are obliged to break with ſome Perſons with whom Peace cannot be had.

But St. *Baſil* did not only defend himſelf by Letters written to his Friends; but he wrote alſo a very ſmart Letter upon the ſame ſubject to *Euſtathius*, which is the 79. There he gives an account of his Conduct and his Doctrine, during the whole time of his Life: He ſhews him, That he could not be accuſed without Injuſtice, for having written almoſt twenty years ago to *Apollinarius*: He takes *Euſtathius* himſelf for a Witneſs of his Faith, and asks him, if he could accuſe him of promoting any Error in the Conference which he had with him. He accuſes him of being the Diſciple of *Arius* and *Aëtius*. At laſt, he obſerves, That the true Cauſe wherefore he had made this Separation, was not becauſe of the Letter which St. *Baſil* wrote to *Apollinarius*, as is pretended; but becauſe his Communion might be prejudicial to thoſe who would acquire Favour and Authority.

'Twas at the beginning of this Year, that St. *Baſil* wrote to his Brother *Gregory Nyſſen*, upon a complaint that he had againſt him. He acquaints him in Letter 44, that he was ſurpriſed, that there were three Letters written to him, under the Name of his Uncle *Gregory*, which were none of his. He gives him to underſtand, that he would come and ſee him, and the Biſhops his Friends, provided they would receive him Honourably. The 45 and 46, are to this Uncle *Gregory*, upon the ſame Difference.

The Letter 43, goes under the Name of St. *Baſil*, and is addreſſed to the ſame St. *Gregory Nyſſen*, in the Editions of St. *Baſil*: But 'tis in the Second Volume of St. *Gregory Nyſſen*, under the Name of that Father, and is addreſſed to their Brother *Peter*; and indeed, it has more the Stile of St. *Gregory*, than of St. *Baſil*. The Author of it, explains with much Subtilty, the Difference between the words *Hypoſtaſis*, and *Eſſence*; and ſhews that *Eſſence* ſignifies that which is common to the three Divine Perſons; and *Hypoſtaſis*, that which is peculiar to each Perſon.

The Letter 263, to *Euſebius* of *Samoſata*, was written before Eaſter, in the Year 372. It contains excuſes for not writing to him ſo often as he would. St. *Baſil* fell Sick about Eaſter, and was afflicted with a Fever, which tormented

St. Basil. mented him till Winter, as appears by the Letters 257 and 258, written at the same time, to *Eusebius* of *Samosata*, and by 270, 271, to *Antiochus*.

This same Year the Persecution of the *Arians* was begun anew more fiercely than ever. St. *Basil* speaks of this Persecution in his Letter 5, to *Eusebius*, wherein he acquaints him, that 'twas raised against the Catholicks of the Church of *Tarsus*, which was the Centre of Unity to *Isauria*, *Cilicia*, and *Cappadocia*; That the Church was ruined by desperate Persons, and that all things went on from bad to worse, while the Catholicks were amused, and did nothing but look on.

Eusebius answered him, That they must write again to the Bishops of the West, to desire of them some Relief. St. *Basil* wrote also about it to *Meletius*, without whose Advice he would undertake nothing. This Letter is the 58, wherein he complains, that *Anthimus*, Bishop of *Tyana*, would have Ordained one *Faustus*, in the room of a Bishop whom St. *Basil* had Ordained in *Armenia*. He sent this Letter by *Sanctissimus*, whom he charged also with a Letter to *Theodotus*, wherein he complains of the Ordination of *Faustus*. This Letter is the 195. Afterwards he gave to the same Person three Letters; the First for the Priests of *Antioch*; the Second for the Monks of that City; and the Last for *Pelagius* of *Laodicea*. These Letters are the 199, 200, and 312. There is also a Letter upon the Ordination of *Faustus*, addressed to *Poemeninus*, Bishop of *Satala*, which is the 313.

A little while after, he wrote to *Meletius* the Letter 59, wherein having defended himself from the Accusation of *Eustathius*, who accused him of the Errors of *Apollinarius*; he says, that he had received information, that it was resolved at Court, to deliver him up to the Fury of his Enemies; but that this Order was suspended for some time.

He earnestly prays *Meletius* to answer the Letter which he had written to him by *Sanctissimus*, and to send him a Letter for the Bishops of the West, Signed by those who were united with him in Communion and Judgment. He signifies, that the Western Bishops must be Advertised not to receive into their Communion indifferently, all those that come from the East.

The Letter 273, to the Priest *Antiochus*, who was Nephew to *Eusebius* of *Samosata*, which Father *Combefis* believes to be directed also to *Meletius*, is upon the same subject. He prays him to Order, together with the Deacon *Dorotheus*, what must be done for a Re-union with the West. He Counsels him to dictate the Letter himself, that was to be sent thither. He says, That he had Written some time ago to the Bishops of *Illyricum*, of *Gaul* and *Italy*, by the Deacon *Sabinus*; but he adds, That it would be convenient to send one into the West, in the Name of a Synod of the East. As to what concerns *Athanasius*, he says, That he is very well inclined to Peace; but he can do nothing, unless Letters of Communion be sent to him: Moreover, That he does ardently desire the re-union, and will do all that is possible for him to procure it. This Letter was written before Easter. He signifies, that he waited for his Answer.

'Twas at this Time, and upon this Occasion, that Letter 70, of St. *Basil* was written, addressed to the Western Bishops, wherein he prays them to Inform their Emperor of the miseries which the Orthodox suffered in the East, and to send them Deputies. This Letter was to be carried by a Priest named *Dorotheus*.

While Matters were thus ordered in the East, St. *Basil*, who was now recovering, as appears by the Sixth Letter to *Eusebius* of *Samosata*, fell sick again in Winter. He speaks of this Sickness in his Seventh Letter, and excuses himself for not visiting St. *Eusebius* from the sharpness of the Winter, and the Death of his Mother. He deplores in this Letter, the unhappy State of the Church, and says, that some would have placed *Arians* at *Ancyra* and *Neocæsarea*, in the room of the Orthodox, but that at last, they had left the Churches in Tranquility.

In the mean time, *Evagrius*, a Priest of *Antioch* being returned from the West, brought a Letter, which he would have obliged the Eastern Bishops to Sign; saying, That those which they had written before, were not approved in the West. St. *Basil* having received Advice of this, wrote to *Eusebius* of *Samosata* by his Eighth Letter. There he speaks against *Eustathius* of *Sebastea*, and enquires if he was to be present at the Ordination of a Bishop for the City of *Iconium*, which had formerly depended upon his Metropolis, but did not now since the Division of *Cappadocia*.

He wrote also at the same time to this *Evagrius*, who was come from the West, and who had written to him, that he was suspected, because of his Communion with *Meletius*. St. *Basil* answered him by Letter 342, That he was very little troubled at what the World thought of him, but that he would labour hard for Peace; and exhorts *Evagrius* to do the same. He signifies to him, that he was troubled to understand by *Dorotheus*, that he would not Communicate with *Meletius*'s Party. He declares to him, that as things now stand, he could not send any body into the West.

He writes the same account of the Journey to *Rome*, to that *Dorotheus*, whom he had charged with Letter 70. He could not forbear taking Notice, how angry he was with the Pope, and saying, that his Brother *Gregory*, was not a proper Person to be deputed into the West, because he was too simple to have any thing to do with a Proud Man, and one exalted in Dignity, who by consequence would hardly have Patience to hear him speak the Truth. This Letter is the 150. The Priest went to *Rome*, however, as appears by Letter 321. St. Basil.

In the mean time, *Eusebius* of *Samosata*, who Passionately desired the Peace of the Church, believing that St. *Basil* neglected to labour in it, wrote a Letter to him, wherein he complains of two Things: First, That he had not come to see him: Secondly, That he had abandoned, as one may say, the Church to its Enemies, by his Slothfulness and Negligence. St. *Basil* answered him, by Letter 262, That he could not come to see him, because of his Sickness, and that the thing which hindered his good Success, was not the want of Care; but because the Bishops did not agree among themselves, about Matters of Consequence, and he alone could not regulate Affairs, since the Canons did not allow one Bishop alone, to make Regulations of this Nature.

The Letter 265, is almost upon the same Subject. He wrote to him, that he ardently desired Peace, but then it must be a Real one. He advises him to take heed of those that seem to be Catholicks, and yet are not. He declares to him that he would never Communicate with those who did not receive the *Nicene* Faith, or who believed that the Holy Spirit was a Creature, because he was not willing to approach the Altar, with a Heart full of Dissimulation and Hypocrisy; that for this Reason, he had withdrawn from the Communion of *Euvippus*; That they ought to be Treated with all mildness, who had not received this Faith; That we should invite them to own it, and shew great Charity and Moderation to them: but that we ought never to be Trimmers, nor remain Neuters in Matters of Faith.

About the End of this Year, the Church of *Antioch* being afflicted with a rough Persecution, he wrote Letter 60, to comfort it. He proposes the *Nicene* Creed, as the Rule of Faith. He says, That the Divinity of the Holy Spirit was not there expressly determined, because it was not then directly opposed, but that we ought to condemn all those who admit a Creature in the Trinity.

The Letter 62, to the Church of *Neocæsarea*, is also of the same Nature; he Comforts it upon the Death of its Bishop. It was written before the foregoing Letter, and at the beginning of the Year. There are some other Letters of St. *Basil*, which probably were written the same Year 372. that have not so much reference to History.

We may place in this Number, the Letters 274, 275, 276, 277, 278, and 279, to the Governor *Modestus*, who began to be his Friend about this time. He prays him in this last, to preserve the exemptions of Priests and Deacons.

We may place also in this Time, the Letter 86, to *Bosphorus*, wherein St. *Basil* gives an account of the Difference which he had with his Predecessor, *Dianius*, Bishop of *Cæsarea*. He says that he had not anathematised him, but that he was extreamly troubled, when he understood, that this Bishop had Signed the Creed of *Constantinople*; and that for this Cause, he separated from him, but that he returned to his Communion before he died, when he declared, That he had Signed this Creed by Surprize, and without knowing any evil by it.

There is another Letter, wherein he speaks of this Bishop *Bosphorus*. It is Letter 300, addressed to the Nuns. There he confutes those who accused him of not receiving the *Nicene* Creed. He approves it, and yet confesses, that there are Catholicks who do not allow of the Word *Consubstantial*, because they believe that it has an ill Sense. He says, That they ought to be pardoned, because this Term did very much displease the Bishops, who condemned *Paulus Samosatenus*. He explains the good Sense of this Word, and the distinction of *Hypostases*. Lastly, he proves the Divinity and Equality of the Father and the Son.

St. *Peter* of *Alexandria*, having Succeeded St. *Athanasius*, in the Year 373, St. *Basil* did not fail to write to him immediately after his promotion to the Bishoprick. This Letter is the 320. He Congratulates his Exaltation, and exhorts him to follow the Footsteps of St. *Athanasius*.

Soon after this, *Peter* was forced away, and the Church of *Alexandria* was Persecuted most violently by the *Arians*. Immediately, St. *Basil* comforts them in a Letter, wherein he deplores their Misery. This Letter is the 71.

Amphilochius was ordained Bishop of *Iconium* at the End of the Year 372, as appears by the Eighth Letter of St. *Basil*. 'Twas therefore towards the end of the last Year, or rather at the Beginning of this, that St. *Basil* congratulated him by Letter 393, and 'twas certainly in 373, that he invited him by Letter 344, to the Feast of St. *Eupsichius*, which was *September* the 5th.

The 395, to the same, is also of the same Year. He acquaints him, that he had finished the Book of the Holy Spirit.

St. Baſil. The Letter 363, to *Euſebius* of *Samoſata*, was written before Eaſter of the ſame Year, during the ſharp Winter-Seaſon. St. *Baſil* acquaints him that he was dangerouſly Sick.

Towards the end of this Year, St. *Euſebius* of *Samoſata*, was baniſhed into *Thrace*, and St. *Baſil* wrote to him the Letters 9, and 251, to Comfort him in his Baniſhment; and the Letter 269, to his Nephew *Antiochus*, who accompanied his Uncle. The Clergy of *Samoſata*, being troubled by the *Arians*, and by the Diviſion of ſome particular Perſons, he Comforts them, and exhorts them to Peace by Letter 280, and praiſes the Senate of that City, by Letter 294. He wrote alſo to *Otreius*, Biſhop of *Melitine*, the Letter 316, where he ſpeaks of the Baniſhment of *Euſebius*.

It was towards the End of this Year, that St. *Baſil* wrote to the Biſhops of the Sea-Coaſts, and of the Iſles, the Letter 77, wherein he complains, that they had ſent no body to him for Relief in their Miſeries, and prays them to ſend their Deputies and Letters of Communion. 'Twas alſo about the ſame time, that he wrote the Letter 322, upon the ſame Subject to *Elpidius*. We may place alſo in the ſame time, the Letter 87, which he wrote to a Heretical Woman called *Simplicia*, who concerned her ſelf to make Remonſtrances to him. He tells her with ſome warmth, that it does not belong to her to judge: That he expected his Judgment from God, he adds, That he ſhould not want Witneſſes to juſtify his Conduct, and that he would not make uſe of Slaves or Eunuchs, whoſe Teſtimony ought not to be taken. He gives a dreadful Character of the Eunuchs of his time.

We cannot find a year wherein we can better place, than in, this, the Letter 184, to *Palladius*, and to *Innocentius*, Prieſts and Monks. He informs them, that he is a lover of Peace. He prays God to reſtrain the Authors of Diviſion, and recommends himſelf to their Prayers.

St. *Baſil* being recovered of his Sickneſs, which had tormented him during the two Winters of the years 373 and 374, went into *Piſidia* and *Iſauria*, to regulate the Affairs of thoſe Countries, as it appears by Letter 272. It was before this Journey that he wrote to *Amphilochius*, the Letter 396, wherein he acquaints him with his Diſeaſe, and prays him to delay their meeting for ſome Days; ſo it was alſo in the ſame Winter, that he wrote the firſt Canonical Letter to *Amphilochius*, which he could not ſend to him becauſe of his Sickneſs; and St. *Amphilochius* having ſent to him ſome more Queſtions, wherein he deſired to be informed, St. *Baſil* anſwered him by the Second, written in the beginning of the year 374. The laſt of theſe Letters was probably written towards the end of this year, after St. *Gregory* was retired from *Nazianzum*. We ſhall ſpeak ſeverally of theſe Letters.

The Affairs which he had in *Piſidia*, concerned the Churches of *Iſaurus* or *Iſauria*, which had been diſmembred from their own Province, to be joyned to the Churches of *Piſidia* and *Lycaonia*. St. *Amphilochius*, who was Biſhop of *Iconium*, the Metropolis of *Lycaonia*, had written about it to St. *Baſil*, and prayed him to come thither. This Saint, before he went into that Country, acquainted him by Letter 406, that he did well to take Care of theſe Churches; but yet he did not approve of the Deſign which he had of ſharing them amongſt many Biſhops, leſt the Dignity of a Biſhop ſhould thereby become contemptible. He ſays, that it would be better to chuſe one Man worthy of a Biſhoprick, who might take ſome Prieſts to his Aſſiſtance, than thus to divide a ſmall Territory into many Biſhopricks. He adviſes him to place Pariſh Prieſts in the Towns where there had formerly been Biſhops, before any Biſhop was Ordained, leſt if there ſhould be one Ordained before, he would not approve of this Regulation. In fine, he admoniſhes him to confine the Church of *Iſauria* within its own Bounds. He adds, That the Affairs of the Church of *Nyſſa* are in the ſame Condition, and that ſome of his Enemies were gone to Court. He ſubjoyns a Queſtion of Doctrine about the Opinion of *Philo*, who affirms, that Manna had all ſorts of Taſtes. He ſays, that this Opinion was grounded only upon a Jewiſh Tradition. He adverti ſes *Amphilochius*, that *Sympius* had ſent him a Letter of Communion, and that he had anſwered him. This Letter is probably the 398, directed to *Amphilochius*, but it could not be addreſs'd to him, ſince it appears by this Letter, that he to whom St. *Baſil* wrote, had been at difference with him, and was reconciled ſome time before, ſince he thanks him for his Reconciliation.

In all probability it was about this Affair of *Iſauria*, and ſome others of the like Nature, that St. *Baſil* went into *Piſidia* and *Iſauria*; and in the beginning of the year 374, from *Piſidia* he went to *Pontus*, a Canton whereof called *Dazimone*, was furiouſly troubled by *Euſtathius* of *Sebaſte*, who had perſuaded many Biſhops to ſeparate from the Communion of St. *Baſil*. This Saint thought to have found one of his Friends called *Hilary*, in that Country, but he was gone. He ſignifies in Letter 370, how much he was troubled, that he could not find him. He acquaints him alſo, that the *Annomians* and *Semi-Arians* hated him, and loaded him with Calumnies, becauſe of ſome Writings that were falſly attributed to him. In his return he went to ſee his antient place of retirement, near *Neocæſarea*, where his Brother *Peter* dwelt. The Inhabitants of *Neocæſarea*, St. Baſil. believing that he was come to concern himſelf about their Affairs, conceived an Averſion to him, and accus'd him of many things. To refute their Calumnies and undeceive them, he wrote to them three Letters upon this Occaſion.

The firſt, which is the 63, is addreſs'd to the Clergy. He ſays, that they were to blame, to accuſe him of Error, who themſelves propagated thoſe things which were aſſerted by none but *Sabellius* and *Marcellus* of *Ancyra*; that they could have but two Pretences for the Averſion they had teſtified againſt him; Firſt, the changing of the way of ſinging of Pſalms; and Secondly, the Affection which he had for thoſe that profeſs'd a Monaſtick Life. As to the laſt Accuſation, he ſays, that it was very much to his Advantage, that they had this Opinion of him, ſince there were Monks in *Egypt*, in *Paleſtine*, and in *Meſopotamia*; and Monaſteries of Nuns in all Places. As to the ſinging of the Prayers of the Church, he maintains, that in that he followed the antient Cuſtom of the Church; that on the great Feſtivals the People came before Day into the Church; that after Prayer they ſtood up to ſing in two Chorus's, which anſwered one another; that thus the Night was ſpent in ſinging and praying; that at break of Day all the Faithful rehears'd the Penitential Pſalms. He maintains, that this Cuſtom took place in *Egypt*, in *Libya*, in *Phœnicia*, in *Paleſtine*, in *Syria*. As to what they objected to him, that it was not in uſe in the time of St. *Gregory Thaumaturgus*, he anſwers them, that the Litanies or the Prayers which the Faithful uſed at *Neocæſarea*, were no more in uſe in his time, than this Cuſtom. He adds, that tho' he did not condemn them, yet he thought it more convenient to ask God's Pardon of Sins, by uſing the Words of the Holy Scripture, than employing thoſe of Men's deviſing. He maintains alſo, that it cannot be proved, that the ſinging of Pſalms was not uſed in St. *Gregory*'s time. He blames them, becauſe they themſelves did not obſerve what this great Man did. He tells them, that he prayed with his Head uncovered; That he did not ſwear at all; That he did not reproach his Neighbour; That he did not bear Envy againſt him; That he was neither proud nor quarrelſome, &c. whereby he tacitly objects theſe Faults to thoſe of *Neocæſarea*. Towards the latter end, he admoniſhes them to lay aſide thoſe Innovations that had crept in amongſt them, to admit the three Hypoſtaſes in God, not to deny the Name of Jeſus Chriſt, and not to miſinterpret the Expreſſions of St. *Gregory*.

The 64. is directed to the moſt learned of this Church of *Neocæſarea*. There he deſcribes the Occaſion and Cauſe which obliged him to come near *Neocæſarea*. He accuſes them of *Sabellianiſm*, becauſe they admitted but one Hypoſtaſis. He anſwers what they had ſaid in a Letter addreſſed to *Anthimus*, wherein they alledged a Paſſage of St. *Gregory Thaumaturgus*, who ſays, *That the Father and the Son were two by Conception, but one in Subſtance*. He maintains, That this Father did not ſay this, as an Article of Faith; That this Expreſſion eſcaped him in the Heat of Diſputation, and that he never intended to explain his Doctrine about the Myſtery of the Trinity exactly, in a Treatiſe which was made for the Inſtruction of an Infidel. At laſt he aſſerts, that 'tis not ſufficient to ſay, that there are three Divine Perſons, unleſs it be added, that each of them has a particular Subſiſtence by it ſelf.

The Letter 75, is addreſſed to all the Faithful of *Neocæſarea*, whom he treats with more mildneſs. He complains of them, that having given credit to the Calumnies which were publiſhed againſt him, they had ſeparated from his Communion. He repreſents to them, That he was educated by his Grand-Mother *Matrina*, who had been amongſt them, and had been inſtructed in the Doctrine of St. *Gregory* of *Neocæſarea*; and that ſince that time, he had never Patroniſed the *Arians*; that he had Letters from St. *Athanaſius*, wherein he ſaid, That thoſe ſhould be received into Communion, who returned from their Error. St. *Baſil* adds, That he Communicated with all the Orthodox Churches, and ſo thoſe that would not Communicate with him, were ſeparated from the Church. In ſhort, He does not refuſe to be judged by a Synod. He would even ſubmit himſelf to their Judgment, but upon condition that they ſhould not lightly believe, but examine the Accuſations that were formed againſt him, and his Defences. There is in this Letter a very fine Sentence againſt Calumny. The 204th Letter to *Euſtathius* the Phyſician, was alſo written by St. *Baſil*, about the ſame time, to vindicate himſelf againſt thoſe that accuſed him of teaching, that there were Three Gods, becauſe he admitted Three Hypoſtaſes. He juſtifies this Doctrine, and proves the Divinity of the Holy Spirit. This Letter in ſome Manuſcripts is attributed to St. *Gregory Nyſſen*, and 'tis found among his Works; but 'tis rather St. *Baſil*'s, than St. *Gregory Nyſſen*'s, for it agrees better to him; the Stile is more like his, and the Doctrine is different from that of St. *Gregory*; ſince the Author of this Letter maintains, That the Soul of *Samuel* did really come from the inviſible State to ſpeak unto *Saul*; and St. *Gregory* expreſly teaches the contrary, in his Book of the Witch of *Endor*. In the 382, written to *Olympas*, he complains, that his Enemies had written againſt him, and had imputed

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imputed to him the Error and the Writings of *Apollinarius*. He confesses, That this Man was a Heretick. A Bishop named *Eulancius* had taken part against him with those of *Neocæsarea*; but he came to himself at last, and wrote to St. *Basil*, whom he thanks by Letter 281. He defends himself also from the Calumnies of *Eustathius*, in Letter 346. to *Genethlius*.

St. *Basil* being returned to *Cæsarea*, received there Letters from the East, wherein they acquaint him, that *Paulinus*'s Party had received a Letter from the West, which confirmed to him the Bishoprick of *Antioch*. This Letter so raised the Spirits of those of that Party, that they would have forced every body else to sign a Confession of Faith, that they might be re-united with them. They did also shake Count *Terentius*, who had formerly been of *Meletius*'s side, and would have obliged him to consent to this Union. St. *Basil* being informed of this News, wrote immediately to him the Letter 349, to persuade him not to abandon *Meletius*. He says, That those of the West were ignorant of the State of the Eastern Churches, and that they knew not the Reasons which St. *Athanasius* had to Communicate with *Paulinus*. He declares, That he accuses no Man; That he desires nothing but Peace; That he congratulates those who had brought these Letters from *Rome*; but that he could not forsake *Meletius* and his Church, to joyn with a Party that had caused the Schism. Lastly, He refutes the Opinion of those of that side, who admitted but One Hypostasis in the Trinity.

He sent an account immediately to *Antiochus*, who was at *Samosata*, of all that had been done since the beginning of this year, and a Relation of what he had learnt from *Antioch*: This Letter is the 272. About the same time, the Priest *Dorotheus*, who was gone into the West, contrary to the Counsel of St. *Basil*, returned into the East, very much dissatisfied with the manner of Treatment that he had met with from *Damasus*; who reckoned *Meletius* and *Eusebius* of *Samosata* among the *Arians*. *Peter* of *Alexandria* who was then at *Rome*, wrote about it to St. *Basil*, signifying to him, That he was troubled that he had received no News from the East, and that *Dorotheus* had not satisfyed the Bishops of the West. St. *Basil* answered him by Letter 321, wherein having excused himself for not writing to him before, he complains of the Conduct of *Damasus*, excuses *Dorotheus*, and justifies *Meletius* and *Eusebius* of *Samosata*. Some time after St. *Basil* advises St. *Amphilochius* by Letter 403, to send a Man of Gravity and Judgment into *Lycia*, to enquire into the Inclinations of the Bishops of that Country; because he was assured, that they were for the most part Orthodox, and desired nothing more than a reunion with them. He names to him those whom he certainly knew to be Catholicks, to be first consulted. He thanks God that *Asia* was purged from the Poison of Heresie, and exhorts *Amphilochius* to take care of his Church. The Letters 402, and 403, to the same *Amphilochius*, are written in the same year, before the 5th. of *September*.

About the end of this year, *Demosthenes*, Lieutenant to the Pretorian Prefect, renewed the Persecution against the Churches of *Asia*. He caused a pretended Council to be assembled at *Ancyra*, wherein he procured *Hipsius* to be turned out, and *Ecdicius* the *Arian* to be Ordained in his room.

Demosthenes came afterwards to *Nyssa*, to force away from thence St. *Gregory*, whom he would have arrested, under pretence that he wasted the Church's Money. St. *Basil* thought himself obliged on this occasion to write for his Brother to *Demosthenes* in the name of all the Bishops of his Province. He gives him to understand, That if he would treat about the Money, the Treasurers were ready to give him an Account of it; but if he accused him of Ecclesiastical Matters, that he himself would examine it, and that he should not send his Brother to be judged out of his own Country. He wrote also the Letter 358. to *Abycrius*, wherein he prays him to assist his Brother. This happened about *Christmass* in the year 374; for St. *Amphilochius* having sent Presents to St. *Basil* at the time of this Festival, St. *Basil* thanks him by Letter 404, and tells him, that his Brother was forced to fly.

Demosthenes was not satisfied with forcing away St. *Gregory Nyssen* upon the Accusation of a profligate Person, but called a Synod of the Bishops of *Galatia* and *Pontus* at *Nyssa*; wherein he got a Bishop Ordained in the room of St. *Gregory*. From thence the same Bishops went to *Sebastea*, to place one of their own Party at *Nicopolis* in the room of *Theodorus*, who was dead. They chose one *Pronto*, but the *Nicopolitans* would not receive him. This happened in the beginning of the year 375; and St. *Basil* wrote an account of it to *Eusebius* of *Samosata* by the Letters 264, and 16. In this last Letter he complains of the Pride of the Bishops of the West, and says, That their Faith was suspected by him, since they acted as they had done formerly, with reference to *Marcellus* of *Ancyra*. In the Letter 405, to St. *Amphilochius*, he describes and deplores the Misery of the Churches; and says, That *Asclepius* was killed because he would not communicate with Hereticks. And he does the same in the Letter 248. to *Elpidius*. He speaks also of the unhappy State of the Church in Letter 266. In Letter 297. written to those of *Chalcis*, he exhorts them to continue firm and constant in the time of Persecution; He tells them, that it was violent in the East, and that it threatned *Cappadocia*. The Letters 298, and 299, to those of *Berœa*, are upon the same subject, as well as 303; wherein he comforts the Monks that suffered for the Faith. He says, That their Sufferings shall not be less recompenced than those of the antient Martyrs. We must joyn to these the 326, and 327, addressed to *Barsis* Bishop of *Edessa*; who was banished, and the 306. to *Eustathius* of *Himmeria*.

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He wrote at the same time the 72. against *Eustathius* of *Sebastea*, addressed to the *Edessenians*. There he describes the lightness and changes of this Heretick; and there he speaks of a pretended Council held at *Ancyra* at the end of the year 374.

The 73. is written against the same Person and at the same time; for there he observes, That it was now three years since he was accused by *Eustathius*. He says, That he was unjustly blamed upon the account of the Errors of a Person [*Apollinarius*] to whom he never wrote but once, and that it was now twenty years since he did it; That those who accused him, did it to please the Powers, to whom they are, and always have been devoted; That the true Reason why *Eustathius* and those of his Party were offended with him, was not because he refused to receive their Suffragans, as they pretended, but because they would please *Euzoius*; That they were joyned to the *Eudoxians*, and called the Orthodox *Homo-ousians*, though they had formerly made Profession of this Faith, and had also presented it to the Synod of *Tyana*. Lastly, That they had destroyed the Churches which they had invaded. He concludes this Letter with a Profession of Faith, which rejects the Errors of *Arius* and *Sabellius*.

The Letters 190, 191, 192, are written to the People and Clergy of *Nicopolis*, to comfort and exhort them in the Persecution which they suffered during this year 375, after the Death of their Bishop. In the last he declares to them, that they ought not to acknowledge him for their Bishop, whom the *Arians* had Ordained among them, tho' he calls himself Catholick, which he cannot be, being Ordained by the Hands of prophane Persons, for the Destruction of the Faith: That this was his Opinion, which, if they would hold Communion with him, they should follow; 'Which he had 'written to them, says he, not that he distrusted them, but 'to remove the doubt of some, and that if any Person should 'get himself Ordained Priest by this Bishop, he should have 'no hope to continue for the future in this Dignity.

Pœmenius Bishop of *Satala*, went after this to visit the Church of *Nicopolis*, about the end of this year, or the beginning of the next, and confirmed them in the Resolution of taking a Bishop, and counselled them to choose *Euphronius*, Bishop of *Colonia*. St. *Basil* approved of this Choice by Letter 193, and admonished them not to irritate those of *Colonia*, who were mightily troubled for the Loss of their Bishop. These he comforted by the Letters 290, 291, wherein, after having praised the Zeal and Affection they had for their Bishop, he shews them, that this Translation was necessary for the good of the Church, and exhorts them not to contest the matter with the Church of *Nicopolis*, since that Church was their Metropolis, and what respected it concerned them also. In the Letter 164. he exhorts the *Nicopolitans* continually to adhere and submit to the Bishop which had been lately sent among them.

While the Eastern Churches were tost with these Tempests, those of the West being at last moved with some Compassion for them, sent Priests to Comfort them, and to Testifie, that they did Sympathize with them in their Sorrows. St. *Epiphanius*, Bishop of *Cyprus*, who perhaps had seen the 77th. Letter of St. *Basil*, did the same. St. *Basil* thanks the former by Letter 74, which is written in the Name of all the Eastern Bishops, and he continues still to desire their Assistance, not so much against the *Arians*, as against those who under Sheep's cloathing were Ravenous Wolves, and rent the Flock of Christ in pieces without Punishment. He accuses Three Persons in particular. *Eustathius* of *Sebastea* is the First; and to render him Odious, he Describes all his Life, and says, That he was instructed by *Arius*, and was one of his most wicked Disciples at *Alexandria*; That being returned to *Cæsarea*, and seeing himself condemned by his Bishop *Hermogenes*, he had signed an Orthodox Confession of Faith, and afterwards was Ordained Priest; but then after the Death of *Hermogenes*, he went to *Constantinople*, where he again made profession of *Arianism* under *Eusebius*; That being driven out of this City, he returned into his own Country, where he was forced to retire; That soon after he was made Bishop purely by chance, and then he presently condemned the *Nicene* Creed in the Council of *Ancyra*; That the Party whom he joyned with at *Seleucia*, was known to all Men; That at *Constantinople* he Consented to the Creed of the Heretiocks; That at last being gone into the West, he carried from *Liberius* Communicatory Letters to the Synod of *Tyana*, by means whereof he was restored; that it was not known what *Liberius* had obliged him to Sign; but presently after he became the Patron of the Hereticks, who opposed the Divinity of the Holy Spirit, and persecuted the Orthodox. The Second

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whom St. *Baſil* accuſed to the Weſtern Biſhops, was *Apollinarius*, whom he ſpared more than he had done *Euſtathius*; yet he ſays that he had very much troubled the Churches, becauſe he had ſo great a Facility of Writing, that he had filled the World with his Books; That in ſo great a number of Writings, Some Errors could not but creep in; That what he had written of Theology, was not founded upon Scripture, but upon Human Reaſoning; That he had written Fabulous Things of the Reſurrection; That he hath ſo perplexed the Doctrine of the Incarnation, that few of his Acquaintance have retained the Form of antient Doctrine, but on the contrary almoſt all of them have buſied themſelves with uſeleſs and contentious queſtions. Laſtly, *Paulinus* was very much eſteemed by thoſe of the Weſt; yet St. *Baſil* ſpares him not, for he is the Third Perſon whom he accuſes in this Letter. He leaves it to the Biſhops of the Weſt to judge, whether his Ordination was lawful or no: But he adds, That that which vexed the moſt part of the Eaſtern Biſhops againſt him, was his following the Error of *Marcellus* of *Ancyra*, whereby he maintained, that the Father, Son, and Holy Spirit, were but One Hypoſtaſis. He deſires Aſſiſtance of thoſe of the Weſt againſt thoſe who followed theſe Three Men, and prays them to ſend Letters, wherein they might declare, That thoſe who are of their Party ought not to be received into Communion, until they have renounced their Errors. He concludes with ſaying, that it were to be wiſhed, that the Eaſtern and Weſtern Biſhops could aſſemble together to Conſult about thoſe things: but ſince the preſent juncture of Affairs would not permit them to do it, and a Buſineſs of this Nature would not admit any longer delay, they were content to ſend ſome of their Brethren to their Weſtern Brethren, to inform them of that which could not be put into a Letter, and to invite them to aſſiſt the Churches of Jeſus Chriſt. Father *Combefis* ſays, that it is obſerved in ſome Manuſcripts, that this Letter was never ſent; but we ought not to give much credit to thoſe Kind of Obſervations made by Tranſcribers.

The Letter 325. to St. *Epiphanius*, is alſo Written to thank him, that he had ſent ſome Prieſts to Viſit and comfort the Churches of the Eaſt: he ſignifies to him, that his Carriage deſerved ſo much the more acknowledgment, becauſe it was a rare thing to find Biſhops at that Time, who had Compaſſion on their Brethren. And becauſe St. *Epiphanius* had written to him, that he was troubled for the Difference which was riſen in a certain Country which he calls *Eleona*, St. *Baſil* anſwers in this Letter, that he had reaſon to wiſh that this Breach were healed; but that he would not have ſuch People made uſe of, who are fit for nothing but to embroil Matters, becauſe they were not acted by the Love of God. ('Tis probable that he ſpeaks of *Paulinus*'s Party.) He adds, that there had been already ſent into that Country, *Palladius*, a Prieſt of *Cæſarea*, and *Innocentius*, a Prieſt of *Rome*, to ſatisfy the Demands of thoſe of this Country, and determine their Differences, which were probably about the Incarnation; That they had been told, that nothing muſt be added to the *Nicene* Creed, but the Doxology of the Holy Spirit; That he would add nothing about the Incarnation, becauſe thoſe queſtions tranſcended the Capacity of his Underſtanding. He ſets it down for a Maxim, That when once Men depart from the Simplicity of Faith, by reaſoning about it, then there is no end of the Diſpute, and all the Queſtions which they Handle, ſerve for no other uſe but to trouble the minds of the Humble. Afterwards he exhorts St. *Epiphanius*, to joyn with *Meletius*, and aſſures him that St. *Athanaſius* intended to do it, and that their Union was retarded only by the Malicious Counſel of ſome particular Perſon. He confeſſes, That he did not communicate with thoſe that were after *Meletius*, that is to ſay, with *Paulinus*, and thoſe of his Party, not becauſe he thought them unworthy of his Communion, but becauſe they condemned *Meletius*, in whom there was nothing to be reprehended. He praiſes St. *Epiphanius*, becauſe he acknowledged Three Hypoſtaſes. He exhorts him to cauſe his Brethren of *Antioch*, to confeſs the ſame thing, if they had not already acknowledged it. He prays him to procure the Peace of that Church, by re-uniting the Two Parties. Laſt of all, he ſpeaks to him about the Errors of a Sect of Hereticks, called *Maguſæans*, concerning which St. *Epiphanius*, had deſired of him ſome Account.

The Letter 55. to St. *Ambroſe*, was at the ſame time, and probably was ſent by the Deputies, who carried Letter 74, into the Weſt. He writes to him, that he had known of a long time his Judgment, Learning and Virtue; That he bleſſed God for drawing from the Court, a Man Illuſtrious for his Wiſdom, his Dignity and Eloquence, to charge him with the Government of Chriſt's Flock. He exhorts him wholly to extinguiſh the remainders of *Arianiſm*, if there was any in his Dioceſs, and prays him to continue the Friendſhip which they had begun. Theſe Letters are written at the beginning of the Year 376. 'Twas in this Year alſo that he wrote the Letter 293, to *Eulogius*, and to the other Biſhops of *Egypt* that were baniſhed into *Paleſtine*: 'Tis againſt *Apollinarius* and *Marcellus* of *Ancyra*, whom he charges with the ſame Errors which he had ſpoken of in Letter 74.

The Letter 295, to the Monks, might alſo be at the ſame time, as well as the Letters 337, 338, 339, to *Aſcolius*, of *Theſſalonica*. St. Baſil.

The Letter 182. written alſo in the Name of the Churches of the Eaſt to the Weſtern Biſhops, was in the Year 377, or 378. For the Eaſtern Biſhops who deſcribe there in a moſt Elegant manner, the Perſecution which they ſuffered, obſerve that it had laſted 13 Years: But it could not begin before the end of the Year 364, or till 365. They implore in this Letter the Aſſiſtance of the Biſhops of the Weſt, which they declare they had in vain expected and deſired for a long Time.

We refert to thoſe two laſt Years of the Life of St. *Baſil*, ſome Letters of Doctrine and Diſcipline, the time whereof is not certainly known, but which ſeem to be written towards the end of his Life. We may place in this number the 65, to thoſe of *Joſopolis*, which is written againſt thoſe who affirmed, That Jeſus Chriſt brought a Body from Heaven, reviving hereby the Error of *Valentinus*, and who attributed to the Divinity of Jeſus Chriſt the Properties of the human Nature. He refutes their Errors, and proves that Jeſus Chriſt had real Fleſh. He ſpeaks alſo of Redemption by Jeſus Chriſt, and of the Fall of Man by the Sin of *Adam*.

The 195, to *Diodorus* then Biſhop of *Tarſus*, was Written before the Second Letter to *Amphilochius* wherein it is cited at Canon 63. There a Queſtion of Importance is handled, *viz.* Whether it be lawful for a Man to Marry his Wife's Siſter after her Death? A Man of St. *Baſil*'s Dioceſs had done it, and alledged for his Juſtification a Letter of *Diodorus* who defended his Action. St. *Baſil* anſwers it in this Letter, and oppoſes to *Diodorus* the Cuſtom of the Church which did not at all permit it. He anſwers a paſſage of *Leviticus*, Ch. 18. which ſeems to allow theſe Marriages. He anſwers, I ſay, Firſt, That though that were ſo, yet there are many things forbidden in the Goſpel, which the Law permitted; and Secondly, That the Levitical Law does not indeed forbid, but neither does it poſitively allow theſe kind of Marriages. He adds, that if it is not lawful to a Son to Marry his Mother-in-Law, nor for a Father to eſpouſe his Daughter-in-Law, neither ought it to be allowed to a Man to Marry his Siſter-in-Law, no more than to a Woman to Marry the Brother or the next-a-kin to her Husband; becauſe Man and Wife are ſo cloſely united by Marriage, that the Kindred of one become the Kindred of the other. He would not have them object that paſſage of Geneſis, *Encreaſe and Multiply*, becauſe it does not reſpect the New Teſtament. He obſerves, That Second Marriages are a Remedy againſt Fornication, and not an inlet to immoderate Luſt.

The following Letter to *Patergorius* is upon a like Subject. He admoniſhes this Prieſt who was 70. years old, to put away a Maid that lived with him, as was ordained by the Canon of the Council of *Nice*. He proteſts, that tho' he ſhould write to him an hundred Letters, he ſhould always continue ſuſpended from his Miniſtry, 'till he had put her away; and that if notwithſtanding this, he would ſtill intrude upon the Exerciſe of his Office, without amending this Fault, he ſhould be Excommunicated, and ſo ſhould thoſe alſo that received him.

We may joyn to theſe two Letters, the 76. Epiſtle of St. *Baſil*, to the Biſhops under his Juriſdiction, wherein he reproves a thing which was practiſed by ſome of them, who under Pretence of Piety, received the Money which was offered them by thoſe whom they Ordained. He condemns this Practice as Simonaical, and threatens to depoſe thoſe that ſhould do it for the future. He obſerves, that thoſe Biſhops excuſed themſelves from Simony, becauſe they received not this Money before Ordination, but only after it. *But*, ſays he, *to receive Money before or after, is always to receive it, and under what Pretence ſoever they do it, they always make a gain of Spiritual Gifts: Now to do this in the Church of God, wherein we believe, that we have the Body and Blood of Jeſus Chriſt; to do this there, I ſay, is a ſhameful Traffick.* Theſe are the very Words of St. *Baſil*; I add nothing to them.

The 203, and 204, are addreſſed to thoſe of *Tarſus*. In them he ordains, That the *Macedonians* in order to their Reception into the Church, ſhould make profeſſion of the *Nicene* Faith; and he anathematizes all thoſe that believed the Holy Spirit to be a mere Creature.

The 244, is againſt a certain Biſhop who neglected to puniſh a Rape. He enjoyns him to cauſe ſearch to be made after the Maid; to reſtore her to her Parents; to declare him Excommunicated who had raviſhed her; to throw him out of the Church, him and his Family, for the ſpace of three years; not to ſuffer him to be preſent at the publick Prayers; and in caſe he ſhould ſculk in ſome little Village, with the Woman he had raviſhed, and the Inhabitants would not deliver them, or would defend them, that then they alſo ſhould be interdicted Divine Offices. In the 345, he ſpeaks of a crafty Man, who being ſummoned before the Eccleſiaſtical Tribunal, defended himſelf with ſo much Eloquence, that he made himſelf paſs for an innocent Man. In the 245. he ſpeaks of the manner of Excommunication in his time;

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he says, That the Sinner ought first to be rebuked privately. Secondly, in the presence of two Witnesses; and lastly, ought to be accused to the Church; and if he did not then obey, he ought to be Excommunicated. He says, That his Soul was set upon it to separate this Impostor, him and all his Family out of the Church.

The Letter 289. addressed to *Cæsarea*, a Lady, is about frequent Communion. He begins it with declaring, that it is good and profitable to Communicate every day. He says, That in his own Church there was a Communion four times a-Week, on *Sunday*, *Wednesday*, *Friday* and *Saturday*, and also on other Days, when the Anniversary of some Martyr is celebrated; That in former times the Faithful themselves Communicated in their Houses, and that this Custom cannot be blamed. That it is still in use in *Egypt* and at *Alexandria*, where the Faithful carry the Communion to their Houses; That all the Hermits do the same thing; That we must believe, that the Priest having offered the Sacrifice, and distributed the Eucharist to those that are present, tho' they take it one after another in parcels, yet 'tis always the same. For, says he, in the Church it self, the Priest gives one part of it into the Hands of the Faithful, and they put it into their Mouth; and is not this the same thing, as for them to receive all at once many parts of it from the Hand of the Priest?

It was in one of the last years of his Life, that he invited the Bishops of *Pontus*, by Letter 291, to come to his Synod which he held at the Feast of St. *Eupsychius*. There is also a Letter, which is the 337, wherein he blames one of his Suffragans, because he did not come to this Synod, and orders him to come thither for the future. In Letter 302. he commends a Lady called *Theodora*, whom he calls a Nun: wherein he observes, That 'tis an easy thing to embrace that kind of Life which is conformable to the Gospel, but 'tis not so easy to observe it even in the smallest things, to do nothing but to please God, to preserve her Modesty always in all her Conversation and Behaviour, to eat no more but what is precisely necessary, and to keep nothing that is superfluous: That 'tis not sufficient to attain a perfect Humility, not to be lifted up when we are admired or commended, or when we have some Excellency either of Mind or Body; but in order to Perfection, we must preserve an inviolable Purity, we must pray continually and fervently; in short, we must have Charity for our Brethren, a contrite Heart and an humble Spirit; we must manage our Austerities with Discretion, and always have the Thoughts of a future Judgment present before our Eyes.

The 317. to a Bishop named *Optimus*, contains an Explication of that Passage of *Genesis*, *Whosoever shall kill* Cain, *&c.* where he first gives the natural Sense of it, affirming, that this passage means only, That whosoever should kill *Cain*, should deliver him from the Vengeance of God which was seven times more severe than Death. He enlarges afterwards upon the Mystical Sense, and upon the Signification of the number seven, which he takes to denote Remission of Sins. He finds out seven Sins in the Actions of *Cain*, and seven Punishments of his Sins. He refutes those that think that *Lamech* killed *Cain*, and says, That when 'tis said in *Genesis*, *Whosoever shall kill* Lamech, *&c.* the meaning is, that *Lamech* was more guilty than *Cain*, because that he having before him the Example of God's Vengeance against a Murderer, was not thereby deterred from this Crime. He adds another Mystical Explication, that for the Expiation of *Lamech*'s Crime, there was not only a necessity of the Deluge which happened in the seventh Generation after *Cain*, but also of the Death of Jesus Christ which happened seventy seven Generations after *Lamech*. At last he explains that Passage of the Gospel, wherein *Simeon* tells the Virgin when he saw the Infant *Jesus*, *That a Sword should pierce thro' her Heart*; where, by a Sword he understands the Anxiety and Trouble of Mind, that the Virgin was to endure during the Passion of Jesus Christ. As these Explications will not be relished by all the World, so St. *Basil* gave them only for the Satisfaction of that good Bishop who had consulted him.

In the 323. to *Nectarius*, St. *Basil* admonishes him to hinder all Canvassing at the Election of the Bishops.

In the 335. he congratulates the Bishop *Sophronius*, because he continued in the Simplicity of the Faith of his Ancestors. He says, That to maintain this Simplicity we must revive the Credit of the Primitive Christians; but now there were few Persons that were free from Curiosity, and would confine themselves to that Simplicity of Faith, which teaches us to believe in the Father, the Son, and the Holy Spirit.

In the 340. he reproves a Suffragan Bishop, called *Timotheus*, for concerning himself about Civil Affairs, after he had embraced a Monastick Life. The 343, and 344, are addressed to a Monk called *Orbicius*; in the second he refutes the Error of those who affirm that the Divinity of Jesus Christ was changed into his Flesh.

The 383. to a Superior, treats of the manner how he should admit a Person who would make Profession of a Monastick Life: He orders him to receive him according to the Rules of the Holy Fathers, after he had taught him to understand the Obligations, the Duties and the Troubles of a Monastick Life.

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In Letter 387. he prefers the Creed of the Council of *Nice* to all the Creeds that had been made since that Council. He says, That it did not expresly determine the Divinity of the Holy Spirit, because no body had then expresly opposed it; and then he proves that the Holy Spirit is not a Creature.

In the 388. he informs *Callisthenes*, That he was not obliged to keep the Oath which he had made in heat of Passion to punish his Servants.

In the 391. to *Amphilochius*, he answers many Questions which this Bishop had put to him. First, he explains that Passage of the Gospel, *No Man knoweth of the Day of Judgment, but the Father only*; and says, that the Sense of this place is, that the Father knows it of himself, because he is the Fountain and first Principle of this Knowledge, whereas the Son of God receives this Knowledge from his Father, in which sense 'tis also said, *That there is none good but God only*. He explains in what sense the Scepter was always in the Tribe of *Judah*, tho' it be said, that *Jechonias* was the last of the Princes of *David*'s Family. He refutes the Opinion of the *Encratites*, who affirmed, That it was unlawful to eat of some kind of Meats. He says, That the Triple Immersion observed in Baptism is a Figure of the Three Days that Jesus Christ was in the Sepulchre. He distinguishes *Essence* from *Subsistence*; He gives to the three Hypostases of the Divine Persons, the Names of Paternity, Filiation and Sanctification; He condemns those that admit but One Hypostasis, as being not far off from the Heresie of the *Sabellians*. At last, he says, That Corporeal and Temporal Goods, are not good in themselves, tho' they ought to be preferred to the Evils that are opposite to them: But he averrs that God sends these good things according as he thinks fit for the Good of Men: That there is such a just Man to whom these Evils are necessary, that he may be just; and there is another just Man to whom God gives these Temporal Good Things for a Recompence; and there is such a Wicked Man to whom God denies them, because they would harden him; but there are other bad Men to whom he gives them in order to their Conversion.

In the 399, to the same Person, he says, That the Spirit of a Man is good of it self; but it can apply it self to Good or Evil, and to that which is indifferent; That 'tis given to it to know the Truth; That God is this Truth which it ought to know; And, that he is to be known as far as an infinite Being can be known by a finite Mind. This Letter is against the Error of *Aëtius*, who believed, that the Essence of God might be perfectly known.

In the following Letter he proposes also one of the Sophisms of this Heretick, who thus objected to the Catholicks: Do you know whom you adore? If you say that you know him, What then is his Substance? If you know him not, How then do you adore him? St. *Basil* answers, That the Attributes and Operations of God may be known, but we cannot comprehend his Essence nor his Nature: That by Faith we believe his Existence, which also may be known by his Power and its Effects, and yet both Faith and Reason teach us that he is Incomprehensible.

In the 401. he solves also another Sophism of *Aëtius*, who ask'd Whether Knowledge were before Faith, or Faith before Knowledge. He answers, That Knowledge is the Principle of Faith, because the Existence of God is known by the Creatures; and Faith follows this imperfect Knowledge, as Adoration follows Faith. He proves also, that the Works of God and the Effects of his Power may be known, but that we cannot perfectly know his Essence. He explains many Significations of the Word *Know*. In the 408. Letter, he speaks of the Relicks of the Martyrs, as well as in 241.

In the 410. he says, That we ought to be content with the Faith, which we made Profession of at our Baptism, and to confine our selves to the Words that are taken out of the Holy Scripture for expressing it; That we should shun all new Expressions, because our Salvation does not depend upon the Words, but the Orthodox Faith.

The 412. is against a Deacon named *Glycerius*, who had got into Orders, to serve the Cure of a Church in *Venesa*, together with a Priest. This Deacon after he was Ordained had neglected his Ministry and had gathered together a multitude of Virgins, to whom he had made himself Patriarch: For St. *Basil* makes use of this very Term, and says, That he had taken upon him the Habit: St. *Basil* adds, That he did not this for Piety, nor Devotion, but to get Money; That thus he had disturbed the Church to which he belonged, and despised the Parish-Priest that Governed it: That being reproved for this Disorder by the Parish-Priest and the Bishop, he had fled with a Company of Virgins and Young Men, himself being at the head of them; That this happened when there was an Assembly of Bishops in the place, and that he had abused the Parents who demanded their Daughters back again. St. *Basil* prays him to whom he sent this Letter, who had writ-

St. *Baſil.* ten to him in favour of this Deacon, to perſuade him to return, to ſend back the Virgins, or at leaſt not to detain thoſe by force who deſired to return. He promiſes alſo Pardon to *Glycerius*, if he returned with a Letter from him to whom he wrote, and a Reſolution to behave himſelf more Modeſtly; if not, he declares him Suſpended from his Function.

In the following Letter he ſtill preſſes this Friend to procure the Return of *Glycerius*, and the Young Women whom he had carried away with him, and bids tell them, That they needed fear nothing. At laſt, in the laſt Letter ſuperſcribed to this *Glycerius*, he exhorts him to return, and promiſes to Pardon his Fault upon their Account that had begged it for him; and chiefly for the ſake of his Pariſh-Prieſt, who had interceded for him. He declares, That he ſhould loſe the Dignity of a Deacon, if he abſented himſelf any longer.

The 417, is written to a Judge, upon a Robbery that was committed in his Church. Some Garments of the Poor were taken away, and the Robbers were diſcovered by thoſe that looked after the Fabrick of the Church; whereupon St. *Baſil* condemned them to make Reſtitution. Nevertheleſs, they were accus'd before this Judge; and St. *Baſil* wrote to him, That he had judged them, and that the Cognizance and Puniſhment of any thing that happened in Churches, belonged to Biſhops.

The 418, and 419, are written to a Receiver of the Taxes, to pray to him to relieve the Poor.

Theſe are all the Letters of St. *Baſil*, which concern Religion; The others are Letters of Civility, of Recommendation, or Conſolation, which have no reſpect to the Affairs of the Church; of which I ſhall here give you a Catalogue.

The Letters of Civility, of Compliment and Congratulation, &c. are the 83, the 142, and thoſe that follow to the 164; the 169, and ſo on to the 181; the 12[illegible] and ſo on to the 244; the 248, 268, 282, 283, 285, 286, 287, 288, and 312; the 328, &c. to 335; the 341, 350, 351, 354, 355, 356, 359, 363, 369, 378, 384, 386, 389, 390, 407, 425, and 426, and the three Letters of *Libanius* and St. *Baſil*, publiſhed by *Cotelerius*.

Thoſe of Recommendation or Requeſt, are the 11, 84, 215, &c. to 220, 221, 232, 236, 237, 247, 248, 267, 333, 352, 353, 357, 360, 365, 366, 367, 373, 374, 375, 376, 377, 380, 381, 415, 416, 420, 421, 422, 423, 424, 427, 428; and the two publiſhed by *Cotelerius*.

The Letters of Conſolation are 186, 188, 189, 201, 202, 347, 362. I ſay nothing of the Letter to the Emperor *Theodoſius*, publiſhed by *Cotelerius*; becauſe 'tis evidently Suppoſititious. All theſe Letters are written very pleaſantly, and they may be compared for their Stile and Wit, to thoſe of the moſt able Writers of Letters.

We have reſerved the Letters of St. *Baſil* to *Amphilochius*, to be particularly treated of, becauſe they contain Deciſions upon principal Points of Diſcipline, which are not to be conſidered as the particular Opinions of St. *Baſil*, but as the Laws of the Church in his time: And therefore they are not written in the form of particular Letters, but after the manner of Synodal Deciſions, which are called Canons.

The *1ſt.* of theſe Canons is concerning the Validity or Invalidity of the Baptiſm of Hereticks. St. *Amphilochius* had asked him particularly, whether it was neceſſary to rebaptize thoſe who had been baptized by the *Novatians*, or the *Montaniſts*? He anſwers him, That as to the firſt of thoſe Hereticks, he ſhould follow the Cuſtom of the Churches where he lived; becauſe there were different Opinions upon that Subject. As to the baptiſm of the *Montaniſts*, he believed that it could not be accounted Valid, and he wonders that the great St. *Denys* of *Alexandria*, who was ſo well ſkilled in the Canons, could be Ignorant of this Truth. To explain his Anſwer, he diſtinguiſhes Three ſorts of Perſons that were divided from the Church; The Hereticks who differed in Matters of Faith, the Schiſmaticks who ſeparated upon Points of Diſcipline, and ſome of the Diſobedient Chriſtians who withdrew from the Church. He maintains, that the Ancients were perſuaded that the Baptiſm of Hereticks was abſolutely Void; He adds, that the *Pepuzians* were Hereticks, and therefore their Baptiſm could not be Valid. As for Schiſmaticks, he obſerves, That St. *Cyprian* and *Firmilian* ſubjected them to the ſame Law with Hereticks, becauſe being ſeparated from the Church, they had not the Holy Spirit, and ſo could not give it. He ſeems alſo to like this Opinion well enough: And yet he adds, That ſince the Biſhops of *Aſia* had thought it convenient to admit the Baptiſm of Schiſmaticks, he would not hinder it. But though the *Encratites* were Schiſmaticks, he declares, that their Baptiſm ought not to be approved, and that thoſe ought to be rebaptized, to whom they had given Baptiſm, becauſe they gave it with Precipitation, on purpoſe to hinder the receiving of it from the Church. Nevertheleſs he confeſſes, that if the contrary Cuſtom were eſtabliſhed, it ought to be followed; and that the Deciſions of the Ancients ſhould be obſerved. In ſhort, he recommends this upon the whole Matter, That none of thoſe who returned to the Church, ſhould be permitted to approach the Holy Myſteries, 'till they had received the Unction. St. *Baſil.* [That is, 'till they were Confirmed.]

In the *2d.* Canon, St. *Baſil* condemns to a Penance of 10. years, a Woman that had procured an Abortion, and he judges her to be guilty of Murder, whether the Child had Life or no. He obſerves, that the time of Abſolution ſhould be regulated by the fervour of the Penance, as well as by the length of it.

In the *3d.* Canon he declares, That if a Deacon commits Adultery, after he has been received into the Order of Deacon, he ought to be turned out of his Miniſtry: but he would not have him put under Penance, nor ſeparated from the Communion of the Laity, becauſe we ought not to puniſh the ſame Fault twice, and a Clergyman is ſufficiently puniſhed by his Depoſition, and ſo much more than a Layman who is deprived of Communion, becauſe he can be readmitted afterwards into the Church; whereas a Clergyman cannot be reſtored when once he is depos'd: But in concluſion, the moſt Effectual Remedy of all Sins, is to forſake Sin, and abſtain from Pleaſure.

The *4th.* Canon is concerning thoſe that are many times Married. He condemns 3d. Marriages as a kind of Fornication; and ſays, That the Cuſtom of his Church, was to Excommunicate thoſe who Married the third time, for Five Years; That in other places, they were only put under Penance for two or three Years. He enjoyns the ſame thing to Bigamiſts, for one or two Years; though he would have neither the one nor the other reduced to the loweſt Penance; but that they ſhould be the firſt Years in the Rank of Hearers; and that the laſt Years they ſhould partake of the Prayers, though they were ſtill excluded from the participation of the Euchariſt, till their Penance was finiſhed, and they had given Signs of their Converſion.

In the *5th.* he ordains, That Hereticks ſhould be received who were converted at the Point of Death, provided they gave Signs of their ſincere Repentance.

The *6th.* is againſt Concubinage.

The *7th.* is againſt Murders, Poiſoning, Adulteries, and againſt other more infamous Crimes. St. *Baſil* ſays, That all who are guilty of theſe Crimes, are to be treated with the ſame Rigor. However he thinks that we ought to have Pity on thoſe who have done Penance for Thirty Years, and that we ſhould receive them without delay; eſpecially if they ſtill bewailed their Sins, and gave ſigns of Converſion.

In the *8th.* Canon St. *Baſil* treats very largely of Murders, and diſtinguiſhes the different Kinds of them, as well thoſe that are Voluntary, as thoſe that are Involuntary. This Canon is more Curious than Uſeful.

The *9th.* Canon is about Divorce. He lays it down as a Principle, That the Law of Jeſus Chriſt is equal both to Men and Women, and that it does not allow of the Separation of a Man and his Wife, but in caſe of Fornication: But he ſays, That the preſent Cuſtom is not altogether agreeable to the Law of Chriſt, becauſe it does not allow Women to Separate from their Husbands upon any account whatſoever; ſo that it ſeems to excuſe from Adultery a Woman that ſhould Eſpouſe a Man whoſe Wife had divorced herſelf; but on the contrary, if it was a Husband that quitted his Wife to Eſpouſe another, that Man ſhould commit Adultery, both he that Married to this laſt Woman, and ſhe that was Eſpouſed to him.

In the *10th.* St. *Baſil* is againſt Ordaining thoſe who had Sworn never to take Orders, though there be, ſays he, a Canon which ſeems to permit it; but he obſerves, that we muſt conſider the Form of the Oath, the terms in which it was conceived, the Diſpoſition of the Perſon that made it, and all the leſſer Circumſtances, to ſee whether he is obliged by his Oath or no; and if no way can be found to diſpenſe with it, then he ought not to be Ordained. After this, he explains a particular Queſtion which had been propos'd to him by *Amphilochius*; as far as it can be diſcovered by St. *Baſil*'s Anſwer, it ſeems to have been this.

One *Cyriacus* a Prieſt of the Church of *Mindana*, whereof *Longinus* was Biſhop, was obliged by Oath never to quit that Church; yet he was made Pariſh-Prieſt to a Village very near it, which was in another Dioceſs. *Longinus* ſeeing himſelf deprived of a Prieſt who did very much aſſiſt him, earneſtly deſired his Return, and ſaid, That unleſs he returned to him, he ſhould quit his Church. 'Tis alſo probable, that the Prieſt had ſome remorſe of Conſcience for having violated his Oath. *Amphilochius* demands of St. *Baſil*, what was to be done in theſe Circumſtances? and this Saint gave an Advice full of Wiſdom. That they ſhould joyn to the Dioceſs of *Mindana*, the Territory of *Muſſia*, where this Prieſt was made Miniſter by the Biſhop *Severus*: And he ſays, That by this means, he ſtill belonging to the Church of *Mindana*, might fulfil his Oath, and might aſſiſt the Biſhop *Longinus*, who had demanded him back again. He blames the Conduct of the Biſhop *Severus*, who had acted againſt the Canons, in removing a Prieſt from one of his Brethren, and had made him guilty of Perjury.

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In the 11*th.* Canon, he Ordains, That a Penance of 11 Years, should be impoſed upon him who commits Murder, though it was done without any Premeditated Deſign. St. *Baſil.*

In the 12*th.* he declares, That the Canons wholly exclude all Bigamiſts from Eccleſiaſtical Functions.

In the 13*th.* he ſays, That the Fathers did not puniſh as Murders thoſe that were committed in War, becauſe they judged that thoſe ſhould be pardoned who were obliged to defend their Country, their Life and their Honour; But he adds, That 'twas adviſable for ſuch as had their hands defiled with Human Blood, to continue three Years out of the Communion of the Church.

The 14*th.* imports, that if he who had been an Uſurer, would diſtribute to the Poor all the Profit he had made by this ſhameful Trade, and keep himſelf from the Paſſion of Covetouſneſs, he might be advanced to the Prieſthood.

The 15*th.* and 16*th.* are not Canons which concern Diſcipline; but an explication of ſome difficulties about the literal ſenſe of ſome paſſages of Scripture, which had been propoſed to him by *Amphilochius.*

The 2*d.* Letter begins with Canon 17*th.* It contains a Deciſion in favour of one named *Bianon*, who was ordained Prieſt contrary to the Oath he had made. St. *Baſil* ſays, that he had already made this Rule for the Prieſts of *Antioch*, that theſe kind of Perſons ſhould not publickly exerciſe their Prieſtly Function, but only in Private. He adds, That he of whom he there ſpeaks, might have a Diſpenſation from this Law; becauſe he was not at *Antioch*, but *Iconium.*

In the 18*th.* St. *Baſil* obſerves, that the Ancients did not treat the Virgins conſecrated to God who abandoned their Profeſſion, more rigorouſly than Bigamiſts, and that they impoſed upon them only a Penance of one Year; but he adds, That the Church and the number of Virgins increaſing now every Day, it was neceſſary to treat them as Adulterers. He gives this Advertiſement, that he ſpeaks of Virgins which have conſecrated themſelves to God, and renounced Marriage; That their Profeſſion ſhould commence from ſuch an Age, at which they were perfectly come to the uſe of their Reaſon; becauſe no regard was to be had to ſuch Promiſes as were made before that time; That we ought not to admit any into the Number of Virgins conſecrated to God, but thoſe who were 16 or 17 Years old, and even then after they had been tryed a long time, and Paſſionately deſired to be received, and that we ought to reject thoſe who were brought by their Parents before they had arrived at this adult Age, before they had a Judgment ſufficiently ripe, and before they could give any aſſurance of their fixed Reſolution.

In the 19*th.* Canon, St. *Baſil* obſerves, that Men make no Vow, no Profeſſion of Virginity as Virgins do; That thoſe who enter into a Monaſtical ſtate, ſeem tacitly to embrace Celibacy; but to oblige them to it, it was neceſſary that they ſhould be asked, and that they ſhould make Profeſſion of it: and then if they ſhould paſs to a Voluptuous Life, they ſhould be puniſhed as Fornicators.

In the 20*th.* he ſays, that we ought not to puniſh the Women that Married after they had made Profeſſion of Virginity while they were without the Church, being Infidels, or Hereticks, or Catechumens; becauſe we ought not to ſearch after the Sins committed before Baptiſm, ſince that Sacrament Pardoned them.

The 21*ſt.* is alſo about the Difference which Cuſtom had put between the Faults of Husbands and Wives. He obſerves, that a Man who is unfaithful to his Wife is not looked upon as a Fornicator, provided ſhe with whom he committed the Sin was not Married; That the Husband cannot for this be parted from his Wife, though the Wife might be from her Husband, if ſhe ſhould commit the ſame Sin with a Man. He confeſſes, that 'tis difficult to give a Reaſon for this Proceeding; but he ſays, 'tis the Cuſtom.

In the 22*d.* Canon, he obliges thoſe who have forcibly carried Maids away, to reſtore them to thoſe to whom they were contracted, or to their Parents; and declares, that they muſt not be received into Communion before they have reſtored them. He condemns thoſe who detain the Women whom they have freely or by force corrupted, to the ſame Puniſhment with Fornicators, which is to endure Penance for Four Years; that for the 1*ſt.* Year they ſhall be excluded from the Prayers, and obliged to ſtand at the Church-Gate; that for the 2*d.* they ſhall be in the rank of Hearers; that for the 3*d.* they ſhall be in the number of Penitents; that in the Laſt Year they ſhall be preſent with the People at all the Divine Service, without being capable of partaking of the Oblation.

In the 23*d.* Canon, concerning thoſe that married two Siſters, he refers *Amphilochius* to that which he had written in his Letter to *Diodorus*, of which we have already ſpoken.

The 24*th.* is againſt Widows, who being received into the number of Deaconeſſes, Married afterwards. He would have them more ſeverely puniſhed than Bigamiſts, if they be above 60 Years old; but he excuſes them, if they be younger, becauſe it was the Biſhop's Fault, to receive them too young.

By the 25*th.* Canon it is provided, that he who ſhall Marry a Woman after he hath abuſed her, ſhall be put under Penance, but he ſhall have leave to keep her for his Wife. St. *Baſil.*

In the 26*th.* he declares, that Fornication is never Marriage, and that it cannot lawfully be the Beginning of a Marriage; and therefore it would be better to part thoſe who have committed this Sin, than to Marry them together; but yet if they have a mind to Marry, they ſhould not be hindred, leſt ſome greater Miſchief ſhould follow.

The 27*th.* is upon occaſion of a Prieſt, who through Ignorance was entangled in a Marriage within the Prohibited degrees. St. *Baſil* thinks that he ought not wholly to be deprived of the Honour and Dignity of Prieſthood: but he forbids him to exerciſe his Function, and would have him be ſatisfied with that place of Honour which is left him, without being able to give the Bleſſing, to diſtribute the Body of Jeſus Chriſt, or to do any part of his Sacerdotal Function.

The 28*th.* Canon is againſt ſome Perſons that had made a Vow not to Eat Pork. St. *Baſil* ſays, that this Vow was ridiculous; and admoniſhes *Amphilochius*, to exhort thoſe who made it, not to make any more ſuch kind of Vows, and to allow themſelves to Eat indifferently all kinds of Meat.

The 29*th.* is againſt thoſe great Lords, who take an Oath to prejudice thoſe that are ſubject to them. The ſubſtance of it is, that pains ſhould be taken to correct this Fault; and the means to do it, was to teach them that they ought not to make ſuch kind of raſh Oaths, and that they ought to beware of executing the evil they have ſworn to do.

The 30*th.* Canon is againſt Raviſhers. St. *Baſil* ſays, that there is no antient Canon that concerns them; but that his Opinon is, that both they and ſuch as are Complices in their Crime ought to ſuffer Penance for three Years time.

The 31*ſt.* declares, that a Woman can never Marry, though her Husband does not appear, as long as ſhe is not ſure of his Death, and that if ſhe does, ſhe commits Adultery. The 36*th.* ordains the ſame thing to Soldiers Wives, who Marry again when they have no more news of their Husbands; yet he thinks them more excuſable, becauſe they have more reaſon to believe that they are Dead.

The 32*d.* ordains, that Clergymen who Sin mortally, ſhould be degraded, but not turned out of Communion.

The 33*d.* That a Woman who takes no care of the Fruit of her Womb, and who is brought to Bed in the middle of the Street, ſhould be puniſhed as one guilty of Murder.

The 34*th.* That Women guilty of Adultery who voluntarily confeſs it, or are partly convicted of it, ſhould not be detained, leſt their crime coming to Publick Notice, ſhould be the cauſe of their Death; but that they ſhould be ordered to ſtay out of Communion, till the time of their Penance be over.

The 35*th.* is, that when a Husband is forſaken by his Wife, it ſhould be enquired whether there was an Fault in him; and if there was not but ſhe only was in the Fault, then they ought not to Deprive the Husband of the Communion of the Church, but only puniſh the Wife.

The 37*th.* is, that if a Man who had eſpouſed another Man's Wife, Marrys another Woman, after the former was taken away from him, he is guilty of Adultery againſt the firſt, but not againſt the ſecond.

The 38*th.* is, that Young Women who follow thoſe that have abuſed them, without the Conſent of their Parents, are guilty of Fornication; And that though it may ſeem, that their Fault is made up when the Parents afterwards conſent to it; yet they ought to be put under Penance for Three Years.

The 39*th.* That ſhe who ſtays with him, whom ſhe had committed Adultery with, is to be accounted guilty of the Crime as long as ſhe continues with him.

The 40*th.* That a Slave who Marries without the conſent of his Maſter, has committed Fornication; becauſe the Contracts and Promiſes of all thoſe, who are under the Power of others, are void without their conſent.

The 41*ſt.* That the Marriage of a Widow that is free cannot be nulled.

The 42*d.* contains this general Maxim, that the Marriages of all thoſe who are under the power of another without his conſent, are not Marriages, but Fornications; and therefore, that the Marriages of the Sons and Daughters of a Family are void without the conſent of their Fathers, as that of Slaves is without the conſent of their Maſters.

The 43*d.* declares, that he who has given a Mortal Wound to another, is guilty of Manſlaughter, whether he firſt attacked him, or did it in his own defence.

The 44*th.* That a Deaconeſs that hath committed Fornication with a Pagan, ought not to be Excommunicated, but only deprived of the Oblation for the ſpace of Seven Years, after which ſhe ſhall be received, if ſhe lived chaſtly during that time.

In the 45*th.* He obſerves that the Name of a Chriſtian will ſtand him in no ſtead, who leads a life unworthy of a Chriſtian.

In the 46*th.* he ſays, that a Woman that without her know-

St. Basil. knowledge espoused a married Man, whom his former Wife was parted from, and afterwards separated from him, may Marry again to another; but that it were better if she continued as she was.

The 47th. Canon is about the Baptism of Hereticks. It seems in some Points to be contrary to the first; but when the Matter is well examined, 'tis easie to reconcile them. He observes, That the *Encratites*, the *Saccophorians*, and the *Apotactites*, ought to be treated as *Novatians*. Now he seems to have said the contrary in the first Canon, where he affirms, that it was absolutely necessary to re-baptize the *Encratites*. This Difficulty made an Author of our Age believe, That a Negative Particle must be added in the Canon. The Reason which St. *Basil* alledges to prove this Proposition, seems to confirm this Conjecture; for he adds, That there are Canons which have regulated what concerns the former, tho' differently, whereas there is none which speaks of the latter. But after a full Examination of the Words of this Canon, I find that 'tis not necessary to change any thing in it. Take the true sense of it as follows: St. *Basil* says, That the *Encratites*, *Apotactites*, and *Saccophorians*, ought to be treated after the same manner as the *Novatians*: That is to say, That with respect both to the one and the other, we must follow the Custom of the Church where we live; and the Reason which he gives for it, is, because there is no Rule and Determination about their Cause, since the Canons are found different about the former, and there is nothing ordered about the latter. He adds, That in his Country they were all re-baptized; but if this Rebaptization was forbidden in the Province whereof *Amphilochius* was Bishop, as it was at *Rome*; and yet he found the Reasons were convincing, which he had brought to prove that the *Encratites* must be re-baptized, then he ought to call a Council to make this Regulation.

In the 48th. Canon he counsels Women divorced by their Husbands, not to marry again, since Jesus Christ hath said, That he who putteth away his Wife, except for Fornication, committeth Adultery, when he espouseth another, and is the cause of her committing Adultery by marrying again.

In the 50th. Canon he says, That the Laws do not forbid, but punish third Marriages, and yet the Church looks upon them as shameful Actions.

The 3d. Letter to *Amphilochius*, is also a continuation of Canons. St. *Basil* speaks in the Preamble of a Journey he had made a little before into *Pontus* about the Affairs of the Church. He thanks *Amphilochius* for the Letters he had written to him; he declares to him, that he desired to see him, and that he would do all that lay in his Power to come and meet him; but that perhaps he might be obliged to go soon to *Nazianzum*, because of the Departure of St. *Gregory* who was gone from it, tho' no body knew the Reason of his going. He acquaints him, That he of whom he had spoken before (probably to make him Bishop of some City depending upon the Metropolis of *Amphilochius*,) was fallen sick; That there was no other Person that he could cast his Eyes upon. He counsels him rather to put into that place, one whom the Inhabitants of the City desired to have, tho' he had been but lately baptized. He repeats what he had said in the 10th. Canon concerning those that had taken an Oath that they would not be Bishops.

The 51st. Canon ordains, that Clergy-men should not be otherwise punished for their Crimes but by Deposition, whether they were in sacred Orders, which are given by Imposition of Hands, or in inferior Orders.

The 52d. is against Women that voluntarily suffer their Infants to perish.

The 53d. ordains that a Widow-Slave that procures her being taken away forcibly to be married again, should undergo no other Punishment but that of Bigamists.

In the 54th. he refers us to what he had said in the former Letter concerning involuntary Manslaughter; He adds, That it belongs to the Bishop's Prudence, to encrease or diminish the Penance according to Circumstances.

In the 55th. he declares, That those who set upon Robbers, ought to be deprived of Communion if they be Laymen, and deposed if they be Clergy-men.

In the 56th. he imposes 20 years Penance upon voluntary Murders; and in the 57th. 11 years Penance upon those that are involuntary. In the 58th. he imposes 15 years Penance upon Adultery; In the 59th. 7 years upon Fornicators. In the 60th. he condemns Virgins who break their Vow of Virginity, to the same Punishment with Adulterers. In the 61st. he imposes one years Penance upon him that shall accuse himself of Robbery, and two years upon him that is convicted of it. In the 62d. and 63d. he imposes the same Penance as upon Adulterers, upon those that commit infamous Crimes. In the 64th. he imposes 11 years Penance upon Perjury. In the 65th. he imposes the same Penance upon Poysoners. In the 66th. 11 years Penance upon those that dig up the Dead. In the 67th. the Penance of Murderers upon those that commit Incest with their Sisters. In the 68th. the Punishment of Adulterers is decreed against those that marry their Kinsfolk within prohibited Degrees. In the 69th. he ordains, That a Reader who shall have to do with a Virgin to whom he was contracted, shall be deprived of his Ministerial Function, and become uncapable of rising to a higher Order. He adds, That if he has committed this Sin with another Virgin than her to whom he was contracted, he shall be deposed, and that the same shall be observed with respect to other Ministers. The 70th. ordains, that Deacons and Priests who have polluted their Lips, if they confess their Crime, shall be suspended for some time from their Ministerial Function. The 71st. That those who shall be convicted of those Crimes without their own Confession, shall be punished as Malefactors. The 72d. That those who meddle with Divination, shall be punished as Murderers. The 73d. That he who has renounced the Faith of Jesus Christ shall not be received until the point of Death. In the 74th. St. *Basil* tells him, That the time of Penance may be shortned to those who fulfil their Penance with Fervor and Humility. In the 75th. he imposes 12 years Penance upon him that hath committed Incest with his Sister by the same Father and Mother; and says in the 76th. That the same Law should take place against those who marry their own Daughters-in-Law. The 77th. ordains 7 years Penance against those who divorce their Wives, and marry others. The 78th. decrees the same Punishment against those who marry two Sisters, tho' at different times. The 79th. condemns those that marry their Mothers-in-Law to the same Punishment with those that marry their Sisters. In the 80th. he says, That the Ancients spake nothing of Polygamy, because they looked upon it as a brutish Sin, to which they thought that Men could not be subject; he believes it worse than Fornication, and he imposes upon those that shall be guilty of it a Penance of 4 years. In the 81st. he imposes 8 years Penance upon those that being taken by the *Barbarians*, were forced by Torments to eat of Meats sacrificed to Idols, and 11 years upon those that did it without any constraint. In the 82d. and 83d. he condemns the Perjured, and those that meddle with Pagan Superstitions, to 6 years Penance. In the 84th. and 85th. he declares, That all those Canons are to be understood of those who are willing to do Penance and amend themselves; but for those that continue in their Crimes, we ought to have no Conversation with them, and never to receive them into the Church, lest we be Partakers of their Crimes. There is at the end of this Letter, a Fragment of another Letter of St. *Basil*, written to the same Person against the *Encratites*.

St. Basil.

For observing some Order in the other Writings of St. *Basil*, we may divide them into three Classes. The first shall comprehend those that are upon the Scripture; The second, those that concern Doctrine; and the third, those that are about Morality.

Cassiodorus assures us, That St. *Basil* made Commentaries upon almost all the Books of the Holy Scripture; of which there remains now but a small Number. The nine Homilies or Sermons upon the beginning of *Genesis*, are the first of his Works. St. *Jerome*, *Photius* and *Suidas*, mention them. There are added to those nine Homilies, two others about the Formation of Man, which at first were attributed to St. *Basil*, and afterwards were ascribed to his Brother St. *Gregory Nyssen*. But they cannot belong to this last, who has treated of this Matter in a particular Work: But there is no convincing Reason, why they may not be attributed to St. *Basil* upon the Credit of ancient Manuscripts. 'Tis true that those Authors we have just now cited, mention but nine Homilies of St. *Basil* upon the *Hexameron*; and that *Cassiodorus* observes, That he did not explain what concerns the Creation of Man; but perhaps those Authors had not seen these two Homilies, which St. *Basil* composed long after the others. Besides, let Men say what they please, these have the Stile of St. *Basil*, and are like enough to the first, tho' they are not altogether so large. After these Homilies, there ought to follow the 30th. Homily about Paradise.

Cotelerius has published in Greek in his first Volume of the Monuments of the Greek Church, a Homily upon these Words in the 6th. Chapter of the *Proverbs*, *Suffer not your selves to be overwhelmed with Sleep*, which is not unworthy of St. *Basil*, and has his Stile and Air.

The first of the 22 Homilies upon some Psalms, which is a Preface to all the Psalms, is wholly the same with the Latin Preface, that is prefixed to St. *Austin*'s Commentaries upon the Psalms: Either therefore we must say, That St. *Austin*'s Preface was translated into Greek, or rather, That St. *Basil*'s was translated into Latin, and plac'd at the beginning of St. *Austin*'s Commentaries. These Homilies are quoted in *Nicetas*'s *Catena*, and by some others; and there is no doubt but they are St. *Basil*'s. Yet Father *Combefis* rejects the second Homily upon Psalm 28, which is an Abridgment and Repetition of the preceding, and which is wanting in many Manuscripts. He passes also the same Judgment on that upon Psalm 37; and he affirms, that the Stile of it is different from that of the others. In some Latin Editions of St. *Basil*, there are published under the Name of St. *Basil*, Commentaries upon the Psalms; but 'tis plain they are none of St. *Basil*'s, because they are Extracts out of St. *Chrysostom* and *Theodoret*.

The

St. Baſil.

The Commentary upon the firſt ſix Chapters of *Iſaiah*, ſeemed doubtful to *Eraſmus*, becauſe he thought that they were written in another Stile. *Tilmannus* who has tranſlated them into Latin, has undertaken to defend them againſt the Conjecture of *Eraſmus*, and he proves that they are this Father's by the Authority of four Modern Greek Authors, which are *Metaphraſtes*, *Antonius*, *Maximus*, and St. *John Damaſcene*. *Fronto Ducæus* adds to theſe four, the Patriarch *Taraſius*, in his Epiſtle to Pope *Adrian*, and the Author of the Greek *Scholia*, upon the Epiſtles of St. *Paul* attributed to *Oecumenius*. The Authority of theſe Modern Greeks would be of no great Moment, if this Work had evident Marks of Forgery, or if the Stile of it were altogether different from that of St. *Baſil*; but it muſt be confeſſed, that tho' it is not ſo elegant as the Work of the Creation, yet it is not much different from the Stile of St. *Baſil*, neither is it unworthy of this Father. *Rivet* has found in it a difference of Opinion, which might make it be rejected, if it were more conſiderable. He obſerves, That St. *Baſil* in his Letter 80. to *Euſtathius* the Phyſician, affirms that the Witch of *Endor* made the Soul of *Samuel* really to return, whereas the Author of this Commentary upon *Iſaiah*, on *Ch.* 8. affirms, That it was the Devil who aſſumed the Shape of *Samuel*. Some have anſwered, That this Epiſtle to *Euſtathius*, was St. *Gregory Nyſſen*'s, but we have ſhewn, that 'tis rather St. *Baſil*'s. Therefore all that can be ſaid is this, That St. *Baſil* might change his Opinion about a thing of ſo ſmall Conſequence as this is.

The ſecond Claſs of St. *Baſil*'s Works comprehends his Dogmatical Books. The firſt of theſe Diſcourſes are the Books againſt *Eunomius*. St. *Gregory Nazianzen*, St. *Jerome* and *Photius*, all aſſure us, That he wrote againſt this Heretick, but they ſay nothing of the Number of the Books. We have at preſent five of them. The three firſt are written in the ſame Stile and after the ſame Method, and there can be no doubt but they are St. *Baſil*'s. The two laſt are more dry and ſcholaſtical; but we ought not to wonder at that. In the firſt he overthrows the principal Arguments of *Eunomius*; and in theſe two laſt, he inſiſts upon the Refutation of the ſubtleties and ſophiſtical Arguments of this Heretick upon many Paſſages of Holy Scripture, as he had promiſed to do in the ſecond Book. There is no Cauſe therefore to reject theſe Books as ſuppoſititious. They were quoted as Genuine by the Greeks and Latins in the Council of *Florence*.

The Book of the Holy Spirit to *Amphilochius*, is that Treatiſe of all the Works of St. *Baſil*, which moſt of all Diſpleaſes the Proteſtants; becauſe it contains ſuch things as do not favour them. *Eraſmus* who took great Liberty to condemn every thing that did not pleaſe him, made no ſcruple to reject this, in the Preface which he prefixed to his Verſion. He was wearied with tranſlating it, and the Stile appeared to him perplexed in ſeveral Places. Theſe are the Reaſons on which he grounds his Judgment about this Book to which he had added many things in the ſame Preface; That tho' 'tis true, that there are ſome things in it, which are not unworthy of St. *Baſil*, and which ſufficiently diſcover that they belong to him; yet there are other things in it which are none of his. The greateſt part of Proteſtant Criticks, being diſſatisfied with that neceſſity of Tradition which this Book evidently proves, have gladly received this Opinion of *Eraſmus*, and have alſo added ſome other Conjectures of their own to his, to reject this Book entirely. Nevertheleſs, *Caſaubon* being more impartial than the reſt, has plainly declared in his Writings againſt *Baronius*, that he was not of *Eraſmus*'s Opinion. And indeed 'tis certain that St. *Baſil* did write a Treatiſe of the Holy Spirit; he ſays it himſelf in his Letters. St. *Gregory Nazianzen* ſpeaks of it. St. *Jerome* and *Suidas* mention it. *Theodoret* quotes that Book which we have at this Day, in his firſt Dialogue, and in the Refutation of the Anathematiſms of St. *Cyril*. After this Author, St. *John Damaſcene* in his third Diſcourſe of Images, the II. *Nicene* Council, *Act.* 4. *Photius* in the *Nomo-canon*, *Burchardus* in the *Decretals*, *Euthymius Zygabenus* in his *Panoplia*, *Zonaras* and *Balſamon* in the *Nomo-canon*, *Anaſtaſius* of *Nice* Queſt. 84, and *Nicephorus* B. XII. Ch. 20. quote it alſo. Moreover, the Reaſons of *Eraſmus* are very weak: For firſt he accuſes the Author of this Work of raiſing his Stile too high, as if this were not ordinary with Authors, and particularly with Writers of Controverſy. He reproves him for diſcovering his Ability in the Logick of *Ariſtotle* and *Porphyrie*. Could he do otherwiſe, having to do with Adverſaries which made uſe of theſe Arms? Laſtly, *Eraſmus* affirms, That the Stile is different from St. *Baſil*'s; but he pronounces this Sentence upon ſlight Grounds, and without a ſufficient Examination of the Matter; for thoſe who read this Work, find no ſuch difference of Stile in it; but on the contrary they find a great agreement between it and his other Books. *Sultetus* pretends, that what this Author ſays of the Authority of Tradition, is contrary to the Doctrine of St. *Baſil*; but it is a Groundleſs Allegation. Neither is it true, that he lays down in this Book other Poſitions than thoſe which he has explained in other places, concerning the deſcent of Chriſt into Hell, and concerning Baptiſm. If *Sultetus* had well conſidered what he affirmed with ſo much boldneſs, he would have changed his Opinion.

St. Baſil.

No body doubts but the two Books of Baptiſm are St. *Baſil*'s, tho' they be not cited by the Ancients.

The Book of Virginity has the Stile of St. *Baſil*, and what St. *Gregory Nazianzen* ſays of St. *Baſil*'s Writings concerning Virginity, does perfectly agree to it. It is alſo cited by *Suidas*. Yet Mr. *Hermant* believes it ſuppoſititious, becauſe it is addreſs'd to *Letoius* Biſhop of *Melitine*, ſince while St. *Baſil* was living, that See was poſſeſs'd by *Otreius*, who lived after the Council of *Conſtantinople*, as appears by the Law which the Emperor *Theodoſius* made after this Council. It may be ſaid, that *Letoius* was his Predeceſſor; but there is more probability that he ſucceeded to him. Either therefore we muſt ſay, that the Dedication of this Book is corrupted, and then we muſt read *Otreius* for *Letoius*, or elſe that *Letoius* was not yet Biſhop.

Among the 31 different Homilies of St. *Baſil*, there are 11 of them which are Dogmatical: *viz.* The *9th.* wherein he proves that God is not the Author of Sin; The *12th.* upon the beginning of the Proverbs; The *15th.* concerning Faith; The *16th.* upon the Beginning of the Goſpel of St. *John*; The *17th.* upon Baptiſm; The *25th.* of the Human Birth of Jeſus Chriſt; The *27th.* againſt the *Sabellians*, the *Anomæans* and the *Arians*; The *29th.* againſt thoſe who accuſe us of Worſhipping three Gods; The *31ſt.* of Free-will. All theſe Homilies have St. *Baſil*'s Stile, and no Body doubts but they are his.

But there is more Difficulty about St. *Baſil*'s Books of Morality. St. *Jerome* and *Suidas* mention in general the Aſceticks of this Father; but *Sozomen*, Ch. 15. B. III. of his Hiſtory, ſays, That they were written by *Euſtathius* of *Sebaſtea*. On the contrary, *Photius*, Vol. 191, of his *Bibliotheca*, attributes to St. *Baſil*, the great Rules, ſmall Rules, and their Prefaces.

The Aſcetical Books attributed to St. *Baſil*, are as follow. The Firſt is a Diſcourſe which may ſerve as a Preface and Introduction to all his Aſcetical Diſcourſes. The Second is a Treatiſe about the Monaſtical ſtate, and the renouncing the things of this World. The Third is a Diſcourſe of the Aſcetical Life. The Fourth is a Treatiſe of Faith. The Fifth is a Treatiſe of the Judgment of God, and a little Preface which in ſome Manuſcripts, makes a part of the Book about Faith. We muſt alſo add two other little Diſcourſes publiſhed by Father *Combefis*, in the Second Volume of St. *Baſil*, Reſtored. Theſe Tracts are as preliminaries to the great Aſcetical Treatiſes, which are *his Morals*, the *Aſcetical Book*, the *Great Rules* explained very largely, which are in number 55, the *Little Rules abridged*, which are continued unto number 313, ſome Canons concerning the Puniſhment of Monks and Nuns, and the Monaſtical Conſtitutions. To theſe Books we may joyn his Epiſtle to *Chilo*, and the following Letters, as well as 411, and ſome others which concern the Monaſtical State, of which we have ſpoken among the Letters of St. *Baſil*. 'Tis not certain whether all theſe Books that we have mentioned be St. *Baſil*'s; but 'tis agreed on all hands that the Conſtitutions, and the Aſcetical Treatiſes are his: But many adhere to the Teſtimony of *Sozomen*, who attributes the Little Rules, and alſo the Great ones to *Euſtathius* of *Sebaſtea*. Yet I ſee nothing which can confirm this Opinion, and it ſeems to me that they bear ſo great a Relation to the other Aſcetical Works of St. *Baſil*, that it may be affirmed with much probability, that they all belong to the ſame Author. *Ruffinus* who has made an Abridgment of them attributes them to St. *Baſil*: They are cited under his Name in the *5th.* Council; and in ſhort, *Photius* acknowledges all theſe Treatiſes for Genuine. Even in his time they made but one Body divided into two Parts: The Firſt contained the Diſcourſe of Judgment, and that of Faith which is a Continuation of it: The Second Part contained the Morals, the 55 Great Rules, the 313 Short Rules, and the Titles of theſe Rules. This ſhews that all theſe Books belong to the ſame Author, and that they compos'd but one Book, entituled *Aſceticks*, whereof the firſt Part is not entire. As to the three Diſcourſes which precede that which is entituled, *Of Judgment*, they are diſtinct Treatiſes which have no Relation to the other Aſcetical Books: The Treatiſe of Judgment ought to precede that of Faith, and both the one and the other are a Preface to the Aſceticks. The Book of a Monaſtick Life, and the Conſtitutions are diſtinct Works, as well as the Rules concerning the Puniſhment of Monks.

Of the Moral Homilies, the firſt is that about Faſting, cited by St. *Auſtin* in the firſt Book againſt *Julian*, where he recites alſo ſome other Paſſages which this Heretick had taken out of a Treatiſe of St. *Baſil* againſt the *Manichees*, which we have not at preſent. The ſecond Homily of Faſting, which *Eraſmus* has condemned too ſlightly, is cited by St. *John Damaſcene* and by *Euthymius*. The third Homily upon the ſame Subject publiſhed by *Cotelerius*, is not unworthy of St. *Baſil*, tho' it be not ſo Elegant. The Fourth Homily is upon theſe Words, *Take heed to your ſelves*. The Fifth is concerning Thankſgiving, which ſome have believed not to be St. *Baſil*'s. The Sixth is upon theſe Words, *I will pull down my Barns*. The Seventh to Rich Men.

St. *Baſil.* The Eighth upon Famine and Barrenneſs. The Tenth of Anger. The Eleventh of Envy. The Twelfth upon the beginning of the Proverbs. The Thirteenth contains an Exhortation to Baptiſm. The Fifteenth is upon Drunkenneſs. The One and Twentieth was recited at *Laciza*. The Two and Twentieth of Humility. The Three and Twentieth, that we ought not to ſet our Hearts upon the things of this World. The Four and Twentieth preſcribes Rules to Young People about reading Prophane Books: And the Eight and Twentieth is of Penance. To theſe we may add the Panegyricks, which are the Panegyrick of the Holy Martyr *Julita*, that of St. *Gordus*, and that of St. *Mamas*. There is alſo one upon *Barlaam* a Martyr of *Antioch*; but it has more of the Stile of St. *Chryſoſtom* than of St. *Baſil*; and 'tis more probable, that it was recited at *Antioch*, where the Memory of St. *Barlaam* was held in ſingular Veneration, than at *Cæſarea* of *Cappadocia*.

The 24 Moral Homilies collected by *Simeon Logothera*, are Extracts out of ſeveral places of St. *Baſil*.

The Latin Diſcourſe of Conſolation, and the Advertiſement to his Spiritual Son, ſeem to me, to have neither the Stile nor Genius of St. *Baſil*. The Treatiſe of the Praiſes of a Solitary Life, is taken out of the Treatiſe of St. *Peter Damian*, upon *Dominus vobiſcum*. I ſay nothing of the Grammar attributed to St. *Baſil*, which is an Abridgment of Grammar by a Modern Greek.

There remains now no more but the Liturgies attributed to this Father, which are three in Number. The Firſt is in Greek, and Printed by *Moretlus*. The Second was tranſlated from the Syriack, and publiſhed by *Maſius*. The Third was tranſlated from the Arabick by a *Maronite* of Mount *Libanus*. But tho' 'tis certain that St. *Baſil* compos'd a Liturgy, as St. *Proclus*, the Council in *Trullo*, and *Leontius*, aſſure us: Yet it cannot be poſitively affirmed, that any one of thoſe which we have is the Liturgy of that Father, as he compos'd it: On the contrary, there is great probability, that it has not been preſerved in its Purity, and that many things have been added and changed in it, as uſually happens to thoſe kind of Works. It is obſerved alſo, that *Petrus Diaconus* cites a Famous Prayer taken out of the Liturgy of St. *Baſil*, which is not to be found in any of thoſe Liturgies, which now go under his Name.

The Homilies of St. *Baſil* upon the ſix Days of Creation, are in *Photius*'s Judgment the moſt Excellent of all his Works. And indeed, he handles this Matter in a very grateful manner; they are filled with many Embelliſhments of Rhetorick, with agreeable Deſcriptions, ſublime thoughts, curious and Learned Remarks, and ſolid Reflexions. He explains the Words of Holy Scripture literally, without having recourſe to Allegories; and yet he ſets off this Explication with ſo many Ornaments, that 'tis very delightful. He reſolves many Queſtions about the Nature and Difficulties of *Moſes*'s Relation: He intermixes from time to time ſome Moral thoughts. It appears that he preached theſe Sermons to his People in the Afternoons.

The Homily of a Terreſtrial Paradiſe, is alſo a continuation of this Work; he deſcribes it moſt Eloquently, and underſtands it in a Spiritual Senſe of a State of Righteouſneſs and Holineſs.

In the Homily upon the Words of the Proverbs, *Give no ſleep unto your Eyes*, publiſhed by *Cotelerius*, St. *Baſil* exhorts to watchfulneſs, and the practice of Good Works.

His Homilies upon the Pſalms are Written in the ſame Stile, but they are more filled with Morality. He departs ſometimes from the Literal Senſe, and does not always apprehend the true Senſe of the Prophet. Yet he does not make uſe of obſcure and forced Allegories; but all that he ſays is Intelligible, Natural, Uſeful, and Pleaſant. The Commentary upon *Iſaiah*, is not ſo lofty, nor ſo full of Morality, but 'tis very Intelligible and very learned.

The Five Books againſt *Eunomius*, are a moſt compleat Work of Controverſy; he recites the Arguments and Words of this Heretick, and refutes them very ſolidly and very clearly.

In the Two firſt Books, he refutes the principal Arguments which this Heretick uſed to prove that the Son was not like to his Father. He Anſwers them very clearly, and diſcovers the Falſhood of this Heretick's reaſonings.

In the Third he anſwers the Objections which he made againſt the Divinity of the Holy Spirit.

In the Fourth he proves, that the Son of God is not a Creature, but is truly God.

And Laſtly, in the Fifth he proves the ſame thing of the Holy Spirit.

He handles the moſt Intricate matters of Theology, in a manner very learned and Profound, and yet without perplexing and entangling them with the Quirks, the Difficulties and Terms of the Schoolmen.

He proves alſo the Trinity of Divine Perſons, and their Equality, in the 16*th*. Homily upon the beginning of the Goſpel of St. *John*, and in the Book againſt the *Sabellians*.

He particularly Eſtabliſhes the Divinity of the Holy Spirit, in the Treatiſe of the Holy Spirit, addreſſed to *Amphilochius*. He compoſed it upon occaſion of a complaint that ſome Perſons had made againſt him, that at the concluſion of his Sermons he had ſaid, *Glory be to the Father, and to the Son, with the Holy Ghoſt*, inſtead of ſaying as ſome do, *In the Holy Ghoſt*. *Amphilochius* had asked him the proper Signification of theſe Terms, and the difference between the one and the other Expreſſion. St. *Baſil* commends him for this Exactneſs, and obſerves that 'tis very uſeful to ſearch out the proper Senſe of the Terms and Expreſſions which we uſe. St. *Baſil.*

In the 2*d*. Chapter he makes this Obſervation, that thoſe who will uſe different Terms in Glorifying the Father, the Son and the Holy Ghoſt, do it for no other end, but to conclude from thence the Diſſimilitude and Inequality of the Three Perſons of the Trinity.

In the 3*d*. Chapter he ſhews, that the difference of theſe Terms, *of whom*, *by whom*, *and in whom*, have no place but in Philoſophy, and we ought not to uſe them when we ſpeak of the three Divine Perſons.

In the 4*th*. he ſhews, that this Particle, *of whom*, ſignifies in Scripture the Efficient Cauſe, ſince 'tis ſaid that all things are of God.

In the 5*th*. he ſhews, that the Scripture ſays of the Father, *by whom*, and of the Son, *of whom*, and that it uſes the ſame expreſſions when it ſpeaks of the Holy Ghoſt.

In the 6*th*. he anſwers thoſe who affirm, That we cannot ſay, the Son of God is *with* his Father, becauſe he is *after* his Father. St. *Baſil* maintains, that the Son of God is not at all inferiour to the Father, neither in reſpect of Time, nor in reſpect of the place he holds, nor in reſpect of Honour and Glory, being Eternal as the Father, Infinite as the Father, and having a Glory and Majeſty equal to that of the Father.

In the 7*th*. he proves that this Expreſſion, *with the Son*, is not new; That the Church has uſed it to denote the Majeſty of his Divine Nature, as ſhe has alſo uſed that other, *by the Son*, to ſignifie the acceſs which we have to God the Father by his Son, and therefore we ought to uſe the former Expreſſion when we ſing the Praiſes of God; and the latter when we thank him for the Favours he has done us.

He explains this Diſtinction in *Ch*. 8. and there he recites many Names of Jeſus Chriſt.

In 9*th*. he explains his Judgment concerning the Divinity of the Holy Spirit, which he received by Tradition, and which is agreeable to the Doctrine of the Holy Scripture. He proves that the Holy Spirit is a Spiritual Perſon, Eternal, Infinite, Unchangeable, *&c*. who ſtrengthens us, and gives us life by his Gifts.

In the 10*th*. and 11*th*. he refutes thoſe that would not joyn the Holy Spirit to the Father and the Son. He proves the contrary by the Inſtitution of Baptiſm; and accuſes thoſe that would not add the Holy Spirit to the Father and the Son, Of Violating the ſaving Sacrament of Baptiſm; Of Prevaricating in the Vow which they had made, and of Revolting from the Religion which they had once profeſſed.

In Chapter 12*th*. he anſwers the firſt Exception of his Adverſaries, who ſaid, that Baptiſm given in the Name of Jeſus Chriſt was ſufficient. St. *Baſil* anſwers, Firſt, that the Name of Jeſus Chriſt denotes the whole Trinity, becauſe it ſignifies the Anointed of the Lord. Now he ſays, that the Word *Anointed*, deſigns him that does Anoint, and him by whom he is Anointed. Secondly, that Faith is inſeparable from Baptiſm, becauſe Faith is perfected by Baptiſm, and Baptiſm ſuppoſes Faith; That the Profeſſion of Faith precedes Baptiſm, which is as it were the Seal of it. Laſtly, he maintains that 'tis not ſufficient to Baptize in the Name of Jeſus Chriſt, but that we muſt invoke the three Perſons of the Godhead according to Inviolable Tradition, and that we ought to add nothing to, nor take any thing from this Invocation.

In the 13*th*. he refutes a Second anſwer of his Adverſaries, who ſay, that tho' the Holy Spirit were oftentimes in Scripture joyned to the Father and the Son, yet it would not follow from thence, that he was equal to them, ſince the Angels are there ſometimes joyned with God. St. *Baſil* anſwers, that there is a great Difference between the manner in which the Scripture ſpeaks of Angels, and of the Holy Spirit, becauſe it conſiders the former merely as Miniſters, whereas it conſiders the Holy Spirit as the Fountain of Life, and joyns him with the Father, becauſe of the Unity of Eſſence.

In the 14*th*. he reſolves alſo a third Difficulty: It was objected to him, that tho' Men be re-baptized in the Name of the Holy Spirit, yet it does not follow, that the Holy Spirit is equal to the Father and the Son, ſince 'tis alſo ſaid in Scripture, that they were all baptized into *Moſes* in the Cloud. St. *Baſil* anſwers, that this Expreſſion of St. *Paul*, ſignifies not only, that *Moſes* and the Cloud were the Figure of the Baptiſm of Jeſus Chriſt, but that the Truth is much more Excellent than the Type.

In the 15*th*. he anſwers a fourth Sophiſm: We are baptized in Water, ſaid the Hereticks, and yet we do not Honour the Water as the Father and the Son. St. *Baſil* anſwers, that this Objection is ridiculous, and that thoſe who make it are mad; that 'tis not the Water that Baptizes

St. Basil. tizes us but the Spirit; that the Water indeed is joyned with the Spirit, as the Sign of the Death and Burial of the Old Man, but that 'tis the Spirit who gives a new Life; That Baptism is administred by dipping three times into the Water, and by invoking the Trinity three times, to signify our dying to Sin, and the giving of Life; That the Baptism of Jesus Christ is very different from that of St. *John*, which was only the Baptism of Water, whereas that of Jesus Christ is the Baptism of the Holy Spirit and of Fire. Last of all, he says, that the Martyrs who suffered Death for Jesus Christ, needed not the Baptism of Water in order to their receiving the Crown, being baptized in their own Blood. He speaks also in this place of the Fire of the Day of Judgment, which he calls the Baptism of Fire, that shall try all Mankind.

In the 17*th*. and 18*th*. he shews, that the Holy Spirit is joyned to the Father, and to the Son, as a Person equal, and not as one Inferiour. To prove this he uses the Rules of Logick, having to do with an Adversary, against whom he must use these Arms.

In the 19*th*. he proves, that we would celebrate the Glory and Praises of the Holy Spirit, as we do those of the Father, and of the Son, and that we should give him the same Honours.

In the 20*th*. he refutes the Opinion of those who say, That the Holy Spirit is neither a Lord nor a Servant, but that he is Free. He shews that this Opinion is very absurd; for either he is a Creature or not; if not, then he is God or Lord; and if he is, he must be a Servant, for all Creatures have a Dependance upon God.

In the 21*st*. he shews by many Testimonies of Scripture, that the Holy Spirit is there called Lord.

In the 22*d*. He proves his Divinity by many passages of Scripture.

In the 23*d*. he alledges the Miracles attributed to the Holy Spirit, to prove that he is God.

In the 24*th*. he shews, that we should Glorify the Holy Spirit, as we do the Father and the Son.

In the 25*th*. he answers those who object, that the Scripture never uses this Expression, *The Father, and the Son, with the Holy Spirit*; and he shews, that to say, *The Father, and the Son, with the Holy Spirit*, signifies nothing else but, *the Father, and the Son, and the Holy Spirit*; That the erroneous way which they would have us use, is not to be found in the Holy Scriptures; *Glory be to the Father by the only Son in the Holy Spirit*; That the Particle *in* has the same Sense in this Place as the Particle *with*; That the Fathers made use of the Particle *with*, as being most proper to oppose the Errors of *Arius* and *Sabellius*, and that 'tis less capable of an ill Sense; That notwithstanding he is not tyed up to this Expression, provided we be willing to render Glory to the Holy Spirit.

In the following Chapter, he goes on to explain with much subtlety the Difference between the Particles *in* and *with*.

In the 27*th* he proposes this Objection, *We ought to receive nothing but what is in the Holy Scripture*: But these Words are not to be found, *Glory to the Father, and to the Son, with the Holy Spirit*. In answer to which, he First sends his adversaries back to what he had said in *Ch*. 25. Afterwards he adds, 'That in the Church there are some 'Opinions and Practices founded upon the Testimonies of 'Scripture; but then there are also some which are found'ed only upon unwritten Tradition: That the Scripture 'and Tradition have an equal Authority for the establishing 'of Piety and Truth, and that none who follow the Ec'clesiastical Laws resist them: that if we should reject all 'Customs that are not founded on Scripture, we shall 'greatly prejudice Religion, and reduce it to a superficial 'Belief of some particular Opinions. 'Tis easy, says he, to 'give examples of this, and to begin with that which is 'most common. Where find we it Written, that we must 'make the Sign of the Cross upon those who begin to 'Hope in Jesus Christ? What Book of Scripture teaches us, 'that we must turn to the East to make our Prayers? 'What Saint has left us in his Writings, the Words of In'vocation, when we Consecrate the Bread of the Eucha'rist and the Cup of Blessing? For we do not content 'our selves with pronouncing the Words set down by the 'Apostle St. *Paul*, and the Evangelists, but we add, seve'ral Prayers, both before and after, which we consider as 'having much Efficacy upon the Sacrament; and yet we 'have them not but by Tradition. We Consecrate the Wa'ter of Baptism, the Oyl of Unction, and him also who 'is to be baptized; where is this Written? Is not this a Se'cret Tradition? Is it not Custom which has taught us 'that we must Anoint him who is to be baptized? Where 'has the Scripture taught us that we must use three Dip'pings in baptizing? We must say the same of the other 'Ceremonies of Baptism, as of Renouncing the Devil and 'his Angels. Who has obliged us to do these things? 'Whence have we learned them? Have we them not from 'the Tradition of our Fathers? Who observed them, with'out divulging or publishing of them, being perswaded that 'Silence kept up a Veneration for the Mysteries? What 'necessity was there of putting that in Writing which it 'was not lawful to reveal or to explain to those who were 'not yet baptized?' Afterwards he gives the Reason of some Usages which he had mentioned. He observes also, That Christians pray to God standing from Easter to Whitsunday; that they kneel and afterwards rise up. He gives Mystical Reasons for these Customs, which are so forced, that 'tis easy to perceive, that there is no better Reason to be given than Custom and Practice. Lastly, he concludes, That since there are so many things which we have by Tradition, we ought not to reprehend one simple Particle which the Ancients made use of. St. Basil.

This he proves in the 29*th*. Chapter, where he Alledges the Authorities of St. *Irenæus*, St. *Clemens Romanus*, the Two *Dionysii*, *Eusebius of Cæsarea*, *Origen*, *Africanus*, *Athenogenes*, *Gregory Thaumaturgus*, *Firmilian* and *Meletius*, besides the Prayers of the Church, and the Consent of the Eastern and Western Churches. Towards the end of this Chapter he complains of the Hardships which his Calumniators make him suffer. In the last, he describes the miserable State of the Church. He compares it to a Fleet of Ships tost with a great Tempest, which is cause of Shipwrack to many of them, and points out the Troubles and Miseries wherewith the Church was afflicted very admirably: This Chapter alone is sufficient to shew that this Book is undoubtedly St. *Basil*'s.

He proves also the Divinity of the Holy Spirit in Homily 17*th*. upon Baptism, and he explains the Faith of the Church concerning the Trinity in Homily 15*th*. of Faith. He enlarges upon the Gifts of the Holy Spirit. He treats also of the same thing in Homily 29. against those who accuse us of worshipping three Gods.

In Homily 19. St. *Basil* treats of that famous and difficult Question, *Why do the Just suffer, and why is there any Evil, if God takes Care of things here below?* St. *Basil* answers, That all this is done by the Permission of God; That Diseases, Calamities, Pain and Death are not real Evils; That Sin which is the only Evil, comes not from God, but from our selves; That God exposes Men to sufferings, either to cure them, or to punish them, or to make them serve for an Example; Or lastly, to make them good and deserving: And moreover, that God is not the first Author of Diseases, Pain and Death, because he created Man free from them, and these things entred into the World only by his Sin. But why (may some object) did not God make him impeccable? He answers, because in order to the honouring of God, and meriting from him, 'twas necessary that we should obey him voluntarily and freely; That the Devil was the cause of his own Perdition, by using his Liberty amiss; That the Tree of Life and Death was placed in Paradise, to try the Obedience of Man; and that it was his own fault that he made an ill use of it. He observes that the Demons dwell in the Air, and are incorporeal.

The 31*st*. Discourse which is of Free Will, has some Connection with the preceding. Therein he teaches, first, That Men deceive themselves, if they imagine that they can overcome Temptations, by the sole Power of their own Liberty, without the Assistance of God; That Free Will can indeed choose for us Good and Evil; but God only can enable us to do Good; That we must therefore beg the Assistance of the Divine Power, which cannot be obtained without refraining from worldly Pleasures: That by the Sin of the first Man, we are become like Beasts; That we must labour to be of the number of the Children of God, and to excite in us the Fire of the Holy Spirit, which Jesus Christ came to bring down upon the Earth, and which descended on the Apostles at the day of *Pentecost*; That we must pray God that this Fire may descend upon us, that we walking always in the Light, may never fall, and that we may be as the Lights of the World.

In Homily 25. of the Nativity of the Word, he explains the Mystery of the Incarnation. He says, That the Word was not changed by uniting it self to the Human Nature; That he was made Man to redeem us; That he took a Body in the Womb of the Virgin *Mary*, by the Operation of the Holy Spirit; That his Body was made all at once; That *Mary* was a Virgin tho' she was married to St. *Joseph*. After this, he examines this Question, Whether she knew her Husband after she brought forth Jesus Christ into the World? He says, that this is not a Fundamental Article of our Faith; but that those who have a love for Jesus Christ, cannot endure to hear it said, that the Mother of God lost her Virginity, and became the Mother of a Man. He explains the Difficulties which may be raised against this Doctrine, from the Particle, *Until that*, and from the Character of *First-born*, which is given to Jesus Christ. Afterwards he explains some Circumstances of the Birth of Jesus Christ. He believes that the Wise Men were *Persians*; That the Star which they saw was not an ordinary Star, and that they knew it signified the Birth of Jesus Christ, as well by the Prophecy of *Balaam*, as because they saw the Power of the Devil very much diminished. Lastly, he exhorts his Auditors to celebrate with Joy the Feast of the Nativity of Jesus Christ.

St. *Baſil.* In the firſt Book of Baptiſm, he proves, Firſt, That we muſt not baptize any but thoſe that are well inſtructed and perſuaded of the Faith of Jeſus Chriſt, and who have renounced the World, their Vices, their Paſſions, and if need be, their Life. Secondly, he ſhews, That in order to Salvation, 'tis not enough to be baptized, but that we muſt alſo keep the Commandments and do good Works. He ſhews afterwards what difference there is between the Baptiſms of *Moſes*, of St. *John*, and of Jeſus Chriſt. He ſays, That the Baptiſm of *Moſes* ſeparated ſome Men from others, but did not pardon them; That the Baptiſm of St. *John* being received with a Penitent Heart, conferred Remiſſion of Sins; but the Baptiſm of Jeſus Chriſt is much more excellent and efficacious: That by this Baptiſm we die unto Sin and live unto Righteouſneſs; That we are crucified and buried with Jeſus Chriſt; That we are raiſed again together with him; That Sin hath no more Dominion over us; That we are filled with the Holy Spirit, and clothed with Jeſus Chriſt. At laſt, he adds, That after we are baptized, we have need to be nouriſhed with the Food of Eternal Life; that's to ſay, with the Euchariſt, which we ought to receive with moſt holy Diſpoſitions, leſt we ſhould eat and drink our own Damnation.

In the 2*d*. Book he propoſes many Queſtions. The firſt is, Whether he that is baptized be obliged to die unto the World and to live unto God? He anſwers, yes, he is. The ſecond is, whether he that performs the Office of a Prieſt, ought to be pure in Heart? He anſwers, that if *Moſes* removed from the Sacrifices of the Old Law, all thoſe that were impure, Purity is yet more neceſſary to him that touches the Body of Jeſus Chriſt.

The third Queſtion is, whether it be lawful for one to receive the Euchariſt when he is unclean? St. *Baſil* anſwers it after the ſame manner as he did the preceding.

In the 4*th*. he teaches, That we muſt obey the Commandments, tho' it ſeems to us, that there were ſome Actions of Jeſus Chriſt or the Saints contrary to them; and that we muſt never ſeek for Excuſes nor Pretences to diſpenſe with the Obſervation of the Law. He adds in the 5*th*. that all Diſobedience to the Commands of God is puniſhable, and that it deſerves the Divine Vengeance.

In the 6*th*. he proves that a Man ſins not only by doing Evil, but alſo by omitting to do Good when we are obliged to do it.

In the 7*th*. he adverti ſes us, That we muſt regulate the Inward Man, before we give unto God any External Worſhip.

In the 8*th*. That we muſt not only perform the things commanded; but alſo do them in the manner which is enjoyned, in the order and time preſcribed.

In the 9*th*. he ſhews, that we ought to ſhun the Society and Converſation of Wicked Men.

In the 10*th*. he treats of Scandal. He defines it, that which ſeduces us from the truth, and draws us into Error or Impiety; or, that which hinders us to obey the Commands of God as long as we live: So that every thing may be called Scandal which is contrary to the Will of God. He adds, That 'tis alſo Scandal to do a thing, tho' it be lawful, when it is the cauſe of the loſs or fall of the Weak. He obſerves alſo, that there is ſometimes a Scandal taken without cauſe.

In the 11*th*. he ſhews, that 'tis never lawful to do thoſe things which are forbidden by the Law of God, nor to obey thoſe that command ſuch things, and that we muſt never uſe our Reaſon to exempt our ſelves from Obedience to the Law of God.

In the 12*th*. he ſhews, That we ought not only to take care of thoſe perſons that are under our Conduct; but that our Charity alſo muſt extend to all other Chriſtians: and that a Biſhop ought in caſe of Neceſſity to help all the Churches.

In the laſt, he proves by Scripture, That we muſt endure all and ſuffer all, even Death it ſelf, rather than fail in our Duty, or diſobey the Law of God. This Treatiſe appears to be rather of Morality than Doctrine; but tho' he treats there of Moral Queſtions, yet he handles them Dogmatically, and founds his Deciſions upon all the Teſtimonies of Scripture which belong to his Subject.

The Treatiſe of true Virginity contains many Precepts for preſerving Virginity. In it he extols very much the ſtate of Virgins, and diſcovers the Dangers to which they are expoſed. There are in this Treatiſe ſome Paſſages which may offend nice Ears; but 'tis to be conſidered, that 'tis addreſſed to a Biſhop, and not to the Virgins themſelves; ſetting that aſide, 'tis very eloquent, and very well written.

In Homily 28. of Penance, he proves againſt the *Novatians*, that thoſe who have ſinned after Baptiſm, have ſtill the Remedy of Penance; but he admoniſhes them that they ought not to ſin in hopes of doing Penance; that commonly thoſe who ſin with this diſpoſition of Mind are deprived of Repentance; that in truth there is hope of Pardon when they have ſinned; but ſtill it is like a Wound that can be healed, which leaves ſome Scar for ever behind it.

We are now inſenſibly faln into the Homilies of Morality, out of which we ſhall make our Extracts, before we come to the Aſcetical Treatiſes. St. *Baſil.*

The Firſt is a Homily about Faſting. After he has in the Firſt Part admoniſhed us, that we muſt Faſt with a pleaſant Countenance, then he Exhorts Chriſtians to Faſt, alledging many Authorities and Examples to that purpoſe. He ſhews the Neceſſity of Faſting, and anſwers the Excuſe that is moſt commonly alledged for diſpenſing with it, which is the want of Health or Sickneſs. 'Do not alledge 'to me, ſays he, your Indiſpoſition; Don't tell me that you 'cannot endure Faſting; 'tis not to me that ye alledge theſe 'Excuſes, 'tis to God, from whom nothing can be hid. 'But tell me, can you not Faſt, ſay you? Alas, can you 'fill your ſelves with Victuals, can you charge your Sto'machs with all ſorts of Meats? Do not the Phyſicians 'preſcribe to thoſe that are Sick Abſtinence and Dieting 'themſelves, rather than abundance of Food? How come 'you then to ſay, that you can Eat very much, and that 'you cannot Diet your ſelves?' At laſt, St. *Baſil* ſays, 'That our Faſting ſhould be accompanied with Abſtinence 'from Evil; that we muſt faſt from our Paſſions and Vices; 'and that without this, bodily Faſting is unprofitable. Take 'heed, ſays he, that you make not your Faſt to conſiſt only 'in Abſtinence from Meats: true Faſting is to refrain from 'Vice. Tear in pieces all your unjuſt Obligations; Pardon 'your Neighbour; forgive him his Debts. Faſt not to ſtir 'up Strife and Contention. You eat no Fleſh, but you de'vour your Brother; You drink no Wine, but you cannot 'refrain from doing Injury to others; You wait till Night 'to take your Repaſt, but you ſpend all the Day at the 'Tribunals of the Judges. Woe be to you who are Drunk 'without Wine: Anger is a kind of Inebriation, which 'does no leſs trouble the Mind than real Drunkenneſs.' He ſpeaks afterwards againſt thoſe who uſe Faſting, to prepare themſelves for larger Drinking and Eating, or who indulge themſelves as much as they can after they have Faſted, as if it were to redeem the time they have loſt. He gives a natural and frightful repreſentation of Drunkenneſs, ſufficient to beget a horror of it; he diſſuades from it alſo from the Conſideration of the Body of Jeſus Chriſt which they are to receive. He ſays, that Faſting and Abſtinence are Ornaments to Cities, ſecure the Tranquility of Publick Aſſemblies, the Peace of Families, and the Preſervation of our Eſtates: He ſays, that to be perſuaded of this, they needed only to compare the Night of this preſent Day in which he Preached, with the Night of the next Day, (From whence it appears that this Day was a Publick Faſt.) At laſt he wiſhes, that in theſe Days wherein Chriſtians are called to the Practice of Faſting, they might learn to know the Efficacy of their Temperance to prepare them for that Great Day wherein God will reward their Virtue.

The Second Homily is alſo an Exhortation to Faſting. Therein he condemns thoſe who allowed themſelves great Liberties in Eating and Drinking before their Faſting. He ſays, that all Chriſtians of all Ages and Conditions are obliged to it. Laſtly, he ſpeaks of the principal Diſpoſition for profitable Faſting, which is to abſtain from Vice.

The third Homily about Faſting publiſhed by *Cotelerius*, is ſhorter than the two preceding; but it is written upon the ſame Principles, and upon the ſame Subject.

In the Third Homily upon theſe words, *Take heed to your ſelves*, St. *Baſil* recommends that Vigilance and Care which one ought to have over himſelf, that is to ſay, over his Soul, and his Behaviour. He ſays, that this Care is neceſſary for Sinners that they may amend their ways, and for the Innocent, leſt they ſhould fall: that the firſt have need to watch over themſelves to cure themſelves. 'You have committed, 'ſays he, a great Sin, you muſt then endure a long Pe'nance, you muſt ſhed bitter tears, you muſt paſs whole 'Nights in watching, you muſt Faſt continually. Though 'you have committed but a ſlight Sin, yet you muſt watch 'over your ſelves to do Penance for it; for it often hap'pens, that thoſe who have but a ſlight Sickneſs, become 'dangerouſly Sick when they neglect it.' After this he ſhews, that this Watchfulneſs is neceſſary to fulfil the Duties of all States and Conditions. He reproves thoſe that watch for the Faults of others, but never think of their own. He ſhews, that this Watchfulneſs is neceſſary to every Man in whatſoever ſtate he is, and that it is a Remedy to all our Evils, and to all our Paſſions. 'If you are ambitious, ſays 'he, if you are lifted up above meaſure, either upon the ac'count of your great Riches, or becauſe of your Nobility; 'if you take Pleaſure in your Beauty, if you are inſpired with a 'Paſſion for Glory, if you are Lovers of Pleaſures, you have 'nothing to do but to take heed to your ſelves, and you may 'know that you are Mortal, that you are Duſt, and ſhall return 'to Duſt. If Anger tranſports you to do brutal Actions, take 'heed to your ſelves, and you ſhall preſently be aſhamed of that 'Condition to which Anger has reduced you. In ſhort, 'this Watchfulneſs which you ſhould have over your ſelves, 'will make you know God. You will find ſome Foot'ſteps of him in your ſelves: your Soul will make you 'know that he is Spiritual; you will admire him who has 'made ſuch an excellent Piece of Workmanſhip, and the more

St. Basil.

'more you consider the Perfections of your Soul and Body, 'the more sublime Idea you will conceive of the Great- 'ness, the Power, and the Wisdom of God.

The 4*th*. Homily, intituled, *of Thanksgiving*, is about the Joy which St. *Paul* prescribes to Christians in these words of his Epistle to the *Thessalonians*: *Rejoyce always, pray without ceasing, giving thanks to God for every thing.* He explains in what sense Christians ought always to be Joyful: He says, that in order to their having this Joy, they must be like St. *Paul*; that is to say, they must live in Jesus Christ, and their Joy must not depend upon changes of Fortune, but it must be solid, and depend upon their own Good Conscience, and their hope of Eternal Happiness, which renders those Happy who are most Miserable in the Eyes of the World. He shews, that the Joys of this World are Afflictions to those that are Good; and on the contrary, the Afflictions of this World are an occasion of Joy to them. He explains in what sense Jesus Christ wept, and why the Saints have Power to weep. At last he exhorts all Christians to be no more sad, for the loss of this World's Goods; but on the contrary to rejoyce in the hope of those Good things that are to come.

He continues the same Subject in the following Homily which was made upon the Festival of St. *Julita* the Martyr. This Saint had a Law-Suit with a Man, which she commenced for all her Estate. 'Twas promis'd her, that she should gain her Cause, if she would renounce Jesus Christ, but she was assured that she should lose all if she should not agree to this Proposition. She answered with Courage: *You shall sooner take away my Goods, and deprive me of my Life, than ever make me speak one single Word against my God.* This Answer caus'd her to be condemned to the Fire wherein she expired; but her Body could not be burnt by the Flames. This is the History which St. *Basil* relates in this Sermon, upon which Occasion he pursues the preceding Discourse, and continues the Explication of the Words of St. *Paul*. He says, that the continual Prayer which God requires of us, does not consist in a vocal repeating of Prayers, but in the Design that one has to do Good. So according to him, if a Man would pray continually, he ought always to be united to God in his Actions and in every thing to follow his Will. At last, he says, that we must thank God and praise him for every thing, and that neither Losses, nor Diseases, nor Wrongs, nor Afflictions, nor the Death of our Relations, nor the other Miseries of this Life ought to hinder us from praising God, and giving him thanks continually; that in Adversity we ought to thank God, because 'tis good for us to be humbled; and we ought to praise him in Prosperity, saying to him in the Words of the Royal Prophet, *O my God, what shall I render unto thee for all the Benefits that thou hast done unto me.* He recites many Motives of Consolation in Adversity, taken from the Mercies of God, the Hope of future Happiness, the Wisdom of God, the Submission that is due to his Will, and the Miseries of others. And lastly, he assures us that nothing but Sin should make us weep, and that if Charity obliges us to mourn with those that mourn, that is only by a kind of Condescention which should not last long. At the end of this Homily, he reproves those who make themselves drunk to drive away Sadness.

The three following Homilies are about Riches, and against Covetousness. The First is upon the Words of the Rich Man mentioned in the Gospel, who seeing the Superabundance of his Goods, said, *I will pull down my Barns, and I will build larger.* He begins with this Remark, That Men have two great Temptations in this Life, great Adversity, and great Prosperity. That *Job* overcame the first, but the Rich Man in the Gospel was overcome by the last. After this he makes Reflections upon the Actions and the Punishment of this Rich Man, and says, they ought to teach us to be bountiful towards the Poor, and to make good use of our Riches. He observes, that we are only Stewards of our Riches; that all we have is for others; that we should imitate the Earth which brings forth her Fruit for others; that the good which we do will turn to our Profit; that 'tis more glorious to give than to receive; that 'tis an accursed thing to withhold Corn for a time of Dearth; that 'tis a piece of Inhumanity to despise the Poor; that Riches are unprofitable if they be not distributed; that the Thoughts of the Covetous are vain and senseless; and that they take a great deal of Pains to heap up Riches which they never enjoy. After this he answers the Objections of Covetous Men. One says, I will give to-morrow, to exempt himself from giving to-day. 'Alas! What do you know whether you shall be a- 'live to-morrow in this place? Another says, I am Poor, 'I have need enough my self of all my Means. Yes, you 'are poor, you are destitute, but it is of Charity, of Be- 'nignity, of Faith, of Mercy. A third says, whom do I 'wrong, I detain nothing but what is mine own; and 'here St. *Basil* is angry with this wicked Maxim. And I, says 'he, demand of you, Why do you say, that those Riches are 'your own? From whom did you receive them, and from 'whence did you bring them? Did not you come naked out 'of your Mother's Womb, and shall not you return naked 'to the Dust? From whence then did this present Wealth 'come? If you say it came by chance, you are Impious; 'if you confess that you received it from God, tell me, 'why did it fall to your Lot rather than another's? God 'is not unjust in the unequal Division of Goods which he 'makes amongst Men. Why then are you rich, and why 'is this Man poor? 'Tis that you who are rich, may re- 'ceive the Reward of dispensing your Goods faithfully, 'and that the poor Man may receive the Recompence of 'his Patience. And therefore when you appropriate to your 'self that Wealth which belongs to many particular Per- 'sons, and of which you are only a Steward; you are a 'Robber, you detain that which is none of your own. 'Yea, the Bread which you keep to your self, whereof 'you have more than serves for the use of your Family, 'belongs to the Poor who die for Famine; the Garments 'which you keep lock'd up in your Wardrobe, belong to 'the naked; the Money which you hide, belongs to the 'ruined, &c. These are fine Discourses, you will tell me, 'but Gold is yet a much finer thing. Thus does the Cove- 'tous Man talk, when he hears us preach. For, as it is 'some times seen, that the unchast hearing us speak con- 'temptuously of the Passion of Lust, do thereby receive a 'new Fire which stirs them up more violently than before; 'so also the Covetous hearing us discourse against Riches, 'conceive a greater Love and Passion for them. But what 'think they of these terrible Words of Jesus Christ, *Go ye 'cursed into Eternal Fire; for I was a-hungry, and you gave 'me no Meat, I was a-thirst, and you gave me no Drink*, &c. 'Not only those who take away another's Goods shall be 'then condemned, but also those who do not distribute of 'their Riches to the Poor.

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The second Homily is against those who have an insatiable desire of Enriching themselves. The Subject of this is the History of the Rich Young Man, who went away sad, when our Saviour bid him sell all that he had, and distribute the Price of it to the Poor. He shews by this Example, that 'tis unprofitable to keep the Commandments, if one does not give Alms; and that all other Virtues will avail nothing, if one's Heart be fixed to this World by an immoderate Love of Riches. He shews, that what is necessary, is not very much; and at the same time he proves, that the greatest part of rich Mens Expences are superfluous. He gives a very pleasant List of them in particulars, and which suit well enough with the manners of our Age. He dissuades from Avarice by the fear of Death and of Judgment, and by the meanness of Riches, and the bad Effects which they produce. Afterwards he refutes the most common Pretences which are made use of to excuse Covetousness. The first is founded upon the Uncertainty of what may come to pass: We know not, say they, the Accidents that may happen, or the Necessities we may be reduced to. 'But, says St. *Basil*, is not the use of your Treasures yet more 'uncertain? And tho' it were not, can you make use of this 'Excuse, while you spend your Wealth upon a thousand 'Superfluities? But I want it, say you, for my Children. 'This Excuse for Covetousness is plausible. You cover 'your selves with the Pretence of your Children, that you 'may satisfy your Lusts. Is it from you, that your Son re- 'ceived Life? Is it not from God who guides and pre- 'serves him? Ought he then to hinder you from obeying 'his Commandments? The Riches that you leave him, 'will, it may be, be the Occasion of his Ruin: Who knows 'whether he will make a good or bad use of them? Is 'not your Soul nearer to you than your Children? 'Tis 'for the good of that, that you should bestow the chief 'Part of your Riches in distributing to the Poor; and then 'afterwards, give to your Children what they stand in need 'of for their Livelihood. Those who have no Children, pre- 'tend the Necessities of this Life, as a Cloak for their 'Avarice. They would use what they have, they would 'neither sell any thing, nor give any thing away. St. *Basil* 'declares, that this Temper of Mind, is contrary to the 'Respect which is due to the Faith of Jesus Christ, and 'that it makes it void, whilst it forms to it self a Rule 'and Conduct contrary to the Maxims of the Gospel. At 'last, he refutes the Pretence of those who think to exempt 'themselves from giving Alms in their Life-time, by lea- 'ving their Goods by Will as Legacies to the Poor. Mi- 'serable Wretches that you are, says he to them, you will 'not then be liberal and charitable towards Men, till you 'cease to live! What Recompence can you expect for a 'Liberality which comes after Death? O brave Piety to 'practise no good Works but with Ink and Paper! You 'deceive your selves, and you think to fulfil the Com- 'mands of the Gospel in dying. *Abraham* nevertheless will 'tell you then; My Son, you enjoyed your good things 'and Pleasures in your Life-time: Do not your Actions 'shew, that you could have wish'd your selves to be im- 'mortal; that you might always have enjoyed your Riches, 'and that if you had been so, you would never have re- 'memb'red the Commands of God, and the Precepts of the 'Gospel; and therefore it is to Death, and not to you, 'that the Poor ought to give thanks for the Good you have 'done them. Do not deceive your selves, God will not 'be deceived, he will not be thus mocked; that which is

St. Baſil. ‘dead is not to be offered unto the Sanctuary, offer up a living ‘Sacrifice. He that offers up only the remains of the Sa- ‘crifices is an ungrateful Perſon.

St. *Baſil* treats alſo of Alms in a Homily, which was made upon the occaſion of a great Famine and Dearth. After he has deſcribed theſe Calamities, he ſays, that the hard heartedneſs of the Rich to the Poor, was the cauſe of them. ‘The Fields are barren, ſays he, becauſe Charity is wax- ‘ed cold.’ He obſerves, that publick Prayers were made, but in ſo bad a manner, and with ſo much diſtraction that they were not heard; That Children were ſent to them, whereas the Heads of Families ſhould have come themſelves, to beg God's Mercy for their Sins. He relates the Example of the *Ninivites*; he exhorts Perſons of all conditions to give Alms according to their ability. ‘You are ‘poor, ſays he, but you may find many poorer than you: ‘You have Corn for two Days, and there are ſome who ‘have it only for to Day. If you are Good and Charita- ‘ble, divide equally what you have left, with him that ‘has nothing; be never the more backward to give him be- ‘cauſe you have but little left for your ſelves; you prefer ‘your private Intereſt and Advantage to the common danger ‘of many poor People. For though you had no more but ‘one Loaf, if a miſerable Wretch ſhall beg of you one Mor- ‘ſel of it, do not refuſe him, and when you give it to him, ‘lift up your Hands towards Heaven, and ſay theſe Juſt ‘and Charitable Words: “Lord, I have but this one Loaf “which you ſee, and I ſee my ſelf in danger of having no “more; but I prefer thy Commandment to the Love of “my ſelf; and of the little that I have, I give a Charity to “my Brother, who is ſore pinched with Hunger. Give al- “ſo an Alms on your part, O my God, to your Servant, “who runs a hazard of wanting Victuals. I know your “Goodneſs, and put my Truſt in your Sovereign Power, “you will not long delay the Relief of your Liberal Hand, “but ſcatter abundantly in a few Days the gifts of your “Magnificence.” ’Tis certain, adds he, that thoſe who rely ‘upon Divine providence, are like the Springs and Fountains ‘which are not dry'd up by drawing from them, but ſend ‘forth their Waters with a greater Force than before. If ye ‘are Poor, lend your Money upon Intereſt to God who ‘is Rich.’ Afterwards he repreſents the Miſery and Pain of Hunger, and deſcribes in a moſt moving manner the Extremity of a Man languiſhing for want of Food, to beget the greater horror of the Cruelty and Barbarity of Covetous Rich Men, who ſuffer their Brethren to die for Hunger when they are able to aſſiſt them. He obſerves, That in a time of publick Neceſſity eſpecially, we muſt give conſiderable Alms, and that we muſt expiate our Sins by Charity to the Poor. At laſt, he admoniſhes the Poor not to throw themſelves into Deſpair, but to put their Truſt in the Mercy of God, who has ſometimes plentifully fed the Juſt after an extraordinary manner. He exhorts them to ſuffer with Patience like *Job*, to conſider their Miſery as the Trial of their Virtue, to give thanks to God, to beſtow ſomething to the Poor, even of their Neceſſaries, aſſuring them that this is the way to procure the Multiplication of their Loaves, as God did formerly multiply the Cruiſe of Meal to the Widow of *Sarepta*.

To theſe three Sermons may be joyned the Homily wherein he proves, That we muſt not ſet our Hearts upon the Riches and Pleaſures of this World. There he ſhews, that the only Care which we ought to be concerned for, is that of our Souls; that we ought to rid our Minds of the Love of Riches, and give bountifully to the Poor. After this he deſcribes a Fire, which it was feared might have burnt down the City: He conjures thoſe that eſcaped this great Calamity, to relieve thoſe that ſuffered, and exhorts theſe laſt to Patience by the Example of *Job*, whoſe Hiſtory he explains.

The 10*th*. Homily is againſt Anger; where firſt he excites a horror of this Paſſion, by giving a Deſcription of its miſchievous Effects; and then he ſhews, That we can have no juſt Excuſe for this Paſſion of Anger, by ſhewing that all the Pretences which are alledged for it are falſe. The firſt is an Injury which we may think we have received. But St. *Baſil* ſhews, that we ought not to render Injury for Injury, and that we muſt not imitate our Enemy, nor follow his Footſteps and Example. He adds, That whatſoever outrage has been done to us, we need do no more but remember that we are Duſt, and ſhall return to Duſt, to convince us that we have deſerved all ſorts of Reproaches and Diſgraces: That by ſhewing Meekneſs we revenge our ſelves of our Enemies, that we acquire the Glory of being mild and patient, and that Silence upon this Occaſion deſerves the Rewards of Heaven. Reproaches are another Cauſe of Anger: But St. *Baſil* ſhews, That even this is ill-grounded, becauſe theſe Reproaches are either true or falſe; if they are true, we are to blame if we trouble our ſelves for them; if they are falſe, our Anger for them gives Cauſe to ſuſpect that they are true. But he called me poor, ſays one: ‘If that ‘be true, ſays St. *Baſil*, bear with it; if it be falſe, What ‘does it concern you? ’Tis no ſhame to be poor, for you ‘came naked into the World, and Jeſus Chriſt being rich ‘would appear poor in it. He treated me as a Fool and an ‘Ignorant Fellow, will another ſay. Yet many more re- ‘proachful Words were ſpoken of Jeſus Chriſt. But yet, ‘How can we forbear being angry, when we are abuſed, ‘and buffeted, when we are beaten and torn in pieces? ‘Will others ſay. Jeſus Chriſt did alſo ſuffer more than ‘all this, anſwers St. *Baſil*.’ Laſtly, St. *Baſil* preſcribes Rules to avoid Anger, as not to think more highly of our ſelves than others, to hearken with a Philoſophical Temper to the Diſcourſes of a Man that is truly angry with Sin, with the Devil, with Error, with the Enemies of God; to practiſe Humility, and conſider the Miſeries of Men. He concludes with ſome New Reaſons to diſſuade Men from Anger. St. *Baſil*.

The 11*th*. Homily is againſt Envy. In the firſt Part, he reckons up the Reaſons which may inſpire a Man with hatred of this Vice. He ſays, That ’tis a Vice proper to the Devil, which gnaws and conſumes him in whom it is found, tho’ he receives no Profit by it, and which is always accompanied with Melancholy and Vexation of Spirit, and that an envious Man is the unhappieſt Man in the World. Laſtly, he deſcribes all the troubleſome Conſequences, and miſerable Effects of Envy; and he ſays, That the beſt way to cure this Vice, is to have no great Eſteem of the things of this World, to deſpiſe its periſhable Goods, and to place all our Happineſs in the Hope of a future Life, to believe that nothing but Virtue is a ſolid and true Good, and to deſire nothing elſe.

The 14*th*. Homily is againſt Drunkenneſs. It was compoſed upon the occaſion of a Diſorder which happened upon Eaſter-Eve. Probably there had been at that time ſome prophane Recreations; the Men and Women without any Reverence for the Vigils of ſo Holy a Feſtival, had made Feaſts, and the Women had aſſembled, and were come to dance and ſing, even to Places where the Bodies of the Martyrs were kept. ‘St. *Baſil* having ſeen this Diſorder, ‘was ſenſibly touched as he ſays of himſelf at the begin- ‘ning of his Diſcourſe; That after ſo many Exhortations, ‘after ſeven Weeks faſting, after being preſent ſo many ‘times at the Service of the Church and the Sermons, du- ‘ring the time of Lent, they had deſtroyed in one Day the ‘Fruit of all his Labours. He ſays, that he knew not whe- ‘ther he ſhould hold his Peace, or whether he ſhould ſpeak; ‘That he ſhould have held his Peace, but that he feared the ‘Chaſtiſement of *Jeremy*, for having refuſed to Preach to ‘an unbelieving and rebellious People; That Drunkenneſs ‘was the Source of this Diſorder, and that he muſt now ‘Preach againſt this Vice.’ This is in Effect the Subject of this Homily, wherein he poſſeſſes Men's Minds with a great Horror of this Crime, and deſcribes the pernicious Effects of it. Towards the end of it, he returns to the Exceſſes of the preceding Day. He cries out againſt their Songs and Dances, againſt their immoderate Laughter, againſt their Apparel, which was neither decent nor modeſt; and he exhorts thoſe of his Hearers who had been of this Company, to cure themſelves of Drunkenneſs by Faſting, to ſing Pſalms inſtead of the merry Songs which they had ſung, to turn their Laughter into Mourning, and their Dancing into Kneeling; and in ſhort, to leave off their ſumptuous and magnificent Apparel, and to put on that which is more agreeable to Modeſty and Chriſtian Humility.

The 22*d*. Homily is of Humility. He begins it with obſerving, That Man loſt his Dignity by the Sin of *Adam*, and that he cannot recover it but by Humility: That the Devil uſes all his Endeavours to deſtroy this Virtue, and to deprive us of it, by poſſeſſing us with a great Eſteem of Riches, of Honours, and the Advantages of Body and Mind. But he ſhews, That a Man ought not to glory in all thoſe things, which are no ways permanent, but paſs away in a Moment; That the only true Glory of man, is to know God, to be fully perſuaded of his own Miſery, and to believe that we are juſtified only by Faith in Jeſus Chriſt, and that we ought to attribute all to God. This is the great Principle of St. *Auſtin* about Grace, which St. *Baſil* explains in this place, adding that we can do nothing without the Aſſiſtance and Grace of Jeſus Chriſt; that ’tis a Folly and Stupidity to think that the Grace of Jeſus Chriſt is a Natural Power; That St. *Peter* who anſwered with a Spirit of Pride to Jeſus Chriſt, telling him, *Though all your Diſciples ſhould be offended yet will I never be offended*, was abandoned to human Weakneſs, and ſo fell into Sin. He ſpeaks afterwards of the other part of Humility, which is, not to exalt our ſelves above others, not to eſteem our ſelves more than them, not to deſpiſe them becauſe of their Faults; but to believe our ſelves much greater Sinners than they. He exhorts his Auditors to imitate the Life of Jeſus Chriſt which was a continued Courſe of Actions of Humility; he would have a Chriſtian imitate his Maſter, and give Signs of Humility in all his Behaviour. ‘Your Humility, ſays he, muſt ‘appear in the Plainneſs of your Apparel, in the Modeſty ‘of your Ornaments, in your Gait, in the Frugality of ‘your Table, in the Tone of your Voice, in the Simpli- ‘city of your Furniture, in the Order of your Houſe, in ‘the Manner of accoſting and ſaluting your Brethren. Take ‘heed that you do not diſcover in your Diſcourſe and in ‘your Actions a ſtately and affected Way, and be affable

‘to

St. Basil. ‘ to your Friends, mild towards your Domesticks, patient with ‘ the Passionate, and courteous to Inferiors. Comfort the Af- ‘ flicted, visit the Sick, despise no body, be pleasant in your Re- ‘ quests, chearful in your Answers, complaisant and easy to all ‘ the World; do not praise your selves, do not despise those ‘ who praise themselves, hide as much as you can your own ‘ Merit and Virtue, accuse your selves of your Sins without ‘ waiting for the Reproof of others, be not troublesome nor ‘ severe in your Reproofs, neither let them be given in ‘ Anger; condemn not your Neighbour for small Faults, ‘ have a Compassion and Tenderness for those that have ‘ sinned. In short, shun the Praises of Men, by all the ways ‘ that others use to purchase Glory, and think not to please ‘ any but God only. In a word, put on Humility, and by ‘ this means you shall arrive at Glory, Jesus Christ will ac- ‘ knowledge you for his Disciple, and will glorify you.

The Subject of the *21st.* Homily which was pronounced at *Laciza*, in a publick Assembly, is more complex than that of the preceding. There he exhorts those to whom he speaks, to remember the spiritual Discourses which were read to them in the Morning, for finding out Remedies against Temptations. He recommends to them, to have no regard to the Condition of Men in this World, but to consider all Christians as Brethren, to treat the Poor and Rich alike, and the Small as well as the Great, because nothing but Sin puts a Difference between Men. He dissuades them afterwards from the three principal Vices, which are Anger, Envy, and Covetousness. He repeats in this Homily many things which are found in those whereof we have already spoken. He observes in it, that these kind of Assemblies meet every Year; That the People who cannot have Preachers every day who are able to teach them these things, may learn them at least once a-Year by coming to these publick Festivals.

The *30th.* Homily is an Exhortation to the Catechumens who delay or neglect to receive Baptism. He says in his *Exordium*, That tho' one may lawfully receive Baptism at any time, yet the time of *Easter* is the most proper time for receiving it: That for this Reason, the Church as a good Mother, invites at this time all the Catechumens to receive Baptism. He exhorts them to receive it, First, because if the Jews ran with so much Earnestness to receive the Baptism of St. *John*, 'tis very fit that they should shew yet more Earnestness to receive the Baptism of Jesus Christ, which is far greater, more excellent, and more effectual than that of his forerunner. Secondly, because 'tis dangerous to delay, and oftentimes Men are surprized by Death, and because without Baptism, we can have no part in the Kingdom of Heaven, nor can we be delivered from the Tyranny of the Devil. ‘ If one were to distribute, says he, Gold and Silver; if he ‘ were to give Temporal Favours in any Place, all the ‘ World would run thither: Wherefore then do ye not run ‘ to Baptism? If one promises to remit all the Debts of a- ‘ nother, will not the Debtor run to receive his Promise? ‘ When therefore the Business is to receive Remission of ‘ your Sins, What Reason have you to delay? If one be ‘ guilty of many Faults, Grace is promised in greater A- ‘ bundance to those who have more Sins. If you be afraid ‘ of sinning, Why do you trouble your self about the time ‘ to come? Seeing you are well conducted through the ‘ time past, after having lived to the World, you must live ‘ to God. Baptism is the sign by which a Christian is ‘ known; it changes a Man entirely. He must not put off ‘ living well till Old Age, which is nothing but to mock ‘ God, by giving him the last years of Life, after he has ‘ bestowed the Prime of his Years upon the Devil and the ‘ World, upon his Pleasures and his Sins. Temperance in ‘ Old Age is no longer a Virtue, 'tis a sign of Weakness ‘ which will never be rewarded. Moreover, he is not cer- ‘ tain that he shall be in a Condition to receive Baptism, ‘ he may die suddenly, he may fall into a Sickness, which ‘ shall take away his Speech and his Senses: 'Tis very dif- ‘ ficult when a Man is sick to lift up his Head to Heaven, ‘ to raise himself, to kneel down, to pray, to hearken to ‘ what is taught him, to understand it, to make profession ‘ of it, to make an Agreement with God, and to renounce, ‘ as he must, the Devil. There is nothing but the Love of ‘ Licentiousness that can dissuade Men from receiving Bap- ‘ tism; because the Laws of Christianity punish Vice severe- ‘ ly, and exact of Men a most regular way of Living: ‘ These require that we should be upright in Heart, mode- ‘ rate in our Words, humble in our Thoughts and Acti- ‘ ons, and pure in our Intentions. They forbid all Passion ‘ and Revenge, they command us to love our Enemies, ‘ to yield to Violence, to suffer Persecution, to die to Sin, ‘ to mortifie our Body, and to be crucified with Jesus Christ. ‘ But, you will say, this is hard and difficult; 'Tis so, but ‘ what Happiness is there in this World, which is easie to ‘ obtain? Who hath ever won the Prize without Trouble? ‘ Can one hope for the Reward of a brave Man by spen- ‘ ding his Life in Pleasures? Can one obtain the Victory ‘ without running? We must enter into the Kingdom of ‘ Heaven through much Trouble and Labour. Those who ‘ do the Works of the Devil, have they less Trouble than ‘ we? Are they more exempt from Labour, &c.

St. Basil. ‘ But, 'tis difficult, say you, to preserve the Treasure of ‘ Grace, and the Innocence of Baptism: Must we then re- ‘ fuse a good thing for fear of being deprived of it? If you ‘ watch over your selves, if you be constant in Praying, in ‘ Fasting, in Singing of Psalms, and in the practice of the ‘ other Exercises of a Christian, you shall preserve your ‘ Treasure.' Afterwards, he represents in a lively manner, the Remorse which they shall have at the Day of Judgment who shall see themselves condemned for want of receiving Baptism. He represents the Despair which shall seize upon them; and concludes from all these motives, that they ought quickly to purge away their Sins by Baptism. This Exhortation is admirably suited to the Christians of our Age, who delay from day to day to do Penance for their Sins, and forsake their Disorders.

The *24th.* Homily to Young Men, about Reading Gentile Books is very curious. He does not absolutely forbid the Reading and Study of Prophane Books; but he desires, First, that they would not dwell upon them, and that they would not look upon this Study as the principal Thing of their Life, but that they would be persuaded, that the principal Knowledge is that of working out their own Salvation; and that this Knowledge is to be learnt in the Holy Scripture. 2. That they should Read Prophane Books with Discretion, and not give Attention to the Evil that is in them, but only to the Examples and Discourses which may be Useful, and which lead Men to Virtue. He relates a great Number of Examples and Instructions, which he drew from all sorts of prophane Authors. These are all the Moral Homilies of St. *Basil*; I have now only to speak of his Panegyricks; for that of *Julita* is rather a Moral Discourse than a Commendation of that Saint.

In the *Exordium* of the Panegyrick of St. *Gordus*. St. *Basil* says, that Christians celebrate the Festivals of Saints, and praise their Actions, to glorifie God in his Servants, to rejoyce the Righteous, and to excite all the Faithful to their imitation. He observes that the Saints have no need of our praises; That 'tis sufficient to relate their Lives, that so their Virtues may serve for a Pattern to others. He adds, that the Nobility of Extraction, the Family, the Education, the Masters are the Subject of Praise in Prophane Panegyricks; but Christians have no other Subject of Praise, but the peculiar Virtues of those whom they commend. After this, he gives an account of the Life of St. *Gordus*. He says, that this Saint was of *Cæsarea*, and that he had the Command of a Hundred Men in the Emperour's Army; That in his time a furious Persecution was raised against the Church, which St. *Basil* describes; That then this Saint of his own accord quitted his Office of Captain, and retired into a Solitary Place; That after he had been there exercised, purified and prepared for the Combate, he came into the City one Day, when all the People were assembled to see a publick Show which was presented upon the Theatre, and declared who he was; that being led to the Tribunal of the Judge, he made profession of Christianity; that nothing could shake his Constancy, but he went with Courage to the place of Punishment; and that after he was fortified with the Sign of the Cross, he boldly received the stroke of Death. St. *Basil* describes this History very eloquently, and introduces this Martyr, saying many fine things, and well-worthy of his Constancy. I wonder that he did not excuse his Zeal for coming and presenting himself to the Combat, which seemed to be contrary to Christian Prudence, to the Rules of the Church, and the Determinations of the Holy Fathers. 'Tis believed that this Saint suffered Martyrdom under *Licinius*.

The History of the Forty Martyrs related in the following Homily, happened also under this Emperor. St. *Basil* begins it with saying, That the Martyrs could not be praised too much for the Three Reasons which he alledged in the preceding Panegyrick: First, because we testifie by this Remembrance of those who were the Servants of God, the respect we owe to our common Master. Secondly, Because we celebrate the Praises of the Martyrs, that we may make our own Wills suffer Martyrdom. And Lastly, That Men may be induced to imitate their Virtues.

These 40 Martyrs were 40 Soldiers, who being at *Sebastea* during the Persecution of *Licinius*, declared that they were Christians. When the Governor of the City saw, that their Constancy could not be shaken, nor they persuaded by fair means, to change their Religion, he ordered them to be exposed in the Night all naked to the rigour of the Air, at a time when a Pond near the City was quite frozen over: They resolved all to endure this Torment with Constancy; but one of them being overcome by Pain, renounced the Faith of Jesus Christ, but he lost his Soul, and could not save his Life; for he was no sooner put into warm Water to bring some heat into him again, but he expired. However, God permitted that the Number of the 40 Martyrs should be compleat, for one of their Guards perceiving the Angels who distributed to each of them a Crown, made profession of being a Christian, and put himself in their Number, and was Baptized in his own Blood, and saved by his Faith. The next Morning they were all Burnt, and their Ashes thrown into the River. This is the History

St. *Baſil.* of the 40 Martyrs, as it is related by St. *Baſil*. 'Tis commonly believed that they were expoſed all Night in the Pond; but this proceeds from a miſ-underſtanding of St. *Baſil*'s words, who ſays expreſly, That they were expoſed to the Air in the Middle of the City, at a time when the Pond hard by was all frozen over. 'Tis this which makes the Confuſion. He adds one notable Circumſtance, That the Mother of one of thoſe 40 Martyrs exhorted her Son to ſuffer boldly. Laſtly, he ſays, that thoſe 40 Martyrs protect the City of *Cæſarea*; that the Chriſtians can find aſſiſtance by their Prayers; that if we ſhould ardently deſire for us the Prayers of one Martyr only, we ought much more to beg the Interceſſion of 40; That whether we be in affliction, or in a joyful condition, 'tis good to have recourſe to them, either to be delivered from Evil, or to be continued in Proſperity; That they hear the Prayers of Mothers who Pray for their Children, and of Women who pray for the Return or Health of their Husbands. Let us pray then together with theſe Martyrs, ſays he, concluding his Diſcourſe, let us joyn our Prayers with theirs.

In the Panegyrick of the Martyr *Mamas*, which is the 24*th*. he praiſes this Holy Martyr who had been a Shepherd; ſeeing that he probably had but little to ſay of him, he enlarges in this Homily upon the Praiſes of Shepherds, and gives a Catalogue of the Great Men, who had kept Flocks. Towards the end, he make a Digreſſion againſt the *Arians*: 'tis believed that this *Mamas* ſuffered under the Emperor *Aurelian*.

The Panegyrick upon the Martyr *Barlaam*, is a very ſhort Diſcourſe; wherein he praiſes this generous Confeſſor, who had endured with Conſtancy the Burning of his Hand, rather than ſuffer the Incenſe to fall into a little Box, which was upon the Prophane Altar of an Idol.

The Aſcetical Treatiſes of St. *Baſil* are very uſeful, not only to the Monks, but alſo to all thoſe that make profeſſion of Piety, and contain the Rules of the Morality of Jeſus Chriſt, which agree to all the World.

The three Firſt Treatiſes which are at the beginning of the Aſceticks, are diſtinct Diſcourſes which have no Reference to them; though the Firſt is entituled, *A Preface to the Aſceticks*. 'Tis an Exhortation to thoſe who have embraced a Monaſtick Life, wherein he endeavours to perſuade them, that they are engaged as Soldiers in a Spiritual Warfare, and that they ought to fulfil all the Obligations of it. The Second alſo, is, *An Exhortation to a Monaſtick Life*; wherein he repreſents the Advantages of Celibacy, and of the Practices of Religion.

The third, which is entituled, *Of a Monaſtick Life*, contains many Precepts which concern thoſe who retire from the World.

Theſe three Treatiſes are diſtinct Diſcourſes, but the two following of Faith and Judgment are the Preface, or the Firſt Book of the Aſceticks. We muſt begin with the Book of Judgment, and joyn to it that of Faith, which ends with a little Preface to the Aſceticks; and all theſe make only one Preface to the whole Work. He declares there, that having been educated in the Chriſtian Religion, and inſtructed from his Youth in the Doctrine of the Holy Books, when he came to the Years of diſcretion, he perceived that there was much Union among the Profeſſors of Arts and Sciences; but that he found great Diviſions in the Church of Jeſus Chriſt, that he was ſometime in doubt which Party he ſhould chooſe; and that meditating upon this Subject, he came to know that the greateſt Evil was Schiſm and Diviſion, which proceeded from the Ignorance and Sin of thoſe who did not obey the Commands of God, and followed not his Law: That having afterwards reflected upon the terrible Judgments of God upon theſe Perſons, he believed himſelf obliged to adhere to the Faith of the Church, and to meditate on thoſe Precepts of the Holy Scripture which concern the manners and behaviour of Men: That being then perſuaded, that nothing but Faith working by Love, would avail any thing, he believed that 'twas Neceſſary after the Explication of the Faith of the Church, and the Doctrine which is to be held concerning the Trinity, to write a Book of Manners.

This Concluſion of the Book of Judgment, ſhews that after it, followed the Treatiſe of Faith; wherein he ſays many fine things concerning the Virtue of Faith, and then Expounds the Doctrine of the Church, and makes Profeſſion of the Divinity of the Son and the Holy Spirit, whom he affirms to be of the ſame ſubſtance with the Father. He Exhorts thoſe to whom he wrote, to keep to the Simplicity of this Faith, which is founded upon the Authority of the Holy Scripture, and he prays God that they may always continue inviolably fixed in it. At laſt, having explained this Faith, he declares, that he has collected into one Body many Precepts taken out of the New Teſtament.

Theſe Precepts are compriſed in 80 Rules, divided into ſeveral Chapters. To theſe muſt be joyned the 84 Great Rules and the 313 Small ones, which are anſwers to ſeveral Moral Queſtions, that comprehend all that is moſt Excellent in Chriſtian Morality. Theſe are they which make up the Body of St. *Baſil*'s Ethicks or Aſceticks, divided into two Books, as we have obſerved. They may be conſulted concerning all the Offices and Actions of a Chriſtian Life. They may be uſeful to all States and Conditions, and one may ſay that St. *Baſil* has there collected, and methodically digeſted all the Practical Part of the Goſpel. Upon which Account *Photius* had Reaſon to ſay, that whoſoever ſhall follow theſe Precepts, ſhall undoubtedly be ſaved. St. *Baſil.*

The Book of the Inſtructions of Monks, and of Monaſtical Conſtitutions, are two Books diſtinct from the Aſceticks, which contain many Precepts and Rules for the Monks, that are not ſo general nor ſo uſeful to all the World as the Treatiſe of Morality.

To know the Genius and Doctrine of St. *Baſil*, we can addreſs our ſelves to none better than to his Faithful Friend, *Gregory Nazianzen*. See then how he ſpeaks of him. He compares his Eloquence to a Trumpet ſounding in the Air, to a Divine Word which ſhall be ſpread over the whole Earth, to a wonderful Whirl-wind raiſed after a very Surprizing Manner. He ſays, that he has dived into the moſt hidden Secrets of the Holy Scripture, which he has made uſe of to Inſtruct all Men, and to make them loſe the Reliſh of things preſent, and fall in Love only with things to come. That his Writings are the Object of the Admiration of all Perſons, and the Pleaſure and Study of all Men of worth. The Authors that wrote after him, ſays he, ſay nothing but what they have drawn out of his Works: The Ancients are neglected, and nothing is minded but what he has ſaid anew. In a word, he alone is ſufficient to make an able Man.

'When I read his Treatiſe of the Creation, adds St. *Gregory*, methinks I am preſent with the Creator; when I 'light upon the Books which he wrote againſt Hereticks, 'methinks I ſee the Fire of *Sodom* which reduced thoſe 'criminal Tongues to aſhes; when I peruſe what he has 'written of the Holy Spirit, I acknowledge the God whom 'I poſſeſs, and I make no Scruple to publiſh boldly the 'Truth; when I read the Explications of Scripture which 'he has made for the Illiterate, I underſtand the deep Abyſſes of Myſteries; when I hear his Panegyricks of the Martyrs, I deſpiſe my own Body. I fancy my ſelf preſent 'with thoſe whom he praiſes, and I feel my ſelf excited to 'the Combat; when I ſet my ſelf to read the Diſcourſes 'which he has written concerning Morals, and the manner of living Well, my Heart and my Soul are purified 'that they may become the Temple of the Holy Spirit; 'they reform me, they inſtruct me, they change me, and 'lead me unto Virtue.' We are not here to think, that St. *Gregory Nazianzen* in ſaying all this, heightned the Matter as an Orator, or flattered him as a Friend; what he ſays is very true, and there is not any Author whoſe Writings make a greater Impreſſion than thoſe of St. *Baſil*: He deſcribes things ſo lively, he explains his Reaſons with ſo much force, he urges them ſo vigorouſly, he makes ſuch loathſome Portraictures of Vice, ſuch perſuaſive Exhortations to Virtue, he gives ſo large and ſo profitable Inſtructions, that 'tis impoſſible to read his Writings, but one muſt feel himſelf Inſtructed and Convinced of the Truth, and he cannot but conceive a Love for Virtue and a Hatred of Vice. His Diſcourſes are not void of Thoughts, and full of Words, as for the moſt Part thoſe of Orators are; but Eloquence is there joyned with Doctrine, they Inſtruct, they Divert, and they Move at once. His Stile is Pure and Significant, his Expreſſions are Lofty, his way of Writing Elegant, Clean and perſuaſive; his Diſcourſes appear always Natural, flowing Gently, and without Affectation: He perſuades Pleaſantly, he explains things with great Clearneſs, he knows how to give them ſo probable a turn, that he may be taken for a Pattern; and he comes near *Demoſthenes*, and the ableſt Orators of Antiquity, in the Judgment of the learned *Photius*; and even in the Judgment of *Eraſmus*, he excells the Antient Greek Orators, and is free from their Faults. He was fit for all kinds of Writings. His Commentaries upon Scripture are moſt Inſtructive and moſt Natural: He excells in his Panegyricks. The force and Subtilty of his Reaſoning appear in his Treatiſes of Controverſy; his Diſcourſes of Morality are Inſtructive and Moving. In ſhort, tho' his Aſceticks have not the ſame loftineſs as his other Works, yet there one may find the ſame Purity of Phraſe, and the ſame Clearneſs; but his Method renders them ſometimes a little obſcure. In a word, whatever Subject he treats of, he does it always very learnedly. He had all the Properties of a Divine, underſtanding perfectly the Holy Scripture, the Tradition of the Fathers, and the Canons of the Church: He was a very able Rhetorician, a very profound Philoſopher, and a very ſubtil Logician. He underſtood alſo the Mathematicks, and his own continual Sickneſs made him a Phyſician: He underſtood Philological learning to Perfection, and made uſe of it to very good purpoſe. He knew all that was moſt Curious in the Poets, the Hiſtorians, and prophane Orators, as may appear from many places of his Writings, and chiefly from his little Tract of reading prophane Authors. In a word, that which is indeed admirable is, that he joyned with this learning, a profound Piety, and a ſingular Prudence. He was Sweet and Affable to all the World, Charitable towards the Poor, and Compaſſionate to others in Miſery. He was accus'd of being Proud,

but

St. Basil. but St. *Gregory Nazianzen* who ſuſpected him of this Vice, vindicates him from it in his Panegyrick. He was of a very infirm Health, and ſubject to many Diſeaſes; he ſpeaks of them in the moſt part of his Letters, and alſo in ſome of his Homilies. St. *Gregory Nazianzen* informs us, that he was pale, that he wore always a great Beard, that he was reſerved in his Speech, often thoughtful and penſive, had a particular way in his Apparel, in his Bed and his Meat, which ſome would imitate after his Death.

The Doctrine of St. *Baſil* is very Pure and Orthodox. He has explained the Myſtery of the Trinity againſt the Hereticks, clearly and beyond Conteſt: tho' at the beginning he was reſerved in his Expreſſions about the Divinity of the Holy Spirit, yet he always owned it, and never ſpoke contrary to what he thought. He never us'd any other Precaution, but to be ſilent upon that Point, when he thought it not neceſſary to ſpeak of it, or that it would be to no purpoſe. He was one of thoſe who troubled himſelf moſt to diſtinguiſh the three *Hypoſtaſes* in God; that is to ſay, to prove, that *Hypoſtaſis* and *Perſon* ſignify the ſame thing. As to the Myſtery of the Incarnation, he acknowledged in Jeſus Chriſt two Natures without Confuſion, and yet united in one and the ſame Perſon. He rejected the Error of the *Apollinarians* and *Theopaſſians*, and maintained with the Church that the Properties of the human Nature do by no means agree to the Divinity. He affirmed ſeveral times, that the Cauſe and Reaſon why the Son of God was made Man, was the Salvation and Redemption of Mankind, polluted by the Sin of *Adam*. He knew the Greatneſs of that Fall and the miſerable Effects which it produced, as Concupiſcence, Sickneſs, Death, &c. He eſtabliſhed the Neceſſity of the Grace of Jeſus Chriſt without which it is impoſſible to do Good. He is the only Perſon of the Greek Fathers who ſpoke moſt clearly of it, and attributed leaſt to Free-will, tho' he owned it. He admitted the Efficacy and Neceſſity of Baptiſm: Yet he believed that this Sacrament might be ſupplied by Faith and Charity, and by the Baptiſm of Blood, and that it ſignified nothing, at leaſt to thoſe that had not Faith, and were not well diſpos'd to receive it: He mentions the Unction that accompanied it, and approves the Ceremonies that were joyned with it: He called the Euchariſt the Body and Blood of Jeſus Chriſt: Tho' he was of Opinion, that we ſhould Communicate often, yet he requires Holy Diſpoſitions in thoſe who receive this Myſtery. He ſpeaks of the Ceremonies and Prayers that were made uſe of for the Offering, and of the Manner in which it was diſtributed to the Faithful: He obſerves, That they carried it and kept it in their Houſes, and that they believed it was always Conſecrated. He commends Faſting, and ſpeaks of Lent as a Faſt to which we are obliged. He has alſo obſerved, That it was attended with Abſtinence from Meat. He ſpeaks of the Uſage of Invocating Saints and Martyrs. He is perſuaded that they pray for us, and that their Interceſſion is very profitable. He prefers Celibacy to Marriage. He approves of Vows and a Monaſtick State. He acknowledges the Authority of Traditions, as well as that of Scripture. However, he has ſome particular Opinions, as when he maintains in the Firſt Homily of the Creation, that the Angels were created long before the World; and when he affirms in another place, that all Men ſhall be Purified at the Day of Judgment by Fire. But there are very few of this ſort of ſlight Errors in this Author. There were alſo ſome Expreſſions objected to him which appeared Hyperbolical or leſs Exact; but 'tis eaſy to give them a good Senſe. I ſhall not ſtay to make a large Enumeration of his Opinions, which I have explained at length in the Extracts out of his Works. I conclude therefore with giving a Catalogue of the Tranſlations and Editions of the Works of this Father.

The Firſt Edition of the Works of St. *Baſil* in Greek is that of *Frobenius*, printed at *Baſle* in the Year 1532. It contains the Homilies upon the Creation and the Pſalms, 29 different Homilies, the Book of the Holy Spirit, and ſome Letters. After it followed the Edition at *Venice* made by *Sabius*, in the Year 1537. in which are added the Three firſt Books againſt *Eunomius*.

At laſt, in the Year 1551, almoſt all the Works of St. *Baſil* were printed in Greek at *Paris*, by the Care of *Janus Cornarius*; who alſo printed them in Latin by *Frobenius* in the Year 1549.

Wolfgangus Muſculus made a New Edition at *Baſle*, in 1565, by *Oporinus*, and added the Commentaries upon *Iſaiah* and 20 Letters. *Gothofredus Tilmannus* a *Carthuſian* of *Paris*, was the firſt Roman Catholick that took Pains to make a Latin Edition of St. *Baſil*'s Works. He Revis'd and Corrected the Verſions, and Tranſlated ſome Books over again, and made a larger Latin Edition of St. *Baſil* than all the foregoing, which was printed at *Paris* in 1566, and re-printed at *Antwerp* in 1578, and at *Paris* by *Sonnius* in 1603. This is the largeſt of all the Latin Editions of this Father's Writings.

The Firſt Edition in Greek and Latin was in the Year 1618, printed at *Paris* in three Volumes: In it the Greek Text was Corrected by many Manuſcripts from *England*, and by ſome out of the King of *France*'s Library. At the End of the third Volume there are the Notes of *Fronto Ducæus*, and of *Morellus*, with the various Readings, Collected by *Schottus*. The laſt Edition of 1638, is not ſo fine and correct as the former: But it contains more by 200 Letters, than had ever been printed before. St. Baſil.

Beſides theſe Editions of the moſt part, or all St. *Baſil*'s Works, there are alſo ſome particular Treatiſes printed apart, ſome in Greek and ſome in Latin, and their Editions are not to be neglected, becauſe commonly the Great Editions are made from them; but 'tis difficult to gather them all together. Theſe are all that I could find. The Homilies of the Creation of *Euſtathius*'s Verſion, printed at *Paris* by *Badius*, Corrected by *Faber* in 1520. Some Homilies tranſlated by *Volateranus*, printed at *Cologne* in 1531. The Aſceticks tranſlated by *Fumancellus*, were printed by *Gryphius* in 1540. The Rules in 1575 at *Cologne*, and all the Aſceticks in 1560. The Book of the Holy Spirit tranſlated by *Eraſmus*, at *Baſle* in 1532. The Homilies upon the Creation at *Leipſick* in 1566. The Books againſt *Eunomius* of *Beza*'s Verſion in 1520. The Diſcourſe of Faſting at *Paris* in 1613, at *Rome* in 1532, by *Galeſinius*. The Homily upon the Nativity, and of Anger, in Greek, at *Paris*, in 1587. That of Drunkenneſs at *Hanover* in 1594. The Homily upon the 40 Martyrs, Greek and Latin, by *Stenius* at *Heidelberg* in 1604, and with the Notes of *Voſſius* at *Mentz* in 1614. The Letter of Communion is in the ſame Volume. The firſt Letter to St. *Gregory*, at *Paris* in 1562, of *Budæus*'s Verſion. Some Greek Letters at *Venice* in 1499. Some others at *Paris* and *Haguenaw* in 1528. Some Select Letters by *Stenius* at *Paris* in 1531. A Letter to a Virgin upon her Fall by *Cartenus* at *Paris* in 1574. The Canonical Epiſtles with *Balſamon* in 1561. The Letters of *Julian*, at *Amſterdam* in 1567. The Letter or the Treatiſe of Reading prophane Authors, at *Strasburg* in 1507; at *Baſle* in 1532; at *Paris* in 1533, and 1621; at *Rome* in 1594. The Treatiſe of a Solitary Life, at *Paris* in 1631. The Liturgy in Latin, tranſlated by *Hervetus*, at *Venice* in 1548, in Octavo; in Greek in the ſame City, in 1601, and 1620; at *Antwerp* and *Paris* in 1560; that of *Maſius* by *Plantin*, in 1569; that of *Victorius Scialagh* the *Maronite*, at *Ausburg* in 1604; the Grammar at *Florence* in 1513; at *Baſle* in 1562 and 1585, in Octavo. The Diſcourſes of St. *Baſil* Collected by *Simeon Logotheta*, or *Metaphraſtes*, by *Morellus*, in 1556, 1558, and at *Franckfort* in 1598. The third Homily of Faſting, and the Homily upon the 8th. Chapter of the *Proverbs*, publiſhed by *Cotelerius* in his firſt Volume of the *Greek Monuments*, and ſome Letters in the third. [Dr. *Hammond* publiſhed a Prayer made by St. *Baſil*, *for Forgiveneſs from God to theſe who have done us wrong*, in Greek, from a Manuſcript in the *Bodleyan* Library, in his *Practical Cathechiſm*.]

I have nothing further to do, but to ſpeak a Word or two of the Tranſlators of the Works of St. *Baſil*. *Ruffinus* has made in Latin an Abridgment of his Aſcetical Rules. *Euſtathius* and *Dionyſius Exiguus* tranſlated his Homilies upon the Creation. After them *Argyropilus* tranſlated it anew, and his Tranſlation reviewed by *Tilmannus*, is that which is printed in the Greek and Latin Edition. The Homilies of Faſting, and thoſe upon *Iſaiah*, and the Books of the Holy Spirit, are of *Eraſmus*'s Verſion. The Tranſlation of the firſt Homily againſt Covetouſneſs is by *Volateranus*. The Book of Virginity was tranſlated by *Ambroſius Camaldulenſis*.

Beza and *Georgius Trapezuntius* tranſlated the Books againſt *Eunomius*; the Aſceticks are tranſlated by *Fumancellus*; the Letters to *Amphilochius* by *Hervetus*; the Letter to *Chilo* by *Tilmannus*. The laſt Letters were tranſlated by *Hoeſchelius*. Father *Combefis* took care to print in 1674, the Tranſlation of St. *Baſil*'s Sermons; and it had been very happy if he could have ſpoken Latin as well as he underſtood Greek. The ſame Father before his Death made a Review of the Greek Text of all the Works of St. *Baſil*, and their Verſions, which was printed at *Paris* in 1679. This Work may be of great uſe for making a new Edition of St. *Baſil*: It would be very advantageous to the Church, and the Commonwealth of Learning, that any one ſhould undertake it. In general, one may ſay, That all the Tranſlations which we have mentioned are full of Faults, ſome more, ſome leſs: Some of them muſt be corrected exactly, and others done anew; the Greek Text ſhould be reviewed and corrected by many Manuſcripts, and the Books ought to be ranged almoſt in the ſame Order that we have uſed in our Extracts, and ſome Notes added to explain the Text, and ſome Obſervations upon the Hiſtory and Diſcipline: 'Tis a Work that I would willingly undertake, if God ſhould give me Strength; if I could think that it would be well received by the Publick, and that ſome Printer would be willing to be at the Expence of it. We ſee every Day multitudes of little *French* Books appear in publick, and ſcarce any antient Books printed, either in Greek or Latin. The Bookſellers indeed ſay, 'tis not their Fault, but the Fault of the Publick, becauſe the former ſell well and go off, and they are enriched by them; whereas the latter remain in their Shops, and ſo they are undone; the Fault therefore is to be attributed to the Giddineſs of Men in this Age, who have loſt all Reliſh of Antiquity, and are pleaſed with nothing but Novelty: True and ſolid Learning is not in Faſhion in this Age, but Men ſatisfy themſelves

St. *Baſil.* with a ſuperficial Knowledge of things: The Study of any thing that is ſolid is laid aſide; and Antiquity is learned from the Moderns, and 'tis rare for any one to go up to the Fountain-head. This is a moſt deplorable Unhappineſs to Learning in general, and 'tis to be feared that this ſuperficial Study of things, will throw us into a worſe State, than the Ignorance and Barbariſm of the preceding Ages.

But ſince French Books ſell well, the greateſt part of the Letters and moral Homilies of St. *Baſil*, ought at leaſt to be turned into *French*, which would be no leſs uſeful, and more pleaſant than the Aſcetical Books which have been tranſlated by Monſieur *Hermant*, who has alſo written in *French* the Life of this Saint after a moſt Exact and Learned Manner. St. *Baſil.*

St. GREGORY NAZIANZEN.

St. *Gregory Nazianzen.* ST. *Gregory* of *Nazianzum*, was born in this City, in the Year 318. [He was born at *Arianzum* a ſmall Village near *Nazianzum*, where his Father had an Eſtate.] His Father called *Gregory* had been engaged amongſt ſome Hereticks, who were called *Hypſiſtarians*, becauſe they profeſſed to worſhip only the moſt high God, and yet they obſerved ſome Ceremonies of Pagans and Jews. His Wife *Nonna* converted him, and cauſed him to be baptized by *Leontius* Biſhop of *Cæſarea* in *Cappadocia*, about the time that the Council of *Nice* was aſſembled. Soon after he was choſen to be Biſhop of *Nazianzum*, and governed that Church for the ſpace of 45 Years. His Son *Gregory* applied himſelf to the Study of human Learning; he began his Studies in *Paleſtine*, and from thence went to *Alexandria*, where he ſtudied Rhetorick, and at laſt to perfect himſelf, he went to *Athens* about the end of the year 344. After he had ſtayed there ſome time with St. *Baſil*, he departed from thence after him to return into his own Country; where he was baptized, and took Care of his Father's Affairs. After this he retired with his Friend St. *Baſil* into ſome ſolitary places in *Pontus*; but he was obliged to leave this Retirement to return home to his Father's Aſſiſtance. The Old Man being ſurprized had ſigned the *Conſtantinopolitan* Creed; whereupon the Monks and other Catholicks of his Biſhoprick ſeparated from his Communion, and the Diviſion had continued, if St. *Gregory* the Son had not come to *Nazianzum*, and reſtored Peace there. In this Journey 'twas, that he was Ordained Prieſt by his Father; and after he had reconciled their Minds, he returned again to his Retirement, out of which, nevertheleſs, he ſometimes came to preach unto the People.

St. *Baſil* being Biſhop of *Cæſarea*, Ordained him, as we have already ſaid, Biſhop of a little City called *Saſima*, but he was quickly diſguſted with ſo tedious a Habitation, and departed from it in great Anger againſt his Friend. [Dr. *Cave* ſays, that he never went to ſee it.] He returned to *Nazianzum*, where he was obliged to take Care of that Church in Conjunction with his Father, and to be as it were his Coadjutor; which he did upon Condition, that he ſhould not be his Succeſſor: And therefore his Father being dead, he withdrew from *Nazianzum*, leſt he ſhould be detained there by Force. He went to *Seleucia*, and from thence to *Conſtantinople*; where he arrived about the year 376, and found the City full of *Arians*, who ſtirred up the whole City into an Uproar againſt him. He entred into the Church of *Anaſtaſia*, which was the only Church then remaining to the Orthodox; he aſſumed the Government, and took Care to inſtruct them, and to preſerve this little Flock. Being very eloquent, he converted in a little time a great number of *Arians*, and encreaſed the number of Catholicks. *Peter* Biſhop of *Alexandria* underſtanding this good Succeſs of his Labours, wrote to him very honourable and candid Letters, and confirmed him in the Biſhoprick of *Conſtantinople*. While things were in this Condition, one *Maximus* a *Cynick* Philoſopher, attempted to get himſelf made Biſhop of *Conſtantinople*; and finding a Prieſt that joyned with him, he gained *Peter* of *Alexandria*, who Ordained him Biſhop of *Conſtantinople*. Thither he came afterwards in the year 379, with ſome Mariners, accompanied by ſome Biſhops of *Egypt*, and entred by Force into the Church. The Clergy and People having a great Affection for St. *Gregory Nazianzen*, ran into the Church, and drove *Maximus* out of it, who went to wait upon the Emperor *Theodoſius*; but not being received favourably by him, he was forced to return to *Alexandria*, where he did all that lay in his Power to uſurp the See of that City. But having no better Succeſs there than at *Conſtantinople*, he retired into the Weſt, and preſented himſelf before the Council of *Aquileia*, where he ſhewed the Communicatory Letters which he had from *Peter* of *Alexandria*; and the Weſt being perfectly governed in all Matters relating to the Eaſt by the Church of *Alexandria*, he was kindly received there, and the Council wrote in his Favour to the Emperor.

In the mean time St. *Gregory* who loved Retirement, bid Adieu to his People, recommending to them, that they ſhould keep the Doctrine of the Trinity, and remember him; but his People being reſolved not to ſuffer his Departure, he was forced to promiſe them, that he would continue at *Conſtantinople*, till the coming of the Biſhops, who were quickly to aſſemble there. The Emperor *Theodoſius* having made his publick Entry into *Conſtantinople*, in the Month of *November*, 380, drove away from the Churches *Demophilus* the *Arian* Biſhop, and ordered St. *Gregory* to enter into the Great Church. The People urged him to take his place in the Epiſcopal Throne, but he would not do it; and to quiet the Tumult, and the Acclamations of thoſe that were preſent, he told them wiſely, that they muſt in the firſt place give thanks to God for the great Happineſs that had befallen the Church. After this he continued in the Government of the Church of *Conſtantinople*, and was confirmed in this See by the Authority of the firſt Council of *Conſtantinople*, whereof *Meletius* was Preſident. But after his Death, the Eaſtern Biſhops, who had hitherto maintained St. *Gregory*, began to murmur againſt his Ordination, being diſſatisfied with his oppoſing the Ordination of *Flavianus* in the room of *Meletius*. When he heard them ſpeak of it, he propoſed to reſign, which Propoſal being received with greater Eaſineſs than he expected, he was forced entirely to reſign the Biſhoprick of *Conſtantinople*. When the *Egyptians* arrived he did it with a great deal of Generoſity, tho' he was extremely troubled to quit ſo dear a Church; for he never ſpoke of it afterwards but with Grief, and teſtified a kind of Indignation againſt thoſe Biſhops who forced him away from this See. He withdrew immediately to *Nazianzum*, where he died about the year 389. St. *Gregory Nazianzen.*

The principal Writings of this Father are his Diſcourſes or Sermons, which are compoſed with great Art and Eloquence. We have 55 of them extant.

The *1ſt.* is an Apologetical Diſcourſe, wherein he gives an Account of his retiring into *Pontus* immediately after he was Ordained Prieſt, and of his Return to *Nazianzum*. He fled for fear of being made Biſhop, and therefore in this Diſcourſe he blames thoſe who would all on a ſudden mount up into the Epiſcopal Throne, and carry on Intrigues to obtain that Dignity. *I am aſhamed*, ſays he, *of thoſe who being no more perfect than others, (nay, I pray God they be not worſe) dare with ſacrilegious Hands, and a prophane Spirit approach the Holy Myſteries, and who endeavour to obtain the Sovereign Dignity of Prieſthood, when they are not in a Condition even to come near to Holy Things. They puſh forward and involve themſelves in much trouble, that they may have acceſs to the Holy Table, not conſidering it as an Employment that engages them to Virtue, but as a means to live at their own Eaſe: In ſo much that they never think of diſcharging their Office after an unblameable manner, but of exerciſing ſuch a Dominion as ſhall be ſubject to no body. Never did this Ambition reign more in the Church of Jeſus Chriſt than it does at preſent. I know it will be in vain for us to endeavour to put a Stop to it, but I count it a Duty of Piety to teſtify our Deteſtation and Shame of it.* Afterwards he deſcribes very eloquently, the Difficulties and Troubles of the Epiſcopal Office. He ſays, That this Office is more troubleſome and painful than can be imagined; That 'tis a moſt difficult thing to govern Souls; That 'tis the greateſt and rareſt thing in the World, to know how to command well; That nothing is more dangerous than an Obligation to anſwer for others; That a Biſhop ought not only to be free from Faults, but alſo to be very virtuous; That he ought to be ſtill perfecting himſelf from day to day, and that Virtue ſhould be natural to him, for if it be forced it will not continue long; That the Science of Governing Men without Violence and Fear is the Science of Sciences, *ars artium, ſcientia ſcientiarum*; That 'tis infinitely more difficult to cure Souls than to heal the Diſeaſes of the Body, becauſe the Cure of the Soul depends entirely upon the Will of the Sick; That the Phyſician of the Body has leave to uſe Iron and Fire, and the moſt violent Medicines, for recovering the Health of the Body; but the Love which Sinners have for themſelves will not allow theſe ſort of Remedies to be uſed, when their Souls are under Cure; That they ſhun them; That they are reſolved to continue in their Sins, and are ingenious to hinder their Recovery; That they hide their Sins or excuſe them, or elſe impudently defend them; That the Phyſicians of the Body know by ſenſible and external Signs, the Diſeaſes which they undertake to cure; but the Phyſicians of Souls have inviſible and hidden Maladies to heal; That the End of the Phyſician for the Body is to reſtore Health, which puts Men in a Condition to enjoy the Good Things and the Pleaſures of this World; but on the contrary the Deſign of the ſpiritual Phyſician is to withdraw Men's Affections from this World, and fix them upon God; That for this End God was made Man, and ſuffered ſo much upon Earth. From all this he concludes, That the Profeſſion of a ſpiritual Phyſician

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sician is more difficult than the Practice of an ordinary Physician. He adds also to prove the same thing, the great Diversity of spiritual Diseases, and the different Dispositions of those who are to be cured, who require an infinite number of different Remedies. 'Some, says he, will be reformed by Discourse, and others by Example; Some must be pushed forward and others kept back; Praises are useful to some, but others have need of Rebukes; Some must be exhorted, and others must be chid; Some must be reproved in Secret, and others in publick; Some must be severely punished for small Faults, and others must be gently handled; Some must be frighted with the fear of the Judgment of the Great Day, and others must be allured with Hopes of Mercy: In a word, great Moderation must always be observed and all Excess avoided. Lastly, he represents the Difficulties of discharging the Duty of Preaching as we ought, which he calls the first and principal Employment of the Ministers of Jesus Christ.' He says, That all the World undertakes to preach, and yet 'tis a Folly to believe that all those who undertake it are capable of it; that this sacred Ministry, requires a sublime Soul, a perfect Knowledge of the Doctrines of the Church, and a very good discerning Faculty. He declaims against those who thrust themselves into this Ministry, before they have meditated long upon the Holy Scripture, and studied their Religion. He proposes as a Pattern to Preachers, the great Apostle St. *Paul*; he Collects together a great many Passages of Holy Scripture against False Prophets, against Priests that are unworthy of their Function, and against those that abuse the Word of God; he does not forget the Charge which Jesus Christ draws up against the Pharisees; That they were like painted Sepulchres which appeared outwardly very Fair, but inwardly were full of Filthiness; and then he makes this important Reflection. 'This, says he, is what I think upon Day 'and Night: These are the Thoughts which macerate me, 'which consume and confound me. I am so far from 'dreaming of Governing others, that I think of nothing 'but appeasing the wrath of God, and purifying my self 'from my own Faults. One should be pure himself before 'he undertakes to Purifie others; he should be filled with 'Wisdom, before he attempts to Instruct others; he must 'have Light that he may be able to Communicate of it 'to others; he must not be far from God, who would 'draw others to him; he must be Holy, that he may Sanctifie others; he must be Prudent that he may give them 'Advice. But when shall we be so, will the People say, that 'are always ready to undertake every thing, who build 'those Buildings slightly which presently fall down again? 'when will you place your Lamp upon a Candlestick? 'when will you improve your Talent? This is what they 'say who have more Friendship for me than Piety. You 'ask me when I shall be in a Condition to guide others: 'I tell you, that the Oldest Age is not too long a Term 'to prepare ones self for so Excellent and so Difficult an 'Employment; That 'tis better to be slow than forward 'in this Case; That tho' I have been Consecrated to God 'from my Infancy; tho' I have Meditated from my Youth 'upon the Law of God, tho' I have been Exercised in the 'Practice of Virtue, yet I acknowledge my self altogether uncapable of Governing a Church, chiefly at a time, 'when the best thing a Man can do is to shun it, that he 'may escape the Tempest, wherein all the Members of 'the Church are divided, Charity seems to be wholly extinguished, Bishops have but the empty Names of Bishops; 'all the World publickly Slights them, and some Defame 'them; there is no fear of God remaining, but Impudence 'Reigns every where, and 'tis counted a piece of Piety to 'treat others as Impious. Our Judges are Enemies to God, 'Holy things are trampled under Foot, and the Mysteries 'are laid open to the Prophane. Strangers and Infidels, 'who were not permitted to enter into our Churches, do 'now come even into the Sanctuary. The Gate is opened 'to Detraction and Calumny, and he that rails best at his 'Neighbour, passes for the Honestest Man. The faults of 'others are observed, not to bewail them, or bring a Remedy to them; but, on the contrary, to make such Bloody 'Reproaches as increase the Wickedness of those who 'have committed them. Men are not judged good or Evil 'by their Virtues or Vices, but by the Friends they have 'on their side. The same thing is praised to Day and blamed to Morrow, some admire what others detest, and all 'their Sins are easily pardoned who are willing to embrace 'Impiety. This is the height of Iniquity to which we are 'arrived: But 'tis not the People only who are thus disorderly, but the Curse of the Prophet seems to be fulfilled, *The Priest is become like the People.*' After this he deplores the Misery of the Catholicks, who are divided, and contended about useless and trivial Questions. He observes, That one is obliged, when the Faith is the matter under debate, both to separate from those who teach Impiety, and to suffer any thing rather than approve it; but that 'tis a folly to break the Peace, and stir up troubles about Questions which are not of Faith. At last he returns to his Subject, and having represented the Dangers which one runs in the Priestly Office, the difficulty there is of Discharging it well, and the terrible Judgments of God upon those that perform it amiss; he concludes, That he had reason to prefer a Solitary Life, Calm and Free from Cares, to a Life full of Troubles and Dangers. But after he has justified his Retiring, he gives the Reasons why he returned into his own Country. The First is the Affection and Friendship which he had for his Country-men. The Second is the Assisting of his Father and Mother. The Third which he explains by the comparison of *Jonas*, is his fear lest he should resist the Will of God, who seemed to call him to the Priestly Function. Here he gives two admirable Rules about the Conduct which Men ought to observe, either for avoiding or accepting of Sacred Orders. He says, we must be afraid of engaging our selves rashly; but then we must also be afraid of refusing the Call of God, and that we may keep the middle between these two extreams, we must be of such a Disposition, that we neither seek after Ecclesiastical Dignities, nor refuse them when they are offered, if we know our selves Capable. That 'tis Rashness to seek after them, and Disobedience to refuse them; but we must neither condemn those who shun them for fear, nor those who accept them from a Principle of Obedience; That the Dignity of the Priesthood astonishes some, and others trust to the assistance of him who calls them; That *Abraham* obeyed readily; That *Moses* refused to obey; That *Isaiah* immediately obeyed the Command of God who ordered him to Prophesie, but *Jeremiah* excused himself from doing it by Reason of his Youth. 'These Reasons, 'adds he, Charm me, they bend my Soul, they soften my 'Heart, I can no longer resist, but I humble my self under the Almighty Hand of God, and accuse my self of 'Sloth and Negligence: If there was any fault in it I beg 'Pardon; I have been Silent, but I shall not always hold 'my Peace; I have now retired to consider my self and 'to indulge a little to my grief, but I will now praise 'God in the Assemblies of his People; I will be yours, 'my Brethren; I will be yours O Holy Flock; I submit 'to you, my Father, I offer you the Sacrifice of Obedience; but give me your Blessing, guide me by your Prayers, lead me the way by your Judgment: Let us beg of God 'all the Graces Necessary to Conduct the Flock together 'in the way of Eternal Salvation.' He wrote this Discourse at his leisure time, about the Year 362.

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The 2*d*. Discourse of St. *Gregory Nazianzen*, is upon the *Nazianzenes* neglecting to come to hear him Preach, when upon their Invitation he had left his Solitude to live among them; he complains of their Negligence, and desires them to behave themselves answerably to the Affection that he had for them. St. *Gregory* Preached this Sermon immediately after he was Ordained Priest in the Year 362.

The 3*d*. Discourse is against the Emperor *Julian*, where he employs all the Torrents of his Eloquence. He observes, That this Emperor did in vain endeavour to hinder the Christians from Studying good Learning, and applying themselves to the Liberal Sciences, since this could not hinder them from Confessing the Name of God. He bewails the unhappiness of those who were overcome by the Persecution of this Emperor; he praises the Providence of God who had destroyed him. He relates that *Gallus* and *Julian* having undertaken each of them to build a Church in honour of the Martyrs, this last could not compass his Design, and that his Structure fell down while it was a building, which St. *Gregory* does not fail to attribute to the Vengeance of God, who would not suffer the Martyrs to be honoured by him who was to make so many himself. He says, that while *Julian* followed the Study of Learning he discovered what he had in his Mind; that he Disputed eagerly for the Pagan Opinions; That he loved every thing which alienated Men from the Christian Religion, and that he did not conceal his Opinions from those that were inclined to the same Impiety with himself; That after his Brother *Gallus* was Created *Cæsar*, all *Asia*, was a School of Impiety to him; That he had the most pernicious and dangerous Masters, that he could find out, and that he busied himself in Magick.

St. *Gregory* declaims against *Constantius*, and accuses him in a Rhetorical way for leaving the Empire to *Julian*. But he excuses him afterwards, to whom he gives excessive Praises, by saying, That he was Surprized; That he gave way too much to his own goodness and Natural Easiness; and that in short, it was not in his power to hinder *Julian* from being Emperor, who seized the Government against his will; That he revolted from him, and that *Constantius* was troubled at his Death; That he had even raised *Julian* to the Dignity of *Cæsar*. He says, that after *Julian* had usurped the Empire, he perfectly declared against Christianity; That he effaced his Baptism by impure Blood, and prophaned his Hands by Sacrifices, as if it were to wash and purifie them from the unbloody Sacrifice of Christians, by which they partake of the Body, the Divinity, and Sufferings of Jesus Christ. He relates, that one Day this impious Man while he was Sacrificing, saw a Cross encircling the Entrails of the Sacrifices; That at another time, having entred into a subterraneous Place to Consult with the Devil, being frighted.

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frighted with the Noiſe which he heard in the Cave, and the Spectres which he ſaw, he made the Sign of the Croſs without thinking of it; That at this Wonder-working Sign, all the Devils fled and the Noiſe ceaſed. Then St. *Gregory* deſcribes the Arts which *Julian*, uſed againſt the Chriſtians. He ſays, That *Julian* being perſuaded that open Perſecutions did not only encreaſe the conſtancy of Chriſtians, and that the Martyrs did Honour to their Religion, he had recourſe to Impoſtures and Tricks; that he allowed the People to Abuſe and uſe Violence to the Chriſtians, and reſerved to himſelf the ways of Moderation, to allure and perſuade them; That he changed his Court and gained the Soldiers over to his Side; That he removed Chriſtians from all Offices, that he enticed ſome by hope of rewards, and ſeduced others; That he ſent ſome of them into Baniſhment, and in ſpight of his affected Gentleneſs he had exerciſed the greateſt Cruelties upon others. He adds, that this Tyrant had a Deſign to ſhut our Chriſtians from all Protection of the Law, and to forbid them to make uſe of it, alledging this for a Reaſon, That their Law commanded them to bear Injuries Patiently, and to render ~~Evil for~~ Good. *for evil*

St. *Gregory* anſwers this Raillery, by ſaying, that if Chriſtians had a Law, which obliged them to bear with Evil, yet there was no Law in the World which permitted any to do it. And beſides that, there were among Chriſtians Two ſorts of Precepts; that ſome of them do ſo oblige that it is abſolutely neceſſary to obey them; but there are others which do not oblige, but Chriſtians are free to fulfil or not to fulfil them; that all the World cannot arrive at that perfection which conſiſts in the Obſervation of the Evangelical Counſels, and that one may be ſaved, by obſerving only what is commanded as neceſſary to be done. In this place he makes a Digreſſion about the Moderation which Chriſtians obſerved when they were in Power, and this he expoſes to the Cruelties which the Pagans have exerciſed. *There was a Time*, ſays he to the Pagans, *when we had the Authority in our Hands as well as you; but what have we done to thoſe of your Religion, which comes near to what the Chriſtians have ſuffered from you? Have we taken your Liberty from you? Have we ſtirred up the Fury of the* Mobile *againſt you? Have we put Governors in Places on purpoſe to condemn you to Puniſhment? Have we attempted the Life of any Perſon? Have we removed any Body from the Magiſtracy, or from their Offices? In a Word, have we done any of thoſe things to you which you have made us ſuffer, and which you have threatned againſt us?* I cannot conceive how St. *Gregory* could reconcile all thoſe things with what he had ſaid before, that *Conſtantius* did very ill to ſuffer *Julian* to live, and leave the Empire to him, becauſe he was an Enemy to the Chriſtian Religion, and was to Perſecute it; and that in this, *Conſtantius* made a very ill uſe of his Gentleneſs and Goodneſs. Afterwards he ſpeaks of the Prohibition which *Julian* had given to Chriſtians, to ſtudy human Learning. *It belongs to us*, ſays he, *to Diſcourſe, it belongs to us to underſtand the Greek Tongue, as it belongs to us to Adore the Gods: But as for you, Ignorance and Barbariſm is your Portion; and all your Wiſdom conſiſts in ſaying, I believe.* St. *Gregory* anſwers him, that the *Pythagoreans* who had no other reaſon to give for what they affirmed, but the Authority of their Maſter, would not have jeſted in that manner, upon what the Chriſtians anſwer when they are ask'd about their Doctrine, *This is what I believe*; that this only ſignifies, that 'tis not lawful to doubt of what is Written by Perſons Divinely inſpired, and that their Authority is of greater force than all the Reaſons and Arguments of the World; but that it does not follow from thence, that Eloquence, Terms of Art, and Skill in Languages, belong only to thoſe who Profeſs to acknowledge many Gods: 'For, ſays he, if this be ſo, either the Greek Tongue 'is confined to the Religion, or to the Nation: It cannot 'be ſaid, that 'tis confined to the Pagan Religion; For, 'Where is that commanded? Who are the Prieſts that 'have enjoyned us to Study human Learning as an Action of Religion? neither can it be ſaid, that 'tis confined 'to the Nations that profeſs to Adore falſe Gods: for it 'will not follow, becauſe the Greek Tongue has been uſed 'among thoſe that profeſs the Pagan Religion, that therefore it is ſo confined to them who profeſs that Religion that others cannot make uſe of it. This is as if one 'ſhould ſay, that working in Gold cannot be exerciſed but by Painters, becauſe there were ſome Painters 'that were Gold-ſmiths likewiſe: He concludes, that 'Language cannot be confined to a Profeſſion, nor an 'Art, nor a Religion, but that they are common to all 'thoſe that can make uſe of them.' He adds ſeveral Curioſities about the Invention of Letters and Sciences, about the Origin of Sacrifices, about Pagan Ceremonies, and the infamous Actions which the Poets attributed to their falſe Gods. He occaſionally anſwers an Excuſe, which the Pagans make to cover the Folly of their Poets, alledging, that they invented what they ſaid concerning their Divinities to pleaſe the People, but that under theſe Veils there was a ſecret Senſe and hidden Myſtery. St. *Gregory* confeſſes, that there may be in Religion hidden Myſteries, and ſuch Diſcourſes as all the World does not underſtand; and he acknowledges, that there are ſome of this Nature among Chriſtians; but then he maintains, that the Veils, Repreſentations, the Appearances, and the Figures which conceal theſe Myſteries and Truths ought to have the Character of Honeſty and not of Infamy: That otherwiſe this was to do like one that would conduct a Man to a fine City through a Bog, or that would bring a Man into Harbour, by leading him over the Rocks: And beſides, that there was no Example produced by the Poets which excited to Virtue, but on the Contrary, they inclined all Men to Vice, whereas the Chriſtian Religion teaches nothing but Virtue and Perfection. St. Gregory Nazianzen.

The *4th.* Oration is alſo an invective againſt *Julian*. There St. *Gregory* repreſents the Viſible Judgments which God made uſe of to puniſh his Impiety, as well as the ſenſible manner of protecting his Church, and defeating the Deſigns of this Impious Man. He relates firſt, that when *Julian* would have had the Jews rebuild the Temple of *Jeruſalem*, there aroſe ſuch a Storm as drove away thoſe that undertook the Work, and that having retired into a neighbouring Temple, there came forth a Fire which conſumed them. He adds, that there appeared a Sign of the Croſs in the Heavens, which was a Mark of the Victory which Jeſus Chriſt had gotten over theſe Impious Men; and that all thoſe who ſaw it, or ſpoke of it, found their Clothes marked with this Sign. He ſays, that this Miracle, was ſo publick, that many who ſaw it embraced immediately the Chriſtian Religion, and were baptized.

But if the Power of God appeared in this Miracle, his Vengeance clearly appeared in the miſerable Death of *Julian*. Before he departed to march againſt the *Perſians*, he made a Vow, That if he returned Conqueror, he would reduce all Chriſtians under the Power of the Devil: But God who confounds the Deſigns of the Wicked, did not ſuffer him to return from this Journey. For being unſeaſonably engaged, he found himſelf encompaſſed with the Army of his Enemies, and having mounted up into a high place to diſcover it, he received a Stroke of which he died. St. *Gregory* ſays, that ſome reported that he was pierced thorough by a Dart from his Enemies, and others, that it was done by one of his own Soldiers, or that one of his own People thruſt him thorough with a Sword. He obſerves, that at his Death he would have it believed that he was become a God, and that he ordered his moſt faithful Friends to throw his Body into the River, to make it believed that he was ranked among the Gods; but this was not put in execution. St. *Gregory* afterwards makes a Compariſon between the Funeral Pomp of *Conſtantius* and *Julian*; wherein he obſerves that the Funeral of *Conſtantius* was accompanied with the Ceremonies of the Church, with the publick Prayers ſung in the Night time, with Wax-lights and the other Honours which the Chriſtians were wont to pay unto the Dead. He excuſes this Emperor, as to the ſuſpicion of *Arianiſm*, and throws all the Fault upon the great Officers of his Court. He affirms alſo, that after his Death, Angelical Voices were heard to celebrate his Praiſes. He deſcribes the Manners, the Temper, and the Vices of *Julian*. He ſays, that he always had a bad Opinion of him; he makes a very diſadvantageous Repreſentation of him; he admires the Providence of God, who relieved his Church, heard her Prayers, and confounded the Deſigns of the Pagans; yet he deplores their Miſery; he exhorts Chriſtians who enjoy Repoſe at preſent, to remember the time of their Affliction, and to conſider it as a Warning from God, that they ſhould ſin no more. Upon this Occaſion he deſcends to Morality, and exhorts the Chriſtians to whom he ſpeaks, to celebrate the Feſtivals after a Chriſtian manner, and to bear Injuries patiently. About the end of this Diſcourſe he returns to his Subject, and Invective againſt *Julian*. Theſe Diſcourſes were written ſome Years after the Death of *Julian*; and they contain more Strokes of Eloquence, than Principles of Theology and Morality.

The *5th.* Diſcourſe is an Apology addreſſed to his Father upon his Retirement. He confeſſes, that he had retired for Love of a ſolitary Life, but that the Friendſhip he had for his Father, and the Reſpect he owed to his Old Age, had obliged him to return. He ſays, that his Father called him back, that he might aſſiſt him in the Government of his Dioceſs, and for that end had given him the Unction of Holy Orders. This Diſcourſe was in the Year 362.

The *6th.* Diſcourſe was ſpoken before St. *Gregory Nyſſen*, who was come to ſee St. *Gregory Nazianzen*, ſometime after he was Ordained Biſhop of *Saſima*. He complains in the beginning of this Diſcourſe, that St. *Baſil* had in a manner violated the Laws of Friendſhip, by obliging him to accept of this new Biſhoprick. About the end, he exhorts thoſe that heard him, to purify themſelves from their Sins, and to ſubdue their Paſſions, in Imitation of the Holy Martyrs whoſe Feſtival they celebrated. He ſays, that the beſt way of ſolemnizing their Feſtivals, and the greateſt Honour they could do them, was to live regularly and holily. He declaims againſt the Exceſſes, and Buſineſs that was done

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at the Assemblies on these Festivals. He praises the Martyrs, and gives them the Title of Mediators. He concludes with praying to God, to perfect the great Flocks, and preserve the little ones, and to comfort him by his Grace, and guide him by his Illumination, and assist him in feeding the Flock of Jesus Christ. 'Tis plain, that this Discourse was spoken by St. *Gregory* in the year 371, at a solemn Festival of some Martyrs, after St. *Basil* had Ordained him Bishop of *Sasima* in the year 371.

The following Discourse which was spoken before St. *Gregory* the Father and St. *Basil*, was also at the same time, and upon the same Subject. He declares with what Difficulty he had accepted the Bishoprick of *Sasima*, and prays them to assist him with their Prayers and Advices in the Government of his Dioceſs.

In the 8*th.* Homily, he directs his Discourse to the People of *Nazianzum*, about his Father's choosing him to be his Coadjutor. In it he represents the Obligation that lies upon one to do Service to the Church when he is capable of doing it; and repeats again the Rule which he had proposed in his first Discourse, That we ought not to seek after Offices, but neither should we refuse them, when we are called to them, and they do not exceed our Abilities. He adds, that he intended now to join with his Father, to take care of the Church of *Nazianzum*, but that he would by no means be obliged to succeed him, and that no body could ever force him to it. That those who command must do it voluntarily, as those who obey must obey willingly, *ut volentes volentibus præsint*; which is most necessary, says he, amongst the Clergy, where we do not use Dominion but Instruction. *Volentium enim non coactorum, pietatis sacramentum est.* This Discourse was in the year 372.

In the 9*th.* Discourse which was at the same time, he speaks to the People of *Nazianzum*, in the Presence of a Magistrate, who took care to make an Assessment of the Taxes. In it, he first gives the Reason of his Silence, and then exhorts Christians to withdraw their Affections from the Things of this World, and to labour only for Eternity, by purifying themselves with good Works. He recommends to Pastors to take care of their Sheep. And to the Faithful to submit themselves to their Pastors. He admonishes the Men of Learning, not to trust to their Knowledge and Eloquence, not to affect Knowledge more than is necessary, not to grasp at all Learning, but only so much as may serve them for teaching Truth and Righteousness.

After this, he addresses himself to the Judge, and tells him, That *we must render to* Cæsar *the Things that are* Cæsar's, *and to God, the Things that are God's*; that is to say, that we must render to *Cæsar* the Tribute that belongs to him; and to his Ministers, the Rewards which the Law has appointed them; and that more than that does not belong to them. He prays him in particular, to treat his People with Gentleness and Humanity in the Assessment which he was to make. He makes a pleasant Observation, that Jesus Christ came into the World at a time when a Tax was made, or an Assessment of all the Inhabitants of the Earth, to shew that God is always present at those Actions; That he was made Man, and did himself pay Tribute to comfort those that are in Bondage, and to teach them to bear it patiently: But withal, That by thus abasing himself, he taught the Kings and Potentates of the Earth, to treat those that are subject to them with Mildness and Moderation: That Servitude it self was a Burden heavy enough, which should not be encreased by Rigor; That Tribute was an Effect of the first Man's Sin, because War which occasioned Tribute, was a Consequence of the first Sin, and a just Punishment of God; but that it ought not to be augmented by over-charging and ill-using the Miserable. He adds, That God makes in the other Life a Book, or if it be lawful to use the Term, a Roll, wherein all Men are set down, without any Distinction of their State and Condition: That there Men shall be treated after the same manner, as they have treated others, and that if the Judge to whom he addresses his Speech, would be favourably treated there, he must treat his People favourably and civilly. After he has spoken to him with this Freedom, he bestows many Commendations upon him; and prays him to exempt the Poor, the Clergy and the Monks. *These Men*, says he of the last, *who are no ways allied to this Earth, who have nothing but their Bodies, and do not so much as possess that entirely, who have nothing for* Cæsar, *and have all for God*, that is to say, *who can give nothing but Prayers, Hymns, Watchings and Tears, of which Seizure cannot be made: These Men, I say, who are dead to this World that they may live to Jesus Christ, who have crucified their Flesh with Jesus Christ, and even parted, as one may say, their Soul from their Body.* This is an excellent Description of the antient Monks, which gives us a great Idea of their Poverty and how much they were disengaged from the World.

The 10*th.* Discourse of *Gregory Nazianzen* is a Funeral Oration upon his Brother *Cæsarius*, wherein he relates his principal Actions, and makes a Panegyrick upon them. In it he commends him, and comforts his Father and Mother. He observes, that the same Ceremony is renewed every year for the Dead. Towards the end, he discourses of the State of the Souls of the Just, from the time of their Death until the Day of Judgment. He says, that he was informed by the Discourses of the Learned, that holy Souls which are acceptable to God, being delivered from the Bands of this Body, feel an ineffable Joy and Pleasure by considering the Blessedness which they are one day to receive; that they go directly to God, and that they know already, as it were in an Image and Representation, the Happiness they shall receive after the Resurrection of the Body. He adds, that he had often seen in a Dream his Brother all over glorious: *Whether it was*, says he, *that the Imagination represented him thus, or that this Apparition was real.* He concludes with a Moral Discourse, wherein he shews, that we ought to be so far from Mourning for the Dead, that we ought rather to mourn for our selves, and sigh, because we continue so long upon Earth. He wrote this Discourse sometime after the Death of his Brother, which happened in 368.

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The 11*th.* Discourse is a Panegyrick upon his Sister St. *Gorgonia*, who died sometime after her Brother. In it he has given an excellent Description of her Virtues, of her Prudence and Wisdom in the Government of her Family; of her Humility, her Zeal, her Charity to the Poor; of her Care for Adorning Churches, her Mortifications, her Diligence in Prayer, her Submission to the Will of God, her Constancy in her Sickness, and her manner of dying which was worthy of a Christian. He observes, that she was baptized a little before she died; but that she had led so holy a Life, that Baptism did not confer any Grace upon her, but was only the Seal of those Graces which she had received. Yet we must not believe that she was not baptized till her last Sickness; for St. *Gregory* says, that in a former Sickness, when she saw that the Remedies which were used, gave her no Relief, she went into the Church, and there having prayed near the Altar, she mingled with her Tears, what she had reserved of the Antitypes of the precious Body and Blood of Jesus Christ, and that she was cured immediately. This Action, which St. *Gregory* calls a *pious piece of Impudence*, shews that she was baptized some time before her last Sickness. Towards the end of this Panegyrick, he describes the happy State of just Souls which are departed out of this Life; he makes no doubt but they enjoy the Company of Angels, and a most perfect Knowledge of the Three Persons of the Holy Trinity. This Discourse was spoken about 370.

The following Discourse is about the Reconciliation of the Monks of *Nazianzum* with his Father, which was made, as we have said, about the Year 363. He congratulates their Reunion, and proves the usefulness and necessity of Peace. See how he describes the Habit of Monks, and the Austerity of their Life. 'All that I have seen, says he to 'them, brings to my Remembrance upon the account of 'this Fraternal Division, your Watchings, your Fastings, 'your Prayers, your Tears, your Knees hardened with 'bearing the weight of your Bodies, your beating of your 'Breasts, your deep Sighs, your Tears shed in singing forth 'continually the Praises of God, your Hair cut short and 'neglected, your naked Feet, your Habits which have no-'thing of pride, your Girdle which adorns without being 'an Ornament, your short Cloaks buttoned back, that 'bold Gate, that modest Eye, that pleasant Smile, that calm 'Discourse, that Silence which is more instructive than all 'Discourse, those regular Austerities, those Riches in Pover-'ty, that Glory under Contempt.

The 13*th.* Discourse is also about the Benefits of Peace. In this as well as the preceding Discourse, he makes some Digressions about the Faith of the Church against Hereticks, and he concludes this with a Prayer for their Conversion.

The 14*th.* is upon the same Subject, where he speaks against the Error of *Apollinarius*.

The 15*th.* was preached after a great Hail which fell in *Pontus* in the Year 372, which wholly ruined the Country. In it he exhorts the People of *Nazianzum*, to acknowledge that this Judgment was a just Punishment of their Sins; that they ought to consider God as full of Mercy, when they compare it with the Vengeance which God will inflict upon the Reprobate in the other World. He sets down in particular, some of those Sins which God has punished by this Scourge, as the oppression of the Poor, whose Goods were seized upon either by Fraud or Violence, the Usury whereby they had enriched themselves and robbed the Poor, their forgetfulness of God, their rigour towards the Poor, the Contempt which they had shewn of the Exhortations of their Preachers, their vain Confidence in Riches, the Covetousness of the Rich which inclines them to keep up their Corn in their Granaries, that they may sell it dear in a time of Scarcity, their sumptuous Apparel and Houshold-Furniture. He exhorts them all to implore the Mercy of God towards them, by their publick Prayers, their Fasting, their Penance, and their giving of Alms. He ends this Discourse with praying his Father to appease the Wrath of God by his Prayers, and to beg of him Food for the Body, after he has prayed for the Food of the Soul.

The 16*th.* Discourse of St. *Gregory Nazianzen*, is a famous Oration of the Love of the Poor and of Poverty. He wrote it particularly in favour of the Poor in the Hospital which St. *Basil* had built in *Cæsarea*, and he spoke it at some solemn Festival about the Year 363. He shews in

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this Diſcourſe that the Love of the Poor and Poverty is a moſt excellent Virtue: After this he deſcribes in a moſt pathetical manner the miſerable State of the Poor and Sick: He propoſes very preſſing Motives with a great deal of Eloquence, for touching the Heart of the Rich, and inclining them to aſſiſt the Poor and Sick; and he urges with much clearneſs and ſtrength, the moſt convincing Reaſons for perſuading them that they are obliged to it. He concludes with ſaying, that Alms-giving is not only a Duty of Piety, but of Neceſſity; that it is not only a Counſel, but alſo a Precept.

The 17*th.* Diſcourſe is about ſome Differences that happened at *Nazianzum*, between the People and the Governor. St. *Gregory* appeaſes the People in the firſt part of this Diſcourſe, and exhorts them to ſubmit without fear to the Orders of the Governor; and in the ſecond part, he ſpeaks to the Governor with a wonderful Frankneſs to incline him to Mildneſs and Clemency. He tells him, that he ſhould not take it ill, that he ſpoke to him with freedom; that the Law of God ſubjects him to the Commandment of his Biſhop. 'For, ſays he, the Church has an Authority of 'her own, which is far Greater and more Excellent than 'that of Princes, unleſs you will ſubject the Spirit to 'the Fleſh, and Heaven to Earth. He adds, that he did not 'doubt but he would take in good part the Liberty where-'with he ſpoke, ſince he was one of the Sheep of his Flock. 'I will not therefore, ſays he, make a long Diſcourſe. You 'Command by Jeſus Chriſt; 'tis by him that you exerciſe 'your Authority; 'tis he who has given you the Sword 'that you carry; but he has not given you ſo much Power 'for any other end, but to terrify the Wicked and threaten 'them with Puniſhments. Take care then that you preſerve 'this truſt with purity: You are the Image of God, but 'ſo are all Men in ſome Senſe. They are all your Bre-'thren, have compaſſion on them, imitate the Mercy of 'God, join Mildneſs with Terror, temper your Threatnings 'by giving ſome hopes; many times Men compaſs their 'Deſigns better by Gentleneſs than by Violence.' He uſes many other Arguments of this nature, to mollify the Wrath of this Governor, whoſe Threatnings had frightned the People of *Nazianzum*. At laſt, he ſays, that if theſe Reaſons did not move, but ſtill he ſhould want ſome more powerful Motive, that he would take the boldneſs to offer him Jeſus Chriſt, and thoſe Myſteries of Salvation which he communicated with the ſame Mouth with which he now defired this favour: In ſhort, he conjures him to grant this Favour to the Church of Jeſus Chriſt, and to conſider, that God will treat him after the ſame manner, as he ſhall treat thoſe who are ſubject to his Dominion. This Diſcourſe is a Maſter-piece of Eloquence, which ſeems to have been recited in the Year 372.

The 18*th.* Sermon is the Panegyrick of St. *Cyprian* the Martyr. There are in this Panegyrick ſome things that relate to the Life of St. *Cyprian* Biſhop of *Carthage*, as what concerned his Studies, his Learning, his Accompliſhments, his Baniſhment and his Death: But there are other Circumſtances which cannot agree to him, as when he obſerves, that he of whom he ſpeaks was a Senator, who made Love to a Chriſtian Lady of Quality, called *Juſtina*; that he would have made uſe of Magick to corrupt her; but this Lady having recourſe to Jeſus Chriſt, and the Virgin *Mary*, to be delivered from this Perſecution, the Devil entred into the Body of St. *Cyprian*, who was not diſpoſſeſs'd till his Converſion. 'Tis certain that this Accident, and ſome others which St. *Gregory Nazianzen* relates in this Diſcourſe, happened not to the Biſhop of *Carthage*: And yet he does expreſly declare, that he of whom he ſpeaks was Biſhop of that City. It muſt therefore be owned, that St. *Gregory* compos'd this Panegyrick out of ſome falſe Memoirs, wherein theſe Circumſtances were added to adorn the Life of this Holy Martyr by a pleaſant Story: Howſoever, St. *Gregory* greatly values this Hiſtory, and beſtows many Praiſes upon the holy Martyr, whom he deſigns to commend. He ſays, that his Aſhes wrought abundance of Miracles, and he exhorts his Hearers to honour this Saint by their Virtues and their good Works. He concludes with a Prayer, which he addreſſes to him, wherein he deſires his Aſſiſtance and Protection for governing his Flock, and conducting thoſe of whom he had the Charge. This Diſcourſe ſeems to have been written when St. *Gregory* was Coadjutor to his Father, that is to ſay, about the Year 372.

The 19*th.* Diſcourſe of St. *Gregory Nazianzen*, is a Funeral Oration upon his Father, which he ſpoke in the preſence of his Mother and St. *Baſil*. He addreſſes his Speech to St. *Baſil* after this manner: 'You cannot be come to '*Nazianzum* but for three Reaſons; to ſee us, to Viſit the 'Flock, and to provide a Paſtor for it. You will ſatisfie 'the firſt by your good Offices in comforting us with a 'Funeral Oration, wherein you may celebrate the Virtues 'of my Father, and at the ſame time ſhew us, that we muſt 'deſpiſe this Mortal Life, and look upon Death as an aſ-'ſured Harbour, which ſhelters us from the Storms and 'Tempeſts of this Mortal Life. Thus you may comfort 'us: But how will you comfort this Flock? You may do 'it, Firſt, by promiſing that you will take upon you the 'care of Governing it: Secondly, by ſhewing that we are 'not abandoned by this good Paſtor, and by perſuading us 'that he is with us, that he is here preſent, that he ſtill 'watches over his Flock, that he takes care of it, protects 'and defends it. For I do not doubt (they are his own 'words) but he being now much nearer to God, does a 'great deal more for his Flock by his Interceſſion, than he 'did upon Earth by his Teaching.' After this he gives an Account of his Father's Life, and makes a Panegyrick upon his Virtues: Neither does he forget thoſe of his Mother *Nonna*, whom he comforts towards the end of his Diſcourſe, by letting her ſee that ſhe ought not to value this Life, nor fear Death, and by promiſing to aſſiſt her all the reſt of her Days. It ſeems that all St. *Gregory*'s Brethren were dead, and that he was left alone. There are many remarkable things in this Oration of St. *Gregory*, but chiefly what he ſays of his Father's Celebrating the Euchariſt tho' he were ſick; and that one day when he was in his Bed, he conſecrated the Elements which were upon the Altar before the People, repeating as little of the Prayers as he could; and that having pronounced the Words of the Conſecration of the Euchariſt, and given the People the Bleſſing, he lay down upon his Bed again. What he ſays of Elections, is alſo of great conſequence to Eccleſiaſtical Diſcipline. He declares, that his particular Advice was, that for avoiding Conteſts and Canvaſſings, the Elections ſhould be reſerved to the principal part of the People, that is, to the Clergy, or at leaſt that they ſhould have the better ſhare in them. We muſt not forget the Deſcription which he has given of that Magnificent Church, which his Father built at *Nazianzum*. This Panegyrick was in the Year 373.

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Tho' St. *Gregory* diſcharged very well the Offices of Natural Affection, by making Funeral Orations upon his Brother, his Siſter, and his Father; yet one may ſay, That he excelled himſelf in diſcharging the Offices of Friendſhip, by his Funeral Oration upon his Friend St. *Baſil*, which is the 20*th.* of his Diſcourſes. There he deſcribes the Life, the Labours, and the different Employments of this Saint exactly: He praiſes his Piety, his Faith and his Virtues, and forgets nothing of all that could be ſaid to his Advantage. It may be obſerved in all the other Funeral Orations, that the Church in the time of St. *Gregory Nazianzen* believed, that the Martyrs and Saints enjoyed already Eternal Happineſs, and the Viſion of God; that they took Care of Men upon Earth, that they Interceded for them, and that it was very profitable to Pray to them, for the obtaining of Spiritual and Temporal Favours. St. *Gregory* could not have ſpoken this Funeral Oration until after his Return from *Conſtantinople* in 381.

[By the Character which Mr. *du Pin* himſelf gives of St. *Gregory Nazianzen*, it appears that he was a Man of very great warmth of Fancy; and ſo it is no wonder if when he believed that Saints were after Death received up into Heaven, that he ſhould in ſome warmer parts of his Harangues, ſuch as *Allocutions* to the Saints from their diſconſolate Friends below, or *Proſopopœia's*, where they are introduced Comforting or Strengthning thoſe whom they left behind, ſay ſeveral things that are not too ſeverely to be ſcanned. His *ei τις ἀθάνατος* ſhews, that he queſtioned even in his higheſt Flights whether thoſe Saints whom he was then Commending, underſtood what he ſaid. And the Conſequences are then too manifeſt to be inſiſted upon; ſince no Man ever calmly taught, that the Bleſſed above can ſo far concern themſelves as to intercede for the Faithful below, that queſtions whether theſe Happy Beings have any Knowledge of what is done upon Earth: Only this muſt be ſaid, that the Exceſſive Honours which were paid to Saints and Martyrs upon their Anniverſaries brought in all thoſe Corruptions which afterwards grew ſo very Scandalous.]

The Panegyrick upon St. *Athanaſius* was ſpoken at *Conſtantinople*. There he relates with much Exactneſs and Eloquence the principal Actions of St. *Athanaſius*, and excites our Admiration of his Doctrine, his Conſtancy, his Firmneſs, his Zeal for Religion, his Love of Peace, and his other Virtues. This Diſcourſe is the 21*ſt.* The preciſe time when it was ſpoken is not known; but 'tis certain that it was at *Conſtantinople*, which he deſigns clearly enough, when he ſays, that he was in a City very much corrupted, where there were Arches and Theatres.

The Diſcourſe in praiſe of the *Maccabees*, follows after the Panegyrick of St. *Athanaſius*. He obſerves at the beginning of this Diſcourſe, that tho' many did not honour the *Maccabees*, as Saints, becauſe they lived not ſince the coming of Chriſt; yet they are worthy of the ſame honour with the Martyrs who ſuffered after Chriſt; nay, and their Actions are more admirable. 'For, ſays he, if they ſuffered 'Martyrdom before Chriſt's coming, what would they not 'have done, if they had come after him, and had had the 'Death of Chriſt for an Example? He adds, that no Man 'before the coming of Chriſt, was accompliſhed with all 'Virtues, without having Faith in Jeſus Chriſt.' He deſcribes afterwards the Martyrdom of the ſeven Brethren, and the Conſtancy of their Mother, and extols thoſe Actions with the moſt beautiful ſtrokes of Eloquence: then he ſends the Reader to the Book which *Joſephus* wrote upon this

this Subject. The time is not known when this Panegyrick was recited. St. *Gregory Nazianzen.*

The 23*d.* Discourse which bears at present the Title of a Discourse in the praise of *Hero* the Philosopher, or barely of a Philosopher, was according to St. *Jerome*'s Testimony, a Panegyrick upon *Maximus* the Philosopher, composed by St. *Gregory* before he had any difference with him. We have seen that St. *Basil* also commended this Philosopher in the Letters which he wrote to him. St. *Gregory* in this Panegyrick represents the Idea and Pattern of a Christian Philosopher: There he praises a solitary Life, and yet prefers Labour and Business before unprofitable Study. He observes, that the Church was become more Illustrious by Persecutions: He describes the Miseries which it suffered under the Emperors, *Constantius*, *Julian* and *Valens*. He describes the horrible Tragedy that was acted in the Church of *Alexandria*, when *Lucius* invaded it, to force away *Peter* of *Alexandria* the Successor of St. *Athanasius*, very particularly. He says, That this Philosopher was then torn with scourges and sent into Banishment. Towards the End he explains the Faith of the Church about the Mystery of the Trinity. This Oration must have been spoken or written at *Constantinople* in the Year 378.

The 24*th.* Discourse is addressed to the *Egyptians*, who were come to *Constantinople*. St. *Gregory Nazianzen* praises the Piety of the Faithful of *Alexandria*, testifies a great deal of Respect for the Memory of St. *Athanasius*, a great Esteem for his Successor *Peter* who then possessed the See of *Alexandria*, and a great Love for the People of *Alexandria*, whom he makes no scruple to call his People. He declares, that he would willingly be united in Communion with the Christians of *Alexandria*, and because they made some Difficulty of joyning with him, he expounds to them his Doctrine concerning the Mystery of the most Holy Trinity, and insists chiefly upon proving the Divinity of the Holy Spirit. This Discourse was spoken in the Year 379, before *Maximus* was Ordained Bishop of *Constantinople* by the *Egyptians*.

The 25*th.* Discourse is against the *Arians*: He begins it with declaring, that they ought not to Glory in their Multitude, nor despise his little Flock, because it preserved and maintained the Purity of the Faith. He represents in the following Discourse the Troubles and Confusions which the *Arian* Heresie produced, and charges them with all the Outrages and Cruelties, which they had exercised against the Catholicks. He shews, that neither the Magnificence, nor Grandeur, nor Riches, nor Power of the *Arians* rendered their Cause more acceptable in the sight of God. He vindicates himself from the Reproaches thrown upon him of coming to *Constantinople* to make Disturbances: He says, That he did not come thither of his own accord as those who now run after the Promotions of the Church; that he was called to the place; that he only followed the Guidance of the Holy Spirit; and that after he came to *Constantinople*, he did not imitate those who were insatiably Covetous; that he had commenc'd no Law-suit against the *Arians*, neither for their Churches, nor for the Ecclesiastical Revenues, tho' they were unjustly possess'd both of the one and the other; that he had Persecuted no Body; that he had suffered patiently all manner of Injuries and evil Treatment. After he has shewn these things, he makes an Elegant Comparison between the *Arians* and the Catholicks of *Constantinople*. 'They have, says he, the Temples, but we 'have the God that dwells in them, and we our selves are 'the Temples; they have the People for them, we have the 'Angels for us; they have for their Portion Assurance and 'Rashness, we have the Faith on our side; they have Threatnings, we have Prayers; they Persecute, and we Suffer; 'they have Gold and Silver, and we are in possession of the 'Holy Doctrine: But our Flock is little? Yes, but it does 'not go to throw it self upon Precipices; our Sheep-fold is 'narrow, but it is well-guarded against Wolves; it does 'not lie open to Robbers, and Strangers cannot enter into 'it. This little Flock which will every Day grow greater 'by the Grace of God, gives me no Cause to fear. I see 'it, I count it easily; I know my Sheep, and they know 'me; they hear my Voice, they answer me; I call them 'and they follow me, and they will not follow Strangers, 'they will not follow *Valentinus*, *Montanus*, *Manes*, *Donatus*, *Sabellius*, *Arius*, *Photinus*; and they continue stedfast in the Faith of the Trinity, in whose Name they were 'baptiz'd.' This Discourse was spoken by St. *Gregory*, some time after he was come to *Constantinople*.

In the 26*th.* Discourse, he exhorts those of his Party to observe Moderation in their Disputes with Hereticks. He there lays down a great many very Wise and useful Maxims. He observes, that Peace is the greatest Good than can be enjoyed; that Schisms and Heresies have been raised up by Men of great Wit, but turbulent and designing; that those Men, are the Cause of Wars, Seditions, and other Mischiefs, both to the Ecclesiastical and Civil Society; that we ought neither to be too hot, nor too remiss in the Defence of the Faith; that upon the whole Matter, the Order established in the Church between the Pastors and their Sheep, between the Clergy and the Laity, must be inviolably observed; that 'tis often much better to be silent than to speak of Mysteries, because it is very Difficult to comprehend and explain them; and that 'tis very rare to find Ears fit to hear them, and Minds capable of bearing them; That when we are obliged to speak, we should do it with much Humility and Modesty; That the common People should content themselves with believing, and leave Disputes to the Learned; That Faith and Religion are for the Ignorant as well as for the Learned, and for the Poor as well as the Rich; That the Learned themselves ought to shun useless Questions and Disputes; That among the Hebrews, it was not allowed to all the Jews indifferently to Discourse of the Law, but they chose such to do it as were judged Capable of it; That some Men had one Gift, some another; in short, That those who take upon them to Dispute and Teach others, being push'd on by a Zeal for the Faith, should not condemn those who by a reasonable Precaution and wholsome Fear are hindred from adventuring to do the like. He concludes all these Reflections in these Words: 'If you will all obey me, as well 'Young as Old, as well Clergy as Laity, as well Monks 'as those that are barely the Faithful, you will give o'ver this vain Ostentation of shewing your Knowledge by 'Disputes, and you will rather take care to draw near to 'God by an upright and prudent Conversation, by the Purity 'of your Manners, by your edifying Discourses, that so at 'last you may obtain Eternal Life.' 'Tis not necessary here to observe, that this Discourse was spoken at *Constantinople*. St. *Gregory Nazianzen.*

In the 27*th.* Discourse St. *Gregory* vindicates himself against those who accused him of Ambition. In his *Exordium*, he enquires after the Reasons, why the People of *Constantinople* were enticed and as it were charmed by his Preaching. He says, that it could not be his Learning which allured them, for they were satisfied that he had but little of it; That it could not be the Doctrine which he taught them, since he was not the first who had preached it to them, neither had he preached any thing to them which they had not learned formerly from St. *Alexander* their Bishop: 'That neither can they say, that he had gained 'them by Artificial and Flattering Discourses, as for the 'most part, says he, they do now a-Days who are of the 'Priestly Function, who have made an Art of Preaching the Word of God, who have brought the Arts of the 'Bar into the Church, and the Ornaments of the Theatre 'into the Chair of the Truth. You know, adds he, and God 'is my Witness, That we are so great Strangers to this 'Fault, that they rather accuse me of Rusticity, and of not 'knowing the World, than of being a Flatterer, and seeking to please Men, since I sometimes Reprove too severely even those who are most Affectionate to me, when 'they do any thing that I think not reasonable. You know 'how I mourned, how I cryed, when ye placed me against my 'Will upon the Throne, violating the Laws of the Church 'for the Love that you shewed me. I used so great Freedom with those who appeared most zealous for me, that 'they withdrew in Anger, and changed their antient Friendship all of the sudden into hatred against me. Why then 'have you so great a Passion for me, but only, First, Because you chose me your selves, and called me to your 'Assistance; and Secondly, Because you have acknowledged, that I was neither Ambitious, nor Fierce, nor Passionate, nor Proud, nor given to Flattery; and Thirdly, Because you have seen how I have suffered for you all, both 'from those that openly attacked me, and from those that 'so cruelly laid secret Snares for me.' After this he vindicates himself from the Charge which his Enemies drew up against him, upon the account of his Eloquence. He says, that 'tis Envy which makes them speak thus. He justifies himself also from the Ambition whereof he was accused; and shews, that he did not ambitiously aspire after the See of *Constantinople*; That he had met with nothing there but Labour and Fatigue; That if he had been free to choose, he should have preferred his Solitude before so painful an Employment; That he was not engaged in it for any other Reason but only to assist the Church of *Constantinople* which was then without an Orthodox Bishop; That he would not trouble himself, tho' Men should Censure him for having other Motives than really he had; That God knows what his true Intention was; That he never sought to please Men but God only; That he loved Goodness for Goodness sake, without any prospect of worldly Interest. At last, He addresses his Speech to all Estates of Men, and makes this brave Remonstrance to them: 'You 'Kings of the Earth have a Respect for your Crown; Consider the Excellency of Power which is entrusted with you: 'All the World is subject to your Empire, but the Heavenly things are above you; 'tis God only who governs 'them: Be you as Gods with respect to your Subjects, make 'your Empire to consist in this, and not in Gold, in Silver, and in Arms. You Great Men of the Age, who 'possess the most considerable Offices in the State, be not 'lifted up because of your Power, look not upon things 'Temporal as if they were Eternal: Be you faithful to the 'Emperors, but above all things be faithful to God. You

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'that are Perſons of Quality make your Manners anſwerable to your Nobility. You Wiſe Men, you Philoſophers, you Orators, how can you pretend to Wiſdom and Eloquence, if you do not Adore him who is the Author and Fountain both of the one and the other? You that love Riches, hearken to the Prophet, who Admoniſhes you not to truſt to the abundance of your Riches; know that you rely upon a Frail thing. You that ſpend your time in Diverſions, mortifie your ſelves by refraining from ſome things, aſſiſt your Sick Brother with that which you have too much of. In ſhort, all you that are Citizens of this Second City of the World, which hardly yields to the Firſt, Govern your ſelves after ſuch a manner, that you may be the Firſt in Virtue, and not in Debauchery and Licentiouſneſs.' This Diſcourſe was ſpoken ſome time after *Theodoſius*, and the People had forced St. *Gregory Nazianzen* to aſcend the Epiſcopal Throne of *Conſtantinople*, at the End of the Year 380.

The following Diſcourſe, was ſpoken after *Maximus* had endeavoured to render himſelf Maſter of the Epiſcopal See of *Conſtantinople*. St. *Gregory* had retired for ſome time into the Country to refreſh himſelf: When he returned, being certainly informed of all that was done againſt him in his Abſence, he made a Diſcourſe to his People againſt this Philoſopher: And Firſt, in the Exordium of his Diſcourſe, he declared the Joy he had upon his Return to his Flock, from which he had been ſeparated, and then he falls very ſeverely upon *Maximus*, and ſhews, that he was unworthy of the Epiſcopal Throne which he aſpired to: Afterwards he draws a Portraiture of a True Philoſopher to ſet it againſt that which he had made of *Maximus*, and deſcribes the ſeveral Offices of all Conditions. He returns to his Subject again, by ſaying, That he feared not his Enemies in the leaſt: 'For what will they do to me ſays he? 'How will they provoke me? They ſay that I am Ignorant: 'I know no other Wiſdom but the fear of God and the keeping his Commandments. They blame me for Poverty; 'alas, would to God, that I could even part with that 'little which I poſſeſs. They force me away from my Biſhoprick; but did I ever think it a happineſs to be a Biſhop? 'They will take from me one of the chief Sees, and one of 'the Principal Churches in the World. But is it not at 'this time a piece of Prudence to ſhun great Dignities, 'ſince upon their Account all Churches are embroiled and 'overthrown, and upon their Account the whole Earth is 'divided? Alas, would to God, adds he, that there were 'no places of Dignity in the Church, no Precedencies, no 'Tyrannical Prerogatives, and that none would diſtinguiſh 'us but by our Virtue. But at preſent, what Miſchiefs do the 'Diſputes about Prerogative and Place, bring upon the 'Church! How many People are deſtroyed for theſe Conteſts? I ſpeak not only of the Laity but even of the Biſhops. What more will they do unto me? they will hinder me from approaching to the Altars: But I know another Altar, whereof this is but a Figure which can neither be demoliſhed nor broken. Will they drive me away from my Houſe? Will they hinder me from diverting my ſelf? Will they alienate my Friends from me? 'I have no other Houſe but that which the Piety of another *Shunamite* offered me. As to what concerns Pleaſures, all the Evil that I wiſh to thoſe that deſign Evil to 'me, is, that they may enjoy no other Pleaſures than what 'I take. As for my Friends, I have ſome that will not forſake me, even tho' they ſhould be ill intreated upon my 'Account. There are others whoſe Pride I have endured 'for a long time. *Peter* has denyed me, and it may be he has 'not yet bewailed his Fault.' He concludes with deploring the Miſery of his Church.

The 29*th*. Sermon begins with a Declamation againſt thoſe who thruſt themſelves into places of Governing the People, and Preaching the Word of God without being capable. Afterwards he explains the Myſtery of the moſt Holy Trinity very exactly. Above all things he recommends to them that Chriſtians ſhould hold the Simplicity of Faith, without endeavouring to fathom and comprehend its Myſteries. This Sermon was preached at *Conſtantinople*.

The 30*th*. Sermon is about the Election of *Eulalius* Biſhop of *Doara*. This Diſcourſe is ſhort, and contains nothing Remarkable. It was ſpoken about the Year 372.

In the 31*ſt*. Diſcourſe having ſpoken of the Myſtery of the Incarnation, he explains the Anſwer of Jeſus Chriſt to the *Phariſees*, in *Ch*. 19. of St. *Matthew*'s Goſpel, concerning Divorce. He ſays upon this place, that Jeſus Chriſt condemns the Cuſtom which permits Husbands to forſake their Wives, and does not permit Wives to forſake their Husbands, becauſe in the Sight of God there is no Inequality between the Man and the Woman. He obſerves, That a Bill of Divorce permitted Husbands to ſend away their Wives for all ſorts of Reaſons; but that Jeſus Chriſt did not permit it except only in caſe of Adultery. He ſays, That Marriage is commendable, when the Parties are contracted with a deſign of having Children; but he prefers Virginity to Marriage. He explains in what Senſe 'tis ſaid, That all Perſons are not capable of Celibacy. Though he owns the Free-will of Man, yet he confeſſes, that God muſt give a Will to do Good, and enable us to obtain the Victory. He occaſionally rejects the Opinion of *Origen* concerning the Pre-exiſtence of Souls. Laſtly, he exhorts his Auditors not only to preſerve the Purity of Faith as well as of their Bodies, but alſo to contribute according to their Power to the Eſtabliſhment of Sound Doctrine. He addreſſes himſelf chiefly to the Emperor, and tells him, that if he thought that he did great Service to God, by hindering Murders, Adulteries, and Robberies by his Edicts, he might yet do him greater Service by making an Edict in Favour of the Catholick Faith. This Diſcourſe was in the Year 380.

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The 32*d*. Diſcourſe is an Oration which he made to the Biſhops of the Council of *Conſtantinople* in the Year 382. Where, after he has made his Apology for governing the Church of *Conſtantinople*, by deſcribing the wonderful Effects he had produced in that Church, he prays them to grant him a Succeſſor, with as much Earneſtneſs, as others deſire the Greateſt Sees.

The Reaſons which he alledges for obtaining Permiſſion to retire, are Firſt, his great Age, the Quarrels of Churches and Biſhops, the Envy that ſome bore to him, the Diviſion of the Eaſt and the Weſt, and his Love of Retirement and Solitude. He adds ſome other reaſons which tend to the Confuſion of his Enemies, ſuch as the Perſecutions which he had endured with Patience, his Frugality, his Modeſty, his Humility. At laſt, he conjures them to create another Biſhop who ſhould be more agreeable to the reliſh of the World. Here he repreſents very naturally, the Luxury, Ambition, and Arts which were but too common among the Biſhops of the great Sees. At laſt he bids Adieu to his Dear *Anaſtaſia*, to the other Churches of *Conſtantinople*, to the Council, the Clergy, the People, and to the Court. Theſe Adieu's are pathetical to thoſe that had an Eſteem of him, and are very picquant to thoſe that were his Enemies, and wiſhed that he would abdicate his Charge. 'Tis plain that this Diſcourſe is the laſt of thoſe which he ſpoke at *Conſtantinople*.

The Five following Diſcourſes are Entituled, *Of Theology*, becauſe St. *Gregory Nazianzen* explains there what concerns the Divine Nature, and the Trinity of Perſons: there he Treats of the Rules which ought to be obſerved in the Adminiſtration of the Word of God. He ſays Firſt, That this Function does not ſuit all Men; that he who diſcharges it muſt be pure in Heart and Mind; That he ſhould not apply himſelf to it but with a ſedate Temper; and Laſtly, that he ought not to treat of thoſe Matters before Pagans, nor before thoſe who have no ſenſe of Religion, and who think of nothing but Pleaſures. He adds many fine things about the Diſpoſitions and Qualifications that are neceſſary to a Divine. He blames thoſe who having their Hands tied, that is, who do no Good Works, yet have a wonderful Itch to prate, and thoſe who think to be great Divines, becauſe they underſtand the Subtilties of *Ariſtotle*'s Logick, and the *Gentile* Philoſophy, which they make uſe of nothing to the Purpoſe when they Diſcourſe about Myſteries.

In the 2*d*. Diſcourſe he enquires what may be conceived concerning the Nature of God. He ſays, that his Exiſtence is known by the Creatures; That his Immenſity, Spirituality, and his other Attributes are known; but that it does not follow from hence, that his Eſſence and Nature can be comprehended; which he proves againſt *Eunomius* in the ſecond Diſcourſe of Theology, which contains many great Notions concerning the Nature and Attributes of God.

In the 3*d*. he proves the Equality of the Three Perſons and the Divinity of the Son, and Anſwers the moſt part of *Eunomius*'s Sophiſms. The 4*th*. continues the ſame ſubject; and in the 5*th*. he proves, That the Holy Spirit is a Divine Perſon diſtinct from the Father and the Son; That he proceeds from the Father, and that he is not begotten as the Son, tho' he be of the ſame Subſtance and the ſame Nature. He obſerves towards the end of this Diſcourſe, That under the Old Teſtament the Father only was diſtinctly known; that the Son is clearly revealed in the New; that in it alſo there are found paſſages enough to prove the Divinity of the Holy Spirit, but that it was fully cleared by the Tradition of the Church. Theſe Diſcourſes ſeem alſo to have been ſpoken at *Conſtantinople*. And thus we are come to the 38*th*. Sermon upon the Feſtival of the Birth of Jeſus Chriſt. In it St. *Gregory* admires the Wonders of the Myſteries of the Incarnation: He deſcribes the Fall of the Firſt Man, which he ſuppoſes to have been the Cauſe of the Incarnation of Jeſus Chriſt, and reckons up the Advantages which Mankind received by this Myſtery. At laſt, He teaches Chriſtians to Celebrate the Feſtival of Chriſtmas, by purifying themſelves from their Sins, by imitating the Virtues of Jeſus Chriſt, and particularly his Patience and Humility.

The 39*th*. Diſcourſe is a Sermon upon the Feſtival *Of Lights*, that is, upon the Feaſt of *Epiphany*, on which alſo the Solemnity of the Baptiſm of Jeſus Chriſt is obſerved. There he ſpeaks of the wonderful Effects of this Baptiſm, which had the Virtue of purifying us. He diſtinguiſhes many ſorts of Baptiſm; *viz*. The Baptiſm of *Moſes*, the Baptiſm of

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of St. *John*, the Baptism of Jesus Christ, the Baptism of the Martyrs, and the Baptism of Penance which he calls a Laborious Baptism; and taking occasion from this last he Discourses against the Error of the *Novatians*. Last of all, he adds also to this Baptism which we have already mentioned, the Baptism of Fire, wherewith he says one may be Baptized in another Life.

The following Discourse was spoken the next Day. 'Tis an Instruction about Baptism to those that are to be Baptized: There he observes the excellence of Baptism and its marvellous Effects. He sets down and explains the different Names that are given to this Sacrament. He observes, That it consists in two Things, the Water and the Spirit; that the washing the Body with Water, represents the Operation of the Spirit in purifying the Soul. He says, that Baptism is a compact which we make with God, by which we oblige our selves to lead a new Life; that 'tis very dangerous to break the Promise which we made at Baptism, for there is no more Regeneration, nor perfect Renovation to be hoped for afterwards; that we may indeed cover the Wound by a multitude of Tears and Sighs, but that it would be much better not to need this Second Remedy, because it is very difficult and troublesome; and that we can have no assurance but Death may surprize us before our Penance be finished. *You*, says he, addressing himself to the Ministers of Jesus Christ, *you can, as the Gardener mentioned in the Gospel, pray the Lord to excuse the barren Fig-Tree yet a little longer, you can desire him that he would not cut it down, and that he would permit you to Dung it, that is to say, to impose as a Penance upon it Weeping, Watching, lying upon the hard Ground, Corporal Mortifications and making humble Satisfaction; but what certainty have you that God will pardon him. Wherefore, my Brethren, being buried by Baptism with Jesus Christ, let us rise with him, let us descend with him into the Waters, that we may ascend with him into Heaven.* He proves afterwards, that we ought not to delay the receiving of Baptism, and refutes the vain pretences of those who delay it. He says, that Infants are to be Baptized to consecrate them to Jesus Christ from their Infancy. He distinguishes Three sorts of Persons that are Baptized; the First, are those who do Evil wilfully and with Delight; the Second, are those who commit Sin with some reluctancy, and without approving it; the Third, are those who live well before they are Baptized, either because they are Naturally inclined to Virtue, or because they would prepare themselves for Baptism. He distinguishes also Three Sorts of Persons among those who do not receive Baptism. Some are Impious and Malicious who live in the greatest Excesses, and have no Veneration at all for Baptism: Others have a great deal of Respect for this Sacrament, but they delay to receive it either thro' Carelessness, or that they may still have the greater liberty to sin: The last are those who cannot receive it, either *because of their Infancy*, or because of some sudden Accident. As to the first, he makes no doubt but they shall be most grievously punished, not only for their other Crimes, but also for despising Baptism. As to the second, he says they shall be less punished because they are not kept from Baptism by Malice, but by Negligence or Folly. As to the last, he says, that they shall never partake of Glory, but neither shall they suffer the Punishments of Hell; because tho' they were not baptized, yet they were free from Sin, and it may be said of them, that they rather suffered the Loss than were the Cause of it. He says also in the following Discourse, that Infants must be baptized, tho' there be no danger of their death. After this he enlarges upon the Effects of Baptism, and upon the divine Fire which purifies us. He concludes according to his Custom, with an Explication of the Trinity. In this Discourse he mentions Unction, and some other Ceremonies of Baptism. These three Discourses were spoken at *Constantinople* in 381.

The 41*st*. Sermon is the first Sermon upon the Feast of *Easter*, which is very short and contains nothing remarkable. It was spoken at *Nazianzum*.

In the 42*d*. Sermon upon the same Festival, having repeated some part of what he had said about the Incarnation of Jesus Christ, in his Oration upon the Feast of *Christmas* he explains the Ceremonies of the Jewish Passover, which he applies to the Passion of Jesus Christ. This place shews that his Allegories are very far fetched. The rest of his Discourse is a Repetition of what he had said in his Sermon upon the Nativity, concerning the Impiety of Heretick, and an Exposition of the Faith of the Church. 'Tis thought that this Sermon was composed by St. *Gregory* at *Nazianzum*, after he returned from *Constantinople*.

The 43*d*. Discourse was spoken at the Feast of the Dedication of the Church of St. *Mamas*, which was near *Nazianzum*. There he discourses of this Dedication which he calls the *New Sunday*. He exhorts his Auditors to Virtue, and concludes with saying something of the Life of St. *Mamas*. This Discourse was made when St. *Gregory Nazianzen* was Coadjutor to his Father.

The 44*th*. Sermon of Pentecost begins with an Instruction about the manner of celebrating these Feasts, after which follow his Commendations of the Number *Seven*: The rest of the Discourse is about the Holy Spirit and his Gifts.

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These are all the Sermons of St. *Gregory Nazianzen*. The following Treatises are not Sermons but Letters.

The 45*th*. is a Letter written to a Monk called *Evagrius*, who could not conceive how the Divine Nature or Substance could be simple, being composed of Three Persons. St. *Gregory* resolves this Difficulty, by saying, That the Essence of God is most simple, and that the Persons tho' distinct, yet are not separated, nor really distinguished from the Divine Essence, which is common to the Three. He explains this by many Examples.

The 46*th*. is a Letter to *Nectarius*, who was his Successor in the Throne of the Church of *Constantinople*; where he bewails the Unhappiness of the Church which is attacked by an infinite number of Hereticks. He writes particularly against *Apollinarius*, whose Errors he relates as they were taken out of one of his own Books. He accuses him of teaching, That the Word assumed Flesh from all Eternity; of affirming, That the Divinity of Jesus Christ supplied the place of a human Soul, and that it may be said to have suffer'd and to die as well as the Humanity. After this he observes, that it is not lawful to assemble at the publick Prayers with Persons of these Opinions: Then he exhorts *Nectarius* to act vigorously against the Hereticks, and to pray the Emperor that he would suppress the Liberty which they now had of meeting and preaching.

The 47*th*. Discourse is an Allegorical Explication of the Four Animals mentioned in the First Chap. of *Ezekiel*. The Greeks doubt whether this Book be St. *Gregory*'s: And indeed the Stile is very confused, and every thing is handled without any Order or Design, and it seems to be patched up of various Pieces; which makes me believe, with *Jacobus Billius*, that this Discourse is unworthy of St. *Gregory*.

The 48*th*. Sermon attributed to St. *Gregory*, is a Discourse in praise of the Martyrs, published by *Leunclavius*, which is in Greek in the last Edition. This Discourse seems not to me to have St. *Gregory*'s Stile. Some have attributed it to St. *Chrysostome*.

The 49*th*. Discourse of Faith, which is said to be a Translation made by *Ruffinus* from the Text of *Gregory Nazianzen*, is the Work of some Latin Author, who quotes the Holy Scripture according to the Old Latin Vulgar Version. The Prologue of *Ruffinus* which is at the beginning, is a Preface to the Apologetick, and the Seven Discourses of this Author, and not to the Version of the Treatise of Faith. The same Judgment is to be given of the following Treatise, concerning the Faith of the Council of *Nice*, which is not to be found in many Manuscripts. The first Treatise is quoted under the Name of St. *Gregory* by St. *Austin* in his third Letter; but it must certainly be another *Gregory* than this of *Nazianzum*: For undoubtedly this Work is a Latin Author's, since in two places he speaks of the Greeks, as not being one himself. *The Reason, or the Word*, says he, *is called by the Greeks* λογος; and in another place, *This is what the Greeks call Homousion*. This Treatise therefore must be some Latin Author's who was called *Gregory*: And there is none to whom it agrees better than to *Gregory* of *Bætica*, of whom we have already said, that he wrote a Treatise of Faith. Some have attributed it to St. *Ambrose*, others to *Vigilius Tapsensis*; but the Citation of St. *Austin* shews that it could not be written by this last, and that it was not written by the first. The following Treatise is also the same Author's, being written to explain the former, as Monsieur *Quesnel* has shewn in his 14*th*. Dissertation upon the antient Code of the *Roman* Church, where this Treatise is inserted.

The 51*st*. and 52*d*. Treatises are two Letters to *Cledonius*, which St. *Gregory* wrote against *Apollinarius*, after he returned to *Pontus*, as is observed by the antient Author of his Life. In the first of these two Letters, St. *Gregory* complains of *Apollinarius*, that he and his Disciples published new Doctrines, and that they boasted of their being received by a Synod of Western Bishops, tho' they were condemned in it, and explains the Faith of the Church about the Incarnation, and plainly rejects not only the Errors of *Apollinarius*, but also those that have been since published by *Nestorius*, by *Eutyches*, and by all the other Hereticks. He gives to the Virgin, the Name and Title of, *The Mother of God*. Afterwards he refutes the Objections of *Apollinarius*, and observes another Error of this Author concerning the Trinity. He affirms, towards the end of this Letter, that we ought not to communicate with this Heretick. In the 2*d*. Letter he discovers the Tricks and Subtleties which the *Apollinarians* used to make People believe that they were Orthodox. Towards the end of this Letter he has these excellent Words: 'O strange Folly! He pretends to preach 'that Wisdom which has been discovered since Jesus Christ. 'What pity 'tis! For if the Gospel was not known till a-'about 30 Years ago, then the Gospel was of no use, for '400 Years that the Church has been established: In vain 'have Christians believed and so many Martyrs suffered; 'in vain have so many holy Bishops governed the Church.

St. Gregory Nazianzen.

The Paraphraſe upon *Eccleſiaſtes* was written by St. *Gregory Thaumaturgus*, as we have obſerved in ſpeaking of this Father's Works. But we muſt add here to what we have ſaid in that place to prove it, that not only St. *Jerome* teſtifies in his Book of Eccleſiaſtical Writers, that St. *Gregory Thaumaturgus* wrote a Treatiſe upon *Eccleſiaſtes*, but that he cites this Treatiſe as his, in his Commentary upon the 4*th*. Chapter, where he quotes a Paſſage which is word for word in the 4*th*. Chapter of this Paraphraſe.

The Poems of St. *Gregory Nazianzen* were the Fruits of his laſt Retirement; he wrote them in the laſt years of his Life: In them is to be found all the Fire and Vigor which one would deſire in the Works of a young Man, and all the Thoughts which the Practice of Virtue, for the ſpace of many Years, could inſpire into an Old Man of conſummate Piety.

The 1*ſt*. is a Poem which contains the Hiſtory of his own Life from his Birth, till his departure from *Conſtantinople*. There never was any thing of this kind written more pleaſantly, more elegantly, and more naturally than this Life is. In the firſt part he deſcribes his publick and known Actions, where he ſays many things which are very uſeful to explain the Hiſtory of the Council of *Conſtantinople*, and the Diviſions of the Eaſtern and Weſtern Churches; and there alſo he diſcourſes againſt the Ignorance, the Pride, and the corrupt Manners of the Biſhops of his time.

In the 2*d*. Part he deſcribes the Diſpoſitions of his Mind: The former Part relates to Hiſtory, and this to Morality; and as there are in the former Part many Circumſtances that belong to Eccleſiaſtical Hiſtory; ſo this contains many Chriſtian and Moral Thoughts. The former is written in Iambick Verſe, the latter in Hexameters.

In his Poem of the praiſe of Virginity, he handles with much Wit and Eloquence, the Queſtion about the Preheminence of Celibacy above Marriage; and that he may explain this Queſtion the more pleaſantly, after he has enlarged upon the Praiſes of Virginity, he makes an excellent *Proſopopœia*, wherein he brings in married Perſons, and thoſe who obſerve Celibacy, ſpeaking for both their Opinions; each of them ſays all that can be ſaid on their ſide in favour of their State, but the latter have the better.

The 3*d*. Poem contains many Precepts for Virgins; he recommends to them Silence, Modeſty, Retirement, Labour, and other Virtues neceſſary for a Virgin. Theſe two Poems are in Hexameter Verſe.

In the 4*th*. Poem he bewails in general the Miſery of Mankind, cauſed by the Sin of *Adam*, and relates ſome Circumſtances of his own Life. This is in Elegiacks.

In the 5*th*. having deſcribed the Croſſes and Sickneſſes which he had endured in his Life; he ſubmits himſelf to the Will of God, and offers to him the Remainder of his painful Life.

The 6*th*. is upon the Vanity and Uncertainty of this mortal Life.

In the 7*th*. he bewails his Miſeries, and prays to God to deliver him from them.

The 8*th*. is upon the ſame Subject.

In the 9*th*. he deſcribes a Dream, which he had about the Church of *Anaſtaſia*.

In the 10*th*. after having deſcribed the Lightneſs and Hypocriſy of the Biſhops of his time, he congratulates himſelf upon his Departure from *Conſtantinople*.

The 11*th*. Poem deſcribes the Vices of wicked Biſhops, and deplores the Diviſion of the Church; there he obſerves, that Perſecutions encreaſed the Church; but Abundance and Riches have done it great Prejudice.

In the 12*th*. which is addreſſed to the Biſhops of the Council of *Conſtantinople*, he deſcribes after what manner he was forced away from that City, and teſtifies his Joy, for that God had recalled him to his Retirement.

In the 13*th*. he deſcribes the Miſery and Weakneſs of human Nature.

He continues the ſame Subject in the 14*th*. wherein he deſcribes the Miſeries of Life and the Horror of Death, to teach Men to love nothing but Jeſus Chriſt, and to have no Affection for any thing but the Treaſures in Heaven.

The 15*th*. is alſo upon the ſame Subject, wherein he repreſents the Uncertainty and Inſtability of this mortal Life and of worldly Riches, to convince Men that there is nothing ſolid here below, but the Love of Jeſus Chriſt.

The 16*th*. contains the Beatitudes of the Goſpel, and the Rules of a Chriſtian Life.

In the 17*th*. he wiſhes many Imprecations upon himſelf, if he ſhould wander from the Faith of Chriſt, and the Precepts of the Goſpel.

The 18*th*. is againſt the Deſires of the Fleſh.

The 19*th*. is againſt the Devil.

The 20*th*. is an Exhortation which he made to himſelf, to ſtir himſelf up to Converſion.

The 21*ſt*. is an Imprecation upon the Devil, and an Invocation of Jeſus Chriſt.

The 22*d*. is a Prayer to God, to be delivered from this Life of Sin and Death.

The 23*d*. is a Reflection upon the Uncertainty of Life, and the Contempt we ought to have of it.

The 24*th*. and 25*th*. are upon the Weakneſs and Miſery of our Nature.

St. Gregory Nazianzen.

The 26*th*. is of the Deſire of God.

The 27*th*. and 28*th*. is a Lamentation upon the view of his own Miſeries and Sins.

The 29*th*. is a Prayer to Jeſus Chriſt.

The 30*th*. is a kind of Epitaph.

The 31*ſt*. is a Prayer of a Penitent Perſon.

The 32*d*. is a Farewel to the Devil.

In the 33*d*. he makes a Catalogue of the Books of the Holy Scripture. He diſtinguiſhes thoſe of the Old Teſtament, into Hiſtorical, Poetical and Prophetical; he reckons 12 Hiſtorical, *viz*. The Five Books of *Moſes*, *Joſhua*, *Judges*, *Ruth*, the two Books of *Kings*, the *Chronicles*, and *Ezra*. He reckons Five Poetical, the Book of *Job*, the *Pſalms* of *David*, *Eccleſiaſtes*, the *Proverbs*, and the *Song* of *Salomon*; and five Prophetical, which are the 12 leſſer Prophets that make but one Book only, *Iſaiah*, *Jeremiah*, *Ezekiel* and *Daniel*; which in all make the number of 22 Books, according to the number of the Hebrew Letters. Afterwards he reckons up the Books of the New Teſtament, which are the Four Evangeliſts, upon whom he has this Obſervation, that St. *Matthew* wrote for the *Hebrews*, St. *Mark* for the *Greeks*, St. *Luke* for the *Athenians*, and St. *John* for thoſe who penetrate into the moſt Sublime things. He joins with the Four Evangeliſts the Fourteen Epiſtles of St. *Paul*, thoſe of St. *James*, the two Epiſtles of St. *Peter*, and the three of St. *John*, and that of St. *Jude*. He concludes with ſaying, *that theſe are all the Books of the Holy Scripture, and that all others are Apocryphal*.

In the 34*th*. he deſcribes the Plagues of *Egypt*.

In the 35*th*. he turns the Decalogue into Verſe.

In the 36*th*. the Names of the 12 Patriarchs are put in Verſe, and thoſe of the 12 Apoſtles.

In the 37*th*. and 38*th*. he reconciles the two Genealogies of Jeſus Chriſt, by explaining the Opinion of *Africanus*. 'Tis a very ſurprizing thing, that he could put this Critical Queſtion into Verſe, and make all the Names of the Genealogies of Jeſus Chriſt come into Feet, and yet he has done it, and handſomly enough.

In the following Poems as far as the 46*th*. he turns ſome part of the Hiſtories of the Goſpel into Verſe.

In the 46*th*. he prefers a Monaſtical Life to an Hermetical.

In the 47*th*. he prays *Helenius* to eaſe the Monks of Taxes.

In the 48*th*. he exhorts one *Julianus* a Magiſtrate to Almsgiving.

The 49*th*. is written in the Name of *Nicobulus* the Son, who deſired of his Father, that he would ſend him to ſome famous Academy to follow his Studies there.

The 50*th*. is an Anſwer made in the Name of this Father who exhorts his Son to ſtudy.

The 51*ſt*. is written on the Name of the Son of *Vitalianus*, to appeaſe the Anger of his Father.

The 52*d*. is againſt a lewd rich Man.

The 53*d*. is a Prayer of St. *Gregory* as he went into the Fields.

The 54*th*. is of the Silence which he kept during the time of Faſting: there he deſcribes the Miſchiefs which too great deſire of ſpeaking produces, and the Advantages of Silence.

The 55*th*. is a Hymn to Jeſus Chriſt upon the Feaſt of *Eaſter*, after he had kept Silence all the time of Lent.

In the 56*th*. he gives to one *Olympias* a Woman ready to be Married, ſome very uſeful Precepts for her good Behaviour in Marriage.

The 57*th*. is upon his Departure from *Conſtantinople*.

In the 58*th*. he proves the falſhood of Human Virtue, and ſhews, that without the Grace of God, all our Endeavours are unprofitable to our Salvation. *Without the aſſiſtance of Jeſus Chriſt*, ſays he, *a Man cannot walk in the Way of Salvation: Therefore we muſt take heed that we do not attribute to our ſelves what does not belong to us; we muſt not truſt our own ſtrength, how enlightned ſoever we be; we muſt not deſpiſe thoſe who appear to be leſs advanced than we in the way of Virtue, as if we were nearer the Deſign and End of our Courſe*. He adds many other Reflections, very proper to beat down the Pride of Man, and to humble him under the Almighty Hand of God.

The 59*th*. is a bitter Satyr againſt the Monks, who live diſagreeably to the Rules of that State, tho' they wear the Habit.

The 60*th*. is an excellent Prayer in a time of Sickneſs.

In the 61*ſt*. he exhorts *Nemeſius* Governor of *Cappadocia*, to forſake Paganiſm, and embrace the Chriſtian Religion.

The 62*d*. is a Collection of very uſeful Chriſtian Thoughts and Maxims for the Conduct of our Lives.

The 63*d*. is againſt the Pomps, the Ornaments, and ſumptuous Dreſſes of Women; and particularly he applies himſelf to condemn their Painting.

The 64*th*. is an Epitaph upon St. *Baſil*.

After this there are ſeveral Sentences or Moral Thoughts, which contain the principal Offices of Life.

A Deſcription of Human Life, and ſeveral Rules or Maxims of Morality.

The

St. *Gregory Nazianzen.*

The following Poem is Dogmatical. St. *Gregory* explains the principal Articles of the Christian Religion; and he treats of the Unity of God, of the Trinity, of the Divinity of the Son and the Holy Spirit, of the Creation of the World, of Angels and Devils, of the Nature and Origin of the Soul, of the two Testaments, of the Cause and Effects of the Incarnation of Jesus Christ, and of the Baptisms of Water and of Blood. After this comes a Treatise in Verse upon Virginity, many exhortations to his own Soul, and Prayers to God.

There are besides 33 Poems written in Iambick Verse upon different Subjects, a Treatise against *Apollinarius*, and some other separate things: the Tragedy, entituled *Christ's Sufferings*, wants very much of the Beauty, the Judgment and the Gravity of St. *Gregory*'s Pieces, and so 'tis not without reason that the Criticks judge it unworthy of him.

We have in the second Volume of St. *Gregory Nazianzen*, at the end of his Poetical Works, a Discourse of this Saint about Bishops; and tho' we have it now only in Latin, yet 'tis plain that 'tis a Translation of a Genuine Treatise of St. *Gregory*'s. There he relates after what manner he came to *Constantinople*, and the Troubles he suffered there for the Establishment of the Faith, he complains of the Ingratitude of the Bishops who forced him away from thence; and then he gives a very disadvantageous Character of them, wherein he represents them either Ignorant and Stupid, or Proud and Ambitious, or Covetous, who think of nothing but heaping up of Riches by all kinds of Ways, or Hypocrites who under the appearance of Virtue conceal the greatest Immoralities.

There is in the greatest part of St. *Gregory Nazianzen*'s Letters, more Wit, Learning and Eloquence, than Doctrine concerning Religion and the Discipline of the Church; yet there are some of them, wherein he pursues some Moral thoughts with a great deal of Eloquence; as in the 17*th*. wherein he reproves *Cæsarius* because he stayed in *Julian*'s Court.

The 18*th*. wherein he discourses of the Inconstancy and Frailty of human Life.

The 19*th*. and 20*th*. concerning the Reconciliation of St. *Basil* with *Eusebius* his Bishop.

The 22*d*. and 23*d*. are written in the Name of his Father to procure the Election of St. *Basil* to be Bishop of *Cæsarea*.

The 26*th*. is about the Calumny that had been raised against St. *Basil*, for his disguising his Opinion about the Divinity of the Holy Spirit.

The 31*st*. and 32*d*. wherein he complains that St. *Basil* had made him Bishop of *Sasima*.

The 37*th*. wherein he Comforts St. *Gregory Nyssen* upon the Death of his Brother.

The 38*th*. to a Lady who would force a Bishop away from his Bishoprick, under Pretence that he owed her very considerable Sums of Money, having formerly managed her Estate.

The 43*d*. wherein he reproves St. *Gregory Nyssen*, because he applied himself more to the Study of human Learning than of the Holy Scriptures.

The 59*th*. wherein he declares, that he was afraid of all Ecclesiastical Assemblies, *Because I never saw*, says he, *the End of a Council which was happy and pleasant, and which did not rather encrease the Evil than diminish it.* But this Censure which he wrote when he was vexed with the Council of *Constantinople*, which had not treated him very favourably, ought not to pass for a Rule, but only for a Testimony of his resentment which came from St. *Gregory* in his Passion.

The 59*th*. and 71*st*. wherein he exhorts his Brother and *Posthumianus* to make Peace between the Bishops.

The 63*d*. wherein he exhorts a Particular Person to embrace the Christian Philosophy, and to despise the things of this World.

The 64*th*. 66*th*. 67*th*. and 70*th*. wherein he exhorts another Person to bear his Pains and Sickness patiently.

The 81*st*. is an Excellent Exhortation to Patience, and some others. But the most considerable of them all is the 219, to *Theodorus* the Bishop of *Tyana*, which might be placed amongst the Canonical ones: The Bishop to whom he writes had consulted him about an Oath, or an Asseveration made in Writing in a certain Affair: He who made this Agreement not willing to hold it longer, cited him with whom he had agreed, before a Judge, and made void the Compact in Court. Now it was asked whether this Man should be treated as a perjured Person, since he had not made a Solemn Oath, according to the ordinary Forms. St. *Gregory* answers in this Letter, that he is not at all of their Opinion, who think that no Oaths but those which are made with the Mouth, and according to the usual Forms, by laying their Hands upon the Holy Gospels, do oblige in Conscience, and that Asseverations made in Writing do not bind after the same manner: 'For, says he, if Contracts 'made in Writing do more bind a Debtor than bare verbal Promises, Why shall not Oaths set down in Writing 'have at least as much Force, as those which are spoken 'with the Mouth? In a word, is an Oath any thing else, 'but the Affirmation of him who promises, or who assures 'any thing?' From whence he concludes, that this Man who had brought his Action in Law, to have this Compact dissolved, which he was obliged by Oath to fulfil, tho' he gained his Cause, yet was guilty of Perjury, and ought to do Penance for his Sin. This is a very useful Admonition in our time, wherein there is scarce any heed given to Oaths and Affirmations that are made in Writing, as if they were nothing but mere Formalities of Law, and not truly and properly Oaths. St. *Gregory* teaches the same thing in the Poem made against those who Swear often, where he says upon this Subject, *Is one less obliged by writing than by his Words? and tho' he should not have touched the Gospels, yet does he owe ever the less Reverence for God?*

St. *Gregory Nazianzen.*

The Letters of St. *Gregory* are in number 242, if we comprehend in that number the 10, last published by *Sirmondus*; but there are some of St. *Basil*'s which are mixed among them, as the 30*th*. the 206*th*. and 207*th*. His Testament tho' Antient and Genuine relates only to his Domestick Affairs, and contains nothing but the Disposal of his Estate. This is all that we have to say in particular of the Works of *Gregory Nazianzen*: The Judgment which may be made of them in general is this:

It cannot be doubted, but this Author won the Prize of Eloquence from all the rest of his Age; for he does certainly excel them for the Purity of his Words, the Nobleness of his Expressions, the Ornament of his Discourse, the Variety of his Figures, the Justness of his Comparisons, the Beauty of his Reasonings, and the Sublimity of his Thoughts. St. *Jerome* and *Suidas* say, that he imitated an antient Author called *Polemon*, but we may say, that his Stile approached very near to that of *Isocrates*. How lofty soever it be, it is Natural, flowing gently, and pleasantly; his Periods are full, and hold up to the End; he has a wonderful abundance of Words, and unparallelled easiness of Expression, and a most agreeable turn of Wit. His Orations are compos'd with much Art and Method, for in them he uses such Characters as are most agreeable to his Subject and his Auditors, so that one may say of him, that he was one of the most perfect Orators of *Greece*, yet he affected too many Antitheses, Allusions, Similitudes, Comparisons, and certain other Fineness of Oratory, which seem to render it Effeminate. Sometimes also his Thoughts and Reasonings and false; but then 'tis covered with the sparkling of his Expressions, and involved in the multitude of his Words. He is extremely Copious, and says but few things in many Periods. There are great numbers of Philosophical thoughts interwoven in his Sermons, and they are full of Illustrations taken from History and Fables. He teaches Morality in such a manner as is more proper for Philosophers than the common People; but he is very Sublime and very Exact in the Explication of Mysteries, a Quality which made him deserve the Name of *the Divine* by way of Excellency. He had much Piety, but little skill in Managing of Business. He was so passionate a Lover of Retirement, that he could not for a considerable time apply himself to any Employment that hindered him from it. He easily undertook great things, but he quickly repented of his Undertakings. He had in his Life-time three Bishopricks, and yet it cannot be said that he was lawful Bishop of any one of them. For he would not have that of *Sasima* to which he was Ordained; and he did not accept of that of *Nazianzum*, but only for a time, to be Coadjutor to his Father, but upon Condition that he should not Succeed him. When he came to *Constantinople*, he had no design to be Bishop of that Church, neither did he take the Title upon him. 'Tis true that he was afterwards placed upon the Episcopal Throne by the Emperor and some Bishops; but he was at last forced to leave it. He was of a Morose and Satyrical Humour; he loved Raillery and spared no body; but chiefly the Bishops that were not worthy of their Ministry, or that did not lead a Life agreeable to their Holy Orders.

These are the Editions of the Works of this Father. In the year 1504, *Aldus Manutius*, a Printer at *Venice*, published one part of his Greek Poems; In the year 1516, he published sixteen Orations, and nine more in 1536. Afterwards all the Works of St. *Gregory Nazianzen* were collected together and printed in Greek at *Basle* by *Hervagius* in the year 1550. The antient Version of *Ruffinus* was printed at *Leipsick*, about the year 1522, without any Name. The Translation of *Billibaldus Pircheymerus* was printed at the same time with the Greek at *Basle* by *Hervagius* in 1550. In 1571, *Leunclavius* translated 19 Orations which were printed by the same Printer. But all these Versions being very imperfect, *Jacobus Billius* Abbot of St. *Michael* of the Hermitage, who was one of the ablest Men of the last Age in the Greek Tongue, made a new Version of St. *Gregory*'s Works, which was first printed at *Paris* in 1569, and at *Cologne* in 1570; but the Edition of the same Version which *Genebrard* published at *Paris* in 1583, and dedi-

[By *Canonical Epistles* here, those are meant which were written to determine some particular Question in Discipline, as the Canons of Councils usually did: Of this Nature were St. *Basil*'s Letters to St. *Amphilochius* mentioned above.]

St. Gregory Nazianzen.

cated to Pope *Gregory* the XIII. is much more large and more exact. 'Tis this Verſion which has the Greek Text on one ſide, in the *Paris* Edition in two Volumes, made by *Morellus* in 1609. Then there followed in the Edition of the Greek Text, the Corrections and Notes which *Billius* made on the Margin of St. *Gregory* at *Baſle*, and 'twas reviewed by many Manuſcripts. The firſt Volume contains the Life of St. *Gregory Nazianzen*, written by *Gregory* the Prieſt, the Orations and Letters of St. *Gregory*, together with an Addition, which contains the Greek Text of the Oration to the praiſe of the Martyrs, ſome Letters, and the Greek and Latin Teſtament of St. *Gregory*, with the Notes of *Morellus*, and ſome Critical Obſervations upon the Text, the different Readings and many Corrections. The ſecond Volume contains the Poems which had been already publiſhed by *Billius*, with his Verſion in Verſe, and ſome others tranſlated by *Morellus*, the Treatiſe of Biſhops, and the Latin Commentaries of *Elias Cretenſis*, *Nicetas Serronius*, *Pſellus*, *Cyrus*, and *Billius* upon all the Works of St. *Gregory Nazianzen*. This Edition is one of the faireſt in Greek and Latin, that ever was printed at *Paris*: In it the Greek Text is printed very neatly and exactly, the Latin Verſion is noble and elegant. The Beauty of the Latin Verſe is little inferior to that of the Greek, and the Diſcourſes are ranged in a very good Order; yet there are ſome Faults in the Text. The Verſion is not always literal and faithful enough, and the Order of time is not exactly obſerved, neither in the Letters, nor in the Orations. There remains now nothing for me to do, but to take notice of the particular Editions of ſome diſtinct Pieces of his Works. We have his Theological Orations tranſlated by *Moſſellanus*, printed at *Paris*, by *Chivallon*, in 1532; 38 Orations of *Pircheymerus*'s Verſion, printed at *Baſle* in 1551; ſome others tranſlated by *Gabriellius* at *Antwerp* in 1575; ſome Greek Sermons at *Ausburg* in 1587; three Sermons with Corrections upon the Text of St. *Gregory Nazianzen*, printed at *Antwerp* in 1573; the Homily of *Whitſunday*, Greek and Latin, at *Leipſick* in 1582; the Oration of *The Love of the Poor*, tranſlated by *Zinus* in 1550, printed by *Vaſcoſanus*; the ſame Oration with the Apologetical Diſcourſe, and the Sermon upon the Birth of Jeſus Chriſt by *Engubinus*, printed by *Plantin* in 1513. The two Invectives againſt *Julian*, and ſome other Works at *Eaton*, in 1610; the Sermon upon *Eaſter* tranſlated by *Oecolampadius*; the Oration upon St. *Athanaſius*, at *Paris* in 1627; ſome ſelect Poems printed at *Rome* in 1592, and 1599; the Tetraſtick Verſes at *Venice* in 1562; the Poems tranſlated by *Billius*, with the Notes of *Cyrus*, at *Paris* in 1562; the Poems about Definitions tranſlated and publiſhed by *Hoeſchelius*, with the Tranſlation of *Leunclavius*, in the Printing-Houſe of St. *Andrew* in 1591; ſome Poems by *Plantin* in 1556; the Poems of the Rules of Life collected by *Sambucus*, by *Plantin* in 1568; the Poems about Principles at *Amſterdam* in 1568; the Poem of his Life with the Tranſlation of *Billius* in 1598; the Poem of the Canonical Books at *Paris* in Latin in 1561; ſome Odes in 1603; the Tragedy *Of Jeſus Suffering* in Greek at *Rome* in 1542, and at *Louvain* in 1544: His Letters printed with thoſe of St. *Baſil*, and tranſlated by *Comanus*; two Letters to *Themiſtius* printed apart; the Letter to *Nicobulus* printed alſo apart in 1597; the Teſtament publiſhed by *Leunclavius* at *Frankford* in 1596, at *Eaton* in 1610; by *Briſſonius* in his Forms, by *Baronius* in his Annals; and laſtly, by *Sirmondus*, at the end of the Edition, Greek and Latin, of 1609.

St. Gregory Nazianzen.

St. GREGORY NYSSEN.

St. Gregory Nyſſen.

ST. *Gregory* Biſhop of *Nyſſa* a City of *Cappadocia*, Brother of St. *Baſil*, was born about the year 339. He did not embrace a ſolitary Life, as his Brothers *Baſil* *Peter* and *Naucratius* did, but continued in the World, and married a Wife called *Theoſebia* (*a*). He profeſſed at firſt Rhetorick, and with much difficulty quitted that Employment to enter into Orders (*b*). He was made Biſhop ſome time after St. *Baſil* in the Year 371. But he did not continue long in peaceable Poſſeſſion of his See; for he was quickly perſecuted by the Emperor *Valens*, and forced away from his Church in 374, by *Demoſthenes* who ſubſtituted in his Room a ſad Wretch, as we have already obſerved in the Life of St. *Baſil*. He returned with the other exiled Biſhops in the year 378, and was reſtored to the Poſſeſſion of his Epiſcopal See. He appeared after this with Splendor at the General Council of *Conſtantinople* in the year 382, where he was choſen to make a Funeral Oration upon *Meletius* the Patriarch of *Antioch*, and delegated to be one of thoſe Biſhops who ſhould viſit the Dioceſs of *Pontus*, as appears by the Law of the Emperor *Theodoſius*, and as St. *Gregory* himſelf teſtifies in his Epiſtle to *Flavianus*. 'Tis believed that he was preſent alſo at a Council held in this City in the year 383, and that he ſpoke there the Diſcourſe againſt the *Anomœans*, which is entituled, *A Diſcourſe about* Abraham, *or, of the Divinity of the Son and the Holy Spirit*. In 385, he preached alſo at *Conſtantinople* the Funeral Oration of the Empreſs *Placilla*. In ſhort, his Name appears in the Liſt of Metropolitans in the Council held at *Conſtantinople* for the Dedication of the Church of *Ruffini* in the year 394. But it is certain he died ſoon after.

This Father wrote many Books which are Commentaries upon Scripture, Dogmatical Treatiſes, Sermons upon the Myſteries of Religion, Diſcourſes of Morality, Panegyricks upon the Saints, Funeral Orations, and ſome Letters concerning Diſcipline.

The firſt Book upon the Scripture is a ſmall Piece upon the Creation, wherein without inſiſting upon the Queſtions which St. *Baſil* had explained before, he endeavours principally to explain the Senſe of the Words of *Geneſis*, and the Order of the Creation.

The ſecond Book of St. *Gregory Nyſſen* is his Treatiſe about the Formation of Man, divided into thirty Chapters, wherein he handles many Queſtions more curious than uſeful concerning the Creation of the World, the Formation of Man, the Nature and Origin of his Soul, concerning the Reſurrection, and the Structure of a human Body. There he teaches, that the Soul is a Spirit which is equally in all parts of the Body; he refutes the Opinion of *Origen* concerning the Pre-exiſtence of Souls before the Body, and maintains that they are formed in the ſame Moment with the Body. He thinks, that in the State of Innocence there would have been no Generation, but that Men would have multiplied by ſome other means.

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The two following Homilies about the Formation of Man are St. *Baſil*'s, as we have already obſerved. There is alſo a Homily in the ſecond Volume, upon the ſame Subject, wherein he explains all the Senſes in which it can be ſaid, that Man was created after the Image and Likeneſs of God. We may place among the number of Commentaries upon the Old Teſtament, the little Tract of the Witch of *Endor*, wherein he explains a part of the 28*th*. Chapter of the firſt Book of *Samuel*, and proves that it was not truly the Soul of *Samuel* that appeared to *Saul*, but that it was the Devil who aſſumed the Likeneſs of this Prophet.

The Book of the Life of *Moſes* is an Allegorical Explication of all the Actions of this Lawgiver to the Jews, from whence he draws either Moral Inſtructions, or ſome Reflections upon Religion; upon which account 'tis alſo entituled, *Of a perfect Life*.

The Two Treatiſes upon the Inſcriptions of the Pſalms, are more uſeful than the preceding. In the Firſt, he treats of the End, the Order, and the Diſtribution of the Pſalms. He affirms, that their End is to teach the way of Virtue which leads to Happineſs; That they are uſeful and delightful to all ſorts of Perſons, in what State and Condition ſoever they be, and whatſoever their Diſpoſition be. He divides the Pſalms into Five Parts, the Firſt ends at the 40*th*. Pſalm, the Second at the 71*ſt*. the Third at the 88*th*. the Fourth at the 105*th*. and the Fifth continues to the End of the Pſalms. He is of Opinion that the Pſalms contained in the Firſt Part were, compoſed to diſſuade Men from Vice, and induce them to Virtue; That thoſe which are in the Second, repreſent the Thirſt and Ardour of thoſe who have any Knowledge of Virtue, and any reliſh of its Sweetneſs; That thoſe of the Third Part deſcribe the State of thoſe Perſons who are advanced to the Knowledge of Divine things; That thoſe of the Fourth raiſe Men's Minds above all things in this World; That thoſe of the Fifth elevate a Man to the higheſt top of Perfection. There is more Wit than Solidity in theſe Reflections, as well as in the Interpretations of the Titles or Inſcriptions of the Pſalms, which he has given in his Second Part, and are almoſt all of them Allegorical. The ſame Judgment ought to be made of his Homily upon the 6*th*. Pſalm which follows this Treatiſe.

The Eight Homilies upon *Eccleſiaſtes* are leſs forced, more uſeful and more natural: Thoſe upon the Canticles are wholly Allegorical; but this Book cannot otherwiſe be explained. He wrote alſo upon the Proverbs, as he teſtifies at the beginning of the Homilies upon *Eccleſiaſtes*;

(*a*) *He married a Wife called* Theoſebia.] In the Oration of St. *Gregory Nazianzen* in Commendation of St. *Baſil*, he very clearly obſerves, That St. *Gregory Nyſſen* was he of the Four Brethren that was engaged in Marriage; and the ſame St. *Gregory* in *Ep.* 95. comforts St. *Gregory Nyſſen* upon the Death of *Theoſebia*, wherein he ſpeaks of his Wife.

(*b*) *With much Difficulty quitted that Employment to enter into Orders.*] St. *Gregory Nazianzen* reproves him in *Ep.* 34. for that he having diſcharged the Office of a Reader in the Church, ſeemed willing to embrace his antient Profeſſion, addicting himſelf wholly to the Study of Rhetorick and Human Learning.

but

St. *Gregory Nyſſen.*

but that Commentary of his is loſt. *Poſſinus* has promiſed his entire Commentary upon *Eccleſiaſtes*.

The Firſt Diſcourſe of Prayer is concerning the Neceſſity of it, and the manner wherein we ought to pray. The four other Diſcourſes are an Explication of the Lord's Prayer, as the following Treatiſe is an Explication of the Beatitudes: He always interweaves his Moral Reflections with a multitude of Allegories, Compariſons, and Hiſtories, which render them leſs profitable and more tedious.

In the Homily upon the Words of Chap. 15. of the *1ſt.* Epiſtle to the *Corinthians*, *When all things ſhall be ſubdued unto God even the Father, then ſhall the Son himſelf alſo be ſubject unto him*, Which is the Firſt in the Second Volume; he refutes the Conſequences which the *Arians* draw from this Paſſage, and ſhews, that by the Subjection of the Son, we muſt not underſtand a State of Servitude, but the Immortality and Happineſs of the Human Nature of Jeſus Chriſt.

The Longeſt and moſt Excellent of all the Dogmatical Works of St. *Gregory Nyſſen*, is his Treatiſe againſt *Eunomius*, divided into Twelve Books (*c*), wherein he refutes a part of what this Heretick had aſſerted in his Apology in anſwer to St. *Baſil*. St. *Gregory* compoſed this Book after the Death of this Father, as we learn from the Letter at the beginning of it, which is addreſſed to his Brother *Peter* of *Sebaſtea*. At the beginning of the Firſt Book, he defends the Perſon and Conduct of St. *Baſil* againſt the Calumnies of *Eunomius*: He deſcribes the Life of this Heretick and that of his Maſter *Aëtius*, and afterwards refutes the Impious Reaſonings of this Heretick, and explains the Paſſages of Scripture which he alledges to prove his Errors. *Photius* aſſures us, that in this Book St. *Gregory* did far excel the other two Authors which have Written againſt the ſame Book of *Eunomius*, as well for the Beauty and Sweetneſs of his Eloquence, as for the Strength and Multitude of his Arguments. He particularly praiſes the laſt Book which in his time was conſidered as a diſtinct Treatiſe.

His great Catechetical Diſcourſe is an excellent Treatiſe of the manner, in which the Jews, Pagans, and Hereticks are to be Inſtructed, to Convince them of the Truth of our Religion. St. *Gregory Nyſſen* obſerves in the Preface, That the reaſons which are to be uſed againſt Pagans, who deny the Unity of God, are different from thoſe that muſt be alledged againſt the Jews who oppoſe the Trinity, and that the Method which is to be followed in refuting the Hereticks who oppoſe the Divinity of One of the Three Perſons, ſhould be different from that which is obſerved in proving the Trinity againſt the Jews: That in Diſputing both againſt the one and the other, we muſt uſe Principles agreeable to reaſon, in which they and we are agreed; That when one Diſputes againſt an Atheiſt he muſt prove the Exiſtence of a God by the Creation of the World; and when he has to do with a Pagan who admits many Deities, he muſt prove to him that there is but One, becauſe God muſt be abſolutely perfect, and there can be no more of this Nature but One. With reſpect to the Jew, he would have us endeavour to make him underſtand the Divine Word, by comparing it with the Word of Underſtanding, or the Reaſon that is in Men, and give him alſo ſome Idea of the Holy Spirit by comparing him to the Breath that is in us, and then after that he would have us to prove the Exiſtence of the Divine Word by the Teſtimonies of Holy Scripture. To make the Incarnation appear probable to the Jews and to the Gentiles, he ſhews them, That Man has fallen from the State wherein he was created; That his Nature is corrupted by Sin; That it cannot be ſaid, that God is the Author of Evil; That therefore Man muſt have fallen by his own fault, and by abuſing his Liberty; but that Man being once fallen, muſt be raiſed up again by him who created him; and thus it was reaſonable that the Word who created him, ſhould come himſelf to raiſe him from his Fall, and ſave him from his Shipwrack. Afterwards he anſwers all the Difficulties which are propoſed againſt the Incarnation; he ſays, that it was not unworthy of God to be born of a Virgin, to Eat, to Drink, to Die, and to be Buried, becauſe theſe things are neither criminal nor diſhonourable; That the Divinity being united to the Human Nature did not loſe its Divine Perfections, as the Soul does not loſe its Spiritual perfections by being united to the Body; That the Union of Soul and Body to compoſe a Man is no leſs incomprehenſible than the Union of the Divine and Human Nature in Jeſus Chriſt; that the Miracles of Jeſus Chriſt, his extraordinary Birth and his Reſurrection are evident Proofs of his Divinity; That the Reaſon which moved him to become Man, was his Good-will towards Men, and his Compaſſion towards Mankind; That his Divinity always continued impaſſible and Incorruptible; That the Incarnation of Jeſus Chriſt was the moſt natural Remedy for us miſerable Sinners, and moſt agreeable to the Goodneſs, the Juſtice, the Wiſdom and Power of God; that he came at ſuch a time when Wickedneſs was arrived to its higheſt pitch; that he called all Men, but by calling them to the Faith he did not take away their Liberty; and this was the Reaſon why many of them ſtill periſhed; that Men ought not to be compelled and forced to do Good, for this would take away the praiſe of good Actions, and the blame of bad ones; that Chriſt ought to die, that he might be wholly like unto us, and that he might confirm our Reſurrection by his own; that all that he did after his Reſurrection firmly proves his Divinity. Afterwards he ſpeaks of Baptiſm and the Euchariſt; He ſays of Baptiſm, that there are Three things in this Sacrament which conduct us to Immortal Life, Prayer, Water, and Faith; that the regeneration which is wrought in Baptiſm ought not to be attributed to the Water, but to a Divine Vertue; that by dipping the Perſon under Water Three times, the Death and Reſurrection of Jeſus Chriſt is repreſented; that without Baptiſm, no Man can be waſhed from his Sins, becauſe by it the Divine Vertue is rendred effectual, in conſequence of that which he believes to depend upon Free-will; that as the Soul is united to God by Baptiſm and by Faith, ſo the Body is united to God by the Euchariſt. This is the Doctrine of St. *Gregory Nyſſen*, who ſays, that the Body of Jeſus Chriſt entering into us, is an Antidote or Preſervative againſt Sin; that it changes and transforms us into him, and communicates unto us Incorruptibility. Afterwards he enquires, 'How it is poſſible, that this Body which is diſtributed alone to ſo many 'Millions of the Faithful over all the Earth, ſhould be 'entire in each of theſe, and in each part which they receive, and yet not ceaſe to remain ſtill entire in it ſelf: 'And he anſwers, that the Body of Jeſus Chriſt having 'been the Habitation of the Word of God, was changed 'into a Divine Dignity: And therefore I have reaſon to 'believe, ſays he, that to this Day the Bread being Sanctified by the Word of God, is changed into the Body of 'the Word of God: For here the Bread is Sanctified by 'the Word of God and Prayer, not that 'tis preſently turned into the Body of God by eating it, but becauſe it is 'transformed and changed at the ſame time into his Body, 'as the Word has ſaid in theſe Words, *This is my Body.*' He adds, that this Fleſh of Jeſus Chriſt is communicated to us, and is changed into us by means of the Bread and Wine which God hath changed and transformed into his Body, by Vertue of the Sacred Benediction. He ſpeaks in the following Diſcourſe of Regeneration. He thinks that it depends in ſome manner upon our Will and free Pleaſure: And ſhews that it is unprofitable, unleſs after we have received the Sacrament, we lead a Life free from Sin. At laſt, he Diſcourſes of the reward of thoſe who have lived well, and the puniſhment of the Wicked. He affirms, that the Fire of Hell is of another Nature than the Fire upon Earth. There are at the end ſome Periods added againſt the Heretick *Severus*. Some Proteſtant Criticks have called this Book in Queſtion, whether it was St. *Gregory's* or no; but the ableſt, as *Caſaubon* and *Albertin* have been forced to acknowledge it, becauſe they found it quoted oftentimes by *Theodoret* in his Dialogues, and taken notice of by *Euthymius Zigabenus*.

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In the Book of Faith addreſſed to *Simplicius*, St. *Gregory* treats of the Trinity. There he proves the Divinity of the Son and the Holy Spirit, and Anſwers the principal Objections of the Hereticks.

The Diſcourſe which was formerly Entituled, *Of Great* Abraham, is now, *Of the Divinity of the Son, and the Holy Spirit*; there he anſwers the *Anomæans*, whom he compares to the *Epicureans* and the *Stoicks*; he makes alſo a great Digreſſion in praiſe of *Abraham*, wherein he deſcribes the Sacrifice of his Son very naturally.

In the Treatiſe addreſſed to *Ablavius*, and entituled, *That we muſt not ſay there are Three Gods*, he ſhews that the Three Divine Perſons cannot be called Three Gods, but that they are one God only.

The Treatiſe to *Euſtathius*, and that of the difference of *Hypoſtaſis* and Nature are upon the ſame Subject; but they are found, as we have already ſaid, among the Letters of St. *Baſil*, and it is probable that the Firſt was written by him.

The Latin Treatiſe which contains the Paſſages of the Old Teſtament, to prove the Divinity of the Son againſt the Jews, is not St. *Gregory Nyſſen's* ſince St. *Chryſoſtom*, who lived after St. *Gregory*, is cited in it.

The Treatiſe *of Common Notions* addreſſed to the Greeks, is a ſcholaſtical Treatiſe about the Terms, by which the Ancients uſed to explain the Myſtery of the Trinity.

There are two little Tracts of St. *Gergory Nyſſen's* againſt *Apollinarius*; the one very ſhort in the Firſt Volume, which is probably nothing but a Fragment; the other a little longer in the Second Volume. There he refutes ſome Objections of this Heretick; and proves, that it is the ſame Word which appeared to the Patriarchs, and which aſſumed real Fleſh in Time, and which is ſo intimately united to the Human Nature, that what agrees to God is attributed to Man.

(*c*) *His Treatiſe againſt* Eunomius, *divided into Twelve Books.*] There are ſome who have reckoned Thirteen; but they have inconveniently divided the Fifth Book into Two. Theſe Books are quoted according to the preſent Diviſion by *Theodoret*, and the Sixth Council. St. *Jerome* in his Catalogue Teſtifies, That St. *Gregory Nyſſen* read this Diviſion of his Treatiſe to him.

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In the little Tract *againſt the Manichees*, St. *Gregory* proves againſt theſe Hereticks, that Evil is not an uncorruptible and uncreated Nature, no more than the Devil who is the Author of it. He Demonſtrates this by Ten Syllogiſms.

In the Treatiſe *of Deſtiny* he particularly diſputes againſt Judicial Aſtrology, which makes our Actions depend upon the Courſe and Influence of the Stars.

In the Treatiſe *of the Soul* which is in the Second Volume, he firſt relates the different Sentiments of Philoſophers and Hereticks concerning the Original and Nature of the Soul, and then proves that it is a Spiritual and Immortal Subſtance which is united to the Body, which Penetrates, and actuates it. He compares this Union to that of the Divine and Human Nature in Jeſus Chriſt, and rejects the Opinion of *Origen* concerning the Aſcenſion and Deſcent of Souls.

The Second Treatiſe *of the Soul and the Reſurrection*, which is in the Third Volume, is a Dialogue which St. *Gregory* is ſuppoſed to have had with his Sister *Macrina*, after the death of St. *Baſil* their Brother. There he proves the Immortality of the Soul. He is of opinion that it will diſtinctly know its Body at the Day of Judgment. He explains the Story of the wicked Rich Man and *Lazarus* Allegorically. There he refutes the Tranſmigration of Souls, and proves the Reſurrection.

In the Treatiſe addreſſed to *Jerius* concerning the untimely death of Infants, he endeavours to anſwer this Queſtion, Why God ſuffers Infants to die before they come to the Uſe of Reaſon? The moſt general Reaſon that he offers is, that he does it to prevent thoſe Sins that theſe Infants would have committed, if they had come to the Age of Diſcretion. And becauſe it may be Objected to him, Why then does God permit ſo many wicked Perſons to live, who had been more happy if they had never been, or if they ſhould have died ſooner? He Anſwers, that God permits it, Firſt, becauſe he draws Good out of the Evil which they do; Secondly, becauſe their Puniſhment ſerves for an Example of God's Juſtice.

Some Criticks have queſtioned whether the Book *of Virginity* was St. *Gregory Nyſſen*'s: The only reaſon which they alledged for calling it in Queſtion, is, becauſe the Author was Married: But this reaſon is ſo far from proving what they intend, that it rather proves the contrary, ſince it is certain that St. *Gregory Nyſſen* had a Wife, as we have already ſhewn. He deſcribes in this Treatiſe the Advantages of Virginity, and the Inconveniencies of Marriage; nevertheleſs he does not deſign to condemn Marriage. He adds, that the Chriſtian Virginity does not only conſiſt in the Purity of the Body, but alſo in the Purity of the Soul. He recommends Temperance, and the ſhunning of Pleaſures and Voluptuouſneſs, and gives many Rules and Examples of Chriſtian Virtues.

The Sermons or Homilies *of the Myſteries* have much of the Nature of Dogmatical Treatiſes. Thus in the Sermon upon the Nativity; having exhorted the Faithful to Celebrate this Feſtival with joy; he explains ſome Queſtions about the Incarnation, and clears up ſome Circumſtances about the Nativity. He follows the ſame Method in the Five Sermons upon *Eaſter*, which are filled with many Allegories. In the Sermon of the Aſcenſion of Jeſus Chriſt, he explains the 23*d*. and 24*th*. Pſalms.

In that of *Whitſunday*, he exhorts Men to make themſelves worthy to receive the Holy Spirit.

In that upon the Feſtival of the Baptiſm of Jeſus Chriſt, he treats of the Spiritual Regeneration which is wrought by Baptiſm, and exhorts thoſe that are newly Baptized, to lead a pure Life and free from Sin.

In the Diſcourſe of the preſenting of Jeſus Chriſt in the Temple, of the Purification of the Virgin, and of *Simeon*, he makes many Allegories upon theſe Myſteries.

The Diſcourſes of Morality are leſs Allegorical and more uſeful than thoſe that we have ſpoken of already. The Subject of thoſe which we now have is as follows.

In the Oration upon his Ordination, St. *Gregory* diſcourſes of the Miſeries of the Church, and the little Faith which was to be found among the Chriſtians of his time. He condemns the Diviſions which were in the Church, and the Sophiſms that were uſed about Myſteries. He exhorts Men to Pray for the Gifts of the Holy Spirit and to diſpoſe themſelves to receive them.

In the Diſcourſe againſt thoſe that delay Baptiſm, he exhorts the Catechumens to receive Baptiſm preſently without delaying it from day to day, as many Catechumens do. He invites them to draw near to Baptiſm, that they may be delivered from their Sins. He terrifies them with the fear of Death, the time whereof is uncertain. He makes them aſhamed of continuing ſo long in the Rank of Catechumens. He inſpires them with a Deſire of receiving Baptiſm, by repreſenting to them the Graces which it conveys, and the wonderful Effects which it produces. He thinks that it would be better to ſin after Baptiſm, than to die without it. He refutes the Pretence of thoſe, who delay to receive Baptiſm, becauſe they find themſelves ſtill inclined to Sin: He ſays, that they deceive themſelves, if they think that after they have ſpent their Life in Pleaſures and Debauchery, they ſhall be purified by receiving Baptiſm at the point of Death. He diſtinguiſhes, as St. *Gregory Nazianzen* did, three Sorts of Perſons with relation to another Life. The firſt Sort are the Saints and Righteous who are happy; The ſecond, are thoſe who ſhall neither be Happy nor Miſerable; The third, are thoſe who ſhall be puniſhed for their Sins. He places in the ſecond Rank thoſe who delay their Baptiſm till the Point of Death. This is a ſingular Opinion of his, and does not agree with the Holy Scripture; which has made ſome believe that this Treatiſe was not St. *Gregory Nyſſen*'s: But it has his Stile and Air, and is not much different from his Doctrine, nor from that of St. *Gregory Nazianzen* in the Diſcourſe which he made upon the ſame Subject.

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The Diſcourſe of Penance (*d*) contains two Parts: the firſt againſt thoſe who reprove their Brethren with much ſharpneſs, and condemn them upon ſlight Grounds; and the ſecond againſt thoſe Sinners who do no Penance, or do it very negligently. He proves by the Example of Jeſus Chriſt who convers'd among Phariſees and Sinners, that Sinners are not to be treated with much rigour, nor to be condemned raſhly. He adds, that by uſing them hardly we throw them into Deſpair; that we ought to conſider that we are all Sinners; that God invites all the World to accept of his Grace; that we ought to ſupport the Weak, according to the Example of Jeſus Chriſt; that the greateſt Sinners have obtained Mercy; and that God is always ready to pardon thoſe who are penitent. He ſhews afterwards, that Harſhneſs and Rigour do not agree with the Laity, who by condemning others with too much Severity, condemn themſelves; nor with Biſhops and Prieſts, whoſe Character ſhould be Mild and Charitable, as he proves by the Examples of *Moſes* and Jeſus Chriſt. He obſerves, that a good Paſtor ſhould do as the Gardener mentioned in the Goſpel, who prayed his Maſter to ſpare the barren Fig-tree a little longer, and that he ſhould follow the Example of *Moſes*, who continually begged pardon of God for the People of *Iſrael*; and whoſe Affection went ſo far, that he wiſhed he might be blotted out of the Book of Life, if God would pardon the Sins of his People. He ſubjoins the example of the prodigal Son, and ſays, that from thence we ought to learn to open the Church to penitent Sinners, and to treat them with Mildneſs and Charity. But after he has ſaid theſe things againſt the too great Severity of ſome Miniſters of the Church, who deſpis'd thoſe that came near them as Supplicants, who would not regard them in their Afflictions, who ſhunned and repuls'd them; he exhorts Sinners to Repentance by the example of the Woman that was a Sinner who is mentioned in St. *Luke*. He ſays, that they muſt imitate her Weeping, her Tears, her Humility and Penance. He declaims againſt thoſe Penitents, who lived after the ſame manner that they us'd to do before they were in a State of Penance. 'They have, ſays he, the ſame Gravity in 'their Countenances, the ſame Magnificence in their Ap- 'parel, they fare as Sumptuouſly as they did before, they 'Sleep, as well as they did, they mind the ſame Buſi- 'neſs as before; in ſhort, they take upon them the name of 'Penitents, and do no Actions of Penance. They are by 'their own Fault debarred from the ſacred Myſteries, and 'from the Communion of Holy things, and they take no 'care, nor are any ways ſollicitous to be readmitted to 'them; on the contrary they ſeem to deſpiſe them, and 'look upon them as very vile things.' After this he ſhews by the Compariſon of one who was debarred from a King's Table, and of one that being Sick deſired to be healed, how great the Folly is of thoſe who never think of doing Penance. 'You, ſays he, whoſe Soul is ſick, why do not you 'run to a Phyſician? Why do you not diſcover your Sins to 'him by Confeſſion? Why do you ſuffer your Diſeaſe to 'encreaſe till it be inflamed and deeply rooted in you? 'Re-enter into your own Breaſts, reflect upon your own 'Ways. You have offended God, you have provoked your 'Creator, who is the Lord and Judge, not only of this 'Life, but alſo of the Life to come. If you be ſick with 'Pleaſures, you muſt cure your Diſeaſe with Faſting and 'Abſtinence; if your Soul is ſick with Luſt, you muſt uſe 'continence for a Remedy. Covetouſneſs is like a Fever 'that conſumes us, drive it away by giving of Alms and 'by Libetality; this is the Remedy of a Soul that loves 'Riches immoderately. Have you taken the Goods of another? Make Reſtitution. Are you ready to periſh by Ly- 'ing? Avoid the danger you are in by the love of Truth. 'You are in Error and Hereſie; blot out this Sin by em- 'bracing the Faith of the Church; for what is doing Pe- 'nance, but effacing and deſtroying the Evil we have done? 'Enquire into the Diſeaſe wherewith you are ſeized, be

(*d*) *The Diſcourſe of Penance.*] This Diſcourſe as well as that of Faſting, and the Panegyrick upon St. *Stephen*, belong to *Aſterius Amaſenus*, to whom *Photius* attributes them in *Vol.* 27. of his Bibliotheque. See what we have ſaid of them, when we give an account of the Works of this Father, where we have retracted what we ſaid upon this Subject in the Firſt Edition.

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St. *Gregory Nyssen.*

'sorry for it, afflict your selves and communicate your Affliction to your Brethren, that they may be afflicted with 'you, that so you may obtain the Pardon of your Sins. 'Shew me bitter Tears, that I may mingle mine with yours. 'Impart your trouble to your Bishop, as to your Father, 'he will be touched with a sense of your Misery, as *Jacob* 'was when he saw the Coat of his Son *Joseph* stained with 'Blood; or as *David* was upon the Death of his Son *Ab-*'*salom*: Discover to him the most secret Corners of your 'Heart; shew this Physician your most hidden Wounds, 'he will take care of your Honour and your Health. The 'time of our Death is uncertain; my Brethren, let us pre-'vent the Hour of our Death by our Vigilance, as Men 'use precaution against the Diseases of the Body before the 'Dog-days; let us endeavour to recover the Groat, which 'we lost by our negligence.

The Discourse *of Benevolence and Liberality towards the Poor*, contains the most convincing Reasons, the most pressing Motives, and the most lively Expressions which can be employed to excite Men to give Alms to the Poor, and to help them in their Necessities.

In the Discourse *against Usurers*, he shews that Usury is forbidden by the Laws of Charity, especially when he to whom the Money is lent, is poor.

In the Discourse *about Fasting* which was preached at the beginning of *Lent*, he exhorts the Faithful to fast exactly during this time. In the Sermon *against Fornication*, he gives a frightful Representation of that Sin.

The Discourse against those *who hardly endure Reproofs*, teaches That Humility and Submission wherewith they should receive the Chastisement of the Church. St. *Gregory* discourses there against those who despise Excommunication. He gives a frightful Description of the Soul of an Excommunicated Person; and says, that it cannot partake of Glory, nor enter into the Kingdom of Heaven; that we must not imagine that Excommunication is an Invention of the Bishops; that it is an antient Law of the Church, the Custom of our Fathers founded upon the Scripture which first introduced it: He shews the Necessity of it. Towards the end he observes, that he did not wonder that many were troubled to bear his Rebukes, and murmured against him; that this Abuse had been of a long time, but he was resolved to bear with Patience the Reproaches of others.

We may place at the Head of the Funeral Orations and the Panegyricks of St. *Gregory Nyssen*, the Discourse wherein he proves, that we ought not to be troubled at the Death of the Faithful, because it delivers them from this mortal and miserable Life, that they may enjoy immortal Life and eternal Happiness.

In the Funeral Oration upon *Pulcheria* the Daughter of *Theodosius*, after he has aggravated the Loss which he suffered by the Death of this young Princess, he shews that they should comfort themselves, since she is now happy.

In the Panegyrick upon the Empress *Flaccilla*, he describes the Virtues of this Princess, and represents the Happiness which she enjoys in Heaven.

In the Panegyrick upon the Martyr St. *Stephen*, after he has given an Account of the History of his Martyrdom and praised his Constancy, he refutes the Enemies of the Divinity of the Son and the Holy Spirit.

There are three Discourses of St. *Gregory Nyssen* in Honour of the 40 Martyrs, wherein he relates their Martyrdom, and praises their Constancy.

In the Panegyrick upon the Martyr *Theodorus* (*e*). having described the Honours which the Church bestows upon Saints and Martyrs, and the Rewards which they enjoy, he relates the Martyrdom of *Theodorus*, and concludes with addressing a Prayer to him, for obtaining the Graces and Blessings of God by his Intercession.

In the Panegyrick upon St. *Gregory Thaumaturgus*, he praises the excellent Virtues of this great Saint; he relates many of his Miracles, whereof some are very extraordinary. *Suidas* names this Panegyrick among St. *Gregory*'s Works, and there is no reason at all to doubt of it.

The Panegyricks upon St. *Basil*, *Meletius* and St. *Ephrem*, contain nothing but the Life and Praises of those great Men. To these Orations we may joyn the Life of St. *Macrina* his Sister.

The Canonical Epistle to *Letoïus* contains the Rules or Laws of Penance. St. *Gregory* there distinguishes three sorts of Sins, which refer to the three Faculties of the Soul, *Reason*, *Lust* and *Anger*. He says, that the greatest Sins are those which belong to the Spirit of a Man, such as Idolatry, Judaism, Manichæism and Heresie. He would have those that voluntarily fall into these Crimes be deprived of the Sacraments till the Hour of Death: But, he says, that those who have been forced by the Rigor of Torments to commit some of these Crimes, ought not to be punished more severely than Fornicators. He ordains also, that those who deal in Magick, Witchcraft and Divination of things to come, should be treated as wilful Apostates, if they have practised this Art thro' Infidelity; but he would have them treated as those who yield under the Rigor of Torments, if they have used it only thro' too much Credulity, or in hope of some considerable Gain. He says, that as to what concerns the Sins of Lust, they may be referred to Adultery and Fornication; and that Fornication is a kind of Adultery. He refers to Adultery the Crimes which are against Nature. He imposes nine years Penance upon simple Fornication, and double the time upon Adultery; yet he leaves to the Bishop a Liberty of moderating or lengthning the Penance according to the Disposition of the Penitent; and he would have those treated more gently who confess their secret and hidden Sins. In short, as to the Sins which proceed from Anger, he says, that tho' the Scripture reproves all Sins severely, yet the Fathers have made no Laws but against Murder. He imposes 27 Years Penance for wilful Murder; and for involuntary Murders, the same space of time as for Fornication; yet he allows this Penance to be diminished according to the Fervour of the Penitent. In general he observes, that all those who fall sick before they have perfectly finished their Penance, should be reconciled at the point of Death, and be admitted to receive the Sacraments; yet upon Condition that they fulfil their time of Penance if they recover their health.

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As for Covetousness, he says, That tho' this Crime be another kind of Idolatry, yet there are no Canons made to subject the Covetous to Penance; and therefore it is sufficient to purify them from this Crime by Instruction and Prayer. As for Robbery, he says, there are two sorts of it; that which is done publickly and by force of Arms, and that which is done secretly: That those who are guilty of the first sort, ought to be put under the same Penance as Murderers; but as for those who steal another's Goods in secret, it was sufficient that they should restore them and give Alms to the Poor. He looks upon the Action of those who dig up the Dead as a very great Crime, and puts them under the same Penance as Fornicators.

At last, he says, that tho' Sacrilege was one of the Crimes which was punished under the Old Law by stoning the Person that was guilty of it; yet this Punishment was mitigated under the New Law, and that now sacrilegious Persons were treated less harshly than Adulterers. He concludes with this Advertisement to *Letoius* to whom he writes, that he should chiefly consider the Disposition of the Person that does Penance, because it is not the Length of time, but the Conversion of the Person and Change of his Life which cures the Sin.

Some Criticks have doubted whether this Letter was St. *Gregory Nyssen*'s; but there is no reason to reject it, and it has been owned by the Greek Church, as appears by the Council held in the Emperor's Palace which approves the Canons of St. *Gregory Nyssen*, and by the Commentaries of *Zonaras* and *Balsamon* who acknowledge it to be genuine; and besides 'tis sufficiently evident that 'tis the Work of an antient Author.

In the Letter of the Profession of a Christian, he shews that it consists in imitating Jesus Christ, and he explains in what sense this can be done.

In the following Letter to *Olympius*, he explains particularly wherein Christian Perfection consists, and makes a particular Enumeration of all the Offices and Virtues of a perfect Christian.

The Treatise concerning the End which Christians ought to propose to themselves, is almost upon the same Subject. St. *Gregory* proves, that the End of all Christians should be to shun Vice, to practise Virtue, to purify themselves from their Sins, to beg the Grace of Jesus Christ, to be humble, to be charitable, to be diligent in Prayer, to despise the World, and to fix their Affections upon God. This Treatise is addressed to the Monks.

In the Letter to *Flavianus*, he complains of the evil Treatment he had received from *Helladius* Bishop of *Cæsarea*.

In the Letter concerning Pilgrimages to *Jerusalem*, he dissuades Christians from undertaking lightly these kind of Journeys, because of the Abuses which happen in them. There have been great Disputes occasioned by this Letter: Some have believed it supposititious; others have maintained that what is there said respects only the Monks and the

(*e*) *The Panegyrick upon the Martyr* Theodorus.] Some Criticks think that this Panegyrick is supposititious. First, because the Author of this Discourse, prays the Holy Martyr to hinder the Incursions of the *Scythians*: Now, say they, the *Scythians* had not made any Incursions into *Armenia*, 'till 100 Years after the Death of St. *Gregory*, under the Reign of *Anastasius*. Secondly, the Author says, that *Theodorus* was of the Country of *Job*, that is, of *Arabia*, and yet his is a Greek Name, and 'tis said in the same Panegyrick that he was of *Amasea* in *Cappadocia*. But 'tis easy to answer the first Difficulty, for the *Scythians* had made Incursions into the *Roman* Empire in the time of St. *Gregory Nyssen*, as appears by St. *Jerome Ep.* 30. and by *Cedrenus*, who says that they entred into *Thrace* under the reign of *Valens*. The second Objection has no Difficulty, for the Author of this Panegyrick does not say, that *Job* was of *Arabia*, nor that *Theodorus* was of the same Province with *Job*, but only that they were both of the East.

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Nuns. But firſt, there are no Arguments ſtrong enough to reject it, and the moſt learned Catholicks have acknowledged it as a genuine Work of St. *Gregory*'s: And in the ſecond place, ſome Reaſons which are uſed to diſſuade Men from Pilgrimages to *Jeruſalem*, reſpect all Chriſtians in general. In the mean time, 'tis no ways probable, that St. *Gregory Nyſſen*, who was ſo very much devoted to the Saints, ſhould abſolutely condemn the Piety of thoſe who travelled upon a good Deſign to viſit the Holy Places, eſpecially ſince this Practice was authorized and approved from the beginning of the Fourth Age of the Church. It muſt therefore be ſaid, that he did not condemn it but upon the account of the Abuſes and Superſtitions, which began in his time to creep into theſe kind of Devotions, of which he was a Witneſs in his Journey to *Jeruſalem*. Thus St. *Jerome* who was very much devoted to the Holy Places, in his 13*th*. Epiſtle, diſſuades *Paulinus* Biſhop of *Nola*, from a Journey to *Jeruſalem* upon the ſame Reaſon that St. *Gregory* uſes. And to ſhew that St. *Gregory* could have no other Aim or Deſign, one needs but compare this Letter with the following to *Euſtathia*, *Ambroſia* and *Baſiliſſa* wherein he acknowledges, that 'tis a Happineſs to ſee the Holy Places, provided a Man repreſents the Death and Sufferings of Jeſus Chriſt by his own Actions to himſelf. He complains in this Letter, that the Church of *Jeruſalem* was no more exempt from Diviſions than other Churches, and explains towards the latter end the Myſtery of the Incarnation. There he teaches, that the Divinity was not changed into the Humanity, but that the Divinity was united to a Nature like to ours, that it aſſumed a Body and a Soul, and was never ſeparated from them; that the Virgin ought to be called the Mother of God, and not the Mother of a Man. He rejects the Opinion of the *Millenaries*. He complains of ſome that would not communicate with him in the Journey which he made to *Jeruſalem*. At laſt, he exhorts thoſe to whom he writes, who were at *Jeruſalem*, to continue firm in the Faith of their Fore-Fathers, and not to prefer Novelties to the antient Doctrine received from their Fathers by Tradition.

St. *Cyril* in the Book written to *Evoptius*, quotes a Paſſage of St. *Gregory* taken out of his Commentary upon the Epiſtle of St. *Paul* to the *Philippians*, which can be no other St. *Gregory* but this of *Nyſſa*. The eight Books of *Nemeſius*'s Philoſophy have formerly been attributed to him; but now it is generally agreed that this was a groſs Error.

Tho' St. *Gregory Nyſſen* profeſſed Rhetorick, and *Photius* aſſures us, that his Stile is lofty and ſmooth; yet one may ſay, that he came not near the Eloquence of St. *Baſil*, and St. *Gregory Nazianzen*. His way of writing is affected, and his Stile is no ways natural; he ſpeaks more like a Declaimer than an Orator; he is always abſtruſe either by Allegories, or abſtracted Reaſonings; he mingles Philoſophy with Divinity, and makes uſe of the Principles of Philoſophers, both in his Explications of Myſteries, and in his Diſcourſes of Morality: Upon which account his Works are more like the Treatiſes of *Plato* and *Ariſtotle*, than thoſe of other Chriſtians. He follows and imitates *Origen* in his way of Allegorizing, and there are alſo ſome of this Author's Errors in his Works, about the Nature of Souls, and the end of the Pains of the damned; but he rejects and refutes them expreſly in other places: 'Tis very probable therefore that the places wherein theſe Errors are to be met with were added ſince, which *Germanus* the Patriarch of *Conſtantinople* ſhews in a Book, out of which *Photius* relates an Extract in Vol. 218. of his *Bibliotheca*; wherein he proves as well by what goes before thoſe places, as by what follows after them, and by an infinite number of contrary Paſſages, that thoſe places which agree with the Doctrine of *Origen* concerning the end of the Pains of the damned, were either added, or corrupted by the Diſciples of this Author. He obſerves alſo, that the like happened to the Conference about the Soul with *Macrina*, to the Catechetical Diſcourſe, and the Book of the Perfection of a Chriſtian: And he ſhould have added alſo the Treatiſe about Infants who die before they come to the Uſe of Reaſon. It may be ſaid alſo, that St. *Gregory Nyſſen* having his Head full of the Books and Principles of *Origen*, could not always be ſo careful but ſome of his Errors would ſlip unawares into his Reaſonings, tho' he was not really of his Opinion, and he rejected them at other times when he was more attentive. Yet 'tis plain that there is an Addition at the end of the great Catechetical Diſcourſe, wherein mention is made of the Heretick *Severus*.

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'Twas a long time before the Works of St. *Gregory Nyſſen* were all collected together into one Body. The Firſt Editions have only the Eight Books of *Nemeſius*'s Philoſophy. In 1536. *Aldus Minutius* printed at *Venice* three Greek Orations, and in 1537, the Greek Text of the Book *of the Formation of Man*; and the Verſion of this Book made by *Dionyſius Exiguus*, was printed with the Treatiſe *of the Life of* Moſes, and the Eight Books of *Nemeſius*, at *Cologne*, in 1551. The Book *of the Life of* Moſes, tranſlated by *Georgius Trapezuntius*, was printed at *Baſle* in 1521. In 1544 *Camerarius* publiſhed a Verſion of the Homily upon *Abraham*. In 1550, *Zinus* publiſhed a Verſion of ſome Moral Homilies, which was printed by *Vaſcoſanus*. *The Conference about the Soul*, tranſlated by *Augerius*, was printed at *Paris* in 1557. *Laurentius Sifanus* collected together and tranſlated ſeveral Treatiſes of St. *Gregory Nyſſen*'s, and cauſed them to be printed at *Baſle* in 1562. In 1567, *Leunclavius* made a new Tranſlation of the Book *of the Life of* Moſes. In 1564, *Hoeſchelius* cauſed the Greek Text of ſome Orations of St. *Gregory Nyſſen* to be printed at *Ausburg*. In 1567, the Book *of Virginity* was printed at *Rome* tranſlated by *Galeſinius*, together with Five Orations; the ſame Book was alſo Tranſlated by *Livineius*, whoſe Verſion appeared in 1574. The Diſcourſe *of Purification and of the Soul* was printed at *Cologne* in 1568. The Edition of the Year 1562 was re-printed at *Baſle* in 1571. There was added to to it the Expoſition upon the *Canticles* tranſlated by *Leunclavius*, and the Letter to *Flavianus*. The Edition of *Nivelle* of the Year 1573, is larger, and contains the Verſion of almoſt all the Treatiſes of St. *Gregory Nyſſen* which had been then publiſhed: Since that Edition *Maximus Margurius*, cauſed the Verſion *of the Book of Perfection*, and of the Letter to *Letoius*, and of the Book upon *the Titles of the Pſalms*, to be printed at *Venice* in 1585. The Letter to *Letoius* was alſo printed at *Venice* in 1589, together with the Notes of *Antonius Auguſtinus*, and at *Paris* with thoſe of *Balſamon* in 1561; at *Ausburg* together with the Homily of the Divinity of the Son and Holy Spirit, tranſlated by *Hervetus*, in 1591. The Book *of Perfection* of *Zinus*'s Tranſlation, was printed at *Venice* in 1575. In 1593, *Hoeſchelius* printed in Greek at *Amſterdam*, the Book *of the Chriſtian Profeſſion*, and that *of the Life of* Moſes, the Treatiſe againſt *Apollinarius*, and that *of Faith*. *Fronto Ducæus* printed in Latin at *Ingolſtadt* in the Year 1598, the Treatiſes againſt *Apollinarius*, of the Witch of *Endor*, the Diſcourſe upon the Reſurrection of Jeſus Chriſt, that of St. *Gregory* upon his Ordination, his Book againſt the *Manichees*, the Treatiſe of Deſtiny, and the Oration againſt Uſurers. The Book of the Title of the Pſalms in Greek and Latin, tranſlated by *Gretſer* was alſo printed at *Ingolſtadt* in 1600, the Treatiſe *about the end of a Chriſtian*, was publiſhed by *Morellus* in the Year 1606, the ſame Year appeared in Greek and Latin the Letter about Pilgrimages to *Jeruſalem*, and that to *Euſtathia*, *Ambroſia*, and *Baſiliſſa*, the firſt printed by *Morellus*, and the laſt by *Robert Stephens* with *Caſaubon*'s Notes; both the one and the other were printed at *Hanover*, the firſt in 1607, with the Notes of *Du Moulin*, and the ſecond in 1611. In 1605, *Fronto Ducæus* printed a New Latin Edition of the Works of St. *Gregory Nyſſen*, which contains all that had been publiſhed. At laſt, in 1615 there came out a Greek and Latin Edition of the Works of this Father which was printed in Two Volumes by *Morellus*, with the Notes of *Fronto Ducæus*; but becauſe in this Edition there was not the Firſt Book againſt *Eunomius*, nor the Greek of the Moral Orations, therefore there was a Supplement made at the End of St. *Baſil*'s Works printed in 1618. The laſt Edition in 1638. was Copyed after this, where the ſame Verſion of the laſt Homilies is put twice, once by it ſelf apart, and once over againſt the Greek. This Edition was done very negligently, and it is very uncorrect.

St. CÆSARIUS.

St. Caſarius.

Cæſarius the Brother of St. *Gregory Nazianzen*, after having finiſhed his Studies at *Alexandria*, came to dwell at *Conſtantinople*, and paſſed the greateſt part of his Life at Court in the Quality of Phyſician to the Emperor. He continued alſo ſome time with *Julian*, but finding himſelf ſollicited to quit the Chriſtian Religion, he retired into his own Country. After the Death of this Emperor he returned to Court and came into Credit again under the Reign of *Valens*. He was honoured with the Office of Treaſurer of *Bithynia*. He was like to have periſhed in the Earthquake which happened at *Nice*, where he loſt part of his Goods. He died at Court in the beginning of the Year 369, and made the Poor his Heirs.

St. Caſarius.

There is no great probability, that a Man who lived as *Cæſarius* did, ſhould compoſe Dialogues upon the moſt ſubtile Queſtions of Philoſophy and Divinity; yet Four of them are attributed to him, which ſome have thought were written in his Name by St. *Gregory Nazianzen*; but they can neither be the ones nor the others. For, Firſt, it is not credible, that *Cæſarius* who ſpent his Life at Court, and was but a ſimple Catechumen; ſhould be the Author of thoſe Queſtions, which ſuppoſe the Writer of them to be very well vers'd in the moſt ſubtile parts of Theology. Secondly, the Title of theſe Dialogues imports that the Author of them was Secretary to the Emperor, and that he had taught twenty Years at *Conſtantinople*; which cannot be

St. Cæsarius.

be said of the Brother of St. *Gregory Nazianzen*, who was not Secretary, but Treasurer, and who did not profess Theology at *Constantinople* but Physick. Thirdly, St. *Gregory Nazianzen* in his Funeral Oration says not a Word of his Skill in Theology, nor that he had written about Religion. Fourthly, this Treatise has neither the Stile nor Genius of the Writers of the Fourth Age. Fifthly, it cites St. *Gregory Nyssen*, who died long after *Cæsarius*, and *Maximus* an Author of the Seventh Age. All which does plainly shew, That it can neither belong to *Cæsarius* nor St. *Gregory Nazianzen*, whose Stile is as different from the Author's of this Dialogue, as the Stile of *Demosthenes* is from that of the Declamations of *Aphthonius*.

Photius says, that 'tis easy to perceive, that the Stile of these Dialogues, is the Stile of a young Man who had learned some Rudiments of Rhetorick, and was proud of that little knowledge which he had in Divinity and Philosophy; that his Sallies of Wit are most of them unpleasant; that he often makes use of Poetical Terms, and without any reason varies from the Common Construction; that his Stile however is clear enough, and that there are few things to be blamed in his Doctrine. These Dialogues contain 195 Questions and Answers about Matters of Theology and Philosophy, more Subtile and Curious than Useful and Profitable. In *Photius*'s time, there were 220 of them. There are still in many Manuscripts thereabouts more or less, which plainly shews that these Questions were written by some Modern Greeks, who loved to busie their Minds with these sort of Questions, and to publish them under the Names of Antient Authors. *Leunclavius* was the First who translated these Questions, and his Version was printed at *Basle* in 1571. Afterwards *Elias Elingherus*, Library-Keeper of *Ausburg* published in 1626, 78 of these Questions in Greek and Latin. Last of all, *Fronto Ducæus* published the Greek Text and Version of 195 Questions and Answers, divided into Four Books, and those were printed in the Addition to the *Bibliotheca Patrum* in 1624, and in the Eleventh Volume of the Edition in 1644.

St. Cæsarius.

St. AMPHILOCHIUS.

St. Amphilochius.

ST. *Amphilochius* an intimate Friend of St. *Basil* and St. *Gregory Nazianzen*, was of *Cappadocia*. Having for some time professed Rhetorick, he afterwards attended the Bar, where he discharged the Office of an Advocate and a Judge (*a*). Leaving this he retired into a solitary place of *Cappadocia*, called *Ozizala*, and after he had led there for some time a very Holy Life, he was in the Year 375 Ordained Bishop of *Iconium* the Metropolis of *Lycaonia*, a Province of the Diocess of *Asia*, bordering upon *Cappadocia*. When he was Bishop he took Care not only of his own Church, but also of the affairs of the Neighbouring Churches. He was present at the Council of *Constantinople*, and there the Care of the Ecclesiastical Affairs of his Country was committed to him. About the Year 383, or 384, he held a Council at *Syda* against the *Massalians* which *Photius* mentions in Vol. 52. *Theodoret* relates in *Ch.* 16. of *B.* V. of his History, that St. *Amphilochius* petitioned the Emperor *Theodosius* to prohibit the Hereticks to hold their Assemblies in Cities; That the Emperor judging his Petition too Rigorous, denyed it; but *Amphilochius* returning some time after to the Palace, and seeing *Arcadius* his Son close by the Emperor *Theodosius* who had already been proclaimed Emperor, he Saluted the Father without Saluting the Son; that *Theodosius* thinking he had failed in his Duty through Inadvertence, commanded him to Salute his Son, to whom St. *Amphilochius* made answer, that it was enough that he had Saluted him. Whereupon *Theodosius* fell into a Passion, and declared how much he was offended with him for his neglecting of his Son; that then *Amphilochius* discreetly told him, You cannot suffer an Injury to be done to the Emperor your Son, and do you suffer those who dishonour the Son of God? that the Emperor being surprized with this Reply made a Law; wherein he forbids Hereticks to hold their Assemblies any longer. *Theodoret* says, that this happened after *Theodosius*'s Return into the East, that is, about the Year 392. But it is much more probable, that St. *Amphilochius* spoke thus to the Emperor, sometime after the Council of *Constantinople* in the Year 382, since it was then that the Law of *Theodosius* was made against Hereticks, forbidding their Assemblies. The Year of *Amphilochius*'s Death is not certainly known. St. *Jerome* in his Book of Ecclesiastical Writers written in 392, mentions him as one then living. There also he mentions a Treatise of the Holy Spirit, which St. *Amphilochius* had read to him a little while before, wherein he proves that the Holy Spirit was God, Adorable and Almighty.

The Works of this Father have been quoted with Commendation by the Councils and the Ancients. The Councils of *Ephesus* and *Chalcedon*, produce some Testimonies out of them against the Errors of *Nestorius* and *Eutyches*, but they do not tell us, out of what Book they are taken. *Theodoret* in his Dialogues produces others which are taken out of the Homilies upon these Words of the Gospel; *My Father is greater than I*; and upon these other Words, *The Son can do nothing of himself*; and out of a Homily upon these other Words of Jesus Christ in St. *John* Chap. 5. *He that heareth my word and believeth on him that sent me hath eternal life*; and out of a Homily upon these Words of Jesus Christ in St. *Matth.* Chap. 26. *My God, let me not drink of this Cup*; out of a Discourse against the *Arians*, which is the same with that upon these Words, *My Father is greater than I*, as appears by *Leontius*; and out of another Sermon upon the Word, the Son of God. *Facundus* in *Ch.* 3. of *B.* XI. of his Treatise, cites Four Passages out of St. *Amphilochius*, whereof the First is taken out of the Homily upon these Words, *My Father is greater than I*; the Second out of the Homily upon these Words, *He that believeth in him that sent me hath eternal life*; the third out of the Homily upon these Words, *I ascend to my Father and my God*; and the Last out of the Homily upon these Words, *Let me not drink of this Cup*. The seventh Council in Action Five, quotes a Fragment of St. *Amphilochius* against the Books written by Hereticks who bear the Name of the Apostles. *Leontius* and *Anastasius Sinaita* quote also some Passages of St. *Amphilochius*. St. *John Damascene* produces some Passages taken out of two of his Letters, whereof one was address'd to the *Suadrenses* and the other to *Seleucus*. There is also a Fragment and a Question concerning the Flesh of Jesus Christ which is thought to have been extracted by *Photius*, and an other Fragment of a Letter written to the Deacon *Pancarius*. *Barlaam* has also collected some Passages taken out of the Letter to *Seleucus*, out of the first Sermon upon these Words, *No Man knows either the day or the hour of judgment*; out of another upon these Words, *The Child Jesus grew*; out of another upon these Words, *Destroy this Temple*. These Fragments have almost all been collected together by Father *Combefis*, who has also published the entire Works, as many as could be found, under the Name of *Amphilochius*, and printed them at *Paris* in 1644.

St. Amphilochius.

These are Eight Sermons, a Poem upon the holy Books, and the Life of St. *Basil*.

The 1*st*. Sermon is upon the Nativity of Jesus Christ.

The 2*d*. is upon the Circumcision, wherein he enlarges upon the praise of St. *Basil*.

The 3*d*. is upon the Purification of the Virgin the Mother of God, upon *Anne* and *Simeon*.

The 4*th*. is a second Sermon upon the Virgin and *Simeon*, which is not written by St. *Amphilochius* Bishop of *Iconium* the Friend of St. *Basil*, but by another *Amphilochius* Bishop of *Syda*, who was present at the Council of *Ephesus*; for this Sermon is written directly against *Nestorius*, and is of a Stile different from the former.

The 5*th*. is upon *Lazarus*.

The 6*th*. upon the Woman in the Gospel that was a Sinner.

The 7*th*. which had been formerly printed at *Antwerp* in 1598, is of the Holy *Saturday*.

The last is about Penance. This has not the same Stile as the others.

The Author speaks against the Heresie of the *Iconoclasts*, and relates Fabulous Stories, from whence it appears that this Homily is the Work of some Modern Greek. It cannot be certainly known of any one of these Sermons, that it belongs to St. *Amphilochius* of *Iconium*, rather than *Amphilochius* Bishop of *Syda*.

The Poem to *Seleucus* has the Stile of St. *Gregory Nazianzen*, whatever Father *Combefis* says to the contrary, and it is very probable that it was written by this Father under the Name of *Amphilochius*. There he makes an Enumeration of the Canonical Books which is not different from that which is in the 33*d*. Poem: For tho' he speaks of the Book of *Esther* and the *Revelation*, yet he does not put them in the Rank of those Books which all the world receives for Canonical; he only observes, that some have admitted them, and others have rejected them.

The Life of St. *Basil* attributed to *Amphilochius*, translated into Latin by Cardinal *Ursus*, whose Translation was printed by *Rosweydus*, published in Greek and Latin by Father *Combefis*, contains many Fables, and many Particulars of

(*a*) *Advocate and a Judge.*] St. *Gregory Nazianzen* recommends to him the Affairs of his Friends in Letters 19, 106, 160. and it appears by Letter 106, that he was accus'd for not doing Justice.

St. *Amphilochius.*

the Life of St. *Baſil* contrary to the truth of Hiſtory (*b*), ſo that it is plainly the Work of a Modern Greek. Father *Combefis*, who endeavours to maintain its Authority againſt the Opinion of *Poſſevinus*, *Baronius* and *Bellarmin*, ſays, that ſome places in it are added and corrupted, but that the Body of the Work is *Amphilochius*'s; which he does not prove at all, nor can it appear probable to thoſe that read it, who will neither find in it the Stile, nor the Genius of the Fourth Age of the Church. The Life of St. *Amphilochius* written by *Metaphraſtes*, is alſo of no great Authority: Wherefore one may ſay, that excepting the Fragments produced by the Councils of *Epheſus* and *Chalcedon*, by *Theodoret* and *Facundus*, all the other Diſcourſes publiſhed by Father *Combefis* under the Name of *Amphilochius*, are either manifeſtly ſuppoſititious, or at leaſt very doubtful. But we muſt not ſay the ſame of the Letter publiſhed by *Cotelerius* in his ſecond Volume of the Monuments of the Greek Church, *p.* 98. It is a Synodical Epiſtle written to the Biſhops of another Province. The Biſhops in whoſe Name St. *Amphilochius* wrote it, declare, that they wiſhed St. *Baſil* had been preſent at their Synod; but he being detained by a grievous Sickneſs, they would be ſatisfied if he would ſend to them his Book of the Holy Spirit. They add, that they receive the Faith of the *Nicene* Council; but that tho' the Fathers of this Council had ſaid, that we muſt believe in the Holy Spirit, as in the Father and the Son, yet they had not explained the Divinity of the Holy Spirit, becauſe this Queſtion was not then diſputed. Afterwards they explain themſelves more clearly upon this Subject. They prove the Divinity of the Holy Spirit by Baptiſm; they ſay, that we muſt acknowledge in God but one Nature only, and three Hypoſtaſes. At laſt, they exhort thoſe to whom they write to maintain the Faith and the Peace of the Church, and to ſing the Doxology, *Glory be to the Father, and to the Son, and to the Holy Ghoſt*; and add, that 'tis in vain to reject the Communion of the *Arians*, if they do not believe the Divinity of the Holy Spirit. This Letter has relation to the 403 Letter of St. *Baſil*, wherein he writes to *Amphilochius* to ſend Deputies into *Lycia*, to inquire into the Faith of the Biſhops of that Country, who were for the moſt part Orthodox. Probably *Amphilochius* did as St. *Baſil* deſired him in this Letter, and theſe Deputies brought a Letter from the Biſhops of *Lycia* to which St. *Amphilochius* anſwers by this.

St. *Amphilochius.*

(*b*) *Contrary to the Truth of Hiſtory.*] The Author of this Life ſuppoſes, that St. *Baſil* was Biſhop in the time of *Julian*, that *Libanius* was of *Julian*'s Retinue, that when this Emperor was killed, he was converted in a few Days after, and retired with St. *Baſil*. Now 'tis evident that St. *Baſil* was not Biſhop in the Emperor *Julian*'s time, and that *Libanius* was ſo far from being converted after his Death, that he wrote a Panegyrick in his praiſe. All the Hiſtories which are related in this life are Fabulous, and do no ways agree with what the Ancients have ſaid of St. *Baſil*. In a word, No body can read this Piece but they may preſently diſcover its Impoſture.

MAXIMUS.

Maximus.

THis *Maximus* was a Philoſopher of *Alexandria*, who procured himſelf to be Ordained Biſhop of *Conſtantinople*, and did all that he could to force away from thence St. *Gregory Nazianzen*. He wrote a Book *of Faith* againſt the *Arians*, which he preſented to the Emperor *Gratian* at *Milan*; this he did in all probability, when he came into the Weſt after he had been driven away from *Conſtantinople* and *Alexandria*. St. *Gregory Nazianzen* gave him at firſt great Praiſes, but afterwards he blackened his Reputation in a wonderful manner. The Weſtern Biſhops protected him, but thoſe of the Eaſt declared his Ordination null, and made void all the Ordinations that he had made, by the fifth Canon of the Council of *Conſtantinople*.

Maximus.

EUSEBIUS VERCELLENSIS.

Euſebius Vercellenſis.

Euſebius born in *Sardinia* was Reader of the Church of *Rome*, and afterwards Biſhop of *Verceilles*. Pope *Liberius* ſent him Delegate to the Emperor *Conſtantius* after the Fall of *Vincentius* of *Capua*. He was preſent at the Council of *Milan*, from whence he was baniſhed into the Eaſt, and ſent away into *Scythopolis*, where he ſuffered very much from *Patrophilus* the *Arian* Biſhop of that City. He obtained his Liberty under the Reign of *Julian*, and was preſent at the Council of *Alexandria* held by St. *Athanaſius*. He was delegated by this Council for reſtoring Peace to the Church of *Antioch*, but he could not compaſs his Deſign, becauſe of the Ordination of *Paulinus*, which was raſhly made by *Lucifer*; for this was an hindrance to the Reconciliation. And therefore having blamed the Conduct of *Lucifer* he returned into *Italy*, where he took a great deal of Pains to re-eſtabliſh the Faith. He died in the Year 370. St. *Ambroſe* made a Panegyrick upon him. The Title of Martyr is commonly given to him: But St. *Ambroſe*, St. *Jerome*, St. *Gregory* of *Tours*, and all the Ancients give him no other Title but that of Confeſſor; and St. *Ambroſe* ſeems to prefer *Dionyſius* of *Milan* before him, becauſe he died in Baniſhment.

Euſebius Vercellenſis.

We have a Letter of this Biſhop written in the time of his Exile, and ſent to his own Church, together with a Proteſtation againſt all the Violences of *Patrophilus*. There is alſo among the Fragments of St. *Hilary*, a Letter to *Gregory* Biſhop of *Elvira*, written in 363, and a little Note that he wrote to *Conſtantius* before he went to *Milan*. St. *Jerome* teſtifies, that he tranſlated into Latin the Commentaries of *Euſebius* of *Cæſarea* upon the Pſalms. It is probable that he wrote it in his Exile, where he learned the Greek Tongue, and publiſhed it after his Return.

MELETIUS.

Meletius.

Meletius was of *Melitine*. He was at firſt engaged in the Party of the *Acacians*, and ſigned their Confeſſion of Faith in the Council of *Seleucia*. St. *Jerome*, *Socrates*, *Sozomen*, and *Theodoret*, ſay, that he was firſt Ordained Biſhop of *Sebaſtea*, a City of *Armenia*, in the Council of *Conſtantinople* in the Year 360. After that, if you will believe *Socrates*, he was tranſlated to *Berœa*, and from thence to *Antioch*: But it is more probable, that he was never Ordained Biſhop of *Berœa*, and that when he could not be received at *Sebaſtea*, he retired to *Berœa*, from whence he was called to *Antioch*, after *Eudoxius* had quitted that See to go to *Conſtantinople*. The *Arians* thinking that he would be of their Opinion, propoſed him for Biſhop of that City in a Council held at *Antioch* in 361, and the Orthodox knowing him better than the *Arians*, conſented to his Election. Some time after the Emperor *Conſtantius*, who was then at *Antioch*, deſired thoſe Biſhops that were moſt able to diſcourſe in publick, to explain theſe Words of Scripture; *The Lord Created me in the Beginning of his Ways for his Works*; and ordered their Expoſitions to be written down, that they might be obliged to make them the more exact. *George* Biſhop of *Laodicea* did firſt explain thoſe Words, and diffuſed all the Poiſon of his Errors. *Acacius* Biſhop of *Cæſarea*, did next give an Explication, which held the middle way between the Impiety of *Arius* and the Catholick Doctrine. But *Meletius* propoſed the Orthodox Doctrine of the Church. 'Tis alſo ſaid, that his Arch-Deacon having ſtopped his Mouth, he made known his Doctrine by Signs. The *Arians* aſſembled immediately to Depoſe him, and having Ordained in his Room an *Arian* named *Euzoius*, they cauſed *Meletius* to be baniſhed to the Place of his Birth. Then the ſounder part of the People ſeparated themſelves from thoſe that were infected with the Error of *Arius*, and aſſembled in the Church of the Apoſtles, which was in the Old City. But beſides the Catholicks, there were at *Antioch* a ſmall number of the antient Orthodox, who after the Depoſition of *Euſtathius* continued without Biſhops. Theſe would not be reunited to *Meletius* and thoſe of his Party, tho' they had ſeparated themſelves from the *Arians*: *Lucifer* coming to *Antioch* after the Death of *Conſtantius*, ordained *Paulinus* for their Biſhop; but they were but few in number, and *Meletius*'s Congregation was more numerous. When all the Orthodox Biſhops after the Death of *Conſtantius* had liberty to return to their Dioceſſes, *Meletius* returned to *Antioch*; but *Euzoius* continued Miniſter of the Churches, till the *Acacians* were reconciled to *Meletius* under the reign of *Jovian*, and made profeſſion of the Orthodox Faith in the Council of *Antioch* in the year 363.

Meletius.

Under the reign of *Valens*, *Meletius* was perſecuted again and ſent into Baniſhment, but he was no leſs odious to the Orthodox of the Weſt than to the *Arians*. For the Church of *Alexandria* and the Churches of the Weſt, ſupported *Paulinus* and thoſe of his Party, and would have no Communion with *Meletius*. We have already ſeen the Trouble and Labour that St. *Baſil* underwent to reconcile

Meletius

Meletius. *Meletius* to them, yet he could not compass his Design while he lived. But nine Months after his Death, it was agreed between *Meletius* and *Paulinus*, that whensoever one of them two should die, no Person should be Ordained in his Room, but the Surviver should continue sole Bishop of the Place. *Meletius* coming in the year 380, to the first Council of *Constantinople*, in which he presided, died in that City to the great grief of all the Bishops. After his Death the Eastern Bishops, without any regard to the Agreement made with *Paulinus*, chose in his room *Flavianus*. This Election renewed the Schism of the Church of *Antioch*, which was not ended even at the Death of *Paulinus* which happened in the year 389, for before he died he Ordained *Evagrius* for his Successor. This Difference was carried to the Council of *Capua*, which named *Theophilus* and the Bishops of *Egypt* for Judges in this Cause. But *Flavianus* refusing him addressed himself to the Emperor, whom he persuaded of the goodness of his Cause. This Conduct of *Flavianus* very much disgusted the Western Bishops, as St. *Ambrose* informs us in the ninth Letter of his first Book. However he had so much Interest, as to hinder the placing of a Bishop in the room of *Evagrius* who died in 393, and he reconciled himself to the Western Bishops in 398, by means of St. *Chrysostome* who persuaded *Theophilus* to make up this Peace. Yet there were still some obstinate Persons at *Antioch*, who notwithstanding the Agreement of the whole Church, would keep up a Faction by themselves, and would neither be reconciled to *Flavianus* nor to his Successors; so difficult it is to bring those back to the Church, who have gone astray thro' too much Zeal for Religion, and have made a Separation under pretence of Purity of Doctrine, and Strictness of Discipline. St. *Epiphanius* has preserved for us in *Hæres.* 73. the Discourse of *Meletius* which contains clearly the Doctrine of the Church, and the proofs of the Eternity and Divinity of the Word. We may attribute to him also the Creed of the Council of *Antioch* in the year 393, related by *Socrates* Ch. 25. of *B.* III. of his History. These Monuments are authentick Proofs that *Meletius* was a Catholick, which was acknowledged by almost all the Fathers, and even by St. *Athanasius*. Neither can any one blame him for the Holiness of his Life; but his Ordination for some time was encumbred with great Difficulties: First, because it was believed, that he was translated from one Church to another; Secondly, because he was chosen and Ordained by the *Arians*, to whose Party he was addicted. But as to the first Difficulty, besides that we have in Antiquity some Examples of Translations that have been approved of, when they were made for the Good of the Church, as the Event did plainly shew this to be: It cannot be said, properly speaking, that *Meletius* was translated from one Bishoprick to another. For tho' he had been Ordained Bishop of *Sebastea* in *Armenia*, yet the People of that Church not being willing to receive him, he was obliged to withdraw immediately to *Berœa*. Now the Canons are so far from forbidding to give Bishopricks upon such Occasions to those who could not take possession of that which was designed for them, that on the contrary they ordain, that if it can be done, another Bishoprick should be given unto them as soon as possible. The other Difficulty is of much greater Consequence, and upon it especially those grounded their Separation who would not communicate with him. They said, that they could not acknowledge for a lawful Bishop one that was Ordained by Hereticks. But it must be considered that when he was Ordained, *Constantius* was Master of the Empire, and the Church of *Antioch* could have no Bishop that was Ordained by others; that tho' *Acacius* of *Cæsarea* and the other Eastern Bishops were in an Error, yet they were neither deposed nor deprived of their Bishopricks, and therefore they might act in such Matters as concerned the Government of the Church; that when the Bishops Ordained by Hereticks returned to the Church, she left them almost always in possession of their Sees; that the Orthodox had consented to the Ordination of *Meletius*; that all the Catholick Bishops of the East approved it; that *Eusebius* of *Samosata*, and *Eusebius* of *Verceilles* acknowledged his Ordination to be valid; and in short, that the Council of *Constantinople* put it past all doubt. But if we ought to approve the Ordination of *Meletius*, what can we say of that of *Paulinus*, but that it was done with much Indiscretion and Rashness? As to that of *Flavianus*, it cannot be altogether approved, since it was made contrary to an Agreement concluded between *Meletius* and *Paulinus*. Yet the Eastern Bishops may be excused, because perhaps they had no hand in this Agreement, and they foresaw that the People of *Antioch* could never agree with *Paulinus*. In a word, the Ordination of *Evagrius* can be approved by no body, since it tended only to perpetuate the Division and Schism in the Church of *Antioch*.

Meletius.

DIODORUS *Bishop of* Tarsus.

Diodorus Bishop of *Tarsus.* *Diodorus* a Priest and Monk of *Antioch*, the Scholar of *Silvanus* of *Tarsus*, Master of St. *John Chrysostome*, and *Theodorus* of *Mopsuestia*, after he had acquired a great Reputation in *Antioch* by his Conduct and Prudence, was Ordained Bishop of *Tarsus* in the year 375. While he was yet but a Priest, he took care of the People of *Antioch*, in the absence of *Meletius*, who was then banished under the Reign of *Valens*, and maintained the Orthodox Faith in this Church. After he was Bishop, he was present at the Council of *Constantinople*, and was one of those that were chosen to take care of the Eastern Dioceses. He was very skilful in the Knowledge of the Holy Scriptures, and wrote Commentaries upon almost all the Books of the Bible. He was one of the first Commentators that applied himself to a literal Explication, without amusing himself with Allegories. He was highly esteemed of by all the great Men of his Age, who wrote very obliging Letters to him, and have given very authentick Testimonies of his Doctrine and his Piety. One part of these Letters may be seen in *Facundus* Ch. 3. of his 4*th.* Book. But in the following Ages Men did not give so favourable a Judgment of this Man's Doctrine, for he was accused of teaching in his Writings the Errors of *Nestorius*, as they were afterwards called. It may be for this Reason that none of his Works are preserved. We have nothing but a very considerable Extract out of his Treatise *Of Destiny*, produced by *Photius* in Volume 223 of his *Bibliotheca*, and the Argument of another Treatise *Of the Holy Spirit* produced by the same Person in Volume 102. *Theodoret* also in his Commentaries upon *Genesis*, *Quest.* 20. *p.* 22. and *Quest.* 21. *p.* 25. produces two other Fragments of this our *Diodorus*.

St. *Basil* in Letter 167 speaks of two Books of this Author's writing against the Hereticks, whereof the second was composed by way of Dialogue. St. *Jerome* mentions his Commentary upon St. *Paul*. *Socrates* and *Sozomen* assure us, that he made Commentaries upon almost all the Books of the Bible. *Leontius* in his Third Book quotes a Book of this Author written against the *Sunousiasts*, that is, against the *Apollinarists*. *Suidas* has given us a Catalogue of his Works taken out of *Theodorus*, which is as follows. 'An Explication of all the Old Testament, of *Genesis*, '*Exodus*, and upon the *Psalms*, and upon the Four Books '*of Kings*, upon the *Chronicles*, upon the *Proverbs*; a Trea'tise of the Difference between Allegory and Contempla'tion; a Commentary upon *Ecclesiastes*, upon *Canticles*, 'upon the Prophets; a Chronicle wherein he has correct'ed some Faults of *Eusebius*; Commentaries upon the Four 'Gospels, upon the *Acts*, upon the Epistle of St. *John*; a 'Treatise to prove that there is but one God in the Trini'ty; a Book against the *Melchisedecians*; a Treatise against 'the Jews concerning the Resurrection of the Dead, one 'of the Soul against several Errors; a Treatise of Destiny 'against the Astrologers, where he speaks of the Globe of 'the World, and of Providence; and a Treatise wherein 'he proves that invisible things were made at the same time 'with the Elements, tho' they were not made of them; a 'Tract to *Euphronius*, by way of Question and Answer, 'against *Aristotle*'s System.' He says nothing in this Catalogue of the Book of the Trinity, nor of the Treatise against the *Apollinarists*.

Diodorus Bishop of *Tarsus.*

The Treatise *of Destiny* was divided into Eight Books and 53 Chapters. There he refutes all the Follies of judicial Astrology, and shews that the World had a Beginning and was Created, that Man was endowed with Free-will, that God was not the Author of Evil, and that the World is governed by Divine Providence. *Photius* makes a particular Enumeration of the Subject of each Chapter in this Work, wherein he produces some part of his Reasonings. He had reason to ridicule the Proposition which this Author had advanced, That the Heaven was not round, supposing that if it were so, the Astrologers would have some good Ground for their Opinion of Fatality: For as he observes, the Figure of the Heaven has nothing in the World to do with this Question.

Photius observes, that the Stile of this Author is pure and clear; but St. *Jerome* says, that it is not lofty, and that he could never reach the Eloquence of *Eusebius Emisenus*, tho' he endeavoured to imitate it, because he was not skilled enough in human Learning. *Facundus* who quotes this Passage of St. *Jerome*, says only *Eusebius*, without adding *Emisenus*. Now if one should thus read the Text of St. *Jerome*, it would be more convenient to understand the Writings of *Eusebius* of *Cæsarea*, whom *Diodorus* rather imitated than those of the Bishop of *Emesa*, because the Works of *Diodorus* have no great relation to his Books, whereas they had a great affinity to those of *Eusebius* of *Cæsarea*, either for the Matters which he treated of, or for the Manner or Stile wherein he treated of them. For the Extracts which *Photius* has produced out of his Treatise of

Diodorus Biſhop of *Tarſus.*

Deſtiny, are very like to ſome Books of the Evangelical Preparation or Demonſtration of *Euſebius* of *Cæſarea*. The Judgment which St. *Baſil* has given of this Author's Stile may be ſeen in Letter 167, of which we have given an Abridgment in St. *Baſil*'s Life. As to what concerns his Doctrine of the Incarnation, we could better judge of it, if we had his Books; but there is no great probability, that one who was prais'd, eſteemed and cheriſhed by *Meletius*, St. *Baſil*, St. *Gregory Nazianzen*, St. *Epiphanius*, and even by St. *Athanaſius*, and his Succeſſors *Peter* and *Timothy* of *Alexandria*; who was alſo conſidered in a General Council as one of the moſt Learned and moſt Orthodox Biſhops of all the Eaſt; and in ſhort, who was Maſter to St. *Chryſoſtom*, ſhould be guilty of ſo groſs an Error as that of *Neſtorius*. 'Tis true that he had for his Scholar *Theodorus* of *Mopſueſtia*, and that he was Accus'd of the ſame Error with *Neſtorius*; and that he was Condemned as Convicted of this Error after his death in the *5th.* Council. But beſides that there have been ſome Perſons who have undertaken to juſtify him: Yet if it ſhould be granted that he was guilty of this Error, it would not follow that he learned it of his Maſter, ſince we daily ſee Heretical Diſciples, who have had Orthodox Maſters. Should not the Faith of St. *Chryſoſtom*, rather ſerve to juſtify *Diodorus*, than the Error of *Theodorus* to condemn him?

Diodorus Biſhop of *Tarſus.*

HILARY *the Deacon.*

Hilary the Deacon.

Hilary of *Sardinia*, Deacon of the Church of *Rome*, was deputed by Pope *Liberius*, together with *Lucifer* Biſhop of *Calaris*, and the Prieſt *Pancratius*, to go to the Emperor *Conſtantius*, after the Synod of *Arles*, in the Year 353. He was baniſhed after the Council of *Milan*, and afterwards he joined with *Lucifer*'s Party, whereof he was one of the moſt zealous Defenders. 'Tis this *Hilary*, who is called in St. *Jerome*'s Dialogue againſt the *Luciferians*, *The* Deucalion *of the World*, becauſe he would Regenerate and Renew by a Second Baptiſm, thoſe that had been baptized by Hereticks.

Tho' there has been no Book printed under the Name of this *Hilary*, yet the Learned have attributed to him the Commentary upon the Epiſtles of St. *Paul*, which bears the Name of St. *Ambroſe*, and the Queſtions upon the Old and New Teſtament, which are at the end of the *4th.* Tome of St. *Auſtin*. Theſe are the Reaſons which have moved them to attribute to him the Commentary upon St. *Paul*'s Epiſtles. Firſt, St. *Auſtin* in Ch. 4. of the *4th.* B. to *Boniface*, cites under the Name of St. *Hilary* an Explication of this Paſſage of St. *Paul*. *'Twas from him all Men ſinned*, which is taken Word for Word out of this Commentary. Now this *Hilary* whom St. *Auſtin* quotes, could neither be *Hilary* of *Syracuſe*, nor St. *Hilary* of *Arles*, ſince they were after St. *Auſtin*. No more can it be ſaid, that the Author of theſe Commentaries was *Hilary* of *Poictiers*, becauſe the Stile and the Verſion which he makes uſe of, are no ways like to the Stile and Verſion of theſe Commentaries, and there are ſome Opinions in the one, which are different from thoſe in the other. This Commentary therefore cannot be attributed to any but this *Hilary* of *Sardinia*. Beſides, the time and Circumſtances agree wonderfully to him; for he ſays on Ch. 3. of the *1ſt.* to *Timothy*. *That tho' all the World was God's, yet the Church whereof* Damaſus *at preſent was Governor, is called his Houſe.* Which plainly ſhews, that this Commentary was written by one Well-affected to the Church of *Rome*, who liv'd in *Damaſus*'s time: And therefore it cannot with any reaſon be attributed to *Remigius* of *Lyons*, but moſt probably was written by this *Hilary* whom we now ſpeak of.

Yet *Petavius* thinks that it cannot be attributed to him for two Reaſons; Firſt, becauſe this Author ſpeaks in favour of *Damaſus*, and 'tis not likely that a Man engaged in the *Luciferian* Schiſm which favoured *Urſicinus*, ſhould acknowledge *Damaſus* lawful Biſhop of *Rome*. Secondly, becauſe upon Chap. 1. of the *1ſt.* Epiſtle to the *Corinthians*, he blames the *Novatians* and *Donatiſts* who re-baptized, and ſays, that to believe that the Grace of Baptiſm depended upon the Perſons who gave it, was injurious to the Baptiſm of our Saviour. Now the principal Error of *Hilary* the Deacon, according to the Teſtimony of St. *Jerome*, conſiſted in this, that he would have thoſe Re-baptized who had been baptized by the *Arians*. This objection cannot be anſwered, but by ſaying, that this *Hilary* did at laſt return into the Boſom of the Church under the Pontificate of *Damaſus*; but this ſuppoſition is contrary to the Teſtimony of St. *Jerome*, who ſays in his Book againſt the *Luciferians*, that this Deacon died out of the Church. *This Man*, ſays he ſpeaking of *Hilary* the *Luciferian*, *being dead, his Sect ought to die with him, becauſe he being but a ſimple Deacon, could ordain no Perſon to ſucceed him.* Wherefore it muſt be granted that we have no abſolute certainty, that this Book belonged to this *Hilary* of *Sardinia*.

Hilary the Deacon.

The Commentary upon the two firſt Chapters of the Epiſtle to the *Hebrews*, is an Extract out of the Commentary of St. *Chryſoſtom*, which is not made by the ſame Author as that upon the other Epiſtles.

'Tis thought that the Queſtions upon the Old and New Teſtament which have been formerly printed under St. *Auſtin*'s Name, in his *4th.* Tome, were written by the ſame hand as theſe Commentaries. To prove it, 'tis ſaid, firſt, that the Author of theſe Queſtions lived at the ſame time as the Author of the Commentary, for he ſays in Qu. 44. that he wrote 300 Years or thereabouts, after the Deſtruction of *Jeruſalem*, and he ſpeaks of *Photinus* as an Author then living. He ſpeaks alſo of the Devaſtation of *Pannonia* which happened in 351, and the Famine of the Year 363, as Calamities which happened in his time. Secondly, 'tis thought, that he ſpeaks in Qu. 115. of *Sardinia*, as his own Country. And in ſhort, ſome maintain that there is ſo great an agreement both in Stile and Doctrine between theſe two Treatiſes (*a*), that it cannot be doubted but they are written by the ſame Author. Which muſt be underſtood of the 47 Queſtions upon the Old Teſtament, the 50 upon the New, and the 36 upon the one and the other which are all written by the ſame Author, and not of the other following Queſtions, which are for the moſt part a repetition of what had been ſaid in thoſe that went before.

But whoever was the Author of theſe Queſtions they are full of Falſities and Errors (*b*), and almoſt all of them are of very little uſe. The Commentary upon the Epiſtle of St. *Paul* is better done, and has more ſenſe in it: It is clear, plain and literal, and gives the meaning of the Text of St. *Paul* well enough; but it gives very different Explications from St. *Auſtin* (*c*), in theſe places which concern Predeſtination, Vocation, Grace and Free-will.

(*a*) *There is ſo great an Agreement both in Stile and Doctrine, &c.*] Compare Queſt. 7. with the Commentary upon Ch. *6.* to the *Epheſians*; Queſt. 13. with Comment. upon Ch. 5. to the *Rom.* Queſt. 18. with Comment. upon Ch. 9. to the *Rom.* Queſt. 21. with Comment. upon Ch. *6.* and 11th. of the *1ſt. Ep.* to the *Corinth.* Queſt. 23. with the Comment. on the 7th. Ch. of the *Ep.* to the *Rom.* Queſt. 24. with the Comment. upon the 1ſt. Ep. to the *Corinth.* Ch. 11. Qu. 113. with the Com. upon Ch. 1ſt. of the Ep. to the *Epheſ.* and on Ch. 1ſt. of the Ep. to the *Coloſſ.* Qu. 47. with the Com. upon the 2d. Ch. of the 1ſt. to the *Corinth.* and upon Ch. 5. of the 2d. to the *Corinth.* Qu. 99. with the Com. upon Ch. 10. of the 1ſt. to the *Corinth.* Qu. 102. with the Com. upon Ch. 11. of the Ep. to the *Rom.* and upon Ch. 2d. of the 2d. to *Timothy.* Qu. 108. with the Com. upon Ch. 3. to the *Philipp.* the Qu. 109. and 25. with the Com. upon Ch. 8. to the *Rom.* Qu. 112. with the Com. upon theſe Words; *I ſee another Law in my Members,* &c. Qu. 113. with the Com. upon Ch. 2d. of the 2d. Ep. to the *Theſſalonians.* Qu. 134. with the Com. upon Ch. 3. of the Ep. to the *Epheſ.* and Qu. 115. with the 1ſt. Ch. of the Com. upon the ſame Ep. Theſe two Authors make often uſe of the ſame Words and in the ſame Senſe; as, *Diffidentia*, to ſignify incredulity, and the Words *Prævaricandi, Meliorandi*, &c.

(*b*) *Full of Falſities and Errors.*] A Catalogue of them may be ſeen in the Cenſure which the Doctors of *Lovain* have prefixed to this Work; one of the chief of them is their Opinion, that *Melchiſedeck* was the Son of God.

(*c*) *Different Explications from St.* Auſtin.] For this one needs only read almoſt all the places of St. *Paul*, which concern Predeſtination or Grace. Particularly the Commentaries upon the 5th. and 9th. Chapters of the Ep. to the *Romans*, upon the 2d. of the Ep. to the *Philippians*, and the Queſtions, 13, 24, 47, 115, 223, where he propoſes Maxims which are a little *Pelagian*.

PRIS-

PRISCILLIAN *and* Matronianus, Tiberianus *and* Dictinius *his Disciples.*

Priscillian, and his Disciples.

PRiscillian whom St. *Jerome* places among the Number of Ecclesiastical Writers, was the Author of a Sect which was accus'd of many Impieties. *Sulpitius Severus* who knew more of the History of the *Priscillianists* than any Ecclesiastical Author whatsoever, gives this Account of them: that towards the End of the fourth Century, one *Mark* originally of *Egypt*, being leavened with the Principles of the *Gnosticks* and *Manichees*, came into *Spain* to spread his Errors there; that at first he had for his Disciples a Woman called *Agapa*, and one *Elpidius* a Rhetorician; and that these were the Persons who instructed *Priscillian*; that he was a Person of Quality, Rich, Powerful, Quick and Restless, but very Eloquent and very Learned; that he acquired much Learning by hard Study, and that he had a wonderful Easiness in speaking and Disputing. *Happy had he been*, adds *Sulpitius Severus*, *if he had not corrupted his fine Parts by joining with a wicked Faction. He had many good Qualities of Body and Mind. He endured with ease, Watchings, Hunger, and Thirst. He had no desire to be Rich, and lived with much Frugality; but he was proud, and prophane Learning had puffed him up intolerably. 'Tis said that he had formerly exercis'd the Art of Magick. This Man having as we have said, embraced the pernicious Doctrine of* Marcus *and* Elpidius, *drew many Persons of his own Country after him, either by persuading them with Reasons, or flattering them with Caresses. Women who naturally love Novelty, and have commonly much Curiosity, and but little Steadiness, flocked after him in great Multitudes, to be admitted among his Party. In a word, he procured the Love and Respect of all the World, by the show of Humility which appeared in his Clothes and his Countenance.* Spain *began to be infected with the Venom of this Heresie, and even some Bishops were corrupted with it. There were particularly two of them called* Instantius *and* Salvianus, *who were engaged by Oath into the Faction of* Priscillian. *But* Hyginus *Bishop of* Corduba *their Neighbour understanding it, informed against them to* Idacius *of* Merida, *who kindled, as one may say, the Fire of Division by the Rigour which he us'd, and irritated Men's minds without putting a stop to the growing Evil. In short, after many Disputes, the Synod of* Saragoza *was Assembled, at which the Bishops of* Aquitaine *were present; and these Hereticks not daring to appear there were condemned for their Contumacy. Sentence was given against the Bishops* Instantius, Salvianus, *and against* Elpidius *and* Priscillian. *'Twas also added, that all those who should receive them into Communion, should expect the same Condemnation with them.* Ithacius *Bishop of* Ossobona *was entrusted with the Publication of this Sentence, and with the Management of the Excommunication against* Hyginus *the Bishop, who being the first that oppos'd* Priscillian *and his Disciples, was afterwards himself corrupted, and received them into his Communion.* But *Instantius* and *Salvianus*, without any regard to the Judgment of the Council of *Saragoza* Ordained *Priscillian* Bishop of *Avila*. Then the Bishops of the other Party had recourse to the Authority of the Emperor, and obtained of *Gratian* an Edict, wherein the *Priscillianists* were condemned to be driven out of the Churches, and to be banished out of the Cities where they dwelt. *Instantius* and *Salvianus* being chased away out of their own Country, went to *Rome* and *Milan*; but they were rejected by *Damasus*, and St. *Ambrose*. After which they had recourse to the Emperor, and obtained of him a Rescript, wherein he permitted them to return to their own Country, and ordained, that their Churches should be restored unto them. They returned into *Spain* with this Edict and having gained the Proconsul, they forced away *Ithacius*. He fled into *France*, and carried his Complaints to the Tyrant *Maximus*, who was entered as a Conqueror into the City of *Triers*: This Prince caus'd *Priscillian* and his chief Disciples to be carried to a Synod held at *Bourdeaux*, in the Year 384, in which *Instantius* was Depos'd; and when they would have proceeded to Judge *Priscillian* also, he appealed from them to the Emperor *Maximus*, who committed the Judgment of this Affair to the Prefect *Evodius*, who having Convicted *Priscillian* of Witchcraft and Uncleanness, made his Report of the whole Matter to *Maximus*, who condemned him and his chief Followers, to have their Heads cut off, which was done in the Year 385. Some have thought that *Priscillian* was Innocent, and that he was unjustly oppress'd by the Faction of *Ithacius*, whose Conduct was disapproved by the most Pious Bishops of that time. It seems that St. *Jerome* favours this Opinion in his Catalogue, where he speaks of *Priscillian* in these Words: Priscillian *Bishop of* Avila *was Executed in the City of* Triers *by the Commandment of the Tyrant* Maximus, *having been oppress'd by the Faction of* Hilatius (it must be read, *Ithacius*,) *and* Idacius: *He wrote many Tracts whereof some are come to our Hands. Some accuse him even at this Day of the Heresie of the* Gnosticks, *of* Basilides *and* Marcion; *but others vindicate him, and maintain that he held none of these Errors that are charged upon him.* 'Tis true, that the same St. *Jerome* in a Letter to *Ctesiphon*, speaks of *Priscillian* as a notable Heretick, which made Monsieur *Quesnel* think, that this place of St. *Jerome*'s Book of Ecclesiastical Writers was interpolated. This Conjecture, which is not founded upon the Authority of any Manuscript would be of some moment if it were not known that St. *Jerome* does often speak differently of one and the same Person. Perhaps St. *Jerome*'s way of speaking of him in his Catalogue, gave occasion to put *Priscillian* and his Disciple *Matronianus* into some Martyrologies, and to rank them among the Holy Martyrs.

Priscillian, and his Disciples.

St. *Jerome* speaks of this last after this manner: Matronianus *of* Spain, *a learned Man, and one that was comparable to the Ancients for Poetry, was also put to Death with* Priscillian, Feliciſſimus, Julianus *and* Euchrotia, *who were all of the same Party. We have some of his Works in Verse, which are Evidences of his Wit and Parts. Sulpitius Severus* called this Disciple of *Priscillian*, *Latronianus*, for *Matronianus*

Tiberianus of *Bætica* was also an Author of this Sect, *Who wrote*, says St. *Jerome*, *an Apology to vindicate himself from the Suspicion of Heresie whereof he was accused together with* Priscillian. *His Stile is swelling and affected. After the Death of those of his Party, being overcome by the tediousness of a long exile, he married a Virgin consecrated to Jesus Christ.*

Dictinius was a Priest who had been accused of the same Error, and condemned for it in the Council of *Langres*. St. *Ambrose* wrote Letters in his favour to procure his Restauration, *But upon condition that he should condemn what he had done, and that he should continue Priest without being capable of rising to a higher Dignity.* Nevertheless he did not perform these Conditions, for he continued still in his antient Error, and got himself ordained Bishop of *Asturica Augusta*. Being cited upon this account to the First Council of *Toledo* in the Year 390, together with *Symphosius* who Ordained him, he did not appear before the Synod; but appearing afterwards at a Second Synod held about the Year 400, where *Symphosius* declared, that he was forced by the People to Ordain *Dictinius*, and *Dictinius* himself made a Solemn Recantation of his Errors, whereupon they were both absolved. He wrote some Treatises for the Error of the *Priscillianists*, which are mentioned by St. *Leo*, in a Letter to *Turribius*. What we have said of the Restaurtation of *Dictinius*, seems to be contrary to the Testimony of *Idacius*, who says, that *Turribius* was placed in the room of *Dictinius* after he was Deposed for his Heresie; but St. *Leo* declares very plainly in the Letter which we just now cited, that *Dictinius* died a Catholick. From whence it appears, that *Idacius*, (the Author of the Chronicle, who lived in the Fifth Age of the Church, and is different from him of whom we have now spoken) was deceived, and that *Turribius* succeeded *Dictinius* after his Death, and not after his Deposition. For to say, as Monsieur *Quesnel* does, that the Acts of the Council of *Toledo*, are falsified or that *Dictinius* relapsed a second time after his retractation, is to alledge that which has no Foundation, which is contrary to the Testimony of St. *Leo*, who affirms that this Bishop died a Catholick, and that we may have a Veneration for his Memory after his Retractation.

ITHACIUS, *or* IDACIUS.

Ithacius, or Idacius.

THis *Idacius* or *Ithacius*, Sirnamed *Clarus*, Bishop of *Ossobona*, a City in the Province of *Bætica*, was, as we have already said, one of the greatest Enemies of the *Priscillianists*. St. *Isidore* of *Sevil* observes in his Book of Ecclesiastical Writers, that he wrote a Book by way of Apology, against the detestable Doctrines of *Priscillian*, wherein he discovers the Witchcraft and Infamous Crimes of those Sectaries, and shews, that a certain Magician called *Mark*, a Native of *Memphis* in *Egypt*, was the Disciple of *Manichæus* and Master of *Priscillian*. The same Author adds, that this *Idacius* was deprived of the Communion of the Church, together with the Bishop *Ursacius*, upon the account of the Death of *Priscillian*, whose Accusers they had been, and that he being sent into Banishment, ended his Days there under the Reign of *Theodosius* and *Valentinian*. St. *Isidore* makes no mention of the Books against *Varimadus*, which bear the Name of *Idacius*; and indeed they do not belong to this Author but

Ithacius, or Idacius.

Ithacius, or Idacius. to *Vigilius Tapſenſis*, as we ſhall ſhew when we come to ſpeak of *Vigilius*: This Apologetick of *Idacius* is loſt. St. *Iſidore* obſerves that it was well written. [*Idacius* and *Ithacius* are not too different Names for the ſame Perſon as here ſeems to be implied; for in *Sulpitius Severus* they are conſtantly divided.] *Ithacius, or Idacius.*

FAUSTINUS.

Fauſtinus. GEnnadius aſſures us that *Fauſtinus*, a Prieſt (or a Deacon according to others) wrote to the Empreſs *Flaccilla* Seven Books againſt the *Arians* and *Macedonians*, wherein he refutes and confounds them by the very ſame Paſſages that the Hereticks uſe to eſtabliſh their Blaſphemies. This work was a long time attributed to *Gregory* of *Bætica*; But at laſt the true Author of it was owned and it was printed under the Name of *Fauſtinus*, with a Letter to *Flaccilla*.

The ſame *Gennadius* ſays alſo, that this ſame *Fauſtinus*, wrote a Petition, which he preſented with the Prieſt *Marcellidus*, (or rather *Marcellianus*) to the Emperors *Valentinian* and *Theodoſius*, which ſhews evidently that he was engaged in the Schiſm of the *Luciferians*. *Sirmondus* publiſhed this little piece in the Year 1656. Before the Petition there is a Preface written by the ſame *Fauſtinus*, wherein he gives a little Hiſtorical Abridgment, in favour of his own Party. There he relates that under the Reign of *Conſtantius*, almoſt all the Biſhops attempted to condemn St. *Athanaſius*; that *Liberius* of *Rome*, *Euſebius* of *Verceilles*, *Lucifer* of *Calaris*, and St. *Hilary* of *Poictiers*, refuſing to approve this unjuſt condemnation, were ſent into Baniſhment; That *Damaſus* who was then Deacon of *Rome*, pretended he would accompany *Liberius*, but returned again immediately; That the Clergy of *Rome* in the preſence of the People took an Oath, not to receive another Biſhop while *Liberius* lived; that notwithſtanding this, in a little time after, the Clergy choſe the Archdeacon *Felix* to fill his Place, that *Liberius* having conſented to Impiety, [by ſubſcribing an *Arian* Confeſſion of Faith] returned about three Years after and was reſtored to the Poſſeſſion of his See, and that *Felix* was driven away from *Rome*; Upon whoſe Death, which happened Eight Years after *Liberius* came back, he received into Communion thoſe of the Clergy that had been of *Felix*'s Party; That he died alſo in a little while after, and then the Prieſts and Deacons who had been Faithful to *Liberius* in his Baniſhment choſe *Urſicinus* in his room; but the perfidious Party choſe *Damaſus* an ambitious Man, who had always aſpired to the Epiſcopal Chair; That this Man had committed all ſorts of Cruelties and Outrages againſt thoſe who adhered to *Urſicinus*, and at laſt had driven them all out of the City. That ſince this time thoſe of the Orthodox Party had been abuſed, diſperſed and Baniſhed, and that two of them called *Marcellinus* and *Fauſtinus* preſented this Petition to the Emperors *Valentinian*, *Theodoſius* and *Arcadius*.

They complain in this Petition of the Perſecutions and Cruelties which they ſay they ſtill ſuffer from their Enemies; they affirm, that no Error nor Hereſie can be charged upon them, and then accuſed their Adverſaries of having been formerly Hereticks, or of having conſented to the Condemnation of the Faith of the Church. They deſcribe the miſerable end of *Arius*, to beget a Horror of his Impiety, and they ſay, that God hath by this viſible Judgment approved all that was done in the Council of *Nice*. They relate afterwards what paſſed in the Councils of *Seleucia* and *Ariminum*, and how the Biſhops were forced to Sign the Heretical Confeſſions of Faith; They bewail their Unhappineſs, and praiſe the Faith and Conſtancy of *Paulinus* of *Triers*, of *Euſebius* of *Verceilles*, of *Lucifer* of *Calaris*, and a very ſmall number of Biſhops, who choſe rather to ſuffer all things than do any thing againſt their Conſcience. They deſcribe the Defection of *Oſius* Biſhop of *Corduba*, and ſay, that he died by a Viſible Judgment of God, for pronouncing Sentence againſt *Gregory* of *Bætica*, who had always boldly defended the Faith. They ſay, that the ſame thing happened to *Potamius* of *Oſſobona*. They add, that theſe viſible Judgments of God do plainly ſhew, that thoſe who would not Communicate with the Biſhops that were defiled with theſe Crimes, are ſo far from being guilty of Impiety, that they do great Service to the Church; that the great Number of thoſe who communicate with them ought to be no Prejudice to others, ſince this Conduct is contrary to Scripture; that the pretence of promoting Peace ought not to make us own Apoſtates for Lawful Biſhops; that the Inconſtancy of the Catholicks, has given occaſion to *Valens* to embrace the *Arian* Faction. They repreſent afterwards, in a moſt Odious manner, the Cruelties which they ſay were committed againſt their Party in different places of the World, and they conjure the Emperor to put a ſtop to this Perſecution by his Edicts. *Not*, add they, *that we are afraid to Suffer or to Die, being perſuaded, that when we die for a good Cauſe, we ſhall enjoy after our Death great Tranquility, and have a perfect certainty of our Bleſſedneſs. But we give you Notice of this Diſorder, for fear leſt the Blood of Chriſtians, if it ſtill continue to be ſhed, bring down the wrath of God upon your Government.* Tho' the complaints of theſe Two Prieſts were injurious to the Church, yet *Theodoſius* was moved by them, and granted a Reſcript in their Favour addreſſed to *Cynegius* the Prætorian Prefect, wherein he teſtifies his Indignation againſt the manner of treating them, and ordains, that the Biſhops *Gregory* of *Spain*, and *Heraclides* of the Eaſt, who were mentioned in their Petition, and all thoſe who communicate with them be ſuffered to live in quiet. This Petition muſt have been preſented after the Year 383, becauſe *Arcadius* to whom it is addreſſed, was not admitted a Partner of the Empire till that Year, and the Reſcript muſt be before 388, which was the Year wherein *Cynegius* died. It ſeems to have been Preſented while *Damaſus* lived, who died in the Year 384. *Fauſtinus.*

There is ſome probability, that *Fauſtinus* preſented the Confeſſion of Faith which goes under his Name in the *Roman* Code, publiſhed by Monſieur *Queſnel* at the End of the Works of St. *Leo*, along with this Petition. I know very well, that this learned Man pretends, that this Confeſſion of Faith was made about the Year 379, before the Council of *Conſtantinople*; but his Conjectures are not convincing: He attributes to the Prieſt *Marcellinus*, the Confeſſion of Faith which precedes this in the New Code; but this is alſo a Conjecture that is not abſolutely certain.

The Stile of *Fauſtinus* in his Treatiſe of the Trinity, is very plain and ſimple: He contents himſelf with producing Paſſages of Scripture, from which he draws conſequences to prove the Doctrine of the Church, and with anſwering the Objections of the *Arians*; but the Stile of his Petition is ſwelling and pathetical. In it you may ſee the Humour and Genius of all Reformers, who glory in their ſmall number, who blame the multitude, who rend in pieces the Reputation of thoſe who are promoted to Dignities, who teſtify their Indignation againſt the higher Powers, who make a ſhow of much Firmneſs and Conſtancy, of a great Contempt of this Life, of Honours and Riches; who look upon themſelves as unblameable, and attribute to the Divine Vengeance all the fatal Accidents which happen to thoſe that are not their Friends; who are always complaining of being perſecuted and ill-uſed; who exaggerate the Evils which they juſtly ſuffer, and affect to ſhew a great Zeal for Piety and Religion.

[Every Reader muſt needs ſee that theſe Reflexions were inſerted here more for the ſake of the Proteſtants than of the *Luciferians*: Either all Abuſes ought always to be tolerated, or a Reformer is not to be blamed upon the ſcore of his Office: And when Men ſet up for Reformers, the Cauſe only is to be conſidered not the Pretences; which if it be juſt, they have no reaſon to be aſhamed of any of theſe things here urged againſt them as Marks of Obloquy; if their Numbers are ſmall, they ought to ſhew by a proportionable Firmneſs of Mind, that they place their Confidence in a Being that is ſuperior to any Powers here below; and if they find fault with the multitude who do not joyn with them, they act according to their own Principles, ſince all Men who think themſelves to be in the right, muſt believe that their Adverſaries are miſtaken; their ſtanding to their own Aſſertions cannot reaſonably be interpreted to be injurious to Men in Eminent Places: Conſtancy, Contempt of the World, of Life, Riches and Honours, are Virtues, which, when ſupported by a good Cauſe, are glorious Ingredients in the Characters of the greateſt Saints; and therefore are favourable Prejudices for all thoſe Reformers in whom they are to be found; if they are too apt to attribute the ill Succeſſes of their Enemies to Divine Vengeance, they are not ſingular, ſince all Parties and even all Religions conſtantly practiſe it; if they are hardly uſed they may reaſonably complain of their Uſage; and Mr. *du Pin* knows that his Church has always taken very particular Care that her Adverſaries ſhould never complain againſt her for Perſecuting without juſt Cauſe, whilſt they believe themſelves to be in the right: Reformers, as all Men naturally do, will aggravate their Sufferings, that they may lay load upon their Perſecutors; and laſt of all, every Man is tempted to think his Adverſary's Zeal for Religion to be only hypocritical.

If we conſider what good Succeſs theſe two *Luciferian* Prieſts had in their Buſineſs, we ought not haſtily to condemn them: *Theodoſius* the Great always ſhewed an unſhaken Zeal for the Orthodox Faith; and his Carriage towards St. *Ambroſe* who cenſured him for his haſty and cruel Orders againſt the *Theſſalonians*, was an Evidence how very much he reverenced the Orders and Diſcipline of the Church; and beſides, if we reflect upon the Accounts which *Ammianus Marcellinus* gives us of the Differences between *Damaſus* and *Urſicinus*, they will ſeem to plead for *Urſicinus*'s Party. His being a Heathen is no Prejudice againſt him in this Matter, becauſe he was not a Bigot againſt the Chriſtian Religion; ſo that it rather gave him the Advantage which all Neuters have of judging impartially of both ſides.]

PHILA-

PHILASTRIUS.

Philastrius

PHilastrius Bishop of *Brescia*, flourished under the elder *Theodosius*, and was one of the Bishops in the Council of *Aquileia*. St. *Austin* says, That he had seen him sometimes with St. *Ambrose*. We have his Life written, as is thought, by St. *Gaudentius* his Successor. He died before St. *Ambrose*, about the Year 387 (*a*).

He wrote a Treatise of Heresies, wherein he reckons 20 Heresies before the Birth of Jesus Christ, and 128 afterwards to the Year 380, in which he wrote, and tells in a few Words the principal Errors of each of them. St. *Austin* observes at the Beginning of his Book about Heresies, that it was a surprizing thing that *Philastrius* who was much less learned and less exact than St. *Epiphanius*, should reckon up many more Heresies than he did; from whence he concludes, that these two Authors could not have the same Notions of Heresie, because indeed it is very difficult to give a just Definition of it. Wherefore, adds St. *Austin*, in giving the Catalogue of Heresies, we must carefully avoid these two opposite Extreams, whereof one is to make those Heresies that are not, and the other is to omit those Heresies which really are such. 'Tis a rare thing for those who make the Catalogues of Heresies to fall into this Fault, but the first is very common, and *Philastrius* was more subject to it than any body. For he feigns a Multitude of Heresies that never were (*b*), and sometimes he puts in the number of Heresies those Opinions that are true, or at least problematically disputed (*c*). And therefore we need not wonder, that he made so numerous a Catalogue of Heresies, which he also multiplied, by mentioning one and the same Heresie many times.

Philastrius

The Stile of this Author is mean and flat; he had no great Learning, and has committed many gross Faults (*d*) in this little Tract, which is not written with any Exactness: Yet there are some remarkable things in it (*e*).

This Treatise was printed at *Basle* in 1528; and at *Helmstadt* in 1611, and in 1614, and with St. *Austin*'s Book of Heresies, in several places, and in the *Bibliotheca Patrum*.

(*a*) *About the Year 387.*] The Author of this Life, says, That he died before St. *Ambrose*. In Heresie 36, 'tis said, that he wrote in the year 430, but 'tis plain that this was the Mistake of a Figure, and that they put a C for an L, which would make it just 380.

(*b*) *Heresies that never were.*] As the *Nazareans*, the *Heliognosis*, the Adorers of Mice, the *Muscaronnites*, the *Troglodites* in the Old Testament, the *Fortunatians*, the *Baalites*, the *Celebites*, the *Molochites*, the *Tophites*; making several Sects of Hereticks, of the Abominations committed by the Jews, and the Sacrifices of the People that were their Neighbours. But nothing is more pleasant than his Invention of the Heresie of the *Puteorites*, which he founds upon that Passage of *Jeremy*. *They have forsaken me the Fountain of Living Water, to make to themselves broken Cisterns.* That which he founds upon the 8*th*. *Ch*. of *Ezekiel* is not better grounded. Never any but he mentioned the Heresies of *Judas*, of the *Passalorinchites*, the *Rhelorians*, the *Discalceati*, and some others: Of one and the same Heresie, he many times makes many; and, in a word, he reckons the number of Heresies, not by the Sects, but by every particular Opinion. In our days, he might have multiplied at a much greater rate the number of Heresies, by counting as many Errors as have been invented by one or other.

(*c*) *He puts in the number of Heresies those Opinions that are true, or at least problematical.*] As in *Haresi*. 26, that the Soul of *Samuel* was brought back by the Witch of *Endor*; in the 59*th*. the Error of the *Millenaries*; in the 79*th*. that the Elements shall not perish; in the 88*th*. that the Epistle to the *Hebrews* may be St. *Luke*'s or St. *Barnabas*'s; in the 63*d*. that there are more than 7. Heavens; in 94, that there is no other Earth but this; in 96, that the Likeness of Man to God may be explained with relation to his Body; in 97, that the Breath which God inspired into Man was his Soul; in 101, that Earthquakes are natural Effects; in 102, and 111, that the Names of prophane Gods may be given to the Stars; in 110, that the number of Years since the Creation is not certain; in 126, that *David* was not the Author of all the Psalms; in 129, that the Stars are fastned to Heaven; in 137, and those that follow, that we may follow another Version besides that of the Seventy, and some others; in the 56*th*. he condemns those that admit *Ecclesiasticus* as a Canonical Book.

(*d*) *Many gross Faults.*] There are an infinite number of them in this Book; take some few of them. He places the *Ophites*, the *Gaïanites*, and the *Troglodites* among the Hereticks which were before Jesus Christ, which is an Error in Chronology. He says, the *Samaritans* came from a King called *Samarius*, the Son of *Canaan*. What a strange Mistake is here! He says, that *Mercurius Trismegistus* came to the *Celts*, and taught them to adore the Sun. He affirms that the God *Accaron* was a Fly. He supposes that not only *Simon Magus*, *Basilides*, &c. but also *Cerdon*, *Marcion*, and many other Hereticks, published their Errors while the Apostles were alive; a wonderful Mistake in Chronology. There are many more in it of this Nature.

(*e*) *There are some remarkable things in it.*] He confirms in many places the Immortality and Spirituality of the Soul, and chiefly in Heresie 122. In *Haresi*. 87. he admits as Canonical the two Epistles of St. *Peter*, that of St. *Jude*, and the three Epistles of St. *John*. He explains the Mystery of the Trinity in *Haresi*. 91, 92. He discourses of Grace in *Haresi*. 97. He says very curious things about the Diversity and Gift of Tongues in *Haresi*. 103, 104. He rejects in 105, the Opinion of those who thought that the Day of Judgment should happen 363 years after Jesus Christ. In 106, he rejects the Opinion of those who imagined, that the Sons of Men spoken of in *Genesis*, were Angels. In the 112, he laughs at those that say there are many Worlds. In *Haresi*. 116. he plainly admits Original Sin. In 121, he rejects the Opinion of those, who believed that Jesus Christ descended into Hell, and preached the Gospel there to all the Damned, and that those of them who believed in him were saved. In 129, he explains the Eternal Generation of the Word. In 124, he teaches that Men ought to run in the ways of Virtue, and to desire what is good, but they ought not to do it with Pride and Haughtiness, for they should acknowledge that they cannot deserve Salvation by their own Works, but by the Mercy of Jesus Christ; that it is indeed in our Power to run, but we ought to hope for greater things from God; and therefore we ought not to magnifie our selves, and say, *I can be a Martyr*, *I can be an Apostle*, but we must add, *If Jesus Christ will*: Because it is from him that we obtain these Graces, and they are not to be acquired by a vain Presumption. In *Haresie* 144, he observes that the Church celebrates Four solemn Fasts, before *Christmas*, before *Epiphany*, before *Easter*, and before *Whitsunday*. I leave the other Observations to those who will take the pains to read this little Tract, whose Brevity is one of its best Qualities.

TIMOTHY *of* Alexandria.

Timothy of Alexandria.

TImothy the Successor of *Peter* of *Alexandria*, who was present at the Second Council of *Constantinople*, wrote the Lives of the Monks of *Egypt*, which is mentioned by *Sozomen* Ch. 29. of B. VI. of his History. *Facundus* in Ch. 2. of B. IV. cites a Letter of the same *Timothy* addressed to *Diodorus* of *Tarsus*.

We have now the Responses or Canon-Laws of this Bishop, upon which *Balsamon*, has written Commentaries. The Questions that were proposed to him, were Questions about Customs and Practices of the Church, and his answers are very judicious.

In the First he says, that those young Catechumens ought to be Baptized, who being present in the Church with the Faithful had received the Eucharist.

The Second and Third concern those that are possessed by an evil Spirit; he says, that those Catechumens ought not to be Baptized who are afflicted with this Evil, until the Point of Death. As to the Faithful, he would have them permitted from time to time to approach the Holy Mysteries, provided the Devil do not seduce them to Discover these Mysteries, or to blaspheme them.

In the 4*th*. he says, that these Catechumens may be Baptized, who have lost their Wits by Sickness.

In the 5*th*. he counsels married Persons to abstain from the use of Marriage, on that Day in which they intend to Receive the Communion.

Timothy of Alexandria.

In the 6*th*. and 7*th*. he would not have Women Baptized, nor receive the Communion, but at certain times.

In the 8*th*. he exempts Women newly brought to Bed from the Fast of *Lent*: *Because*, says he, *Fasting was not appointed but to afflict the Body, and therefore where the Body is already afflicted, they may take what is necessary for it.*

In the 9*th*. he says, that the Clergy ought not to use the Publick Prayers in the Presence of the *Arians* and Hereticks, if they have a Design to forsake their Heresie: He takes notice, that the Deacon was wont to say with a loud Voice, before he saluted the People, *Let those who do not Communicate withdraw.*

In the 10*th*. he exempts sick Persons from the Fast of *Lent*, and permits them to eat Oyl in that time.

In the 11*th*. he says, that a Clergy-man ought not to marry Persons contrary to Law.

In the 12*th*. he excuses Nocturnal Illusions, when they do not proceed from a Voluntary Cause.

In the 13*th*. he would have Persons that are Married abstain from the use of Marriage on *Saturday*, and *Sunday*, that they may be capable of receiving the Communion.

In the 14*th*. he says, that an oblation may be offered for

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thoſe that kill themſelves through madneſs, having loſt the uſe of their reaſon; but becauſe this Pretence is often alledged to procure an Offering for thoſe that kill themſelves knowingly, therefore the matter ſhould be well examined.

The *15th.* Queſtion is of great Conſequence. It was asked, ſuppoſing a Wife to be perfectly Fooliſh and Mad, ſo that ſhe muſt be bound, Whether an Husband, who, ſays he, cannot contain himſelf, may lawfully Marry another Wife? He anſwers, that this Action would be Adultery in him, and that nothing elſe is to be ſaid upon the Queſtion.

In the *16th.* it was asked, whether a Perſon that faſted in order to Communicate, having by chance ſwallowed down a drop of Water, either in bathing himſelf, or in waſhing his Mouth, ought to Communicate or no? He anſwers, that he ought to do it ſo much the rather, becauſe 'tis the Devil that uſes this Artifice to hinder his receiving the Communion. *Timothy of Alexandria.*

In the *17th.* he ſays, that thoſe who hear the Word of God and do it not, are in ſome meaſure excuſable if they be angry with themſelves for their Omiſſion, and accuſe themſelves of it.

In the laſt, he ſays, that Men begin to ſin, when they come to the uſe of Reaſon, and ſo ſome begin to ſin, at Ten Years of Age; ſome ſooner and ſome later.

NECTARIUS.

Nectarius.

Nectarius who was choſen Arch-Biſhop of *Conſtantinople* in the Year 382, after St. *Gregory Nazianzen* withdrew, paſſes for the Author of an Homily upon the Feſtival of the Martyr *Theodorus*, Printed at *Paris* by *Nivelle* in 1554, together with ſome Homilies of St. *Chryſoſtom*. He diſcourſes in this Homily of Alms-giving and Faſting. *Nectarius* died in 397. He could not be very skilful in Divinity, having ſpent all his Life at Court, and being only a Catechumen when he was choſen to be Biſhop. *Nectarius.*

GELASIUS *of* Cæſarea.

Gelaſius of Cæſarea.

ST. *Jerome* places *Gelaſius*, Succeſſor to *Euzoius* Biſhop of *Cæſarea* in *Palæſtine*, amongſt the Eccleſiaſtical Writers. He aſſures us, that he had an exact and Polite Stile, but that he would not publiſh his Works. *Photius* in Vol. 89. aſſures us, that he read the Continuation of the Hiſtory of *Euſebius*, Written by *Ruffinus*, Tranſlated into Greek by this Author. He obſerves, that he was the Nephew of St. *Cyril* of *Jeruſalem*, and that this Father was his Fellow-labourer in the Tranſlation of this Hiſtory, *Theodoret* in his firſt Dialogue quotes with commendation a Paſſage of this Author, taken out of a Homily upon the Apparition of Jeſus Chriſt, which proves the diſtinction of the Two Natures in Chriſt. *Gelaſius of Cæſarea.*

SIRICIUS.

Siricius.

Siricius ſucceeded Pope *Damaſus* in the Year 385, and governed the Church of *Rome* till the Year 398. the Letters of this Pope, are the Firſt Decretals which are truly the Pope's whoſe Name they bear.

The Firſt Letter he wrote ſoon after he was promoted to the Pontifical Dignity, in Anſwer to *Himerius*, Biſhop of *Tarracon*, upon ſome Queſtions which he had propoſed to *Damaſus* Predeceſſor to *Siricius*.

The Firſt Queſtion was, Whether the *Arians* muſt be Re-baptized, who were re-admitted into the Church. *Siricius* anſwers, that this was by no means to be permitted, becauſe the Apoſtle forbids it, becauſe the Canons condemn it, and becauſe it was forbidden by the Conſtitutions of his Predeceſſor *Liberius*, which were ſent to all the Churches of the World, after the Annulling of the Council of *Ariminum*. 'Wherefore, adds he, in obedience to what was 'Ordained, by a Synod, We reconcile them to the Church, 'as well as the *Novatians* and other Hereticks by Invocation of the Holy Spirit, and by Impoſition of Hands 'made by the Biſhops: This is the Method which all the 'Eaſt and all the Weſt obſerves, and you cannot vary from 'this Practice, but you will deſerve to be ſeparated from 'our Society by a Synodical Sentence.'

The Second Queſtion propoſed by *Himerius*, was about the time wherein Baptiſm ought to be Adminiſtred. *Siricius* thinks, that in this we ſhould follow the Cuſtom of the Church of *Rome*, that this Sacrament ſhould not be Adminiſtred but at *Eaſter* and *Whitſuntide*; yet he excepts Infants, and ſuch as are in danger of their Life, who ſhould be relieved with all ſpeed. 'For fear, ſays he, leſt we be guilty 'before God of the loſs of thoſe to whom we have re'fuſed Baptiſm. He would have this Law obſerved by all 'the Biſhops, and threatens thoſe who ſhall not obſerve it, 'to ſeparate them from the Apoſtolick Rock, upon which 'Chriſt has built his Univerſal Church.' Yet this Law was never punctually obſerved, neither in the Eaſt nor in the Weſt; and nevertheleſs the Biſhops who did not obſerve it, were never upon this Account ſeparated from the Apoſtolick Rock upon which Chriſt built his Univerſal Church.

The Third Queſtion is concerning thoſe who having received Baptiſm had fallen into Apoſtacy. *Siricius* ordains, that if they acknowledge their Fault, they ſhould do Penance for the reſt of their Life; but that the favour of Reconciliation ſhould be granted them at the Point of Death.

The Fourth Queſtion was, whether a Man could Marry a Woman that was promiſed to another. *Siricius* anſwers, that we muſt not ſuffer it to be done, becauſe it was a kind of Sacriledge to Violate the Bleſſing which the Prieſt or Biſhop gave to her that was to be Married.

The Fifth concerns Penitents who have relapſed into the Sins of the Fleſh, after they had compleated their Penance and were reconciled to the Church. *Siricius* ſays, that ſince they have no further the benefit of Penance, he thinks it convenient to give them leave to be preſent at the Prayers of the Church; but upon condition that they ſhall be kept back from the Holy Table, that is, from the participation of the Sacrament of the Euchariſt; yet he would have this *Viaticum* granted them at the point of Death. He ordains that the ſame method ſhall be obſerved towards Women that fall into Sins of this Nature. And in fine, as to Monks and religious Perſons guilty of Uncleanneſs, he Ordains, that thoſe deteſtable Perſons ſhall be ſeparated not only from the Aſſemblies of the Church, but alſo from the Society of Monks, and that being ſhut up in Priſon, they ſhall bewail their Sin all the remainder of their Life, that ſo they may be capable of deſerving the Communion of the Church at the Hour of Death. *Siricius.*

After this, he ſpeaks in the *7th.* Canon againſt thoſe Perſons who being in Orders do not obſerve Celibacy. And he declares, that if for the future any Biſhop, Prieſt, or Deacon ſhall not continue unmarried, he is to hope for no more pardon, becauſe it was neceſſary to cut off with the Knife thoſe Sores that could not be cured by other Remedies.

The *8th.* Canon is againſt thoſe who get themſelves Ordained after they have had ſeveral Wives.

In the Ninth, *Siricius* obſerves the ſeveral Degrees thro' which one muſt paſs before he arrives at the Prieſthood. He ſays, that he who devotes himſelf to the Service of the Church, ſhould be Baptized very young, and placed among the number of Readers; that if he behaves himſelf diſcreetly till he be 30 Years old, he may during that time be made an Acolyth and Sub-deacon, provided that he does not Marry above once, and then he does not Marry a Widow; that after he ſhall be ordained Deacon, if he obliges himſelf to live unmarried; Five Years after the Order of Prieſthood may be conferred upon him; and that in fine at the end of Ten Years, he may be made Biſhop. Thus *Siricius* diſpoſes of their time, who are deſigned for the Clergy, from the Firſt Years, of their Life: But for thoſe that would enter into Holy Orders when they are already come to Years, he ſays, in the Tenth Canon, that immediately after their Baptiſm, they ſhould be placed in the Rank of Readers or Exoriſts, and Two Years after they ſhould be made Acolyths and Subdeacons, at the end of Five Years Deacons, and ſome time after Prieſts, and afterwards Biſhops, if the People and the Clergy ſhould chuſe them. Theſe Rules are very fine in ſpeculation, but it was never ſeen that they were exactly obſerved, and indeed it had been very difficult to do it.

In the *7th.* he declares, That every Clergyman who ſhall marry a Second Wife or a Widow, ſhall be turned out of Holy Orders, and reduced to Lay-Communion.

In the *12th.* he obſerves, that no other Women muſt be ſuffered to dwell with the Clergy, but thoſe whom the Council of *Nice* has allowed.

In the *13th.* he ſpeaks of the Ordination of Monks. 'We wiſh, ſays he, and deſire, that thoſe among the Monks 'who are recommended by the Holineſs of their Lives

'and

Siricius.

'and the Purity of their Faith, may enter into the Clergy, 'upon condition that they pass thro' the Inferior Orders, 'that they be not Ordained Deacons or Priests till they 'come to a good Age, and that they do not ascend all of the 'sudden into the Episcopal Chair, but only after they have 'continued the time prescribed in each of the sacred Orders.

In the 14*th.* he says, that as a Clergyman is not permitted to do publick Penance, so neither should a Lay-man be allowed, after he has done publick Penance, to enter into the Clergy. At last, he ordains in the last Canon, that considering the greater part excuse themselves as not knowing these Laws, that their Ignorance be pardoned; but upon condition that the Penitents and Bigamists who have been Ordained, shall continue in that Order wherein they are, without being capable of ascending higher. He concludes these Canons with threatning the Condemnation of the holy See to all Metropolitans who did not observe these Laws; and ends his whole Letter with exhorting *Himerius*, to observe the Canons and the Holy Decrees, and to publish them in *Spain*.

The second Letter of Pope *Siricius* furnishes us with a good Example of the antient Manner of Judging used by the Holy Apostolick See: There he acquaints the Church of *Milan*, that having assembled all his Clergy, he had condemned *Jovinian* and his Followers, with the Advice and Consent of the Priests, Deacons, and all the Clergy. *Omnium nostrum, tam Presbyterorum & Diaconorum, quam etiam totius Cleri una sententia.*

The third Letter of the Pope *Siricius* is addressed to all the Orthodox; he exhorts them to observe the Canons of the Council of *Nice* in the Election of Bishops; he recommends to them, not to give Bishopricks to Persons unknown, nor to Novices, nor to Lay-men, but to Clergy-men, whose Life was unblameable.

The fourth Letter of *Siricius* which is addressed to the Bishops of *Africa*, is suspected of Forgery by the most able Criticks, who prove it by very strong Conjectures (*a*), and it contains nothing remarkable. Siricius.

The last Letter written to *Anysius* of *Thessalonica*, and other Bishops of *Illyricum*, was for a long time attributed to St. *Ambrose*, tho' he speaks there of this Father in the third Person, and was restored to *Siricius* by *Holstenius*. The Bishops to whom he writes had consulted him about the Cause of *Bonosus*, who was accused of saying rashly, That the Virgin *Mary* had Children. *Siricius* answers *Anysius* and those Bishops, that the Synod of *Capua* having ordained that the neighbouring Bishops to *Bonosus*, and chiefly those of *Macedonia*, should take cognizance of the Charge that was drawn up against him, it did no longer belong to him to judge of this Cause; that it belonged to them to whom this Judgment was committed to give their Sentence, and that neither the Accused, nor the Accusers could avoid it; That the Synod of *Capua* having chosen them to judge it, the Judgment which they should give was to be looked upon as the Judgment of the Council; That *Bonosus* having consulted St. *Ambrose*, whether he could be re-admitted to his Church, he had answered him that he must attempt nothing unseasonably; but must wait for the Judgment of those to whom the Synod of *Capua* had given Authority to determine this Affair: Yet in the following part of this Letter he does not omit to acquaint them with his Thoughts of this Question, and to refute the Opinion of *Bonosus*; but he does it as a private Doctor, and not as a Judge; declaring at the End of this Letter, that he waited for their Judgment upon this Affair, that he might follow it as his Rule. This is a very authentick Testimony of the Reverence which the antient Popes had for the Decisions of Councils.

(*a*) *By very strong Conjectures.*] *Blondel* had before rejected this Letter, but with some Doubt, and without giving any convincing Reason; but Monsieur *Quesnel* has perfectly destroyed the Credit of it, by sapping the Foundation upon which it was built, which was the Council of *Telepta*, wherein this Letter is quoted, and by alledging many new Conjectures against this Letter. These that follow are the chief. 1. The first Canon of this Letter has no Sense in whatever manner it be read or explained; for according to some it must be read, *ut sine Conscientia sedis Apostolicæ Primatis, nemo audeat ordinare*, according to others, *ut extra Conscientiam sedis Apostolicæ*, i. e. *Primatis, nemo audeat ordinare*. The first is ridiculous; first, because the Popes never pretended to take Cognizance of the Ordinations of all the Metropolitans. Secondly, because in *Africk* there was but one Primate only, all the other Ecclesiastical Metropolitans were the most antient Bishops of the Province. The Second is equally ridiculous: For what Probability is there, that a Pope should give to all the Metropolitan Churches the Title of the Apostolick See, which Pope *Leo* in *Ep.* 78. said could not be granted to the Bishop of *Constantinople*? Secondly this Letter is copied from that of *Innocent* to *Victricius*. Thirdly, the Author of this Letter says impertinently, that the Bishops of *Africk* would have come to the Synod of *Rome*, if they had not been hindered by Old Age or Sickness from coming thither. Fourthly, he makes *Siricius* speak to the *Africans* with too much Authority. Fifthly, he only advises Priests and Deacons to Celibacy, as a thing that they were not obliged to; whereas 'tis certain that *Siricius* looked upon it as an indispensable Law. Sixthly, what this Author has not copied from the Letter of St. *Innocent* is barbarous and ill-turned. Seventhly, the Subscription of this Letter is singular, *Data Romæ in Concilio Episcoporum* 80. This is always put at the Beginning, and never at the End of Synodical Letters. In fine, this Letter was never quoted in the *African* Councils, which have treated of the Continency of the Clergy, no more than that Council of *Telepta*, wherein it is pretended that it was quoted. 'Tis true that *Ferrandus* the Deacon has inserted the Canons of this Council, as well as those of this Letter, into his Collection; but he may be mistaken as Father *Quesnel* proves in this Dissertation, which is the 15*th.* of his Learned Dissertations upon St. *Leo*.

SABINUS.

Sabinus.

Sabinus Bishop of the *Macedonians* at *Heraclea* in *Thracia*, lived about the end of the reign of *Theodosius* the Great. He collected together the Acts of several Councils of the Fourth Century, which *Socrates* quotes several times (*a*), though he wrote very spitefully against the Church, yet his Memoirs had been very useful for clearing up the History of the Councils of that time, if they had come to our hands. Sabinus.

(*a*) *Quotes several times.*] *Socrates Lib.* 1. *Cap.* 8. *&* 9. *Lib.* 2. *Cap.* 15, 17, 39. *Lib.* 3. *Cap.* 10, 24.

AMBROSE *of* Alexandria.

Ambrose of Alexandria.

ST. *Jerome* speaks of this Author in his Catalogue of Ecclesiastical Writers after this manner: 'Ambrose 'of *Alexandria*, the Scholar of *Didymus*, wrote a 'great Dogmatical Treatise against *Apollinarius*, and 'Commentaries upon *Job*, of which some spoke to me not 'long ago: This Author is still alive;' which shews that he died not 'till after the Year 392. And this is all that we have to say of this Author. Ambrose of Alexandria.

THEOTIMUS.

Theotimus.

Theotimus Bishop of *Tomi* in *Scythia*, has written, according to the Testimony of the same St. *Jerome*, short and sententious Tracts by way of Dialogue, according to the antient manner of Writing. This Bishop was one of the Defenders of St. *Chrysostome*. He was present at *Constantinople* when St. *Epiphanius* came thither, and spoke to him briefly in Defence of *Origen*'s Books. *Socrates* produces his Words *Ch.* 12. of *B.* VI. of his History. *Sozomen* commends him *Ch.* 26. of *B.* VI. of his History, and mentions some Miracles which he wrought. Theotimus.

EVAGRIUS *of* Antioch.

Evagrius of Antioch.

ST. *Jerome* assures us that *Evagrius*, who was Ordained in 386, Bishop of *Paulinus*'s Party at *Antioch*, was a Man of a brisk and fervent Spirit; that when he was Priest, he wrote many Treatises upon different Subjects which he had read to himself, but that they had not yet seen the Light; and that he had translated into Latin the Life of St. *Anthony* written by St. *Athanasius*. This shews, that they are to blame, who attribute the Translation of this Life to St. *Jerome*. This Author died in the Year 393. Evagrius of Antioch.

St. AMBROSE *Biſhop of* Milan.

St. *Ambroſe.*

THE Father of St. *Ambroſe* was Prætorian Præfect of *Gaul* when this Saint was born, which was about the Year 340 (*a*), and was nurſed in his Father's Palace (*b*). 'Tis reported, that while he was ſleeping one day with his Mouth open in the Court of this Palace, a Swarm of Bees came and flew about his Cradle, and having many times crept in and out to reſt themſelves upon his Mouth, at laſt they mounted up into the Air ſo high, till they quite vaniſhed out of ſight; which was looked upon by his Father as a Prodigy, and a Preſage of the future Greatneſs of this Infant. Prophane Antiquity relates the ſame thing of *Plato*, and affirms, That it was a Preſage of the Sweetneſs of his Eloquence; but there is more reaſon to believe what the Author of the Life of our Saint ſays, That this Swarm of Bees formed thoſe Honey-combs in his Mouth, which ſhould One Day make us reliſh the Sweetneſs of Heavenly Gifts, and raiſe our Hearts up to Heaven.

The Father of St. *Ambroſe* dying ſometime after, his Widow left *Gaul*, whither ſhe was come to dwell only upon the Account of her Husband's Office, and returned to *Rome* which was their Country. Thither ſhe carried St. *Ambroſe* who was yet very Young, together with *Marcellina* his Siſter, and *Satyrus* his Eldeſt Brother; and ſhe took ſpecial Care of the Education of her Children. Her Daughter profeſſed Virginity, and received the Veil from the Hands of Pope *Liberius*; St. *Ambroſe* profited very much by the Domeſtick Examples of the Piety and Virtue of his Mother, his Siſter, and the Virgins that were with them; they inſpired into him from his tender Youth, the love of Virtue, and ſecured him from the Corruptions of the Age, and he joyned Learning to his Piety. His Works diſcover how vigorouſly he applied himſelf to human Learning. Having finiſhed his Studies, he acquired by his Merits the Friendſhip of *Anicius Probus*, and *Symmachus*, two very Honeſt and Learned Men, tho' of different Religions. The firſt was the Prætorian Præfect of *Italy*, in whoſe Court St. *Ambroſe* pleaded Cauſes with ſo much renown, that *Probus* made choice of him to be his Aſſeſſor. Afterwards he made him Governor of *Liguria* and *Emilia*, that is, of all that Country, which comprehends at this Day, the Archbiſhopricks of *Milan*, *Liguria*, *Turin*, *Genoa* and *Bologna*. 'Tis reported that *Probus* ſaid to him at parting, *Go thy way, and Govern more like a Biſhop than a Judge*; which Words were a Prediction of what happened afterwards. For a little while after, *Auxentius* Biſhop of *Milan*, who was of the *Arian* Faction, being dead, the Biſhops of the Province of *Italy* aſſembled to place one in his room, according to the Orders of the Emperor *Valentinian*, who would not himſelf interpoſe in the Election; and upon this Occaſion there aroſe a great Contention among the People, becauſe the *Arians* and the Orthodox on each ſide, did all that lay in their Power to chooſe a Biſhop of their own Party. This Quarrel being like to raiſe a Tumult, St. *Ambroſe* thought it the Duty of his Office to come unto the Church and prevent it, whither being come, he made an Oration to the People with much Diſcretion and Mildneſs, exhorting them to proceed in their Choice with the Spirit of Peace and without Tumult. While he was yet ſpeaking, the People unanimouſly proclaimed him Biſhop of *Milan*. This unexpected Choice ſurprized him; he preſently withdrew, and made uſe of all the Artifices he could to ſhun this Biſhoprick. He aſcended the Bench of Juſtice, and affecting to ſeem cruel and unworthy of the Prieſthood, he cauſed the Criminals to be brought before him loaded with Chains, and commanded them to be racked with great ſeverity. This Artifice failing, he contrived another, by making Women of lewd Lives come into his Houſe. But the People perceiving all this to be affected, continued ſtill in their Choice: Whereupon he ſtole out of the City by Night, with a deſign to retire to *Ticinum*; but miſſing his way, he wandred up and down all Night, and found himſelf next Morning at the Gates of *Milan*. His Flight being known, a Guard was ſet about him, and a Relation of all that had paſs'd, was ſent to the Emperor: St. *Ambroſe* wrote alſo to him on his own behalf, that he might be excus'd from that Office. But the Emperor being wonderfully pleas'd with this Choice of the People, did not only confirm the Election, but gave Order to the Lieutenant of *Italy* to ſee the thing effectually done. In the mean time St. *Ambroſe* once more made his eſcape, and hid himſelf in the Houſe of one *Leontius*: But the Lieutenant of *Italy* having publiſhed the Order, againſt all thoſe that knew where he was, and did not diſcover him, *Leontius* by an Innocent kind of Treachery declared where he was, and then St. *Ambroſe* finding it was in vain to reſiſt any longer, was firſt baptized, and ſome time after made Biſhop of *Milan*, at the End of the year 374, or the beginning of 375 (*c*). Immediately after his Ordination he diſtributed to the Poor, or gave to the Church all the Money that he had. He ſettled his Lands alſo upon the Church, reſerving only the Profits of them for Life. He committed the Care of his Affairs to his Brother *Satyrus*, who being gone to *Rome* by Sea in purſuit of a Man who had unjuſtly poſſeſs'd himſelf of ſome part of their Eſtate, was like to have periſhed in a Shipwrack; which made him reſolve to be baptized: Nevertheleſs he eſcaped the danger and return-

St. *Ambroſe.*

(*a*) *About the Year* 340.] The Date of St. *Ambroſe*'s Birth, depends upon the Date of that Letter which was formerly the 32*d*. and is now the 60*th*. addreſſed to *Severus*; for there he ſays, that he was 53 years old, and that he wrote in a time of War. *Tot abjecti barbaricis moribus, & bellorum procellis, in medio verſamur omnium moleſtiarum freto.* This may relate either to the War of *Maximus*, in 387, or to that of *Eugenius* in 393; if it refers to the firſt, he was born in 334, if to the ſecond, in 340. 'Tis hard to ſay whether it refers to the one or to the other.

(*b*) *Was Nurs'd in his Father's Palace.*] *Paulinus* the Author of St. *Ambroſe*'s Life ſays plainly, that he was born in his Father's Palace, who was then the Prætorian Præfect of *Gaul*. *Poſito in adminiſtratione præfecturæ Galliarum Patre ejus Ambroſio natus eſt Ambroſius, qui infans in Area Prætoris in Cunabulis poſitus*, &c. This plainly enough diſcovers the place of his Birth and Education, for the Dwelling-Houſe and Palace of the Præfect of the *Gauls* was certainly in *Gaul*: 'Tis true that the ſame *Paulinus* ſpeaking afterwards of St. *Ambroſe*'s Journey to *Rome*, ſays, that he went to his own Country, *proprium ſolum*, and that St. *Baſil* writing to St. *Ambroſe*, ſays, he was of the Imperial City: But on theſe Occaſions, the Place of his Parents abode, the Origin of the Family, and the common Reſidence of St. *Ambroſe*, was conſidered as the Place of his Country. And indeed ſo it was according to the Roman Laws; and the Children born in a Place where their Parents were by chance about their Affairs, were eſteemed to be of that Place, which was the ordinary Reſidence of their Fathers and Mothers. See *L. retro. ff. de captiv. & L. filios C. de municip. & L. cives C. de incolis.* 'Tis more difficult to Aſſign preciſely that City of the *Gauls*, where the Prætorian Præfect then reſided, which is not certainly known. Some are of Opinion that it was at *Triers*, which St. *Athanaſius* and *Theodoret* call the Metropolis of *Gaul*, as *Milan* was the Metropolis of *Italy*: For the Reſidence of the Prætorian Præfect of *Italy* was at *Milan*. *Ammian. Marcellinus* calls the City of *Triers*, the Dwelling-Place of Princes; to which we may add, the Praiſes which many Authors have given of this City; but this proves nothing. In the time of the Tyrant *Maximus*, *Evodius* the Prætorian Præfect of the *Gauls* Reſided at *Triers*, as appears by the Hiſtory of the *Priſcillianiſts* related by *Sulpitius Severus*. But it does not follow from hence, that this City was the Ordinary Reſidence of others, becauſe that *Maximus* a Tyrant, who was newly raiſed to the Empire, dwelt at *Triers*. Some have thought that the ordinary Reſidence of the Prætorian Præfect of the *Gauls* was at *Arles*. The Conjectures for this Opinion are theſe, that the Emperor *Conſtantine* reſided in this City, that he honoured it with many Privileges, and particularly to be the Place for the meeting of a Council; that there is a Law of *Honorius* and *Theodoſius*, which Ordains that every year an Aſſembly of the Seven Provinces ſhould be held in the City of *Arles*, in the preſence of the Præfect, *ſub illuſtri præſentia Præfecturæ*; that *Agricolaus* the Prætorian Præfect of the *Gauls*, to whom this Law was addreſs'd, received it at *Arles*; That in the Petition which thoſe Countries preſented to the Pope *Leo*, they eſtabliſh the Dignity of the Eccleſiaſtical Metropolis of *Arles* upon the Privileges which had been granted to this City by *Valentinian* and *Honorius*, which made it be looked upon as the Mother of all the other Cities, and upon the Honour which it had to ſerve for the Reſidence of the Prætorian Præfect. 'Tis added, that *Honoratus* writes in the Life of *Hilary* of *Arles*, that the Prætorian Præfect came to ſee this Biſhop when he was reduced to Extremity; that St. *Proſper* in his Chronicle ſpeaks of a Prætorian Præfect called *Exuperantius*, who reſided at *Arles*; that *Liberius* Prætorian Præfect of *Gaul*, who confirmed the Second Council of *Orange*, dwelt at *Arles*; that *Fauſtus Rhedonenſis* writing to *Felix* the Præfect of *Gaul*, ſays, that he reſided in a City where he profited by the Inſtructions of *Eonius*, and this Man was Biſhop of *Arles*. All theſe Proofs plainly ſhew, that in the Fifth Age the ordinary Reſidence of the Prætorian Præfects of *Gaul* was in the City of *Arles*; but they do not prove, that it was alſo in the time of St. *Ambroſe*. One may rather believe, that it was the City of *Lyons*, which at firſt was the ordinary Reſidence of the Prætorian Præfect of *Gaul*. For, Firſt, This City was looked upon as the Chief City of *Gaul*. Secondly, *Strabo* aſſures us, that the Præfects and Governors of *Gaul* commonly reſided there, and coyned Money there of Gold and Silver: Now there is no probability, neither is there any Proof that *Conſtantine* changed this Cuſtom in favour of the City of *Arles*: And therefore there is nothing very certain upon this Subject.

(*c*) *Ordained Biſhop of* Milan *about the Year* 374, *or* 375.] In *Euſebius's Chronicon*, his Ordination is placed in the year 375. But ſince it is certain that *Valentinian* died *November* 10*th*. 375. and that his Ordination was made the 10*th*. of *December* under this Emperor, we muſt of neceſſity place it in the preceding year.

St. *Ambroſe.*

ed ſafe to *Milan*, where he died in 379. Thus St. *Ambroſe* having renounced all Care of Secular Affairs, applyed himſelf wholly to the worthy diſcharge of his Epiſcopal Function. Tho' he was but newly baptized, and never had time to Study Religion before his Ordination, yet by his great Induſtry he attained to that Perfection, that at the ſame time he both learned and taught the Truths of the Chriſtian Religion. He did every Day celebrate the Holy Myſteries; there paſs'd not a Sunday but he preached to his People. He hearkened to all Men with Meekneſs and Charity, he relieved the Poor, he comforted the Afflicted, ſo that all his People loved and admired him. He applied himſelf vigorouſly to root out the remnants of Arianiſm that were yet in the Church of *Milan*. He convicted *Secundianus* and *Palladius*, and procured their Condemnation in the Council of *Aquileia* held in the year 381. The Death of *Gratian* changed the face of Affairs in the Weſtern Empire. The Tyrant *Maximus* who had put him to Death, having Uſurped *Gaul*, was become formidable to all *Italy*. It was feared that he would paſs the *Alps*, and carry *Italy* by force from *Valentinian* the younger, who was then but twelve or thirteen years Old. St. *Ambroſe* was ſent Embaſſador to this Tyrant in the year 384, and by his Prudence and Boldneſs diverted his Deſign of paſſing then into *Italy*. The Empreſs *Juſtina*, Mother to *Valentinian*, who was an *Arian*, having a Deſign to reſtore Arianiſm after its Extirpation in the Church of *Milan*, did at firſt deſire of St. *Ambroſe*, one of the Churches called the *Portian* Church, which St. *Ambroſe* refus'd to grant her; and ſo great was the Aſſembly of the People round about the Palace, that ſhe was forced to leave St. *Ambroſe* in the Poſſeſſion of his Church, and to entreat him alſo to appeaſe the People. Sometime after the Empreſs ſent to him to demand in the Emperor's Name, not only that Church, but alſo the *New*-Church. Our Saint oppoſed them with wonderful Boldneſs, and anſwered them with ſuch a fearleſs Courage, as aſtoniſhed the Perſons who brought the Emperor's Orders to him. This happened at the Beginning of the year 385. On *Palm-Sunday* in the ſame year, Officers were ſent to ſeize upon the *Portian*-Church, when St. *Ambroſe* was Officiating in the *New*-Church. This irritated the People, who run to that Church, and having apprehended one *Caſtulus* an *Arian* Prieſt, would have made a Riot, if St. *Ambroſe* had not ſent ſome Prieſts and Deacons to appeaſe them. The Emperor cauſed many of the Seditious to be Arreſted and ſent armed Soldiers to take Poſſeſſion of the Church, which for all that was not put in Execution. On *Wedneſday* in Paſſion Week the Soldiers were ſent to ſeize upon the *New*-Church, but the People flocking thither in great Multitudes, the Soldiers never entred it; but the People within it ſpent the whole Night and Day, in ſinging of Pſalms; and the next day after, the Emperor being prevailed upon by the Boldneſs and Wiſdom of St. *Ambroſe*'s Carriage, who had put a ſtop to the Sedition, and yet had yielded nothing of what was demanded of him, ordered the Soldiers who Surrounded the Church to retire.

In the year following the Perſecution was renewed againſt the Catholicks and St. *Ambroſe*, by an Edict of the Emperor in favour of the Council of *Ariminum*. A deſign alſo was laid to take from the Catholicks the *Portian*-Church. Orders were given to apprehend St. *Ambroſe* and ſend him into baniſhment; but he was ſtill ſecured by the Affection of the People of *Milan*, who Guarded him in his Church, where he ſpent many Days and Nights in ſinging Pſalms and Hymns continually with his People. He was challenged to Diſpute in the Palace with *Auxentius* the *Arian* Biſhop; but he refuſed to do it, becauſe Lay-men and Pagans were choſen to be Judges of their Conference. He offered to refer the Difference to the Judgment of a Council, tho' it was not reaſonable to trouble the Peace of the Church for one Man only, nor to call that in Queſtion which had been already determined. After this he ſpoke an Oration againſt *Auxentius*, which provoked the Empreſs *Juſtina* yet more againſt him: But at laſt ſhe gave over the further Perſecution of this Biſhop, ſeeing it was to no purpoſe, becauſe his own Wiſdom and Courage, and the Affections of his People, covered him from all her Deſigns. 'Tis believed, that the Diſcovery of the Relicks of St. *Gervaſius* and St. *Proteſius*, and the Miracles that were then done by them, contributed to the Peace of the Church. But 'tis very probable that the true Reaſon which hindered *Juſtina* and *Valentinian* from puſhing things to extremity, was the State of the Affairs of the Empire at that time. *Maximus* had prepared to paſs over into *Italy*, a Sedition was alſo to be feared in this Juncture, and they ſtood in need of St. *Ambroſe*. In effect, the Emperor found no Perſon fitter than he to treat with *Maximus*, whom he ſent Embaſſador to this Tyrant, who reſided at *Triers*: St. *Ambroſe* ſpoke to him with much boldneſs, but he could obtain nothing of him; on the contrary, this Tyrant marched immediately into *Italy*; and thereby made himſelf Maſter of all the Weſtern Empire, ſo that *Valentinian* was forced to retire into the Eaſt, and deſire Aid of *Theodoſius*, who re-eſtabliſhed him, after he had defeated, taken and beheaded *Maximus*. This Revolution happened in 387. St. *Ambroſe* continued during this time in his Biſhoprick. When *Theodoſius* came into the Weſt, he ſhewed no leſs Courage with reference to him, than before he had done to *Valentinian*. He oppoſed the reeſtabliſhment of the Jewiſh Synagogue, which *Theodoſius* would have done, and *of the Altar of Victory*, which *Symmachus* had already endeavoured in vain to reſtore becauſe of the Oppoſition of St. *Ambroſe*. 'Tis well enough known, with what freedom he reproved the Emperor *Theodoſius* for the Maſſacre at *Theſſalonica* which he gave a Warrant for putting in Execution, and after what manner he obliged him to do publick Penance for it. The Death of *Valentinian* and the Advancement of *Eugenius* for ſome time diſturbed the Repoſe of St. *Ambroſe*. He was obliged to retire from *Milan* in the year 393, but he returned in the year 394, and finiſhed his Courſe as he had begun it. He died in the year 396, aged 57 years.

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The Works of St. *Ambroſe* above all the other Fathers have been moſt corrupted in the ordinary Editions. The *Roman* Edition from which thoſe that followed after were made, inſtead of reſtoring the Text of this Father, hath rendered it more faulty in many places, by the Liberty which the Superviſors of that Edition took, of making Alterations in it by their own Authority. In this Edition the Works were in great Confuſion, without Order, and without any Diſtinction of what were genuine, and what were ſuppoſititious; which induced the Benedictins of the Abby of St. *Germain de Prez* to undertake a New Edition of this Father's Works, wherein they have reſtored the Text from many Manuſcripts; and ranged the Diſcourſes in very good Order. In it they are divided into Two Volumes. The firſt which is already publiſhed, contains the Treatiſes of St. *Ambroſe* upon the Scripture. The ſecond which will quickly come forth, and which they have allowed me to make uſe of, contains the other Works of this Father. The firſt begins with the Treatiſe upon the Creation of the World, compoſed of Nine Diſcourſes of St. *Ambroſe* to his People, preached in one of the laſt Weeks of Lent. 'Tis probable, that he reduced them afterwards into the Form of a Treatiſe. 'Tis divided into ſix Books, which anſwer to the ſix Days of the Creation. This Work contains many Queſtions of Controverſy, and many moral and myſtical Conſiderations upon the Text of the Bible. There are many of them, particularly in the laſt Books which are very extraordinary, and far-fetched. St. *Ambroſe* made this Treatiſe about the year 389. He has imitated St. *Baſil* in it, whoſe Method he followed, and he has taken many things from him, as alſo from *Hippolitus* and *Origen*.

The Treatiſe *of Paradiſe* is one of the firſt Books of St. *Ambroſe*. He wrote it, as he ſays in his Letter to *Sabinus*, ſoon after he was made Biſhop. He does not dive very deep into the Hiſtorical Queſtions which may be made upon this Subject, but for the moſt part acquieſces in the Allegorical Explications, which he draws out of *Philo* and other Authors, or which he invents himſelf: There he refutes the Hereticks of *Apelles*'s Sect, and occaſionally ſpeaks againſt the Jews.

St. *Ambroſe* continues the Explication of the Text of *Geneſis* in the Treatiſe of the Hiſtory of *Abel* and *Cain*, upon which he makes abundance of long Allegories, wherewith he intermixes ſome moral thoughts. He enlarges particularly upon the Sacrifices of theſe two Brethren. Upon the occaſion of the Saying that *the Blood of* Abel *cries*, he ſays, That God hears the Juſt even after their Death, becauſe they are even then Living before God and enjoy Eternal Light.

The Hiſtory *of the Deluge* and *the Life of* Noah, furniſhed St. *Ambroſe* with very fit Matter for the Continuation of his myſtical and moral Explications. This is the Subject of the Book *of the Ark and of* Noah, or *of the Ark of* Noah, as St. *Auſtin* calls it. This Treatiſe is not perfect, for St. *Auſtin* quotes a Paſſage out of it, which is not to be found there now.

There are two Books of St. *Ambroſe* upon *the Life of* Abraham. In the firſt he deſcribes the Life and Actions of this Patriarch, and repreſents his Submiſſion to the Will of God, and his other Virtues. In the ſecond Book he diſcourſes on the firſt Actions of this Patriarch, to draw from them a more ſublime and ſpiritual Senſe, by applying them to the different Degrees of a ſpiritual Life, and to the ways by which we tend to Perfection.

He treats alſo of the ſame Subject, tho' in a more compendious way, in the Book *of* Iſaac *and the Soul*, where he explains the Union of the Soul with the Word, which was figured by the Marriage of *Iſaac* and *Rebecca*. There he diſtinguiſhes four Degrees thro' which the Soul muſt paſs, that it may be delivered from all earthly Affections, and arrive at a State of perfect Union with God. By this Union he explains the *Canticles*, on which he makes a kind of a myſtical Paraphraſe, and therefore this Treatiſe may paſs for a Commentary upon this Book of Scripture.

St. *Ambroſe* having diſcourſed of the Soul at the End of the preceding Treatiſe, found himſelf inſenſibly engaged to treat of Death in the following Book. 'Tis entituled, *Of the Benefits or Advantages of Death*. There St. *Ambroſe* firſt diſtinguiſhes three kinds of Death, the Death of Sin which kills the Soul, the myſtical Death by which we die to Sin,

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and the natural Death by which the Soul is ſeparated from the Body. All the World conſiders the firſt as a great Miſery, and the ſecond as a great Happineſs; but their Opinions are divided about the laſt: Some wiſh for it as a great Advantage, and others dread it as a great Puniſhment. St. *Ambroſe* declares for thoſe who hold it to be a great Benefit, he makes the Advantages of it appear, and oppoſes to them the Troubles of this preſent Life from which Death delivers us. He exhorts Chriſtians, not to ſet their Affections upon this Life nor the Pleaſures of this World; he makes them ſenſible of the Bitterneſs which accompanies them; he repreſents the Dangers to which we are continually expoſed, the Temptations to which we are ſubject in all ſorts of Occurrences, and the Sins into which we fall every moment: Afterwards he diſcourſes of the State of departed Souls; he ſuppoſes that 'till the Day of Judgment, they are in Places or Habitations, where they expect Eternal Glory or Damnation, tho' they enjoy already by Anticipation ſome kind of Happineſs or Miſery. *All Souls wait*, ſays he, *for what they have deſerved; ſome expect Damnation and others Glory; but in this waiting, the former are not without Pain, nor the latter without ſome Reward.* St. *Ambroſe* inſiſts particularly upon the Joy which the latter enjoy, and diſtinguiſhes ſeven Degrees of their Happineſs, whereof the laſt is to rejoyce in the Aſſurance they have of ſeeing God face to face. He concludes with exhorting the Faithful to die without Fear. 'Let us go on, ſays he, without Fear 'in the way to Jeſus Chriſt; Let us march without Anxi-'ety to the Aſſembly of the Patriarchs and Saints; Let us 'enter with Confidence into *Abraham*'s Boſom. Yes, O 'Holy Patriarch, open to us your Boſom, extend your 'Arms to theſe poor Faithful. Jeſus is gone before us to 'prepare Habitations, where we are to be received; he promiſed to do it before we asked it of him. We deſire to 'follow thee, O Lord, but call thou us unto thee, that 'ſo we may effectually follow thee, becauſe without thee, 'no Man can aſcend unto thee. Thou art the Way, the 'Truth and the Life, thou giveſt us the Power, the Faith, 'and the Reward; receive us, ſince thou art the Way; 'confirm us ſince thou art the Truth; grant us Life, ſince 'thou art the Author of Life; make us to enjoy that good 'thing which *David* deſired; ſhew us that Eternal, that Im-'mutable Bliſs, which we ſhall enjoy for all Eternity.' This Treatiſe of St. *Ambroſe* has another ſort of a Reliſh than the foregoing; 'tis full of uſeful and ſolid Reflections, and of juſt and natural Reaſonings. He founds all that he ſays upon Paſſages of the Holy Scripture, which he applies very pertinently and very naturally. He builds very much upon the Fourth Book of *Eſdras* which he cites as Canonical. This Treatiſe was written about the year 387. The Book *Of forſaking the World* was written ſoon after this, of which we have already ſpoken: The Title of it ſufficiently diſcovers the Subject. There St. *Ambroſe* makes uſe of ſeveral Allegories taken out of the Old Teſtament, to exhort the Faithful to flee from this World, that they may be wholly united to God.

The Books *of* Jacob and *a Happy Life*, treat of the Happineſs of the Righteous. In the firſt, he diſcovers the means of arriving at Happineſs; the chief whereof is, to follow the Light of right Reaſon, which can command our Paſſions, and repreſs the Motions of Luſt: For tho' we cannot wholly extinguiſh our Paſſions, yet we may reſtrain their Violence by practiſing the Virtue of Moderation; for he maintains that we do Good or Evil freely. Jeſus Chriſt, he ſays, will have none for his Servants which are not free, and the Devil has none for Slaves, but thoſe that are voluntarily ſold to him by their Sins. But becauſe of Man's Weakneſs the Divine Aſſiſtance is neceſſary. The Law which God has given him does clearly diſcover to him his Sins; but it has not ſufficient Virtue to deliver him from Sin and Death; there is nothing but Grace could ſet us at Liberty, which Jeſus Chriſt by his Death hath merited for all Men. This Grace is ſo powerful, that provided we be willing to follow its Motions, nothing ſhall ever be able to ſeparate us from Jeſus Chriſt. Whatever befals us we ſhall be happy; a juſt Man is above all the Miſeries of this Life; 'tis true indeed, he ſuffers Loſſes, Afflictions, Diſeaſes, Pains, Captivity, *&c.* but he does not think himſelf leſs happy for being ſubject to theſe Accidents. There is nothing wanting to him that poſſeſſes Virtue; he fears nothing, he hopes nothing, he deſires nothing; tho' he be weak he is ſtrong enough; tho' he appear to be poor, he is rich; tho' he is deſpiſed, he believes himſelf the more honoured; tho' he is alone, yet he is not forſaken; whatſoever Diſeaſe he has, he enjoys a perfect Health.

Theſe Maxims are confirmed in the ſecond Book by the Example of *Jacob*. St. *Ambroſe* there deſcribes the Life and Actions of this Patriarch, and ſhews that the Afflictions and Croſſes which befel him did not hinder him from being happy. He concludes with the Example of *Eleazar* and the *Maccabees*, on whom he makes a very lively and eloquent Panegyrick.

After he has diſcourſed of the Patriarchs *Abraham*, *Iſaac* and *Jacob*, and treated, as he ſays himſelf, *Of Submiſſion to the Will of God*, upon the occaſion of *Abraham*, *of Purity of Spirit* from *Iſaac*, *of Patience under Miſeries* from the Hiſtory of *Jacob*; he treats *of Chaſtity* in explaining the Hiſtory of *Joſeph*, who has given an illuſtrious Example of the practice of this Virtue in reſiſting the Sollicitations of *Potiphar*'s Wife. This Action of *Joſeph* is ſo much the more glorious, by how much the Charms of this Woman were harder to be overcome; which St. *Ambroſe* ſtudies to ſet off to the beſt Advantage, that the Virtue of *Joſeph* may the better appear. After this he purſues the Hiſtory of this Patriarch, and diſcourſes of all the Circumſtances of his Life, which he refers to Jeſus Chriſt, of whom *Joſeph* was a Figure. He lays open this myſtical Senſe with much Art and Probability, by comparing what is ſaid of *Joſeph* in *Geneſis*, with what is ſaid of Jeſus Chriſt in the Goſpel.

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The Commentary upon *the Benedictions of the Patriarchs*, follows naturally after the Book of the Life of *Joſeph*. St. *Ambroſe* there gives Myſtical Senſes to the Bleſſings, which *Jacob*, when he was dying gave to his Children, and refers the greateſt part of them to Jeſus Chriſt. This Book and the preceding are Sermons Preached by St. *Ambroſe* at *Milan* about the Year 387, which he afterwards reduced into a Treatiſe.

The Book *of Elias* and *of Faſting*, contains many Sermons Preached at *Milan* in *Lent*. Having formerly ſpoken of the actions of *Elias* upon other Occaſions, he here enlarges upon the Morals of them. The Perſon of whom, and the Time when he Preached do both conſpire to invite him to treat of Faſting; and ſo this is the ſubject of the Firſt and Principal Part of this Work. He maintains that Faſting is a Duty as old as the World, and Pretends that the Law by which God forbid *Adam* to Eat of the Tree of Life, was a kind of command for Faſting. He alledges afterwards the Examples of *Noah*, *Abraham*, *Moſes*, *Eliſha*, *Daniel* and many others to Authorize the Practice of Faſting. He diſcovers at laſt the advantages of it, and ſhews how Intemperance and Exceſs are pernicious and inconvenient. This leads him inſenſibly to diſcourſe againſt the Debauchery, the Drunkenneſs, and the other Diſorders of Mens Tables, which were very common in St. *Ambroſe*'s Time: He adds, That theſe Exceſſes draw along with them all other Vices, and particularly the Deſire of gathering Riches, to furniſh the exceſſive Expences which were neceſſary to ſupport their Luxury. He exhorts Chriſtians to apply themſelves to God who is the Sovereign Phyſician of theſe Evils; and propoſes the Day of Judgment as a Diſſuaſive from theſe Exceſſes. Addreſſing himſelf afterwards to the Catechumens, he preſſes them to purifie themſelves from their Sins by receiving Baptiſm. He reproves thoſe ſharply who delay to receive this Sacrament, and exhorts them rather to imitate the forwardneſs of *Abel* than the Negligence of *Cain*. 'Tis eaſy to perceive, that this Treatiſe was Compoſed of many Pieces collected together. St. *Ambroſe* has taken a great Part of it out of St. *Baſil*, and in it there are many excellent Paſſages, and ſome things very remarkable about the Diſcipline of the Church. He ſays, in Ch. 10. that they prepared themſelves by Faſting to approach to the Holy Table, that they faſted at *Milan*, all the time of *Lent*, except *Sundays* and *Saturdays*; that on *Eaſter*-day the Faſt ended; that on that Day, thoſe among the Catechumens, who were called Elect, were Baptized; that they approached to the Altar, and received the Sacrament. In ſhort, St. *Ambroſe* in this Treatiſe gives very Lively and Moral Deſcriptions of the Exceſſes and Debauchery of his Age: One needs only read the 12*th*. and 13*th*. Chapters, to be poſſeſſed with a horror of them. Even the Women were given to Wine, and did many Actions unbecoming the Modeſty of their Sex, of which St. *Ambroſe* makes them aſhamed in Chap. 18.

The Treatiſe *of Naboth and the Poor* (for ſo it ought to be called, according to the Antient Manuſcripts, and according to the Cuſtom of St. *Ambroſe*) is a Diſcourſe full of Zeal againſt the Rich and Powerful who oppreſs the Poor, preached by St. *Ambroſe* upon the Hiſtory of the Oppreſſion of *Naboth* by King *Ahab*. This Saint there ſhews, that there are *Ahabs* and *Naboths* at all times. 'The 'Hiſtory of *Naboth*, ſays he, at the beginning of his Diſ-'courſe, is Antient, if we conſider the time wherein it 'was Tranſacted, but in Practice it happens daily; *tempore 'vetus eſt, uſu quotidiana*: For who is the Rich Man that 'does not deſire other Mens Goods? Is it not daily ſeen, 'that the Rich would take from the Poor the little Eſtate 'that they have, and drive them away from the Inheri-'tance of their Anceſtors? Where is there one found that 'is content with what he has? There has not been one '*Ahab* only in the World, he is born in it every Day; 'there has not been one *Naboth* only killed, there are ſome 'ſuch every Day oppreſſed. Every Day the Poor are over-'whelmed, driven away, perſecuted, and reduced to die 'by Famine, by the Injuſtice of the Rich.' He declaims afterwards againſt this Barbarity, and ſhews the Rich, by the Example of *Ahab*, that they are more unhappy with all their Riches, than the moſt Miſerable and the moſt Poor in their Wants. He cries out againſt thoſe ſumptuous Feaſts and needleſs Expences which they make, by which they waſte the Blood and Subſtance of the Poor. Here he relates a frightful Story of a Rich Man, who to procure

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good Wine to his Table, forced a Poor Man to ſell his Son; and then he brings the Parable of the Rich Man mentioned in the Goſpel of St. *Luke*, Ch. 12. who purpoſed to pull down his Barns, that he might build larger, and ſhews from hence how far the Slavery, Blindneſs and Miſery of Rich Men extends. Afterwards he returns to his Hiſtory of *Ahab*, and having repreſented the horribleneſs of the Action of *Ahab* and *Jezebel*, he exhorts Rich Men not to imitate it, by teaching them the uſe they ought to make of their Riches, which is deſcribed in *Pſalm* 75. He concludes with this Remark, that God pardoned *Ahab* for this Crime, but this miſerable Man brought upon himſelf Deſtruction by new Crimes. 'Tis thought, that this Treatiſe was compoſed about the Year 395.

The Book of *Tobit* is chiefly written againſt *Uſury*, which St. *Ambroſe* condemns moſt ſeverely. There he Deſcribes the Miſeries to which Uſurers reduce the Poor, and the Artifices they uſe to enſnare young Heirs. Uſury according to him, is all that is received above the Principal. It is condemned by the Divine Law in the Old and New Teſtament: If it was permitted to the *Iſraelites* with reſpect to Strangers, it was only with reference to them whom they might lawfully kill. He refutes thoſe by Name who reſtrain the Prohibition of Uſury only to the Poor, and rejects the Reaſons of Intereſt which may be alledged to excuſe it. *Eraſmus* doubted whether this Book were St. *Ambroſe*'s or no, but it was a doubt very ill grounded, for St. *Auſtin* cites it. It has St. *Ambroſe*'s Stile, it contains his Doctrine, which is alſo to be found in ſhort, in his 23*d*. Letter to *Vigilius*, and it contains many paſſages tranſlated out of St. *Baſil*, according to the Cuſtom of St. *Ambroſe*. This Book was written about the Year 386.

The Four Books *of the Interceſſion of* Job *and* David, (that is of the Complaints which *Job* and *David* made for the Miſeries and Weakneſs of Mankind) are in this Edition replaced here in their natural Order. In the two Firſt Books he enlarges upon the Complaints contained in the Firſt Chapters of the Book of *Job*, and in the *Pſalms*, particularly in the 72*d*. and 42*d*. In the Two laſt he anſwers the Complaints of thoſe who tax Providence, becauſe the wicked are happy in this Life, and the Juſt miſerable. He proves that the Happineſs of the Wicked is not true Happineſs, and that the Calamities, Miſeries and Misfortunes of the Good, do not at all render them unhappy.

In the Book entituled *the Apology of* David, he ſaves the Honour of this Holy King, not by juſtifying his Crimes of Adultery and Murder which are uſed to render him odious; but by ſhewing, that he roſe again from his Fall by a quick and ſincere Repentance; that it was for our Inſtruction that God permitted him to fall into Sin, and that he made amends for his fault by a great number of good Actions. And therefore he explains the 5*th*. *Pſalm*, that it may ſerve as an Apology for this Holy King. Theſe Sermons were preached ſoon after the Death of *Gratian*, in the Year 385.

The *Benedictines* have placed here among theſe Works of St. *Ambroſe* which are Genuine, the Second *Apology for* David; but it is confeſſed in the Preface, that it has been queſtioned, and that there is reaſon for doing ſo: Indeed it is obſerved, that in all the Manuſcripts that have been ſeen, this Book goes under the Name of St. *Ambroſe*, and the Conjectures which ſome Criticks have alledged to ſhew its impoſture, are rejected. But then they find the Stile is different from St. *Ambroſe*'s, and the Author uſes a different Verſion of Scripture, and ſometimes the Vulgar Latin, and he ſpeaks of Two ſorts of Wills and Operations in Jeſus Chriſt, in ſuch a manner as ſavours very much of the Times of the *Monothelites*. They add, that this Author only Copies and enlarges upon what St. *Ambroſe* had ſaid before. The Second Apology contains a great part of what is in the Firſt; And what probability is there that St. *Ambroſe* ſhould twice repeat the ſame thing? The Subject of both is the ſame. The Author undertakes to ſhew, that no Man ought to be offended with any thing that is related in Scripture; And that *David* fell into the Crimes of Murder and Adultery. His Defence is divided into three Parts. In the Firſt he ſhews that the Fall of *David* muſt be attributed to the Infirmity of Human Nature, and that his amendment was the effect of his Virtue. In the Second he ſays, that *David* fell to Inſtruct the *Jews* that they ſhould continue no longer in their blindneſs. In the laſt, Chriſtians are inſtructed in the Myſteries which are typifyed by *David*'s Fall. The Author enlarges upon common Places, and employs part of his Diſcourſe in Refutation of the Hereticks, and chiefly of the *Arians* and *Manichees*. This Treatiſe is compoſed of popular Harangues.

The Expoſitions of ſome particular *Pſalms*, are not a formal Commentary upon them, but a Collection of Homilies upon the *Pſalms* Preached or compoſed upon ſeveral Occaſions. However it appears by the Preface to the Commentary upon the Firſt *Pſalm*, that St. *Ambroſe* had a Deſign to Expound all the *Pſalms*. The Homily upon the Firſt *Pſalm* was Preached about the Year 390, after the Inſtitution of Singing in the Church of *Milan*. The Explications of the 35*th*. and the Five following *Pſalms* are alſo a Collection of Homilies preached one after another about the Year 393. The Preface ſhews that it is a Collection of Sermons, and there are two or three Places in the Explication of *Pſal*. 36, which ſerve to Denote this Epocha. St. *Ambroſe.*

As to the Expoſition of *Pſal*. 43. he dictated it himſelf a little after his Death to his Deacon *Paulinus*, as he ſays, in the Life of his Maſter.

The Explications of *Pſalms* 45, 47, 48, 61, are ſeparate Homilies. In theſe Expoſitions St. *Ambroſe* follows the Text of the *Septuagint*, but he ſometimes takes notice of the differences of the Verſions of *Thodotion*, *Symmachus* and *Aquila*. Yet he does not confine himſelf to a literal Expoſition, but often gives Myſtical Senſes of them. Sometimes he lays down Principles of Morality, and upon certain Occaſions he oppoſes the Hereticks. In many places he copies from St. *Baſil*, and in others from *Origen*, ſome of whoſe Errors have crept into his Expoſitions.

The Work upon *Pſalm* 119. is a Collection of many Sermons, wherein St. *Ambroſe* rather confines himſelf to the Moral than the Spiritual Senſe; which gave him occaſion to reprove the Vices of ſome Perſons in his time, and he ſpares not even the Diſorders of the Clergy-men. He explains the Letters of the Hebrew Alphabet, which ſerve to diſtinguiſh the Parts of this *Pſalm*. But as he knew but little of Hebrew, ſo what he ſays about it is not very ſolid; and 'tis probable that he took his from the Etymologies of *Philo*, which were full of Faults as St. *Jerome* aſſures us. Theſe Sermons were preached about the Year 386, after the Diſcovery of the Relicks of St. *Gervaſius* and St. *Protaſius*. There are as many Sermons, as there are Letters of the Hebrew Alphabet which make the Diviſions of this *Pſalm*, each Sermon anſwers to a Section contained under each Letter. There he explains alſo part of the *Canticles*.

In the Commentary upon St. *Luke*, St. *Ambroſe* confines himſelf more cloſely to the Hiſtorical and Literal Senſe, than in his other Commentaries. In explaining the Text of St. *Luke*, he clears ſome of the other Goſpels, and reconciles the apparent Contradictions, which may occur between them. He obſerves in the Preface to this Work, that the Goſpel of St. *John* is more ſublime, but St. *Luke* follows the Order of Hiſtory more ſtrictly, and relates many more particulars. He adds, that St. *Matthew* is chiefly employed in deſcribing the Birth of Jeſus Chriſt, and informing Men of his Manners; that St. *Mark* dwells longer in the deſcription of his Strength and Power: That St. *Luke* repreſents him as a High-Prieſt and a Sacrifice; And that St. *John* inſiſts more than any other upon the Miracles of his Reſurrection. In the beginning of this Commentary he mentions the many Apochryphal Goſpels, as that of the Twelve, the Goſpel of St. *Thomas*, and that of St. *Matthias*, and aſſures us that the Church never received any but theſe Four Goſpels which were written by the Inſpiration of the Holy Spirit. Theſe are St. *Ambroſe*'s general Remarks upon the Four Goſpels. It were too long to mention particularly all things that are in this Commentary. He confines himſelf for the moſt part, as we have already ſaid to the Letter and Hiſtory of the Goſpel, but yet he cannot refrain from having recourſe oft-times to the Myſtical Senſe, and draws from it Moral Precepts. Theſe are the Homilies which make up the Body of this Commentary, which is Divided into ten Books or Parts. He wrote it after the Perſecution of the Empreſs *Juſtina* about the Year 386.

This Tome ends with a Commentary upon the *Canticles*, extracted out of the Works of St. *Ambroſe*, collected by *William* Abbot of St. *Thierry*, who lived about the Year 1142. We have already obſerved that St. *Ambroſe* explained ſome conſiderable parts of it in many places. This gave occaſion to many Perſons to extract theſe Places, and make up a Commentary upon the *Canticles*. *Cartorius* caus'd one of his Collecting to be printed at *Louvain* in the Year 1558. Ten Years after *Gillotius* publiſhed another which is attributed to *Demochares* a Doctor of *Paris*, who probably did nothing elſe but augment one that was ſhorter, which is in a Manuſcript in the College of *Navarr*, and in another Manuſcript of the Abby of *Vendoſme* that is 600 Years old. *Cheffletius* had alſo a Manuſcript of it more antient by 200 Years, and he found it quoted by *Florus Magiſter* of *Lyons*, who lived about the Year 855, in a Commentary upon St. *Paul*, which was never printed. The Collection which is publiſhed here by the *Benedictines*, was never printed before. It is publiſhed from a Manuſcript by the ſame hand of *William* Abbot of St. *Thierry*, and afterwards Monk of *Signi*.

The Firſt Book contained in the ſecond Tome of St. *Ambroſe*'s Works, is his excellent Treatiſe *concerning the Office of Miniſters*, or the Duties of Clergy-men. For tho' the name of Miniſters be cut out in the *Roman* Edition, and in thoſe that followed it; yet it is to be found in all the Manuſcripts; and 'tis plain by the Book it ſelf, that St. *Ambroſe* compos'd it for his Clergy. But tho' he addreſſes himſelf particularly to them, yet he does not forget to treat of the Duties of all Chriſtians, of which he makes a particular Application to the Clergy.

St. *Ambroſe.*

He had been ſeveral Years Biſhop when he compos'd this Work, for there he ſpeaks to the Clergy whom he had Choſen and Ordained himſelf: He muſt therefore have been Biſhop for ſome time, ſince he had already Ordained a conſiderable number of Clergy-men. He there takes notice, that he had endured ſeveral Shocks from the Civil Powers, becauſe he would not deliver up the *Depoſita* which were entruſted with the Church. He ſays, that two Perſons of whom he had a bad Opinion, had abjured the Catholick Faith in the time of the *Arian* Perſecution, *Arianæ infeſtationis*; which is to be underſtood of the Perſecution of the Empreſs *Juſtina*.

He ſays alſo, that he ſold the ſacred Veſſels to redeem Captives and Slaves, whoſe number was ſo great, that they would fill a whole Province.

This may have reference either to the War of *Maximus* in the year 387, or to the Inundation of the *Barbarians*, who having killed the Emperor *Valens* ravaged the Countries of *Thrace* and *Illyricum*, and came over into *Italy*, where they made a great number of Captives, which happened in the year 379. He ſpeaks alſo of a Famine which afflicted the City of *Rome* under *Damaſus* in the year 383.

Laſtly ſpeaking of a *Depoſitum* entruſted with the Biſhop of *Pavia*, he ſays, that the Emperor did all that he could to wreſt it out of the hands of this Biſhop, that he might give it to one of his Courtiers. And we find a Law of *Valentinian* publiſhed at *Pavia*, *January* the 2*d*. 386. All theſe Tranſactions do clearly demonſtrate, that the Books of Offices were not written by St. *Ambroſe* at the beginning of his Biſhoprick, and that 'tis very probable they were not written till about the year 390, or 391, when Peace was reſtored to the Church after the Death of the Tyrant *Maximus*. He followed and imitated in theſe three Books the Deſign and Method of *Tully*'s Offices. He confirms thoſe good Maxims which this Orator had laid down, and corrects thoſe that are imperfect, refutes thoſe that are falſe, and adds ſeveral others which are infinitely more excellent, more pure, and more ſublime.

The firſt ſix Chapters of the firſt Book of St. *Ambroſe*'s Offices, are a Preface to the whole Work, wherein he enquires, when and how it is ſeaſonable to ſpeak or to be Silent. The Biſhops are obliged by their Office to explain the Word of God; but they ought to diſcharge this Duty with Humility; they muſt learn by teaching, and that they may teach. This is what St. *Ambroſe* applies to himſelf. 'For, ſays he, being removed all of the ſudden from the 'Civil Bench, and from the Office of a Judge, that I might 'be promoted to the Prieſthood, I have taught what I had 'not then learned, and was obliged to Learn and Teach at 'the ſame time.' After this he diſcovers the Advantages of being Silent, and the Dangers to which a Man expoſes himſelf by ſpeaking; but yet he would not have Men always to continue in ſilence. On the contrary, he ſays, that it is uſeful and neceſſary to ſpeak, provided it be done with Humility and Moderation, provided that one weighs his Words in the balance of the Sanctuary, and does not follow the Motions of his Luſts, but Reaſon and Juſtice, and provided that he does not employ his Voice to retaliate Reproaches by Reproaches.

After this Preface he enters upon the Matter, and undertakes to treat of *Offices*. He affirms that this Name was not only in uſe among the Philoſophers, but that it is in the Holy Scripture. He quotes one ſingle Paſſage taken out of the Goſpel of St. *Luke* Ch. 1. P. 23. Where there is mention made of the Miniſtry of *Zacharias*, and he tranſlates the Greek Word by *Office*. This example does not prove very ſtrongly what he had affirmed. After this he gives two Etymologies of the Word *Officium*; the Firſt is *ab efficiendo*, *quaſi efficium*, and the Second *ab officiendo*. The Philoſophers diſtinguiſhed three ſorts of Offices, of *Honeſty*, of *Profit*, and of *Pleaſure*. St. *Ambroſe* ſays, that the Chriſtians know no other but that of *Honeſty*, cauſe they refer all to the Happineſs of Heaven, beeing perſuaded, that the *Profits* and *Pleaſures* of this Life, are neither *true Profits* nor *true Pleaſures*. And therefore he treats only of the Offices which have reference to Honeſty. He affirms that this Term of Honeſty and Decency was known to *David* before the Philoſophers uſed it; and for proof of this, he quotes *Pſal.* 64. 2. *Praiſe becomes thee, O Lord, in* Zion, *Te decet hymnus, Deus, in Sion*. He adds ſome Paſſages of St. *Paul*, where he ſpeaks of *Decency and Honeſty*. He affirms that *Pythagoras* followed *David* in impoſing the Law of Silence upon his Diſciples. But he puts a very great difference between their Precepts, in that *Pythagoras* wholly forbade his Scholars to ſpeak, whereas *David* teaches us to ſpeak with moderation, and to hold our Peace when it is convenient to do ſo. He diſtinguiſhes two ſorts of Offices, the leſs perfect which he calls *medium*, and the moſt perfect. He explains this by the Words of Jeſus Chriſt to the young Man, who ask'd him what he muſt do to inherit Eternal Life. Jeſus Chriſt anſwered him at firſt, *Keep the Commandments, Do not commit Murder nor Adultery*, &c. Theſe, ſays St. *Ambroſe*, are the leſs perfect Offices, to which there is ſtill ſomething wanting. Thoſe that are perfect are deſigned by what Jeſus Chriſt ſaid afterwards to the young Man, when he had anſwered him that he had obſerved all theſe things. *If you would be perfect, go and ſell all your Goods, and give them to the Poor, and you ſhall have Treaſure in Heaven, and come and follow me*. This gave occaſion to St. *Ambroſe* to recommend Alms-giving as one of the principal Duties of the Chriſtian Life.

St. *Ambroſe.*

Here he treats very largely of the Providence of God, and proves againſt the Philoſophers, that it extends to all Creatures. Why then do the Wicked here enjoy Plenty? this is the common Objection: to which St. *Ambroſe* anſwers, Firſt, that this Abundance does not make them happy in this Life, becauſe the remorſe of their Conſcience torments them.

He adds in the ſecond place, that we muſt not wonder, if the Wicked ſeem to be happy in this Life, and on the contrary the Good ſeem to be miſerable, becauſe this it not the Place of Reward or Puniſhment. That we muſt wait till the other Life, when every one ſhall receive according to his Works: that here we are in a place of Combate: that the Juſt are to endure continual Aſſaults, that they may obtain one day Reward of their Victory; whereas the Wicked here enjoy Repoſe who deſerve no Reward, after which ſhall follow the Puniſhments which their Sins deſerve. That in ſhort, God has granted to thoſe the good things and Advantages of this Life, that they might be without Excuſe in the Day of Judgment, for not obſerving the Commandments of God.

St. *Ambroſe* having thus eſtabliſhed theſe general Maxims, enters upon the particular conſideration of the Duties of every State.

He begins with thoſe which belong to young Men: He recommends to them above all things Shamefacedneſs and Modeſty; he gives a wonderful deſcription of this Virtue, and proves how neceſſary it is to Clergy-men. He ſays, that he had hindred one from entring into Holy Orders, becauſe his Countenance was not modeſt enough, and that he had forbid another to walk before him, becauſe he had too confident a Gate. He counſels them not to be preſent at Feaſts, and to ſhun the Converſation of Women; he recommends to them to ſtay at home, and to apply themſelves to the Duties of Piety which are agreeable to their Miniſtry. Afterwards he gives Precepts for reſtraining the Motions of Anger and of other Paſſions. He deſcribes the Diſcourſes of Clergy-men. He does not think it fit that they ſhould uſe Raillery. He gives them three Rules for the good Conduct of their Actions. The firſt is, to hold their Paſſions in ſubjection to Reaſon; the ſecond is to obſerve Moderation; the third is to do all things ſeaſonably and in order. He illuſtrates theſe Maxims by the Examples of many Saints in the Old Teſtament.

After he has laid down theſe general Rules, he diſcourſes of Virtues in particular, comparing the *Idea's* which Chriſtians have of them with thoſe which the Pagan Philoſophers had; and ſhews, that thoſe of the Chriſtians are much more ſublime. As for example, Juſtice among Chriſtians does not allow, that they ſhould render Evil for Evil; it acknowledges no particular Intereſt, and it takes place, not only with reſpect to Friends, but alſo to declared Enemies. Likewiſe Chriſtians are not only to do good to their Friends and their Relations, but alſo to their Enemies. It is not Vanity, but Charity, which is the foundation of their Liberality; they do not only give of their Superfluities, but alſo of their Neceſſaries. Their ſtrength conſiſts chiefly in ſuffering with Courage and Conſtancy, in keeping off the Violence which is offered to the Weak, in over-coming their Paſſions, in deſpiſing the Riches of this World, and ſeeking after, loving and valuing nothing but Virtue. They preſerve an Evenneſs of Soul and wonderful Tranquility of Mind in the midſt of Croſſes: Yet they do not raſhly expoſe themſelves, and are not aſhamed to fly, when they find themſelves too weak to reſiſt Perſecutions. In ſhort, their Moderation conſiſts in Tranquility of Mind, in the love of Mildneſs, in compleat Meekneſs and perfect Honeſty. St. *Ambroſe* explains particularly all the parts of theſe Virtues, gives excellent Precepts for obſerving them, and propoſes admirable Examples of them taken out of the Holy Scripture. He produces alſo ſome Examples of them taken out of Eccleſiaſtical Hiſtory; that of St. *Laurence* is very remarkable. St. *Ambroſe* propoſes him as an illuſtrious Pattern of Conſtancy. He ſays, 'That this holy Deacon, ſee-
'ing *Xyſtus* his Biſhop dragged away to Martyrdom, he fell
'a weeping, not that the Martyrdom of his Maſter grieved
'him, but becauſe he was left behind him in the World;
'upon which account he addreſſes to him in theſe Words:
'*Whither go you, my Father, without your Son? Whither run*
'*you, O holy Biſhop, without being accompanied by your Dea-*
'*con? You never us'd to offer Sacrifice without a Miniſter;*
'*what is it then that has diſpleas'd you in me? Is it becauſe*
'*you have found that I have not well diſcharged my Office?*
'*Try now, whether you have choſen a good Miniſter: Why do*
'*you refuſe him with whom you have conſecrated, and who*
'*has conſecrated the Holy Sacraments with you? Why do you*
'*refuſe him, ſay I, to mingle his Blood with yours?* St. *Xyſtus*
'anſwers in theſe words, and others like them. *I do not*
'*deſert you, my Son, I do not abandon you, but you are re-*

'*ſerved*

St. Ambrose.

'*ſerved for greater Combates: Mourn not, you ſhall quickly follow me, within Three Days you ſhall be where I am* Such, ſays St. *Ambroſe*, was the glorious Conteſt of theſe two Illuſtrious Martyrs, who ſtrove who ſhould firſt ſuffer for Jeſus Chriſt. The Hiſtory of *Oreſtes* and *Pylades* meets with applauſe, when it is repreſented how each of them endeavoured with all his might to die for one another. Theſe two would both have died, the one having committed Parricide, and the other being a Complice in it; but there was nothing that obliged St. *Laurence* to offer himſelf to Death, his own Zeal only induced him to it; and three Days after, as he was roaſting upon a Grid-Iron, he ſtill mocked the Tyrant, ſaying, *I am roaſted enough, turn me and eat me*, and ſo he overcame the Violence of Fire by the Strength of his Courage.' We muſt not forget the Example of St. *Agnes* which St. *Ambroſe* relates before this. 'This Holy Virgin, ſays he, being in danger of loſing either her Chaſtity or her Life, ſecured her Virginity, by yielding up this Mortal Life to purchaſe an Eternal one.

About the End of this Book St. *Ambroſe* inſiſts upon the principal Virtues of Clergy-men; he recommends to them above all things Diſintereſtedneſs and Purity. It appears by this place, That St. *Ambroſe* thought that Biſhops, Prieſts and Deacons were obliged to live in Celibacy, and that thoſe could not be received into the Clergy who had been twice married, tho' they had been married the firſt time before their Baptiſm.

He concludes with ſpeaking of the Truſt committed to us, and of the Fidelity we ſhould ſhew in keeping that which is entruſted to us. He recommends to the Clergy-men who take Care of the Veſtry, to diſcharge their Duty with Faithfulneſs and Modeſty.

He begins the ſecond Book with enquiring, wherein conſiſts true Happineſs; and he ſhews, That it conſiſts in the Knowledge of God, and in Innocency of Life; That all other good things, do not only fall ſhort of our ſupreme Happineſs, but they do not ſo much as render us more happy; as on the contrary, the Croſſes and Miſeries of this Life do not render us more unhappy; That the good things of this World, ſuch as Riches, Abundance, Joy, &c. are truly Evils, becauſe they hinder us from working out our Salvation; whereas thoſe things which are believed to be evil, as Pain, Affliction, &c. are good for us, becauſe they give us Opportunities of practiſing Virtue.

Afterwards he treats of the Good that is profitable; and having ſhewn that there is no true Profit without Honeſty, he diſcourſes of the ſeveral ſorts of Good Things that are truly profitable, of Friendſhip, of Advice, of Fidelity, of Liberality, of Good-Will, of Civility, of the Protection of the Poor and Afflicted, of Hoſpitality, and the other Virtues neceſſary for maintaining Society and Commerce among Men. The Advices which he gives about things, are very judicious: Some of them are as follow. Nothing is more profitable than to be loved; nothing is more diſadvantageous than not to be loved. Mildneſs, Civility and Modeſty, cauſe us to be loved of all the World. Theſe Virtues are very becoming to Kings and Princes as well as to private Perſons; they maintain Peace and Charity. A Man is more eaſily truſted, who is loved by many. When Counſel is to be asked, we ſhould addreſs our ſelves to a Perſon who is equally juſt and wiſe. Theſe two Virtues are inſeparable. We muſt not only aſſiſt the Poor who have nothing to live upon, but it is a piece of Prudence and Charity to help alſo thoſe who are unfortunate in their Affairs, chiefly, when it is not by their Debauchery that they are reduced to this Condition, but by ſome unforeſeen Misfortune. 'Tis alſo a Duty of Charity to redeem Captives, and reſcue them out of the Hands of their Enemies, to ſave Women from Diſgrace; this is, to reſtore Children to their Fathers, and Fathers to their Children, and Citizens to their own Country. There are ſome alſo that do a Work of Charity, by marrying Orphan Daughters. When we cannot help others by giving them Money, it is good to aſſiſt them by our Counſel and Labour. We muſt do Works of Charity with Prudence, and not give Alms to thoſe that are unworthy. There are ſome that feign Debts, and others that deplore their Miſery; we muſt examine whether theſe things be true or no; and we are not only to employ our Hands to give, but alſo to make uſe of our Eyes to conſider the Perſons to whom we give. We muſt look upon him who does not ſee us, and ſeek after him who is aſhamed to be found. Yet we muſt not retrench our Alms, under a Pretence that many ask them who do not deſerve to receive them. I omit many other fine Maxims which he propoſes concerning Alms, and Contempt of Riches; but I cannot forget that place, where he ſays, That he broke in pieces the ſacred Veſſels to redeem Captives. He juſtifies himſelf in this Action, or rather he draws from it a great deal of Glory. 'The Church, ſays he, was founded 'without Gold, if ſhe has it now, 'tis to give it and not 'to keep it; 'tis for aſſiſting the Poor with it in their great 'Neceſſities. What would be ſaid of a Biſhop, who to 'preſerve the lifeleſs Veſſels, would ſuffer the living Members of Chriſt to periſh? Would he ſay, I am afraid leſt 'the Temple of the Lord ſhould be ſpoiled of its Ornaments? 'Might it not be anſwered to him, That 'tis not neceſſary 'that the Sacraments of the Altar ſhould be adminiſtred in 'Gold or Silver; That the Redemption of Captives was 'an Ornament much more pleaſing in the Sight of God; 'That thoſe Veſſels could not be put to a nobler Uſe than 'when they are employed to redeem the Lives of Chriſtians; That the true Treaſure of the Lord is that which 'has the ſame Effect with his Blood; That then a Veſſel 'is known to be truly the Lord's when there is a double 'Redemption to be obſerved in it; that is, when the exteriour Veſſel redeems from the Enemy, thoſe whom the 'Blood of Jeſus Chriſt had redeemed from Sin.

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He juſtifies alſo this Conduct by the Example of St. *Laurence* who ſhewed the Poor when the Treaſures of the Church were demanded of him. At laſt, He concludes, That tho' it be a Crime to break the Veſſels of the Church, to turn them to our own Profit; yet on the contrary, it is an Act of Charity and Virtue to do it, to diſtribute them to the Poor, to redeem Captives, or to build a Church, when ſuch things are neceſſary. He adds, That he uſed that Precaution, as to take firſt the Veſſels which were not conſecrated, and afterwards to break and melt thoſe that were, leſt any ſhould turn the ſacred Chalices to prophane Uſes. He concludes this Book with recommending to the Clergy, to keep with Faithfulneſs and Courage what is depoſited in the Churches by Widows, and relates ſome Examples of the Boldneſs wherewith ſome have defended theſe things againſt thoſe who came to invade them.

And here I muſt reſume the *24th. Ch.* of which I have ſaid nothing. St. *Ambroſe* there deſcribes the chief Duties of Clergy-men towards others in a few Words, 'We muſt, 'ſays he, prepare our ſelves by good Actions and by a good 'Intention to receive Offices, and chiefly thoſe of the Clergy. We muſt not carry our ſelves proudly in them, nor 'eſtrange our ſelves from them by Negligence; we muſt 'equally ſhun Ambition and the Affectation of refuſing 'them. Simplicity and Uprightneſs comprehends all, and 'theſe are of themſelves commendable enough: In the Exerciſe of his Miniſtry he muſt neither be too ſevere nor 'too remiſs, leſt he ſhould ſeem either to exerciſe his Authority with Dominion over the Flock, or elſe to neglect the 'Duties of his Miniſtry; he muſt endeavour to oblige all 'the World. A Biſhop ſhould conſider and protect the 'Prieſts and the other Clergy-men, he ſhould not be offended if they purchaſe Eſteem either by their Charity, or 'their Faſting, or their Piety, or their Learning: But theſe 'ought not to exalt themſelves, much leſs employ their 'own Merits to diminiſh the Reputation of their Biſhop. 'The Wicked muſt not be defended, nor Holy Things 'given to thoſe that are unworthy of them; but neither 'are we to reprove and condemn any Perſon 'till he be 'convicted of a Fault. For if Injuſtice be otherwiſe above 'all things offenſive, it is inſupportable in the Church, 'where every thing ſhould be regulated according to Equity, where Impartiality ſhould be obſerved. The Powerful 'and Rich ought to have no more Authority than the Poor, 'becauſe the Rich and Poor are all one in Jeſus Chriſt. 'The moſt Holy ſhould attribute nothing more to himſelf 'than others; for the more Holy he is, the more humble 'he ought to be. When we judge we ought not to have 'any reſpect of Perſons. Favour ſhould have no place in 'our Judgments but only the Juſtice of the Cauſe. Nothing does more wound the Reputation and Credit which 'we may have, than to betray the Cauſe of the Weak in Favour 'of thoſe that are more powerful; to reprove a poor Man 'that is innocent ſeverely, and to excuſe a rich Man that 'is guilty. 'Tis true that we are naturally inclined to favour great Perſons, leſt they find that Injuſtice has been 'done them, and afterwards revenge themſelves upon us. 'But, firſt, if you be afraid of making your ſelves Enemies, do not meddle with judging or oppoſing. You can 'ſay nothing when a Matter of Intereſt is under Debate, 'tho' it were better done to protect Juſtice; but when the 'Cauſe of God lies at Stake, or it is to be feared that the 'Impious will be admitted to the Communion of the Church, 'then it is a very heinous Sin for Clergy-men to uſe Diſſimulation.

In the Firſt Chapter of the Third Book St. *Ambroſe* ſhews, That this Maxim of *Scipio*, *That he was never more buſy nor leſs alone, than when he was by himſelf*, was antienter than *Scipio*; and that it was verified in a more illuſtrious manner in *Moſes*, *Elias*, *Eliſha*, and the Apoſtles, who did ſo many wonderful things when they ſeemed to mind nothing. He adds, That a juſt Man is never alone, becauſe he is always with God; That he is never idle, becauſe he is always meditating; That he ſeems to be unknown, and yet is famous; That when he is thought to be dead, he then enjoys a more happy Life; That he is never more joyful than when others think him to be under Affliction; that he is never richer than when he is poor, becauſe he places all his Happineſs in Juſtice and Honeſty. He obſerves afterwards, That the Compariſon which the Philoſophers make between the Good of Honeſty and of Profit, has no place among Chriſtians, becauſe they acknowledge nothing profitable to be Good which is not alſo Honeſt. He diſtinguiſhes two ſorts of Good and of Duty, that which is more, and that which is leſs perfect. In ſhort, he maintains, That a juſt Man ought

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never to ſeek his own Profit by doing Injury to others; but on the contrary, that he ought to ſeek the Good of others above his own. He enlarges upon this Maxim, and proves, that for any Man to do Injury to his Neighbour for his own Profit, is contrary to the Example, and to the Law of Jeſus Chriſt, to the Law of Nature, to the Dictates of Conſcience, and to the Civil Laws. Purſuant to this Principle he determines, that a Chriſtian in a Shipwrack ought not to ſnatch from his Brother the Plank which he has taken to ſave himſelf; that he ought not to fight againſt a Robber who would ſet upon him, and lays it down for a General Maxim, *That 'tis never lawful to preſerve our own Life by putting another to Death.* The Philoſophers were ſo far in the right when they affirmed, That a Wiſe-man, tho' he were ſecured for ever from any Diſcovery, ſhould do nothing againſt his Duty; but finding no Example to prove it, they had recourſe to the Fable of *Gyges*'s Ring: St. *Ambroſe* confirms this Truth by the Example of *David* and St. *John* Baptiſt.

In a Word, St. *Ambroſe* proves that in all Caſes we ought to prefer Honeſty to Profit. He grounds upon this Principle his Aſſertion, That one who has gathered together much Corn, ought not to keep it up in his Barns until a time of Famine that he may ſell it very dear. He condemns this Practice as a ſort of Uſury, or Robbery. He would not have Strangers hindered from coming into Cities in a time of Famine, and blames the antient *Romans* for the Practice of this Rigor; But praiſes an Old Man, who in his time was of a contrary Opinion. Having related many Examples taken out of Scripture, to ſhew that we ought to prefer Honeſty to Profit, he reproves the Conduct of thoſe who are always intent upon ſordid Gain, who uſe all manner of Tricks to cheat others of their Goods, and leave no means uneſſayed to poſſeſs themſelves of their Neighbours Inheritance. He adds, That this Covetouſneſs is very much to be blamed in all ſorts of Perſons; but it is inſupportable in Clergy-men, who ought to allow dying Men their Liberty to make their Laſt Will with Diſcretion and Freedom: That a Clergy-man ought never to alienate the Goods which belong to another for his own Profit, becauſe it is his Duty to do Good to all the World, and to do no Injury to any Man. From hence he concludes, that when we cannot help one Man but we muſt do Injury to another, it is more convenient to deny our Aſſiſtance to the former, than by doing him Good to prejudice the latter. For this Cauſe he would not have Clergy-Men meddle in Pecuniary Cauſes, becauſe in gaining from one they injure another.

At laſt he collects ſeveral Examples taken out of the Old Teſtament, which he alledges to prove, That Honeſty is to be preferred before any Intereſt and Advantage whatſoever. He concludes this Book with ſome excellent Precepts which he gives concerning Honeſt and Chriſtian Friendſhip. I ſhall ſet down ſome of them. Friendſhip it ſelf ought to give place to Honeſty. No Man ought to favour his Friend when he is in the wrong, nor to deal unjuſtly by him when he is in the right: As we ought to vindicate him when he is innocent, ſo we ought to reprove him when he is guilty; we ought to ſpeak to him with Sincerity, to open our Heart to him, to reprove him with Freedom, to ſuffer for him when it is neceſſary, and to relieve him in his Wants. The Foundation of Friendſhip is Faith in God, and no Man can be a true Friend to another who is an Infidel towards God. Piety preſerves Friendſhip, and makes Friends equal. There can be no Friendſhip between Perſons of different Principles. One Friend ought to admoniſh another without Bitterneſs, and rebuke him without Reproaches. Our Friendſhips ought not to be founded upon Intereſt, for Friendſhip is a Virtue and not a Matter of Traffick. There is no true Friendſhip where there is Flattery. Thus I have given an Abridgment of St. *Ambroſe*'s Offices which is a very uſeful Book to teach all Chriſtians the Principles, Maxims, and Rules of that moſt Holy Morality which they profeſs: And this made it ſo common in former Ages; every one would have it, every one would read it with Attention, and thoſe who had Leiſure made Abridgments of it which are ſtill extant. It were to be wiſhed that Chriſtians, and chiefly Clergy-men would do the ſame ſtill, and that they would draw from this pure Fountain the Morality which they teach and which they practiſe. The French Tranſlation which has been made of it may render it uſeful to all Men. But let us proceed to the other Treatiſes of St. *Ambroſe.*

The Books *of Virginity* were written by St. *Ambroſe* at the Requeſt of his Siſter *Marcellina*, who having heard ſome ſpeak of the Sermons which he had made about Virginity, deſired him to ſend her in Writing what he had preached, ſince ſhe could not be ſo happy as to hear him. Whereupon he put his Sermons in the Form of a Treatiſe, and divided them into three Books, which he addreſſed to his Siſter *Marcellina*, in the third year of his Biſhoprick, that is to ſay, in the year 377.

After a very humble Preface, he begins his Treatiſe with a Diſcourſe in praiſe of St. *Agnes*: He ſets off the Glorious Martyrdom of that Illuſtrious Virgin with inimitable Elegance. 'To Day, ſays he, is the Feaſt of a Virgin, let 'us imitate her Purity: It is the Holy Day of a Martyr, 'let us offer up Sacrifices: 'Tis the Feſtival of St. *Agnes*, 'let Men admire her, and young Children entertain bleſſed 'hopes of her; let Married Women wonder, and Virgins 'endeavour to imitate her. But what can we ſay worthy 'of a Perſon whoſe very Name is a ſufficient commendation. Her Zeal was above her Age, and her Virtue exceeded the Powers of Nature. . . . . This Holy Virgin 'ſuffered Martyrdom at twelve Years of Age. By how 'much the Cruelty of thoſe who did not ſpare ſuch tender 'Years is to be deteſted, by ſo much is the Virtue of that 'Faith to be admired, which could make a Martyr at that 'Age. . . . . Here is a new kind of Martyrdom. She was 'not yet of an Age fit to ſuffer, and yet ſhe was already 'able to Conquer. She went to Death with more gaiety 'than a young Bride to the Nuptial Bed. All People mourned for her, and yet ſhe ſhed not one Tear for her ſelf. It 'was matter of admiration, to ſee her prodigally throw away that Life, which ſhe had ſcarce yet taſted, with 'as much eaſe as if ſhe were arrived at the end of her 'Courſe. In ſhort, what ſhe did was ſo incredible of human Nature, that it was believed to be from God, for 'whatſoever tranſcends the Power of Nature, muſt proceed from the Author of it. What threatnings did not 'her Executioner uſe to frighten her? What Artifices did 'he not employ to perſuade her? By what various Solli'citations did he attempt her to yield to Marry? That 'were, ſaid ſhe, an Injury to my Divine Spouſe, to enter'tain any hopes of being able to pleaſe others; I am only 'his who has choſen me firſt: Why do you delay, Execu'tioner, to do your Office? Let this Body of mine Pe'riſh, ſeeing it is ſo unhappy as to be pleaſant in the Eyes 'of thoſe whom I would not have it to pleaſe. Having 'ſpoken theſe Words ſhe put herſelf into a poſture to re'ceive the Fatal Blow; ſhe prayed and then ſubmitted her 'Neck. You ſee here a double Sacrifice in one Victim. 'She is a Martyr both for Religion and Virginity; ſhe re'mains a Virgin and obtains a Crown of Martyrdom.

St. *Ambroſe*, having propoſed this Illuſtrious Example, treats at large of the Excellency of Virginity. He ſhews, that this Virtue comes from Heaven, and that God is the Author of it; that the Heathens neither knew it, nor practiſed it as they ought; that the Jews themſelves did not eſteem it, and that it was not common amongſt Men till Jeſus Chriſt came into the World. Afterwards he gives a Catalogue of the Advantages which Virginity has above the married State, by comparing theſe Two Conditions. 'I do 'not condemn Marriage, ſays he, but I will prove that 'Virginity is more excellent. Let us compare, if you pleaſe, 'the more conſiderable Advantages of Married Women 'with the leaſt Happineſs of Virgins: The Married Wo'man may boaſt of her Fruitfulneſs, which makes her 'happy in Children, but the more ſhe brings into the World, 'the more Pain ſhe ſuffers. She may reckon upon the 'Comfort and Support ſhe ſhall have from her Children; 'but with this let her balance the troubles they bring up'on her. What might I not ſay of the Troubles which 'Mothers muſt undergo both in Nurſing Children and 'in bringing them up, and then in marrying of them? 'What is more harſh than that Subjection or rather Sla'very to which Wives are reduced? What is more un'eaſy than thoſe perpetual Complaiſances which they 'muſt always uſe towards their Husbands? Fear and Jea'louſies and a Thouſand other cares render them unhappy. 'The Neceſſity and Slavery they undergo in dreſſing and 'adorning themſelves is a perpetual Puniſhment. But, 'you, O bleſſed Virgins, know not what all this attiring 'means, you have no other Ornament but Modeſty and 'Chaſtity; you court no other Beauty than that of Virtue, 'a Beauty which cannot be ſhared with others, nor taken 'away by Death, nor defaced by any Sickneſs; you have 'none to pleaſe but God who loveth beautiful Souls, tho' 'they be ſhut up in deformed Bodies; you are not troubled 'with the Inconveniences of Child-bearing, and of bring'ing forth Children, and yet you have a very numerous 'Spiritual Off-ſpring.

St. *Ambroſe* complains that there were ſo few Perſons at *Milan* who profited by his Inſtructions, whilſt a great many Virgins, not only from *Bologna* and *Placentia*, but even from *Mauritania*, came to receive the Veil at *Milan*. He reproves Mothers who hindred their Daughters from coming to his Sermons, leſt they ſhould embrace Virginity. At laſt, he commends thoſe Virgins who devoted themſelves to God without their Parents leave, and relates the Example of a young Gentlewoman, who being preſſed by her Mother and Relations to Marry, threw herſelf down before the Altars, and would not ſtir from thence till ſhe had obtained the conſent of her Parents to her profeſſing Virginity. 'Tis obſervable, that St. *Ambroſe* ſays, that at length her Relations approved her Deſign, and ſo ſhe was not deprived of her Eſtate.

In the Second Book he undertakes to Inſtruct Virgins by ſome examples which he propoſes to them: And becauſe the Virgin *Mary* was undoubtedly the moſt perfect of all Virgins, her Example is the Firſt and moſt Illuſtrious. St.

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Ambrose here proposes her Life as a Pattern which Virgins ought to imitate, and represents her Virtues in a most Excellent manner. *From this Father, Preachers and Devotee's may learn how to praise the Virgin in such a manner as is worthy of her, without stuffing their Discourses with Apocryphal Stories, Excessive Praises, and False Notions. The Picture which he draws of her, represents her as she was, and sets before our Eyes her natural Beauty; whereas some of the Devotee's of the latter Ages, have changed and disfigured her by vain Ornaments which are no ways agreeable to her, neither could she herself endure them.*

St. *Ambrose* having proposed to Virgins the Example of the blessed *Mary*, as the Pattern of their Life; sets before them also the Example of St. *Thecla* the Martyr, to Instruct them how to die well. He sub-joyns the Example of a Christian Virgin of *Antioch*, who being carried to the Stews because she would not Sacrifice to Idols, was delivered from the Danger she was in by a Soldier, who changed Cloaths with her and saved her. But when this came to be known, the Soldier was carried to the place of Punishment, where the Virgin also rendered her self, and they both received the Crown of Martyrdom. St. *Ambrose* describes this History in very lively and eloquent Figures, and comparing it with the Fable of *Damon* and *Pythias*, he proves that this Action was much nobler and greater, than that which is related of those two famous Friends. Towards the end, he excuses himself for using so many Flowers and Figures of Rhetorick in relating these Examples of Virgins, which he says he did not do to shew his his Eloquence, but to win the Affection of Virgins by the Sweetness and smoothness of his Discourse, and to render their conditions the more Amiable by the Beauty of the Examples which he proposed to them, before he proceeded to the Precepts and Advices which might be less agreeable.

The Third Book begins with an Exhortation which Pope *Liberius* made to *Marcellina*, St. *Ambrose*'s Sister when he gave her the Veil at *Rome* in the Church of the Apostles on *Christmas-Day*. There is no probability that this very Discourse should be *Liberius*'s, but it was certainly made by St. *Ambrose*, and contains very useful Advices to Virgins consecrated to God. After he has exhorted them to love their Divine Spouse, he prescribes Rules concerning their principal Duties; he enjoyns them to be very Sober, to shun Visits from the People of the World, to keep Silence, and to be very Modest and Reserved in all their Actions. When he has given these Precepts under the Name of *Liberius*, he praises the Virtues of his Sister, and chiefly her Fastings, but he Counsels her to moderate them, that she may apply her self more to other Spiritual Exercises, and especially to Prayer. He says, that she should Pray in the Morning when she awakes, before she goes out, before and after Meals, towards Night, and when she goes to Bed. He advises her also to repeat in her Bed the Lord's Prayer, and the Psalms, either before she falls asleep, or when she awakes. And he thinks that she ought to repeat every Morning the Creed as the Seal of our Faith. He adds, that she ought to Weep, and shun excessive Mirth, the Pleasures of this World, and Particularly Dancing. And to dissuade Christian Virgins from it, he relates the Example of the Dancing of *Herodias*'s Daughter, and Describes the Fatal Consequences of it: A fit Example, says he, to teach Wise and Christian Ladies, that they ought not to suffer their Daughters to practise Dancing.

Lastly, St. *Ambrose* answers the Question which *Marcellina* had put to him, to know what was to be thought of Virgins who killed themselves or threw themselves head-long to shun falling into the Hands of their Persecutors, who sought to deprive them of their Faith and their Virginity. He relates the Example of St. *Pelagia* who killed her self, and of the Mother and Sisters of that Saint, who threw themselves head-long into the River. He subjoyns the Examples of St. *Sotera* who was of his own Kindred, and concludes from these Examples, that this Zeal is no ways forbidden. Here the Third Book of Virgins ends in all the Manuscripts, tho' in the Printed Editions there are many Pages added that have no relation to this Treatise, which St. *Ambrose* concludes with these examples, as appears by the beginning of this last Chapter.

The Treatise *of Widows* was written soon after that of Virgins, as St. *Ambrose* declares at the beginning of it. It was the Inconstancy of a Widow which made him undertake this Work. St. *Ambrose* had comforted her after the Death of her Husband, and had exhorted her to lay aside her Mourning, but she abusing his Advices, had made use of them to gain Authority to her Design of marrying again. The Holy Father being unwilling that it should be thought he had counselled her to do so, wrote this Treatise *of Widows*, wherein he exalts the State of Widows as approaching near to the Perfection of Virgins. For proof of this he not only alledges the Testimony of the Apostle St. *Paul*, but he relates also the Example of many Widows of the Old and New Testament. He exhorts Widows to continue in their Widow-hood, and in his Address to this Widow who had occasioned his Writing this Book, he shews her that all the reasons which she alledged for proceeding to a Second Marriage, were weak; yet he does not condemn either First or Second Marriages; on the contrary, he rejects the Opinion of the Hereticks who had forbidden them; but he prefers the State of Virgins and Widows before that of married Women, and refutes with sharpness the Reasons which Women use for running into Second Marriages. Altho he would not openly declare his Opinion of their Conduct, who use the Knife and Fire to check the motions of the Flesh, yet he speaks of it after such a manner as plainly discovers that he did not approve it, and observes that it is contrary to the antient Canons. This Treatise is cited by St. *Ambrose* in his Commentary upon St. *Luke*, by St. *Jerome* in Letter Fifty to to *Pammachius*, and so there can be no doubt but it is this Father's.

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There is in this Edition a little Treatise of Virginity, which in the former Editions had been placed at the end of the second Book about Virgins, but it is parted from it in all the Manuscripts, and is evidently a distinct Treatise. The Treatise of Widows, which is there cited, was written after the two Books of Virgins.

This little Piece is not very coherent. In it he praises the famous Judgment of *Salomon*, he blames the Action of *Jephtha*; and then he defends himself against those who accus'd him of giving excessive Praises to the State of Virginity, and demonstrates the Excellency and Advantages of it. He occasionally answers those who said, that the great numbers of Virgins would lessen the Race of Mankind, and he maintains that there are no places more populous than those where there are most Virgins: For Proof of which he observes, that tho' at *Alexandria*, in the East, and in *Africa*, there are an infinite number of Virgins, yet these Countries are very well peopled. He adds, that if this Reason were good, they must also advise Women to be lewd, because so they would have more Children.

After this, he examines the Reasons of those who find no fault with the Consecration of Virgins, but only say, that we should wait till they be of sufficient Age before they receive the Veil. He confesses, that a Bishop ought to beware of giving the Veil with too much precipitation, but then he ought not so much to regard their Age, as the ripeness of their Parts, nor to consider so much the number of their Years as the Disposition of their Hearts: that every Age can follow Jesus Christ, and embrace the perfection of a Christian Life. This gives him occasion to speak of the way which Virgins ought to hold in following of Jesus Christ, and of the Life they ought to lead to imitate him. He concludes with comparing the Instructions of the Ministers of Jesus Christ, who exhort Virgins and Widows to live in Continence, to the miraculous Fishing of St. *Peter*; and he prays the Lord, that he would make his own fishing successful to the catching of many. This Piece was compos'd of many Sermons, and was made soon after the Treatise of Widows.

The following Treatise is entituled in the printed Copies, *Of the Instruction of a Virgin*, address'd to *Eusebius*, but in the Manuscripts its Title is, *A Discourse of the perpetual Virginity of the Virgin* Mary. And indeed the principal part of this Treatise is against the Error of *Bonosus*, who had oppos'd the perpetual Virginity of *Mary*. But that which gave occasion to St. *Ambrose* to compose this Discourse, was the Profession of a Maid called *Ambrosia*, Niece to *Eusebius* a Citizen of *Bolonia*, to whom St. *Ambrose* had made an Exhortation when he gave her the Veil. He committed the same to Writing afterwards according to his custom, and address'd it to *Eusebius* with a Preface, wherein he discourses of the chief Duties of Virgins that are consecrated to God, which are Silence and Prayer. After this he gives an account of a Discourse which he made when he gave the Veil to *Ambrosia*: there he says many things in praise of Women, and undertakes the Defence of that Sex against those who blamed it. He proves that they are unjustly accus'd as being the cause of Man's Falling and Offending; and he extolls their Piety by proposing the Virtues of many Women. He shews, that if *Eve* gave occasion to the Condemnation of Mankind, this Loss was fully compensated by *Mary*, who is the Honour of her Sex and of the Church. St. *Ambrose* wonders, that there have been Christians who durst oppose her perpetual Virginity. He adds, that this Error deserved to be buried in Eternal Silence; but because it had been maintained by a Bishop (he means *Bonosus*) he thought himself obliged to discover and refute it; which he does in the following part of this Discourse, where he establishes the perpetual Virginity of the Virgin *Mary*, and refutes the Objections of *Bonosus*, which were the same with those of *Helvidius*.

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The first Objection which he proposes is taken from the Word *Mulier* or Woman, which is attributed in the Holy Scripture to the Virgin. St. *Ambrose* shews, that this Word is general, and is given to Virgins as well as Married Women and Widows.

The second Objection is founded upon this Passage of the Gospel, *Before they came together*, and upon that other, *He knew her not before she had brought forth her First-born Son.* He answers, that these ways of speaking do not intimate that St. *Joseph* had afterwards any carnal Knowledge of the

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Virgin, but only that he had not before; and that the Deſign of the Evangeliſt is to diſcover the principal Myſtery, *viz.* That a Virgin conceived Jeſus Chriſt by the Operation of the Holy Spirit, and not to determine an incidental Queſtion. This Anſwer is much better than the ſecond, wherein he pretends, that the Word, *cognovit*, *he knew*, is to be underſtood only of the Myſtery, which was yet hid from *Joſeph*.

The third Objection is taken from the Title of *Joſeph*'s Wife which is given to *Mary*. St. *Ambroſe* anſwers, that this Title might be given her tho' ſhe were a Virgin, becauſe it is not the loſs of Virginity that makes Marriage, but the actual Conſent of the Parties, tho' it were never Conſummated. Wherefore he makes no ſcruple to conclude, that there was a true Marriage between *Joſeph* and *Mary*.

St. *Auſtin* and St. *Jerome* are of the ſame Opinion; *Gratian* and the Maſter of the Sentences followed them; and ſince that time it hath paſs'd for a Maxim among Canoniſts and Divines.

St. *Ambroſe* produces alſo an Objection taken from the Mention which is made of the Brethren of Jeſus Chriſt, but he does not think that it deſerves to be inſiſted on, ſince the Word, *Brother*, is a general Word which has many ſignifications, and agrees to others beſides thoſe who are born of the ſame Father and the ſame Mother.

St. *Ambroſe* proceeds afterwards to the Proofs of the perpetual Virginity of *Mary*.

He ſays firſt, that ſince Jeſus Chriſt was able to preſerve the Virginity of his Mother, it is very improbable that he ſhould permit her to be deprived of that perfection.

The ſecond Argument is, that if *Mary* had not always been a Virgin, ſhe ſhould not have been propos'd as a Pattern and Example to Virgins.

The third is, that the Virgin was deſigned to be a Perſon of the greateſt Merits and Perfections, but there is none greater than Virginity.

The fourth is, that *Joſeph* durſt not come near her, whom he knew to be the Mother of God.

The fifth, upon which he inſiſts more largely, is, that Jeſus Chriſt ſufficiently teſtified it, by recommending her to his beloved Diſciple when he was upon the Croſs: For, how, ſays he, could he remove her from her Husband, and give her to another, if ſhe had known a Husband; How could this Diſciple take her to his own houſe, if ſhe had to do with another as her Husband? Jeſus Chriſt would never have divorced them, and *Mary* would never have forſaken a Husband. This ſuppoſes, that St. *Joſeph* was yet alive, when Jeſus Chriſt upon the Croſs ſpoke thus to his Mother. If this Matter of Fact be not certain, the Argument is nothing worth. Beſides, ſuppoſing there was a true Marriage between St. *Joſeph* and the Virgin, as St. *Ambroſe* had already ſaid, they ought not to have been parted; 'tis true St. *Ambroſe* anſwers, that this Marriage, being deſigned only for the accompliſhment of the Myſtery, was to ceaſe aſſoon as the Myſtery was perfectly fulfilled by the death of Jeſus Chriſt. But I doubt this Anſwer has more Wit than Solidity.

[It is plain from the 2*d*. Chapter of St. *Luke*, that our Saviour lived with *Joſeph* when he was 12 Years old; for not only *Joſeph* and *Mary* then lived together, but he went with them again to *Nazareth*, after he had Diſputed with the Doctors in the Temple, and was ſubject unto *Them*: Afterwards when he entred upon the Miniſtry, the *Galileans* took offence at his Preaching becauſe of his being (as they thought) only the Carpenter's Son, which had been a groundleſs Suggeſtion, if *Joſeph* and *Mary* had not Cohabited together; it does not indeed weaken the Opinion of the perpetual Virginity of the Bleſſed Virgin, tho' it takes off the force of this Argument by which St. *Ambroſe* went about to prove it.]

The ſixth proof which St. *Ambroſe* alledges for the perpetual Virginity of *Mary*, is grounded upon Ch. 44. of the Prophet *Ezekiel*. He explains what is ſaid in this place of a Gate ſhut, through which the Lord of *Iſrael* had paſs'd, and thinks it ought to be underſtood of *Mary*, who is that Gate through which the Lord paſs'd without opening it, and which afterwards continued ſhut: Which ſhews that ſhe loſt not her Virginity, neither by bringing forth Chriſt into the World, nor after ſhe became the Mother of God.

St. *Ambroſe* having thus proved the perpetual Virginity of *Mary*, exhorts the Virgins to follow her. He propoſes to them alſo another moſt powerful Motive to engage them to keep their Virginity; and that is, the Love of Jeſus Chriſt, their Celeſtial Spouſe, who is extremely jealous of their Purity. The Majeſty of this Spouſe ſhould make thoſe tremble who had any thoughts of being unfaithful to him. He is God, the Son of God, his Eternal Word, conſubſtantial to his Father. Hence St. *Ambroſe* takes an occaſion to make a Digreſſion about the Divinity of the Word, and to diſpute againſt thoſe Hereticks that denied it. 'Tis probable that they were alſo the followers of *Bonoſus* whom he attacks in this place, ſince we learn from the Canon of the Council of *Arles*, that theſe Hereticks followed the Error of the *Photinians* and *Paulianiſts*; from whence in *Gennadius*'s time the *Photinians* were called *Bonoſiacks*, as this Author obſerves in his Book of Eccleſiaſtical Writers Ch. 14. The *Benedictines* who ſet out St. *Ambroſe*, whoſe exactneſs nothing has eſcaped, have not forgot to make this Obſervation.

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After he has occaſionally anſwered two Objections of thoſe Hereticks, he returns to his firſt Subject of the Virginity of *Mary*, and continues to exhort the Virgins to imitate her. He applies to this purpoſe many Paſſages of the *Canticles*; in particular he addreſſes himſelf to *Ambroſia*, and gives her excellent Inſtructions about the Virtues ſhe ſhould practiſe. He concludes with praying the Lord to receive her into the number of his Spouſes, and to pour upon her abundance of his Grace.

It appears by the Preface of this Book, that *Ambroſia* was ſtill to continue in her Father's Houſe though ſhe had received the Veil; which plainly ſhews, that all the Virgins conſecrated to God were not yet ſhut up in Monaſtries, though there were already ſome Monaſtries ſet up.

Towards the end, the Ceremonies of a Virgin's making Profeſſion, are deſcribed. She preſented her ſelf at the feet of the Altar, where ſhe made Profeſſion before the People; the Biſhop preached to her, and gave her the Veil which diſtinguiſhed her from other Virgins, but her hair was not cut. St. *Ambroſe* ſays in this Treatiſe, that he had already written many other Books concerning Virgins; and in it he recites many things which are in his Commentary upon St. *Luke* compos'd in 386. At laſt he ſpeaks of the Error of *Bonoſus* as a Hereſie publiſhed not long before, which ſhews that this Treatiſe was written in the Year 392. For the Affair of *Bonoſus* being carried into the Council of *Capua*, held in the Year 391, they ſent it back to the Biſhops of *Macedonia*.

When St. *Ambroſe* fled from the Tyrant *Eugenius* he retired to *Bolonia*, where he diſcovered the Reliques of St. *Vitalis* and St. *Agricola*, who had ſuffered Martyrdom under the Perſecution of *Dioclefian* and *Maximilian*, and made a ſolemn Tranſlation of them. From *Bolonia* he went to *Florence*, whither he carried the Reliques of theſe Saints, which he placed in a Church built by a holy Widow called *Juliana*, which he was entreated to Dedicate. 'Twas at the Dedication of this Church, that he made the Diſcourſe entituled, *An Exhortation to Virginity*. *Juliana* having loſt her Husband, was not only conſecrated to God her ſelf, but by her Example and Inſtructions ſhe ſo ordered the matter, that ſhe gave all her Children to God alſo: Her Son *Laurentius* was made Reader, and her three Daughters profeſs'd Virginity. St. *Ambroſe* upon this occaſion relates the Exhortation of this holy Widow to her Children. She told her Son, that his Father and ſhe had given him that Name which he had, becauſe they had obtained a Son by the Interceſſion of St. *Laurence*; that they had deſigned him from that time for the Clergy, and that in this he ought to comply with their Deſires, and fulfil their Vows. Afterwards addreſſing her Speech to her Daughters, ſhe deſcribes the Troubles of Marriage, the excellency of Virginity, and exhorts them to conſecrate themſelves to God. She concludes with preſſing her Son and her Daughters to accompliſh the Vows which ſhe and their Father had made in their behalf. St. *Ambroſe* purſues this Exhortation, by adding Inſtructions to teach the Virgins after what manner they ſhould live, and Examples to ſerve them for a Pattern. The example of St. *Sothera*, the Kins-woman of St. *Ambroſe*, is not here forgotten. Afterwards he promiſes to *Juliana* the Reward of her Piety. Laſtly, he prays the Lord to accept graciouſly of that Church which he was conſecrating, and to receive favourably the Prayers, and Sacrifices of the Body of Jeſus Chriſt, which ſhould be offered there, and particularly the Oblation of all the Family of *Juliana*. This Treatiſe was written when St. *Ambroſe* retired upon the Account of the coming of *Eugenius* the Tyrant, in the Year 393, towards *Eaſter*.

The Treatiſe *of the fall of a Virgin conſecrated to God*, is here found under the name of St. *Ambroſe*. It is alſo among St. *Jerome*'s Works, but certainly it is not his; for it is notorious that the Author of this Treatiſe was a Biſhop, but St. *Jerome* was only a Prieſt. *Gennadius* aſſures us alſo, that *Niceas* Biſhop of *Aquileia* wrote a Diſcourſe addreſs'd to a Virgin who had faln into Sin, very proper to perſuade all thoſe who ſhould fall into the like Faults, to return from their Evil ways. This gave occaſion to the Conjecture of many, that this Biſhop was the Author of this Treatiſe. But the Title alone is not a ſufficient proof, ſince St. *Baſil* wrote a Book upon the ſame Subject which has the ſame Title. The *Benedictines* obſerve, that all the Manuſcripts which they have ſeen, attribute this Work to St. *Ambroſe*, except one only wherein it is attributed to St. *Chryſoſtom*. They maintain alſo, that there is nothing in this Book which may not very well be St. *Ambroſe*'s: But they confeſs that it has not the Stile of this Saint; and indeed there is neither that ſharpneſs of Wit, nor the lively and ſpiritual thoughts which are in his Works: this is more languid and leſs ſublime. Whoſoever be the Author of it, he is Antient, for one may find there Traces of the antient Diſcipline, one ſees that Publick Penance was adminiſtred but once: Nay, even this Author obliges this faln Virgin to do Penance all her life, and he ſeems alſo to take from her the hopes of receiving Abſo-

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Abſolution in this Life. It appears, that there were yet Idolaters in his time, and that the Adult were baptized on *Eaſter*-day. He admits a middle State between the Damned and the Happy; he deſcribes the Ceremonies of the Profeſſion of Virgins, almoſt as St. *Ambroſe* does. He ſays, that ſhe to whom he writes, who was a young Woman of Quality called *Suſanna*, having reſolved againſt the Will of her Kindred to embrace Virginity, profeſs'd it on *Eaſter*-day at Night in the great Church, where ſhe was accompanied by thoſe that were newly baptized, holding lighted Torches in their hands; that there ſhe pronounced her Vows publickly before the People, and then received the Veil and entred into a Monaſtry; that preſently after Reports were ſpread about which wounded her Reputation, and they were found to be falſe, and the Authors of them could not be diſcovered; but that Three Years after ſhe committed the Crime whereof ſhe had been falſly ſuſpected before, ſuffering a young Man to lie with her many times, by whom ſhe was gotten with Child. She was accuſed alſo of having deſtroyed her Child, which Murder ſhe endeavoured by all means poſſible to conceal, and would never confeſs; but being convicted of it before the Biſhop, ſhe was put under publick Penance. The Author of this Treatiſe repreſents to her the monſtrous Heinouſneſs of her Crime, and the Scandal ſhe had given; he exhorts her to do Penance all the reſt of her Life; he orders her to repeat every day the *51ſt. Pſalm*, and to paſs her Life in Sorrow and Grief, that at leaſt ſhe might avoid the Puniſhment of Hell-fire. He excites her alſo to the Acts of Penance and Compunction, which he deduces from many places of Scripture. There is alſo a Chapter againſt him who had abuſed this Virgin, whom he exhorts to do Penance. The Author of this Treatiſe is accus'd of being a *Novatian*, becauſe he tells this Virgin, that ſhe ought not to expect Abſolution of her Sin in this Life; and that thoſe who promiſed her Pardon of her Sin in this Life deceived her. 'Tis true, that this Rigor was practiſed in ſome Churches in the firſt Ages of the Church. But he who ſpeaks thus in the Fourth Century, appears to be much inclined to the *Novatians*. St. *Ambroſe* was the Man of all the Fathers who did moſt vigorouſly oppoſe this Maxim in his Books *of Penance*, and therefore 'tis no wiſe probable that he ſhould affirm the ſame in this Treatiſe, without giving any Explication of his Words. But here it may be ſaid, that this Author exhorts this young Woman to do publick Penance; Why ſhould he exhort her to do Penance, if ſhe was uncapable of Abſolution? This is what St. *Ambroſe* and the other Fathers juſtly object againſt the *Novatians*, That they put Sinners under Penance, and exhort and force them to do it, but yet afterwards they deprive them of the Fruit of Penance by refuſing them Abſolution. The Language of the Author of this Exhortation is perfectly like that of the *Novatians*. He exhorts this young Woman to do Penance, but he gives her no hopes of obtaining Remiſſion in this Life: On the contrary, he tells her expreſly, that this ſhall not be, and that thoſe who promiſe it to her, do but deceive her; but that ſhe ought always to do Penance, to ſhun Eternal Torments. He even dares not promiſe her Glory, but only the Privation of Torments. Theſe are Doctrines contrary to thoſe which St. *Ambroſe* eſtabliſhed in his Book *of Penance*, or rather that is the only Doctrine which he oppoſes there. It is no ways probable therefore, that this Treatiſe ſhould be his, and we muſt ſtill continue in as great Uncertainties as ever concerning its Author.

The Book of *Myſteries or Sacraments* is an Inſtruction to the New-baptized, wherein St. *Ambroſe* explains to them the Significations and Vertue of the Sacraments which they had received. Here is an Abridgment of what is moſt remarkable in this Inſtruction.

'After we have ſpoken every day of Morality, and propoſed to you the Examples of the Patriarchs and Prophets, while the Proverbs were reading, that you might be accuſtomed to follow the Examples of the Saints, and to lead a Life becoming thoſe Perſons who are purified by Baptiſm, 'tis now time to diſcourſe to you of the Myſteries, and to explain the Sacraments; for if we had explained them to you before you were initiated, we ſhould have thought that we had prophaned rather than diſcovered them: Beſides that the Light of the Myſteries themſelves, which you did not expect, has now aſtoniſhed you more than if we had inſtructed you about them before. Open therefore now your Ears to receive the ſweet Word of Eternal Life, which we ſignified to you when we celebrated the Ceremony, by which we wiſhed that they might be opened, by ſaying *Ephatha*, that ſo all thoſe who were to come to Baptiſm might know what was demanded of them, and what they anſwered. At laſt you are introduced into the Place where the Sacrament of Baptiſm is adminiſtred; you are obliged to renounce the Devil and his Works, the World and its Pomps and Pleaſures. You found in this place the Waters and a Prieſt who conſecrated them; the Body was plunged into this Water to waſh away Sins; the Holy Spirit deſcended upon this Water; you ought not to fix your Mind upon the External Part of it, but to conſider in it a Divine Vertue. Do not imagine therefore, that it is this Water which purifies you, 'tis the Holy Spirit. There are three things in Baptiſm, the Water, the Blood and the Spirit, and without theſe three things, the Sacrament is not compleat; neither the Remiſſion of Sins, nor Grace is received, unleſs it be in the Name of the Father, the Son, and the Holy Ghoſt. The Baptiſm of Jews and Infidels does not purify at all; 'tis the Holy Spirit which deſcended formerly under the Figure of a Dove, which ſanctifies theſe Waters. We muſt not conſider the Merit of the Prieſt, for it is our Lord Jeſus Chriſt who baptizes. You made Profeſſion of believing in the Father, the Son, and the Holy Ghoſt. After this you drew near unto the Prieſt, he anointed you and your Feet were waſhed. This Sacrament blots out your hereditary Sins, and the Baptiſm blots out the Sins contracted by your own Will. After this you received white Garments, to ſignify that you were ſtript of Sin and cloathed with Innocence. You received the Seal of the Holy Spirit, the Spirit of Wiſdom, of Power, &c. The Father hath marked you out, The Son hath confirmed you, and the Holy Spirit hath given you Aſſurance of your Salvation. Afterwards you run to the Heavenly Feaſt, and ſee the Altar prepared, where you receive a Nouriſhment infinitely exceeding that of *Manna*, a Bread more excellent than that of Angels. 'Tis the Fleſh of Jeſus Chriſt, the Body of Life, 'tis the incorruptible *Manna*, 'tis the Truth, whereof the *Manna* was only the Figure. Perhaps you will tell me, But I ſee another thing? How do you aſſure me, that it is the Body of Jeſus Chriſt which I receive? That we muſt prove. We muſt ſhew that it is not the Body which Nature hath formed, but that which the Benediction hath conſecrated: Which St. *Ambroſe* confirms by an infinite number of the like Miracles; and laſtly, by the Myſtery of the Incarnation which he compares to that of the Euchariſt. A Virgin, ſays he, brought forth. This is againſt the Order of Nature. The Body which we conſecrate came forth of a Virgin. Why do you ſeek for the Order of Nature in the Body of Jeſus Chriſt, ſince Jeſus Chriſt was born of a Virgin contrary to the Order of Nature? Jeſus Chriſt had real Fleſh which was faſtened to the Croſs, and laid in the Sepulchre. So the Euchariſt is the true Sacrament of this Fleſh. Jeſus Chriſt himſelf aſſures us of it: *This is*, ſays he, *my Body*; before the Benediction of theſe Heavenly Words it is of another Nature, after the Conſecration it is the Body. So likewiſe of the Blood: Before Conſecration it is called by another Name, after Conſecration it is called the Blood of Jeſus Chriſt, and ye Anſwer, *Amen*, that is to ſay, 'Tis true. Let the Mind acknowledge inwardly that which the Mouth brings forth; let the Heart be of that Judgment which the Words expreſs. The Church exhorts her Children to receive theſe Sacraments which contain the Body of Jeſus Chriſt. This is not bodily but ſpiritual Food, for the Body of the Lord is ſpiritual. Laſtly, this Heavenly Meat gives us ſtrength, this Divine Drink rejoyces us. Having therefore received theſe Sacraments, let us be perſuaded that we are regenerated, and let us not ſay, How can this be? 'Tis not by Nature but by the Holy Spirit.

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From hence we may learn the chief Ceremonies which were obſerved in the Church of *Milan*. As to the Adminiſtration of the Sacraments, theſe which follow are remarked. The Ears of the Catechumens were touched, ſaying *Ephatha*, and after that they were bidden enter into the place where they were to be baptized. There they were obliged to renounce the Devil, the World and its Pomps; the Biſhop bleſſed the Water of Baptiſm, the Creed was repeated to the Catechumens, they were anointed with Holy Chriſms, their Feet were waſhed, they were plunged into the Water, and at the ſame time the three Divine Perſons were invocated; afterwards they were cloathed with White Garments, the Sacrament of Confirmation was given them, and the Holy Spirit was called upon for them: From thence they were conducted to the Altar, where they were preſent at the Conſecration of the Euchariſt, and received the Body and Blood of Jeſus Chriſt, anſwering, *Amen*.

Since theſe Ceremonies and the Doctrine of this Treatiſe do not agree with the Opinions of Proteſtants, ſome among them have done what they could to raiſe Doubts about this Book whether it were St. *Ambroſe*'s. But the Reaſons which they alledge are ſo weak, that the ableſt Men among them have ſincerely acknowledged that it is really his. There are very ſtrong Proofs that it is this Father's; the Beginning alone diſcovers that it is his, for there he ſpeaks plainly of the Sermons he had made to the Catechumens upon the Lives of the Patriarchs and Prophets. This does not agree to any other Author but St. *Ambroſe*; 'tis the Stile of this Father, tho' he treats of things more particularly than in his other Books. 'Tis his Doctrine, and no body doubts but it is his Work: It has always been cited under his Name, and is attributed to him in all the Manuſcripts. This Diſcourſe was ſpoken by St. *Ambroſe*, after his Sermons upon the Lives of *Abraham*, *Iſaac*, and *Jacob*, towards the Year 387.

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The Opinions of Criticks are very much divided concerning the Author of the Book *of the Sacraments*. The *Benedictines* produce in their Preface what has been ſaid upon this Subject, and after having given a very wiſe and equitable Judgment about the different Opinions, they give their own Thoughts of it, and build their Judgment upon good Reaſon. Firſt of all, they obſerve, That 'tis indifferent to the Members of the Church of *Rome*, to whom this Work be attributed, ſince St. *Ambroſe* teaches the ſame Doctrine in his Treatiſe of Myſteries; and ſo, tho' it were ſuppoſed with *Aubertine*, that the Author of the Book about the Sacraments is of the Seventh Age, or with *Dailleé*, that he is of the Eighth, the Cauſe of the Church would be ſo much the ſtronger, becauſe it would have two different Teſtimonies of the Judgment of the Church; and in different Ages, *viz.* St. *Ambroſe* in the Fourth Age, and this Author in the Seventh or Eighth. Tho' this were not ſo, and the Church might draw ſome Advantage from ſuppoſing that St. *Ambroſe* was the Author of the Book about the Sacraments; yet if it ſhould appear that the contrary Opinion is more probable, we muſt undoubtedly follow it. We muſt judge of theſe kind of Matters without Prejudice and Affection, and we muſt not conſider what would be moſt advantageous to our ſelves, but what comes neareſt to the Truth. This is what the *Benedictines* do; they profeſs to examine this Queſtion with all poſſible Sincerity, as if it had never been canvaſſed before, and without addicting themſelves to the Prejudices of any Party. They immediately diſapprove the Reproaches which the Proteſtant Criticks have thrown upon this Author, they cannot endure that they ſhould make him paſs for an ignorant and ridiculous Perſon, for an Impoſtor and a Liar; They vindicate him from ſome Miſtakes and Abſurdities, which *Cook*, *Rivet*, and *Dailleé* had faſtned upon him. They ſhew, that this Expreſſion, *For this cauſe at* Rome *the Name of the Faithful is given to the Baptized*, is not ſo ridiculous as theſe Criticks imagine, becauſe tho' it were true, that the Baptized were called by the ſame Name in other Churches, yet it were no unprofitable Obſervation, that in the Church of *Rome* they were called ſo alſo. They obſerve, That ſome Manuſcripts have *Rectè*, inſtead of *Romæ*, but they do not think that we are obliged to follow this Correction. They ſhew alſo, That the manner wherein this Author relates the laſt Words of the *Pater Noſter*, *Ne patiaris nos induci in tentationem*, inſtead of *Ne nos inducas in tentationem*; that this manner, I ſay, of ending the Lord's Prayer was not peculiar to him, and that St. *Cyprian* read and repeated thus the laſt Words of the Lord's Prayer. Laſtly, they defend him againſt the Accuſations of Barbariſm, of falſe Subtility, of vain Allegories, which are charged upon him by the Criticks whom we have mentioned.

After this the *Benedictines* produce the Reaſons which are alledged by Catholick Authors, to ſhew that the Books of the Sacraments were St. *Ambroſe*'s, and at the ſame time prove that they are not very convincing.

The firſt is drawn from the Authority of many antient Manuſcripts, where this Treatiſe is found under the Name of St. *Ambroſe*. To theſe is added the Authority of all the Editions which have been made of it, and the Teſtimony of a great number of Authors of the Ninth Age, and thoſe that followed it, *viz.* of *Hincmarus* Biſhop of *Rheims*, of *Deoduinus* of *Liege*, of *Paſchaſius Ratbertus*, of *Ratramnus* a Monk of *Corbie*, of *Florus* a Deacon of the Church of *Lyons*, of *Lanfranc*, of *Berengarius*, of *Algerus*, of *Guitmondus*, of *Durandus Troarnenſis*, of *Ivo Carnutenſis*, of *Gratian*, of the Maſter of the *Sentences*, and of other later Authors who have all cited the Book of the Sacraments under the Name of St. *Ambroſe*: This Argument appears plauſible enough, yet the *Benedictine* Fathers maintain, that it is not fully convincing: For how often has it happened, ſay they, that Books have been, and every day are taken from thoſe Authors under whoſe Names they had always paſſed? Is it not very well known that the greateſt part of thoſe who cited the Works of the Fathers in the latter Ages, did not carefully examine, whether the Books which they cited were theirs, but truſted to the common Title of them? As to the Manuſcripts, the *Benedictines* aſſure us, that the moſt antient have not the Name of the Author, and that it is probable the Name of St. *Ambroſe* was added in thoſe which are more modern, either becauſe it was known, that St. *Ambroſe* had treated of this Subject, or becauſe theſe Books were found together with that about the Myſteries which treats of the ſame Matter, and the firſt bearing the Name of St. *Ambroſe*, whoſe it was indeed, they thought that the laſt were this Father's alſo.

The ſecond Proof which is alledged to ſhew, That the Books of the Sacraments are St. *Ambroſe*'s, is taken from the Agreement of the Stile of this Work, with that of the Book *of Myſteries*. The *Benedictines* ſay, That 'tis true this Author does ſo imitate St. *Ambroſe*, that he copies out the ſame which he had ſaid; but they obſerve, that in copying it out he corrupts it, and accommodates it to his own Stile, which is much below that of St. *Ambroſe*. Wherefore this Argument is more proper to raiſe a Doubt, whether theſe Books of the Sacraments be St. *Ambroſe*'s or no, than to confirm them in the Poſſeſſion of the Title which they bear.

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The third Argument produces alſo the ſame Effect. 'Tis ſaid that St. *Auſtin* affirms, That St. *Ambroſe* wrote a Book about the Sacraments; but 'tis evident that the Book which St. *Auſtin* cites under this Title, had quite another Subject than this Book. It was a Book of Philoſophy againſt the *Platoniſts*, as appears by what this Father ſays of it in the ſecond Book againſt *Julian*, *Ch.* 5. and in the ſecond of his Retractions, *Ch.* 4.

The *Benedictines* produce alſo ſome places drawn out of this Book, which are thought to agree to St. *Ambroſe*, as the Complaint which he made that he had not a ſtrong Voice, and the Explication of the Lord's Prayer, which St. *Ambroſe* probably would not have omitted in his other Treatiſes, but that it was in this; but at the ſame time they ſhew how weak theſe Arguments are.

After having thus diſcuſſed what is ſaid on both ſides about the Author of theſe Books, they endeavour to diſcover him by the Work it ſelf, and for that end they enquire into theſe three things, what Rank he held in the Church, at what time he lived, and of what Country he was.

As to the firſt, they ſay, That it plainly appears he was a Biſhop, who inſtructed the Catechumens.

Upon the ſecond, they ſay, That the Teſtimony of the Authors which have quoted him, ſhew that he was older than the Eighth Century, and that there is a Manuſcript in the Abby of St. *Gal* written in great Letters, which *Mabillon* believed might be about 1000 years Old, whoſe Antiquity ſhews that this Author lived before the Seventh Century: Beſides that it appears by the Work it ſelf, that it is more antient: For there he ſpeaks of a great Number of adult Catechumens, which proves that he lived at a time, when the Practice of Baptizing all Infants was not yet ſo general. He obſerves alſo, That there were yet in his time ſome Remainders of Idolatry. And in ſhort, he refutes no other Hereticks but the *Arians*, and he makes uſe of a Verſion of the Bible different from that of St. *Jerome*, which yet is not that which St. *Ambroſe* uſed.

As to the laſt Head which concerns the Country of this Author, 'tis evident that he was not a *Roman*, ſince he ſays, That he honours the Church of *Rome*, and follows many of its Practices, tho' he does not think himſelf obliged to follow it in all. This gives occaſion to conjecture, that he was not far diſtant from it. the Cuſtoms and Practices which he deſcribes, agree very well with the antient Rites of the Church of *Milan*, and the Churches of *Gaul*.

Theſe Remarks ſeem to prove that this Book may be St. *Ambroſe*'s; for all thoſe Characters agree perfectly well to him; but there are other Reaſons which hinder the *Benedictines* from attributing it to him. The firſt and principal is the Diverſity of the Stile; for tho' it may happen, that an Author ſhould write in a more plain and leſs ſublime manner than he was wont to do, yet the Strength of his Wit it always perceived. 'Tis never found, that an Author who has naturally an elegant and noble Stile, does write in a very mean one. St. *Ambroſe* never falls into this Fault; he does not make uſe of cold and childiſh Interrogations ſuch as this Treatiſe is full of: Beſides that, 'tis no wiſe probable, that St. *Ambroſe* ſhould imitate himſelf ſo exactly, and tranſcribe a part of his Book about Myſteries, and a part of his Treatiſe of the Inſtitution of a Virgin. They add alſo, That St. *Ambroſe* never reproves his People for communicating ſeldom, as this Author does, and that there is no probability that he ſhould oppoſe ſo publickly the Practice of the Roman Church about the waſhing of Feet. Theſe laſt Conjectures are a little weak; on the contrary, the former are very ſtrong, and are, as one may think, ſufficient to have determined the *Benedictines* to remove this Book from the Place of which it was poſſeſſed, among the genuine Works of St. *Ambroſe*, eſpecially ſince in reading the Book of the Sacraments, it plainly appears, that the Author was nothing elſe but a cold Imitater of St. *Ambroſe*. In effect the Subject of this Book is the ſame with that of the Book about Myſteries. The Author does nothing but enlarge upon what St. *Ambroſe* had ſaid before. He follows him ſtep by ſtep; he adds very few things of his own; he ſpeaks only of the ſame Sacraments, and the ſame Ceremonies; he gives the ſame Explications of them; he amplifies the ſame Arguments and the ſame Obſervations; yet he enlarges ſometimes a little more upon certain Ceremonies. He openly oppoſes the Cuſtom of the Church of *Rome* in omitting the waſhing of Feet. He explains the Change which is made in the Sacrament more largely. He gives an Explication of the *Pater Noſter*, and diſcourſes of Prayer. But he has alſo taken what he ſays of it out of St. *Ambroſe*'s Book of the Inſtitution of a Virgin. Theſe ſix Books are ſo many Sermons preached to the Novices.

The two Books of Penance are undoubtedly St. *Ambroſe*'s; they have his Stile. He ſpeaks of them in his Commentary upon *Pſalm* 37, and St. *Auſtin* cites them ſeveral times. There cannot be more convincing Proofs to ſhew that any Work is genuine. Theſe Books were written againſt the *Novatians*, who would not allow the Church to have

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have Power to pardon Crimes. This is the Error which St. *Ambrose* disputes against in the First Book.

'He begins with a Commendation of Moderation and 'Christian Meekness, whereof Jesus Christ himself has gi-'ven us an Example, who condemns the Harshness and 'Rigor of the *Novatians*, who fright Sinners from Penance, 'and hinder them from applying a Remedy to their Disea-'ses. For who is it, says he, who will have the Courage 'to do Penance without any Hope of Pardon? What 'Confidence will any one have in such a Physician, who 'is so far from having Compassion for his sick Patient, 'that he shews nothing but Contempt and Rigor towards 'him. Afterwards he explains wherein the Error of the '*Novatians* consists. They maintain, says he, That we 'must not admit those to Communion, who have fallen 'by violating the Law of God. If they spoke only of Sa-'crilege, if they refused Pardon to this Crime only, this 'would indeed be a Rigor condemned by the Words of 'Scripture. But they offend also against common sense, by 'making all Crimes equal, and by depriving those of Com-'munion that are guilty of lesser Crimes, as well as those 'that have committed the greatest. They say, that they do 'honour to Jesus Christ by reserving to him only the Pow-'er of pardoning Sins; and in this very thing they dishо-'nour him, because they violate his Commandments. The 'Church obeys Jesus Christ in binding and loosing Sinners. 'The *Novatians* content themselves with binding only, and 'will never loose Sinners, tho' Jesus Christ gave at the 'same time to the Church the Power of binding and loo-'sing; whence it follows that the one cannot be permitted 'without the other; wherefore both the one and the other 'are done in the Church, and neither the one nor the other 'can be done among Hereticks: For this Jurisdiction be-'longs only to Priests, and none but the Church can as-'sume it, since none but she has true Priests, and Here-'ticks have none at all.'

Tho' what we have just now recited might make us believe that the *Novatians* granted not Remission to any Sin; yet St. *Ambrose* confesses in the following Discourse that they pardoned lighter Sins, and refused Absolution only to those that were guilty of great Sins. He asserts against them that *Novatian* was never of this Opinion, and that his Judgment was, that Penance should not be allowed to any Sinner. Perhaps St. *Ambrose* would have found it very difficult to prove this Assertion, which seems not to agree with the Account we read in St. *Cyprian* of the Birth of the Error of the *Novatians*.

However it be, St. *Ambrose* having objected to them, that they condemn the Author of their Sect, disputes against their Distinction, by saying that Jesus Christ did not make it; That his Mercy extends unto all Sinners; That those who have committed the greatest Sins should perform the greatest Penance; and Lastly, that the greater the Sins have been, the greater need there is of Relief. In the remaining part of this Book he proves by many Passages and examples taken out of the New-Testament, that Absolution ought not to be refused for any Sin whatsoever; and he answers the Objections of the *Novatians*. He observes also towards the end of this Book, that the *Novatians* do in vain exhort Sinners to Penance, since they deprive them of the Fruit of Penance. 'For, says he, if any one be guilty of Secret 'Sins, and does Penance for them very heartily, in Obedience 'to the command of Jesus Christ, How shall he receive 'the Reward, unless he be restored to the Communion of 'the Church? I would have the Guilty hope for the Par-'don of his Sins, yet he should beg it with Tears, yet he 'should beg it with Sighs, yet he should beg it with the 'Lamentations of all the People. I would have him pray 'for Absolution; and when he is twice or thrice delayed 'as to his Re-admission into the Communion of the Church, 'let him believe, that this delay proceeds from the want 'of Importunity in his Prayers; let him redouble his weep-'ing, let him render himself more worthy of Pity, and 'then let him return, let him throw himself at the Feet 'of the Faithful, let him embrace them, kiss them, bath 'them with his Tears, and let him not forsake them, that 'so our Lord may say unto him, *Many Sins are forgiven 'him, because he loved much.* I have known some Persons 'who in their Penance have spoiled their Face with much 'weeping, who have hallowed their Cheeks with continual 'Tears, who have prostrated themselves on the Ground to 'be trod under Foot, who by their continual Fasting have 'rendered their Countenance so pale and disfigured, that 'they carryed in a living Body the very Image of Death.' This is a lively Representation of publick Penance which was yet in its Vigour in the time of St. *Ambrose*. This Passage also informs us, that there were then some Persons who were guilty only of secret Mortal Sins, who submitted to the trouble of Publick Penance. Monsieur *Daillé* thinks, that instead of *siquis occulta habens crimina*, it must be read, *siquis multa habens crimina*: But his Conjecture not being Authorized by any Manuscript ought not to be received.

In the Second Book after having answered Two principal Objections of the *Novatians*, whereof one is drawn from a Passage of the Epistle of the Apostle St. *Paul* to the Hebrews, where 'tis said, that 'tis impossible for those who have once lost the Grace of Baptism to be renewed again, and the other is grounded upon what Jesus Christ says of the Sin against the Holy Ghost: After, I say, he has answered these two Objections, and confirmed the Doctrine and Practice of the Church, he exhorts the Faithful to Penance, and signifies to them with what Dispositions they should enter upon it, he proposes the Resurrection of *Lazarus* as an Illustration of the Spiritual Resurrection of a Sinner, who reflecting upon his own Condition, begs of God the pardon of his Sins. Lastly, He discourses of the Conditions necessary to make Penance useful, and of the Faults that are to be met with in ordinary Penances. There are also towards the end of this Book, some things very remarkable concerning the Discipline of the Antient Church in the Administration of Penance.

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'There are many ways, says he, of paying to God what 'is owing him; and though a Man be Poor he is always 'Rich enough to pay him; Prayer, Tears, Fasting, are the 'Tributes due to him. A Man may lessen his Sin by distri-'buting his Patrimony to the Poor, but Faith must make 'this expence valuable; for to what purpose serves the gi-'ving away of his Patrimony if he has no Charity. There 'are some who give their Riches out of Vanity, and 'satisfy themselves with the Reward which they can 'have in this World without troubling themselves about 'that of another. Some having given their Riches to the 'Church, by I know not what sudden fit of Devotion, 'without sufficient Consideration of what they do, re-'voke their Donation. Others blame themselves for having 'given their Goods to the Poor. But as to those who do 'Penance, that which they are chiefly to fear, is, lest they 'repent of having done Penance: For many Persons being 'terrified with the fear of Punishment, and pushed forward 'by the Remorse of their own Conscience, desire Pe-'nance, and after they are admitted to it, leave it off for the 'shame of the publick Humiliation. What can be said of 'such Persons, but that they did well to desire to do Pe-'nance for their Sins, but at the bottom they repent of the 'Good they have done? There are others who desire not 'to enter upon Penance, but that they may be immediately 'restored to communion: These do not desire so much 'to be loosed as to bind the Priest; for they don't un-'burden their own Conscience, but they burden the Con-'science of the Priest, who is commanded not to give Holy 'things unto Dogs, and not to throw Pearls before Swine, 'that is to say, not easily to admit impure Souls to the 'Holy Communion. You see them walk with their ordi-'nary Apparel, who should be weeping and sighing for ha-'ving defiled the Garment of Baptism and of Grace. You 'see the Women also still wearing Pendants and Dia-'monds at their Ears, who should be mourning for ha-'ving lost the Heavenly Diamond, that is to say, the Grace 'of Baptism. There are some also who think that Penance 'consists merely in refraining from the Sacraments. Last-'ly, There are others, who seeing the hope that is given 'them of doing Penance, do from thence take occasion to 'think that they have the greater Liberty to Sin, not con-'sidering that Penance is appointed to be a remedy of 'Sin, and not an inducement to commit it. But who can 'endure that you should be ashamed to pray unto the 'Lord, who are not ashamed to pray so often unto Men? 'That you should be ashamed to appear before God in 'the condition of a Supplicant, who are not ashamed to 'confess your Sins unto Men? Are you afraid to have 'any Witnesses of your Prayers? Alas! if Satisfaction is 'to be made to some Men, is it not necessary that you 'should see many Persons, and pray them to intercede for 'you? Are you not often obliged to prostrate your self at 'his Feet whom you have offended? Must you not kiss the 'places through which he has passed? Must you not pre-'sent your Children who had no hand in their Fathers 'Fault, to obtain Pardon by their means? Why are you 'troubled to do the like in the Church, to appease the 'wrath of God, to desire the Suffrages of the People? In the 'Church, I say, where there is but one thing only of which 'we ought to be ashamed, and that is not to confess our 'Faults, because we are all Sinners; where he that is most 'humble is most esteemed, where the more one is abased, 'the more Holy he is thought to be. Let the Holy Church 'your Mother mourn for you, let her wash away your 'Faults with her Tears. . . . . And yet we have reason 'to answer those who think that Penance may be done 'more than once, because this is to abuse the Mercy of Je-'sus Christ, for if they should once do true Penance, they 'would not believe that they had power to reiterate it. 'As there is but one Baptism, so there is but one publick 'Penance; for we ought also to do Penance for the Sins 'we commit every Day: But this last Penance is for small 'Sins, and the former for great ones. I have found more 'Persons who have preserved the Innocence of their Bap-'tism, than who have done Penance as they should after 'they have lost it. For 'tis believed, that Penance may be 'consistent with the Ambition of aspiring to Offices, with 'Pomp and high Feeding, with the Pleasures and Use of

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'Marriage. But they muſt renounce the World, and allow 'leſs time for ſleep than Nature requires; they muſt 'break their ſleep with Groaning and Sighing, and employ 'ſome part of that time in Prayers; they muſt live in 'ſuch a manner, that they may be dead to the Uſe of this 'Life; let ſuch Men deny themſelves, and change them-'ſelves wholly, &c.'

This place teaches us many Remarkable Circumſtances concerning the Penance which was in uſe in the time of St. *Ambroſe*; Firſt, that the Sinners themſelves deſired to be put under Penance. Secondly, that by putting them under Penance they were ſeparated from Communion. Thirdly, that they did Penance publickly. Fourthly, that they uſed many Faſts, Auſterities, and Humiliations during the time of their Penance. Fifthly, that this Penance was impoſed but once. Laſtly, that this Penance was only for enormous Crimes, and that ordinary Sins were pardoned by the daily Penance. For the better underſtanding of this place, 'tis neceſſary to obſerve, how the Fathers underſtood this Diſtinction of great and little Sins. *Tertullian* who was the firſt that ſpoke diſtinctly of it in his Book *of Chaſtity*, places among the Number of little Sins, Anger, Evil-ſpeaking, a vain Oath, a Failure in our Promiſe, a Lye extorted by ſhame or neceſſity, &c. He calls theſe Capital or Mortal Sins, Murder, Idolatry, Fraud, Apoſtacy, Blaſphemy, Fornication, and other Crimes of this Nature, theſe are alſo the Crimes which St. *Cyprian* calls great Sins in his Treatiſe *of Patience*. *Origen* in Homily 15*th*. upon *Leviticus*, ſays, that there are Mortal Sins which are not in the rank of great Sins. I know very well that Monſieur *Arnaud* has affirmed, that in this place we muſt read *culpa moralis*, for *culpa mortalis*, as it is to be found in one Edition. But ever ſince the Maſter of the Sentences time, who cites this place, it has been read, *culpa mortalis*; and if one minds well the Senſe, he will perceive that it is to be read ſo. This place of *Origen* has much affinity with thoſe of St. *Ambroſe*, whereof we are now ſpeaking; for he ſays, that Penance is allowed but once, and that but ſeldom to thoſe who have committed great Sins, whereas the Sins of every Day are pardoned every Day. He explains himſelf alſo almoſt after the ſame manner in his Sixth Treatiſe upon St. *Matthew*, where he handles this Queſtion, whether a Man may not be treated as a Heathen and a Publican, that is to ſay, ſeparate from the Church, when he does not amend his ways, after he has been reproved for ſlight Sins. The Examples which he gives of ſlight Sins, are Evil-ſpeaking, lying, idle Words, addictedneſs to Wine, &c. And thoſe which he gives of great Sins, are Murder, Adultery, &c. He concludes, that there is no doubt but what is ſaid in the Goſpel, that we ought to look upon thoſe as Heathens and Publicans who do not reform after they have been Reproved, is to be underſtood of great Sinners. He adds, that it may alſo be underſtood of other Sinners, with reſpect to the Judgment of Men, but that it does not belong to us, to judge whether they are ſuch before God. St. *Auſtin* diſtinguiſhes in many places Two ſorts of Sins; the great Sins for which Men are put under publick Penance, ſuch as are Murder, Adultery, Fornication, &c. And the other Sins which are daily committed, and are pardoned by a daily Penance. He ſays of the Firſt, that they kill the Soul all at once, and that Chriſtians who have Faith and Hope do not commit them. But there is one place that is in Ch. 26. of the Book *of Faith and Works*, where he treats more clearly of this Matter, and diſtinguiſhes Three ſorts of Sins. 'There are ſome, ſays he, ſo 'great, that they deſerve Ex-'communication, and for which 'Sinners will want Reconci-'liation: there are others for 'which this Penance is not ne-'ceſſary, but they may be hea-'led by the remedy of Chaſtiſe-'ments: And laſtly, there are 'ſome that are very light, which 'are blotted out by the Lord's 'Prayer, from which no Man is free in this Life.' This diſtinction ſeems to be more juſt and reaſonable; for there are certainly many Sins which are not of the Number of great Crimes, neither are they ſo ſmall, but they may be Mortal. The difficulty is to know, to which of theſe Two Claſſes we ſhould refer thoſe Sins, which hold the middle place between the Firſt, and the Second; for ſince this diſtinction was not very common, and ſince all the Fathers and St. *Auſtin* himſelf in many places did not diſtinguiſh but two ſorts of Sins, and two ſorts of Penance, it may be doubtful under what Claſs this Third ſort was comprehended. For my part I believe that for the moſt part they were comprehended under the Second: Firſt, becauſe the Fathers in relating the Examples of ſlight Sins, place in that number thoſe that are conſiderable enough, ſuch as ſlander and addictedneſs to Wine. The Author of Sermon 41, among thoſe of St. *Auſtin*, which is attributed alſo to St. *Ambroſe*, places in the rank of light Sins, Drunkenneſs, Theft, Evil-ſpeeches, &c. *Julianus Pomerius* in the 2*d*. B. of a contemplative Life Ch. 7. ſays, that ſlight Sins are thoſe for which one is not condemned before Men. *Cæſarius* of *Arles*, *Fulbertus* of *Chartres*, and St. *Eloi*, when they make a particular Enumeration of Mortal Sins, place among them Anger and Drunkenneſs, but with reſtrictions, *viz*. Anger, *if it laſt long*, and Drunkenneſs, *if it be continual*. Secondly, the Fathers conſider the firſt Claſs, as enormous Sins, great Sins, great Crimes, which no Chriſtian commits, which do wholly diſgrace a Man, and which are extreamly rare. Now there are many Sins between theſe great Sins, and the ſmalleſt Sins, of which we cannot ſpeak after this manner. Thirdly, All the Sinners of the firſt Claſs, when they are known, either by Confeſſion or by Conviction, are put under publick Penance. But none were put under publick Penance except for very heinous Sins, ſuch as are mentioned in the Canons of Councils, and the Canonical Letters of Biſhops. What are theſe Sins? Theſe are Murder, Adultery, Fornication, and the Conſequents of theſe great Crimes. There is no Canon to be ſeen againſt Anger, Covetouſneſs and Slander; at leaſt it does not appear that publick Penance was impoſed upon any for theſe kind of Sins. Theſe Sins therefore, tho' they be ſometimes mortal, were comprehended under the ſecond Claſs, and not under the firſt, which contained only thoſe for which publick Penance was done. This may be confirmed by the Canonical Letter of St. *Gregory Nyſſen* to *Letoius*, where he makes an exact enumeration of thoſe Sins which ſubjected Men to publick Penance, which are all enormous Sins and Conſiderable Crimes. Fourthly, it may be added, that publick Penance being granted but once only, they muſt be very extraordinary and enormous Crimes for which men are ſubjected to it. Laſtly, *Origen*, St. *Auſtin* and St. *Bernard* ſay, that the great number and the cuſtom of ſome Sins of the ſecond Claſs may finally deſtroy, and ſtifle Charity in the Soul; therefore they did not believe, that this Claſs did not contain Mortal Sins.

I would not have it thought that I make theſe Remarks to authoriſe Licentiouſneſs, or to inſinuate, That there are ſome Mortal Sins which may paſs for Venial: God forbid that I ſhould have ſuch a deteſtable Deſign! On the contrary, my intention is to create a horror of all Sins; Firſt of great Crimes. Secondly, of Sins that may be mortal tho they appear not ſo enormous. And Thirdly, even of lighter Sins alſo. But I thought my ſelf obliged to obſerve here, for explaining the Paſſage of St. *Ambroſe*, that none but the Sins of the Firſt Claſs did ſubject Men to Publick Penance, and that 'tis of theſe only that the Fathers ſpeak, and which they comprehend under the Name of enormous Sins and Crimes; tho' there be others which may be alſo Mortal, and which a Chriſtian ought carefully to ſhun: but then they are ſuch for which he was never ſubjected to the Humiliation of Publick Penance, but only to Corrections and Reprimands given in ſecret, as St. *Auſtin* informs us. But now let us return to our ſubject, the Time is not certainly known when St. *Ambroſe* compoſed theſe Books *of Penance*. He ſays in the Explication of *Pſal*. 37, made about the Year 393, that it was a long time ſince they were written: *De pœnitentia duos jamdudum ſcripſi libellos, I wrote two little Books of Penance a long while ago*: But this denotes no certain time. It appears by the Books themſelves, that he was then well advanced in Years, and had taken much pains for the Church. The *Benedictines* think, that they may have been written in the Year 384.

After the Treatiſes of Morality and Diſcipline, follow his Writings of Controverſy. The five Books *of Faith*, or *the Trinity*, are the chief of his Writings of that ſort. St. *Ambroſe* wrote the two firſt at the Requeſt of the Emperor *Gratian*, who at his departure into the Eaſt in the Year 377, to aſſiſt the Emperor *Valens* againſt the *Goths*, deſired of St. *Ambroſe* a Treatiſe concerning the Faith againſt *Arianiſm* which then reigned in the Eaſt. St. *Ambroſe* proves the Divinity of the Son in theſe two Books of the Faith of the Church, and anſwers the Objections of the *Arians* conciſely and ſmartly. The *Arians* having accus'd him of treating this Matter too ſuccinctly, and of having abridged their Objections and his own Anſwers too much, he added in the Year 379, the three laſt Books, in which he enlarges and confirms

[The true Reaſon why Slander, Evil-ſpeaking, Anger, Covetouſneſs, and ſuch ſort of Sins were not ſubjected to publick Penance in the Primitive Church, ſeems only to have been, becauſe they are not ſo eaſy to be proved, and Delinquents cannot ſo well be convicted. Sins of the Fleſh, and Crimes againſt publick Society are Matters of Fact, liable to Proof and Examination, and therefore come under Cognizance of Civil Laws as well as Eccleſiaſtical; whereas Circumſtances may ſo alter the Nature of Spiritual Crimes, that what in ſome caſes may be damnable, in others may be venial, in others, again, highly commendable; and accordingly the ſelf-ſame Actions in all thoſe Caſes, ſhall meet with different Appellations. To ſpeak evil of Dignities is a Sin expreſly forbidden in Scripture; yet to defend the cauſe of Truth unjuſtly trampled upon, even againſt thoſe whom in lawful and indifferent things we are bound to obey, may be very often our Duty. This with due alterations may be extended to all other Crimes where the Good and Evil depend ſo viſibly upon ſuch Circumſtances, wherein a Criminal's word muſt of neceſſity be taken. And this I ſuppoſe was the true Reaſon why thoſe things were left to God and their own Conſciences; ſince it is moſt manifeſt that the Fathers eſteemed theſe Sins if unrepented of, to be as damning as any of thoſe of a groſſer Nature.]

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confirms the Principles that he had laid down in the former. Theſe Books are written with much Wit, Vigor and Subtilty; he illuſtrates the Matter which he handles with lively and pleaſant Deſcriptions. He propoſes the moſt ſubtile Objections in an intelligible manner, and anſwers them with all the Induſtry and clearneſs that is poſſible. It may be ſaid, that there is none among the great number of Treatiſes written by the Ancients upon this Subject, where the Theological Difficulties about the Myſtery of the Trinity are better diſcuſſed, and cleared up than in this. Yet he is not always Exact, and he ſometimes employs Arguments which are not very concluding.

The Books *of the Holy Spirit* are written in a leſs conciſe, leſs lively, and leſs ſmart Stile: St. *Jerome* ſays, *That they contain nothing Logical, nothing maſculine, nothing moving, nothing convincing, but that every thing in them is feeble and languid, tho' it be poliſhed, dreſſed up and Painted with ſtrange Colours.* He accuſes him alſo of having robbed the Greeks, and particularly the Book of *Didymus*, whoſe Tranſlation St. *Jerome* publiſhed then, and of having made a bad Latin Book out of many Good Greek ones; for *Ruffinus* informs us, that St. *Jerome*, ſpeaks of St. *Ambroſe* in this Place. It muſt be acknowledged that tho' the paſſionate Deſire which this Saint had to extol the Treatiſe of *Didymus*, made him ſpeak a little too vehemently againſt St. *Ambroſe*'s Book, yet there is ſomething of Truth in what he ſays, for this Book is not written ſmartly, and the greateſt part of the things which it contains are taken out of the Works of *Didymus*, of St. *Baſil*, and St. *Athanaſius*. St. *Auſtin* was ſo far from finding in it that Beauty and thoſe Ornaments which St. *Jerome* met with in it, that he gives it for an example of a Book written in a low Stile, *Becauſe*, ſays he, *the Subject does not require Ornaments of Diſcourſe to move the Heart, but Proofs of the Truths which he propoſes.* St. *Ambroſe* has there collected together all that could be ſaid for eſtabliſhing the Divinity of the Holy Spirit. He wrote it after the Death of *Athalaricus* King of the *Goths*, and before the Death of *Peter* of *Alexandria*, and before the Celebration of the Council of *Conſtantinople*, that is to ſay, in the Year 381. There is one place in it, where he ſeems to aſſert, that Baptiſm given in the Name of one Perſon only of the Trinity, is valid. There are many Explications given of it which may be ſeen in the Note of the *Benedictines* upon this Paſſage.

The Treatiſe of the Incarnation is a Diſcourſe which St. *Ambroſe* ſpoke to refute the Objections which two *Arians*, Officers who belonged to the Emperor *Gratian*, had propos'd to him with much pride. He engaged to anſwer them the next day in his Sermon. *Paulinus* informs us, that theſe two Officers having mounted up into their Chariot to come to this Sermon, were thrown down headlong. St. *Ambroſe*, who knew nothing of this Accident, waited long enough for them, and tho' they came not at all, yet he did not fail to perform his promiſe. But before he entred upon the Matter, to give them yet longer time to come, he begun his Diſcourſe with the Explication of the Sacrifices of *Cain* and *Abel*. Afterwards he applies to Hereticks the Curſe which God pronounced againſt the Sacrifice of *Cain*, and makes a Catalogue of the principal Hereſies, ending with the *Apollinarians*. After this he proves againſt the *Arians* the Divinity of the Son, and his Humanity againſt the *Apollinarians*, and demonſtrates againſt both the one and the other, that there were in Jeſus Chriſt two perfect and compleat Natures; the Divine Nature according to which he is equal to his Father; and the Human, that is to ſay, a real Body and an underſtanding Soul with the Properties of theſe two Natures. When St. *Ambroſe* afterwards wrote down this Sermon, he added the Anſwer to a Difficulty which the *Arians* propos'd to him after his Sermon, *viz.* How it is poſſible, that the Father who was not begotten ſhould be of the ſame Nature with the Son who was begotten. This is the Subject of this Treatiſe, which he compos'd ſometime before the Death of *Gratian* in 383, and after the Book *of Faith* which he wrote in 379, that's to ſay, about the Year 382.

There is at the end of this Treatiſe, a Paſſage of St. *Ambroſe* about the Incarnation, which is produced by *Theodoret* in his ſecond Dialogue, as taken out of a Book, Entituled, *An Explication of the Faith.*

The Letters of St. *Ambroſe* are placed in a new Order, and divided into two Claſſes. The Firſt contains thoſe whoſe time and Order could be found out. The ſecond contains thoſe whoſe Date is not certainly known.

The Letter of the Emperor *Gratian* to St. *Ambroſe* is of a more antient Date than the reſt. He wrote to this Holy Biſhop after his Return from the Eaſt, whither he had gone to aſſiſt his Uncle *Valens*. He ſignifies to him how much he deſired to have him near him, and prays him to ſend him again that Book, which he had given him before, (meaning the two Books of the Faith, and to add to them the Proofs of the Divinity of the Holy Spirit. St. *Ambroſe* in the Anſwer which he made to this Letter, excuſes himſelf for not coming to wait upon him when he returned from the Eaſt, and praiſes the Faith and Piety of this Emperor. He promiſes Satisfaction to his Demands. This Letter was written in 379, ſoon after the Return of *Gratian*.

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The Second is written to *Conſtantius*, who was lately promoted to a Biſhoprick. He exhorts him to govern his Church well in the midſt of Storms and Tempeſts. He diſcourſes to him very largely about the Inſtructions which he ſhould give to his People. He recommends to him the Church of *Imola*, which was without a Biſhop, and prays him to viſit it often till a Biſhop were ordained for it; becauſe as for himſelf, he was ſo buſy during the time of *Lent*, that he could not go far from his own Church. Laſtly, he admoniſhes him to take heed leſt the *Arians* that came from *Illyricum* ſhould ſpread their Error among the Faithful of his Country. He adds, that they ought to think of the Miſery which had befaln them, becauſe of their Infidelity; which diſcovers that the *Arians* were driven out of *Illyricum* by the *Goths* who entred into that Country after the Death of the Emperor *Valens*: And therefore this Letter was written in the *Lent* of 379.

The two following Letters are addreſſed to *Felix* Biſhop of *Comum*. In the Firſt St. *Ambroſe* thanks him for the Muſhrooms which he had ſent him, and complains that he had not yet come to ſee him. In the ſecond he praiſes him, and invites him to be preſent at the Dedication of the Church of St. *Baſſianus* Biſhop of *Lodi*. If we may believe *Ughellus* the Author of *Italia ſacra*, this Church was Conſecrated in the Year 380, but that is very uncertain. This *Baſſianus* ſubſcribed at the Council of *Aquileia*.

The *5th*. Letter to *Siagrius* Biſhop of *Verona* concerns a Point of Diſcipline. This Biſhop had condemned a Virgin who was accuſed of having violated her Virginity, to be examined by a Midwife. St. *Ambroſe* nulls this Judgment in a Synod of Biſhops. *Siagrius* being offended with this Proceeding, wrote to him, that it was to be feared the Inhabitants of *Verona* would complain of the Judgment which he had given. St. *Ambroſe* ſhews in this Letter, that his Judgment was as Canonical as that of *Siagrius* was Irregular. He accuſes this Biſhop of being too haſty in giving this Judgment, which was ſo diſgraceful to a Virgin who had been conſecrated by his Predeceſſor *Zeno*, and who had always paſſed for a virtuous Maid. This was ſo much the more unjuſt, becauſe there was neither Accuſer, nor Informer, nor Witneſs againſt her. She had been defamed by none but a Club of *Libertines* unworthy of Credit, whom ſhe had driven away from her Houſe. And therefore this Judgment being againſt all Laws Eccleſiaſtical and Civil, was void in Form; neither was it better as to the Matter, becauſe what it ordained was againſt good Manners, againſt Modeſty and Civility. St. *Ambroſe* repreſents to him, that there are other ways to be aſſured of the good behaviour of a Virgin, and that we muſt never proceed to theſe Extremities; that oftentimes this way is not ſucceſsful, and leaves the Matter as uncertain as before; that it was very dangerous to make the Reputation of a Virgin conſecrated to God, depend upon the Credit of a Woman who might eaſily be corrupted or deceived; that if theſe means might be us'd, it was only to be us'd to Maid-ſervants, who are more afraid of a Diſcovery than of Sinning; but it ought never to be us'd for trying the Chaſtity of Virgins conſecrated to God; that in this particular Caſe 'twas to no manner of purpoſe to uſe theſe Means, becauſe if it were true that this young Woman who was accus'd had been with Child, and put it to death after her being brought to Bed, as was given out, it had been impoſſible but this would have been known by many Perſons, and conſequently there muſt have been many Witneſſes found againſt her; that the thing which had ſtirred up ſome Perſons againſt her, was becauſe ſhe lived retir'd in her Houſe and made no Viſits to the Ladies of the World; that *Maximus* who was her true Accuſer tho' he would not appear in it, had been engaged in a Law-ſuit and ſome Differences with her; that all this Accuſation was founded only on a falſe Report which had been ſpread about; that *Renatus* and *Leontius* the Witneſſes, at firſt contradicted themſelves and afterwards diſappeared; that *Indicia* having no more Accuſers or Witneſſes againſt her, brought *Marcellinus* and two other Witneſſes, who averred that ſhe always behaved herſelf very prudently, and in conſequence of this, that he and his Collegues had declared that her Reputation was untainted, and excommunicated *Maximus*, *Renatus* and *Leontius* her Accuſers, with this difference, that *Maximus* might be received again without doing Penance, by confeſſing his Fault only, whereas the other two were obliged to do Penance.

The *6th*. Letter is to the ſame Biſhop upon the ſame Subject. He repreſents to him alſo how odious the Judgment was which he had given, and the Reſpect which is due to Virginity. This Letter is placed in the Year 380, but there is no convincing proof brought of it.

The *7th*. and *8th*. Letters are written to *Juſtus*, who is thought to be the Biſhop of *Lyons*, who was preſent at the Council of *Aquileia*. St. *Ambroſe* explains in the firſt, after a very Myſtical manner, the Queſtions which this Biſhop had propos'd to him upon ſome places of the Holy Scripture. In the ſecond he affirms that the ſacred Writers wrote

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with Art, and gives many examples of it which are very intricate.

There are placed here among the Letters of St. *Ambroſe* the Acts of the Council of *Aquileia*, which are maintained to be Genuine and Authentical, againſt the Opinion of *Chiffletius*, who thought fit to affirm that they were compoſed by *Vigilius Tapſenſis*: But this is an Opinion which is not ſupported by any reaſonable Conjecture (*d*), and is confuted by the bare reading of theſe Acts, which diſcover that they are Originals. Theſe Acts are not entire, for what concerns the Condemnation of *Secundianus*, and the Concluſion of the Council, is loſt. The Six following Letters are written in the name of the Biſhops of *Italy* who were preſent at the Council of *Aquileia*, and concern the Hiſtory of that time. What we have to ſay of the Acts of this Council and theſe Letters, may be found in our Diſcourſes of the Councils of *Aquileia* and *Conſtantinople*.

The *15th.* addreſs'd to the Biſhops of *Macedonia* and to the Clergy of *Theſſalonica*, was written upon the death of *Aſcholius* Biſhop of that City. St. *Ambroſe* comforts them upon his death, becauſe he was removed into a better life, and enjoys the happineſs of Saints. He compares him to *Elias* and *Eliſha*; he teſtifies how much he loved him, and how much he regrets the loſs of him; he enlarges upon his Virtues, and congratulates the Churches of *Macedonia* upon the receiving *Anyſius* for his Succeſſor. To him the following Letter is written, which is alſo full of the Praiſes of his Predeceſſor *Aſcholius*. He prays God that *Anyſius* may be ſucceſſor to his Virtues as well as to his See. Theſe Letters are written in the Year 383.

In Letter *17th.* St. *Ambroſe* writes to the Emperor *Valentinian* againſt the Petition which *Symmachus* had made in the Name of the Senate for reſtoring the Altar of Victory. He remonſtrates to him, that as all the Subjects of the *Roman* Empire ought to ſubmit to him, ſo he alſo was obliged to ſubmit to the only true God, and as they defend his Empire, ſo he was obliged to defend the Religion of Jeſus Chriſt. That a Chriſtian Prince ought neither to Diſſemble nor Tolerate, and much leſs ought he to Authorize the Worſhip of Idols and falſe Gods. He wonders therefore, that under a Chriſtian Emperor, there ſhould be found any Perſons ſo raſh, as to hope, that he would grant an Edict for reſtoring the Altars of the Gods, and that he would contribute towards the Expence of it by giving Money out of his Exchequer: That tho' the Temples had not been deſtroyed, and the Worſhip of the Gods forbidden by the Laws of his Anceſtors, yet he ought to do it now; but after the Laws have been in force for a long time, there was yet leſs reaſon to ſubvert them: That in this buſineſs he muſt never hearken to the Advice of a Pagan, how prudent ſoever he may be otherwiſe; and that if any Chriſtian had been cowardly enough to conſent to this Propoſition, he deſerved not to bear the Name of a Chriſtian any more: That if a Pagan Emperor would re-eſtabliſh an Altar, and oblige Chriſtians to conſent to it, this would be lookt upon as a Perſecution. How then can a Chriſtian Emperor do it, without committing Sacrilege? That there was no probability, that all the Senate had conſented to this Propoſition, ſince all the Chriſtian Senators two Years before had entred their Proteſtation againſt it, and that they were not preſent in the Senate when it was done, becauſe they thought that they could not have their liberty there to make head againſt it. He warns *Valentinian* that he ſhould not ſuffer himſelf to be ſurprized, and exhorts him to do nothing new in an Affair of this Importance without the Advice of the Emperor *Theodoſius*, whom he was wont to conſult in Affairs of Importance. Now what Affair, ſays he, can be of greater Importance than this of Religion? What is more precious than the Faith? He prays him to deſire of them a Copy of the Act of the Senate, and that they would leave him to anſwer it. In a word, he tells him with an aſſurance becoming an Holy Biſhop, that if he ſhould act otherwiſe, the Biſhops would not ſuffer nor diſſemble the Injury which he would do to Religion, and that if he came to the Church, he ſhould not find a Biſhop there, or elſe he ſhould find one who would oppoſe his Entrance into it. 'And what 'will you anſwer then, ſays he, addreſſing his Words to 'the Emperor *Valentinian*? What will you anſwer to the 'Biſhop when he ſhall ſay, the Church cannot receive Ob'lations from him who has given Ornaments to the Tem'ples of the Gods: His Gifts ſhall not be preſented on the 'Altar of Jeſus Chriſt who hath made an Altar for Idols. 'The Edict ſigned with your own Hand convicts you of 'the Fact. How can the Honour which you give to Jeſus 'Chriſt be acceptable to him, ſince at the ſame time you 'worſhip Idols? No, you cannot ſerve two Maſters. The 'Virgins conſecrated to God, have no Privileges, and yet 'you have granted Privileges to Veſtals? Why have you 'recourſe to the Miniſters of Jeſus Chriſt after you have 'preferred before them the Petitions of Pagans?' St. *Ambroſe* adds to theſe Remonſtrances of the Biſhops, the Charge which his Brother *Gratian* could draw up againſt him, if he ſhould return into the World, and the Accuſations which his Father *Theodoſius* might juſtly make againſt him.

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Becauſe St. *Ambroſe* had deſired of *Valentinian* a Copy of the Petition which had been preſented to him in the Name of the Senate, and which he anſwers in the following Letter, that is alſo here inſerted. *Symmachus* therein deſires of the Emperors, as Governor of *Rome*, and Deputy of the Senate, that they would cauſe the Altar of Victory to be repaired, that ſo the Oath might be adminiſtred according to antient Cuſtom upon the Altar, and that they would reſtore to the Veſtal College and the Prieſts of the Gods, the Goods and Priveleges of which they had been unjuſtly deprived, ſince the Gods being provoked with the Injuries done to their Prieſts, had avenged themſelves by a cruel Famine, wherewith the Empire was afflicted. He aſſerts, That they ought not to imitate the Emperors who have taken away thoſe antient Ceremonies. He introduces the City of *Rome* deſiring this Reſtauration, and he affirms that this may be done without any Expence to the Treaſury. This Petition was written with all the Eloquence and Politeneſs poſſible.

St. *Ambroſe* anſwers it in the following Letter, and reduces the Reaſons of this Requeſt to theſe three: The firſt is the Claim which the City of *Rome* makes to her antient Ceremonies: The ſecond is the Injuſtice which is done to the Veſtal Virgins, and the Prieſts of the falſe Gods, by deſpoiling them of their Revenues: The third is the Vengeance which the Gods have ſent down upon the Em-

(*d*) *This is an Opinion which is not ſupported by any reaſonable Conjecture, &c.*] Theſe Acts are written in a Simple and Natural way. The Queſtions which are put to the Accus'd, and the Anſwers which they give, are not of the nature of thoſe that are made at pleaſure; but ſuch as are made in the ordinary Forms. There is nothing in them which ſmells of Forgery. They contain particular Facts, which could not be known by any Man that had lived but 30 Years after. There is no Error in them contrary to Hiſtory. In the other Letters of the Council of *Aquileia*, there is mention made of two Biſhops of *Dacia* and *Myſia* condemned by this Council. The Biſhops which are named in theſe Acts, are all Biſhops of that time. What is ſaid there, that this Council was called together from the Eaſt and the Weſt, agrees with another Letter of a Council of *Italy*, where 'tis ſaid, that there was a Synod held in the Weſt, *quæ videbatur ex univerſis orbis partibus eſſe præcepta*. There were in this Council ſome Biſhops of *Gaul* and *Africk*. All the Biſhops are named there with their Biſhopricks: In fine, all things conſpire to confirm the truth of theſe Acts. The Opinion of *Chiffletius* is founded only upon frivolous Conjectures. *Vigilius Tapſenſis*, ſays he, obſerves that *Palladius* wrote a Diſcourſe after the death of St. *Ambroſe* to refute what this Saint had ſaid about the Trinity, and that *Vigilius* himſelf had anſwered this Work of *Palladius* in a little Book by it ſelf. What follows from thence? *Vigilius* wrote a Treatiſe againſt that of *Palladius*; therefore it was the Acts of the Council held againſt the Hereticks. Who can believe it? Is there any thing more different, than theſe Acts are from a Piece about Doctrine againſt any Author's Book? Theſe Acts treat of the judicial Condemnation of a Perſon, but ſay nothing of the Refutation of a Book. The other Conjectures are yet more weak. He objects, that theſe Acts are not found in the antient Editions of the Councils, as if the firſt Collectors had collected all: How many Councils did they forget, and Synodical Writings which are in the Works of the Fathers. 2. That *Valerian* of *Aquileia* is named there before St. *Ambroſe*. This Objection is no more againſt the common Opinion than againſt that of *Chiffletius*; for either *Vigilius* had the Acts of the Council of *Aquileia*, or he had them not; if he had them, why ſhould he change the Order of the Biſhops; if he had them not, wherefore was not the Biſhop of *Milan* placed before the Biſhop of *Aquileia*: He muſt therefore, as well as we, find out a reaſon why the Biſhop of *Aquileia* goes before the Biſhop of *Milan*: It may be, becauſe the Synod was held in his own City, and the Order of the Emperor for calling the Synod together was directed to him. The *3d.* and *4th.* Reaſon of *Chiffletius*, is, becauſe this Diſpute ſavours not of Epiſcopal gravity, and all the Diſcourſes there are made by the ſame hand. If one takes the pains to read the Acts, he will ſee that 'tis not ſo, and that there are Anſwers and Queſtions which are Originals, and could not be gueſſed at by any Author. He alledges for a *5th.* Reaſon, that *Anemius* Biſhop of *Sirmium*, does there impertinently aſſume the Title of the Head of *Illyricum*. But 'tis certain that he enjoyed it in the time of *Conſtantine*, and it does not appear that he was diſpoſſeſs'd of it ſo ſoon after, ſince he enjoyed it ſtill in the time of *Juſtinian*. 'Tis not certain that *Theſſalonica* had yet received the *Vicariate* of *Damaſus*, and tho' it were ſo, *Sirmium* was always the Head of the Weſtern *Illyricum*; and it may be that the Biſhop of *Sirmium* contended againſt him for the poſſeſſion of this *Vicariate*, eſpecially at the beginning. *Chiffletius* pretends that *Aſcholius* Biſhop of *Theſſalonica* was preſent at the Council of *Aquileia*, but he has no other Proofs of it but the Authority of a Synodical Book full of Errors. The *6th.* Reaſon of *Chiffletius* is, that the Anſwers of *Palladius* are ridiculous: But it may be they do not appear ſo ridiculous to all the World, and tho' they did, is this the firſt time that Hereticks have defended themſelves ill? I ſhall not ſtay longer to mention the other Conjectures, which are as weak as the reſt, ſo that there never was a fancy worſe grounded than this of *Chiffletius* about theſe Acts.

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pire by Famine. To the firſt he oppoſes a contrary *Proſopopœia*, wherein the City of *Rome* condemns her antient Superſtitions, and demonſtrates the Advantages which ſhe has drawn from the Chriſtian Religion. In anſwer to the ſecond Argument, he compares the Virgins conſecrated to God with the Veſtal Virgins, and the Chriſtian Biſhops with the Prieſts of the falſe Gods. The Veſtals continued Virgins, becauſe of the Honour and Advantages which their Condition procured to them; but the Chriſtian Virgins have no other Recompence of their Virginity, but their own Virtue. They complain that the Prieſts of falſe Gods, are deprived of Revenues from the Publick; but the Chriſtian Prieſts are even deprived of the Right of Succeſſion. 'The 'New Laws, ſays he, have made this Regulation, and yet 'we do not look upon it as an Injury, becauſe we are not 'much concerned for this Loſs. The Prieſts of the Falſe 'Gods are capable of Donatives, but no Legacies can be 'made in favour of our Church-men. I do not complain 'of this ſeverity, ſays St. *Ambroſe*, for I would rather that 'Eccleſiaſticks ſhould have leſs Riches and more Grace. 'The Church hath no Patrimony but her Faith; if ſhe has 'any Revenues they are for feeding the Poor.' In ſhort, St. *Ambroſe* diſcovers the Falſhood of *Symmachus*'s Suppoſition, That the Gods of the Pagans being provoked, ſent the Famine which afflicted the Empire the preceding Year. Firſt, becauſe this Famine did not begin till long after the Pagan Prieſts were deprived of their Rewards and their Honours. Secondly, becauſe this Famine did not continue long, and Plenty ſucceeded it, tho' nothing was done in favour of the Prieſts of the Pagan Gods. He concludes this Anſwer with ſhewing, that the Emperors ought not to expect Protection from the Gods of the Pagans. Theſe Pieces were written in the Year 384, when *Symmachus* was Governor of *Rome*.

The 19*th*. Letter to *Vigilius* lately choſen Biſhop of *Trent*, contains ſome important Inſtructions, which he counſels him to give unto his People. The principal is, to diſſuade the Faithful from contracting Marriages with Infidels; of this he treats largely in this Letter. But he admoniſhes him alſo by the bye, to teach his People the Obligation that lies upon them to pay Labourers their Hire; to inſtruct them that Uſury is forbidden, and to exhort them to uſe Hoſpitality. One of the Reaſons which he brings to ſhew, That a Chriſtian ought not to marry an Infidel, is this, *That Marriage ought to be ſanctified by the Prieſtly Veil, and by the Bleſſing, How then can a Marriage be made between two Perſons of a different Belief*? The Hiſtory of *Sampſon* and *Dalilah*, affords him a fair Field to enlarge upon, by which Example he ſhews that Chriſtians ought to ſhun marrying with Perſons of a different Religion. *Vigilius* died under the Conſulſhip of *Stilico* in 400 or 405. 'Tis commonly believed that he was 20 Years a Biſhop; yet there are Acts of the Life of this Saint, where he is ſaid to be only 12 Years inſtead of 20. If he died in 400, and was Biſhop only 12 Years, this Letter was in the Year 388. If he died in 405, and was 20 Years a Biſhop, the Letter may be written at the ſame time; it cannot be in the Year 381, becauſe the Name of his Predeceſſor is found in the Subſcriptions of the Council of *Aquileia*.

The 20*th*. Letter to *Marcellina*, Siſter to St. *Ambroſe*, contains a Relation of the Endeavours, that the Empreſs *Juſtina* uſed in the Year 385, to take from the Catholicks of *Milan*, two of their Churches, and of the manner wherein St. *Ambroſe* defended them. 'The Day after I received 'your Letter, ſays he, by which you ſignify to me, That 'you were very much tormented with troubleſome Dreams, 'here began thoſe Commotions which have created me a 'great deal of Trouble. They were not ſatisfied with asking the *Portian*-Church, which is without the City, but 'they demanded alſo the *New*-Church, which is within 'the City, and is greater than the other: The Lords of the 'Court and the new Officers, came to find me out, and told 'me that I muſt abandon this Church, and hinder the People from making any Sedition. I anſwered according to 'my Duty, That a Biſhop cannot deliver up the Temple of the Lord. The next Morning there was great 'Crying in the Church, and the Prefect came thither 'to perſuade us to give up at leaſt the *Portian*-Church; 'the People oppoſed him with their Clamours, and he 'retired, ſaying, That he would make his Report of 'what was done to the Emperor. The next day, which 'was *Sunday*, after the Reading and Sermon, when I was 'explaining the Creed to the Catechumens, I was told, that 'Serjeants were ſent to ſeize upon the *Portian*-Church, that 'they had already hung up Curtains, and that a great many 'People were flocking thither; I went on ſtill in diſcharging my Duty and began Maſs; but as I was offering, I 'was informed, that the People having met with an *Arian* 'Prieſt, called *Cartulus*, had laid Hands upon him. This 'made me weep, and I prayed to God in the midſt of the 'Holy Sacrifice, that he would hinder the ſhedding of Blood 'in the Quarrel of this Church. At the ſame time I ſent 'Prieſts and Deacons to recover this Man out of the Hands 'of the People. Immediately very ſevere Sentences were 'paſſed, Firſt, againſt all the Companies of Merchants; ſo 'that at this Holy Time, which was the laſt Week of *Lent*, 'when Priſoners were wont to be ſet at Liberty, there was 'nothing heard every where but the rattling of Chains where-with innocent Men were loaded, and great Sums of Money were extorted from the People. The Officers threatned Perſons of Quality if they would not deliver up the 'Church to them. The Counts and Tribunes came to me, 'and required me to deliver up the Church preſently, ſaying, That the Emperor, in whoſe power all things are, 'does but demand his Right. I anſwered them, Did he demand any thing of mine, my Money, or my Land, I ſhould 'willingly give them up to him, tho' all that I have belongs 'to the Poor; but Places conſecrated to God belong not 'to the Emperor, neither is it in my power to give them. 'If you ſhould demand my Patrimony, ſaid I to them, take 'it; If you would have my Perſon, I am here ready for 'you, carry me away Priſoner, put me to death, if you pleaſe; 'In ſhort, do with me what you pleaſe, I'm content, I will 'not call upon the People to ſuccour me, I will not proſtrate my ſelf before the Altar to beg my Life, but I will 'rather willingly ſacrifice my ſelf for the Altar's ſake. I 'was deſired to put a ſtop to the Sedition of the People. 'I anſwered, That all that I could do, was to give no Encouragement to it, but God only could appeaſe it; That if 'they thought I was the Cauſe of it, the Emperor might 'baniſh me whitherſoever he pleaſed. I paſſed the reſt of 'the Day in the Old Church, and at night I went back to 'ſleep at my own Houſe, that they might find me ready 'to be gone if they had a mind to force me away. Next 'Morning the Church was encompaſſed with Soldiers; 'the People came ſtill flocking thither in great Multitudes; 'the Soldiers who had Orders to ſeize upon it, joyned with 'the People in the Prayers which were put up in it.' In the mean time, St. *Ambroſe* preached in another Church about the preſent Calamities. He recites here his Sermon full of Boldneſs and Reſpect, out of which take an excellent paſſage as follows. 'I was commanded to deliver up 'the Church; I anſwered, that it was not lawful for me 'to deliver it up, nor for you, Prince, to receive it. You 'cannot juſtly invade the Houſe of any particular Man, 'and would you forcibly take away the Houſe of Jeſus 'Chriſt? I was told that every thing is lawful to the Emperor. I anſwered, That the Emperor has no Juriſdiction 'over Divine Things; That he ought not to aſſume this 'Boldneſs, and if he would reign long he muſt ſubmit to 'God: For 'tis written, we muſt render to God what is 'God's, and to *Cæſar* what is *Cæſar*'s; the Palaces are for 'Kings, the Churches for Biſhops: The Emperor has power over the Walls of the City, but not over Sacred Edifices. 'Twas ſaid, but 'tis very juſt that the Emperor 'ſhould have a Church for himſelf. No, he ought not to 'have any.' Here ſome came and told him, That they had already brought the Royal Hangings into the Church, and that the People which were there, earneſtly deſired his Preſence. This gave him occaſion to apply the Pſalm which was read that Morning to the Caſe in hand, *O Lord, the Heathens are come into thine Inheritance*, &c. While he was diſcourſing upon this Subject, there came a Notary in the Emperor's Name to ask him, why he had acted contrary to the Orders of his Majeſty. St. *Ambroſe* anſwered, That he did not believe that he had done it. 'Why then, ſays 'the Notary, did you ſend Presbyters into the Church 'which he had a mind to take Poſſeſſion of? If you be 'a Tyrant, the Emperor deſires that you would declare 'your ſelf ſo, that he may know what he has to do.' St. *Ambroſe* anſwered, That he had done nothing contrary to the Reſpect which he owed to the Emperor, nor contrary to the Intereſt of the Church: That he had indeed ſent Presbyters to this Church, but he did not believe that he had herein done any thing contrary to his Authority; That if they took him for a Tyrant, they might put him to death; That he had no other Arms to defend himſelf withal but the Invocation of the Name of Jeſus Chriſt; That under the antient Law the Kingly Power had been given to Prieſts, but they had never uſurped it; that Kings were more deſirous of the Prieſthood, than Prieſts of the Kingly Power; that Chriſt himſelf run away for fear leſt he ſhould be choſen King; that *Maximus* would not ſay, that he had been wanting in his Loyalty to *Valentinian*. In ſhort, that Biſhops had never been Tyrants, but had often ſuffered hard things from them.

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All the Day was ſpent in ſadneſs, and St. *Ambroſe* could not return to his own Houſe, becauſe the Church was encompaſſed with Soldiers; ſo he paſſed the Night in ſinging Pſalms in the Church. The next Day the Book of *Jonas* was read. As St. *Ambroſe* was expounding it, word was brought him, that the Emperor had commanded the Soldiers to withdraw, and ordered the Fines which were exacted from the Merchants to be reſtored. 'What Joys, 'ſays he, what Acclamations of the People! This was the 'Day wherein Jeſus Chriſt was delivered up for us, the 'Day wherein Abſolution is given to Penitents. This is, 'writes he to his Siſter, what is paſſed, God grant that 'here may be an end of it. But the Threatnings of the Emperor make me fear ſtill ſome greater Commotions: He 'ſays, that I am a Tyrant and more than a Tyrant: And

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'when his Officers prayed him to come to Church, he anſwered them, If *Ambroſe* would command you, you would deliver me up. Behold, what am I to expect after this! All thoſe that heard him ſay this, teſtified ſufficiently the trouble that it gave them; but there are ſome about him who have blown up the Coals. *Calligonus* Maſter of the Wardrobe came to me, and threatned me in theſe Words, Why do you deſpiſe the Emperor, Vengeance ſhall quickly come upon you? I anſwered him, That if God ſhould ſuffer theſe Threatnings to take Effect, he would do as Eunuchs have been wont to do, and I ſhould ſuffer as becomes a Biſhop: Heavens grant, that all the Miſchiefs which threaten the Church may fall upon me; That her Enemies may point all their Darts againſt me; that they may aſſwage their Rage with ſhedding of my Blood.' Thus ends this excellent Letter of St. *Ambroſe*.

Tho' the firſt Efforts of *Juſtina* had ſuch bad ſucceſs, yet ſhe did not give over her Perſecution. To colour her Deſign, ſhe cauſed a Conference to be propoſed between *Auxentius* the *Arian* Biſhop and St. *Ambroſe*, before ſuch Judges as they ſhould name, hoping by theſe means to have a Pretence to force him away. Then an Officer was ſent in the Name of *Valentinian* to ſignify unto him, That *Auxentius* had named ſome Judges, and that he ſhould name ſome on his own behalf. St. *Ambroſe* anſwered, That according to the good Maxim of *Theodoſius* the Father of *Valentinian*, Biſhops could have none but Biſhops for their Judges; That Laymen could not judge between Biſhops, and much leſs Infidels or Hereticks, ſuch as *Auxentius* in all probability had choſen. This is what St. *Ambroſe* remonſtrated to *Valentinian* in Letter 21*ſt*. which is properly a Petition, wherein he ſhews that he had done nothing contrary to the Reſpect which he owes him by this Anſwer; That he only followed the Law which his Father had eſtabliſhed, and that this was the Cuſtom of the Church: That if a Conference about the Faith was neceſſary, it ſhould be in the Church and before Biſhops: That if *Auxentius* ſhould appeal to a Synod, tho' it was not neceſſary to aſſemble one, (ſince if an Angel ſhould come from Heaven and teach a contrary Doctrine, it ought not to be preferred before the unanimous Conſent of all the Churches;) yet if a Council ſhould be aſſembled, he was ready to appear there; That he would have come to Court and to the Emperor's Council, if his People, his Clergy, and the Biſhops had not hindered him; That he was not wont to go thither but for the Intereſt of the Emperor, neither was it his Cuſtom to frequent the Court.

At the time when St. *Ambroſe* ſent this Petition to be preſented to the Emperor, he preached a Sermon to his People, to allay the Fear they were ſeized with, after they underſtood that St. *Ambroſe* was cited to appear before the Emperor's Council. This is placed after the preceding Letter. There he declares to his People, that he had no deſign to abandon his Church; That they might arreſt his Body by force, but they could not ſeparate his Mind from it; That he would never willingly forſake them, but if he ſhould be driven away by force, he would not reſiſt. 'I can, ſays he, ſigh and mourn, I can lament, Tears are my only Arms againſt Violence and againſt Soldiers; Biſhops have no other Defence. I cannot, I ought not to reſiſt any other ways; but as to flying away and forſaking my Church, that I will never do. You know that the Reſpect which I have for the Emperor does not make me yield cowardly; that I offer my ſelf willingly to puniſhment, and that I do not fear the Miſchiefs they threaten me with. If I knew that in my Abſence the Church would not be delivered up to the *Arians*, and if it were the Duty of a Biſhop to go to the Palace, I would go willingly; but this is not his Duty, for Matters of Faith cannot be handled but in the Church. If any one has a mind to oppoſe our Creed, let him come here, and I will defend the Faith which I profeſs, the Soldiers that encompaſs the Church and their rattling of their Arms, do not at all make me afraid, neither do they ſhake my Conſtancy; all that I fear is, that while you detain me, ſome Reſolution may be taken againſt you. I am not wont to have any fear for my ſelf, but I tremble for you. When the Veſſels of the Church were demanded of me, I ſaid, That if they would demand any thing that was mine, I ſhould willingly give it; That I could give nothing that belonged to the Church, and that in refuſing them I gratified the Emperor, ſince he could not receive them without doing an Injury to Jeſus Chriſt.' After this, he exhorts his People to continue Spectators of the Combat which he was to maintain. He ſays, that he had no Reaſon to fear, becauſe he was aſſured, that it was for the Cauſe of God, who could protect him againſt all his Enemies, and defeat all their Deſigns: That he had already ſmitten them with Blindneſs, ſince they did not perceive the Gate of the Church which was left open, tho' they had compaſſed the Church about, and ſought for a way to enter into it; that he went forth daily to make Viſits, or to go to the Sepulchre of the Martyrs, without being ſtopped by any Body, tho' 'twas already reſolved to drive him away, and that *Auxentius* had a Deſign to invade his Church. Here he inveighs freely againſt this *Arian*, and againſt the Law which he had gotten by ſurprize in favour of his Party. He obſerves, That he was ready to refute him, tho' there was no need of it, ſince *Auxentius*'s Cauſe was quite deſperate, and he had been condemned even by thoſe whom he had choſen for his Judges, and in the Abſence of his Adverſaries: That after he was thus conquered, he would have taken the Emperor for a Judge, tho' he was yet but a Catechumen: That he had perſuaded the Emperor the preceding year to take away a Church from the Catholicks, but the Reſiſtance of the People hindering him from compaſſing that Deſign, he had charged St. *Ambroſe* with rebelling againſt the Orders of his Prince, tho' he always anſwered with much Moderation. 'If the Emperor, ſays he, demand of us Tribute, we will not refuſe to pay it him, the Lands of the Church do pay it. If he would have the Lands themſelves, he can take them, none of us do oppoſe it. I will not give them to him, but neither will I hinder him from taking them. We keep our ſelves within the bounds of a Juſt Obedience. We render to *Cæſar* that which is *Cæſar*'s, and to God the things which are God's. Tribute is *Cæſar*'s. No body refuſes him that. The Church is God's; 'tis unlawful to give it unto the Prince; he has no Authority over it. Could any thing be more reſpectful, or more to the Honour of the Emperor? 'Tis an Honour to him to be of the Church; he is in the Church, but not above the Church.

St. Ambroſe.

The 22*d*. Letter contains the Hiſtory of the Diſcovery of the Reliques of St. *Gervaſius* and St. *Protaſius*, and the Sermons which St. *Ambroſe* made to his People upon this Subject. It is alſo to his dear Siſter *Marcellina*, to whom he communicated an Account of what had paſſed in his Church. He writes to her, that having dedicated a Church at *Milan*, he was deſired to Conſecrate it with the ſame Solemnity, wherewith he had done the Roman Church (this was another Church which was near the Roman Gate) which he promiſed to do, if he could find any Reliques. That he had cauſed the Ground, at a place which was before the Rails of the Sepulchres of St. *Felix* and St. *Nabor* to be broke up; that in this place he found the Bones of two Men of extraordinary bigneſs with much Blood; That there were ſufficient Signs to diſcover that they were Martyrs; that having brought thither ſome poſſeſſed Perſons, it was known by their Agitation, that they were before the Sepulchre of Martyrs; that the People flocked together in great Multitudes for the ſpace of two Days to ſee theſe Reliques, and that afterwards thoſe Bones were diſpoſed according to their Natural Order to be carried into the *Ambroſian* Church; that they were laid up in *Fauſtus*'s Church, where Vigils were celebrated all that Night, and the next Morning they were tranſlated to the *Ambroſian* Church; that while they were tranſlating, a Blind Man was cured. This was the diſcovery of the Bodies of thoſe Martyrs. St. *Ambroſe* adds two Sermons made to his People upon this occation, which contain alſo ſome Circumſtances of it. In them he obſerves, that theſe two Saints are St. *Gervaſius* and St. *Protaſius*. He does not tell us, whence he knew it: But St. *Auſtin* informs us that he had got an Account of their Death, and the place where their Bodies were laid, by a Revelation which he had that Night. He ſpeaks of the many Miracles which thoſe Reliques wrought, of the Poſſeſſed that were delivered, of the Sick that were healed, of the Hankerchiefs that were touched, to carry them to the Sick. He tells his People, that theſe Bones muſt be put under the Altar; that ſuch Victims could not be better placed than under the Altar where the true Sacrifice lay; that Jeſus Chriſt is upon the Altar becauſe he ſuffered for all, and the Martyrs are under the Altar, becauſe they were redeemed by his Blood. He adds, that he had deſigned this place for his own Burial place, becauſe it was fit that a Biſhop ſhould be interr'd in that place where he was wont to make the Oblation, but that he yielded this place to the Martyrs, and would preſently go and place their Reliques in it. The People earneſtly deſired, that he would put off the performance of this Ceremony till *Sunday*, but he would delay it no longer than till the next Morning. And then he made another Diſcourſe to his People, wherein he confutes the Infidelity of the *Arians*, and the Incredulity of ſome of the Faithful, by the Miracles which theſe Reliques had wrought, and chiefly by the Cure of the blind Man which was publick and certain. St. *Auſtin* Ch. 7. of the IX*th*. B. of his Confeſſions, and the Author of the Life of St. *Ambroſe*, ſay, that an end was put to the Perſecution by the diſcovery of thoſe Reliques, which diſcovers to us that this Letter was written in the Year 386.

The 23*d*. Letter is Written to the Biſhops of *Emilia*, about a ſcruple they had concerning *Eaſter*-Day for the Year 387. St. *Ambroſe* obſerves in the firſt place, that the Holy Scripture and Tradition teach us, that we muſt carefully find out *Eaſter*-Day; that the Council of *Nice* believed this ſo neceſſary; that they had made a Cycle of 19 Years; that by this means the Sacrifice in Honour of Chriſt's Reſurrection might be offered in all places in the ſame Night; that the Biſhops of *Alexandria* and *Rome* had already

St. *Ambrose.*

ready made Regulations of this Business; But since there were many who would also have his Opinion, he thought himself obliged to write his Thoughts; and tho' the difference at present was only about the Celebration of the next *Easter*, yet he would shew what Day should be observed for time to come, whensoever the like Question should return. He says, that there are two things to be observed concerning the Celebration of *Easter*, the 14*th*. Day of the Moon and the First Month; that this Time was fixed for the Passover under the Old Testament, and that Jesus Christ observed this Law, by Celebrating the Passover on *Thursday* the 14*th*. Day of the Moon of *March*, and by being crucified on *Friday* the 15*th*. and rising the *Sunday* following. That therefore Christians ought to Celebrate the Feast of the Resurrection on the *Sunday* after the 14*th*. Day of *March*-Moon, a Day on which it is not any more lawful to Fast; and when the 14*th*. Day of the Moon happens to be *Sunday*, as it will fall out to be quickly, we must put off the Solemnity of *Easter*, till the following *Sunday*, because we must not Fast upon *Easter*-Day, nor break our Fast upon the 14*th*. Day, which is the Day wherein Jesus Christ was delivered up to be crucified. He proves by Examples that this is the Custom. He speaks afterwards of the First Month, and shews that 'tis not necessary to Celebrate the Day of the Resurrection in the First Month, Provided the Day of the Passion happens in it. He makes this Remark, because he was treating of the Passover for the Year 387. which was to be Celebrated on the 23*d*. of *April*, a Day which seemed not to belong to the same Lunar Month. 'Tis certain that St. *Ambrose* speaks of the *Easter* of that Year as being quickly to come to pass, *quod futurum est proximè*, and that he speaks of the *Easter* of the Year 380, as being already passed some Years ago, *superioribus temporibus*; which proves, that this Letter was written in 386, or 387, tho' there be a place in this Letter, which seems to prove, that it was written in the Year 381, because he speaks of the *Easter*, for the Year 378, as being two Years before. But this must be a Fault in the Transcriber; for what probability is there, that he should take so much Pains to fix an *Easter* which was not to happen till Six Years after, and that he should speak of it as the next Festival?

In Letter 24*th*. St. *Ambrose* gives an account to the Emperor *Valentinian*, to whom it is addressed, of his Embassy to *Maximus*, which the Emperor had entrusted with him the second time in the Year 386. He tells him, that when he came to *Triers*, he desired to discourse with *Maximus* in private, but he would not say any thing but in his Council, tho' he was told, that it was not the Custom for Bishops to do so; that when he was admitted there, *Maximus* came to salute him, but he would not receive his Kiss till after much Discourse; that *Maximus* accused him of putting a trick upon him in his first Embassy, and hindering his Passage into *Italy*; that he excused himself, and proved from the several Steps that he had made, that he had no design to deceive him; that he came to treat about a Peace in the Name of his Prince, and that not being able to conclude it, he returned; that he had not passed his Word to him that *Valentinian* should come and meet him; that he had never dissuaded this Emperor from doing it; that this Resolution of his was taken before he returned, and that he had sent Deputies to acquaint *Maximus* that he would not come; that he had acted with all the Moderation that is possible; that he had sent back his own Brother to him, tho' *Maximus* had put *Valentinian*'s to Death, and by an unheard of Inhumanity refused still to restore his Body; that *Valentinian* had preferred Peace to War, tho' he might hope for Succours from the *Huns* and *Alanes* against the *Barbarians* whom *Maximus* had brought into the Empire; that *Maximus* ought not to blame those, who being with *Valentinian*, made their escape and fled to *Theodosius* for Refuge, since he put all to Death that he could lay hands upon, and among the rest, one *Vallion*, who was a brave Captain; that after this Discourse he received no other Answer from *Maximus* but that he would consider what he had to do. St. *Ambrose* adds, that *Maximus* understanding that he would not Communicate either with the Bishops who had received him into Communion, or who had desired the Death of some Heteticks, he received Orders to be gone Immediately, and at his going away, he had the dissatisfaction to see the Holy Bishop *Hyginus* sent into Banishment, and used with all possible Rigour, so that his Age and bad Usage reduced him to that condition, which left him no hopes but of Death.

The Two following Letters are about a Question which *Studius* had put to St. *Ambrose*; Whether a Magistrate ought to Condemn Criminals to Death, and whether he that Condemns such Persons should be excommunicated. The practice in St. *Ambrose*'s time was not very certain: Some Bishops excluded them from Communion, others on the Contrary received them; nay, there was also an example of some Bishops, who a little while before desired the death of the *Priscillianists*: Some Magistrates themselves abstained from these things. St. *Ambrose* confesses, that we ought not to excommunicate a Magistrate, who, according to the Duty of his Office, Condemns a Man to Death, and Orders him to be Executed; but he wishes that Judges would abstain from doing it, and would have no Criminal condemned to Death, but only to a Prison or some other Punishment, that so they may have opportunity to reform themselves and do Penance if they be Baptized, or to receive Baptism if they be Catechumens. To prove that a Christian Magistrate ought to use this Clemency, he alledges the Judgment which Jesus Christ gave of the Woman taken in Adultery and makes many Reflections upon this Action in this Letter and the next. These Letters were written after Judgment was given against the *Priscillianists*, about the Year 386.

St. *Ambrose.*

The seven following Letters to *Irenæus* contain Allegorical Explications of some Difficulties about Passages of the Holy Scripture. There are Four of them which were formerly among the Treatises upon the Holy Scripture. 'Tis thought they were written about the Year 386; but there is no convincing proof of it. The order in which they are to be placed is better ascertained, because it is authorized by the first Words at the beginning of each Letter.

The Three Letters to *Orontianus* were written immediately after one another. In the Third he speaks of his own Persecution, and therefore they were written after the Year 386. These are also about some Difficulties of Scripture.

The Letters 37*th*, and 38*th*. to *Simplicius* are about Morality. In them St. *Ambrose* shews, that none but a Wise Man can be truly Free and truly Rich. These Letters are placed in the Year 387, tho' without certain proof.

The 39*th*. is a Letter of Consolation to *Sabinus* upon the death of his Sister. He says, that as he returned from *Bolonia*, he saw the Cities ruined. This may have reference to the irruption of *Maximus*, or that of *Eugenius*.

The 40*th*. Letter to *Theodosius* is more considerable. The Governor of the East had written to *Theodosius*, who was then at *Milan* after the death of *Maximus* in 388, or 389. That a Synagogue of the Jews and a Temple of the *Valentinians* were burnt, and that the Bishop was the cause of this Conflagration. *Theodosius* gave order that those who had done this Action should be punished, and that the Bishop should re-build this Synagogue at his own Charge. St. *Ambrose* who was then at *Aquileia*, understanding that *Theodosius* had given this judgment, wrote to him with all possible freedom, that his Order was not consistent with his Piety, and the Zeal he had for the Christian Religion; That the Bishop could not obey him without prevaricating. He defends also the Counsel of this Bishop, and the Action of those who had burned the Synagogue. He shews, that the Jews had often burnt the Temples of the Christians, without being punished for it, or condemned to re-build them; that it was unworthy of a Christian Emperor who had received so many benefits from Jesus Christ, to take part with a Synagogue of Jews against the Church. In a Word, he heaps together many Thoughts and expressions of this Nature, which have more of Declamation than true Reasoning, to hinder any Reparation of the Injury which was done to the Jews by burning their Synagogue: He threatens also the Emperor to deprive him of Communion if he did not recall these Orders. He did not only write to the Emperor about it, but he also made a Sermon upon this Subject in his presence, which is related in the following Letter written to his Sister. He prevailed so far, that the Emperor promised none of the Christians should be sought after for this Cause, after which he went, says he, to the Altar, which he should not have approached if the Emperor had not passed his Word about that matter.

The 42*d*. Letter is a Synodical Epistle of a Council at *Milan*, being an Answer to that which *Siricius* and his Council had written to the Church of that City against *Jovinian* and his followers. This Letter is signed by seven Bishops, and a Priest who subscribed it in the presence of his Bishop and by his Command. In it they certify the Pope, that they were of the same Judgment with him concerning the excellency of Virginity. They prove that *Mary* the Mother of God never lost her Virginity in Child-bearing. They shew the necessity and usefulness of Fasting. Lastly, they condemn *Jovinian* and his followers whom *Siricius* and the *Roman* Church had condemned.

The Letters 43*d*. and 44*th*. are Explications of two Difficulties which *Orontianus* had started about the Creation of the World, which were not explained in St. *Ambrose*'s Treatise upon this Subject written about the Year 389.

The five following Letters addres'd to *Sabinus* were written much about the same time: They contain nothing very remarkable.

The 50*th*. Addres to *Chromacius* is about the Prophecy of *Balaam*. St. *Ambrose* was old when he wrote it.

In the 51*st*. he exhorts *Theodosius* to do Penance for the Massacre done by his Order at *Thessalonica*, and represents to him the Enormity of this Action. This Letter was written in the Year 390.

The 52*d*. to *Titianus* contains nothing remarkable; he congratulates him that *Ruffinus* was made Prætorian Præfect, not only upon the account of the Honour that was done him by it, but also because this Office hindred him from

St. Ambrose. being Judge in a Law-suit which *Titianus* had with his Grand-daughter whom *Ruffinus* favoured. *Ruffinus* was made Prætorian Præfect in 392. and so the date of this Letter is certainly known.

In the 53*d.* St. *Ambrose* testifies to *Theodosius* how much he was afflicted for the Death of *Valentinian*, which happened on the first of *March* 392, and this Letter was in the Summer following.

The two following Letters are written to *Eusebius* who was of an Illustrious Family of *Bolonia*. In the first St. *Ambrose* acquaints him with what he had done for an Officer whom he had recommended to him, and gives him an account of the News about his Grand-son *Faustinus*. In the second he writes to him that he had detained at *Milan*, *Ambrosia* the Sister of *Faustinus*. This is the Virgin to whom he had given the Veil, of which he speaks in the Book of the Institution of Virgins, published in 392. This Letter was written immediately after.

The 56*th.* Letter is an Answer of St. *Ambrose* to *Theophilus*, who had consulted him about the difference between *Evagrius* and *Flavianus* for the Bishoprick of *Antioch*. St. *Ambrose* tells him at the beginning of this Letter, that *Evagrius* had no cause to push on the Decision of this Affair, and that *Flavianus* ought to fear the event of it. He prays him to pardon these Words, which a just Grief drew from his Pen, because all the World quarrelled about them, tho' they did not sympathize with the Grief of others. He adds, that the Council of *Capua* having referred this Affair to *Theophilus* and the Bishops of *Egypt*, it was like to be determined by a Judgment which could not be suspected of Injustice, since the Judges did not communicate with either Party, but that *Flavianus* had recourse to the Emperor's Rescripts to avoid being judged by the *Egyptians*. This made St. *Ambrose* think that *Flavian* was in the wrong, altho' he did not find the Cause of *Evagrius* very good, and he condemns very sharply the procedure of *Flavian*. But *Theophilus* having written to him that some means of accommodating this Affair might be found out, he was not averse to it, and counsels him to cite *Flavianus* yet once more, and if he persisted to refuse to appear, then to accommodate this Affair as he should think fit: Nevertheless he ought not to violate the Canons of the Councils of *Nice* and *Capua*, and must still preserve peace with all the World, lest they should seem to destroy that which had been built up. He advertises him also, that it was convenient to write to the Bishop of *Rome*, being persuaded that he will give no decision which can displease him, because the way to maintain Peace, is to do nothing which may stir up Division among the Bishops of his own Communion. Lastly, he declares to him, that he will joyfully receive what he should determine if the *Roman* Church approve it.

The 57*th.* Letter about the Affair of *Bonosus* is not St. *Ambrose*'s but the Pope *Siricius*'s. For first, in it he speaks of St. *Ambrose* as a third Person. *Bonosus*, says the Author of this Letter, *understanding your Judgment, sent to consult our Brother* Ambrose, *to know if he might return to his Church*; and this cannot be understood of any but our Holy Bishop of *Milan*. There was no other *Ambrose* Bishop at that time, and tho' there were, yet 'tis plain that he speaks of our Bishop in this place, since it was he who presided at the Council of *Capua*, of the execution of whose Judgment he was treating. Secondly, The Stile of this Letter is no ways like that of St. *Ambrose*, and is very like that of *Siricius*. Thirdly, It appears plainly that it is a Bishop of *Rome* who speaks. Fourthly, *Holstenius* has published it in his Collection under the name of *Siricius*, upon the credit of the Manuscript in the *Vatican*. Neither is it to *Theophilus* of *Alexandria* that this Letter is address'd, but to *Anysius* of *Thessalonica*, and the Bishops of *Macedonia*. For 'tis evident that it was written to those to whom the Council of *Capua* had referred the Affair of *Bonosus*; and 'tis no less certain that it was referred to the *Macedonians*, to the Bishop of *Thessalonica*, and the other Neighbour-Bishops of *Bonosus*, who was Bishop of *Naissa* a City of *Dardania*. To convince any Man of these two things he needs only read the beginning of the Letter. *I have read the Letters which you wrote to me concerning the Bishop* Bonosus, *wherein you desire our Opinion, either to clear up the Truth, or through Modesty only*; *but the Council of* Capua *having ordered that the Neighbours of* Bonosus *and his Accusers, should be Judges of this Affair, and chiefly the* Macedonians, *together with the Bishop of* Thessalonica..... *It belongs to you who are entrusted with this Cause, to judge according to the Order of the Council of* Capua, *because you are substituted in the room of this Synod, who has chosen you to enquire into this Affair. And the same* Bonosus *having sent to consult our Brother* Ambrose *whether he should enter into his Church, received for answer, that he should undertake nothing against your Judgment, but follow what you should Ordain, since the Synod has committed to you this Trust.* Two things are evident from these Words: First, That the Bishops of *Illyricum*, and chiefly those of *Macedonia*, were entrusted, together with the Bishop of *Thessalonica*, by the Synod of *Capua*, to enquire and judge of the Cause of *Bonosus*. Secondly, That this Letter is address'd to those who were thus entrusted. But some may say, if it be so, why does it speak of the Bishop of *Thessalonica* and those of *Macedonia* in the third Person? Why does not the Author write thus, *The Synod of* Capua *having referred this Cause to you and to your Brethren*, but, *The Synod of* Capua *having thought fit, that the neighbouring Bishops of* Bonosus, *and chiefly the* Macedonians *and the Bishop of* Thessalonica, *should enquire into and judge this Cause*, &c. 'Tis easy to answer, that the Reason is, because he relates in this place the proper Words of the Synod of *Capua*. Now it often happens, that when such Writings are alledged to the Judges wherein they are spoken of, the way of speaking of them is not changed, but they are named in the third Person as they are in the Writings. But what is said afterwards is address'd to them, and what is related is applied to them. And this the Author of this Letter does in the next Line; *vestrum est igitur qui hoc recepistis Judicium*, &c. 'Tis needless to insist any longer upon a thing so clear; and therefore the true Title of this Letter is that which *Holstenius* has in his Collection; Siricius, *to our dear Brethren* Anysius, *and the other Bishops of* Illyricum. This Letter is no ways unworthy of this Pope as some pretend. He does not assume to himself the Judgment of a Cause referred to others. This is no ways contrary to the Prerogatives of the Roman Church; on the contrary this is according to Rule and agreeable to the Canons: This is the Practice and Judgment of the antient Popes, who had a most profound Veneration for the Decisions of Synods, and who inviolably kept the Laws of the Church.

St. Ambrose.

The Letter 58 is written to *Eugenius*, sometime after this Tyrant came into *Italy*, that's to say, in the Year 393.

The Pagans who had attempted thrice in vain to obtain of *Valentinian* the Restitution of the Goods which belonged to their Temple, addressed this New Emperor with the same Petition. He refused twice to grant it; but at last the great Lords of the Pagans having petitioned that these things might be restored, he did it, saying, That he did not give them to the Temple, but to themselves, for the Services they had done him. St. *Ambrose*, who mightily opposed all the Petitions of Pagans under *Valentinian*, speaks with no less Boldness to the Tyrant *Eugenius*, than he had done to *Valentinian*. He remonstrates to him, that how great soever the Power of the Emperor be, 'tis infinitely below that of God, who sees the bottom of our Hearts, and from whom nothing is hid; that he ought not to grant for the Importunity of these great Lords, any thing prejudicial to Religion; that the Bishops would not blame him for the Gifts which he had given to the Pagans; that they did not Envy them these Goods, but they could not approve of his Authorizing, by this Grant, the Use that these Pagans would make of it to restore their Religious Worship; that it was never lawful to contribute directly or indirectly to the Worship of False Gods; that in former Ages the Christians of *Antioch* dwelling at *Jerusalem*, being obliged to pay a Tax at *Antioch*, at the time of the publick Sports, would never give it, but upon Condition that it should not be employed for the Sacrifice of *Hercules*, but in other Expences necessary for the good of the Commonwealth; that if Christian Subjects being forced to obey, thought themselves obliged to do so, a Christian Emperor who was Master of his own Will, had much more reason to use the like precaution.

In the Letter 59, to *Sabinus* Bishop of *Placentia*, St. *Ambrose* makes an Encomiastick upon St. *Paulinus* and his Wife, who having sold their Goods to distribute the price of them to the Poor, had taken a Resolution to retire to *Nola*. This gives him occasion to shew the Advantages of Solitude and Voluntary Poverty. This Letter was written some time before St. *Paulinus* retired to *Nola* at the beginning of the Year 393.

The 60*th.* Letter is to *Severus*; where he speaks of a Priest called *James*, who was come from *Persia* to retire into *Campania*, that he might serve God more quietly; as also of the troubles and Wars wherewith his own Country was harrass'd. This Letter has relation to the War of *Eugenius* in the Year 393, or to that of *Maximus* in the Year 387.

The Letter 61*st.* to *Paternus* is about a Point of Discipline. This Man who had been Lord Treasurer, as we learn from the Letters of *Symmachus*, and the 14*th.* Law *de Metallis*, had consulted St. *Ambrose*, if he could marry one of his Sons to his Daughter's Daughter, or his Grand-Daughter. St. *Ambrose*, answers him, that he wonders he should ask such a Question of him; that the bare Proposal of the thing discovered that it was forbidden; that the Law of God forbidding the Marriages of Cousin-Germains, does much more strongly imply a Prohibition of this, tho' it was not by name forbidden in the Divine Law; that the Civil Laws forbid it, and that *Theodosius* forbad Marriages between Cousin-Germains; that if this Law were dispens'd with, yet it ought not to Authorize this sort of Marriages, because a Dispensation is only for him that obtains it. The reason which he alledges, that his Son was not related to his Grand-Daughter by the Father's side, but only by the Mother's side, proves nothing, since Marriage was equally forbidden between Brethren, whether they were born of the same Father and Mother, or of the same Mother and different Fathers. Lastly, he says, that it would be more advantageous to his Family, that his Son and his Daughter should

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should marry to others, because by this means he should have in his Family Children both by his Son and his Grand-Daughter. The Law of *Theodosius* which he cites is of the Year 384, and therefore this Letter was written after that Year: 'Tis there said, that *Paternus* possess'd a great Office which makes it to be placed in the Year 393, because the Law which we have cited, discovers to us, that in this year he was Lord High Treasurer, *Comes Sacrarum largitionum:* But he might have been so before.

The Letter 62 was written by St. *Ambrose* to the Emperor *Theodosius*, immediately after the Death of the Tyrant *Eugenius*, who was defeated and killed in the Month of *September* of the year 394. St. *Ambrose* retired from *Milan* when he understood that *Eugenius* was coming thither, that he might avoid meeting this Tyrant: But assoon as he was gone out of *Milan*, St. *Ambrose* returned in the Month of *July*. Some time after, the Emperor *Theodosius* having defeated *Eugenius*, wrote to St. *Ambrose* to return thanks to God for his Victory. This Saint made Answer in this Letter, that he would do it with Joy, and that he would offer up in his Name an acceptable Sacrifice to God; he praises the Piety of this Emperor, who did not seek after the Pomps of a vain Triumph, but desired the Bishops to offer up Sacrifices of Thanksgiving. He signifies to him, that he had satisfied his desire; that he had carried his Letter to the Altar, and laid it upon the Holy Table; that he held it in his Hand while he was offering Sacrifice; 'To the end, says 'he, that your Faith might be made known by my Mouth, 'and that your Majesties Letter might serve as Matter for 'an Episcopal Oblation.' Afterwards he praises God for having placed a Prince upon the Throne who surpass'd the greatest Princes in Glory, and the holiest Bishops in Humility. 'What can be wished for, what can be desired more, 'says St. *Ambrose* to him? you possess, Sir, all Virtues, 'you are a Prince of singular Piety and Clemency. All that 'can be wished for, is, that God would encrease in you 'this Piety, and that the Church which rejoyces that Innocent Men live in Peace and Tranquility, may receive also 'the Consolation of seeing the guilty absolved. Shew Favour at least to those who have not hitherto taken Arms 'against their Prince.'

The 63*d*. Letter address'd to the same Emperor, followed quickly after the preceding, wherein St. *Ambrose* begs favour for those of *Eugenius*'s Party who retired into the Church after the Death of this Tyrant.

The 64*th*. is addressed to the Church of *Verceilles*, which had lost her Bishop. This was not *Eusebius* who died in the year 370, but *Limenius* who was present in the year 381, at the Council of *Aquileia*. If we believe the Acts of St. *Gaudentius* of *Novara*, produced by *Mombritius* and *Bolandus* upon the 12*th*. of *January*, St. *Ambrose* a little before his Death made a Journey to *Verceilles*, upon the account of some Dissention which was in that Church, which was probably about the Election of a Bishop; and this makes some believe that this Letter was not written till the Year 394. But this Conjecture is founded upon a very uncertain Ground; for it supposes these two things which are not well proved, First, that what is related in the Acts of St. *Gaudentius* of *Novara* is true; secondly, that the Division which obliged St. *Ambrose* to go to *Verceilles* was about the Election of a Bishop. It seems also that St. *Ambrose* needed not have written this Letter if he had been upon the place himself. Some have said, that this Letter was not St. *Ambrose*'s, because that *Venice* is named in it: But if this Objection be of any force, we must also for the same reason reject the second Answer to *Symmachus*, which is without all Controversy St. *Ambrose*'s. This Letter has his Stile and his Air of Writing; he has inserted into it some entire Fragments of his own Commentary upon the Gospel of St. *Luke*, and upon *Psalm* 119. He exhorts the People and the Clergy, to put an end to the Divisions which distracted them about the Choice of a Bishop. He admonishes them afterwards to beware of hearkening to two Men called *Sermation* and *Barbatianus*, who were gone out of a Monastry of *Milan*, to go and lead a licentious Life at *Verceilles*, where they preached, That no Merit belonged to Abstinence, nor any peculiar Grace to Virginity; and that it was a Folly for any one to fast and mortify himself. St. *Ambrose* makes a long Digression to refute these Errors, and to prove the Usefulness of Abstinence and Fasting, and the Excellency of Virginity. Afterwards he returns to his subject, and treats of the Qualities of the Person who ought to be chosen for a Bishop. One of the principal is, that he has had but one Wife. St. *Ambrose* extends this Prohibition to those also who had contracted a first Marriage before their Baptism. Thus he understands the Passage of the Apostle St. *Paul*, and the Canon of the Council of *Nice*. There is also another Condition observed by St. *Paul* concerning the Qualifications of a Bishop, That he should not be a Novice, or one lately instructed in the Faith. Because they transgressed this Rule in the Ordination of St. *Ambrose*, he is forced to justify himself, by saying, that he was Ordained against his Will. At last, he says, If great Care ought to be taken in the Choice of a Person who is to be placed upon any Episcopal Throne whatsoever, it was a Matter of the greatest Importance to place a Person of singular merit upon the Episcopal Throne at *Verceilles*, because the Bishop of this Church was entrusted with the care of a Monastry and a Church, and should joyn the practice of a Religious Life with the Virtues of a Bishop; as St. *Eusebius* did, who was the first that united these two things in the West, by settling Monastries in a City, and governing his Church without renouncing a Monastick Life. Here he enlarges upon the praises of this Holy Bishop, and of *Denys* of *Milan*, the companion of his Banishment, and of the Troubles he endured for the Defence of the Faith of the Church; and proposes the Life of their Disciples as a Pattern. He concludes with a long Digression, wherein he recommends the Practice of Christian Virtues and chiefly of Poverty, of Abstractedness from the World, of Retirement, of Patience, of Charity, of Abstinence, *&c.* I believe that this last part has been since added, and that it is a Fragment of some Discourse of St. *Ambrose*, for it has no relation to, nor connexion with what goes before.

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These are all the Letters of St. *Ambrose*, of which the Order and Time can be guessed at: The others which compose the second Class are without Date, tho' they have prefixed the Figures to these as well as to those that went before. The Nine first contain Expositions upon some places of *Exodus*, of *Leviticus*, of *Deuteronomy*, and the Prophet *Micah*. These were formerly among the Commentaries upon the holy Scripture. The four following are upon some places of the Epistles of St. *Paul*.

The 78*th*. addressed to *Marcellus*, is about an Arbitration, which he made of a Law-Suit that this Bishop had with his Sister. St. *Ambrose* was named Judge of it, but he chose rather to make an end of it, to the content of the two parties, by giving his Sister the Revenue of the Land in Question during her Life only.

In the 79*th*. he exhorts his Clergy not to neglect the Function of their Ministry, because of the Pains, the Fatigues, and the Persecutions they were to endure in the discharge of their Duty.

The 80*th*. 81*st*. 86*th*. 87*th*. 88*th*. 89*th*. 90*th*. 91*st*. and 92*d*, are short Letters about private Affairs.

The 82*d*. is addressed to a sick Man called *Bellicius*, who was converted in the height of his Disease, and was now beginning to recover. St. *Ambrose* tells him, that God had sent this Sickness to save him; that he had smitten him with this Infirmity to Cure him by it; that God knowing his inward thoughts, saw that he had good Designs but delayed the Execution of them, and therefore God had sent him this Sickness to serve for an Admonition to him; that he had already begun to know the Lord, but he was moreover to receive the Sacraments, by which the World is redeemed, Sins are pardoned, and Grace is Distributed. The following Letter is addressed to the same sick Person, wherein he compares his cure to that of the Man born blind. In Letter 84*th*. and 85*th*. he discourses of the true Treasures and the true Riches, and shews, that none but the Rich are truly happy.

The Funeral Orations upon *Valentinian* and *Theodosius* are placed here after the Letters of St. *Ambrose*; They are two Admirable Pieces. The first was spoken in 392. in the presence of the Sisters of *Valentinian*. There he Praises the Virtues of this Prince, and makes no doubt but he was saved, though he died before he received Baptism, because Faith and a desire of receiving the Sacrament supplied the want of it. He promises to pray for him. In the Second he particularly commends the Clemency, the Charity and Humility of *Theodosius*, and concludes with comforting his Son *Honorius*, before whom he spoke this Funeral Oration in 395.

It cannot be doubted but St. *Ambrose* composed Hymns. St. *Austin* in his Book of Confessions, *B*. XII. and in his Book of Musick *Ch*. 9. commends the Hymn at Vespers, *Veni creator omnium*, as St. *Ambrose*'s. He could not be deceived in this matter; but since he has not set down the number of these Hymns which St. *Ambrose* composed, it may be doubted whether all those that go under his Name be his. Those for the daily Office appear to be more certainly his than the rest; to which may be added the Hymns upon the *Hexameron*. As for the rest they appear to be in another Stile, and of another Author. 'Tis certain that the *Vexilla Regis* is none of his.

St. *Ambrose* wrote also other Books which we have not at Present. We have already observed, that we have not now his Genuine Book of the Sacraments and of Philosophy, which is many times cited by St. *Austin*. The same Saint cites also the Commentary of St. *Ambrose* upon *Isaiah*, in *B*. IV. to *Boniface*, *Ch*. 62. and *B*. II. against *Julian*. St. *Ambrose* also mentions it in his Commentary upon St. *Luke*. We have not now his Instruction to *Fritigilda*, which *Paulinus* mentions in his Life, nor the Instructions to *Pansophius*.

But if some Books of St. *Ambrose* have been lost, it must be confessed that several have been attributed to him which are none of his.

First, there have been put out under his Name a Multitude of Sermons, and not one of them his: There are 36

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of them printed among thoſe of St. *Maximus*, 14 in the Appendix to St. *Auſtin*'s Sermons, two of which are in both places. That which was the 64*th*. is the Tranſlation of a Diſcourſe of St. *Baſil* upon the Words of the Rich-Man, *I will pull down my Barns*. The Expoſition upon *Ch*. 31*ſt*. of the *Proverbs* is the 37*th*. Sermon of St. *Auſtin*. The *Benedictines* did not think fit to print theſe, and ſo have only given the Catalogue of them. As for the Reſt which are 58 in number, they have publiſhed them here, but they confeſs that they are none of St. *Ambroſe*'s: and indeed there is not one of them which has his Stile and Air.

Secondly, There have been attributed to St. *Ambroſe* ſome Treatiſes upon the Scripture, which having no Author that is known have paſſed under ſeveral Fathers Names. Such is the Diſcourſe of the Dignity *of the Human Nature*, which has alſo been attributed to St. *Auſtin*, under the Title of *a Diſcourſe about the Creation of the Firſt Man*, which *Alcuinus* cites under the Name of *Albinus*, and which has alſo been inſerted entire into the Book *of the Spirit and the Soul*. Such is alſo the Diſcourſe *of the Forbidden Fruit*, which is amongſt the Sermons of St. *Auſtin*. The Diſcourſes upon *Elijah* and *Eliſha* are the Sermons of St. *Maximus*.

The Treatiſe of *the* 42. *Stations or Encampings of the People of* Iſrael *in the Deſart*, belongs to a pretty antient Author, but it has not the Stile of St. *Ambroſe*. It uſes the Latin Tranſlation of *Origen*'s Works.

I ſay nothing here of a Commentary upon the Epiſtles of St. *Paul*, which is believed to be *Hilary*'s the Deacon, becauſe I have ſpoken of it in another place.

The Commentary upon the *Revelations* is a very late Author's. He ſpeaks of the *Lombards* and cites St. *Gregory*. The Name of the right Author of this Commentary has been found at the end of an *Oxford* Manuſcript, where it is attributed to *Berengaudus*, whom *Dionyſius Carthuſianus* cites with *Bede* and *Haimo* in his Commentary upon *Ch*. 10. of the *Revelation*.

To theſe Treatiſes may be added the *Harmony of the Evangeliſts St.* Matthew *and St.* Luke *concerning the Genealogy of Jeſus Chriſt*; for it is not St. *Ambroſe*'s, becauſe this Author follows the Hypotheſis of *Africanus*, which St. *Ambroſe* does not.

Thirdly, there are many Treatiſes upon different Subjects attributed to St. *Ambroſe*, whoſe true Authors have been diſcovered.

The Treatiſe *upon the Creed*, which is better entituled in the Manuſcripts, a Treatiſe *of the Trinity, and the Reſurrection*, is a collection of Paſſages out of many Fathers. They have taken the liberty in the *Roman* Edition to make abundance of Additions and Alterations in it. The *Benedictines* will publiſh it juſt as it is in the Manuſcripts.

The Book of the Divinity of the Son is probably *Gregory*'s of *Bætica*, as we proved when we gave an account of the Works of St. *Gregory Nazianzen*.

The Treatiſe entituled *of the Myſteries of* Eaſter, is a Sermon which is improperly divided into Chapters. It has rather the Stile of St. *Maximus* than of St. *Ambroſe*.

The Book *of the Sacerdotal Dignity* is *Gerbertus*'s, under whoſe Name it has been Publiſhed by *Mabillon* in his *Analecta* where 'tis entituled *A Paſtoral Book*.

The Diſcourſe *to a Virgin conſecrated to God* has a quite different Stile from that of St. *Ambroſe*.

The Book *of the Vocation of the Gentiles* and *the Epiſtle to* Demetrias, are certainly none of St. *Ambroſe*'s ſince they were written ſince the Birth of the *Pelagian* Hereſie. we ſhall afterwards examine to whom they ought to be attributed.

The 29*th*. Letter to *Florianus* is of a Stile much below St. *Ambroſe*'s, and therefore it is rejected in the Appendix. 'Tis yet more evident, that the 34*th*. which is a Relation of the Martyrdom of St. *Agnes*, is the work of an Impoſtor who having written a Hiſtory as he himſelf pleaſed, added at the end, that it is St. *Ambroſe*'s who having found theſe Memoirs in ſome Divine Books, wrote them for the Edification of the Church, and addreſſed them to ſome Virgins. The Stile of this Relation ſhews the Author to be a Liar, and diſcovers the Impoſture.

The 35*th*. Letter about the Invention of the Reliques of St. *Gervaſius* and St. *Protaſius* relates this Event after quite another manner than St. *Ambroſe* does in his Genuine Works, and is written in a Stile perfectly different from this Father's. The ſame may be ſaid of the 55*th*. Letter concerning the Invention of the Reliques of St. *Vitalis* and St. *Agricola*, which ends with this Form, *regnante Chriſto domino noſtro*, &c. which belongs to the Ages much later than St. *Ambroſe*.

The two Prayers *for preparation to the Euchariſt*, have nothing at all of St. *Ambroſe*'s Stile. There are found in ſome Editions, many other Meditations and Prayers of the ſame nature, but none of them have any thing of his Genius.

The Book *of the Combat between Virtues and Vices*, which is alſo attributed to St. *Auſtin* and St. *Leo*, belongs to *Ambroſius Autperetus*, as is obſerved in the Preface to this Work, which is in the Appendix to the Sixth Book of the New Edition of St. *Auſtin*, p. 219.

The Expoſition of Faith is an Abridgment of St. *Ambroſe*'s Book addreſſed to *Gratian*.

The Book *of the Holy Spirit* is a Fragment of ſome more conſiderable Treatiſes written by a Latin Author Antient enough, but different from St. *Ambroſe*.

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The Book *of Penance* belongs to one *Victor*, as the laſt Words prove invincibly, *nulla capiaris oblivione Victoris*. The very Name of *Victor* is at the beginning of two antient Manuſcripts. We ſhall enquire afterwards, whether it ought to be aſcribed to *Victor Cartennenſis*, or to *Victor Tunonenſis*.

'Tis not neceſſary to adverti ſe the Readers that the Book *of the Life and Manners of the Brachmans*, is a Ridiculous Diſcourſe, and unworthy of St. *Ambroſe*, or any Man of Senſe.

The Stile of St. *Ambroſe* is not always equally lofty, for he proportions it, as St. *Auſtin* obſerves, to the things of which he treats. Sometimes it is very careleſs, ſometimes 'tis very labour'd, but 'tis always grave, ſerious and noble; it is ſhort, ſententious, and full of Strokes of Wit. The Books that he took pains about are very ſmart, exact, and ingenious; and adorned with Figures and Flowers of Rhetorick. His other Books, tho' they are leſs poliſhed, yet have their ſweetneſs and ſmoothneſs. His Words are choice enough, and his expreſſions noble. He diverſifies his Matter with a wonderful variety of Thoughts and Words. He is ingenious at finding out the moſt natural and agreeable Turns of Wit. He does not raiſe great paſſions, but he diverts and inſtructs his Reader, and inſinuates himſelf into his Mind and Heart by ſoft and pleaſant ſtrains. Neither does his Diſcourſe want ſtrength, and he urges a thing vigorouſly, when there is occaſion. As he joyned together in the conduct of his Life a wonderful Generoſity and inflexibility with all poſſible prudence and moderation, ſo he knew how to temper in his Diſcourſes the boldneſs and authority of a Biſhop, with an Air of ſweetneſs and charity. We have already declared, what Judgment is to be made of his Commentaries upon the Scriptures, and of his dogmatical Books. His Books of morality are certainly the moſt excellent of all his Works, and thoſe he took moſt pains about. There are ſome of his Letters which may paſs for Maſter-pieces in their kind, particularly thoſe which are written to the Emperors. He who wrote them, plainly diſcovers that he was a Man brought up at Court, who has ſuch a free Air and eaſy Way as is not acquired but by ſeeing the World. The conduct and Policy which he obſerved in the greateſt part of his Actions and Diſcourſes, diſcover likewiſe that he had been accuſtomed in his younger Years to manage great Affairs, and that he had a Genius very fit for them. He was but moderately learned, chiefly in Eccleſiaſtical Matters. But being born in an Age of great Light, and having great ſharpneſs of Wit, and a wonderful facility of ſpeaking, and labouring continually in reading the Fathers that went before him, he became able to diſcharge with Honour all the Offices of his Miniſtry, and to fill up the place which he poſſeſſed to his Credit.

The firſt Edition of the Works of St. *Ambroſe*, is that which *Maffeilius Venia*, an *Auguſtine* Monk, dedicated to the General of his Order, *Ambroſius Coranus*. The Time and Place where it was printed is not ſet down. The ſecond was made at *Milan* by the Care of a Prieſt called *Cribellius* in 1490. Theſe two Editions contain but a few Treatiſes.

[*Cornelius à Beughem* in his *Catalogus of Books printed before the Year* 1500. mentions an Edition of St. *Ambroſe*'s Epiſtles in 1480. in Fol. *Of the Generation of* John, at *Augsbourg* 1476. *Of the Flowers of Wiſdom*, Homilies: *Venice* 1488. They ſeem by their Titles to be ſpurious.]

St. Epiphanius.

Two years after, *Amerbachius* Printer at *Baſle*, made another Edition of the Works of St. *Ambroſe* much larger, but leſs correct. This Edition was re-printed in 1506, by *Johannes Petri* Printer alſo at *Baſle*, who added only a great Index.

Eraſmus undertook a New Edition of the Works of St. *Ambroſe* which he divided into four Tomes. The firſt contains the moral Works; The ſecond, the Polemical; The third, the Orations, Epiſtles and Sermons; and the laſt, the Commentaries upon the Old and New Teſtament. Theſe four Tomes make two Volumes. This Edition was many times re-printed at *Baſle*, and once at *Paris* by *Chevallon* in 1529.

The Edition of *Eraſmus* being full of Faults, *Johannes Coſterius* a regular Canon of *Louvain*, took the pains to correct the Text of St. *Ambroſe* by many Manuſcripts, and cauſed it to be printed a-new at *Baſle* in 1555, by *Epiſcopius*.

At laſt, *Gillotius* having gathered together a much greater Number of Manuſcripts, cauſed the Works of St. *Ambroſe* to be printed at *Paris* by *Merlinus*, in the year 1568. This Edition, tho' more correct than all the reſt, was little minded, and in a manner wholly eclipſed by the Reputation of the *Roman* Edition which followed ſoon after. Cardinal *Manſulus*, who was afterwards *Sixtus* V. deſiring to purchaſe a Reputation among learned Men, undertook it while he was but a Cordelier and General of his Order, and cauſed four Volumes of it to be publiſhed when he was Cardinal,

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dinal, in 1579, 1580, 1581, and 1582, which he dedicated to *Gregory* XIII.

The *5th.* and *6th.* appeared under the Pontificate of *Sixtus* V. in 1585, and 1587.

This Edition was after that the Pattern and Original which was followed in the Edition at *Paris*, begun in 1586, and in all the other following Editions which are very numerous. 'Twas believed that a Book publiſhed with ſo much Oſtentation, valued ſo much by the Publiſher, printed on ſo fine a Character, and with ſo much care, muſt needs be very correct and perfect; and yet this Edition has many eſſential Defects which disfigure it. The firſt and moſt conſiderable is, that the *Roman* Correctors took the Liberty to change, cut off, and add what they thought fit, tho' they had no ground to do ſo from the Authority of any Manuſcript. They carried it ſo far as that they did not content themſelves with changing thoſe Terms which appeared to them harſh, and ſubſtitute others according to their Fancy, but they alſo blotted out or added whole Lines and Periods, which made a perfectly new Senſe, and altogether different from the Author's, as may be ſeen by comparing the antient Editions and the laſt, with this *Roman* Edition. Secondly, they have inſerted into the Commentaries the whole Text of the ſacred Books, which hinders the reading the Commentary of St. *Ambroſe* without Interruption. Thirdly, the Order which they have obſerved in ranging the Books is not natural. They have placed ſome Letters amongſt the Treatiſes upon the Holy Scripture, they have ſeparated Books that ought to follow one upon another, as the Complaints of *Job* and *David*, whereof one is placed in the firſt Tome, and the other in the ſecond; they have joyned together ſome Treatiſes which ſhould be ſeparated; they have ranked the Letters in a very inconvenient Order. In a word, by too much refining, they have corrupted all, as *Faber* ſays in a Letter to *Fronto Ducæus*, where he obſerves the Faults of the *Roman* Edition of St. *Ambroſe*. 'I have found, ſays he to him, that *nimis fuere ingenioſi in alieno opere*, as in the Books *De Interpellatione ſanctorum Job & David*, which they have ſeparated and placed the one in the firſt Tome, and the other in the ſecond; to do which they were forced, *quædam interpolare minime probabili exemplo.* They have done the ſame *in priore Apologia David*; and in the ſecond that which is yet worſe; for becauſe it is ſaid in the *8th. Ch.* that the Hiſtory of *David* with *Bathſhebah* is not a Hiſtory (which ſhews that this Book is none of St. *Ambroſe*'s, but ſome *Origeniſts*, who Allegorizes almoſt all the Bible, as alſo it ſeems by the reading of it to be collected and made up out of two or three Sermons) they have taken away five or ſix Lines which are found in all the antient Editions.' Fourthly, they have made a particular Claſs of ſome ſuppoſititious Books, and yet they have left a great number of them amongſt St. *Ambroſe*'s genuine Works. There are ſome of them whoſe Forgery is ſo manifeſt, that they cannot be pardoned, ſuch as the Books *de Arbore interdicta*, *de Dignitate Hominis*, *de Vocatione Gentium*, the Epiſtle *ad Demetriadem in Symbolum Apoſtolorum*, and many others. They muſt be very ignorant who believed that theſe Books were written by St. *Ambroſe*, and very impudent who left them among his genuine Works, when they had a deſign to make a diſtinct Claſs of thoſe that were ſuppoſititious.

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In ſhort, the Authors of this Edition have made no Notes, or marked in the Margin any different Readings; they have only added at the end the Theological and Scholaſtical Diſſertations of one *Ferdinand Wellofillus*, which are a Collection of common Places, and Paſſages of the Fathers upon different Queſtions, which are of no uſe at all for underſtanding the Text of St. *Ambroſe*.

Now to commend the Edition of the *Benedictines*, I need only ſay that they have avoided all the Faults of the *Roman* Edition: For firſt, they preſcribed it to themſelves as an inviolable Law, that they would put nothing into the Text, which ſhould not be approved by the Authority of one or more Manuſcripts, and they have changed nothing without acquainting us with the Manuſcript upon whoſe Authority they did it. Secondly, they have taken out the Text of the Bible, and left the Commentary of St. *Ambroſe* continued after the ſame manner as he compoſed it, excepting only the diſtinction of Chapters which is a great eaſe to the Reader. Thirdly, the Order which they obſerved in ranging the Books is plain and natural. Beſides this, they have noted the Chronology of each Diſcourſe, and ranged the Letters according to the Order of their Dates. Fourthly, they have not placed any Book that is manifeſtly ſuppoſititious among thoſe that are genuine. They have only left among them the ſecond Apology of *David*, and the Books of the Sacraments, becauſe many learned Men believe them ſtill to be St. *Ambroſe*'s, tho' it is very probable that they are not. Laſtly, they have prefixed to every Chapter moſt uſeful Arguments, wherein they diſcover the time of each Work, and give the Contents of it. They have alſo placed at the Bottom of the Pages ſuch Notes, as contain not only the different Readings of the Manuſcripts, but alſo very uſeful Explications of difficult places in the Text, whoſe ſenſe they have diſcovered by the moſt diligent Enquiries with all poſſible Exactneſs, without diverting to Queſtions which are of no uſe for underſtanding the Text of their Author. All which give us occaſion to ſay, that this Edition of the Works of St. *Ambroſe* is as perfect as it can be, and comes no ways ſhort of the late Edition of St. *Auſtin*.

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St. EPIPHANIUS.

St. Epiphanius.

ST. *Epiphanius* was born about the year 332, in a Village of *Paleſtine*, near the City of *Eleutheropolis*, and paſſed his youth in the Monaſtick Diſcipline with St. *Hilarion*, *Heſychius*, and other Monks of *Paleſtine*. He tells us, (*Hereſie* 26.) that he was like to have been ſurprized by the Hereticks called *Gnoſticks*, but God of his mercy preſerved him. He was choſen afterwards about the year 366. Biſhop of *Salamis* the Metropolis of the Iſle of *Cyprus*. In this place he acquired very great Reputation for his Ability and Piety; and happy had it been for him if he had not been engaged towards the latter end of his Life in the Diſpute of St. *Jerome* and *Theophilus* againſt the *Origeniſts*, which diſturbed his Repoſe, and created him a great deal of trouble. This Diſpute began in the year 391, between St. *Epiphanius* and *John* of *Jeruſalem*. He accuſed this *John* of maintaining the Errors of *Origen*; and going into *Paleſtine*, he Ordained *Paulinianus*, the Brother of St. *Jerome*, Deacon and Prieſt, in a Monaſtry which was not under his Juriſdiction. *John* of *Jeruſalem* complained immediately of this Action of *Epiphanius*, which was contrary to the Canons and the Diſcipline of the Church. St. *Epiphanius* maintains what he had done in a Letter which he wrote to *John* of *Jeruſalem*, produced by St. *Jerome*. This Conteſt farther exaſperated their Minds, which were already very much imbittered upon the ſubject of *Origen*; both the one and the other endeavour to engage *Theophilus* of *Alexandria* on their ſide. This Biſhop, who ſeemed at firſt to favour the Party of *John* of *Jeruſalem*, at laſt declared againſt *Origen*, condemned his Books in a Council held in 399, and perſecuted all the Monks that were ſuſpected to favour his Memory. Theſe Monks being perſecuted, withdrew to *Conſtantinople*, where they were well enough received by St. *John Chryſoſtome*: which ſo enraged *Theophilus*, that from that time he conceived a mortal Hatred againſt St. *Chryſoſtome*, as plainly appeared by his following Actions. Nevertheleſs *Theophilus* deſiring to ſtrengthen his Party, acquainted St. *Epiphanius* with what he had done againſt *Origen*, and ſollicited him to do the ſame thing. This Saint who had a great Averſion to this Author, aſſembled a Council in the year 401, in the Iſle of *Cyprus*, wherein he cauſed the Reading of *Origen*'s Books to be condemned, and wrote to St. *Chryſoſtome* to exhort him to do the ſame thing: But he not approving of this Propoſition, St. *Epiphanius* came himſelf to *Conſtantinople*, by the Perſuaſion of *Theophilus*, to cauſe the Decree of the Council of *Cyprus* to be put in execution there. *Socrates* and *Sozomen* tell us, That before he entred into the City, he Ordained a Deacon in a Church depending upon the Juriſdiction of *Conſtantinople*. Cardinal *Baronius* thinks that theſe two Hiſtorians are miſtaken, and that the Ordination of *Paulinianus* made by *Epiphanius* in *Palæſtine*, in a place depending upon *John* of *Jeruſalem*, gave them occaſion to think, that St. *Epiphanius* had Ordained a Deacon in the Dioceſs of St. *John Chryſoſtome*. However this be, St. *Epiphanius* being come to *Conſtantinople*, would not hold Communion with St. *Chryſoſtome*, and alſo did all that lay in his power to procure from the Biſhops that were then at *Conſtantinople*, an approbation of the Sentence of the *Cyprian* Council againſt *Origen*; but he found but very few willing to ſign the Condemnation of one that died in the Communion of the Church, upon ſo ſlight Grounds, and others refuſed to approve his Sentence. St. *Epiphanius* not being able to compaſs his Deſign by theſe means, reſolved to be preſent the next day in the Church of the Apoſtles, and there with a loud Voice before all the People to condemn the Books of *Origen*, and all thoſe who defended them. But when he was in the Church, St. *Chryſoſtome* advertized him by his Deacon *Serapion*, that he went about a thing that was againſt the Eccleſiaſtical Laws, and which would expoſe him to great Danger, for it was to be feared, that the People would make ſome ſedition, of which he himſelf being the Author could not complain, after he had been forewarned of it. This Conſideration put a ſtop to St. *Epiphanius*'s Undertaking, who was ſo tranſported againſt *Origen*, that when the Empreſs *Eudoxia*, had recommended to his Prayers the younger *Theodoſius*, who was ſeized with a dangerous Sickneſs, he cauſed this to be told her for an Anſwer, that the Prince her Son ſhould not die, provided ſhe would ſhun the Converſation of *Dioſcorus*

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and the other Defenders of *Origen*. The Empreſs being ſurprized with this Anſwer, which ſhe did not expect, ordered him to be told, That if God would take away her Son, ſhe would ſubmit to his Will, that it was in his Power to take him away as he had given him to her, but it was not in the Power of St. *Epiphanius* to raiſe him from the dead, ſince he ſuffered his Archdeacon to die a little while ago. The Heat of St. *Epiphanius* was a little abated, after he had ſpoken to *Ammonius* and his Companions, whom *Theophilus* had driven away for *Origeniſm*, for theſe Monks gave him to underſtand that they maintained no Heretical Doctrine, and that he had condemned them with too much precipitation. Whereupon he departed immediately to return to *Cyprus*, and 'tis ſaid that being ready to embark, he told the Biſhops that conducted him to the Ship, *I leave you the City, the Palace, and the Theatre*. He died by the way, or ſoon after his Return in 402, or 403.

The Books of St. *Epiphanius* are firſt of all, his great Work of Hereſies, entituled, Παναριον or Κιβωτος, that's to ſay, an Apothecary's-ſhop, or Repoſitory of Remedies, which is divided into three Parts.

The firſt contains the Hereſies before Jeſus Chriſt, which amount to 46; the ſecond contains 23 of them, and the third 11 of them, ſo that this Book contains in all, the Hiſtory of 80 Sects or Hereſies, the Catalogue of which may be ſeen.

The Letter written to two Monks ſerves for a Preface to the whole Work, and for an Anſwer to a preceding Letter of thoſe two Monks, wherein they had deſired St. *Epiphanius* to ſet down in Writing what he knew concerning Hereſies. He ſeems to have begun this Book in the Year 374, and ended it about the Year 376. In it he not only gives an Account of the Hiſtory, and the Errors of the Sects and Hereſies he writes about, but he alſo refutes them as well as he could, and employs one part of his Diſcourſe in eſtabliſhing the Doctrine of the Church.

The ſecond Work of St. *Epiphanius* is his *Ancoratus*, ſo called, becauſe it is a ſort of an Anchor to which the Faithful may adhere. In it he explains the Doctrine of the Church concerning the Myſtery of the Trinity; he proves the Reſurrection, and refutes the Errors of the *Pagans*, the *Manichees*, *Sabellians* and *Arians*. This Book was compoſed for the Chriſtians of *Pamphylia* before the foregoing Book, as appears by the Preface, where it is noted, that he wrote it in the 10*th*. Year of the Emperor *Valens*, which is the Year 373.

After this Book followed his *Anacephaleoſis*, or Recapitulation, which is an Abridgment of his great Book of Hereſies.

In the Treatiſe *of Weights and Meaſures*, having explained the ſignification of the different Notes that are to be found in the Greek Bibles, he gives an account of the Weights, Meaſures, and the Money of the Jews, and other Nations. In this Book he gives a Catalogue of the Canonical Books of the Old Teſtament, according to the Canon of the Jews, which comprehends the Books of *Ruth* and *Eſther*, and he writes the Hiſtory of the Greek Verſions or the Text of the Bible. He is of Opinion, that the Lxx Interpreters, tranſlated all the Books of the Bible, and that they made this Verſion in ſeparate Cells, being all inſpired of God to compoſe it after the ſame manner. There is much Learning in this Treatiſe.

The *Phiſiologus* is a Treatiſe of a very particular Deſign, wherein he relates the true or falſe Properties of many Animals, and draws from them ſome moral Reflections, good and bad, as well as he could.

The Treatiſe *of the Twelve precious Stones*, which were upon the Pontifical Garments of the High-Prieſt of the Jews, is an Hiſtorical Explication of the Names, the Figures and properties of thoſe precious Stones. This Book has been cited by St. *Jerome*, in his Epiſtle 228 to *Fabiola*, and *Anaſtaſius* has made an abridgment of it, which goes alſo under the Name of St. *Epiphanius*.

The Book *of the Life and Death of the Prophets*, is a Collection of an infinite number of Fables and Trifles, which cannot be attributed to St. *Epiphanius*, without making him paſs for an Enthuſiaſt.

If we believe *Petavius*, The nine Sermons and the Treatiſe *of the Myſteries of Numbers*, which bear the Name of St. *Epiphanius*, are not this Biſhop's of *Salamis*, but ſome other Biſhop's who had the ſame Name, as may be diſcerned by the Stile and other Marks. Tho' I cannot perceive that theſe Books are more unworthy of St. *Epiphanius* than the *Phyſiologus*, neither do I find ſo great a difference in the Stile.

The Letter to *John* of *Jeruſalem*, tranſlated by St. *Jerome*, is made up of two Parts.

The Firſt is about the Difference which he had with this Biſhop about the Ordination of *Paulinianus*, and concerning *Origeniſm*.

The ſecond concerns a particular Matter of Fact which St. *Epiphanius* relates in theſe Words: 'When I entered 'into the Church of a Village of *Paleſtine*, called *Anabla-* 'tha, I found there a Curtain hanging over the Door, 'whereon was painted an Image like that of Jeſus Chriſt, 'or ſome Saint (for I do not remember whoſe Picture it 'was, ſays he:) But ſeeing in the Church of Chriſt the 'Image of a Man, contrary to the Authority of the Holy 'Scripture, I tore it, and gave Order to the Church-Wardens to bury ſome dead Body in this Curtain; and when 'they anſwered me in a murmuring way, that if I would 'tear this Curtain, I ſhould give them another, I promiſed 'to do it, and now I perform my Promiſe.'

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The firſt part of this Letter is acknowledged by all the World as a Genuine Piece, but *Baronius*, *Bellarmin*, and ſome others are of opinion, that this ſecond is ſuppoſititious. They alledged many conjectures to prove it, but I find only three that have any probability.

The Firſt is, that this Letter ſeems to be finiſhed before the Relation of this Hiſtory.

The Second is, becauſe St. *Epiphanius* condemns in it the Uſe of Images as a thing contrary to the Authority of the Holy Scripture and the Practice of his own time.

The Third, becauſe St. *Jerome* making an extract out of this Letter in his Epiſtle to *Pammachius*, ſays nothing concerning this Hiſtory. Theſe Reaſons, however, appear not to me ſtrong enough to make me abſolutely reject this Letter. For firſt, altho' what concerns the principal Subject of the Letter was ended before the Second Part, yet it cannot be proved that the Letter was perfectly finiſhed: And St. *Epiphanius* being to write of this particular Matter of Fact, could not do it, before he had made an end of the principal Affair, for which he wrote; beſides, no Man can ſay, that this Letter was finiſhed before theſe Words which are at the end of all, *I Wiſh that God may have you in his Holy keeping*; Secondly, it is very poſſible that the Uſe of Images, which had been very rare in the firſt three Ages of the Church, was not yet eſtabliſhed in *Paleſtine* and *Cyprus*, and that St. *Epiphanius*, who was a plain zealous Man, thought it was dangerous to introduce it, and that he alſo ſpoke in too rigid a manner againſt this Cuſtom. Laſtly, though St. *Jerome* has Tranſlated this whole Letter, yet he cites no part of it in his Apology to *Pammachius*, but thoſe places which were to his purpoſe, neither does he recite the whole Firſt Part, and we muſt not wonder, that he ſays nothing of the ſecond, ſince it did no ways concern the Conteſt which he had with *John* of *Jeruſalem*. Moreover, this ſecond Part has the ſame Stile with the firſt, and it agrees well enough with what St. *Epiphanius* ſays in *Hereſie* 27*th*. It is cited by the Author of the *Caroline* Books, *B*. IV. *Ch*. 25. and 'tis ſaid in the 7*th*. Council, *Art*. 6. *Tome* 5, that the *Iconoclaſts* alledged that St. *Epiphanius* was of opinion that Images ſhould be taken away, which cannot be meant of any other place but of the ſecond Part of this Letter. Thus though it be true as appears by the Teſtimony of St. *Gregory Nyſſen*, in his Panegyrick upon *Theodorus*, and in his Treatiſe of the Divinity of the Son and the Holy Spirit, that from that time there were Pictures in ſome Churches, which repreſented the Hiſtories of Scripture, and of the Actions of Saints and Martyrs, yet it cannot be ſaid, that this Cuſtom was general; and it muſt be confeſſed that St. *Epiphanius* diſapproved it, tho' without Reaſon, and that he was miſtaken in ſaying, that it did not agree with the Holy Scripture: For I believe that it would be contrary to the Candor and Sincerity that Religion requires of us, to attempt to give another Senſe to his Words.

Laſt of all, we have a Letter of St. *Epiphanius* written to *Diodorus* of *Tarſus*, related by *Facundus* in *Ch*. 3. of his IV*th*. *B*. which is a kind of a Preface to the Book of the Precious Stones in the Garment of the Jewiſh High-Prieſt, written by St. *Epiphanius* at the requeſt of this Biſhop.

I ſhall not ſtay to give an abridgment of St. *Epiphanius*'s Treatiſe of Hereſies, which would be an uſeleſs and troubleſome Buſineſs: I ſhall content my ſelf with producing in ſhort the chief Dogmes which he eſtabliſhes contrary to the Errors of the Hereticks.

Firſt, he proves the Unity of God againſt the *Pagans*, againſt the *Valentinians*, the *Marcionites*, and the *Manichees*. He eſtabliſhes his Immenſity, his Almighty Power, his Infinite greatneſs, his Spirituality, and his other attributes, by refuting the Hereticks who believed the contrary. He proves the Myſtery of the Trinity, the Divinity of the Son, and of the Holy Spirit in many places, and chiefly in *Hereſies* 62, 69, 71, 74. and in his *Ancoratus*.

In *Hereſ*. 23 and 65, he ſhews that God Created the World and the Angels.

He endeavours to explain in *Hereſ*. 70. in what Senſe Man is created after the Image of God.

In *Hereſ*. 24 and 36. he ſhews that Sin is not a Subſtance, and that God is not the Author of it.

He explains the Myſtery of the Incarnation in *Hereſ*. 77, 30, 69, and ſhews that Jeſus Chriſt was one Perſon only, compoſed of the Divine and Human Nature.

He ſhews in *Hereſ*. 77. that the two Natures were not confounded after their Union, and that they kept their own Properties.

He proves the Reſurrection in *Hereſ*. 42, and 64. and in the *Ancoratus*, where he maintains, that the ſame Fleſh which we now have ſhall be raiſed again.

He holds in *Hereſ*. 24, and 46. that Jeſus Chriſt deſcended into

into Hell, to save those that had lived well and believed in God.

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He teaches that the Soul is Immortal and Spiritual, and that it partakes of Happiness after Death. See what he says about this in *Heres.* 75.

In *Heres.* 8. he shews that the Sacraments of the New Law are more Excellent and more Efficacious than those of the Old.

In his *Anchoratus* he speaks of Faith as a Disposition necessary to the receiving of Baptism. Tho' he speaks obscurely enough of the Eucharist in his *Anchoratus*, yet he says enough of it to make us understand that it is truly the Body of Jesus Christ, and that the words of his Institution are to be understood according to the Letter and without any Figure or Metaphor.

He acknowledges Free-Will in *Heres.* 16, and yet he admits the Grace of Jesus Christ.

In *Heres.* 30. he speaks of the wonderful Effects of the Sign of the Cross.

He proves the necessity of Ecclesiastical Traditions in many places, and chiefly in *Heres.* 69. 51, and 57. he shews the necessity and usefulness of Fasting, in the *Heres.* 33, 75, and 80. There he observes that the Christians fasted during Lent, and every *Wednesday* and *Friday* in the Year, except after *Easter* until *Whitsunday*. He supposes that these Fasts are of Apostolical Tradition, and that we are obliged to observe them, and that we must abstain from Meat in the time of a Fast: He says that in the last Week of Lent nothing but plain Meats were eaten, that is to say, Bread and Water, and that many fasted the two or three last Days without eating any thing.

In *Heres.* 76. he establishes the distinction between Bishops and Priests.

He ranks in the Order of the Clergy, Bishops, Priests, Deacons, and Sub-Deacons. The other Ministers according to him do not partake of Holy Orders.

These inferior Ministers, are the Readers, Deaconesses Exorcists, Interpreters, Diggers and Porters.

He observes in *Heres.* 75. and at the end of *Heres.* 80. that the Assemblies of People in the Church were chiefly made on *Wednesday*, *Friday*, and *Sunday*, and also in some places on *Saturday*: That Baptism and the Celebration of the Eucharist were attended with such Ceremonies as were prescribed either by the Gospel, or by the Tradition of the Apostles. That Mattins were sung, and that Christians kneeled at their Prayers Day and Night. That Hereticks, Idolaters, and all those that were guilty of enormous Crimes were excommunicated, and their Oblations not received.

He proves Prayers for the Dead in *Heres.* 76. and refutes *Aërius* who said the contrary.

He says in *Heres.* 78. that the Saints enjoy eternal Happiness, and that we ought to Honour them.

As to the Honour due to the Virgin, he keeps a middle way between the *Antidicomarianites*, who dishonoured her, by saying, That she had other Children besides Jesus Christ, and the *Collirydians* who adored her. He says, that we must honour her, but we must not adore her, nor give her superstitious Worship. Read the *Heresies* 78, and 79: where he testifies that there is nothing certainly known concerning her Death, nor about the Place where her Body is: yet it seems that his Piety induces him to believe that she never died, but he does not deliver this Opinion as a certain Truth.

He praises Virginity in *Heres*, 4, 8, 5, 61, and 80. but he does not condemn Marriage, nor yet second Marriages. There he declares plainly that the Church does not admit any to Holy Orders, but such as will observe Celibacy, and that she excludes Bigamists.

And yet he confesses in *Heres.* 59. that there are still some places where the Deacons and Subdeacons do not observe Celibacy; but he adds, that this is done upon sufferance, because of the weakness of Men, or the Multitude of People. Lastly, he says, that it is a great Sin to violate the Vow of Virginity.

He says in *Heres.* 59, that a Husband, who having divorced his Wife for Adultery *or some other Crime*, marries another, is free from Sin according to the Authority of Scripture, and that he is nowise unworthy of Eternal Life, and that he ought to be permitted to continue in the Church.

He would not have Women undertake any Ecclesiastical Function, and he proves in *Heres.* 79. That this ought not to be suffered. In short, if one would have an abridgment of the Doctrine, the Discipline, and the Morality of St. *Epiphanius*'s time, he needs do no more but read what St. *Epiphanius* has said of them at the end of his Book about *Heresies*, where he has given the sum of them, so as to serve for an Antidote against all the Errors of Hereticks.

Any one that gives the least attention to the Doctrine of *Epiphanius* which we have now represented, may easily perceive, that there is scarce any Author, who has made more Observations concerning the Doctrine and Discipline of the antient Church, contrary to the Errors and Disorders of the Innovators of our Times: Yet they have endeavoured to find in his Writings part of their Errors, and have had the boldness to impute to us the Heresies which he refutes. This *Scultetus* has done with so much fraud, that 'tis impossible to read what he says about it, without conceiving an indignation against so unjust a procedure. He says First, that St. *Epiphanius* rejected the Invocation of Saints and the Virgin in *Heres.* 79. but this is a mere Cheat. St. *Epiphanius* indeed there condemns those who adored the Virgin, and gave her that sovereign Worship which is due to God only: He maintains that the Church neither adores the Virgin nor the Saints, altho' she has an Honour and due Respect for them. And do not we say the same thing? and can any other Doctrine be imputed to us without a palpable Calumny? But, says *Scultetus*, St. *Epiphanius* says in *Heres.* 75. That the Saints were prayed for, and therefore he cannot approve of their Invocation. This Author methinks should not have cited a place which so plainly opposes the Opinions which he maintains, which I shall set down entire. 'As to what concerns the custom of reciting the Names of 'the Dead, what can there be more useful and more reasonable? this is, First of all to persuade those that are 'present that the Souls of the Dead are still alive, and that 'they are not annihilated. Secondly, to make us apprehend 'that there is good hopes of those that are dead. Moreover 'Prayers are not only useful to the Living but also to the 'Dead, tho' they do not blot out all their Sins; yet they 'serve to expiate some of those which they committed in 'this Life. We mention Sinners and Righteous Men; 'Sinners, to implore the Mercy of God for them; Righteous Men, such as the Fathers, the Patriarchs, the Prophets, the Apostles, the Evangelists, the Martyrs, the Confessors, the Bishops, the Hermits, and all Christians, that 'Jesus Christ may be distinguished from all his Creatures, and 'that we may learn to give to him the Worship that is due 'to him only; being persuaded that we ought not to equal 'Mortal Men to the Lord, whatsoever Righteousness and 'Holiness they have. After this he distinguishes two Sorts 'of Saints, those that are on Earth, and those that are in 'the Heavenly *Jerusalem*; and he adds, that the Church 'does well to observe a Custom which she has received by 'Tradition; that the Laws of our Fathers cannot be subverted, nor the Commands of our Mothers despised without impiety, according to the Words of *Salomon*, *Hearken, my Son, to the Commands of your Father, and do not reject the Admonitions of your Mother.* Jesus Christ our Father has 'taught us his Doctrine by Writing and by Tradition: 'The Holy Church our Mother has Laws which cannot 'be destroyed nor abrogated. Nothing is greater nor more 'admirable than those Laws, and all those who would oppose them, are self-convicted of an Error.' Can there be any thing more agreeable to the Doctrine of the Church, or more contrary to the principal Errors of the Innovators! *But*, says *Scultetus*, *these* Arabian *Women who offered Sacrifices to the Virgin, did not believe her Eternal or Infinite.* But tho' these Women did not, it may be, think so, yet they gave her that Worship which is due only to a sovereign and infinite Being, by offering Sacrifices unto her, and placing all their Religion in doing so.

St. *Epiphanius.*

The second Objection of *Scultetus* is about the use of Images, which St. *Epiphanius* condemns in his Letter to *John* of *Jerusalem*, and which he seems also to reject as contrary to the Law of the Gospel. We have already answered this objection, by saying, that indeed St. *Epiphanius* seems to have disallowed the use of Images, because this Custom was not then established in his Country. But 'tis certain, and *Baillée* himself does not deny it, that 'twas then established in other Churches. Moreover, we must not wonder, that St. *Epiphanius* speaks of it as a Practice contrary to the Gospel: For 'tis well known, that those who speak against Customs that were not established in their own time, do sometimes make use of Expressions too vehement in rejecting them; as for Example, St. *Cyprian* condemning the practice of those who did not put Water into the Chalice, makes no scruple to say, that their Custom was contrary to the Law of Jesus Christ. Many other Examples may be brought of this nature, and the *Calvinists* themselves must acknowledge, that the same is to be said of the Words of St. *Epiphanius*, since they cannot affirm, that the use of Images, whereof St. *Epiphanius* speaks in this place, is contrary to the Gospel.

[This Excuse is not defensible: The New Testament is as severe against Idolatry as the Old was, and more, if we consider upon how much nobler Foundations it is constituted. Neither is this only a Matter of Discipline; or if it is, yet it is not an indifferent thing. The Church of *Rome* was very sensible of this, when she removed the second Commandment out of the Catechisms, by which she orders her People to be instructed. If the Abuses occasioned by placing of Images in Churches had never been more dangerous than they were in St. *Epiphanius*'s time, this Plea might have been valid for those Churches which still desired to retain them; or if the Church of *Rome*, in her Offices, Catechisms and Directions to her Priests to guide them in their Sermons and Exhortations to the People, had taken all possible care to obviate all Objections whatsoever which could

St. *Epiphanius.*

have been raiſed, ſhe could then have juſtly urged it. But Mr. *Du Pin* knows very well that her conſtant connivance if not Command, has long ago precluded her from all Pretences of this nature: He knows alſo, that the Laiety in all Countries of the Communion of the Church of *Rome* where they have not been over-awed by a promiſcuous converſation with Proteſtants, have without check paid as groſs Acts of Worſhip to ſenſeleſs Images of (ſometimes fictitious) Saints, as ever the Heathens of old paid to the Images of *Jupiter* or *Apis*; and laſtly he knows, that his Church is in this Point wholly inexcuſable, becauſe it has eſtabliſhed and ſtill maintains a Cuſtom, not mentioned at leaſt, if not expreſly forbidden in Scripture; unknown to the pureſt Ages of Chriſtianity, oppoſed as contradictory to the Law of God at its firſt appearance, by Men eminent for Piety and Learning in the time when they lived, and received as Saints by the Catholick Church after their Deaths, and abuſed by the ignorant People to the baſeſt Idolatry and Superſtition in all Countries where-ever it has been allowed.]

The third thing which *Scultetus* pretends to find in the Books of St. *Epiphanius* contrary to the Doctrine of the Church, is the condemnation of the Sacrifice of the Maſs. He endeavours to prove that St. *Epiphanius* never taught it, becauſe, he ſays in *Hereſ.* 55. and 42. That Jeſus Chriſt came to aboliſh the Sacrifices of the Old Law, by one Sacrifice only. The meaneſt Writer of Controverſies would eaſily anſwer this Objection, by ſaying, Firſt, That St. *Epiphanius* in this place ſpeaks only of the Sacrifices of the Old Law, to which he oppoſes that of Jeſus Chriſt upon the Croſs, and that he does no ways exclude the unbloody Sacrifice of the Euchariſt. Secondly, That the Sacrifice of the Euchariſt, properly ſpeaking, is not different from that upon the Croſs, and that it is always the ſame thing which is offered, tho' after a different manner. Thirdly, That St. *Epiphanius* acknowledges, that the Prieſthood of *Melchiſedeck*, and conſequently the Sacrifice, continued under the New Law.

The fourth Objection of *Scultetus* is about Purgatory. He affirms that St. *Epiphanius* did not own it, becauſe he ſays in *Hereſ.* 59. *That no Man can change his Condition after his death*, and *that then there is no more room for any one to repent and to merit Glory.* But does it follow from this Propoſition which all Catholicks acknowledged, that thoſe who died in a State of Damnation could no longer hope for Salvation? Does it follow, ſay I, that thoſe who died in the Guilt of ſome ſmall Sins could not be purified from it after their deaths? All the Catholicks deny this Conſequence, and St. *Epiphanius* has plainly owned it to be falſe, when he ſays in *Hereſ.* 75, that Prayers for the Dead could expiate ſome Sins, tho' they could not blot out great Crimes.

The fifth Dogm of the Church which *Scultetus* oppoſes by St. *Epiphanius*, is the Vow of Continence: But the Paſſages which he alledges, are ſo far from oppoſing it, that they plainly diſcover that it was uſed in the time of this Father, and that the Church puniſhed thoſe very ſeverely who violated it.

The laſt is about Baptiſm adminiſtred by Women. St. *Epiphanius* in *Hereſ.* 76, ſays, that it was not lawful for them to baptize. Do not we ſay ſo alſo? But does it follow from thence that their doing of it in a caſe of neceſſity is not valid? This is what *Scultetus* ſhould prove, but it is not the Queſtion of St. *Epiphanius.*

Theſe are the falſe Conſequences which *Scultetus* urges to oppoſe the Doctrine of the Church: But he does ſo groſly calumniate us, by charging upon us the deteſtable Opinions of ſome Hereticks, that he muſt have renounced all kind of Modeſty to affirm ſuch manifeſt Untruths with ſo much boldneſs.

Firſt of all, He accuſes us of making Women the Miniſters of Baptiſm, as the *Marcionites* did. But where is it found that Women do Adminiſter Baptiſm in our Churches? They never do it but in great neceſſity. And 'tis no Hereſie to ſay, that in this Caſe all ſorts of Perſons may Adminiſter it, 'tis no part of the Error of the *Marcionites* or the *Collyridians.*

Secondly, He charges us with truſting to Revelations and Miracles, as the *Nazarenes* did. But is it an Error to believe that there have been, and that there may be Revelations? That Man muſt have no Religion who ſays the contrary. The Hereticks are to blame for feigning falſe Miracles, but the Catholicks are not to blame for Believing true ones.

Thirdly, He compares Tranſubſtantiation to the Enchantments of *Marcus*, who having put white Wine into a Glaſs, made one part of the Liquor appear Red as Blood, another of a Purple colour, and a third of a Blue. But what Affinity is there between our Holy and ſacred Myſteries, and the Diabolical Actions of theſe Miniſters of *Dæmons*? What Relation has our Doctrine to theſe Impieties?

The other Accuſations of *Scultetus* are no leſs Calumnious: For do we offer the Sacrifice of the Maſs in honour of the Virgin, as the *Collyridians* did? Do we teach that Concubinate is lawful, as *Aëtius* did? Do we adore Idols? The Images to which we pay a bare External Reſpect, are they the Images of *Simon* and *Helena*, and other Hereticks? Are they not the Images of Jeſus Chriſt and the Saints, to whoſe Perſons only all our Worſhip is referred? Do we condemn Marriage and the uſe of Meats as *Tatian* and the *Encratites* did? Do we believe that the Souls of the Wicked may be delivered out of Hell? In ſhort, is there any Similitude between all the Errors of the Hereticks related by St. *Epiphanius*, and the Doctrines of the Church? Do not we Believe what the Church Believed in his Time? Do not we Practiſe what ſhe Practis'd? On the contrary, are not they the Innovators of our Time, who take part with the Hereticks of that Time againſt the Church? Do not they deny with *Aërius* the diſtinction of Biſhops and Presbyters? Do not they find fault with Prayers for the Dead, and the Honour which is given to Saints? Do not they condemn the Celibacy of Prieſts, the Vow of Virginity, the Monaſtick State, the Ceremonies, the Sign of the Croſs, the Solemn Prayers? Theſe are the Errors which St. *Epiphanius* condemns in the Hereticks of his Time, and which he refutes by the Practice and Tradition of the Church. And therefore that may juſtly be charged upon the Sect of Innovators, which *Scultetus* has unjuſtly charged upon Us, *That their Doctrine is a Garment patched together, and made up of many Pieces and many Shreds of antient Hereſies.*

St. *Epiphanius.*

[Who is moſt in the right, *Scultetus*, or our Author, will not be hard to judge, to any one who is acquainted with *undiſguiſed* Popery; I ſay *undiſguiſed*, becauſe Mr. *Du Pin* goes upon the palliating Principles laid down by the Biſhop of *Meaux*. There is no queſtion but the Seeds of thoſe Corruptions began to ſpring up in St. *Epiphanius*'s Time, which afterwards grew ſo high in the Church; yet tho' they honoured the Dead who died in the Lord, and prayed for thoſe who were Guilty of leſſer Sins, they neither called upon the former, nor believed a middle State for the latter, if St. *Epiphanius*'s Authority be deciſive, in thoſe places which are faithfully urged by *Scultetus*. In the caſe of Images in Churches, Mr. *Du Pin* gives it up, becauſe St. *Epiphanius* ſays expreſly that it was againſt the Word of God: *Contra auctoritatem Scripturæ.* In the Matter of *the Real Preſence* our Author and *Petavius* before him, lay great Streſs upon a Paſſage in the *Ancoratus* Sect. 57. wherein ſpeaking of the Sacrament as Chriſt's Body, he ſays, ὁ γὰρ μὴ πιστεύων εἶναι αὐτὸν ἀλήθειαν, ὡς εἶπεν, ἐκπέπτωκε τῆς χάριτος καὶ τῆς σωτηρίας; *He that does not believe it to be the real Body of Chriſt, as he ſaid himſelf, is fallen from Grace and Salvation.* Now to know the full meaning of St. *Epiphanius* in theſe Words, we are to go back to the beginning of Sect. 55. There he raiſes a diſpute of the meaning of *Adam*'s being created after the Image of God, ſince there is ſo great diſparity between their Natures: And he finds that this cannot be Phyſically underſtood, becauſe to be κατ' εἰκόνα, and to be καθ' ὁμοίωσιν, are very different things; yet ſince it is ſaid in Scripture, we ought to believe it.

Now to prove this Aſſertion he urges the Inſtitution of the Lord's Supper: Our Saviour ſaid (ſays he) of the Bread, this is my Body; and yet it is not like Fleſh in the leaſt, ſo as to reſemble Chriſt's Human Nature, nor like the inviſible Godhead, ſo as to reſemble his Divinity: But becauſe he has ſaid it we muſt not diſpute it, ſince if we ſhould diſpute it, we ſhould fall away from Grace and Salvation. This Illuſtration therefore cannot in reaſon be carried farther than the Original Queſtion which it was deſigned to illuſtrate; wherefore ſeeing that St. *Epiphanius* confeſſed, that when we ſay, that man is created *after the Image* of God, we do not mean that he is created *after the Nature* of the Inviſible, Incomprehenſible and Spiritual God; it is plain that his illuſtration of the Euchariſt is equally figurative as this Expreſſion of man's Nature, which he is now explaining.

But it is needleſs to run through all the reſt of the Articles here particularly named. St. *Epiphanius*'s Authority is deciſive of neither ſide; if it were, we muſt believe that Divorces are lawful for other Cauſes beſides Adultery, and that ſuch Divorces perfectly diſſolve the Marriage Bond, for this was his Opinion, as appears from *Hereſ.* 59. Sect. 4.]

The Stile of St. *Epiphanius* is neither beautiful nor lofty, on the contrary, it is plain, low and mean, it is rude and unpoliſhed; without Coherence and Connexion. He had much Reading and Learning, but no Faculty of diſcerning, nor Exactneſs of Judgment. He often uſes ſuch things for Reaſons to refute the Hereticks which are falſe. He was very credulous and not very accurate. He is miſtaken in many places about very conſiderable Matters in Hiſtory, and gave credit too lightly to falſe Memoirs, or to uncertain Reports. He had much Zeal and Piety, but little Conduct and Policy.

The Works of St. *Epiphanius* were printed in Greek at *Baſle* by *Oporinus* in the Year 1544. *Cornarius*'s Tranſlation of this Work, had been publiſhed and printed at *Baſle* by *Robertus Ullinterus* in 1533. The ſame Printer cauſed it to be re-printed in 1540, and in 1545; It was alſo re-printed at *Paris* in 1564, at *Baſle* in 1560, and in 1578, and at *Paris* in 1612, with ſome Corrections of *Jacobus Billius*: The *Phyſiologus* was publiſhed by *Gonſalus Ponce de Leon* at *Rome* in 1587, and printed afterwards at *Antwerp* in 1588: The Book *of the Lives of the Prophets*, was publiſhed in Greek and Latin with the Notes of *Zehennerus*, and printed at *Scheuling* in 1612. The Oration *concerning the Burial of Jeſus Chriſt*, was publiſhed in 1614.

At laſt, *Petavius* undertook a new Edition of St. *Epiphanius*, and having found the Verſion of *Cornarius* very defective

St. *Epiphanius.*

defective, he made a new one, which he printed at *Paris* in 1622, together with the Greek Text reviewed and corrected by two Manuscripts. This Edition is in two Volumes in *Folio*; the first contains the Book of Heresies; the second contains the *Anchorate*, the *Recapitulation*, and the Book *of Weights and Measures*, of *Petavius*'s Translation, the *Physiologus*, the Book *of precious Stones*, and the Homilies, together with the antient Versions of his Works, the Letter to *John* of *Jerusalem*, the Life of St. *Epiphanius* written by *Metaphrastes*, and the Animadversions of *Petavius*, which are rather Critical and Chronological Dissertations, than Notes to explain the Text of St. *Epiphanius*. This Edition was lately re-printed in *Germany*.

St. *Epiphanius.*

PHILO CARPATHIUS.

Philo Carpathius.

THIS said in the Life of St. *Epiphanius*, that this Saint Ordained one named *Philo* Bishop of *Carpasus*, and that he committed to him the Charge of making Ordinations at *Salamis* in his Absence. Upon this Ground it has been thought that this Man lived in the time of St. *Epiphanius*, and that he was Bishop of the Isle of *Carpathus*, which is upon the Coast of *Asia*, near the Isle of *Crete:* There has also been attributed to this *Philo*, a Commentary upon the *Canticles*. But all these Suppositions are found to be false: For first, the Life of St. *Epiphanius* which is filled with an infinite Number of Fables and Forgeries, was written by a modern Greek, and has no Authority, and can no more prove that there was a *Philo*, than that there was a *Papius*, or an *Eudemon*, or a *Polybius*, or a great many others whom this fabulous Author has feigned to embellish his History. Secondly, he does not say that this *Philo* was Ordained Bishop of the Isle of *Carpathus*, which was not under the Jurisdiction of St. *Epiphanius*, but of a City called *Carpasus*, which was in the Isle of *Cyprus*, mentioned by *Pliny*: Now it does not appear that this City ever had a Bishop. In short, the Commentary upon the *Canticles*, is the Invention of some modern Greeks which contains many things, that may be found word for word in the Commentary of *Gregory* the Great. And tho' it were true that these places were added, as some Authors have suspected, we cannot lay much stress upon an Author so little known as he is.

Philo Carpathius.

Q. JULIUS HILARION.

Q. Julius Hilarion.

THIS Author, of whom the Ancients make no mention, has written a Chronicle, or a Book of the Duration of the World, from the Beginning of the World down to the Year 397; which makes it credible that he lived about this time. He speaks of a Treatise which he wrote about *Easter*; he believed that the World would be at an end 470 Years after Jesus Christ, and he held the Opinion of the *Millenaries*, which still confirms his Antiquity. His Treatise was first published by *Pithœus*, and inserted into the *Bibliothecæ Patrum*.

Q. Julius Hilarion.

EVAGRIUS PONTICUS.

Evagrius Ponticus.

Evagrius Ponticus, a Disciple of the *Macarii* (not *Evagrius* of *Antioch*, mentioned in the second Volume, nor *Evagrius Scholasticus*) was Ordained Deacon of *Constantinople* by St. *Gregory Nazianzen*. He sided with the Defenders of *Origen*, and left *Constantinople*; but returned thither in the Year 379, to meet *Melanius*, and there took upon him the Habit of a Monk. From thence he retired into the Solitudes of *Nitria*, where he spent the rest of his Life until about the year 406. *Socrates* affirms that he wrote very useful Books: 'One, saith he, 'is entituled, *The Monk*, or of an active Life; the other, '*The Gnostick*; *i. e.* of a contemplative Life, or for en'lightned Men. This Book is divided into fifty Chapters. 'The third is entituled *Antirrheticus*, which is a Collecti'on of Passages out of Scripture against the Temptations 'of the Devil; divided into eight Parts, according to eight 'sorts of Thoughts. He wrote, besides six hundred *Gnostick* 'Problems, two Books of Sentences: Whereof one is ad'dressed to the *Cœnobites*, and the other to a Virgin. Who'soever reads those Books, will easily see their Worth, and 'find them to be worthy of Admiration.' *Palladius*, *Evagrius*'s Disciple, in the 86*th*. Chapter of his *Monastick History*, speaks much in his Commendation, and observes that his Writings were either Books of Piety, or Monastical, or Polemical Books; and this agrees with what *Socrates* said before. St. *Jerome* in his second Book against *Pelagius*, says, That he wrote to Virgins, to Monks, and to *Melanius*, and that he composed a Treatise of *Apathy*, i. e. *Of Freeness from Passion*; and that the Books of this Author were known in the West as well as in the East, because some of them had been translated by *Ruffinus* his Disciple. *Gennadius* mentions this Author in his Catalogue of *Ecclesiastical Writers*; and says, That he had translated into Latin *Evagrius*'s Treatise against the Eight principal Temptations, One hundred Sentences for the *Anchorets*, Fifty for learned Men, and some other Sentences that were something obscure: He speaks also of certain Rules dedicated to the Monks and Nuns. There is a Book commonly ascribed to this Author, entituled, *The Lives of the Fathers*; and some have believed that *Gennadius* said so: But they misunderstood him; for he doth not say that *Evagrius* was the Author of those Lives, but that the Book entituled, *The Lives of the Fathers*, did make mention of *Evagrius* as a learned and pious Man: and accordingly we find in the 27*th*. Chapter of the second Book of those Lives, that *Evagrius* is mentioned, and his Learning and Piety are commended; whereas it is not likely that *Evagrius* would have commended himself.

We have some Fragments of this Author's Works, and several of his Sentences in the Code of *the Monastick Rules*, in *the Lives and Apothegms of the Fathers*, in *the Ascetick Treasure*, published by *Poussin*, and particularly amongst the Works of St. *Nilus*, where there are several of *Evagrius*'s Writings; whether St. *Nilus* quoted them, or whether it happened by the Editions of Transcribers, is uncertain. *Socrates* Chap. 7. of the third Book of his History, cites a passage of *Evagrius*, taken out of his *Gnostical Treatise*, where it is said, That it is impossible to define the Divinity, and to expound the Trinity. The same Author afterwards cites two passages of *Evagrius* in the 23*d*. Chapter of the 4*th*. Book of his History; whereof one is taken out of the *Gnostical* Book, and the other out of the Practical Book. *Maximus*, St. *John Damascene* and *Anthony*, quote many Sentences of this Author, which are found amongst the Works of St. *Nilus*.

Evagrius Ponticus.

Cotelerius in the third Volume of his *Monuments of the Greek Church*, page 68, &c. hath given us part both of the *Gnostical* and of the Practical Books of *Evagrius*, which he took out of two Greek Manuscripts, and out of Authors who quoted those Discourses. They begin with a Letter to *Anatolius*, which is a Preface to the whole Work of the two Books: This Preface is followed by 71 Chapters or Sentences drawn from the *Gnostical* Book, which are written without Order, and confounded one with another: There is more Order in the 100 Chapters drawn from the Practical Book. The following Treatise contains eleven Instructions for the Monks. And this is what *Cotelerius* could find of the Works of *Evagrius*.

His *Antirrhetical Treatise*, or *of the eight evil Thoughts*, is equally imperfect, as we have it: For that which *Bigotius* hath given in Greek, the Translation whereof was found in St. *John Damascene*, and in the *Bibliotheca Patrum*, before the Book of St. *Nilus* of the Eight Vices, is not the entire Treatise of *Evagrius*, but only an Epitome containing the Titles, and the Sum of those Eight Chapters, as *Bigotius* judiciously observes, and may be proved by the Testimony of *Socrates*; who assures us, That that Book of *Evagrius* contained several passages of Scripture, whereas there is not one in this.

Some also ascribe to *Evagrius* the History of an Hermite called *Pacon*, related in *Palladius*, Chap. 29. and to be found amongst the Works of St. *Nilus*, published by *Suarez* at *Rome*, who observes that this Treatise was ascribed to *Evagrius* in his Manuscript, as well as the following, which is a Dogmatical Letter concerning the Trinity; the Author whereof refutes the Errors both of the *Arians* and *Macedonians*. This Letter belongs to *Evagrius*, who wrote it while he was at *Constantinople* with St. *Gregory Nazianzen*.

It is very probable also, that the Sentences or Maxims which are from page 543, to 575, of the Writings attributed

Evagrius Ponticus. ted to St. *Nilus*, are written by *Evagrius*, as *Holſtenius* confeſſes, upon the Authority of Manuſcripts. The Greek Manuſcripts have quoted ſome of them under his Name, and they have great relation to thoſe which *Gennadius* ſpeaks of. To theſe muſt be added thoſe which we find under the Name of *Evagrius*, at the latter end of the firſt Volume of the *Bibliotheca Patrum*, in Greek and Latin, of the Year 1624; and a ſmall Treatiſe of the Names of God, which is very obſcure, publiſhed by *Cotelerius* in the ſecond Volume of his *Monuments of the Greek Church*, p. 116. *Evagrius Ponticus.*

MARK.

Mark. *Mark* the Hermite, of whom we are to ſpeak in this place, lived about the end of the Fourth Century; *Palladius* and *Sozomen* ſpeak of him as of a very holy Man. He compoſed ſome Aſcetical Treatiſes, which have been attributed by *Bellarmin* and ſome others to one *Mark*, who lived under *Leo* the Emperor, in the Ninth Century: But *Photius* having made a very exact Extract of thoſe Treatiſes, it is impoſſible they ſhould be of a Man that lived ſince him; And therefore, they muſt be aſcribed to that *Mark* who lived about the latter end of the Fourth Century. This is what he ſaith of it in the Two hundredth Volume. 'I have read eight Books 'of *Mark* the Monk, whereof the firſt is entituled, *Of the* 'Spiritual Life; it may be profitable to thoſe who have 'undertaken to lead a Religious Life, *i. e.* to be Monks, 'as well as the following; in which he ſhews, That they 'are deceived who think to be juſtified by their Works; 'ſhewing, that this is a very dangerous Opinion. He adds 'to this Inſtruction wholeſome Precepts, that lead to a 'ſpiritual Life. The third Book is of *Repentance*; his De'ſign here is to ſhew, that this Virtue is of uſe at all times. 'This Book aims at the ſame end as the foregoing, and 'the ſame uſe may be made of it. His Stile is clear enough, 'becauſe he makes uſe of common terms, and ſpeaks of 'things in general; but he wants the ſmoothneſs of Old 'Athens. If there be ſome Darkneſs, it doth not proceed 'from the Terms he uſeth, but from the things he treats 'of; which are of ſuch a nature, that it is eaſier to com'prehend them by practice than by diſcourſing. Wherefore 'you ſhall find the ſame Obſcurity not only in the Books 'now mentioned, but alſo in thoſe that follow, and in all 'the Books of thoſe that have written of the Monaſtick 'Life, and have diſcourſed of the Motions and Paſſions 'of the Soul, as well as of the Actions which they pro'duce; it being impoſſible to teach with Words thoſe things 'that depend upon Practice. The fourth Book, by way of 'Queſtions and Anſwers, ſhews, That by Baptiſm we 'have received not only the Pardon and Remiſſion of our 'Sins, but alſo the Grace of the Holy Spirit; and many 'other ſpiritual Gifts. The fifth is a kind of Conference 'of the Spirit with the Soul: Whereby he proves, That 'we our ſelves are Authors of our Sins, and that we ought 'to accuſe no body elſe upon that account. The ſixth is 'in the form of a Dialogue between *Mark* and an Advo'cate, who diſcourſe of theſe following Subjects: That 'none is to ſeek Revenge for an Injury received, becauſe 'the Wrong we ſuffer is to be looked upon as a Puniſh'ment for our Sins; he adds, that 'tis difficult to pleaſe 'Men, and that Prayer is to be preferred before any other 'Labour. He concludes, by explaining wherein the De'ſires of the Fleſh conſiſt. He treats of Faſting in the ſe'venth Book, that is not written by way of Dialogue. The 'eighth is directed to a Monk called *Nicolas*, treating of 'the Ways of appeaſing of Anger, and of quenching of Luſt. 'There is alſo a Ninth Book againſt the *Melchiſedechians*, 'wherein he ſpareth not his own Father, who had been 'tainted with that Hereſie.' Thoſe that would read uſeful Books, will not loſe their time in reading of this. The Order of theſe Books is not the ſame in all Copies; In ſome thoſe are found laſt which we have named firſt. This Obſervation of *Photius* is verified by the Latin Edition of theſe eight Books, which were publiſhed by *Johannes Picus*, Preſident of the Inqueſts in the Parliament of *Paris*, and inſerted into the *Bibliotheca Patrum*. The four firſt are there in *Photius*'s Order; but the fifth in his Order is the laſt there; the ſixth is the laſt but one; and the Book concerning Faſting is immediately after that dedicated to *Nicolas* the Monk. That againſt the *Melchiſedechians* is loſt. This Author attributeth much to the Faith and Grace of Jeſus Chriſt, and very little to the good Works and free Actions of Men, differing therein from moſt of the Aſcetical Writers. He likewiſe aſcribeth much to the Vertue and Efficacy of Baptiſm; and pretends, that it delivers us not only from Death, but alſo from Luſt; and puts us in a condition of doing either Good or Evil: So that they who have received Baptiſm are as Free either to Good or Evil as the Firſt Man was. His Opinion is that a perfect Chriſtian is free from Temptations and from Paſſions; and maintains, that many of the Goſpel-Admonitions have the nature of Precepts; An ordinary exceſs of ſpiritual Men. In ſhort it cannot be denied that among many true Maxims, there may be ſome ſtretched, and contrary to Truth and right Reaſon: which is but too common in the moſt part of Books of a Spiritual Life, both Antient and Modern. The Original Greek of theſe Homilies is not only among the MSS. of the King's Library, and in ſome others, as *Oudin* hath obſerved; but alſo in the Firſt Volume of the Greek and Latin *Bibliotheca Patrum*, Printed at *Paris* 1624. *Mark.*

I ſay nothing of another *Mark*, a Deacon of *Gaza* in *Paleſtine*, who is reckoned to be the Author of the Acts of St. *Porphyrius* of *Gaza*, related by *Metaphraſtes* and by *Surius*; becauſe I reſolved not to engage in writing any Account of the Acts of the Martyrs, being unwilling to launch into a Sea where it is difficult to avoid being often Shipwrackt.

SIMPLICIANUS *Biſhop of* Milan.

Simplicianus, Biſhop of Milan. S*Implicianus*, Biſhop of *Milan*, Succeſſor to St. *Ambroſe*. exhorted St. *Auſtin* by his Letters to exerciſe his Parts, and apply himſelf to expound the Holy Scripture: So that he may be ſaid to have been to St. *Auſtin*, what *Ambroſe* was to *Origen*. We have found ſeveral Expoſitions of hard places of Scripture which St. *Auſtin* dedicated to him. He alſo wrote a Letter wherein he asked Queſtions as if he had been to learn, and yet Inſtructed by his queſtion. This is what *Gennadius* obſerves of this Author. St. *Ambroſe* writ ſeveral Letters to him; and we have two Letters of St. *Auſtin*, wherein he anſwered ſeveral Queſtions of *Simplicianus*, concerning ſome obſcure Paſſages of the Holy Scripture. This Biſhop held the See of *Milan*, but a little while, for he died towards the latter end of the Year 400, or in the beginning of the Year 401. *Simplicianus, Biſhop of Milan.*

VIGILIUS *of* Trent.

Vigilius of Trent. THere were ſeveral of this Name (*a*). He that we ſpeak of is the Biſhop of *Trent* (*b*), who ſuffered Martyrdom under the Conſulſhip of *Stilichon*, in the Year 400 or 405 of Jeſus Chriſt, to whom St. *Ambroſe* wrote a Letter, which is the 24*th*. among his Letters. *Gennadius* affirmeth, that this *Vigilius*, Biſhop of *Trent*, wrote a Letter or ſmall Book in commendation of Martyrs, dedicated to *Simplicianus*; which Contained the Acts *Vigilius of Trent.*

(*a*) *There were ſeveral of this Name.*] This is the antienteſt. There was another of *Africa*, who Wrote upon the *Revelations*, mentioned by *Caſſiodorus* in the 9*th*. Chap. of his Inſtitutions. *Gennadius*. Chap. 51, ſpeaketh of a Deacon called *Vigilius*, who wrote a Rule for the Monks. *Vigilius* Biſhop of *Tapſus* in *Africa*, famous for his Writings againſt *Neſtorius* and *Eutyches*, is a different Perſon from all theſe. There was one *Vigilius*, the Seventh Biſhop of *Breſcia* after *Philaſtrius*. One *Vigilius* a Biſhop ſubſcribed in the Council of *Agatha* or *Agde*. But theſe Names cannot be taken one for the other, without miſtaking the Chronology and Hiſtory.

(*b*) *Biſhop of* Trent.] It is certain that *Vigilius*, Biſhop of *Trent*, lived at the latter end of the 4*th*. Century, becauſe the 24*th*. Letter of St. *Ambroſe* is directed to him. *Uſuardus* ſaith, that he ſuffered Martyrdom under the Conſulate of *Stilicon*, who was Conſul in 400 and 405. There is more probability that it was in 400, becauſe in that very Year *Siſinnius* ſuffered Martyrdom.

of

Vigilius of Trent.

of those who suffered Martyrdom in his time by the Cruelty of the *Barbarians*. *Surius* mentions this Letter, *May*, 23. And it is believed that that *Simplicianus*, to whom it is dedicated, is the Successor of St. *Ambrose* in the Church of *Milan* (c). There he gives an account of the Martyrdom of *Sisinnius* and his Companions.

Vigilius of Trent.

(c) *'Tis believed that that* Simplicianus *to whom it is dedicated, is the Successor to St.* Ambrose *in the Church of* Milan.] This Conjecture of *Miraus* is indeed probable; This Letter is directed to one *Simplicianus* a Bishop. He of *Milan* lived at that time; and *Paulinus* observes in the Life of St. *Ambrose*, that the Reliques of *Sisinnius* were sent to *Milan*. It is true that *Gennadius* having spoken of *Simplicianus* as of an Author and Bishop known to him; and then speaking of *Vigilius* his Letter, he doth not say that it was directed to him, but only, *ad quemdam Simplicianum*, to one *Simplician*; which makes it doubtful, Whether it was to the Bishop of *Milan* that this Letter was directed. But perhaps *Gennadius* did not think upon it. However, *Vigilius*, Bishop of *Trent*, both lived and wrote at the same time that *Simplicianus* was Bishop of *Milan*.

PRUDENTIUS.

Prudentius

Quintus Aurelius Prudentius Clemens was born in *Saragossa*, a City of *Spain*, in the Year 348 (a); and being called to the Bar, was afterwards made a Judge in two considerable Towns, and then promoted by *Honorius* the Emperor to a very honourable Office. But at the Age of 57 Years, he resolved to mind the things of his Salvation, and to spend the rest of his life in composing of Hymns to the praise of God, and the Honour of the Saints; with some Poems against the Pagan Religion, and touching the Duties of Christians. These particulars of his Life are set forth by himself in a Preface to one of his Poems. The Catalogue of his Poetical Works, to the most whereof he gave Greek Titles, is as follows:

Psychomachia, or *The Combat of the Soul*, there he describes in Hexameter Verse the Conflict of Virtue against Vice in the Soul of a Christian; and particularly of Faith against Idolatry, of Chastity against Uncleanness, of Patience against Anger, of Humility against Pride, of Sobriety against Excess, of Liberality against Covetousness, and of Concord against Dissention.

Cathemerinon, or Poems *concerning each Days Duty*; they contain several Odes or Songs about the most ordinary Exercises of Christianity; As for Example; Prayers and giving of thanks at lying down and rising up, before and after Meals, about Fasting, upon the Death of Kindred or Friends, of the Nativity of Christ, and upon the Epiphany.

After these Hymns come several others, entituled *περὶ στεφάνων*, or *of Crowns*, because made in Commendation of Martyrs.

The following Poems regard several Points of the Christian Religion, and are therefore entituled *Apotheosis*, or Treatises upon the Divinity. In these he refuteth the Errors of the *Heathens*, of the *Jews*, *Sabellians*, *Arians*, and *Apollinarians*, and discourses of the Nature of the Soul, of Original Sin, and of the Resurrection.

Hamartigenia is a Treatise concerning the Original of Sin, against the Errors of *Marcion*.

The two Books against *Symmachus* oppose Idolatry. In the first is shewed the Original and Baseness of false Deities; and there is an account of the Conversion of the City of *Rome*. In the second, the Petition which *Symmachus* presented to the Emperors, to obtain the Re-establishment of the Altar of Victory, and of the Service of the Gods, with the Ceremonies of the Pagan Religion, is answered.

Prudentius

The last of *Prudentius* his Works is an Abridgment of some Histories of the Old and New Testament in Distichs. *Gennadius* speaks of a Book written by *Prudentius*, called *Dittochæon*, i. e. *Double food*, wherein he had comprized the Historical Part both of the Old and New Testament according to the Persons Names. This Book is very like that we now speak of, but only written in a looser Style, and far from the Beauty of his other Works. And whereas *Prudentius* calls the *Dittochæon* a considerable Book upon the Old and New Testament, this is a small one upon some places only; which makes me think that it is simply an Epitome of *Prudentius's* whole Work (b).

However, *Gennadius* says, that *Prudentius* wrote a Commentary upon the *Hexameron* as far as to the Creation and Fall of the First Man: But that Book is lost.

Prudentius is no very good Poet, he often useth harsh Expressions not reconcilable to the Purity of *Augustus's* Age. His thoughts are just enough, and worthy of a good Christian: He has some things elegantly written which are read with Pleasure.

Prudentius's Works were Printed and Published at *Rome*, by *Aldus Manutius*, in the Year 1501, in *Quarto*. This Edition was followed by those of *Germany*, and others which are conformable to them; where are added *Erasmus's* Notes upon the Hymns upon *Christmas*, and the Epiphany, and those of *Sichardus* upon the *Psychomachia*. The Edition of *Antwerp* of 1540 in *Octavo*, contains the Annotations of *Antonius Nebrissensis* and *Sichardus*. That of 1564. was made after the Notes and Corrections of *Pulmannus*, *Graffemburgius* and *Victor Giselinus*, who added his own Commentaries. Most of the late Editions, which are numerous, have been made after that. In 1613. *Prudentius* was printed at *Hanover* with *Weitzius's* Notes; and in 1614. the two Books against *Symmachus* were printed at *Paris* with the Commentaries of *Grangæus*: The last Edition of *Prudentius* was at *Amsterdam*, in 1667, in *Twelves*, with the Notes and Corrections of *Nicolaus Heinsius*.

(a) IN *the Year* 348.] He saith in the Preface to the *Cathemerinon*, that he was born under the Consulship of *Salia*; for so we are to read and understand that place.

Oblitum veteris me Salia Consulis arguens
Sub quo prima dies mihi ——

Most Authors understood not the meaning of it; as *Aldus*, *Sixtus Senensis*, *Possevinus*, and even *Labbée* who believed that he was Consul in a City called *Messalia*, which is thought by *Labbée* to be *Marseilles*: That is a mistake: They took the Name of the Consul *Salia*, who was Consul with *Philippus* in the Year 348, for the Name of a town; and so they ascribed to *Prudentius* the Consular Dignity that belonged to *Salia*, under whose Consulship *Prudentius* came into the World. In the same place he says that he was 57 Years old when he began to write, which shews that it was in the Year 405.

(b) Prudentius *his whole Work.*] This Abridgment is ascribed by some to *Amœnus*; and *Georgius Fabritius* observeth, that it goes under his Name in a Manuscript belonging to one of *Strasburg*. It is also printed under the same Name in some Editions of the *Bibliotheca Patrum*. In all the Manuscripts, *Prudentius* is said to be Author of it; and *Aldus* says, that he saw an Antient one where the Title of it was *Dittochæon*, or *Dyrrochæon*: But it is not to be Wondered at, if the Abridgment of *Prudentius's* Works made by one *Amœnus*, should be taken for the very Work of *Prudentius*, and perhaps this is the Cause of its being lost.

DIADOCHUS.

Diadochus

IT is well known that *Diadochus* was Bishop of *Photice*, a City of *Epirus*, but the time wherein he lived is not known. *Bellarmine* and others that mention him, place him at the End of the Fourth Century, but without proof. However he is antienter than *Maximus*, who quotes him in his Answers to *Thalassius*. *Photius* in the 201 Volume saith, that he had read a Book of that Bishop, which contained Ten Definitions and One Hundred Chapters, and observes that this Book is useful for those who design to live a Spiritual Life. The Ten Definitions prefixed before the Hundred Chapters are not extant: These (as we learn by the Titles which *Photius* hath preserved of them) were properly Reflections upon the principal Perfections of a Spiritual Life. The hundred Chapters of the Spiritual Life were published by *Turrianus*; they contain several Maxims concerning a Religious and Spiritual Life; they are written with a plain Stile, as most Ascetical Treatises are. There are several false Thoughts, and of those extraordinary Exercises and Mortifications, which the old Monks, and Hermits obliged themselves to observe, over and above the ordinary Duties of the Christian Life, that every Christian was by his Profession, made at his Baptism, bound to practise.

[*Spiritual* in the Ascetical Stile, is to be understood spiritual Notions as will not be received by every Body.

Diadochus

AUDENTIUS.

Audentius.

WHat *Gennadius* obſerveth of this Author whom he mentions immediately after *Prudentius*, is this: 'Audentius a Spaniſh Biſhop wrote a Book 'againſt the *Manichees*, *Arians* and *Sabellians*, 'and chiefly againſt the *Photinians*, who are now called *Bono-* 'ſiacks; he entituled this Book, *A Treatiſe of Faith againſt* 'all Hereticks. He there ſhews, that the Son of God is 'coeternal with the Father, and that he did not begin to 'be God when he made himſelf Man, and that he was 'born of the Virgin *Mary*. *Audentius.*

SEVERUS ENDELECHIUS.

Severus Endelechius.

WE have a Bucolick, or Paſtoral Poem, of one *Severus Endelechius*, about the end whereof there is a Diſcourſe of the Efficacy of the Sign of the Croſs, and of the Chriſtian Religion, to the embracing of which *Tityrus* exhorts his Companion. This Author lived ſince *Conſtantine*, but the Time is not known. His Poem is pretty well writ. It is likely he lived about the end of the Fourth, or the beginning of the Fifth Century. *Severus Endelechius.*

FLAVIANUS.

Flavianus.

Flavianus Presbyter of *Antioch*, having governed that Church during the *Arian* Perſecutions, in the Abſence of *Meletius* his Biſhop, was after his Death, in the Year 380, choſen by the Oriental Biſhops to fill that See, which was not to be looked upon as Vacant, ſince *Paulinus*, Collegue to *Meletius* was yet alive. This Ordination renewed the Schiſm of the Church of *Antioch*. The Weſtern Biſhops, who of a long time favoured *Paulinus*, could not endure that a Biſhop ſhould be ordained while he lived, againſt the agreement made with *Meletius*, That the Surviver ſhould remain ſole Biſhop. They complained lowdly of that injuſtice; but thoſe who ſided with *Meletius* being the Major Part, would not ſuffer *Paulinus*, and ſo nothing was enacted againſt *Flavianus*. The Death of *Paulinus* in the Year 389. did not put an end to the Diviſion of the Church of *Antioch*; his Party acknowledged *Evagrius* for their Biſhop, whom *Paulinus* ordained before his Death, and accuſed *Flavianus* before *Theodoſius*. This Emperor commanded him to go to *Rome*, there to be judged: But *Flavianus* excuſed himſelf becauſe of the Winter, promiſing to execute the Emperor's Orders in the Spring following. But the Synod of *Capua* in the Year 390, remitted this buſineſs to *Theophilus* and the Biſhops of *Egypt*. The Emperor commanded *Flavianus* to repair to *Alexandria*, which he refuſed to do, and anſwered the Emperor, That if they found fault with his Doctrine he was willing to be judged even by his Enemies; but if the Queſtion was about his Biſhoprick, he would not diſpute the matter but readily quit it. The Emperor admiring his Conſtancy, ſent him back to *Antioch*, and ſuffered him to live quietly: His reſolution provoked St. *Ambroſe*, and the Weſtern Biſhops: But *Theophilus* endeavoured to appeaſe that Quarrel by a Milder way than a determinate Sentence: *Evagrius* being dead, no other Biſhop was ordained in his room, and there were but few Chriſtians at *Antioch*, who owned not *Flavianus* for their Biſhop. But he did not communicate with the Weſtern Biſhops before the Year 398, when St. *Chryſoſtom* undertook to make his Peace with *Anaſtaſius* Biſhop of *Rome*, and with the Weſtern Biſhops. And thus was *Flavianus* acknowledged by all as the lawful Biſhop of *Antioch*, and ended his Days in Peace, in the Year 404. St. *Chryſoſtom* often commends him in his Sermons. He deſcribes his Journey to the Emperor's Court, to get a pardon for the People of *Antioch*; and tells the particulars of the Speech he made. *Theodoret* alſo ſpeaks much to his Advantage, and obſerveth, *l.* 4. of his Hiſtory *c.* 25. that *Diodorus* and he maintained the Faith of the Church againſt the Aſſaults of the *Arians*, he adds, that *Flavianus* did not then preach, but furniſhed *Diodorus* with Notions and Arguments from Scripture to uſe in his Sermons; but when he was Biſhop of *Antioch* he preached himſelf. *Theodoret* in his Dialogues quotes ſome places of this Father's Homilies touching the Incarnation; he quotes a Homily upon St. *John* Baptiſt, upon the *Theophany*, and a Homily upon *Eaſter*: An Homily upon *Judas*'s Treachery, a Homily upon St. *Luke*, and another upon theſe words. *The Spirit of the Lord is upon me.* None of theſe Homilies, nor any other of the Works of this holy Biſhop are extant, unleſs perhaps ſome of his Sermons are among thoſe that are attributed to St. *Chryſoſtom*. *Flavianus.*

[*Photius* cod. 52. of his *Bibliotheca* ſpeaks of a Letter written by *Flavianus* to the Biſhops of *Oſrhoëne*, and of another to an *Armenian* Biſhop.]

St. JOHN CHRYSOSTOM.

St. John Chryſoſtom.

ST. *John*, Sir-named *Chryſoſtom*, becauſe of his Eloquence (*a*), was of *Antioch*; his Father's Name was *Secundus*, and his Mother's *Anthuſa* (*b*). He loſt his Father when he was young (*c*), and his Mother took care to breed him up like a Chriſtian. He learned Rhetorick under *Libanius*, and Philoſophy under *Andragathius*, both very famous in their profeſſion. He firſt deſigned to follow the Law (*d*), but ſoon altered his Mind, and became a Church-man. He left *Libanius* his School to ſtudy the Scriptures, and had for his Tutors *Diodorus* and *Carterius* Superiors of the Monks, that were in the Suburbs of *Antioch*. He was afterwards baptized by *Meletius*, and choſen *St. John Chryſoſtom.*

(*a*) *Sir-named Chryſoſtom, &c.*] It is not known when he was firſt called by that Name, ſo juſtly given him: Some ſay he had it in his Life-time, but neither St. *Jerome*, nor St. *Auguſtine*, nor *Theodoret*, nor any other among the Ancients, give him that Name, but call him only *John* of *Conſtantinople*. *Sozomen* obſerves, that *Antiochus* Biſhop of *Ptolemais*, had this Name given him, but does not ſay, that it was common to him with our Saint. Many Authors have written his Life, but very few have done it faithfully. *Palladius* alone may be credited in this Caſe. *Bigotius* publiſhed the Original Greek of this Author, and with him may be joined *Socrates*, *Sozomen* and *Theodoret* who have in their Eccleſiaſtical Hiſtories given an account of ſeveral Circumſtances of the Life of St. *Chryſoſtom*. *Theodoret* made ſome Speeches in his Commendation, the Extracts whereof are preſerved by *Photius*, in the 273 Volume. Little regard is to be had to the other Writers of his Life: for they have filled their Relations with Fables. The firſt of them is *George*, who is thought to have been Biſhop of *Alexandria*. Some think that part of his Relation was taken out of St. *Cyril* of *Alexandria*, but that is not probable. This Author lived about the year of Chriſt 600. After him *Leo* the Emperor, *Simeon Metaphraſtes*, an Anonymous Author, St. *John Damaſcene*, *Coſmas Veſtitor*, *John Euchaïta*, the Patriarch *Philotheus*, and *Matthaus Camariota*, have written Lives and Panegyricks of our Saint; but very ill, and ſtuffed with many Fables.

(*b*) *His Mother's* Anthuſa.] There was another *John*, Son of *Publia*, mentioned by *Theodoret* in his Hiſtory, *l.* 3. *c.* 19. for in the firſt place, all Hiſtorians aſſure us, that St. *John Chryſoſtom*'s Mother was called *Anthuſa*; as *Palladius* in his Life, *c.* 5. *Socrates* in his Hiſtory, *l.* 6. *c.* 3. Secondly, *Publia* was an old Woman in the Time of *Julian* the Emperor, in the Year 362. according to *Theodoret*, and St. *Chryſoſtom*'s Mother, was alive in 404, as appeareth by his own Letters, the 238*th*, and 239*th*. and ſhe was but 40 Years of Age in the Year 368. In ſhort, *John* the Son of *Publia* was an only Child; whereas St. *Chryſoſtom* had a Siſter older than himſelf, to whom he wrote his 238*th*. Letter.

(*c*) *He loſt his Father when he was Young.*] St. *Chryſoſtom* ſays it in his firſt Book of *Prieſthood*, *c.* 1. Some have affirmed that his Parents were Pagans, but he ſays himſelf in the firſt Homily againſt the *Anomœans*, that he was bred and brought up in the Church; and it is clear by the place we have quoted out of his Book of the *Prieſthood*, that his Mother was a Chriſtian when his Father died, which was ſoon after he was born.

(*d*) *He firſt deſigned to follow the Law.*] Some ſay that he was called to the Bar, but *Palladius*, *Socrates* and *Sozomen* only ſay, that when he was fit for it he quitted it. There is a Letter of *Libanius* to one *John* to congratulate him for a publick Pleading, wherein he had ſpoken much to the Praiſe of the Emperor and of his Children. But this *John* is not our St. *John Chryſoſtom*, who was then a Prieſt: For this was the Emperor *Theodoſius*, who left the Empire to his Sons about the Year 395. St. *Chryſoſtom* indeed confeſſeth in his firſt Book of the *Prieſthood*, that he did follow the Bar, but does not mention his Pleading. Such was his Eloquence, that *Libanius* at his Death ſaid, that he alone was worthy to ſucceed him, if the Chriſti- had not ſnatched him away.

ſen

St. *John Chryſoſtom.*

ſen by this Biſhop to be Reader. He was ſo highly eſteemed, that he was marked out by an Aſſembly of Prelates to be made Biſhop, as well as *Baſil* his Friend (*e*). But knowing the Day when they were to ordain him, he hid himſelf, avoiding that Dignity with as much Care, as others ſought for it with earneſtneſs. About the Year 374, he retired to a Mountain near *Antioch*, where he lived with only one old Monk the ſpace of four Years; then he choſe to dwell in a Cave for two Years, after an auſtere manner. The ſeverity of a ſolitary Life, and continual Labour did much impair St. *Chryſoſtom*'s health, which obliged him to return to *Antioch*, about the Year 380. There the great *Meletius* ordained him a Deacon, and ſoon after he went to the Council of *Conſtantinople*, where he died. After his Death St. *Chryſoſtom* ſided with *Flavianus*, who made him Prieſt, and having received that Order he gave himſelf wholly to preaching, and therein got ſuch reputation, that after the Death of *Nectarius* Archbiſhop of *Conſtantinople*, he was with general Conſent choſen to fill up that See. The Emperor was obliged to uſe all his Authority to make him leave *Antioch*, and at laſt he was forced to take him away ſecretly. *Theophilus* Biſhop of *Alexandria*, whom the Emperor had ſent for to ordain St. *Chryſoſtom*, had more inclination for one *Iſidorus* a Presbyter; wherefore he ſecretly oppoſed the Ordination of St. *Chryſoſtom*. But *Eutropius* and other Officers of the Court upheld St. *Chryſoſtom* ſo far, that *Eutropius* (to oblige *Theophilus* to ordain him) ſhewed him a Memorial containing ſeveral Heads of an Accuſation formed againſt him, and put it to his choice, whether he would ordain St. *Chryſoſtom*, or prepare himſelf for his Trial upon thoſe Accuſations. *Theophilus* choſe the former, and ordained St. *Chryſoſtom* the firſt Day of *March* 398. This was the beginning of that hatred which *Theophilus* bore to St. *Chryſoſtom*, and which proceeded further than can well be believed, as we ſhall ſee afterwards.

St. *Chryſoſtom* being entred upon the Government of the Church of *Conſtantinople*, began with endeavouring to reform the manners of the Clergy, and then fell to reproving the Vices of the Court; and this got him the ill-will of many, for he was of a ſevere Temper not agreeable to men of the World, and his way of living was ſingular and retired. They found fault, that he always eat by himſelf, and would never appear at thoſe Feaſts where he was invited, which they looked upon as proceeding from Scorn and Contempt of others, though it was only an Effect of his Conſtitution and Weakneſs of Stomach, or of his great Sobriety. He diſcharged the Duties of his Office with wonderful Exactneſs and Care, knowing that the Revenue of the Church is the Patrimony of the Poor; he cut off the ſuperfluous Expences of his Predeceſſors, to increaſe the Allowances of Hoſpitals for the Sick. And the Hoſpital at *Conſtantinople* not being large enough, by reaſon of the great Number of Sick and Strangers, he cauſed ſeveral others to be built, and for each of them he appointed two Prieſts to take care of the Sick and Strangers. He particularly provided for Virgins and Widows. He conſtantly preached to the People, exhorting them not to neglect the publick Service. And he is ſaid, firſt to have inſtituted ſolemn Proceſſions in *Conſtantinople*.

But his Paſtoral care was not reſtrained to his particular Church, but extended it ſelf alſo to the Churches of *Thracia*, *Pontus*, and *Aſia*. He pulled down ſome Temples of falſe Deities that were ſtill in *Phœnicia*. To the *Goths* that were infected with *Arianiſm*, he ſent Prieſts, Deacons and Readers that ſpake their Language, thereby to endeavour the Converſion of that People from their Error: He alſo ſent Miſſionaries to the *Scythians* that inhabited along the *Danube*. He wrote to the Biſhop of *Tyre* againſt the *Marcionites* of thoſe parts, offering him the Emperor's help: But he never did the Church a more ſignal Service, than when he re-united the Eaſt and Weſt, by reconciling *Flavianus* with the Weſtern and *Egyptian* Biſhops.

He aſſembled at *Conſtantinople* a Synod of two and twenty Biſhops about *September* in the Year 400. *Euſebius*, Biſhop of *Valentinople* in *Aſia*, came to it, and preſented to the Council a Petition containing ſeven Articles againſt *Antoninus* Biſhop of *Epheſus*, the Metropolitan of *Aſia*. He was accuſed, *Firſt*, Of Melting the Holy Veſſels, and converting them into Money, which he beſtowed upon his Son. *2dly*. That he had taken a Marble Stone from the entrance of the Baptiſtery, to uſe in his own Bath. *3dly*. That the Pillars which remained after the Building of the Church were uſed to ſupport the Roof of his own Hall. *4thly*. That he kept a Servant who was guilty of Man-ſlaughter. *5thly*. That he had ſold the Lands, which were left to the Church by *Baſilina*, Mother to *Julian* the Emperor, as if they had belonged to his own Eſtate. *6thly*. That he had again taken his Wife, whom he had put away, and had two Children by her. *7thly*. That a Cuſtom was introduced by him, ſo as to become almoſt a Law, to take Money for the Ordination of Biſhops, proportionably to the value of their Biſhopricks. *Antoninus* appeared at the Council that was called by St. *Chryſoſtom*, where theſe Accuſations were brought againſt him by *Euſebius*. They inſiſted particularly upon the laſt, as being the moſt important. *Antoninus* denied all; and could not be convicted, becauſe there were no Witneſſes; Wherefore the Council deputed three Biſhops to go into *Aſia*, and hear the Witneſſes that were to be produced by the Accuſer. One of theſe three Biſhops being *Antoninus* his friend, feigned himſelf ſick, that he might not inform againſt his friend. The two others went to *Hypæpæ*, a City in *Aſia*, where they waited to no purpoſe for Witneſſes, becauſe the Accuſer was agreed with the accuſed, either through fear of his Power, or becauſe he had no ſufficient Proofs. The Deputies, weary of waiting, went away, having written a Letter, in which they Excommunicated *Euſebius* as an Impoſtor for making default. Sometime after *Antoninus* died, and his Death cauſed new Troubles in the Churches of *Aſia*. In this juncture of time the Clergy of *Epheſus* and the Biſhops of that Province made application to St. *Chryſoſtom*, and prayed him to come into their Country, to eſtabliſh ſome Order in the Church of *Epheſus*. He came thither in the end of Winter, of the Year 401, and aſſembled a Synod of Seventy Biſhops, wherein Six Biſhops were depoſed, who were convicted of giving *Antoninus* Money for their Ordination. The Heirs of that Biſhop were enjoyned to return them the Money he had received: and they Ordained *Heraclides* a Deacon, Biſhop of *Epheſus*. What concerned the Church of *Epheſus* being thus regulated, St. *Chryſoſtom* returned through *Nicomedia*, where he turned out *Gerontius*, who was formerly St. *Ambroſe*'s Deacon, but went to the Eaſt and was ordained Biſhop of *Nicomedia*: He ſettled in his rome *Panſophius*; and going on in his Journey, in every place, he took from the *Novatians* and *Quartodecimani* the Churches which they were in poſſeſſion of.

St. *John Chryſoſtom.*

While St. *Chryſoſtom* was doing theſe things in *Aſia*, *Severinus*, Biſhop of *Gabala*, a famous Preacher, (to whom, at his going away, he had committed the care of his Church) did all he could to get the applauſe both of the Nobility and People. This begot ſome jealouſie in St. *Chryſoſtom*, who expelled him out of *Conſtantinople* after he returned; and this he did by the Sollicitation of a Deacon of his, named *Serapion*. But the Empreſs cauſed him to come again, having reconciled them, though with much difficulty.

This Reconciliation was followed by another quarrel with *Theophilus* Biſhop of *Alexandria*, an old Enemy to St. *Chryſoſtom*. The Hiſtorians repreſent that Biſhop as an ambitious Man, paſſionate, fierce, covetous, and cunning; who would never yield, but compaſs every thing he undertook; who eaſily provoked Men to be his Enemies, and ſooner or later would undoe them: He was no friend to St. *Chryſoſtom*, becauſe he was obliged to ordain him againſt his will: but the hatred he bore to him broke out upon the account of three *Egyptian* Monks, *Dioſcorus*, *Ammonius*, and *Euthymius*, Sir named the *Long-brethren*. *Theophilus* was very angry with them, becauſe they reproved his Conduct, and received *Iſidore* that was become his enemy: He condemned them in a Synod of *Alexandria*, aſſembled in 399, becauſe they would not ſubſcribe the Condemnation of *Origen*. After this Condemnation he went himſelf with Soldiers to drive them away, with all the Monks that lived under their Rule. Theſe poor Monks not knowing whither to go, becauſe *Theophilus* perſecuted them every-where, came to *Conſtantinople*, and repreſented to St. *John*, the Violences of their Biſhop, beſeeching him to have compaſſion on them. St. *Chryſoſtom* gave them leave to ſay their Prayers in a Church he aſſigned for them, but did not admit them to the Communion of the Euchariſt. He only writ to *Theophilus* to re-eſtabliſh them. On the contrary, *Theophilus* ſent Men to *Conſtantinople*, who delivered to the Emperor a form of Accuſation againſt theſe Monks; who in their own defence, accuſed their Biſhop alſo. St. *John Chryſoſtom* gave *Theophilus* notice of it, who anſwered him fiercely: *That he ought to have known, that by the Canons of the Council of* Nice, *a Biſhop is forbidden to judge of Cauſes that are out of the limits of his own Juriſdiction: That he had no right to receive Accuſations againſt him; and that if he muſt be judged, the Judgment belonged to the Biſhops of* Egypt, *and not to the Biſhop of* Conſtantinople. St. *Chryſoſtom* having received this Letter, exhorted both the one and the other to Peace; but neither were diſpoſed towards it. The Monks accuſed by *Theophilus*, and ſome of their Brethren, perſuaded of their in-

(*e*) Baſil *his Friend.*] It is not certainly known who this *Baſil* was, nor Biſhop of what place; but it is certain, that he was not the great St. *Baſil*, Biſhop of *Ceſarea* in *Cappadocia*. *Socrates* and *Sozomen*, have improperly confounded them; for *Baſil Chryſoſtom*'s Friend was of his own Age, and inſtructed by the ſame Maſters, as appeareth by the beginning of St. *Chryſoſtom*'s Book of the *Prieſthood*; whereas St. *Baſil* was much older, and was Biſhop of the Church of *Ceſarea*, before St. *Chryſoſtom* was 25 years Old: *Photius* tells us, that *Baſil* St. *Chryſoſtom*'s Friend, was *Baſil* of *Seleucia*. This is yet a groſſer miſtake, becauſe this latter was not ordained Biſhop before the year 431, and he lived till 458. *Baſil* St. *Chryſoſtom*'s Companion, was rather Biſhop of *Raphanea*, or another of the ſame Name Biſhop of *Biblos*, whoſe Names are found in the Subſcriptions of the Council of *Conſtantinople*.

St. John Chryſoſtom.

nocence, continually Petitioned the Emperor; who yielding to their Supplications, at laſt appointed Judges; who after examination of the Accuſations againſt the *Long-brethren*, found them to be Calumnies, and ſo gave Judgment againſt ſome of the Monks that were the Authors of them. All this happened in the Year 401.

In the year 402, St. *Epiphanius*, Biſhop in *Cyprus*, (who held with *Theophilus*, becauſe he was a great Enemy to *Origen*) came to *Conſtantinople*. St. *Chryſoſtom* invited him to take a Lodging in his Houſe; but *Epiphanius*, pre-ingaged by *Theophilus*, writing to him, gave him this anſwer; That he was ſo far from lodging in his Houſe, he would not ſo much as enter into it, nor joyn in the publick Prayers whilſt he was there, unleſs St. *Chryſoſtom* firſt baniſhed the *Long-brethren*, and condemned *Origen*. St. *John* having refuſed to do it, St. *Epiphanius* deſigned to go himſelf into the Apoſtles' Church on the Lord's-day; and there publickly condemn *Origen*'s Books, and excommunicate the *Long-brethren* with their Adherents. But as he was going, he met with *Serapion* the Deacon, who told him from St. *Chryſoſtom*, that he undertook things againſt Order, and againſt the Canons: That he had ordained a Deacon out of his own Dioceſs, and celebrated the Euchariſt, without permiſſion from the Ordinary; and that he was about a thing that was neither juſt nor reaſonable, and dangerous for himſelf, for he had to do with a Populace which would ſoon be up; and that St. *Chryſoſtom* would not anſwer for what might happen. This Diſcourſe made *Epiphanius* withdraw, and deſiſt from his Enterpriſe. The *Long-brethren* after this went to him, and complained that he condemned them before hearing, and without Conviction; they ſhewed, that they had not dealt ſo with him, having every where defended both his Works and his Perſon. *Epiphanius* reflecting upon this Remonſtrance, and conſidering what Troubles *Theophilus* had engaged him in, returned towards *Cyprus*. At his going away he told the Biſhops, *I leave you the Town, the Palace, and the Theatre*. He died before he got to his own Country.

After the departure of St. *Epiphanius*, St. *Chryſoſtom* made a Speech againſt the Diſorders of Women: The Empreſs *Eudoxia* ſuppoſing that it was meant of her, complained to the Emperor, and urged *Theophilus* to come to *Conſtantinople*. This Biſhop, who waited for an opportunity to deſtroy St. *Chryſoſtom*, came immediately about the beginning of the year 403, and brought with him ſeveral *Egyptian* Biſhops. Thoſe of *Aſia* that were depoſed by St. *Chryſoſtom*, or were not ſatisfied with his Behaviour, repaired likewiſe to *Conſtantinople*. *Theophilus* had his Apartment in one of the Empreſs's Houſes; from whence he ſent the Accuſers of *John* to the Emperor, who commanded that both they and *Chryſoſtom* ſhould appear before *Theophilus* his Synod, to be judged there. St. *Chryſoſtom* denied them to be his Judges; affirming, That it belonged to the Biſhops of his, and of the adjacent Provinces, and not to Strangers, to take Cognizance of that Matter. Notwithſtanding this Reaſon, which *Theophilus* himſelf had alledged to avoid being judged by St. *Chryſoſtom*, he held a Synod of ſix and thirty Biſhops, in the Suburbs of *Chalcedon*, to condemn St. *Chryſoſtom*. One *John* exhibited nine and twenty Articles againſt him.

St. *Chryſoſtom* was cited to the Synod to anſwer thoſe Accuſations, but he ſent three Biſhops and two Presbyters, who in his behalf declared to *Theophilus* and his Synod, that he was ready to ſubmit to any that might be his Judges, but not to *Theophilus* his profeſſed Enemy, nor to the *Egyptian* Biſhops, who could not regularly judge the Biſhops of *Thrace*. St. *Chryſoſtom* objected in writing, particularly againſt *Theophilus*; becauſe when he came out of *Alexandria*, he ſaid, *I am going to depoſe* John: Againſt *Acacius* of *Beræa*, becauſe he threatned him long before: Againſt *Severianus* and *Antiochus*, becauſe of the Quarrels betwixt them, which were publick and notorious. He ſo much depended upon his Innocency, that he promiſed to appear at the Synod, if theſe four Biſhops would retire: They did not hearken to this Propoſition, but cited him to the Synod three times. He anſwered ſtill, That he would juſtify himſelf before a more numerous Synod; but he had reaſon to reject a Council, where his Enemies were to be his principal Judges. However, his Proceſs was brought before the Council. *Theophilus* was preſent, and received the Memorials of Accuſation which himſelf had made. One *Iſaac* a Monk, whom St. *Chryſoſtom* had reproved, for going abroad oftner than Monks ought to do, exhibited a Bill againſt him with nine Articles: After examination of ſome of them, *Paul* of *Heraclea*, Preſident of the Council, required the Biſhops to give their Opinions: They all declared that St. *Chryſoſtom* ought to be depoſed; and having delivered their Opinions, they wrote a Letter to the Emperor, and another to the Clergy of *Conſtantinople*, giving notice of the Judgment they had given againſt St. *John Chryſoſtom*. After this, three Biſhops of *Aſia*, depoſed by St. *Chryſoſtom*, petitioned the Council for their Reſtauration; and it is probable that it was granted them. And, on the contrary, *Heraclides*, who had been ordained Biſhop of *Epheſus*, was depoſed. This is what *Theophilus* his caballing obtained of the Council: the Acts whereof were extant in *Photius*'s time, who gives an Epitome of them in the 59*th*. Volume of his *Bibliotheca*. They were divided into thirteen Acts or Seſſions.

St. John Chryſoſtom.

The news of St. *Chryſoſtom*'s Depoſition ſtirred up a great Sedition at *Conſtantinople*; the Emperor commanded that he ſhould be baniſhed, and the People reſolved to keep him by force: But three days after he went out of the Church of his own accord, to ſurrender himſelf to them that had Order to ſeize him, and was conveyed to a ſmall Town of *Bithynia*. His going away encreaſed the Tumult of the People, who both with Prayers and Threatnings addreſſed to the Emperor to call him back; which ſo amazed *Eudoxia*, that ſhe became Petitioner for his Return, and ſent one of her own Officers to fetch him. When he was come back, he would not perform the Epiſcopal Functions 'till he was reſtored by a more numerous Synod than that which depoſed him; he beſought the Emperor to call one, and in the mean time withdrew to a place without the City: But the People, impatient of delays, led him into the Church, and he was reſtored by thirty Biſhops, and *Theophilus* was obliged to depart.

After this, it ſeemed that St. *Chryſoſtom* had nothing to fear; but of a ſudden a new ſtorm aroſe againſt him. Towards the end of the year 403, the Empreſs *Eudoxia* cauſed her Statue to be ſet up near the Church: The People in honour to the Empreſs, celebrated ſome publick Games by that Statue. St. *Chryſoſtom* looking upon thoſe as indecent things, preached againſt them: This provoked the Empreſs, who ſtill preſerved a grudge againſt him, and reſolved to have a new Aſſembly of Biſhops, to drive him out of the Church of *Conſtantinople*. It is ſaid, that the Saint hearing of it, provoked her yet more, by beginning a Sermon with theſe Words: *Now* Herodias *is in a fury again*; *now ſhe demands the Head of* John *in a Charger once again*: However, at the end of that year, *Theophilus* being afraid to go to *Conſtantinople*, ſent thither three Biſhops from *Egypt*; who being aſſembled with them that were then at Court, and ſome others come from *Syria*, *Pontus* and *Phrygia*, they undertook to judge St. *Chryſoſtom*. He went to them, and deſired to ſee his Accuſation, or to know his Accuſers, that he might make his defence about the Crimes laid to his Charge: But theſe Biſhops declared, that it was not neceſſary to examine, whether the things alledged againſt him were true or falſe; it was enough for his Condemnation, that he returned to his Biſhoprick when depoſed by a Council, and was not abſolved by another Council; becauſe it was provided in the fourth Canon of the Council of *Antioch*, That whoſoever was guilty of this, could never hope to be reſtored, nor ſo much as be admitted to plead for himſelf. *Elpidius* and *Tranquillus* who defended St. *Chryſoſtom*; anſwered, That this Canon was made by *Arians*: and that he was reſtored by thoſe Biſhops that communicated with him. The Biſhops of the Council denied that the Canon was made by *Arians*; and inſiſted upon this, That the number of thoſe who depoſed St. *Chryſoſtom*, was greater than of thoſe that communicated with him at his return to his Church. On this ground they confirmed the Sentence of Depoſition, which the firſt Council pronounced againſt St. *Chryſoſtom*.

By vertue of this Judgment, the Emperor, at the beginning of *Lent*, 404, forbad him to go to the Church: He obeyed, and left the Clergy alone to perform Divine Service. But he was not ſuffered to be long at reſt, for upon Holy Saturday, *Lucius*, Captain of the Guards, came with Soldiers into the Great Church in the Evening, and drove away forty Biſhops that communicated with St. *Chryſoſtom*, all the Clergy, and part of the People: Then he placed armed Men about the Sanctuary, entred into the Baptiſtery, and miſuſed thoſe that were there. Some Soldiers that were not yet baptized, went to the Altar, and ſpilt upon their Cloaths the conſecrated Elements that were in the holy Veſſels. This Violence was followed by the Prince's Edicts againſt St. *Chryſoſtom*, and againſt thoſe that communicated with him. The next day the People met together in the publick Baths, and were driven out by force: So that ſuch as were for St. *Chryſoſtom* were obliged to meet in ſeveral places of the Town; and were afterwards called by their Enemies *Joannites*. They did not yet dare to meddle with the Perſon of St. *Chryſoſtom*, who was ſo much beloved of the People, that they were ready to take up Arms to prevent his being taken away. This Saint, unwilling to be the cauſe of a Civil War, got away from thoſe Guards that the People ſet about him, and put himſelf into the hands of thoſe that were to take him. He was led to *Nice*; and the ſame day that he went, which was the 20*th*. day of *June*, there happened a Fire in the Great Church, which burnt it to the ground, with the Palace joyning to it. Seven days after, one *Arſacius*, an old Man of eighty Years of Age, Brother to *Nectarius*, was ordained in the room of St. *Chryſoſtom*. This *Arſacius* furiouſly perſecuted St. *Chryſoſtom*'s Friends. This Saint tarried not long at *Nice*, but left it on the 13*th*. of *July* to go to *Cucuſus*, the place of his Exile, where he arrived in *September*. He endured much by the way, but was kindly received by *Dioſcorus* Biſhop of

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of the place. In the mean time Laws were publiſhed at *Conſtantinople* againſt thoſe that adhered to St. *Chryſoſtom*; Three of them are in the *Theodoſian* Code. The firſt of the firſt of *September*, *l.* 16. *tit.* 2. *c.* 3. It is againſt foreign Clerks, who kept Meetings in private places. The ſecond of the tenth of the ſame Month, is *tit.* 4. *c.* 5. of the ſame Book: By this Law thoſe are to be fined who ſuffer their Slaves to go to private Meetings. The third in the ſame place, *c.* 6. forbids all the Meetings of thoſe that did not communicate with *Arſacius* Biſhop of *Conſtantinople*, *Theophilus* Biſhop of *Alexandria*, and *Porphyrius* who was choſen Biſhop of *Antioch* in the place of *Flavianus*. All theſe Laws are againſt them that took *John*'s part, and held private Meetings, and refuſed to communicate with thoſe three Patriarchs. About the latter end of that Year a ſhower of Hail of extraordinary bigneſs did much Miſchief in *Conſtantinople*; and the Empreſs died ſoon after: *John*'s Friends looked upon both theſe Accidents as Judgments from God for the injurious uſage of St. *Chryſoſtom*.

The Patriarchs of the Eaſt having declared againſt St. *Chryſoſtom*, he could expect no relief, but from the Weſtern Biſhops, and particularly from the See of *Rome*, which had always been the refuge of Biſhops that were unjuſtly perſecuted in their own Country. To prevent Pope *Innocent*, *Theophilus* ſent him a Letter by one of his Readers, acquainting him with St. *Chryſoſtom*'s depoſition. This being publickly known in *Rome*, *Euſebius* Deacon of *Conſtantinople*, petitioned the Pope that he would ſuſpend his Judgment, till he were rightly informed of the matter. Three days after came four Biſhops, ſent by St. *Chryſoſtom*, who delivered to the Pope a Letter from him, imploring his ſuccour, and that of the Biſhops of the Weſt; with another Letter from forty Biſhops and the Clergy of *Conſtantinople*; which declared, That St. *John Chryſoſtom* was condemned unjuſtly, and without being heard. St. *Innocent* being perſuaded that *Theophilus* had not proceeded regularly, ſent Letters of Communion to St. *Chryſoſtom*, as well as to the Biſhops that condemned him; and declared, that it was requiſite to call an unexceptionable Council both of Eaſtern and Weſtern Biſhops. *Theophilus* afterwards ſent to *Rome* the Acts of the Council held againſt St. *Chryſoſtom*; but this altered not the Pope's Reſolution; who declared, that he could not refuſe Communion with St. *Chryſoſtom* before a new Council had condemned him. Soon after *Theoctenus* brought a Letter from five and twenty Biſhops, ſignifying to the Pope, that St. *Chryſoſtom* had been expelled out of *Conſtantinople*, and ſent into Exile; the ſame was afterwards confirmed by another Letter of fifteen Biſhops, brought by the Biſhop of *Apamea*; and by the Teſtimony of *Palladius* of *Hellenopolis*, who was forced to flee to *Rome*; and by Letters from the Clergy of *Conſtantinople*, which gave an account of the Violences exerciſed againſt their Biſhop, and the whole Church of *Conſtantinople*. The Pope, moved with theſe things, writ to St. *Chryſoſtom* and to his Clergy thoſe Letters which are preſerved by *Sozomen* in his Hiſtory, *l.* 8. *c.* 26.

St. *Chryſoſtom*'s friends every-where publiſhed theſe Letters; and wrought ſo far with *Innocent*, that he obtained of *Honorius*, Emperor of the *Weſt*, a Letter to his Brother *Arcadius*, in the behalf of St. *Chryſoſtom*; by the which he requeſted of his Brother, that a Council might be aſſembled at *Theſſalonica*, where *Theophilus* ſhould appear as one accuſed. Three Biſhops, two Presbyters, and two Deacons, were deputed to carry this Letter, with the Letters of ſeveral *Weſtern* Biſhops, written in favour of St. *Chryſoſtom*. But theſe Deputies were ſtopt at *Athens* by the Governor, and ſent by Sea with a Guard to *Conſtantinople*. They were not permitted to enter into the Town, but were conveyed to a Caſtle in *Thrace*, where they were ſhut up. A Counſellor of State, called *Patricius*, went thither to ask for the Letters; they anſwered, that their Order was not to deliver them to any but the Emperor, and the Biſhops to whom they were directed. *Patricius* withdrawing after this Anſwer, another Officer, named *Valerius*, was ſent to take them by force. They next day Money was proffered them, to admit to their Communion *Atticus*, who ſucceeded *Arſacius* in the See of *Conſtantinople*. They refuſed it, and demanded to be ſent back. When they could not be made to comply, they were put into an old Veſſel with twenty Soldiers, that carried them to *Lampſacus*, where they ſhifted their Veſſel, and arrived at *Otranto*, a Port of *Calabria*, twenty Days after their Embarquing, and four Months from their departure out of *Italy*. This Deputation was dated in the Year 404.

In the mean time St. *Chryſoſtom* being unhealthy in the place of his Exile, was obliged often to ſhift his Quarters, as appeareth by his 131*ſt*. Letter. But notwithſtanding his baniſhment and infirmities, he ſtill ſent Prieſts and Monks to preach the Goſpel among the *Goths* and *Perſians*, and to take care of the Churches of *Armenia* and *Phœnicia*; as appears by his 14*th*. 123*d*. 126*th*. 203*d*. 204*th*. 206*th*. and 207*th*. Letters. But his Enemies would not let him be quiet, but perſuaded the Emperor to ſend him further to *Pityus*, a Town upon the *Euxine* Sea: Immediately Soldiers were ſent to convey him thither; the uſage which he endured, and the fatigue of the Journey ſo weakned him, that he fell ſick of a violent Fever, which carried him off in a few hours. In the place where he died, there was a Church of St. *Baſiliſcus* Martyr, where he was buried the 4*th*. of *November*, 407, having been three Years three Months, and four and twenty Days in Baniſhment: Aged ſixty Years, and ten Years ordained Biſhop of *Conſtantinople*. After his Death, the Eaſt and the Weſt were divided for ſome time upon his account, becauſe thoſe of the Weſt reverenced his Memory; and the others on the contrary looked upon him as a condemned Biſhop, whoſe Name they refuſed to inſert into the *Diptychs*; That is to ſay, in the Regiſters of thoſe that were to be mentioned with Honour at the Celebration of the Euchariſt. One would have thought that the Emperor *Arcadius* his Death happening five Months after, ſhould have removed the greateſt obſtacle, which hindered the Biſhops of the Eaſt from doing juſtice to the Memory of St. *Chryſoſtom*: but *Theophilus* exerciſed his hatred againſt him, even after his death: He wrote againſt him a Book full of Invectives, and reproachful Railings; and prevented, while he lived, any honour to be done to the Memory of St. *Chryſoſtom* in the Eaſt.

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When *Theophilus* was dead, the Spirits of the Eaſtern Biſhops began to relent, and they began to be more favourable to the Memory of that Saint. *Alexander* Succeſſor to *Porphyrius* in the See of *Antioch*, was the Firſt, who in the Year 413, inſerted the Name of St. *Chryſoſtom* into the *Diptychs*, and who by that means was re-admitted to communicate with Pope *Innocent*. *Acacius* of *Beræa* likewiſe received Letters of Communion from the Pope, upon condition that he ſhould not ſhew any hatred againſt St. *Chryſoſtom* afterwards.

About the Year 428. *Atticus* Biſhop of *Conſtantinople*, inſerted the Name of St. *Chryſoſtom* into the *Diptychs*, and exhorted St. *Cyril* of *Alexandria* to do the ſame. This Biſhop ſcrupled it at firſt: But at laſt St. *Iſidore Peluſiota* perſuaded him to do it. Thus all the Churches did right to the Memory of St. *Chryſoſtom*, and Peace was reſtored.

The Number of St. *Chryſoſtom*'s Works is ſo great, that the Antient Criticks durſt not pretend to make a Catalogue of them: St. *Iſidore* and *Suidas*, looked upon it as almoſt impoſſible. *George* and *Nicephorus* ſay, that he compoſed above a thouſand Volumes. *Suidas* and *Caſſiodorus* affirm that he wrote Commentaries upon the whole Bible: From all which it is evident, that how many ſoever of St. *Chryſoſtom*'s Works are yet extant, they are fewer than they have been, and ſo much the rather; becauſe among thoſe that we have, ſome are none of his, though they bear his Name

The 65 Homilies upon *Geneſis*, are the firſt of St. *Chryſoſtom*'s Commentaries of the Bible, according to the Order of the ſacred Books; the thirty two firſt were preached in Lent, in the third Year of his being Biſhop. This Subject was interrupted by the Feſtivals; for he was to preach upon the Paſſion of Jeſus Chriſt. After *Eaſter*, he undertook to expound the *Acts* of the Apoſtles, and was near a Year about that Work: Afterwards he betook himſelf to his former Task, and finiſhed his Expoſition of *Geneſis*, in thirty four Homilies. Theſe Homilies are Commentaries upon *Geneſis*, rather than Sermons. And he applies himſelf particularly to explain the Text of Scripture literally. The Examples of Virtues or Vices ſpoken of in the Text, which he expounds, are commonly the Subject of his Homilies. The Stile is plain, and without thoſe Figures and Ornaments which are to be found in his other Sermons.

The Nine Sermons of St. *Chryſoſtom* upon ſingle paſſages of *Geneſis*, are more florid, and contain more moral Thoughts. The firſt is, upon the firſt Words of *Geneſis*. *In the beginning God created the Heavens and the Earth*: in it he treats of Faſting and Alms-deeds.

The ſecond is upon theſe Words of the firſt Chapter, *v.* 26. *Let us make Man after our own Image*: There he gives the reaſon why *Moſes* ſpeaking of the Creation of Man, uſes the Expreſſion, *God ſaid, Let us make*; whereas he ſaid of the Creation of other things, *God ſaid, Let them be*: And there he ſhews wherein this Reſemblance with God conſiſts.

In the third he makes ſome further Reflections upon Man being like God, and upon the Dominion given to him over other Creatures; and there he anſwers the Queſtion, why Beaſts fall upon and kill Man; and confeſſes that it is, becauſe Man by Sin has loſt the Empire he had over them. St. *Auſtin* quotes this Homily in his firſt Book againſt *Julian*, and produces a paſſage out of it to prove Original Sin.

In the fourth the three kinds of ſervitude which Mankind is fallen into by ſin are diſcourſed of, which are, the Subjection of the Wife to her Husband, that of one Man to another, and that of Subjects to their Princes. He inſiſts much upon this laſt, and occaſionally ſpeaks of the Attention Men ought to give to Sermons.

In the fifth he ſhews, that thoſe who live well purchaſe their Liberty; and declaims againſt thoſe that refuſe to aſſiſt the Poor.

The ſixth, ſeventh, and eighth, are concerning the Tree of Knowledge of Good and Evil. In the firſt he ſhews, that *Adam* knew Good and Evil before he taſted the Fruit of that Tree. In the ſecond he ſays, that it is ſo called, becauſe Evil is more perfectly known after Commiſſion; there he alſo explains thoſe Words of our Saviour to the

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good Thief: *This day ſhalt thou be with me in Paradiſe.* The third is about God's forbidding Man to eat of the Fruit of the Tree.

The ninth is upon the Names of *Abraham* and *Noah*, where he diſcourſes of brotherly Correction.

The tenth Homily upon *Geneſis* in the Engliſh Edition is not genuine; it has the ſame Preface with the third Homily upon *David* and *Saul*; it is written in a ſwelling Style, and full of Metaphors, and quite different from the firſt Part.

The following Sermons are upon the Hiſtory of *Hannah*, *Samuel*'s Mother, in the firſt Book of *Samuel*; but it treats of ſeveral Subjects.

The Preface to the firſt is upon the Faſt of the laſt Lent, and upon the Sermons which he had made ſince againſt the *Gentiles*; and after *Flavianus* his return upon the Feaſts of the Martyrs, and againſt ſwearing. After this he reſumes the Subject of Providence, which he was entred upon: he demonſtrates, that it is God who gave unto Man the knowledge of the things which he ought to know; that ſickneſs and death have their uſe: He takes notice that the Love which Parents have for their Children is an effect of Providence, and that Mothers are not leſs concerned in the Education of their Children than Fathers: And upon occaſion of this laſt Reflection, he relates the Hiſtory of *Hannah*, and he ſpeaks of it in the following Sermon, and thereupon he Diſcourſes of Moderation, of Modeſty, and the Reverence due to Prieſts, and of Grace before and after Meat.

In the third, he ſpeaks of the Obligation which lies upon Men, to give their Children good Education.

In the fourth, upon the ſecond Part of *Hannah*'s Song, he reproves thoſe who neglect Divine Service to go to Plays and publick Shows, and diſcourſes of the uſefulneſs of Prayer.

In the fifth he ſhews their Error, who go to Church only upon great Feſtival Days. He expounds the reſt of *Hannah*'s Hymn, and he ſpeaks of the Advantage of Wealth above Poverty. Theſe five Diſcourſes were preached by St. *Chryſoſtom* in *Antioch*, about *Whitſuntide*, after *Flavianus* his Return. In this laſt Sermon, he mentions a Diſcourſe upon the firſt Part of *Hannah*'s Hymn not extant.

There are three Sermons about *David* and *Saul*. In the firſt, after a Declamation againſt thoſe that frequent Plays to the neglect of Holy Worſhip, and a Declaration that they ſhould be excommunicated, he treats of Patience, and forgiveneſs of Enemies; propoſing for an example *David*'s Action, who would not kill *Saul*, though God had delivered him into his Hands.

In the ſecond, that Action is commended, and preferred before all the other great Actions of that King. He proſecutes the ſame Argument, in the third Diſcourſe, where he alſo complains of thoſe who were given to Plays: He obſerves, that it is as great an Act of Virtue to bear an Injury patiently, as to give Alms.

At the End of theſe there is another Sermon againſt Idleneſs, which hath no Relation to the Reſt.

The Homilies upon the *Pſalms*, are Commentaries rather than Sermons: St. *Chryſoſtom* does not enlarge ſo much upon Moral Topicks, as to give the ſenſe and underſtanding of the Text. He follows the Verſion of the LXX, but he often hath recourſe to the Differences of the Antient Greek Verſions, and quotes even the Hebrew Text in ſome places to clear Difficulties: There are ſome *Pſalms* upon which we have no Homilies of St. *Chryſoſtom*, as the firſt and ſecond; but there are upon the third, and following to the 13*th*; upon the 41*ſt*, and 43*d*, and ſo on to the 117*th*; and from the 119*th* to the laſt; which make in all Sixty Homilies, which certainly are St. *Chryſoſtom*'s. To theſe may be added, the Homily upon the 13*th*, *Pſalm*, and two others upon the fiftieth, which have likewiſe St. *Chryſoſtom*'s Style. Thoſe upon the 51*ſt*, 95*th*, and 100*th*, are more doubtful; yet I ſee no reaſon that we ſhould reject them. It is not ſo of the Commentaries upon the 101*ſt*. *Pſalm*, and upon the Six that follow, which are *Theodoret*'s. The Commentary upon the 119*th*, belongs to ſome modern Greek, that ſpeaks againſt the *Iconoclaſts*, and takes out of *Theodoret*'s Commentaries part of what he Writes. There are alſo four Sermons upon particular paſſages of the *Pſalms*, but they muſt not be joyned to the reſt; becauſe they are not Explications of the Text of the *Pſalms*, but Sermons upon diſtinct Subjects.

Theſe are a Diſcourſe upon theſe Words of the 44*th*. *Pſalm*: *The Queen ſtandeth at thy Righthand*, preached in *Conſtantinople* ſome Days after *Eutropius* his Diſgrace, who had retired into the Church, but was gone out again. He ſpeaks in his Preface, of the advantage of reading the Holy Scripture. He deſcribes afterwards how the Church was beſet, when *Eutropius* had taken Sanctuary there. He relates what he had done to help him, and with what ſincerity he had ſpoken, without fearing the Threatnings uttered againſt him. He obſerves that he was taken by his own fault, for the Church had not forſaken him, but he had quitted it: But yet it was no wonder that he reaped no greater benefit from that Sanctuary, becauſe he entered not into it with a Chriſtian Heart; that when any Man flies into the Church to take ſanctuary there, he ought to go in with his Mind as well as with his Body; becauſe the Church is not made up of Walls, but of an Holy Union among the Members of Jeſus Chriſt. Upon occaſion of the Eunuch's Diſgrace, he ſhews how little Solidity there is in the Goods of this World, and draws a fine Picture of the Inſtability of Riches, and then concludes with an excellent Deſcription of the Church. 'Nothing, ſays he to his Auditors, is ſtronger 'than the Church; Let it be your Hope, your Heaven and 'Refuge: It is higher than the Heavens, of a larger extent 'than the Earth: She never waxeth old, but ſtill retaineth her 'ſtrength and vigour, for this cauſe the Scripture calleth 'her a Mountain, to ſhew her ſtability; a Virgin becauſe ſhe 'cannot be corrupted; a Queen becauſe of her Magnificence 'and Splendour; and it gives her the Name of Daughter, 'by reaſon of her Union with God, *&c.*'

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Both the Sermons upon theſe Words of the 48*th*. *Pſalm*. *Be not thou afraid when one is made Rich*, were likewiſe preached in *Conſtantinople*. In them he recommends Almsdeeds and Hoſpitality; and he touches upon the neceſſity of being preſent at Divine Service.

The Homily on theſe words of the 145*th*. Pſalm, *My Soul bleſs thou the Lord*, is a Sermon for the holy Week, called then *the great Week*. The reaſon of that Name St. *Chryſoſtom* gives in the beginning of his Diſcourſe, which is this. 'This Week, ſays he, is called *the great Week*, 'becauſe Jeſus Chriſt wrought great Myſteries at this Time: 'He delivered Man from the Tyranny of the Devil, he o'vercame Death, bound the ſtrong armed Man, blotted 'out Sin. But as this Week is *the great Week*, becauſe it 'is the firſt of Weeks; for the ſame reaſon Saturday is 'called the great Day: and for this cauſe many of the faith'ful do upon this Day Double their exerciſes; ſome faſt 'with greater Auſterity, others watch continually, others 'beſtow much on the poor: ſome apply themſelves with 'greater Zeal, to the Practice of good Works, and by their 'Piety bear witneſs to the Mercy of God: Emperors 'themſelves honour this Week, they grant a Vacation to all 'Magiſtrates, that ſo being freed from Worldly Care, they 'may ſpend theſe Days in the Worſhip of God: They give 'honour alſo to this Day, by ſending Letters every where 'to command the Priſon Doors to be opened. Let us al'ſo have regard to theſe Days, and inſtead of Palm-branches, 'let us offer him our Hearts. Then he explains the Pſalm, '*My Soul praiſe thou the Lord.* The Royal Prophet, ſays 'he, cries out *Praiſe the Lord, O my Soul*; why does he di'rect his Diſcourſe to the Soul? to teach us that the Soul 'ſhould apply herſelf to the Words that are uttered: For 'if he that prayeth doth not underſtand his own words, 'how would he have God to give ear to him? God often 'doth not grant our Petitions, but that is for our good; 'he defers ſome time, not to deceive us with vain hopes, 'but to make us more zealous and diligent, for the fer'vency of Prayer commonly ceaſeth when we have what 'we have deſired: ſo that to keep up our Devotion, God 'is pleaſed to with-hold his Gifts. He obſerves in this Ser'mon, that the Righteous after Death live with us, pray 'with us, and are amongſt us, *&c.*'

St. *Chryſoſtom* writ a Commentary upon *Iſaiah*: but we have only part of it from the beginning, to the eleventh Verſe of the eighth Chapter. Both the hiſtorical and ſpiritual Senſe is ſet forth with much ſolidity and clearneſs.

There are alſo five Homilies of his upon theſe words of *Iſaiah*. ch. 6. *I ſaw the Lord upon an high Throne*, and one concerning the *Seraphim* ſpoken of in the ſame place; they are moral Diſcourſes upon various ſubjects, and eſpecially of the reverence due to ſacred things, and of the Dignity of the Prieſt-hood; there is a very remarkable paſſage concerning the Eccleſiaſtical and the Civil Power. 'Uz'ziah, ſaith he, went himſelf into the Holy of Holies to 'offer Incenſe: being King he would uſurp the Prieſt-hood: 'I will, ſaid he, burn Incenſe, for I am worthy to do it. 'O ye Princes keep within the Limits of your own pow'er: The bounds of Eccleſiaſtical Power differ from thoſe 'of ſecular Government. The King rules over earthly 'things, the Church's Juriſdiction relates to Heavenly goods. 'God hath committed to Kings the things of the Earth, 'and to me thoſe of Heaven: When I ſay to me, I mean 'to Prieſts. So that, though a Prieſt prove unworthy of his 'Office, yet for all that you ought not to deſpiſe the dig'nity of the Prieſt-hood. God hath made the Body ſub'ject to Kings, and the Soul to Prieſts. The King pardons 'corporal Offences, but the Prieſt remits Sins. The one 'compels, the other exhorts; the one impoſes a law, the 'other gives council; one uſes Spiritual Weapons, the other 'ſenſible Arms; one wages War againſt *Barbarians*, and 'the other againſt Devils. But the Eccleſiaſtical power is 'the nobler of the Two, wherefore the King receives the 'Prieſt's bleſſing, and in the old Law the prieſt anointed 'the Kings. But this King would go beyond his Bounds, 'and extend his Power, too far, and enter the Temple by 'force, to offer Incenſe: but what did the Prieſt ſay to this? 'Sir, you are not permitted to offer Incenſe. Behold this is 'a generous liberty; here was a Soul that could not flatter 'baſely. You are not, ſays he, to go into the Sanctuary,

'nor

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'nor to offer Incenſe to the Lord, That is reſerved for me 'to do. King *Uzziah* could not bear this reproof, but tranſ-'ported with Pride, he opens the Sanctuary and burns In-'cenſe. The Prieſt is deſpiſed, the ſacerdotal Function is 'ſet at nought: The Prieſt is without power: For the 'Prieſt's right is only to reprove freely, and to admoniſh 'judiciouſly. Having then adviſed the King with that bold-'neſs which became him, and the King refuſing to yield, 'but on the contrary preparing Arms to aſſert his Autho-'rity; the Prieſt crieth out, I have done what my Duty 'commanded me to do, I have no power to go further, 'O Lord defend the Prieſt-hood which is deſpiſed; thy 'Laws are violated, and Juſtice is overthrown, undertake 'for them.' This is the Account which St. *Chryſoſtom* gives of the High-prieſt's Conſtancy in the Fourth Homily. In the Fifth he ſpeaks of his Meekneſs. 'I have ſhewed you 'the firmneſs of the High-Prieſt; now take notice of his 'lenity, for we have need not of Courage only, but much 'more of Meekneſs, becauſe Sinners hate to be reproved, 'and ſeek all occaſions to avoid admonition: and ſo muſt 'be drawn and reſtrained with mildneſs and Charity.'

In the Homily concerning the Seraphim he ſpeaks of that Celeſtial Hymn, *Holy, Holy, Holy*: He ſays, that formerly that Hymn was ſung only in Heaven, but ſince the Lord appeared upon Earth, we are allowed the Benefit of that Divine Conſort. 'Wherefore, ſays he, when the Prieſt 'is by the holy Table to offer the Euchariſt, he does not 'utter that Hymn, but after he has named the Cherubim 'and Seraphim, and the Congregation have lifted up their 'Hearts to God.' This paſſage diſcovers the Antiquity of this Preface to the Office of the Euchariſt.

To theſe Homilies ſhould be joyned the Sermon upon *Iſaiah.* ch. 45. v. 7. *I am the Lord, I form the Light and create Darkneſs, I make Peace and create Evil.*

There is no Commentary of St. *Chryſoſtom* upon *Jeremiah* (*f*); but only one Homily upon *Ch.* 10. *v.* 23. of that Prophet, where he proves the freedom of Man's Will.

To theſe Homilies upon the Prophets muſt be added two Sermons of the obſcurity of Prophecies wherein he gives reaſons why prophecies are dark. He tells us in the firſt, that the Prophets ſpake obſcurely of the Evils which were to come upon the *Jews*, becauſe that had they ſpoke plainly, they might have been ill uſed, and perhaps killed by the *Jews*. This he proves by an infinite Number of Examples of Prophets killed by them, for telling the Truth. It is added, that Prophecies were dark, that the *Jews* might not underſtand them, till they were to comprehend them. In the ſecond, he ſays, that the event has cleared the Prophecies, That the Veil which covered them was taken off in the New Teſtament, and ſo the obſcurity wherein they were wrapt up has been diſſipated. At laſt, he obſerves, that the Old Teſtament having been Written in Hebrew, is the leſs-clear, becauſe Verſions commonly make the Senſe more obſcure.

This Father's Commentaries upon the New Teſtament are more full and entire.

St. *Matthew's* whole Goſpel is expounded in fourſcore and ten Homilies (*g*), and that of St. *John* in eighty ſeven. There are four and fifty Homilies upon the *Acts*, and thirty two upon the Epiſtle to the *Romans*; forty four upon the firſt Epiſtle to the *Corinthians*; thirty upon the ſecond; a Commentary upon the Epiſtle to the *Galatians*; four and twenty Homilies upon that to the *Epheſians*; fifteen upon the Epiſtle to the *Philippians*; twelve upon that to the *Coloſſians*; eleven upon the firſt to the *Theſſalonians*; five upon the ſecond: Eighteen upon the firſt to *Timothy*; ten upon the ſecond; ſix on the Epiſtle to *Titus*; three upon that to *Philemon*; and thirty four upon the Epiſtle to the *Hebrews*. It is ſaid, that theſe laſt were collected after the Death of St. *Chryſoſtom*, by a Prieſt called *Conſtantine* who had been his Diſciple; but there is no Proof of this; and it is more likely that he writ them himſelf. Part of theſe Homilies were preached at *Antioch*, and the other at *Conſtantinople* (*h*).

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Theſe Homilies conſiſt of two parts: The firſt contains a Commentary upon the Goſpel, the other a moral Exhortation to the People. In the Commentary he gives a reaſon of the Contents of the Goſpel, examines all the Circumſtances thereof, weighs the Words, and diſcovers in thoſe places which ſeem moſt plain, great numbers of fine things, to which no attention would have been given, had he not taken notice of them. He keeps ſtill to the literal ſenſe, and of all Explications, he always chuſes, not the moſt ſubtle, but the moſt natural. He ſeeks for no allegorical or figurative ſenſe. He uſeth no far fetched notions to prove his Opinions; avoids all entangled and hard Queſtions, contenting himſelf to make clear and uſeful Obſervations upon the Hiſtory and upon the Text of St. *Paul*. He gives a perfect light to all the places of this Apoſtle's Epiſtles, which ſeem moſt difficult, and particularly to thoſe, which are thought to ſpeak of Predeſtination and of Grace. His Expoſitions remove all that which at the firſt view makes them appear terrible and fearful. Every-where God is repreſented as a good and merciful Being, and willing to ſave all Men, and who affords them all neceſſary means of Salvation. Men are exhorted to anſwer that Call of God; ſince it is their own fault if they be not ſaved; for thoſe that are damned damn themſelves. He tells them often, that God requireth no impoſſible thing of them: That with God's help they may keep the Commandments, and practiſe Virtue. St. *Chryſoſtom* finds theſe comfortable Thoughts in the paſſages of St. *Paul*, which ſeem moſt terrifying; and endeavours to prove, that they are not contrary to the mind of this Apoſtle. The Expoſition he gives of the moſt difficult places, is no ways forced; yea, it ſeemeth very often to be the moſt ſimple and natural. *However, to my thinking, it is always the moſt profitable and edifying, and the fitteſt to be preached to the People, which are much edified by ſuch remonſtrances as tend to practice, but can reap little or no fruit from Speculations about God's eternal Decrees, and other abſtracted matters, that have but little relation to the government of Life and Manners.*

All the Exhortations that conclude St. *Chryſoſtom*'s Homilies, are ordinarily about ſome points of Morality; as about the fear that men ought to ſtand in of God's Judgments, the Neceſſity of Repentance, the Contempt of Riches, Forgiving of Enemies, Humility, Abſtraction of the Heart from worldly things, diligent Meditation upon the Holy Scriptures, and God's Laws; an Abhorrency of Plays and Shows, Charity towards the Poor, Alms, and Hoſpitality; brotherly Reproof, the Duties of Husbands to their Wives, of Parents to their Children, of Maſters to their Servants, of Lay-men towards their Paſtors, Patience in Afflictions, that Holineſs wherewith Men ſhould come

(*f*) *There is no Commentary of St.* Chryſoſtom *upon* Jeremiah.] There was a Manuſcript in ſome Libraries that went under St. *Chryſoſtom*'s Name; but it was ſo pitiful a Buſineſs, that it was not judged worth publiſhing: no more than ſome *Scholia* upon the Goſpels of St. *Matthew*, St. *Mark*, and St. *Luke*.

(*g*) *St.* Matthew's *whole Goſpel is expounded in* 90. *Homilies.*] In the Tranſlation there are 91, but the 29*th.* is divided into two, though it is but one in the Greek Original; and ſo the Tranſlation ought to be mended in the number of the Homilies upon St. *Matthew*, and in the Greek Text to be corrected in the number of the Homilies upon St. *John*; for though it diſtinguiſhes 88 Homilies, yet there are but 87, becauſe the Preface is not to be reckoned one of them.

(*h*) *Part of theſe Homilies were preached at* Antioch, *and the other at* Conſtantinople.] *Photius* obſerves, that it is eaſie to know which Homilies St. *Chryſoſtom* preached at *Antioch*; becauſe they are more elaborate than thoſe that were preached at *Conſtantinople*. But though this general Rule may ſerve to diſtinguiſh them, yet ſome Particulars in the Homilies themſelves are remarkable, to determine where they were preached. It is evident, that the Homilies upon *Geneſis*, were preached at *Conſtantinople*, as we obſerved before after *Photius*, for he poſitively ſays ſo in the 33*d.* Homily upon *Geneſis*, which is the 28*th.* according to *Photius*, who reckoneth but 61 Homilies upon *Geneſis*. *Eraſmus* believed, that the 54 Homilies upon the *Acts* were not St. *Chryſoſtom*'s; and Sir *Henry Savil* ſeems to have doubted of it: But without ground, for they are written in his Stile, and in ſeveral places he diſcovers himſelf. The Stile of the Homilies upon the *Pſalms*, ſhews that they were preached at *Antioch*, not to mention the Authority of *George* of *Alexandria*, and ſome other modern Greeks that confirm the ſame. It cannot be known when he made the Commentary upon *Iſaiah*. The ſeventh Homily upon St. *Matthew*, ſhews plainly that it was preached at *Antioch*; for he ſays there, that they, to whom he ſpake, boaſted of being Inhabitants of that City, where the Name of Chriſtians took its beginning. That Town is again pointed at in the 68*th.* Homily, according to the Latin, and the 67*th.* according to the Greek: Whereby it is manifeſt, that theſe Homilies were preached at *Antioch*. In the 21*ſt.* Homily upon the Epiſtle to the *Corinthians*, he plainly ſays, that he was preaching at *Antioch*. In the 3*d.* Homily upon the Epiſtle to *Titus*, he makes mention of *Daphne*, a Suburb of *Antioch*, as belonging to the Town where he preached. The Sermons upon the Epiſtle to the *Coloſſians* were preached at *Conſtantinople*; for in the 3*d.* Homily he ſpeaks with Epiſcopal Authority, threatning Sinners to deny them the Peace of the Church; he alſo mentions the Epiſcopal Throne whereon he was ſitting, and calls himſelf Biſhop. Of the ſame time are the Homilies upon the Epiſtles to the *Theſſalonians*: In the 11*th.* upon the firſt Epiſtle, he ſays, that he preſided over them that heard him. The ſame is to be taken notice of in the 4*th.* Homily upon the ſecond Epiſtle. In the 4*th.* upon the Epiſtle to the *Hebrews*, he threatens to put thoſe out of the Church, who ſhould hire Mourners at the Funerals of their Relations, which juſtifies his being Biſhop. In the 26*th.* Homily upon the ſecond Epiſtle to the *Corinthians*, there are theſe Words, *That the Son of* Conſtantine *cauſed his Father to be buried in this City.* As to the reſt, there is no certain proof from what he ſays, to tell us where they were preached: But the Stile of the Homilies upon the Epiſtles to the *Romans*, and to the *Galatians*, being ſmoother and more poliſhed; whereas that of the Homilies upon the Epiſtles to the *Epheſians*, *Philippians*, and *Philemon*, being careleſs and without Art; we may believe, according to *Photius* his Rule, that the former were preached at *Antioch*, and the latter at *Conſtantinople*.

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to the Sacraments; the Benefit of Prayer, and the Conditions required therein, of Faſting, and the Advantages of a monaſtical and ſolitary Life, Aſſiduity in divine Offices, Attention to preaching, Sobriety, Purity, Modeſty, Meekneſs, Clemency, Contempt of Death, and many other like Subjects, which he handleth with ſuch familiar, and yet ſuch ſolid and convincing Reaſons, that there are no Diſcourſes more capable of inſpiring Notions of Piety and Virtue. He does not go about, as moſt Preachers do, to ſet forth ſtudied Notions, which divert the Underſtanding, but do not touch the Heart. He goes to the Bottom of Things, ſearches the ſecret Folds of Man's Heart; and not contented to have diſcovered and deſcribed Vice, he begets an horrour of it; He ſets forth the moſt powerful Motives to deter Chriſtians from it, and the moſt proper means to correct it, and to practiſe true and ſolid Virtue. He ſtretches nothing too far, but diſtinguiſhes exactly the matter of a Precept, from the Advice therein contained: He is neither too meek nor too ſevere: He is neither too familiar, nor keeps too much diſtance; never complies beyond what is meet, nor terrifies to Diſcouragement: In a word, his Exhortations are an excellent Pattern of preaching to the People.

The Sermons in the Fifth Volume upon ſeveral Texts of the New Teſtament, are not Commentaries, but moral Inſtructions, or Homilies upon different Subjects.

The firſt is of Forgiveneſs of our Enemies, upon the Parable of that Debtor, to whom his Maſter remitted ten thouſand Talents, and yet afterwards exacted the hundred Pence from him that owed them to him. He ſpeaks of the exact Account that Men muſt render to God. 'Rich Men, 'ſaith he, muſt give account for the uſe of their Riches; 'poor Men of their Patience; Judges of the Diſcharge of 'their Office; but above all, Church-men ſhall account for 'their Miniſtry; they ſhall be more ſtrictly examined. It 'ſhall be asked of him to whom the Word of God was 'committed, whether out of Idleneſs or Flattery, he omitted none of thoſe neceſſary things which his Miniſtry obliged him to ſpeak; if he explained all and concealed no 'Truth. A Biſhop charged with the Direction of a Dioceſs, hath yet a far greater Account to give: His Examination will be not only about his Doctrine, and his helping of the poor, but eſpecially about the Orders which 'he ſhall have conferred, and a Thouſand other Obligations of the Prieſthood. St. *Chryſoſtom* ſpeaking of St. *Peter* in that Homily, calleth him the Head of the Body of 'the Apoſtles, the Mouth of the Diſcipies, the Firmament 'of the Faith, the Foundation of Confeſſion, and the Fiſherman of the whole Earth.

The ſecond Sermon of this Volume is againſt Dancing and Luxury; there he ſhews, that Preachers are bound to reprove Vice, and that they ought never to forbear, tho' their preaching ſeems to be without Fruit: Then he begins to explain the Parable of *Dives* and *Lazarus*, making ſeveral moral Reflections on the particulars of that Parable in the four following Sermons. The laſt is quoted by *Photius* in the 277*th*. Volume of his *Bibliotheca*, where he ſpeaks of an Earthquake at *Antioch*, where he preached theſe Sermons. He obſerves in the fourth, that God does not permit any to return from the Dead, and gives the reaſon of it.

The ſeventh Sermon is an Expoſition of the Parable of the Man that was ſick of the Palſie; he uſes Jeſus Chriſt's Words, concerning that ſick Man, and his Cure, to prove the Divinity of Jeſus Chriſt.

The eighth is upon theſe Words of Jeſus Chriſt in St. *Matthew*, Chap. 26. v. 39. *Father, if it be poſſible, let this Cup paſs*, &c. There he explains the Myſtery of Chriſt's Incarnation, and in what ſenſe he feared Death, and would have avoided it.

The ninth on theſe Words of St. *Matthew*, *Enter in at the ſtrait Gate*, is againſt publick Shows: At the latter end of it, the Caſe of *Dives* is compared with that of *Lazarus*.

The tenth contains an Expoſition of the Lord's Prayer: This Prayer is not written in St. *Chryſoſtom*'s Stile.

The eleventh is upon the Reſurrection of *Lazarus*. That Diſcourſe is none of St. *Chryſoſtom*'s, the Stile, Elocution, and the very Thoughts, are quite different from his.

The twelfth is upon the Title of the *Acts* of the Apoſtles: where after a Diſcourſe, concerning the Eſtabliſhment and Perpetuity of the Church, which could neither be ſhaken nor ruined by the ſevereſt Perſecutions; he ſhews, that a Chriſtian Life, and good Works, are more to be valued, than the Gift of working Miracles; he ends with a Commendation of the Biſhop of *Antioch*, whom he calls the Succeſſor of St. *Peter*: *For, ſaith he, it is one of the Prerogatives of our City to have had for our Maſter St.* Peter, *the firſt of the Apoſtles. It was juſt, that that City, which had the Advantage of bearing firſt the Name of a Chriſtian City, ſhould have for her Biſhop the firſt of the Apoſtles. But having enjoyed that Happineſs, we would not engroſs it to our ſelves, but conſented he ſhould go to* Rome, *the Imperial City: Yet in giving, we have not loſt him, we have him ſtill; we have not his Body, but his Faith; and having St.* Peter's *Faith, we may truly ſay, we have St.* Peter *himſelf.*

He juſtifies himſelf in the thirteenth for the length of his Prefaces; he ſhews there the Uſefulneſs of Reproof, and treats of the Converſion of St. *Paul*, and of the changing of his Name, and reproves them that neglect to labour in their own Converſion, under pretence that God will convert them. *God*, ſays he, *forceth no man; he draweth only them that are willing to go to him; he is willing to ſave us; but that is, if we be willing to be ſaved.*

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The fourteenth is upon theſe Words of St. *Paul*, c. 5. v. 3. *Rejoycing in Tribulations*. Here he ſhews what is the Fruit of Afflictions, and of Perſecutions.

The ſame Subject is handled in the following Diſcourſe, upon theſe Words of the ſame Apoſtle: *All things work together for good to them that love God.*

The Preface of the ſixteenth is againſt ſuch as frequent not the Aſſemblies of the Faithful in Churches; and then he expounds theſe Words of the Apoſtle, *If thine Enemy hunger, feed him*: exhorting Men to forgive Injuries.

In the ſeventeenth and eighteenth Sermons he makes many very uſeful Reflections upon theſe Words of St. *Paul, Salute* Aquila *and* Priſcilla. In theſe Diſcourſes we have an Example, how many moral Thoughts may be ſuggeſted by a Subject which of it ſelf ſeems dry and barren. For what is there more ſimple in appearance, and of leſs Inſtruction, than this Salutation of St. *Paul*? Yet by a wonderful Art St. *Chryſoſtom* makes uſe of it for the Explanation of many important Inſtructions. As about the Reſpect we ought to have for the Poor, Charity towards our Brethren, the ſmall regard that is to be had to Nobility, the Profit of working with our own hands, and the Reverence due to Church-men, &c.

The nineteenth and twentieth Sermons are about what St. *Paul* ſaith of Marriage in 1. *Cor.* c. 7. from which he takes occaſion to ſpeak againſt dancing, feaſting, and other prophane Pomps of Weddings. He teaches what ought to be the end of Marriage among Chriſtians, and how it is to be uſed. '*Marriage*, ſays he, *is a Remedy againſt Fornication*, '*Let us not therefore diſhonour it by filthy Pomps*. Chriſtians ought to baniſh from their Weddings deviliſh Pomps, 'filthy Songs, laſcivious Conſorts, undecent Dancings, 'obſcene Words, Riots, exceſſive Laughter; and they ought 'to introduce the Servants of Jeſus Chriſt, and his Prieſts; to 'have Jeſus Chriſt in Perſon in the midſt of them, as of the 'Marriage in *Cana*. Let no man tell me it is the Cuſtom; 'do not tell me of a Cuſtom, if it is ſinful. If the thing be 'evil in it ſelf, how old ſoever the Uſe of it be, retrench it: 'If it be good, and not uſual, bring it in. But know that this 'Cuſtom is not antient, but an Innovation. Remember the 'Marriage of *Iſaac* with *Rebecca*, of *Rachel* with *Jacob*; 'the Scripture tells us how thoſe Weddings were kept; 'it ſhews indeed, that there was a Feaſt more ſplendid than 'ordinary; that the Relations and Neighbours were invited, but there were no Fiddles, no Dancing, nor any o'ther ſhameful Exceſſes of our Age. Now at Weddings 'ſuch laſcivious Songs are ſung, as teach Adultery, and 'inſpire fooliſh Love, the Gueſts full of Wine do at'tend the Bride with impure Diſcourſes. With what reaſon 'can you pretend to require Chaſtity in a Woman, whom 'you have taught from the very firſt day to be impudent, 'and before whom you ſuffer that to be ſaid and done, 'which your Footmen would bluſh to do or hear? To 'what purpoſe do ye bring in a Prieſt to crave a Bleſſing, 'and the next day your ſelves commit baſe Actions?' In the ſame Homily there are a great many Exhortations of the ſame nature againſt ſuch Diſorders, which are not leſs frequent in our days, than they were in the time of this Biſhop. Afterwards he adviſeth both Men and Women to behave themſelves holily in Marriage; and not only to avoid Adultery, but not ſo much as give an Occaſion of ſuſpicion: He proves that ſecond Marriages are not forbidden, though it is better to forbear, and concludes with a ſenſible Declamation againſt Adultery and Fornication.

The twenty-firſt is upon theſe Words, 1. *Cor.* c. 10. *Our Fathers were all under the Cloud*, &c. After a large Expoſition of which Words, he ſpeaks of Alms-deeds, and of the neceſſary Diſpoſitions to communicate worthily.

The twenty-ſecond is upon theſe Words of St. *Paul. There muſt be Hereſies.* He commends the Old *Agapæ*, or Feaſts of Charity.

The twenty-third is of Alms-deeds, and the care which Men ought to have of ſuch as are in want. This ſhould be placed among the Sermons of Morality.

The twenty-fourth is upon theſe Words, 2. *Cor.* c. 4. *Having the ſame Spirit of Faith*, &c. He gives great Praiſes to Virginity, and to a Monaſtick Life; which he deſcribes in theſe Words: 'Do you not take notice of thoſe Monks 'who live privately, and dwell upon the Tops of Moun'tains? What Auſterities and Mortifications do they not 'practiſe? They are covered with Aſhes, cloathed with 'Sackcloth, loaden with Chains and Irons, ſhut up in lit'tle Cells, ſtrugling continually with Hunger, they ſpend 'their time in Watchings to blot out part of their Sins.' He obſerves alſo, that tho' Virginity is a ſupernatural Gift, yet it is unprofitable if it be not accompanied with Charity and Meekneſs.

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The twenty-fifth is upon the ſame Text; he oppoſes the *Manichees*, and exhorts them to give Alms.

The twenty-ſixth upon the ſame Words, preſſes the Duty of Alms-giving.

The twenty-ſeventh is upon theſe Words, 2 *Cor. Bear a little with my Folly.* He lays down Rules very judicious, both at what time, and upon what occaſions a Man may commend himſelf.

The twenty-eighth reproves them who abuſe what St. *Paul* ſaith, *Phil.* c. 1. v. 18. *What matters it how Chriſt is preached?* His Diſcourſe is about Prayer and Humility.

In the twenty-ninth he treats of the Marriage of Chriſtians, and of the Duties of thoſe that are married.

The thirtieth is upon theſe Words, 1. *Theſſ.* c. 4. v. 13. *But I would not have you to be ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not even as others which have no hope.* He diſcourſes of the way how Chriſtians ſhould bear with the Death of Relations, and confirms what he ſays by the Examples of *Job* and of *Iſaac.*

The thirty-firſt is concerning the Duty of Widows, on theſe Words, 1 *Tim.* c. 5. v. 9. *Let not a Widow be choſen of leſs than ſixty Years.* He there diſcourſes of Childrens Education.

The following Sermons have leſs relation to Texts of Scripture, being, for the moſt part, upon ſolemn Feſtival-days.

The thirty-ſecond is about *Judas*'s Treaſon, where he ſpeaks of the neceſſary Diſpoſitions to communicate worthily.

The thirty-third concerns the Feſtival of *Chriſtmaſs*, which was celebrated for Ten years before in the Eaſt upon the 25*th.* of *December*, as it had been before at *Rome.* St. *Chryſoſtom* proves by ſeveral Reaſons, that this was exactly the Day of Jeſus Chriſt's Nativity.

The thirty-fourth and thirty-fifth are upon the Paſſion of Jeſus Chriſt: In the latter he ſpeaks of forgiving Enemies, upon occaſion of the Good Thief.

The thirty-ſixth is upon the Reſurrection from the Dead.

The thirty-ſeventh is a Sermon upon the Reſurrection of Jeſus Chriſt, preached upon *Eaſter*-day.

The thirty-eighth upon the Aſcenſion, was preached in a Church of Martyrs.

The thirty-ninth and fortieth Sermons are upon *Whit-ſunday.* In the former he anſwers that curious Queſtion, *Why Miracles are not wrought now, as they were in the time of the Apoſtles?*

The forty-firſt is of the Dignity of the Euchariſt, and the Reſpect we ought to ſhew to the holy Myſteries. This Diſcourſe ſeems to me to be neither of the Stile nor the Order of St. *Chryſoſtom.*

The ſeven following Sermons being Panegyricks upon St. *Paul*, were tranſlated by *Anianus*, who lived in *Athalaricus*'s time.

The forty-ninth is of Meekneſs.

The fiftieth upon the Converſion of St. *Paul*, was preached at *Antioch* after that upon the Title of the *Acts.*

The fifty-firſt is upon the Inſcription in the Temple of *Athens*, *To the unknown God*, ſpoken of *Acts*, c. 17. v. 17.

The fifty-ſecond is upon the beginning of the firſt Epiſtle to the *Corinthians*: Paul *called an Apoſtle*, &c.

The fifty-third ſhews the Profitableneſs of reading the holy Scripture. It is dedicated to Perſons newly baptized; there he extolls the Quality of an Apoſtle. It is one of the four upon the beginning of the *Acts*, preached at *Antioch* before *Flavianus.*

The fifty-fourth of Chriſt's Prayers and Qualities, is the firſt Sermon upon the Incarnation.

The fifty-fifth is againſt thoſe that faſt at *Eaſter.*

The fifty-ſixth againſt ſuch as obſerve the Jewiſh Faſts.

In the fifty-ſeventh he ſpeaks of Alms-deeds, upon occaſion of the Hoſpitality practiſed towards the Prophet *Elijah*, who was relieved by the Widow of *Sarepta.*

The fifty-eighth of the Pleaſures of the Life to come, and of the Vanity of this World's Goods.

The fifty-ninth is againſt thoſe that deſpair, when they receive not what they ask of God, or who petition for unjuſt things; he there occaſionally ſpeaks of the Duty of Huſbands towards their Wives.

In the ſixtieth he compares Riches with Poverty; treats of the manner how Sinners are to be reproved, and blames thoſe who call upon God againſt their Enemies.

The ſixty-firſt begins with an Exclamation againſt thoſe that communicate unworthily: He ſhews that a Preacher is not to preach God's Word with Complaiſance, but to reprove Vice with Fervency, becauſe this is profitable for Sinners to make them know and confeſs their Sins.

The ſixty-ſecond concerns Martyrs; there he proves, That the beſt way of honouring Martyrs, is to imitate their Virtues.

The ſixty-third is againſt thoſe who teach, That *Dæmons* govern the Affairs of this World, and againſt ſuch as do not endure with Patience the Chaſtenings of God; and, laſtly, againſt thoſe who are ſcandalized at the Proſperity of the Wicked, and the Misfortune of the Righteous.

In the Sixty-fourth he treats of St. *Paul*'s action in reſiſting St. *Peter*; and endeavours to prove, that both did it by agreement for the inſtruction of the Faithful.

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The Sixty-fifth is a Diſcourſe, or rather a Treatiſe againſt *Jews* and *Gentiles*, to prove the Divinity of Jeſus Chriſt.

The Sixty-ſixth is another Treatiſe againſt thoſe who were offended, becauſe of the miſchiefs that happened to the City, and the perſecution of the Prieſts, and of the faithful. It is an excellent Explanation of that hard Queſtion, *Why there is ſo much evil in the World, if the Providence of God governs it?* Both theſe Pieces ſhould be put among St. *Chryſoſtom*'s Treatiſes.

The Sixty-ſeventh is an Homily concerning the two Paralyticks of the Goſpel: There he proves the Divinity of the Son of God.

The Preface to the Sixty ſeventh is about the Uſe that Men are to make of Sermons preached in the Church. He gives a reaſon why the Acts of the Apoſtles are read in the Church at *Whitſuntide.* Laſtly, he ſhews that the Miracles of the Apoſtles proved the Certainty of Chriſt's Reſurrection, and rendred it more famous. This Sermon follows that which he made upon the Title of the Acts.

In the Sixty-eighth, having reproved thoſe who complained that his Sermons were either too long or too ſhort, he gives a reaſon of altering St. *Paul*'s Name, and that of *Abraham*, and of the Signification of that of *Adam.*

The Sixty-ninth Sermon was preached at *Antioch*, in the abſence of the Biſhop. He commends the Martyrs, and treats of Contrition of Heart, and of Alms-deeds.

The Seventieth is upon the Feaſt of St. *Baſſus* Biſhop and Martyr, upon an Earthquake that happened at *Antioch*, and upon the Words of Jeſus Chriſt, *Matthew*, c. 11. v. 29. *Learn of me, for I am meek and lowly of heart.*

The Seventy-firſt is a Panegyrick upon St. *Droſis.*

The Seventy-ſecond is a Sermon of Penance, mentioned in the ninth Homily of Penance.

All theſe Sermons now mentioned were preached at *Antioch* by St. *Chryſoſtom*, when he was Prieſt of that Church. There are but two more in this Volume preached at *Conſtantinople*; the firſt was after the expulſion of *Gainas* from the City; and the other was after St. *Chryſoſtom*'s return from his firſt Exile.

At the latter end of the fourth Volume there are three Sermons of the ſame. The firſt was preached at *Antioch* by St. *Chryſoſtom* immediately after his being made Prieſt. This Sermon is a Panegyrick upon *Flavianus*, who Ordained him. It is the firſt that St. *Chryſoſtom* ever preached. The two others in the ſame place were preached towards the latter end of his Life: The firſt at the time when they contrived his Depoſition and former Baniſhment; the ſecond after he was recalled: In it there is an excellent Compariſon of *Sarah* ſeized upon by the King of *Egypt*, and of the Church of *Conſtantinople*, deprived of his preſence, by the Caballings of *Theophilus* an *Egyptian* Biſhop; and a dextrous Commendation of the Empreſs *Eudoxia.*

The firſt Volume contains ſeveral other Sermons, preached for the moſt part at *Antioch*: The firſt Twenty-one are called *Sermons of Statues*; becauſe they were preached at the time, and upon the occaſion of a ſedition in *Antioch*, in the beginning of the Year 388, wherein the People had thrown down and dragged about the Streets the Statues of *Theodoſius*, and of the Empreſs *Flaccilla.*

The firſt Sermon is upon theſe words of St. *Paul* to *Timothy*; *Uſe a little Wine for thy Stomach's ſake, and often Infirmities*, wherein he alledgeth ſeveral reaſons, why God permits his Saints to be afflicted; he preached it ſometime before that Tumult, which obliged him to diſcontinue his preaching. But the heat of that ſedition was no ſooner over, and the People of *Antioch*, aſtoniſhed with the fearful Threatnings of the Emperor, had acknowledged their fault, and turned their fury into Mourning; but he reſumed the Chair for the comfort of that deſolate People: And *Flavianus* their Biſhop as a good Father, went to the Emperor to aſſwage his Anger.

The firſt Sermon of St. *Chryſoſtom* upon this Subject, is that which is called the ſecond *of Statues*: There he bewails the Unhappineſs of that City, exhorting the Inhabitants to implore the Mercy of God by fervent Prayers, and turn away his Wrath by good Works, to prevent the Danger that threatned them. This Diſcourſe is very eloquent: Here are ſome Fragments whereby one may judge of the reſt. 'What ſhall I ſay? What ſhall I ſpeak of? Our preſent 'Condition calls for Tears rather than Words, Lamenta'tions rather than Diſcourſes, and Prayers rather than Ser'mons. The blackneſs of our Action is ſo great, the 'Wound we have given to our ſelves is ſo deep, and ſo 'hard to be cured, that we have need to apply our ſelves to 'an Almighty Phyſician. Then having compared the Miſery of that City to that of *Job*, he adds, 'Seven Days have 'I kept ſilence, as formerly did *Job*'s Friends: Give me 'leave to open my Mouth, and bewail our Miſery.—I 'groan, I weep, not for the ſeverity of the Threatnings, but 'for the exceſs of our Folly: For though the Emperor were 'not angry with us, and ſhould forbear to puniſh us, how 'ſhould we ſuffer the ſhame of our Actions?' After this, he deſcribes very elegantly the Happineſs which that City

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enjoyed before that Mutiny, and the Miſery it was now reduced to; and concludes this Deſcription with theſe Words. 'The great City of *Antioch* is in danger of being 'utterly deſtroyed; ſhe that lately had an infinite Number 'of Inhabitants, will ſhortly prove a Wilderneſs; none in 'this World can help her: For the offended Emperor, hath 'no equal upon Earth, he is the Sovereign and the Maſter 'of all Men. All we can do is to make our Application 'to the King of Heaven; let us addreſs our ſelves to him, 'and call upon him for help. If we obtain not Mercy from 'Heaven, we have no remiſſion to hope for.' He obſerves, that God permitted that Miſchief, to puniſh the People for their Blaſphemies, and teaches rich men what uſe they are to make of their Riches.

The next Sermon was preached when *Flavianus* was gone to Court to ſollicit the Buſineſs of the City of *Antioch*. there he repreſents the Charity of *Flavianus*, who would undertake that Journey: He tells them the things that the Biſhop was to repreſent to the Emperor, and bids them hope that theſe Remonſtrances will be heard, affirming that he is confident of all through God's Mercy. 'God, ſays he, will 'ſtand betwixt the petitioning Biſhop, and the Emperor ad-'dreſſed to; he will ſoften the King's Heart, and put in the 'Biſhop's Mouth the Words which he ſhould ſpeak.' He intreats the People to pray earneſtly, that God would mollifie the Spirit of the Emperor. He ſpeaks of faſting in *Lent*, affirming that right faſting is to abſtain from Sin. At laſt he adviſes the People to avoid three Vices, *Evil-ſpeaking*, *hatred of their Neighbour*, and *Blaſphemy*.

He goes on to inſtruct and comfort the People of *Antioch*, in the following Sermons. In the 4*th*. he praiſes God, that the Chriſtians Affliction in the City of *Antioch*, had put them upon thoughts of their Salvation, and exhorts them to Patience: And in the laſt place, inveigheth againſt Swearing, and promiſes to ſpeak of it all the Week. This Sermon was preached upon *Monday* of the Firſt week in *Lent*.

Next day he continued the ſame Subject, encouraging the People of *Antioch* to bear with Conſtancy and Generoſity all the Threatnings againſt them, and not to fear either Death or Sufferings. He ſhews, that Sin is the only thing that Chriſtians ought to fear, and he ſpeaks again eagerly againſt Swearing.

The 6*th*. Sermon was preached the next Day after, for the Conſolation of the People that were intimidated by the Magiſtrate. He giveth God thanks that *Flavianus* was arrived before thoſe that carried the News of the Mutiny. He tells the reaſons that the Biſhop was to uſe to the Emperor, and explains a Law, that was to be urged: He tells them, that Sin only was to be feared, and that Swearing ought to be avoided.

The 7*th*. and 8*th*. were preached upon *Thurſday* and *Friday* of the ſame Week: He comforts the People, and explains the beginning of *Geneſis*, which was then begun to be read in the Churches in *Lent*. He diſcourſes againſt Swearing, and reminds them, that it was the ſixth Day, that he had preached againſt that Sin, and that it ſhould be the laſt time: Which ſhews, that the 15*th*. Sermon followeth this, for there he tells them, that though he had reſolved the Day before to ſpeak no more of God's Command not to ſwear, becauſe he had ſufficiently diſcourſed on that Subject the Day before, yet he found himſelf obliged to inſiſt upon it, till he ſaw them reformed.

The 16*th*. Homily was preached upon *Saturday*, in the ſecond Week in *Lent*: Becauſe he ſays, at the latter end, behold we have paſſed the ſecond faſting Week. He ſpeaks of the foregoing Sermon, as of his laſt; though it had been preached ſome Days before.

It is very likely, that the 9*th*. and 10*th*. Sermons follow this, and that they were Preached before the Judges ſent by the Emperor had frighted the People; for St. *Chryſoſtom* ſays nothing there concerning the Deſolation of the City, but handleth ſome Points of Morality, particularly againſt Swearing, and againſt thoſe who refuſe to hear Sermons after Dinner.

The Officers of the Emperor having erected a Chamber of Juſtice at *Antioch*, to puniſh the Town for their Sedition, and to condemn thoſe that were moſt guilty; dreadful was the Conſternation of the People, which made them think upon nothing elſe, but how they might appeaſe the Judges, and mitigate the ſeverity of the Judgment. St. *Chryſoſtom* deſcribes the Day of that Judgment, as the moſt dreadful thing in the World: He ſays, that all the People expected nothing but Death, ſome fled, others hid themſelves, the Streets were empty; that the reſt of the Inhabitants aſſembled near the Palace-Gate, waiting there for their Condemnation: That within the Palace, all was full of Men put to the torture, or ſentenced to Death: That Mothers wept for their Children, and Siſters for their Brethren: In one word, that the whole City was in a fearful Deſolation, in expectation of all manner of Miſchief. In this ſad Conjuncture of affairs, the Hermits left their Solitude to come to *Antioch*, to ſollicit the Judges in behalf of the People; The Clergy alſo attended to move them to Clemency: And every one did his endeavour to work upon them, by all the Tokens of regret and ſubmiſſion, that can be given in ſuch occaſions. The Judges moved with theſe things, and touched eſpecially by the Remonſtrances of the Monks, inclined to Mercy, and contented themſelves to take from *Antioch*, the Quality of *Metropolis* of the *Eaſt*, and to forbid the acting of publick Spectacles for the recreation of the People: Having in the mean time ſent to Priſon ſome of the Magiſtrates, and chief Men of the City, till they ſhould know the Reſolution of the Emperor. This Judgment was no ſooner pronounced, but St. *Chryſoſtom* opened his Mouth to return God thanks for the Succeſs, as he doth in the 17*th*, 11*th*, 12*th*, and 13*th*. Homilies, which were preached one after another, thoſe ſucceſſive Days after the Judgment. But ſome having again ſtruck a new Terror into the People, St. *Chryſoſtom* endeavours to ſettle them in the 14*th*. Homily.

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The 18*th*. Homily was preached by St. *Chryſoſtom*, after *Mid-Lent*, as he ſaith in the beginning, complaining of ſome who rejoyced that half the time of Faſting was over, and of the Impatience which the Inhabitants of *Antioch* ſhewed, becauſe they were deprived of their Bathings and pleaſures. He takes notice, that they had not been deprived of them above 20 Days.

St. *Chryſoſtom* being fallen ſick, appeared not in ten Days, but was no ſooner able to go abroad, but he began again and preached the 19*th*. and 21*ſt*. Sermons, that are particularly directed to the People come out of the Country to *Antioch*, about the Feaſt of *Eaſter*.

The 22*d*. was preached towards the end of Lent. He diſcourſes there of the neceſſary qualifications, to communicate worthily at *Eaſter*; affirming, that it is abſolutely needful to forget injuries, and to be reconciled; from whence he takes occaſion to ſpeak againſt Enmities and reſentments; he adds threatnings againſt ſuch as had not left their Cuſtom of ſwearing, notwithſtanding his manifold Exhortations to this purpoſe in the time of Lent.

The laſt Sermon upon the ſame Subject is the 20*th*. about the return of *Flavianus*, who came back to *Antioch* before *Eaſter*, having obtained of the Emperor's Clemency, pardon for the City of *Antioch*. In this Diſcourſe St. *Chryſoſtom* eloquently deſcribes the wonderful conduct of *Flavianus*, the Diſcourſe he had with the Emperor, the Anſwers of that Prince, and the rejoycing of the People at *Antioch*, when they received the welcome news of the Pardon granted them. This is the true Order of thoſe 22 Sermons of St. *Chryſoſtom*, which is much perverted in the Editions.

The other Homilies in this Volume, are either Sermons upon ſome points of Doctrine, or of Morals, or panegyricks upon Saints. The Sermons of the former kind are theſe: ſix Homilies *of the incomprehenſible Nature of God* againſt the *Anomœans*, the laſt whereof was preached at *Conſtantinople*; a Diſcourſe *of the Conſubſtantiality* againſt the *Arians*, quoted by *Theodoret* in the ſixth Council. A Diſcourſe *of the Judgment*, which follows immediately after the laſt. One *againſt thoſe who like the* Pagans *kept the firſt Days of the Months*, preached upon New-years Day: A Sermon *of Jeſus Chriſt's Baptiſm*; a Diſcourſe *about the Devil's Temptation*; ſix Sermons *againſt the Jews*: The Homilies *of Penance*, which formerly were more in Number, and are now to be reduced into the following order. The firſt beareth that Title in the firſt Volume; the ſecond and third are loſt, the fourth and fifth are alſo right ſet down in the firſt Volume: We have neither the ſixth nor the ſeventh, except that which is in the fourth Volume be one of theſe two, for it is falſly entituled, *The third Homily of Penitence*, ſeeing he ſays in the beginning, that he had been ſome Days without preaching; whereas it is evident by the beginning of the 4*th*. Homily *of Penance*, that he had preached the four firſt Homilies *of Penance* one after another without interruption. The 9*th*. is the 65 Sermon of the 5*th*. Volume of Penance, and of the ſorrow of King *Ahab*. The 10*th*. Homily is the 9*th*. in the firſt Volume, and the laſt is the eleventh.

The Diſcourſe againſt the *Gentiles*, is not a Sermon, but a Treatiſe which is to be placed amongſt St. *Chryſoſtom*'s Treatiſes: But the Diſcourſe *of Baptiſm*, is a Homily directed to the *Catechumens*.

The Diſcourſe *of Anathema*'s is St. *Chryſoſtom*'s, though ſome Criticks have doubted it. It is his Stile, and therein he ſpeaks of the Homilies *of the Incomprehenſible Nature of God*; and it was quoted near 400 Years ago by *Philotheus*, Patriarch of *Conſtantinople*; as written by St. *Chryſoſtom*. He proveth in that Homily, that an *Anathema* is not lightly to be pronounced againſt any, nor others raſhly to be condemned.

The two Treatiſes *of Prayer*, are probably written by St. *Chryſoſtom*: but the ſix Diſcourſes about Providence, which are in the ſame Volume are none of his, no more than the laſt *of Penance*, and *Continence*, which are ſuppoſed to belong to *John, the Faſter*, Patriarch of *Conſtantinople*, who lived long after St. *Chryſoſtom*.

The firſt of St. *Chryſoſtom*'s Panegyricks, is upon St. *Philogonius* Arch-Biſhop of *Antioch*; the ſecond upon St. *Babylas*, likewiſe Arch-Biſhop of *Antioch*; the third upon *Maximus* and *Juventinus* Martyrs, who ſuffered Martyrdom under *Julian* the Apoſtate. Theſe two Sermons were preached

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preached one after the other upon the 24*th.* and the 26*th.* of *January*, after the three firſt Homilies of *Lazarus*, as is noted in the fourth. The third is of St. *Pelagia* a Virgin of *Antioch*, who threw her ſelf headlong rather than loſe her Virginity. The fourth of St. *Ignatius* Biſhop of *Antioch*. The fifth of St. *Romanus*, Martyr of *Antioch*. The ſixth is a Diſcourſe to the praiſe of the ſeven *Macchabees*. The ſeventh of a Panegyrick upon St. *Meletius*. The Eighth of St. *Lucianus* Martyr of *Antioch*, preached the next day after the Feaſt of Chriſt's Baptiſm. The ninth upon St. *Julianus*. The tenth is a ſecond Diſcourſe upon St. *Romanus* the Martyr. The eleventh is a ſecond Diſcourſe of the *Macchabees*. The twelfth is a third Diſcourſe upon the ſame Subject. The thirteenth is of St. *Domnina*, and of her two Daughters *Berenice* and *Proſdoce*, who choſe a Voluntary Death before the Violation of their Virginity. The fourteenth of St. *Euſtathius* Biſhop of *Antioch*. The fifteenth is a Diſcourſe of *Helias* and St. *Peter*. The ſixteenth is of the *Egyptian* Martyrs. The ſeventeenth upon St. *Barlaam* Martyr in *Cæſarea* in *Cappadocia*. The Panegyrick upon the Martyr *Phocas*, and the Fragment of that of St. *Thecla*, which is in the ſame Volume, are not of St. *Chryſoſtom*'s Stile: But the Diſcourſe upon all the holy Martyrs, is an excellent Sermon worthy of St. *Chryſoſtom*. Among the reſt, this is one of the fineſt Paſſages there. 'The Devil, ſays he, has introduced Death into the World, 'and God makes uſe of Death to introduce us into Heaven by Martyrdom. Martyrdom is a Combat, the Martyrs are on the one ſide, and Tyrants on the other: The Tyrants are armed, and the Martyrs naked: Yet they that are naked get the Victory, and they that bear Arms are vanquiſhed. What wonder is this? He that is beaten proves Victor over him that beats him: He that is bound overcomes him that is at liberty: He that is burnt tames him that burns him; and he that dies ſurmounts him that puts him to Death. It is Grace that Works theſe Miracles, they are above the ſtrength of Nature.'

The ſixth Volume of the Greek and Latin Edition of *Paris* contains ſeveral Sermons, which *Fronto Ducæus*, and other Criticks, have judged not to be of St. *Chryſoſtom*'s Stile. *Fronto Ducæus* Paſſes this Judgment upon it: 'We 'have collected in this ſixth Volume ſome Sermons which 'are not upon whole Books of Scripture, but upon ſome places, written in a Stile differing from that of 'St. *Chryſoſtom*'s Works; for theſe Diſcourſes are Dramatical and full of *Proſopopœia*'s, the Stile is ſententious and conciſe, with frequent Allegories; and we find not there thoſe Similitudes and other Beauties ſo frequent in St. *Chryſoſtom*'s Works; and yet the Authors of theſe Sermons lived either in the time of St. *Chryſoſtom*, or not long after him. But we ought not to Wonder, that ſome of theſe are quoted under St. *Chryſoſtom*'s Name in very antient Councils; becauſe they were already publiſhed under his Name, and Councils do not uſually examine narrowly into the Authors of thoſe Books which they quote: Being contented to debate the queſtions offered, and to oppoſe to Heretical Errors the Writings received in the Church; as did the Apoſtles and other Fathers who quoted Apocryphal Books.' That is the Judgment which this learned Jeſuit makes of the Sermons contained in this Volume; but if we would know whether it is juſt, we muſt examine them ſtrictly one after another.

The Firſt Homily, (the Author whereof ſhews, that there is the ſame Law-giver both of the Old and New Teſtament) is not St. *Chryſoſtom*'s, though *Photius* quotes it under his Name; for, 1. The Stile is quite different from St. *Chryſoſtom*'s: 2. The order and diſpoſition of this Homily differs much from thoſe of St. *Chryſoſtom*. 3. It is full of Allegories, which are very rare in St. *Chryſoſtom*. 4. Moſt of the Thoughts are unworthy of him. 5. There is great Confuſion. 6. It both begins and ends in a different manner from the Homilies of St. *Chryſoſtom*. 7. It is obſerved at the end of that Diſcourſe, that it was written in a Time when the *Roman* Empire was under Oppreſſion. 8. The Bleſſed Virgin is there often called Θεοτοκος; ſo that it is plain, this was not done without Affectation.

The two following Homilies upon two places of the Beginning of *Geneſis*, are unworthy of St. *Chryſoſtom* for the ſame Reaſons.

The Homily upon theſe Words of *Abraham* to his Servant, *Gen.* 24. v. 2. *Put thine Hand under my Thigh*, &c. is more rational than the foregoing, as to its Notions, but the Stile is too conciſe and cloſe, and comes not near the eaſineſs of St. *Chryſoſtom*. Yet this Diſcourſe is antient and worth reading, and I am apt to believe that it may have been written by *Severianus* of *Gabala*, to whom the following Sermon of the Brazen Serpent lifted up by *Moſes* in the Wilderneſs, is attributed in the Manuſcripts, and under whoſe Name it is quoted by St. *John Damaſcene*, in the three firſt Diſcourſes about Images, by Pope *Adrian* I. Ch. 26. and by the Aſſembly of Biſhops at *Paris*, in the Year 824. The Author treats of the Trinity, and of the Divinity of the Holy Ghoſt. It appears both by the Stile, and by the Beginning, that it is written by the ſame Author as the foregoing.

The Four Homilies upon *Job*, are Sermons written by a Monk of the latter Times, who having ſtudied *Iſocrates* his Oration to *Demonicus*, coldly imitates him in his four Diſcourſes, where there is neither Wit, nor Order, nor Eloquence, nor Thought, nor Reaſoning; yet he fooliſhly fancies that he out-did St. *Chryſoſtom*, in Point of Eloquence, many Bars length. St. John Chryſoſtom.

The fifth Homily upon *Job*, is the 22*d.* of thoſe Homilies, which *Simeon Logotheta* compoſed out of ſeveral paſſages taken out of St. *Chryſoſtom*.

The Homily upon this Verſe of *Pſalm* 38. *Man diſquieteth himſelf in Vain*, comes nearer to St. *Chryſoſtom*'s Stile, and yet is not quite the ſame.

The Oration *of the Turtle-Dove*, or *of the Church*, is an impertinent Diſcourſe, like the Treatiſe, entituled, *the Supper*, falſly aſcribed to St. *Cyprian*, from which the Author of this hath taken ſome of his Impertinencies.

The Homily upon the Prophet *Elias*, is more valuable, and yet ſeems not to me to be St. *Chryſoſtom*'s. I ſhould rather attribute it to *Severianus* of *Gabala*, as well as the three following, of *Joſeph*, *Suſanna*, and *the three Children in the fiery Furnace*.

The Homily of *Seals* written in the ſame Stile with the foregoing, does certainly belong to *Severianus* of *Gabala*, being quoted under his Name by *Theodoret* in the third Dialogue, and by *Adrian* I. The ſame Character and Stile may be found in the Sermons *of Faith*, and *of the Law of Nature*; in that *of the Holy Trinity*; in the Diſcourſe *of the Divinity of the Holy Ghoſt*, quoted by *Photius* under St. *Chryſoſtom*'s Name; in the Sermon upon *Penteceſt*; in the Sermon preached before *Arcadius*, *Theodoſius*'s Son, upon the words of the beginning of St. *John*, *In the beginning was the Word*, &c. in the Sermon of *Circumciſion*, that *of the Remembrance of Martyrs*, and upon Jeſus Chriſt being Shepherd and Sheep; in that upon theſe Words of St. *Paul*, *My grace is ſufficient for thee*; in that of the Prodigal Son, of *Herodias*'s Daughter's Dancing; in that upon the Words of St. *Matth.* 13. *The Jews being aſſembled, took Council*; in the Sermon of the *Ten Virgins*, the Homily *of the Woman taken in Adultery*, and *of the Phariſees*; in that upon Good-Friday, of the Man that was born Blind, and upon theſe Words of Jeſus Chriſt, *Matth.* 6. *Take heed that you doe not your Alms before Men to be ſeen of them*; in the Sermon *againſt Hypocriſie*; in that *upon the beginning of the Year*; in the Homily *about the barren Fig-tree*; in the Sermon *of the Phariſees Feaſt*; that of *Lazarus and Dives*; and in that upon the beginning of *Pſalm* 52, which is the 105*th.* in the 5*th.* Volume of St. *Chryſoſtom*, of the *Eton* Edition. The Author of theſe Homilies, writes in a ſhort conciſe Stile; enlarges much upon Dogmatical points, and very little upon Moral ones: What he ſays is intermixt with Allegories: In a word, if one compares theſe Homilies one with another, and with them that are certainly written by *Severianus*, he will find that they are very like.

The Homilies of the *Theophany* and *the Marriage in Cana*, are two inconſiderable Diſcourſes unworthy of St. *Chryſoſtom*.

That *of the Evil Woman*, is yet worſe. It was compoſed by ſome modern Greek, who having read in Hiſtory that St. *Chryſoſtom* had made a Diſcourſe againſt Women, made one to repreſent it: In which either he or ſome body elſe, hath put theſe words in the beginning, that *Sozomen* relateth: Herodias *is mad again, and asketh for St.* John's *Head.* The reſt of this diſcourſe is a continual Repetition of impertinent things.

The Homily *of the* Canaanitiſh *Woman*, is alſo in Latin among the Homilies upon ſeveral paſſages of the New Teſtament, aſcribed to *Origen*, and in the Collection of Homilies upon St. *Matthew*, Hom. 14*th.* and 17*th.* But here it is in Greek, and larger. The Doctrine, and Thoughts of this Diſcourſe are rational enough, but the Stile is very different from St. *Chryſoſtom*'s.

The Sermons upon *St.* John *the Fore-runner of Jeſus Chriſt*; upon the Apoſtles, St. *Peter*, *and* St. *Paul*; upon *the Twelve Apoſtles*, *St.* Thomas *the Apoſtle*, and *St.* Stephen; are unworthy of St. *Chryſoſtom*, not only for the Subſtance, but alſo the Stile. Yet the laſt of them is ſomething more rational than the foregoing. The Diſcourſe of St. *Thomas* is quoted under St. *Chryſoſtom*'s Name, in the ſixth Council, and in that of *Lateran*, under Pope *Martin* I.

The Homilies *of the Annunciation*, *Theophany*, and *the Reſurrection*, have no Relation to St. *Chryſoſtom*'s Stile.

The Sermon *concerning the Woman of* Samaria, is a Diſcourſe, whoſe beginning is quite of another Stile than St. *Chryſoſtom*'s: The latter end is taken Word for Word from the 31*ſt.* Homily of St. *Chryſoſtom*, upon the Goſpel of St. *John*.

The four Sermons of the Aſcenſion, publiſhed by *Voſſius*, are not unworthy of St. *Chryſoſtom*, though the Stile is not altogether the ſame with that of this Father's Works: In all probability, they are part of thoſe Two and Twenty which *Photius* read, which he mentions in the 25*th.* Volume, as well as the Sermon upon the ſame Subject, cited by *Facundus*, l. 11. c. 14.

The Homily which proves, that a Diſciple of Jeſus

St. John Chrysostom.

Christ ought never to be Angry, does not come near to the Stile, or the loftiness of St. *Chrysostom*.

The Sermon of *the false Prophets*, is a Declamation made by some Greek, rather than a Discourse really preached by St. *Chrysostom*, before his Death, as the Title proves.

The Homily *of the publick Games in the Cirque*, is a pitiful Discourse not worth reading.

The Sermon of Christ's Nativity, *Page* 493. is quoted by St. *Cyril*, as St. *Chrysostom*'s, in his Treatise to the Empresses, mentioned in the Council of *Ephesus*; there is no considerable difference of Stile; which convinces me that it is St. *Chrysostom*'s, or at least, that it was taken out of his Works.

The three following Sermons, the first whereof is upon the Words of St. *Luke*'s Gospel, *ch.* 2. *Cæsar Augustus made a decree, that all the World should be taxed*, &c. the second upon the Answer given to *Zachariah*, Ch. 1. of St. *Luke*, and the third upon St. *John*'s Conception, are all written in the same Stile, very different from St. *Chrysostom*'s; they contain abundance of insipid Observations upon the Text of St. *Luke*, which one cannot read without tediousness and trouble.

The Homily upon *the Parable of the Housholder, that hired Work-men into his Vine-yard*, doth much resemble St. *Chrysostom*'s Stile; if it be not his, it belongs to some antient eloquent Author, and ought to be placed among those Discourses, which though perhaps not Genuine, yet are not to be despised. Some Fragments of it may be found amongst the Homilies, which were collected out of the Works of St. *Chrysostom*.

I think the same Judgment ought to be made concerning the Sermon, or rather the Fragment of the Homily *upon the Publican*, and *the Pharisee*, and of that *about the Blind-Man*, and *Zacheus*, which are not unworthy of St. *Chrysostom*.

A Discourse made to prove, that Monks ought not to use raillery or freedom of speech, is of the kind and Stile of St. *Chrysostom*; there is a digression against those that kept Women with them. The Authors of St. *Chrysostom*'s Life observe, that he wrote six Orations upon that Subject. This might perhaps be one of them.

The Panegyrick upon St. *John* the Evangelist, is not worth any thing, but is a pitiful Discourse made up of obsolete and senseless Words.

The second Homily *of the Holy Cross*, is written by the Monk *Pantaleon*, Deacon of *Constantinople*, who lived in the 13*th*. Century: The first Discourse upon the same Subject, does not belong to a better Author.

The beginning of the Homily *of* St. *Peter's Abjuration*, is likewise written by some modern Greek, who added at the latter End an Exhortation, taken out of St. *Chrysostom*'s Discourse upon these Words of St. *Paul*, *Having the same Spirit*, &c.

The Homily *of Bread* and *of Alms*, is a Collection of several Notions of St. *Chrysostom*'s upon that Subject.

The Discourse *of Easter*, is very like St. *Chrysostom*'s Stile.

The Sermon about Jesus Christ's second Coming, is a Preface annexed to the moral Exhortations of the 25*th*, and 31*st*. Homilies, upon the Epistle to the *Romans*.

There are several other Sermons in the Greek Edition of St. *Chrysostom*, printed at *Eton*, which were not inserted into the Greek and Latin Edition of *Paris*, as not belonging to St. *Chrysostom*, or else but Collections out of this Father's Works.

In the 5*th*. Volume, *page* 680, there is one upon these words, *Psal.* 92. *Dominus regnavit*, &c. and upon those of St. *Paul*, *When Jesus Christ shall have given up the Kingdom to the Father*, wherein he speaks of Baptism.

Another in the same Volume, *page* 740. of those Women that brought Spices to embalm the Body of Jesus Christ: Wherein the Author proves, that the Evangelists do not contradict one another, upon the Subject of Christ's Resurrection: Both these Homilies are well enough written, but they are not St. *John Chrysostom*'s.

There is a third in the same Volume, *page*, 789. upon these words of St. *Paul*, *The good that I would, I do not, but the Evil that I would not, I do*. The Author shews there, in what Sense *Jacob* was a Type of Christ, and declaims against publick Shows. This Discourse is full of Allegories contrary to St. *Chrysostom*'s Custom: It may be attributed to the Author of the following Discourse on these words of the same Apostle: *My Grace is sufficient for thee*.

St. John Chrysostom.

The 123*d*. Homily in the same Volume, *pag.* 807. upon these words of the Epistle to the *Hebrews*, *When we sin willfully, there remains no more Oblation*, is a Collection out of the 20*th*, 15*th*, and 14*th*. Homilies of St. *Chrysostom*, upon the Epistle to the *Hebrews*.

The Homily upon the Nativity of Jesus Christ in the same Volume, *pag.* 843. where the guardian Angels of Countries and Provinces are discoursed of, is cited by *Photius* under St. *Chrysostom*'s Name: Yet the Stile shews it not to be St. *Chrysostom*'s: It is more probable, that it belongs to *Severianus* of *Gabala*.

At the latter End of this Volume are several other Homilies, yet more unworthy of St. *Chrysostom*: *Viz.* the second Panegyrick upon St. *Stephen*, the Homily upon *Palm-Sunday*, upon *the Thief*, upon *Judas his Treason*, and many Sermons upon *Easter*, &c.

The sixth Volume is intermixt with several Homilies, which are only Fragments or Collections, taken out of the genuine Works of St. *Chrysostom*, such as these following Sermons; *Of Charity*, pag. 742. *Of Meekness* pag. 750. Sermons concerning Fasting, *pag.* 883. A Discourse against those that slept upon the *Saturday* before *Whitsunday*, pag. 857. That the Salvation of the Soul is to be preferred before the Welfare of the Body, *pag.* 893. That Priests ought not to be upbraided with Living at Ease, *pag.* 896. Three Discourses of Penance, *pag.* 903. That we ought not to weep for the Dead, *pag.* 943. Of Patience, *pag.* 949. Of the Soul's Salvation, *pag.* 961. Against those that abused Virgins consecrated to God, *pag.* 976. Sermon to Catechumens, *pag.* 971. A Discourse against Hereticks, *pag.* 979.

Lastly, The 7*th*. Volume from *pag.* 271, to 587. contains above a hundred Sermons upon all sorts of Subjects, whereof some are not printed in the Greek and Latin Edition of *Paris*; namely, those that are either unworthy of St. *Chrysostom*, impertinent and foolish, or discourses of modern Authors, or Collections and Fragments taken out of St. *Chrysostom*. The Catalogue and Titles are in the Table of that Volume.

I believe, that most of St. *Chrysostom*'s Sermons, which *Photius* professes to have read, and which are not, now extant, ought to be placed in the same rank. In the 25*th*. Volume of his *Bibliotheca*, he speaks of a Book bearing the Name of St. *Chrysostom*, intituled, *Remarks upon the Death of Jesus Christ*: 'Which, says he, contained two and twenty short Sermons, upon the Death of Jesus Christ: there were besides, as he adds, in the same Volume, two and twenty Discourses upon the Ascension, and seventeen upon *Whitsunday*.' St. *Chrysostom* did not use to make short Sermons; his are generally long and full; he abounded in words and notions which he could not easily contract. Yet *Photius* hath taken no notice, that these Discourses were not St. *Chrysostom*'s.

But he says, in the 274*th*. Volume, *concerning three Discourses of the beheading of St.* John *the Baptist*, that their Subject and Method were very different from the other Sermons of this Father, as well as their Stile, which was flat, and far from the Elegancy of St. *Chrysostom*. The extracts in the same place, which he made out of a Discourse, concerning the 40 Martyrs ascribed to St *Chrysostom*, do prove his Assertion.

Among those Homilies, which he abridges in the 277*th*. Volume, there are several which are rejected, as not being St. *Chrysostom*'s (*i*), but *Severianus*'s of *Gabala*, or of some other antient Author.

But one ought not to pass the same Judgment upon those which *Theodoret* quotes in his Dialogues, which are certainly St. *Chrysostom*'s, and which are now extant, most of them (*k*) at least.

Facundus l. 4. c. 2. quotes a Sermon of St. *Chrysostom*'s, in Commendation of *Diodorus*, this Discourse was published both in Greek and Latin, by the Learned *Bigotius*, with

(*i*) *There are several which are rejected as not being St.* Chrysostom's.] There are extracts, out of the Homily *of the Holy Ghost*, out of the Discourse upon these Words, *Jesus Christ is the last*, &c. Of the Sermon upon the Incarnation, and the Guardian Angels; of the Treatise which proves, that both the Old and New Testament have the same Law-giver; of the Discourse upon these Words of St. *Paul*, *My Grace is sufficient for thee*, &c. The Homily of the Holy Ghost is in the sixth Volume of the *Paris* Edition: See the 221*st*, and 222*d*. *page*. The Homily upon the Nativity, and of the Angels, are in the *Eton* Edition, Vol. 5. pag. 843. That of the Law-giver in the Old and New Testament, is the first of the sixth Volume of the *Paris* Edition. There is also in the same Volume the Discourse upon those Words of the Apostle, *My Grace is sufficient for thee*: the Sermon upon these Words, 2 *Cor.* c. 11. *If any one be in Christ, let him be a new Creature*, &c.

(*k*) *But one ought not to pass the same Judgment upon those which* Theodoret *quotes in his Dialogues, which are certainly St.* Chrysostom's *and which are now extant most of them.*] He quotes a Discourse preached by St. *Chrysostom*, after the Speech of the *Gothick* Ambassador, which is not found among St. *Chrysostom*'s Discourses. The second passage which he quotes in the first Dialogue, is taken out of the Homily of the Nativity, *Vol.* I. *pag.* 428. The Homily which *Theodoret* cites, under this Title, *A dogmatical Homily, shewing that what is said of Jesus Christ, seems unworthy of the Power, and of the Divinity*, is that which is entituled, *Of Consubstantiality*, which is in the first Volume, *pag.* 360. The place which he quotes out of the Commentary upon *Psal.* 41. is not in that which is now extant: I have not found the Homily of the Confusion of Languages, nor the Passage taken out of the Homily, preached in the great Church. The Homilies against those that Affirm that *Dæmons* govern the things of this World, against those that Fast upon *Easter-Day*, and the Homily of Christ's Assumption are among those that we have; as well as the passages taken out of *Theodoret*'s Commentaries upon the Epistle to the *Ephesians*, upon the Gospel of St. *John*, and that of St. *Matthew*.

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St. John Chryſoſtom.

the Life of St. *Chryſoſtom*, written by *Palladius*: It is a Thankſgiving of that Saint to *Diodorus* of *Tarſus*, who had publickly commended him. He there confeſſeth, that the Commendations given him by *Diodorus*, did put him to ſome trouble: 'For, ſays he, with much humility, great praiſes 'do not leſs check the Conſcience than Sins, when a Man 'finds not in himſelf thoſe Virtues which are commended 'by others.' After that, he returns upon *Diodorus* the Praiſes which he had given him; and as he was compared with St. *John* Baptiſt, becauſe of his Name; he ſhews that *Diodorus* deſerved that Name better than he, having all the Virtues of that holy Fore-runner of Jeſus Chriſt.

Laſtly, *Cotelerius* in the third Volume of *his Monuments*, hath publiſhed an Homily under St. *Chryſoſtom*'s Name, upon theſe Words of *Matth.* 20. *By what Authority doſt thou thoſe things*: This Diſcourſe is Written by ſome antient Author, but not St. *Chryſoſtom*; it has his Genius, the reflections are juſt, and the reaſons ſolid: But one does not find that over-flowing Eloquence, nor that abundant fruitfulneſs which was ſo Peculiar to St. *Chryſoſtom*, though it is not unworthy of him. There the *Anomœans* are refuted; and he proves, that none ought to pretend to penetrate into Myſteries with human reaſon; but that we ought to depend upon what the Scripture ſays, without ſearching further.

Theſe are almoſt all the Sermons that are attributed to St. *Chryſoſtom*, which were printed in Greek and Latin. There are ſeveral other Manuſcripts in Libraries that falſly bear the Name of this great Saint, and which are not only unworthy of him, but alſo are not worth publiſhing. For in my opinion, it is equally prudent to ſuppreſs the ill pieces that are in Libraries, as to publiſh thoſe that are worth it. It is a kind of Theft, to keep in obſcurity from the publick thoſe Monuments that may be uſeful: But it is alſo a great Impoſition upon the World, to ſet forth ſuch Books as ſerve for nothing elſe, but to weary the Readers, to encreaſe the number of bad Books, and to fill Libraries with unprofitable Volumes. I wiſh, that as Men prohibit ſelling of bad Wares, ſo they would forbid publiſhing of bad Books, though they are under the Name of great Men. Had this Law been obſerved in the Common-wealth of Learning, from the beginning of Printing, the World would not have been over-whelmed with infinite Loads of Bad Books, which cauſe ſo much confuſion in all Arts and Sciences, and particularly in Divinity. This may be ſaid by the bye, upon occaſion of the vaſt Number of Sermons, which have been printed under St. *Chryſoſtom*'s Name. But is it leſs to be wondered at, that the modern Greeks, to advance the worth of their own productions, which of themſelves were of very little value, would raiſe them by the Glorious Name of our Saint. That which is moſt ſurpriſing, is, that Men ſhould have the impudence to give Diſcourſes written by Latin Authors, the Name of a Greek Father. It may ſo happen, that the Original Greek of ſome Book might be loſt, and that nothing might remain but a Verſion, as upon the Sermon of St. *Joſeph*, and *Continency* quoted by St. *Auſtin*, which is in Latin, among the Works of St. *Chryſoſtom*: But it is impoſſible, that Sermons taken out of the Works of Latin Fathers, or which were viſibly compoſed at firſt in Latin, ſhould be written by a Greek Father. As for example, it were ridiculous to ſay, that the Diſcourſe *of Adam and Eve*, which is made up of ſeveral paſſages of St. *Auſtin*, and which contains the 31*ſt*, and 32*d*. Chapters of *Gennadius* his Book *of Eccleſiaſtical Dogmes*: It were, I ſay, ridiculous to believe that this was ever written by St. *Chryſoſtom*: And that Man is little acquainted with the Stile of Authors, that cannot perceive, that the imperfect Commentary upon St. *Matthew*, is written by a Latin Author; and that moſt of the Homilies upon the Old and New Teſtament, whereof we have no Greek Originals, and which are found in the Latin Editions of St. *Chryſoſtom*, mixt with his own proper Works, were compoſed Originally in Latin and not in Greek. Theſe are, the ſecond Homily upon *Geneſis*, and thoſe that follow, to the 16*th*. from *pag*. 206. of the laſt Edition, at *Lyons*, to *pag*. 222. Eight Sermons upon ſeveral Hiſtories of the Books of *Kings*, from *pag*. 243, to *pag*. 250. Five Homilies upon *Job*, *pag*. 261; &c. Two other Homilies, *pag*. 267. Two Prefaces upon the *Pſalms*, *pag*. 269, and 270. A Diſcourſe upon the uſefulneſs of the *Pſalms*, *pag*. 272. Homilies upon *Pſalms*; 9*th*, 14*th*, 22*d*, 24*th*, 25*th*, 26*th*, 29*th*, 33*d*, 37*th*, 38*th*, 39*th*. 40*th*, 42*d*, 68*th*, 71*ſt*, 84*th*, 90*th*, 93*d*, 95*th*, 96*th*, 121*ſt*, 122*d*. A Sermon upon theſe Words, *Wiſdom*, Chap. 3. *They ſeem Dead in the Eyes of Fools, and of Men without Senſe*. Four Homilies upon four places of *Iſaiah*, *pag*. 598*th*, 613*th*, and 614*th*. An Homily upon *Jeremiah*, *pag*. 616*th*. A Sermon of the three Children, *pag*. 617*th*. One of *Suſanna*, ibid. and one upon *Zach*. Chap. 6. *pag*. 619*th*. Almoſt all theſe Diſcourſes have the Stile of the Latin Preachers, they are full of Sentences, Antitheſes, Figures, and playing upon Words (*l*) which are uſual in Latin Authors. One neither meets with the Eloquence, nor the Copiouſneſs, nor Fruitfulneſs, nor Sublimity of the expreſſions of St. *Chryſoſtom*, and the Method is quite different from his (*m*): In a Word, the matters there treated of are not ſuch as St. *Chryſoſtom* uſes to diſcourſe of (*n*).

St. John Chryſoſtom.

We cannot judge otherwiſe of the greateſt part of thoſe Homilies upon ſeveral Paſſages of the four Goſpels which are not in the Greek, *viz*. the 27 Homilies upon St. *Matthew*, in the ſecond Volume of the *Lyons* Edition, *pag*. 465, &c. to 502. Of the 14 Homilies upon St. *Mark*, from *pag*. 503, to *pag*. 519. Of ſix Homilies upon St. *Luke*, from *pag*. 519, to *pag*. 529. Of that upon *Zacchæus*, *pag*. 551. and of 13 Homilies upon St. *John*, from *pag*. 164, to *pag*. 172. All theſe Homilies are either Sermons of Latin Authors, whereof ſome are among thoſe of St. *Chryſologus* (*o*), or extracts from the imperfect Commentary upon St. *Matthew*, or Verſions of ſome paſſages of St. *Chryſoſtom*, collected and ſtitched up together.

The 59 laſt Homilies *upon the Statues*, which are in the fifth Volume of the Edition of *Lyons*, from *pag*. 75, to *pag*. 188. are of this laſt ſort as well as ſeveral other Homilies upon different Subjects, from *pag*. 287, to *pag*. 298, and from *pag*. 312, to *pag*. 355. Three Sermons of Penance and Confeſſion, and ſome Sermons of Faſting, and Almsdeeds, from *pag*. 361, to *pag*. 376. and laſtly, common places upon Providence, Riches, Blaſphemies, Debaucheries, and Pleaſures, and upon ſome other matters of Morality which are in the ſame Volume, from *pag*. 582, to *pag*. 601.

The imperfect Commentary upon St. *Matthew* (*p*), divided into 54 Homilies, is undoubtedly written by a Latin Author, who quotes the old latin vulgar Verſion, and cites Apocryphal Books. There are alſo erroneous notions, contrary to St. *Chryſoſtom*'s Doctrine.

The Latin Sermon ſuppoſed to have been preached by St. *Chryſoſtom*, after his Return from *Aſia*, is written by

(*l*) *Almoſt all theſe Diſcourſes have the Stile of the Latin Preachers*, &c.] They are full of alluſions to words, of rhiming Sentences, as *Pſal*. 33. *Eja fratres mei, hic modo reſpondere voto; quanti modo dicunt; nolo, qui jam dicebant, volo*. To this may be added this fine Notion. *Oracula ſanctæ lectionis, quæ ſonant in auribus veſtris, nidum faciant in cordibus veſtris*. One may find alſo Explications of Latin and Greek Terms, as upon *Pſal*. 90. *Meridies dicitur quia dividit diem; meros enim pars eſt diviſa diei*. And upon *Pſal*. 118. *Veritas tres ſuns ſyllabæ & ſeptem literæ, quia in ſeptima die Deus requievit ab operibus ſuis*. There are ſeveral ſuch paſſages which juſtifie their Author to be a Latin. The Stile is ſententious, conciſe, and full of Antitheſes, and ſtrokes of Wit, which are ordinary faults in the Latin Preachers, to which St. *Chryſoſtom* was never liable.

(*m*) *The method is quite different from his*.] St. *Chryſoſtom* divides his Diſcourſes into three parts. The firſt is a Preface: The ſecond an Expoſition of one or more places of Scripture: And the third a Moral Exhortation. This Diviſion may always be obſerved, in St. *Chryſoſtom*'s Sermons. Theſe have nothing like, they have neither Preface, nor moral Exhortation, neither do they conclude with the Doxology. The Author Divides the Scripture into Verſes, and cites Latin Authors as St. *Cyprian* and *Hippolitus*: which St. *Chryſoſtom* never did.

(*n*) *In a Word, the matters treated of, are not ſuch as St.* Chryſoſtom *uſes to diſcourſe of*.] St. *Chryſoſtom* always handleth Points of Morality, or common Doctrine; he never inſiſts upon thorny and hard Queſtions, but avoiding them carefully, he expounds the Letter of the Scripture, and that in a plain way. The Author of theſe Sermons doth the quite contrary, he fills them with common places, upon Original Sin, Predeſtination, Grace, and hardning of the Heart, *&c*. Queſtions which St. *Chryſoſtom* never meddled with. This Author ſeeks for the allegorical and myſtical Senſe, and takes little notice of the literal. In ſhort, nothing can be imagined more unlike to St. *Chryſoſtom*'s way of writing, than the Sermons here examined.

(*o*) *All theſe Homilies are either Sermons of Latin Authors, whereof ſome are among thoſe of St.* Chryſologus.] The 13*th*, and 16*th*, are amongſt thoſe attributed to St. *Chryſologus*: The 17*th*. is among thoſe that are attributed to *Origen*; the 6*th*. is taken out of the 15*th*. Homily of St. *Chryſoſtom*, upon St. *Matthew*. The 21*ſt*. and 22*d*. are part of the 32*d*. and 33*d*. Homilies of the imperfect Work upon St. *Matthew*: The 25*th*. is taken out of the 37*th*. Homily of the ſame. The 27*th*. and 28*th*. out of the 40*th*. Homily. The Commentary upon St. *Mark*, is written by ſome ignorant Monk.

(*p*) *The imperfect Commentary upon St.* Matthew, *&c*.] The Author of this Treatiſe cites the Scripture according to the vulgar Verſion, he quotes Apocryphal Books, as that of *Seth*, *Ezechias*, and the Itinerary of St. *Clement*. He has heretical Notions concerning the Trinity, as in the 49*th*. Homily, where he calls the Catholicks *Homoouſian* Hereticks. In the 7*th*. Homily he rejects the Baptiſm of Hereticks. In the firſt Homily he ſpeaks ill of Marriage; and condemns ſecond Marriages, Homily 32*d*. *Sixtus Senenſis* pretends that theſe Errors, and eſpecially thoſe that concern the Trinity, have been added ſince, becauſe they are not in ſome antient Manuſcripts, and alſo becauſe in ſome places, he teaches the Divinity of the Son. However he confeſſes with all the Criticks, that it is not St. *Chryſoſtom*'s, but a Latin Author's: There are ſome ſhort Commentaries upon St. *Mark*, St. *Luke* and St. *Matthew* aſcribed to St. *Chryſoſtom*, and printed at *Paris* 1576. which bear St. *Chryſoſtom*'s Name, but are none of his.

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one that deſigned to exerciſe himſelf; as alſo the Diſcourſes of St. *Chryſoſtom*, and *Severianus* upon their Reconciliation, which are at the latter end of the 7*th*. Volume of the *Eton* Edition, and of the ſecond of that of *Paris*. They rather belong to ſome Rhetorician, who deſired to be thought eloquent, than Sermons written in earneſt.

And now we are come to the Books which St. *Chryſoſtom* writ in his Study, which are almoſt all collected in the 4*th*. Volume. The firſt and moſt excellent are the ſix Books *of the Prieſthood*, which, according to *Suidas*'s Obſervation, exceed all the other Books of St. *Chryſoſtom*, both for Elevation of Stile, Beauty of Elocution, and Sweetneſs and Elegance in the Choice of his Words: 'St. *Iſidore* '*Peluſiota* obſerves, in the 156*th*. Letter of his firſt Book, 'that all thoſe that read that Book, reap a conſiderable Advantage from it, ſeeing, that on the one ſide, this Book 'repreſents the Prieſthood as an eminent Dignity, not to be 'approached unto but with much Reſpect: And on the other ſide, it teaches Men to enter into it with great purity and innocence. It is compoſed with ſo much Subtilty, Diſcretion, and Exactneſs, that as they who perform as they ought the Duties of the Prieſthood, do find 'there a Picture of their Virtues; ſo they who negligently 'go about the Functions of their ſacred Miniſtry, cannot but 'diſcover there the Repreſentation of their Vices and Sins.' And indeed there is not any one Book in all Antiquity, that ſpeaks more nobly concerning the Honour and Functions of the Prieſthood. It is in form of a Dialogue between his Friend *Baſil* and himſelf, and divided into ſix Books. The firſt is a kind of Preface, in which, having ſpoken firſt of the intimate Friendſhip that was betwixt St. *Baſil* and him, and of the Deſign they had to embrace a retired Life; he relates, that when it was noiſed abroad, that they would make both *Baſil* and him Biſhops, he did not diſcover to *Baſil* his Reſolution to retire, and that having hid himſelf at the time of the Election, *Baſil* was choſen and conſecrated Biſhop. On this occaſion, *Baſil* is introduced complaining of that Deceit, and accuſing him of refuſing the Biſhoprick out of Vanity.

St. *Chryſoſtom* juſtifies himſelf from the Injury that *Baſil* pretended to have received of him, by ſhewing that there are innocent Cheats, which are Cauſes of much good. He proves in the ſecond Book, that he had deceived him to his own Advantage, by giving him an Opportunity of exerciſing his Love to Jeſus Chriſt after a moſt excellent manner, in feeding his Sheep. Afterwards he diſcourſes of the Virtue, and Wiſdom, which that Office required, proving how great the Charge of Paſtors is by the great difficulty of healing Souls fallen ſick, either by the Contagion of Vice, or by Errors in Faith. *Baſil* interrupting him there, and telling him, that therefore he was to blame, for avoiding the Cure of Souls, ſince it was the beſt way to juſtifie his Love of Jeſus Chriſt; he anſwers, That he did it, becauſe he thought himſelf unworthy of it; but on the contrary, that *Baſil* was very capable of it. And then to excuſe himſelf towards thoſe, who thought, that by his Refuſal he had offended them that had choſen him; he anſwers in the firſt place, That none ought to be afraid of offending Men, when they cannot any other ways avoid it, but by offending God: 2. He ſhews, that he was ſo far from diſgracing them by his Denial, that he pretended on the contrary, that he obliged them very much, by not expoſing them to the Reproaches to which they might otherwiſe have been ſubject, and the falſe Reports which might have been raiſed againſt them. 'Is it not certain, ſays he, that had I accepted the Biſhoprick, then thoſe that love to calumniate, 'might have ſuſpected, and ſpoken many things, not only 'of me, but alſo of my Electors? They would have ſaid, 'for example, that they had Reſpect to Riches, or were 'blinded with the Luſtre of Birth, or won by my Flatteries. I know not whether they would not have dared to 'ſay, that I had bribed them with Money. But, thanks be 'to God, I took from them all theſe Occaſions of Evil-ſpeaking, and they can no more tax me with Flattery, 'than they can accuſe theſe good Men of being corrupted. 'For why ſhould he, that beſtowed Money, or uſed Flattery to get an Office, ſuffer another to take it, when he 'might have it himſelf? Again, what might not have been 'ſaid, by detracting Men, after my coming to the Office? 'Could I have made Apologies ſufficient to anſwer their 'Accuſations? Tho' all my Actions had been without Reproach, had they found no Pretence to blacken me? But 'now they have none, for I have delivered thoſe that might 'have choſen me from all Imputations; No Complaints 'will be made of them; It will not be ſaid publickly, They 'have entruſted young Fools with the higheſt, and moſt conſiderable Offices; they have expoſed God's Flock to 'all ſorts of Corruption; Chriſtianity is now made a Jeſt 'of, and they delight to render it ridiculous; Now the 'Mouth of Iniquity muſt be ſtopped: For if Calumniators 'do thus complain of You (addreſſing himſelf to *Baſil*) 'you will let them ſee, that a Man's Wiſdom is not to be 'judged of by the number of his Years, nor old Age meaſured with gray-hairs; and that not young Men, but 'Neophytes are to be excluded from Eccleſiaſtical Dignities.' Thus he concludes the ſecond Book.

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To defend himſelf againſt ſuch as accuſed him of refuſing the Biſhoprick out of Pride, he ſays, that it is not to be preſumed, that any Man could refuſe ſo eminent a Dignity out of Vanity, and that ſuch as are of that Opinion, muſt needs be Deſpiſers of that high Office. To undeceive them, he ſpeaks of the Prieſthood in theſe Terms. 'Tho' 'the Prieſthood is exerciſed upon Earth, yet it ought to be 'reckoned amongſt Heavenly Goods, ſince neither Man, 'nor Angel, nor Archangel, nor any created Power, but 'the Holy Ghoſt himſelf, eſtabliſhed that ſacred Order, 'and made Men think, that they exerciſed a Miniſtry of 'Angels in a mortal Body. Wherefore, whoſoever is raiſed up to the Prieſthood, ought to be as pure as if he were 'already in Heaven, among thoſe bleſſed Spirits. When 'you ſee our Lord placed, and offered upon the Altar, 'the Biſhop celebrating the Sacrifice, and praying for the 'whole People, dyed, and made red with his precious Blood, 'do you think that you are amongſt Men, and upon Earth? 'Do you not believe your ſelves to be taken up into Heaven 'for that Moment? And do you not put off the Thoughts of 'the Fleſh? Do you not behold Heavenly Things with a 'pure Spirit, and a naked Soul? O Miracle! O Bounty 'of God! He that is above with his Father, ſuffers himſelf to be touched by the Hands of all in this Moment, 'and gives himſelf to be held and embraced by thoſe that 'deſire it.' Afterwards he compares the Divine Myſteries to *Elias*'s Sacrifice, which cauſed Fire to come down from Heaven to conſume the Victims. He ſaith, that the Biſhop in like manner cauſeth by his Prayers, not Fire from Heaven, but the Holy Ghoſt to deſcend upon the Altar. Having thus exalted the Dignity of the Prieſthood, becauſe of the Power which they have to conſecrate the Body and Blood of Jeſus Chriſt, he diſcourſes of their Power of binding and looſing Sinners, which is not leſs honourable, nor leſs uſeful to the Salvation of Men. 'For, ſaith he, living 'as yet upon the Earth, they diſpoſe of the things of Heaven, and they have received a Power which God would 'give neither to Angels, nor to Archangels; having ſaid 'unto Men, and not to them, *What you ſhall bind on Earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on Earth ſhall be looſed in Heaven.* Temporal Princes have 'a Power to bind, but that is the Body only, whereas Epiſcopal Power bindeth the Soul, and reacheth unto Heaven, becauſe God ratifieth above, what the Biſhops do 'here below, and the Maſter confirmeth the Sentence of 'his Servants. This Power is as much above the Temporal, as Heaven is nobler than the Earth, and the Soul 'than the Body. It were Madneſs to deſpiſe a Power, 'without which we could hope for no Salvation, nor the 'Poſſeſſion of the promiſed Goods: For if none can enter 'into the Kingdom of Heaven, unleſs he be firſt regenerated with Water, and the Holy Ghoſt: And if he that 'eateth not the Fleſh of the Lord, and drinketh not his 'Blood, is deprived of Eternal Life: And if it be theſe 'holy Hands, I mean by the Hands of Biſhops, that all 'theſe things are done; How can either the Fire of Hell 'be avoided, or the Crowns prepared for us in Heaven, 'be obtained without their Help? They, and only they, 'are entruſted by God with theſe ſpiritual Births, and that 'Regeneration which is wrought by Baptiſm: By them 'we put on Chriſt, we are united to the Son of God, and 'become Members of his ſacred Body. Biſhops do not 'judge of the Leproſie of the Body, as the Prieſts did under the old Law; they judge of that of the Soul, and 'they do not only enquire whether Souls be purified, but 'they have Power alſo to purify them: Wherefore thoſe 'that deſpiſe them, commit a much greater Crime, and 'are worthy of a much ſeverer Chaſtiſement than *Dathan*, 'and his Companions.'

Having thus exalted the Dignity of the Prieſthood, he diſcovers the Dangers that attend this Office on all ſides: He compares a Biſhop that has the Care of a Dioceſs, with a Pilot that hath the Charge of a Ship. 'But a Biſhop, ſaith 'he, is more agitated with Cares, than the Sea with Winds 'and Storms: The firſt Rock he meets with, is vain Glory, Anger, Peeviſhneſs, Envy, Quarrelling, Calumnies, 'Accuſations, Lying, Hypocriſies, Treachery, and precipitate Violence againſt the Innocent; joy to ſee thoſe 'that ſerve the Church, neglect their Duty; and ſorrow 'to ſee them diſcharge it worthily; love of Praiſe, deſire 'of Honour, which is one of the moſt pernicious Paſſions 'of the Soul; Diſcourſes where Pleaſure is more looked 'after, than the Profit of the Hearers, ſervile Flatteries, 'baſe Complacency, Contempt of the Poor, degenerate 'Civilities towards rich Men without Reaſon, Favours 'ill-beſtowed, which prove hurtful both to the Giver and 'to the Receiver; guilty Fear, Baſhfulneſs in ſpeaking, 'falſe Modeſty, Silence, Cowardice and Fear of reproving 'great Men. There is no Slavery equal to ours, which 'makes us do even ſhameful Things to pleaſe Women. 'They have got ſuch Power, that they give and take away Biſhopricks, even to whom, and from whom they pleaſe: Hence 'it

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'it is, that all things are turned upſide-down: Thoſe that 'ſhould obey, will be Directors of thoſe that are to com-'mand. Yet I pretend not to tax all Biſhops with the 'Crimes now mentioned, there being many; I ſay many, 'who have not been caught in theſe Snares, and who far 'exceed thoſe in number, that are unhappily fallen into 'them. Neither will I ſay, that the Epiſcopal Dignity is 'the Cauſe of theſe Evils, I am not ſo extravagant as to 'have any ſuch Thought. The Sword is not the Cauſe of 'Murder, nor Wine of Drunkenneſs, &c. All wiſe Men 'accuſe and puniſh ſuch as abuſe God's Gifts, as the true 'Authors of thoſe Abuſes: And the Epiſcopal Dignity is 'ſo far from being guilty of theſe Evils, that it may ra-'ther complain, that Men do not exerciſe it well: We 'are thoſe whom it may upbraid: Since we diſhonour it as 'much as in us lies, when we admit the firſt that comes, 'who having not examined their own Strength, nor con-'ſidered the Greatneſs and Importance of that Office, re-'ceive it readily, as ſoon as it is offered. And when they 'are obliged to act, being blinded with Darkneſs, they en-'gage their People in a thouſand Diſorders. For, from 'whence think you, do ſo many Troubles ariſe in the 'Church? I ſee no other Spring of them beſides the want 'of Circumſpection, and Choice in the Election of Bi-'ſhops.'

He diſcourſes afterwards of the neceſſary Qualities in a Biſhop, and affirms, that the firſt is to have no Deſire to that Dignity, which ought to be looked upon with Reſpect, and ſuch a Moderation as may inſpire Men with a Deſire to avoid ſo important and difficult an Office: And alſo, that when a Man engages in it, he ſhould not ſtay for the Judgment of others, to quit it, but having committed Faults unworthy of the ſame, he ſhould depoſe himſelf. 'Perhaps, ſays he, it will be objected to me, that I con-'tradict the Words of St. *Paul*, That he that deſireth to 'be a Biſhop, deſireth a good Work, but I am ſo far from 'oppoſing, that I do only follow them, ſince it is the De-'ſire of the Power and not of the Work which I con-'demn.' The ſecond Quality noted by St. *Chryſoſtom* as requiſite in a Biſhop, is to be clear-ſighted and vigilant, becauſe he lives not for himſelf, but for a great People. The third, according to his Opinion, is Meekneſs; he obſerves, That a Biſhop ought not to be peeviſh, violent or angry; and that whatſoever his other Virtues be, if theſe be in him, he is not worthy to be a Biſhop. He ſaith further, That the Vices of a Biſhop are of worſe Conſequence than thoſe of a private Man, becauſe, when they are once diſcovered, they cauſe a general Scandal, and draw others by their example; and beſides, the leaſt Faults of a Biſhop, being magnified by envious Men, will utterly ruin his Reputation. In the next place, he gives an account of the Diſputes and Diſſentions which commonly attend the Election of a Biſhop, and that the Reaſon of it is, becauſe they do not all agree in the only Deſign which they ought to have, which is to chuſe the wiſeſt and moſt virtuous. 'They, 'ſays he, have all different Pretences of promoting a Man 'to an Office; one will have this Man becauſe he is of a 'noble Family; another votes for the other, becauſe he is 'rich, and a third endeavours to advance his Friend, or 'his Kinſman: This laſt goes by Caballing and getting of 'Favour: No Man chuſes the moſt worthy; no Man 'hath Reſpect either to Virtue or Merit.' Then he concludes this Book by a Deſcription of the three main Duties of a Biſhop, *viz.* The Care of Widows, of Virgins conſecrated to God, and their Obligation to do Juſtice to the People, and to help them in their Neceſſities.

St. *Chryſoſtom* having ended this Diſcourſe, *Baſil* told him, That had he ſued for that Dignity, his Fear might have been rational, but having been choſen when he ſought it not, he ought to think himſelf ſecure in accepting it. St. *Chryſoſtom* anſwers, That not only thoſe that ſeek for Eccleſiaſtical Promotions thro' Ambition, but alſo thoſe that do not diſcharge them well ſhall be ſeverely puniſhed, becauſe they ſhould have refuſed them, knowing that they were above their Capacity; and that even thoſe ſhall be without excuſe, who thro' Inſufficiency do not perform their Functions in the Church as they ought, under pretence that they were forced to accept of them; neither ſhall they be acquitted before God, who chuſe inſufficient Men, by ſaying that they were deceived, and that they knew them not. This ought to oblige thoſe that are to chuſe, to conſider well what Choice they make; and thoſe that are choſen, to examine themſelves, Whether they are capable of the Dignity to which they are to be promoted. He diſcourſes afterwards of a Biſhop's Learning, that being to preach God's Word with Strength and Knowledge, to refute Pagans, Jews and Hereticks, and to inſtruct the Faithful, he hath great need of Learning, of Prudence and Eloquence.

He goes on in the next Book to ſpeak of the Conditions which are neceſſary to exerciſe the miniſtry of God's Word, as we ought: He obſerves, That commendation is not to be regarded, and that Envy and Malice is to be deſpiſed; but that a good Reputation is to be maintained by conſtant Labour: That a good Biſhop ought not to be proud for being praiſed, nor dejected when he is blamed; and that his only aim in his Diſcourſes ſhould be to pleaſe God. 'This, 'ſaith he, is the only Rule, and the only Object which they 'ought to propoſe to themſelves in this excellent Miniſtry, 'and not to be applauded and praiſed. If Men do com-'mend them, let them not reject their Commendations; 'if they do not, let them not deſire it, nor be concerned at 'the omiſſion: this is ſufficient comfort for him in his La-'bour; yea, the greateſt he can have, if he knows in his 'Conſcience, that he hath ſtudied his Diſcourſes for no o-'ther end, than that they might be acceptable to God on-'ly; adding, that he cannot be envious againſt, nor jealous 'of thoſe who have more talents than himſelf.'

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In the laſt Book he proves, that Biſhops have need of a higher degree of Virtue than Monks, becauſe they are expoſed to many more dangers; and that it is eaſier to live well in a Solitude than as a Biſhop; yea, that whatſoever Virtues Monks may have, yet they are not fit to be Biſhops, becauſe the accidents of a Biſhop's life may eaſily excite thoſe Vices and Infirmities which were hid in Solitude. Laſtly, he declares, that the trouble he was in, when they ſpake of making him Biſhop, made him reſolve to hide himſelf. He ſets forth this trouble by two Compariſons; the one by deſcribing the vexation which a Princeſs, incomparable both for Beauty and Virtue, might be in, who being paſſionately beloved by a Prince, ſhould be forced to marry a mean and contemptible Man; the other, by deſcribing the aſtoniſhment of a Clown, that was forced to take upon him the Conduct of both a great Land-Army, and of a Navy that was ready to give Battle to a dreadful Enemy. He concludes by comforting *Baſil*, who was afflicted to ſee himſelf engaged in ſo hard an Employment, and loaded with ſo heavy a Burden.

Some ſay, that he writ theſe excellent Books when he was very young, which is not likely. Others think with *Socrates*, that he compoſed them while he was a Deacon; but it ſeems rather, that he made them in his Retirement, before he was ordained Deacon, about the Year 376.

The three Books in *defence of a Monaſtical Life*, againſt thoſe that blamed that ſtate, were the firſt fruits of St. *Chryſoſtom*'s Retreat. In the firſt he argues for a Monaſtical way of life, becauſe of the uſefulneſs and neceſſity of ſeparating from the World. In the ſecond he anſwers the *Gentiles*, who complained that their Children forſook them to retire into deſart places; and then he comforts the Chriſtians who were troubled to ſee themſelves bereaved of their Children that embraced a Solitary Life, to dwell in Wilderneſſes. He affirms in theſe Books, that a Monk is more Glorious, more powerful and richer than a Man of the World; repreſenting the great difficulty of ſaving our ſelves in the World, and how hard it is to bring up Children to Chriſtianity; and comparing the condition of a Monk with that of Saints and Angels.

The ſhort Diſcourſe upon *the compariſon of a Monk with a Prince*, is upon the ſame Subject. He ſhews, that Men are miſtaken, who prefer the condition of Kings before that of Monks and retired Men. *Firſt*, Becauſe the greatneſs of Kings ends with them, whereas the advantages of a retired Life continue after death. 2. Becauſe the advantages of Retirement are much more conſiderable than the Fortune of Great Men. 3. Becauſe it is more glorious for a Man to command his Paſſions, than to rule whole Nations. 4. Becauſe the War of a Monk is nobler than that of a great Captain, and his Victory more certain; the one fights againſt inviſible Powers, and the other againſt mortal Men; the one engages for the defence of Piety, and the honour of God, the other for his own Intereſt or Glory. 5. Becauſe a Prince is a charge to himſelf and to others by reaſon of thoſe many things which he needs; whereas a Monk wants nothing, does good to all, and by his Prayers obtains thoſe Graces, which the moſt powerful Princes cannot give. 6. Becauſe the loſs of Piety may ſooner be repaired than the loſs of a Kingdom. *Laſtly*, Becauſe, after death, a Monk goeth in ſplendor to meet Jeſus Chriſt, and entreth immediately into Heaven; whereas, tho' a King ſeems to have ruled his Kingdom with Juſtice and Equity (a thing very rare) yet they ſhall be leſs glorious and not ſo happy, there being a great difference in point of Holineſs, between a good King, and a holy Monk, who hath beſtowed all his time and care upon praiſing God: But if this King hath lived ill, who can expreſs the greatneſs of thoſe puniſhments that attend him? He concludeth in theſe words; 'Let us not ad-'mire their Riches, nor prefer their happineſs before that of 'theſe poor Monks. Let us never ſay, that this rich Man 'is happy, becauſe he is cloathed with ſumptuous Apparel, 'carried in a fine Coach, and followed by many Footmen: 'Theſe Riches and great Pomps laſt but for a time, and 'all the Felicity that attends them ends with their Life, 'whereas the Happineſs of Monks endures for ever.'

It was likewiſe in his Solitude that he writ the two Books *of Compunction of Heart*, whereof the firſt is dedicated to *Demetrius*, and the ſecond to *Stelechius*. In theſe Books he diſcourſes of the neceſſity and conditions of a true and ſincere Repentance; affirming, that Chriſtians ought to have their Sins always in view, to abhor them with all their Heart, to lament, and continually beg of God the forgiveneſs of them: that this ſorrow ought to be a motion of that Charity

St. *John Chryſoſtom.*

which the Holy Ghoſt inſpireth into our Hearts, and to be animated with the fire of a Divine Love, which conſumeth Sin, and is accompanied with a Spirit of Mortification and Diſintereſtedneſs from the Goods of this World, with an eſteem of the Treaſures of Heaven, and of Spiritual Virtues. He ſaith in the firſt Book, *That it is not Grace only which makes us do good, ſince we ought our ſelves to contribute on our part, all that depends upon our Wills and Strength*; *wherefore*, ſaith he, *God's Grace is given to every one of us, but it abideth only in the Hearts of them that keep the Commandments, and departeth from them that correſpond not with it*; *neither doth it enter into their Souls, who begin not to turn to the Lord. When God converted St.* Paul, *he foreſaw his good Will before he gave him his Grace.*

The three Books of Providence were compoſed by St. *Chryſoſtom*, when he came out of his Solitude, and returned to *Antioch*. There he comforted a Friend of his, one *Stagirius*, who having quitted the World, was ſo tormented with an Evil Spirit, that he was ready to fall into Deſpair; exhorting him to look upon that affliction as a Grace of God rather than a Puniſhment; for as much as it appears by the moſt notable Examples both of the old and of the new Law; that from *Adam* to St. *Paul*, Troubles and Afflictions have commonly been the lot of the Saints and Righteous Men: For this reaſon theſe Books are intituled, *Of Providence*, becauſe they clear that great Queſtion which ſo much perplexed the learned *Gentiles*, *Why the Righteous are afflicted and perſecuted if there be a Providence over-ruling the things of the World*? He ſheweth there, that this Queſtion hath no difficulty, if Men believe, that there is another Life, a Heaven and a Hell: *For*, ſaith he, *ſince every one is puniſhed or rewarded in another World, to what end are we concerned at what happens in this*? If wicked Men only were perſecuted here, we ſhould eaſily believe, that out of this World there are neither Puniſhments nor Rewards; and were there none but good Men in affliction, Virtue might be looked upon as the cauſe of Adverſity, and Crimes the reaſon of Proſperity. Of neceſſity therefore there muſt be in this World righteous and wicked Men, ſome happy and others unhappy. He adds, that by God's permiſſion the Righteous are afflicted, to expiate their Sins, and to correct them for their faults. He ſaith further, that God makes uſe of the Righteous Man's Fear, to oblige others to look to themſelves, and to mind their own Salvation. But why doth it happen, that ſuch as lived well before they were tempted by Afflictions, ſhould fall into Sin, when Temptation cometh? St. *Chryſoſtom* anſwereth, *Firſt*, That many ſeem to be Righteous before men, who are great Criminals before God, that ſearcheth the Hearts. *Secondly*, That God permits the moſt righteous to fall into ſin, to humble them, to keep them from Pride, and from an Opinion of their own Merit; and to put them in mind, that if they have any thing that is good, it is not of themſelves, but of the Grace of Jeſus Chriſt.

The Book of *Virginity* is written with much prudence and Wiſdom: For, whereas moſt of the Authors that have written of Virginity, could not forbear, whilſt they commended this Virtue to condemn Marriage, or at leaſt, to ſpeak ſlightingly of it: On the contrary St. *Chryſoſtom* anſwereth, at firſt, thoſe Hereticks that condemn Matrimony; and proveth that their Virginity will not only be unprofitable, but alſo pernicious; adding withal, that as many as condemn Marriage are Deſpiſers of Virginity: It being a greater advantage to be what it is, a good thing, a nobler and more excellent than another good thing, than ſimply a Virtue in oppoſition to Vice. 'I commend Matrimony, ſaith he, 'it is the Haven of Continency for thoſe that will uſe it 'well; but there are excellent Perſons, who have no need 'of that help, and are able to quench the Fire of Luſt by 'praying, watching, and lying upon the Ground. Theſe I 'exhort to Virginity, but forbid them not to Marry: if they 'follow not my advice, I condemn them not; I excom-'municate thoſe that commit Adultery and Fornication, 'but commend thoſe who make an holy uſe of Matrimo-'ny. Marriage is Good that is my Opinion, but Virgi-'nity is better. This I own, and if you will have my Senſe, 'It is as much above Matrimony as Heaven is above the 'Earth, and makes Men like to Angels.'

Afterwards he makes an Objection to himſelf againſt Virginity, which ſeems natural enough: If it be better to live unmarried, why did God inſtitute Marriage? Why did he make Women? And ſhould all Men embrace Virginity, how ſhould Mankind be propagated? To anſwer theſe Queſtions, St. *Chryſoſtom* goeth back as far as the Creation of the firſt Man; and takes Notice, that while he was in the earthly Paradiſe with *Eve* he was taken up with a Converſation with God, that he was then freed from luſt and the deſires of the Fleſh, and lived in perfect Virginity, and the whole world was at that time a vaſt Solitude. But Man having diſobeyed God's Commands, and becoming mortal and corruptible, with that happy Life which he enjoyed, he loſt alſo the Glory of Virginity; ſo that Sin being the cauſe of Death, became at the ſame time the cauſe of Marriage. It is probable, that tho' there had been no Marriage, yet the World might have been peopled, and that God had created other Men as he had done the firſt: adding, that it is not the frequent uſe of Marriage that multiplieth Mankind, But God's Bleſſing; and he believes that Marriage is more neceſſary to the World at preſent, for a remedy againſt Incontinency, than for the preſervation of Mankind; he grants, That it is neceſſary for the weak, but that Virginity is far more honourable and profitable too. He pretendeth, that whatſoever St. *Paul* ſaid of Marriage ought to induce Men to embrace Virginity; and at laſt he deſcribes the troubles and inconveniencies of a married life, and oppoſes to them the quiet, liberty, ſweetneſs, pleaſure, and other advantages of a ſingle one, and then concludes with this noble Sentence; 'Here below we are ſeriouſly 'to Work out our Salvation; let him that has a Wife 'live as if he had none; and he that hath not, ſhould en-'deavour with Virginity to get all other Virtues, and that 'ſo in the next World he may not lament the Diſorders 'that he committed whilſt he was in this.' This Treatiſe of Virginity is quoted in the 19*th*. Homily upon the firſt Epiſtle to the *Corinthians*, preached at *Antioch*. It was by conſequence compoſed in that Town, St. *Chryſoſtom* being a Deacon, or newly ordained Prieſt.

St. *John Chryſoſtom.*

The two Treatiſes *againſt the cohabitation of Clerks and Women*, were compoſed, if *Palladius* may be believed, at *Conſtantinople*, againſt the abuſe of thoſe Churchmen who lodged devout Women with them, or themſelves lodged in the Women's Houſes.

Againſt theſe Diſorders St. *Chryſoſtom* wrote two Books, whereof the firſt reproveth the Virgins that dwelt with Churchmen; and the ſecond admoniſheth Churchmen who admitted Women into their Lodgings, and ſhews, that ſuch mixt-habitation is an occaſion of Scandal, and cannot be wholly free from ſin.

In the Diſcourſe *to a young Widow*, he both comforts and exhorts her, To continue in her Widow-hood. He made another little Book on purpoſe to ſhew, That ſhe ought not to marry again; where he proves, That tho' ſecond marriages be not abſolutely forbidden, yet it is much better to continue in Widow-hood.

The ſmall Treatiſe upon this Paradox, *That no Man is offended, but by himſelf*, was written by St. *Chryſoſtom* in his Exile. It is upon a Subject very proper to adminiſter Comfort to a Man in Perſecution, for he proveth there by ſeveral Examples out of Holy Scripture, that Perſecutions and Vexations are ſo far from doing any harm to thoſe that are tormented wrongfully, that they make them more happy and glorious and that nothing but Sin can make Men truly Miſerable.

In the firſt Exhortation to *Theodorus*, who is thought to be the Perſon who afterwards was made Biſhop of *Mopſueſta*; he adviſeth him to do Penance for quitting a retired life to return into the World; ſhewing him that how great ſoever his fault might be, yet he might hope for pardon from God's Mercy, becauſe he always granted it to thoſe that truly and earneſtly repent; which Penance is not to be judged of according to the length of Time, but by the diſpoſition of the Heart, and which conſiſts in a change of life. Afterwards he repreſents Heaven, Hell, and Judgment, whereof he maketh an excellent Deſcription, to oblige him to do Penance, and then he comforts him, by the hope that his Repentance will recover, not only his former Innocency, but alſo an higher degree of Holineſs and Perfection.

Among the Examples which he mentions, to confirm this Truth, he citeth the Hiſtory of that famous Thief who was converted by St. *John*, which *Euſebius* takes out of *Clemens Alexandrinus*.

The ſecond Diſcourſe to *Theodorus* containeth ſome milder Motives to oblige him to forſake a Secular life; where he repreſents the Labours and cares of the World, to make him out of love with it. This laſt Exhortation ought to be placed firſt: Theſe Treatiſes were written at *Antioch*.

All St. *Chryſoſtom*'s Letters were written during his Baniſhment.

The firſt is a Circular Letter to *Innocent* Biſhop of *Rome*, *Venerius* Biſhop of *Milan*, and *Chromatius* Biſhop of *Aquileia*, in which, having deſcribed the attempts of *Theophilus*; the injuries which he received from him; the Injuſtice and Violence exerciſed towards him; and the Diſturbance in the Churches of the Eaſt, upon his account, very eloquently, he entreats them to write to the Eaſt to tell them, that what was done againſt him, was to be looked upon as of no force, as being done againſt the Laws, in his abſence by his Enemies, and to the prejudice of thoſe proffers which he had made to appear before lawful Judges; and conſequently, that ſuch as acted ſo Uncanonically were to be puniſhed according to the ſeverity of Eccleſiaſtical Laws; declaring that he was ready to juſtifie his Innocence, and to convince his Accuſers of Impoſture and Violence before uncorrupt Judges.

There is another Letter to Pope *Innocent*, wherein he thanks him for the good Offices which he had endeavoured to do him; but it was written long after the former, in the third Year of St. *Chryſoſtom*'s Baniſhment.

The

St. John Chrysostom.

The Letter to the Bishops and Priests that were put in Prison for defending his Innocence, and refusing to Communicate with *Arsacius*, was written in the first Year of his Exile. There he commends the Constancy and Courage of these generous defenders of Justice, whom he scruples not to call Martyrs.

The seventeen following Epistles are directed to the Widow *Olympias*, who was united to him by the bonds of an intimate Friendship; he comforteth her for the Persecutions she had endured, the Affliction she was in, and for the Sickness she lay under.

These are some of the maxims which he lays down to comfort her and himself. 'Nothing is to be feared but sin, 'all other accidents of this Life are but a Fable and a Comedy; Afflictions, Persecutions, Sicknesses, and Death it 'self should not move us; these are to be born with Patience for God's sake, no other Blessing is to be compared 'with patience. We are neither to desire Death, nor to neglect Sickness; not the Persecuted but Persecutors are 'Objects of pity; and the latter are so much the more to 'be lamented, because like Men in a Phrenzie, they feel 'not their Distemper. This present life is but a passage, all 'the Goods of this World are but Dust and Smoke.' Such Christian Thoughts as these employed the Spirit of St. *Chrysostom* in his Exile, and furnished him with Matter for the Letters he writ to his Friends: He thanked them likewise in his Epistles, for the care they had of him, and for the generous Methods which they followed to justifie him; with other Letters to oblige his Friends to continue stedfast to him, to let them hear of him, to let them know what they might do for him, and to pray them, that they would Write to him. These are the subjects of the greatest part of 225 Letters written to his Friends. Some are concerning the Affairs of the Church in *Phœnicia*, the conversion of the *Goths*, and the helping of the Poor; which shew, that tho' he was banished and deprived of his Bishoprick, yet he preserved an Episcopal Spirit, and Pastoral Watchfulness.

The Judgment which the learned *Photius* makes of these Letters is this: (*Vol.* 36. of his *Bibliotheca*) 'I have read, 'saith he, the Letters which St. *Chrysostom* writ to several 'Persons in the time of his Banishment; the most useful 'are those seventeen to *Olympias*, and that to *Innocent* Bishop 'of *Rome*; wherein he gives an account of the Persecutions which he suffered, as much as the extent of a Letter could permit. The Stile of these Letters is not very 'different from that of his other Works, for it is clear 'and lofty, florid, pleasant, and persuading. The Letters 'to *Olympias*, are not so artless as the others, because he 'could not suit an Epistolary Stile, with the matter he 'was to Write, which, if we may so say, has done Violence 'to the Laws of the Art of Writing.'

This Reflection of *Photius* is particularly to be applyed to the Letter Directed to Pope *Innocent*, and the other Western Bishops, wherein he describeth the Persecutions which he endured with great force of Eloquence. There is not among these Letters That directed to *Cæsarius* the Monk: *Peter Martyr* was the first that quoted it in these latter times; and since he did not tell whence he took it, and that the Words seemed contrary to the Doctrine of the Church, and of St. *Chrysostom*, upon the *Eucharist*, those of the Church of *Rome*, did long suspect *Peter Martyr* as guilty of imposture, and looked upon the Fragment of that Letter as a piece of his own Invention. But since that time, *Bigotius* having found an antient Manuscript of the Version of that Letter in the *Dominicans*'s Library at *Florence*, it was no longer doubted, but that *Peter Martyr* took from thence the Fragment which he quoted, and I think we ought not to reject it as unworthy of St. *Chrysostom*: for tho' the Greek Original is not extant entire, yet, something of St. *Chrysostom*'s Eloquence appears in that Version; and this Letter is mentioned by several Greek Authors (*q*), who have taken several Quotations that are Printed with the Antient Version.

By this Letter it appears, that *Cæsarius* to whom it was written, admired a certain Book, wherein it was averred, that in Jesus Christ, there was such an Union, or mixture of Humanity with Divinity, that they made but one Nature: St. *Chrysostom* tells him, that this was the Errour of *Apollinarius*, *Arius*, *Sabellius*, and *Manichæus*, about the Incarnation of Jesus Christ. And to inform him better, he bids him take notice, that there were two Natures in Christ; and each of them doth preserve its Properties, without mixture, and without confusion, tho' united together in the same person: to explain this truth, he alledges the Example of the Eucharist, and saith. † *That as Bread is called Bread before the Sanctification, but that after the Divine Grace hath hallowed it by means of the Priest, it ought no longer to be called Bread, but to bear the name of Christ's Body, tho' it remains in the same nature of Bread, and that Men do not say, that they are two Bodies, but One only Body of Jesus Christ; so we ought to say, that the Divine Nature being united with the Human, makes but one Christ, and one Person. And yet it must be acknowledged, that each of these Natures continueth perfect and intire, without mixture, and without confusion; for if there remained but one Nature, how could it be said that there is Union?* These words of St. *Chrysostom*, instead of destroying the real Presence of Jesus Christ in the Eucharist, do suppose and prove it invincibly: for otherwise how could he affirm, that the Body of Jesus Christ is as truly in the Eucharist, as the Divine Nature is in the Person of Jesus Christ? He saith indeed, that the Bread remains *in its own Nature*. Which seemeth to be against Transubstantiation: but we may understand by Nature, the consistency and appearance of Bread. In a word, this passage is not harder to be understood, than those of *Theodoret* and of *Gelasius*, who use the same Comparison: Nay it is much easier, because St. *Chrysostom* in several places explaineth his Opinion very clearly upon the real change of the bread, and Wine into the body and blood of Jesus Christ.

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mus, Divinâ autem illum sanctificante Gratiâ, mediante Sacerdote, Liberatus est quidem Appellatione panis, *dignus autem habitus est* DOMINICI CORPORIS *appellatione, etiamsi naturâ Panis in eo permansit, & non duo corpora, sed unum corpus filii prædicatur: Sic & hic Divinâ indigvedens, id est, insidente corporis Naturâ unum filium, unam Personam, utraque hæc fecerunt: Agnoscendum, tamen inconfusam & Indivisibilem rationem, non in unâ solum Naturâ sed in duabus perfectis:* Thus translated into English by the Learned Defender of the Exposition of the Doctrine of the Church of *England*, against the Bishop of *Meaux*. 'For 'as (in the Eucharist) before the *Bread* is Consecrated, we call it *Bread*, 'but when the Grace of 'God by the Priest has 'Consecrated it, it is no 'longer called *Bread*, but 'is esteem'd worthy to be 'called the Lord's Body, 'altho' *the Nature of Bread* 'still remains in it; and 'we do not say there be 'two Bodies, but one Body of the Son; so here 'the Divine Nature, being joyn'd with the (human) Body, they both 'together make up but 'one Son, one Person. But 'yet they must be Confessed to remain without confusion, after 'an indivisible manner, not *in one Nature*, but *in two perfect* 'Natures.'

Now if we suppose that St. *Chrysostom* designed his Comparison to be just, or believed that it was so, it will not be easie to find other words more expressive of the sense of the Church of *England* in this matter, than those here made use of: and there is no Dispute, but those who took so much Pains to conceal this Testimony, believed that the greatest force that could be put upon this Passage, could never persuade unconcerned Readers, that the Person who wrote it believ'd that Doctrine of the Eucharist, which is at present taught in the Church of *Rome*.]

This Letter ends with an Exposition of his Doctrine, about the Mystery of the Incarnation of Jesus Christ, in these words. 'It must be Confessed, that the same Jesus Christ 'who is Mortal, hath two complete Natures, the Divine, 'and the Human, and yet he is one and the same only 'Son, not divisible into two, who comprehends in himself the properties of both Natures, without any Alteration. They are not two Persons, but the same God, 'Lord, and Saviour, Word of God, who hath put on our 'Flesh, but animated Flesh, not Flesh without Soul, as 'the impious *Apollinarius* maintains. To this we are to 'hold; let us avoid those that separate the two Natures, 'for tho' there are two Natures in Jesus Christ, yet their 'Union is indissoluble and inseparable. We ought to acknowledge that this Union is made in one and the same 'Person, and Hypostasis of the Son. Neither let us hear 'those who affirm, That after this Union there is but one 'Nature in Christ; since they are obliged by their own 'Hypothesis, to ascribe Sufferings to the Divine Nature, 'which is impassible.' The Version of this Letter which *Bigotius* could not get Printed at *Paris*, *for some particular Considerations* *, was Printed after the Latin Copy, by Mr. *le Moyne*, at the end of the first Volume of his *Varia Sacra*, at *Amsterdam*, 1685. and with the Greek fragments in the margin at *Rotterdam* by *Achers*, 1687. This Edition was publickly sold at *Paris*, which shews, that tho' it was not suffered to be Printed in *France*, before it was more exactly examined, yet they never design'd to suppress it. And indeed the most skilful Criticks having well considered it, do con-

[† The words in the Original are these, *Sicut enim antequam sanctificetur* PANIS, PANEM *nominamus, Divinâ autem illum sanctificante Gratiâ, mediante Sacerdote, Liberatus est quidem* Appellatione panis, *dignus autem habitus est* DOMINICI CORPORIS *appellatione, etiamsi naturâ Panis in eo permansit, & non duo corpora, sed unum corpus filii prædicatur: Sic & hic Divinâ indigvedens, id est, insidente corporis Naturâ unum filium, unam Personam, utraque hæc fecerunt: Agnoscendum, tamen inconfusam & Indivisibilem rationem, non in unâ solum Naturâ sed in duabus perfectis:*

[* The matter of Fact was in short this; *Bigotius* having brought a Copy of this Letter from *Florence*, annexed it to his Edition of *Palladius*'s Life of St. *Chrysostom*, which was Printed at *Paris*, 1680. In his Preface, he Vindicated its authority against those Exceptions, which had before been made to it: and being afraid that the Li-

(q) *By several Greek Authors.*] These Authors are *Anastasius* in the MS. Collections of the Library of *Clermont*, *Nicephorus*, Patriarch of *Constantinople*, in two MSS. In Mr. *Colbert*'s Library, an Author that wrote against the *Severians*, published by *Turrianus*; St. *John Damascene*, *Tom.* 4. *Var. Lect. Canisii. p.* 111. (*Theorianus* in *Legatione ad Armenios*, p. 74.) these Fragments are in the *Rotterdam* (and *London* Editions.)

St. John Chryſoſtom.

cenſers might ſuppreſs it, he reſerved ſome few entire Printed Copies of the Book, before it came into their hands. His fears proved very Reaſonable, for ſome of the Doctors of the *Sorbonne*, whereof Mr. *Grandin*, and Mr. *Favre* were charged as Principal, ſuppreſſed the Letter it ſelf, and cut out ſo much of the Preface of Mr. *Bigotius*, as related to it, without taking care to fill up the Blank. The Learned Vindicator of the expoſition of the Doctrine of the Church of *England*, againſt Mr. *de Meaux*, tells the Story, and Prints that part of *Bigotius*'s Preface which was eraſed, with St. *Chryſoſtom*'s Letter to *Caſarius*, at the end of his Vindication, in *London*, 1688. And this explains Mr. *Du Pin*'s *particular Conſiderations*, leaving every Body to gueſs at the true reaſon.] feſs that it was written by an antient Author, and is not unworthy of St. *Chryſoſtom*: and the Learnedeſt Divines of the Church of *Rome* agree, that the Doctrine ſet forth in this Letter, is agreeable to that of this Father, and do not find it a difficult thing to expound that paſſage concerning the Euchariſt.

The Liturgy attributed to St. *Chryſoſtom* now extant, in all probability is not written by him: It is a Liturgy of the Church of *Conſtantinople*, made or altered at leaſt ſince St. *Chryſoſtom*, to which his Name was given, becauſe it was for the uſe of the Church of *Conſtantinople* [and to give it more Authority.] We do not find there the Prayers and Ceremonies, which St. *Chryſoſtom* mentions in his Homilies, as in uſe in his time, in the Celebration of the Euchariſt; and there were ſome things which do not ſuit with the Cuſtoms of that Age. The Manuſcripts of this Book are very different; in ſome there are the Names of St. *Chryſoſtom*, of Pope *Nicholas* II. and of the Emperor *Alexius Comnenus*, who lived long after St. *Chryſoſtom*. Theſe paſſages indeed are not found in that which was tranſlated by *Eraſmus*, but for all that, there is enough to prove that that Liturgy is not of the time of St. *Chryſoſtom*.

This Father is one of the moſt Eloquent Chriſtian Orators, and his Eloquence is the more to be eſteemed, becauſe it is without Affectation and Conſtraint: Fruitfulneſs of thought, and abundance of Words and Notions is natural to him; tho' he did not tye up himſelf as St. *Gregory Nazianzen*, and St. *Baſil* did, to an Attick purity; yet there is a lofty Greatneſs in his Stile; His Stile is pure and pleaſant; His Diſcourſe is beautifyed with a wonderful Variety of Conceptions and Figures; He extendeth his Matters by an infinite Variety of Expreſſions; he is very ingenious in finding out Similitudes between things, abundant in Examples and Compariſons; His Eloquence is popular, and very proper for Preaching; His Stile is natural, eaſie and grave; He equally avoideth negligence, and affectation; He is neither too plain, nor too florid; He is ſmooth yet not effeminate; He uſeth all the Figures that are uſual to good Orators very properly, without employing falſe ſtrokes of Wit, and he never introduces into his Diſcourſes, any Notions of Poets or prophane Authors, neither does he divert his Auditory with Jeſts; His Compoſition is Noble, his Expreſſions Elegant, his Method Juſt, and his Thoughts Sublime; He ſpeaks like a good Father, and a good Paſtor; He often directs his words to the People, and expreſſes them with a Tenderneſs and Charity becoming an holy Biſhop; He teacheth the principal Truths of Chriſtianity, with wonderful Clearneſs, and diverts with a marvellous art, and an agreeable way of ranging his Notions, and perſuades by the ſtrength and ſolidity of his Reaſons; His Inſtructions are eaſie; His Deſcriptions and Relations pleaſant; His Inducements ſo meek and inſinuating, that one is pleaſed to be ſo perſuaded; His Diſcourſes how long ſoever are not tedious, there are ſtill ſome new things which keep the Reader awake, and yet he hath no falſe Beauties, nor uſeleſs Figures; His only Aim is to convert his Auditors, or to inſtruct them in neceſſary Truths; He neglects all Reflections, that have more ſubtilty than profit; He never buſies himſelf to reſolve hard queſtions, nor to give myſtical Senſes, to make a ſhow of his Wit, or Eloquence; He ſearcheth not into Myſteries, neither endeavours to comprehend them; He is contented to propoſe, after an eaſie way, palpable and ſenſible Truths, which none can be ignorant of, without danger of failing of Salvation; He particularly applies himſelf to moral Heads, and very ſeldom handleth ſpeculative Truths; He affects not to appear Learned, and never boaſts of his Erudition; and yet whatever the Subject be, he ſpeaks with Terms ſo ſtrong, ſo proper, and ſo well choſen, that one may eaſily perceive he had a profound Knowledge of all ſorts of Matters, and particularly of true Divinity.

In lib. Quod Chriſtus ſit Deus: In Orat. de S. Babyla: contra Gentes: In expoſit. Pſ. xliv. Hom.

He proveth the truth of the Chriſtian Religion, by the ſtrongeſt, the moſt probable, and ſenſible Reaſons; He urgeth Miracles, Prophecies, and other Proofs of the truth of Religion; but particularly inſiſts upon the miraculous Eſtabliſhment of the Church, and in this Argument he triumphs; He ſhews that it is impoſſible, that the Doctrine of Jeſus Chriſt could have been received, and believed all the world over, notwithſtanding the oppoſition of Secular Power, the Contradictions of the Wiſe men in the World, and the endeavours of Devils, had it not been ſupported by the power of God himſelf: 'For, he ſays, there is need 'of more than human Ability, to produce ſuch wonder- 'ful Effects, both in the Earth, and upon the Sea, and to 'oblige Men already prejudiced by extravagant Opinions, 'and prepoſſeſſed with prodigious Malice to ſuch Actions; 'yet Jeſus Chriſt delivered all mankind, not only *Romans*, 'but *Perſians* alſo, and all other barbarous Nations from 'their Calamities: And to bring about theſe Wonders, he 'made uſe of no Arms, and was at no expence; raiſed no 'Armies, and fought no Battles; but by eleven Men, who 'at firſt were unknown, deſpicable, ignorant, Ideots, poor, 'naked, and without Arms; He perſuaded different Na- 'tions, and made them embrace an high Philoſophy, not 'only relating to the Government of this preſent Life, but 'alſo to things to come, and Eternity it ſelf; His power o- 'ver all mankind was ſuch, as that it made them aboliſh 'the Laws of their Fathers, renounce their antient Cu- 'ſtoms, and follow new ones; He ſpoiled them even of the 'love of thoſe things they were moſt fond of to faſten their A- 'ffections upon ſuch things as are moſt difficult and painful.' But the Promulgation of the Goſpel, and the ſettling of the Church, are not the only Proofs of the truth of our Religion, the ſtedfaſtneſs and perpetuity of the Church, is alſo in St. * *Chryſoſtom*'s Opinion an invincible Argument of it. 'For he addeth, that it is not only a thing worthy of Ad- 'miration, that Jeſus Chriſt ſhould ſettle his Church over 'all the Earth, but alſo that he ſhould render it invincible 'againſt ſo great numbers of Enemies as aſſaulted it on e- 'very ſide. The Gates of Hell that cannot prevail againſt 'it, are the Dangers which ſeem to hurry it to the very 'Gates of Hell. Do you not perceive the truth of that 'prediction of Jeſus Chriſt.... Tho' Tyrants took up 'Arms againſt it, tho' Soldiers conſpired her Deſtru- 'ction, tho' the People raged furiouſly, tho' a contra- 'ry Cuſtom oppoſed it ſelf, tho' Preachers, Philoſo- 'phers, Magiſtrates, and rich Men ſtood up to deſtroy 'it; The Divine word breaking with greater force than 'fire it ſelf, conſumed theſe Thorns, cleanſed theſe Fields, 'and diſſeminated the Seed of preaching over the whole 'Earth. And though ſuch as believe the Goſpel were ſhut 'up in Priſons, ſent into Baniſhment, ſpoiled of their 'Goods, thrown into the Fire, caſt into the Sea, and ex- 'poſed to all manner of Torments, Reproaches, and Per- 'ſecutions, and tho' they were treated every where, as pub- 'lick Enemies; yet they multiplyed daily; their being per- 'ſecuted increaſed their zeal.... Thoſe Rivers of Blood cau- 'ſed by the Maſſacres of the Faithful, before their eyes excited 'their piety, and the Pains they endured inflamed their zeal.'

St. John Chryſoſtom. *contra Judæos: Hom. 4. in illud, Vid. Dominum lib. Quod unus Chriſtus ſit Deus.*

* In Pſ. xlix.

The ſame Saint obſerves in another place, that Chriſtians are never ſo diſorderly in their Behaviour, and ſo cold in their Devotion, as when he that ſits on the Throne is of their Religion. 'Which, ſaith he, juſtifies that this Religion 'is not eſtabliſhed by the Powers of the World, and is not 'upheld and preſerved by Earthly force.'

Orat. contra Gentiles, de S. Babyla.

St. *Chryſoſtom*'s way of dealing with Hereticks is not leſs rational, than that which he uſeth towards Heathens and Jews. He expoundeth the Myſteries very plainly, and proveth them by Teſtimonies of Holy Scripture, and the Authority of the Church, not pretending to penetrate, or give the Reaſons of them, and to anſwer thoſe Difficulties, which have no other Foundation but human Reaſonings. He confeſſes, that he does not underſtand the Reaſons of what he believes. 'I know, ſaith he, that God is every where, and en- 'tire in every part of the World, but I know not how this 'can be. I doubt not, but that God is without beginning, 'but I conceive not how that is, for human Reaſon can- 'not comprehend a thing that hath no beginning. I know 'that the Son is begotten of God the Father, but I cannot 'imagine how that was done.' He believes that the Divine Nature is ſo high and unſearchable, that it is not poſſible to comprehend it; and purſues this Reaſoning ſo far, that he ſticketh not to ſay, that Seraphims and Angels themſelves do not ſee the Subſtance of God, but only an Emanation of his Divine Light. This paſſage hath made ſome modern Greeks ſuppoſe, that the Saints do not ſee the Subſtance of God, but only a Corporeal Light, ſuch as (they ſay) appeared upon Mount *Tabor*. This alſo hath exerciſed the Subtilty of our Divines, who conſtitute Happineſs in the Viſion of the Subſtance of God: And yet St. *Chryſoſtom* hath reſpect in this paſſage, neither to that *Light* of the Modern Greeks, nor to the Diſputes of the Schoolmen; his only deſign is to ſhew againſt *Aëtius*, that the Divine Nature is not to be comprehended, and that evident Reaſons of the Myſteries are not to be given.

Orat. 1. de incomprh. Homil. 24. in Joannem.

Ib. Orat. 1.

Ep. ad Caſarium, Homil. de Conſub. in lib. Quod Chriſtus ſit Deus: V. Theodor. in Dialog.

It is not neceſſary to enlarge upon the Opinions of St. *Chryſoſtom*, concerning the Myſtery of the Trinity; it is certain, that he maintained the Faith of the Council of *Nice*, and that he proved the Divinity both of the Son, and of the Holy Ghoſt; yet it ought to be obſerved, that he was of *Meletius*'s opinion, concerning the Signification of the word *Hypoſtaſis*, and that he owned three *Hypoſtaſes*, and one Nature in God.

Homil de B. Philog. Hom. de S. S Hom. 39. in ep. 1. ad Cor. & Hom. 28. in ep. ad Herb. Hom. 29. Matth.

As to the Myſtery of the Incarnation, tho' he was equally contrary to the Error of thoſe who diſtinguiſhed two Perſons in Chriſt, and that of thoſe who confounded the two

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two Natures, and their Properties; yet he in ſeveral paſſages of his Writings, declared againſt the latter Opinion very eagerly.

Hom. 3. de Incomprehen. Hom. 3. in ep. ad Coloſſ. Hom. 14. in ep. ad Hebr. Hom. de Diabolo tentatore. Hom. 22. in Geneſim.

In his *Panegyricks* of the Saints, he aſcribeth to them all manner of Felicity; he places them in Heaven, in the ſame Rank with Angels, and Archangels, of Prophets, and Martyrs; and yet in other places, he ſeems to affirm, that their Happineſs is referred to the Day of Judgment; but theſe may agree well enough, if we ſay, that he ſpake in the latter of a perfect and conſummated Happineſs.

Angels, if we believe St. *Chryſoſtom*, are ſo called, becauſe they declare the Will of God unto Men; for which cauſe the Scripture repreſenteth them with Wings: They take care of Men, are preſent at Divine Services, and every Chriſtian hath his Guardian Angel.

The Devil is not wicked of his own Nature, but is become ſuch by Sin. God permits him to tempt Men for their good. It is a Childiſh thing to believe, that thoſe are Angels which the Scripture calleth the Children of God in *Geneſis*, and of whom it is ſaid, that they converſed with the Daughters of Men; ſince they are of a ſpiritual and incorporeal Nature.

He Confeſſes in ſeveral places, that the fall of the firſt Man was prejudicial to the whole Race, which ever ſince is become ſubject to Pains, Sickneſſes, and Death, from which it was free before Sin: He acknowledgeth, that an inclination to Evil, and Luſts, are Conſequences of the firſt Man's ſin: but he ſeemeth not to have owned Original Sin, after the ſame manner that St. *Auſtin* doth; at leaſt it cannot be denied, that he hath given another Senſe to thoſe places of St. *Paul* which ſeem to prove it moſt. As for Example, when he expoundeth that famous paſſage, *Rom.* 5. 12. By *One man Sin entered into the World*, &c. He underſtandeth of Death what St. *Paul* ſaith of Sin, becauſe it is the Wages of Sin; and upon thoſe other words of the ſame Chapter, *As by the diſobedience of one, many are become Guilty*, &c. *This Sentence*, ſaith he, *ſeems to have much of Difficulty: for how can it be, that one only Man having Sinned, many ſhould be made guilty by his Sin? We may eaſily conceive, that the firſt Man being become mortal, it was neceſſary that his Off-ſpring ſhould be mortal likewiſe; but what Likelihood, and what Reaſon is there, that a Man ſhould be a Sinner, becauſe of another's diſobedience? ... What then ſignifieth the word Sinner? In my Opinion it ſignifieth nothing elſe, but a condemned Man, ſubject to Pain and Death:* This is a way of ſpeaking which does not agree with St. *Auguſtin*'s Doctrine: tho' it is not hard to defend St. *Chryſoſtom*, by ſaying, that tho' he ſpake thus, yet he admitted all that Divines own concerning Original Sin: For what is Original Sin, according to them? It is either a Privation of Original righteouſneſs, or Luſt with the guilt of Sin, or pain and Guilt together. But St. *Chryſoſtom* acknowledges all theſe: for in the firſt place he Confeſſeth, that by the firſt Man's Sin, all Men were deprived and ſpoiled of the State of Innocence, that they are become not only mortal, and ſubject to Pain and Grief, but alſo inclined to Evil. Thus, in his Opinion, Luſt is an effect of the firſt Man's Sin: and that Concupiſcence in Men, makes them unworthy of eternal Life, if the Grace of Jeſus Chriſt ſaveth them not by Baptiſm.

He aſcribes much to the ſtrength of Free-will; He always ſpeaks as if he believed that it depends upon our ſelves to do good or evil, and affirms that God always gives his Grace to thoſe who on their ſide do all they can; that we muſt begin, and God makes an end; that he followeth the motions of our Wills, and giveth them their Perfection; yet he owns the neceſſity of Grace to do good, but ſubmits it ſtill to our Will: ſo that according to him, *We are to will and chuſe the good, and God gives us the neceſſary Grace to fulfil the ſame; he prevents not our Will, that our Liberty may not be prejudiced; he worketh good in us, but that is when we are willing: when our Will is determined, he draweth to himſelf, but only thoſe who do all their endeavours to come near to him.* Theſe Principles about foreknowledge, and Predeſtination, agree very well with theſe Concluſions. *God did not predeſtinate men, but as he foreſaw their merits: foreknowledge is not the cauſe of the event of things, but God foreſaw them becauſe they ſhall happen. He calls all Men; Jeſus Chriſt died for all Men; he prepared his Grace for all, he predeſtinated thoſe whom he foreſaw would uſe his Grace well:* He Confeſſes, that no man is free from Sin in this Life, nay he excepteth not the holy Virgin *Mary*.

De verbis Jer. Hom. 1. Hom. 2. in 1 ad Cor. Hom. 41. in Geneſim. Hom. de tribus pueris. Hom. 12. in ep. ad Hebr. & 8. in ep. ad Phil. & 19. ibid. Hom. 17. in Joan. Hom. 18. in ep. ad Rom. & 12. in ep. 1. ad Cor. In Matth. Hom. 83.

Hom. 45. in Joan. In orat. de S. Pelagia. Serm. de Zachæo. Hom. 34. in Matth. Hom. 80. in ep. ad Rom. Hom. 16. & 18. in ep. ad Rom. & Hom. de obſcur. Prophet. Serm. 5. de Lazaro. Hom. 45. in Matth.

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'Sins, but only exhorted Men to Repentance. The Baptiſm of Jeſus Chriſt, not only frees the Soul from Sin, but alſo ſanctifieth it, wherefore it is called the Laver of Regeneration, becauſe it reneweth the Soul through Grace.' Yet he does not believe, that Baptiſm produces theſe Effects in thoſe of riper Years, unleſs they are well diſpoſed to receive it. 'He exacts from thoſe that come to this Sacrament, that they be watchful in the things of their Salvation, diſ-engaged from worldly Cares, and that they renounce all diſorderly Converſation: that they be zealous in their Devotion, and baniſh from their Hearts all thoughts unbecoming ſo holy an Action, and keep their Souls prepared for the coming of this great King.'

Ibid.

And becauſe the *Clinicks*, (that is ſuch as receive Baptiſm at the point of Death) have not time thus to prepare themſelves, he doubts of their Salvation. He ſpeaketh of their Condition in ſuch terms, as deſcribe the Caſe of a dying man very naturally, who deferred to repent of his Sins till the hour of Death, and then would receive the Sacraments. 'Altho', ſaith he, Sacraments contain the ſame Graces, when the Preparation is different, yet all may not receive them. They receive Baptiſm laying upon their Beds, you receive it in the boſom of the Church, which is the Mother of all the Faithful; they receive it weeping, and you with joy; they with groans, and you with thankſgiving; they in the heat of a Fever, and you under the Senſe of the heavenly Grace: every thing here hath a Relation to the Grace received, there every thing diſagrees with it; there are ſighings and tears, while the Sacrament is adminiſtred, Children cry, the Wife tears her Hair, Friends are dejected, Servants weep, the whole Houſe is in Mourning; and if you mind the Spirit of the ſick Perſon, you ſhall find it more full of Sorrow, than that of the Standers by; for as a ſtormy Sea divides into ſeveral Waves, ſo his Soul being agitated with troubles is torn with a thouſand Diſquiets, racked with infinite Troubles. ... In this torture comes in a Prieſt, whoſe Preſence is more dreadful both to the Company, and to the ſick Man, than the Sickneſs it ſelf: his Viſit ordinarily cauſeth greater Deſpair, than the Phyſicians Sentence, that there is no hope of Recovery. They imagine that Sacraments, tho' inſtruments of the Spiritual life, are infallible tokens of Corporal death. But this is not yet the end of his Miſery, nor the height of his Affliction; ſometimes while Neceſſaries for the Sacrament are preparing, the Soul departs out of the Body; and often, tho' remaining in the Body, yet it receives not the fruit of the Sacrament; for when the Sick perſon knows no body, hears not the Prayers, and cannot utter the Words whereby he is to engage with God, when he is half dead; what benefit can he reap from the Sacrament?'

St. *Chryſoſtom* doth not diſcourſe oftner, nor in higher terms of any one Myſtery, than of the Euchariſt. He ſays in many places, that the Body and Blood of Chriſt are upon the Altars: that Jeſus Chriſt hath left us his Body and Blood: that the Bread and Wine become the Body and Blood of Chriſt: that we ought not to doubt of it, ſeeing Chriſt himſelf affirmeth it: that it is a ſurprizing Miracle, comparable to the greateſt Wonders: that by vertue of Chriſt's Words, in the Celebration of this Myſtery, Chriſt is offered in Sacrifice: that Jeſus Chriſt offereth himſelf to God the Father: that this Sacrifice is made without ſhedding of blood: that Angels and Arch-angels are preſent at it: that fire from Heaven conſumeth the things offered, and changeth them into the Body and Blood of Jeſus Chriſt: that this Table is to be approached unto with reverence and trembling: that there is need of Holineſs, to receive holy things: that Penitents ought not to come near; and that theſe Myſteries muſt be hid from Catechumens: that Men ought not only to be freed from Sin, but alſo from Earthly affections, and penetrated with divine Love, tranſported with an holy Zeal, and poſſeſſed with fervent Charity. Three ſorts of Prayers were made at the Celebration: the firſt for thoſe that were poſſeſſed; the ſecond for Penitents; and the third for the Faithful. There was mention made of the Dead, and Invocation of Saints; the *Sanctus* was recited; the Catechumens and Penitents were put out; the Energumenes were brought in at the Conſecration, and Prayers were made for them.

Hom. 51. & 83. in Matt. Hom. 45. in Joan. Serm. de prodit. Judæ. Hom. 45. & 46. in Joannem. L. 3. de Sacerdot. c. 4. Hom. 24. in ep. ad Cor. Hom. 3. in ep. ad Eph. Hom. 51. in Matth. Hom. 52. de S. Euſtathio. Hom. 14. & 17. in ep. ad Hebr. l. 6. de Sacer. c. 1. Hom. 51. in Matth. Hom. 15. in ep. ad Cor. Serm. de prodit. Judæ. Hom. in S. Euſt. Hom. 33. in Nat. Domini. Serm. de prodit Judæ.

St. *Chryſoſtom* wiſht that all thoſe who were preſent might communicate; and ſticks not to ſay, that all thoſe that are unworthy to communicate, are not worthy to partake of the Prayers: and that as he who finds not himſelf guilty of any Sin, ought to communicate every day: ſo he, on the contrary, that hath committed Sin, and repented not, ſhould not do it, even upon Feſtival days.

Hom. 83. in Matth. Hom. 21. ad Pop. Hom. 22. ad Pop. Ant. l. 6. De Sacerdot. c. 4. Hom. Chriſti Natalem.

The Sacrament was adminiſtred to dying perſons, and it was preſerved in a Box.

Hom. 72. in Matth.

Laſtly, that none but the Prieſts alone have the power to adminiſter the Euchariſt, which is the great thing that exalteth their Dignity.

Hom. de Bapt. Chriſti.

St. *Chryſoſtom* attributes much vertue and efficacy to Sacraments, but he requires very holy diſpoſitions, that Men may be the better for them. 'He ſaith, that Circumciſion and the other Sacraments of the Jews, did not blot out Sins, but cleanſed only Bodily filthineſſes; whereas our Baptiſm hath far greater Vertue, purifying the Soul, delivering it from ſin, and filling it with the Grace of the Holy Spirit; that *John*'s Baptiſm was indeed more excellent, than that of the Jews, but much inferior to ours, becauſe it conferred neither the Holy Ghoſt, nor the remiſſion of

In Serm. ad Illuminandos.

St. John Chryſoſtom.

But there is another Power inveſted in them, which is not inferior to the other, which is that of binding and looſing, of retaining and remitting of Sins. It were to be wiſhed that Men needed no repentance, but that they might keep their Baptiſmal Purity without ſpot: But it being impoſſible not to Sin, God hath prepared the remedy of Repentance. Thoſe that are Guilty of High Crimes, as Murder, Adultery, or Fornication, and the like, are put out of the Church and enjoyned publick Penance; but if they mend their faults, they may come in again, having purified themſelves by Repentance. As many as continue in Sin, and yet will come into the Church, notwithſtanding the Admonitions of Chriſt's Miniſters, aggravate their Crime. Men may hope for pardon, whatſoever their Sin be; but let them have a care of being too confident: Few days are enough to get Pardon for Sin. * 'God, ſaith he, in the ninth 'Homily of Repentance, doth not conſider the length, but 'the zeal of Penance. If you have ſinned ſeveral times, 'repent; come into the Church, and put away your Sins. 'As you uſe to riſe up as often as you fall, ſo as often as 'you have ſinned repent of your Sin, and never deſpair. 'If you ſin a ſecond time repent again; and beware leſt 'ye fall into that Conſternation, which may make you 'loſe the hope of future benefits. Tho' ye ſhould Sin in 'the laſt day of your Life, yet enter into the Church by re'pentance; this is the Time of Remedy, and not of Judg'ment: God requireth not the penalty of Sin, but grants 'pardon for it. He wiſely addeth in the following Homi'ly, that none ought to deſpair, but every one ought to be'ware of preſumption; for theſe two extreams are equal'ly dangerous, becauſe Deſpair hinders Men from riſing a'gain, and Preſumption makes thoſe fall that ſtood upright before: Sloth cauſes us to come ſhort of Heaven, and Deſpair precipitates into an Abyſs of Malice.

*Hom. 41. in 1 ad Cor. Hom. de Seraphim. Hom. 15. in ep. ad Cor. Hom. 3. in ep. ad Eph. Hom. 17. in ep. ad Heb. Hom. 29. ad Pop. Ant. Hom. 17. & 83. in Matth. Hom. 24. in ep. ad Cor. Hom. 31. de B. Philogonio. Hom. 24. in ep. ad Cor. Hom. 33. in Matth. * L. 3. de Sacerdot. ibid. Hom. ad illumi. Hom. de Davide & Saul. Hom. de Diab. tentatore. Hom. de B. Philogonio. Hom. 9. de Pœnitentiâ.*

And thus St. *Chryſoſtom* obſerves a juſt medium between the exceeding Severity of ſome, who thruſt Men into deſpair, and the ſoft Compliance of others, who promiſe remiſſion without a true and ſincere Repentance. Whoſoever hath committed Sin, muſt own and confeſs it before God, if he would obtain pardon: he muſt be truly affected with a ſenſible grief for his wickedneſs; he muſt truly return to the Lord and be converted: abhor his iniquity, forſake his vicious habits, alter his courſe of life, and love God with all his heart, and above all things, and do every thing for his ſake, &c.

In Hom. de Pœnit.

The only thing that may ſeem difficult in St. *Chryſoſtom*'s Diſcourſes concerning Penance, is what he ſaith of confeſſion of Sins: For in ſeveral places he ſeems to affirm, That it is not neceſſary to confeſs to Men, but that it is ſufficient to confeſs to God, who knoweth the ſecrets of the Heart. Thoſe paſſages are remarkable, and have often been alledged by the Enemies of Confeſſion. It hath been anwered by ſome, that St. *Chryſoſtom* ſpoke only in oppoſition to a publick Confeſſion, ſuppoſed to have been aboliſhed by *Nectarius*, but theſe Men do not obſerve, that moſt of theſe paſſages, even the moſt expreſs, are taken out of the Homilies preached at *Antioch* by St. *Chryſoſtom*. The beſt, and the moſt Natural Anſwer is, that St. *Chryſoſtom* does not ſpeak in thoſe Places of thoſe enormous Crimes that are ſubject to Canonical Penance; but in general of ſuch light offences as Chriſtians daily commit; for the remiſſion whereof, they need neither Confeſſion nor Abſolution, but only true Motions of inward repentance. He likewiſe diſcourſeth of that ſort of Sins, when he ſaith, That they are forgiven by Tears, by Alms, by Humility, by Prayer, and other Remedies of that Nature. However, St. *Chryſoſtom* was very ſevere in the puniſhment of Sinners; and he not only wiſht that notorious Sinners might be put out of the Church, and enjoyned Penance, as Adulterers and Blaſphemers; but he threatned alſo to excommunicate thoſe who came to the Holy Myſteries negligently, and ſuch as lived in hatred and quarrels, that minded Stage-plays, that were envious, proud, &c. Neither would he have great Lords to be ſpared; * *For*, ſaith he, *as to Eccleſiaſtical Correction, Princes are but as other Faithful, there ought to be no diſtinction.* He adds, that the Miniſters of Jeſus Chriſt ſhould do their Duty, tho' there were no hope that their reproof could prevail: Yet he would not have the Sword of the Church uſed lightly, or that Anathema's ſhould be indiſcreetly pronounced. This is the ſubject of the Diſcourſe concerning Anathema's; wherein he endeavours to refute thoſe, who without lawful Authority, undertook boldly to condemn, their brethren, and to pronounce Anathema's upon ſuch matters as they were ignorant of. And he obſerves, that Men ought to be extreamly reſerved in this caſe, and not to publiſh Anathema's inconſiderately againſt any: but when there is neceſſity, it ought to be done with an intention to cure, and not to deſtroy thoſe that are under that penalty. † He ſaith further, in another place, That Zeal muſt be tempered with Mercy, for otherwiſe it degenerates into Fury, and other Men's faults are not hardly to be judged of.

St. John Chryſoſtom.

*Hom. 21. ad Pop. Ant. Hom. 9. de incompreh. Dei natura. Hom. 8. de Pœnitentia. Hom. 9. de Pœnitentiâ. Hom. 20. in Geneſim. Hom. in Pſ. 50. Hom. 11. in Lazarum. In Hom. de non evulgandis fratrum peccatis. Ser. de pœnit. & mœſtitia Regis Achab. Hom. de bapt. Chriſti. * Hom. 22. ad. Pop. Ant. De Davide & Saul, Hom. 3. Hom. 17 in Matth. Hom. 4. in ep. ad Hebr. In lib. contra gent. de S. Babyla. † Hom. 9. in Geneſim.*

In St. *Chryſoſtom*'s time Martyrs were had in Honour; they were commemorated in the Publick Services; their Feſtivals were kept, and their Relicks reverenced; nor that they believed there was any Vertue in thoſe Bones, but becauſe the Sight of their Graves, Urns, or Bones, affected and awakened the Mind, after the ſame Manner, as if the Dead were Preſent, and prayed with us; becauſe the ſight of their precious Relicks made an Impreſſion upon the Mind, they viſited the Holy Places with Devotion; but St. *Chryſoſtom* obſerves, that the chief intention of thoſe Pilgrimages ought to be the aſſiſting of the Poor. The Dead were prayed for: and St. *Chryſoſtom* exhorts their Relations to give Alms in their behalf.

In Hom. de SS. In Orat. de S. Babyla. Hom. de B. Philogenio. Hom. 2. ad Pop. Antioch. Hom. 1. in ep. ad Theſ. Hom. 1. in illud Modico vino ute- *re. Hom. 21. in Acta. Hom. 41, 42. in 1 ad Cor.*

Sundays and great Feſtivals were kept with great ſolemnity. St. *Chryſoſtom* exhorteth Chriſtians to ſpend that Day in exerciſes of Devotion: He zealouſly reproveth all thoſe who employ that Day about Buſineſſes or Recreation; affirming, That God's Curſe will light upon their Labours, and diſſipate what they get by neglecting his Service. In ſeveral places he encourageth the Faithful to frequent Divine Service and the Publick Prayers of the Church, and ſhews that they are more powerful and of greater efficacy, than private ones: He reproves thoſe that gave attention to Sermons, but would go out as ſoon as the Sermon was ended. 'When I Preach, (ſays he, in the Third Diſcourſe 'of the Incomprehenſible Nature of God) I that am Chriſt's 'Servant as you are, you come in Throngs to hear me; 'you hearken to my Words, and exhort one another, 'and attend with Patience unto the end; but when Jeſus 'Chriſt appeareth in the Myſteries, the Church is empty; 'you go out as ſoon as you have heard the Sermon, which 'is a ſign that you have profited nothing; for had the 'Truths preached unto you made any impreſſion upon 'your Minds, you would have ſtayed in the Church, and 'have partaken of thoſe ſtupendious Myſteries with Re'verence and Devotion; but, alas! you depart immediately 'after the Sermon, as if you came only to hear a Conſort 'of Muſick. Some, to excuſe themſelves, uſe this weak 'reaſon; we can pray at Home, but can hear no Sermons 'but at Church: You deceive your ſelves; for tho' ye may 'pray at Home, yet your prayer cannot have the Efficacy of that in the Church, where ſo many Prieſts joyn their 'Prayers with yours, and where a common Voice cryeth 'to Heaven to implore God's Mercy. *Common-Prayer is 'a wonderful Conſort, proceeding from a Concord of Charity:* 'To which we are to add the Prayers of the Prieſts, who 'are ſet over the Aſſemblies; That the Prayers of the 'People, tho' Weaker of themſelves, may gather ſtrength 'by being joyned to thoſe of God's Miniſters.'

Hom. de baptiſ. Chriſti. Ibid. Hom. 3. de Incomprh.

The Faſt of *Lent* was exactly obſerved, with Abſtinence from Meats; but for any Bodily Infirmity it might be diſpenſed with. Two days of the week were exempt from Faſting, that the Body might have ſome reſpite.

Hom. 3 & 4. de Statuis. Hom. 11. in Geneſ. Serm. 3. & 4. de Lazaro. Hom. 1. & 2. in Mat. Hom. 10. 30, 32, 58. in Joannem. Hom. 11. & 31. in eundem. Hom. 1. in ep. ad Rom. in Acta.

St. *Chryſoſtom* looks upon the Holy Scripture, *As the ground and rule* of all the truths of Religion; He exhorts all the Faithful to read it exactly: and this advice he preſſes an infinite number of times; He expounds it litterally, and draws from it edifying moral Inſtructions, but he never propoſes any forced Allegories, nor reſolveth thoſe Queſtions that have more of Curioſity than Profit, as moſt Writers of Commentaries, whether antient or Modern very frequently do: I ſhould never make an end, if I ſhould Collect all the common places of St. *Chryſoſtom* upon moral Subjects: I ſhall only mention two or three of the moſt conſiderable upon every Subject, and point at ſome others.

Hom. 9. in ep. ad Col. Hom. 19.

Opinions of St. Chryſoſtom *upon ſeveral moral Principles.*

Of the Love of God.

MOſt Men have taken up a falſe Notion of the Love of God, looking upon it as an Act of the mind, which thinks it has a Love for God, and expreſſes it with words. St. *Chryſoſtom* to undeceive them of this Error, proves by a compariſon with the love men have for the Creature, that the love which they ought to have for God, is a ſtrong cleaving of the Heart to God, which is the rule, Principle, and Motive of all their

St. John Chryſoſtom.

their Actions, and which begets in them a contempt of all that is not God. 'If thoſe (ſaith he in his Comment upon '*Pſalm* 91.) that are in love with Corporeal Beauties, have 'no Senſe for all other things in the World, and follow 'no buſineſs, but that of beholding continually an Object 'which is ſo dear and ſo acceptable to them; Can a man 'that loveth God, as God ought to be loved, have any 'Senſe afterwards of the good and evil, of the Pleaſures 'and Afflictions of this Life; No truly, for he is above 'all theſe things, and his delight is only in good things 'that are Immortal, and of the ſame Nature with him 'whom he loveth; thoſe that love the Creatures do quick-'ly change, 'tho unwillingly, their affection, for oblivion; 'becauſe the things which they love decay and corrupt; 'but this ſpiritual love hath neither end nor bounds, but 'contains in it ſelf more Pleaſure and Profit than any thing 'elſe, and nothing is able to extinguiſh it.

He compareth the love that we ought to have for God, with that which covetous Men have for riches? in the Sixth Homily upon the Second Epiſtle to *Timothy*. 'It is a ſhame-'ful thing' *ſaith he*, 'that men poſſeſſed with a violent Paſ-'ſion for riches, ſhould ſhew nothing of that love which 'they ought to have for God; and that, we have leſs con-'ſideration for God, than covetous men have for wealth. 'For to get Money they watch much, undertake long Jour-'neys, expoſe themſelves to Dangers, Hatred and Ambuſh-'es, and undergo all Extremities, but we refuſe to bear 'with the leaſt word for God, or to expoſe our ſelves to 'the leaſt hatred for his ſervice. *&c.*

In the Third Homily upon 1 *Cor.* he tells Chriſtians, That they love Jeſus Chriſt leſs than their Friends. 'Many, '*ſaith he*, have endured the loſs of their goods for the 'Service of their Friends; but none are willing, I will not 'ſay, to be deprived of their goods for Jeſus Chriſt, but 'even to be reduced to mere Neceſſaries for his ſake, or 'to content themſelves with what they have at preſent. St. John Chryſoſtom.
'We often bear with Affronts, and make our ſelves Ene-'mies for our Friends; but none will incurr the hatred of 'any for the ſervice of Jeſus Chriſt, and both this hatred 'and Love are looked upon as unprofitable things; we 'never deſpiſe a Friend when we ſee him hungry, but 'would not give a Morſel of bread to Jeſus Chriſt who 'cometh to us daily .... if our Friend be ſick we viſit him 'immediately; but tho' Chriſt is often detained in Priſon in the 'Perſons of his Members, we come not at him. When a 'Friend is going a Journey we melt into tears, but tho' 'Chriſt daily departeth from us, or rather we daily put him 'away by our ſins, yet we are not affected with Grief up-'on that account.

Laſt of all, St. *Chryſoſtom* obſerveth *Hom.* 52. upon the *Acts*, That, 'Whoſoever loveth God truly, will deſpiſe all 'the things of this World, even thoſe that are the moſt 'precious and illuſtrious, Glory and Shame are indifferent 'things to him; he is no more Sollicitous than if he were 'left alone in the World: He deſpiſeth Temptations, Scour-'gings, Dungeons, with as much Courage, as if all theſe 'were endured by another, or as if his Body were a Dia-'mond; he laughs at the Pleaſures of this Life, and is not 'in the leaſt ſuſceptible of Paſſions.

See the Twentieth Homily upon St. *Matthew*, where he ſhews that God is to be loved not in words but in Deeds. *Hom.* 30. upon 2 *Cor. Hom.* 3. upon 1 *Tim. Hom.* 52. up-on the *Acts*.

Of the Love of our Neighbour.

'CHarity (ſaith St. *Chryſoſtom* in the Sixth Homily 'upon the Epiſtle to *Titus*) is the greateſt of all 'Vertues, it brings the Lovers thereof to rhe very 'Throne of God. Virginity, Faſtings, and Au-'ſterities profit only thoſe that practiſe them, but alms-deeds 'reach to all, and embrace all the Members of Jeſus Chriſt: 'Now there is no Vertue greater than that which reunites 'ſcattered and ſeparated parts. Charity is the Badge of 'Chriſtian Religion, whereby the Diſciples of Jeſus Chriſt 'are known: That is it which cures our Crimes, clean-'ſes the Spots of our Souls, it is a Ladder to aſcend into 'Heaven, and it joyns all the parts of Chriſt's Body toge-'gether.

See the ſixtieth Homily upon St. *Matthew*, the 15*th.* and 78*th.* upon St. *John*, the 40*th.* upon the *Acts*, the 8*th.* upon the *Rom.* the 32*d.* upon 2 *Cor.* the 9*th.* upon *Epheſ.* the Second upon the laſt to *Tim.* the 33*d.* upon 1 *Cor.* the 4*th.* upon *Theſ.* the 10*th.* upon the Epiſtle to the *Epheſ.* the Second upon the Epiſtle to the *Philippians*.

Of Alms-deeds.

THe firſt effect of Charity is to give Alms, and the Obligation to Alms-deeds, is included in the com-mandment of Loving our Neighbours as our ſelves. St. *Chryſoſtom*, recommends this vertue in ſo ma-ny places, that he ſayeth himſelf in the 89*th.* Homily upon St. *Matthew*, that they upbraided him with ſpeaking of no-thing elſe. 'Giving of Alms (ſaith he in ſeveral places) ren-'ders Men like nnto God cleanſeth from ſin, and appeaſeth 'the Anger of God. To give to the Poor, is to give un-'to God, it is to lend to him upon uſe. We are not on-'ly adviſed, but commanded to give alms. Men are not 'Maſters but only Stewards of their Goods. God who is 'the Soveraign Lord hath entruſted them with the rich, 'that they might relieve the poor. All other good works 'are unprofitable without Alms-deeds. Alms ſhould be 'given with Joy, and in abundance. Men ought not to 'ſtay till Death to diſpoſe of their Charity; but if they have 'done nothing in their Life-time, it is good to leave to the 'poor after Death, and give them as much as to a Child, 'or at leaſt as to a Servant. Theſe Principles and Maxims St. *Chryſoſtom* repeateth often in his Homilies, as the Thir-tieth Homily upon *Geneſis*, that upon *Pſalm* 101. the Second Sermon concerning *Lazarus*, the Seventeenth Ho-mily upon 2 *Cor.* the Sixth upon *Titus*, The 5*th.* 35*th*, 45*th*, 47*th*, 48*th*, 52*d*, 66*th.* 78*th*, 80*th*, 86*th.* upon St. *Matth.* The 23*d*, 25*th*, 27*th*, 40*th*, 76*th.* upon St. *John*, the Se-venth upon *Coloſ.* the 11*th*, 15*th*, 18*th*, upon *Rom.* the 20*th*, 21*ſt*, and 43*d*, upon 1 *Cor.* the 5*th*, Homily of Penance, the Sermon upon the Petition of the Sons of *Zebedee*, the firſt Homily of Faſting, and in an infinite number of places beſides.

Of Riches and Poverty.

AS the Luxury of Riches hinders Men from giv-ing of Alms, ſo we ought not to wonder that St. *Chryſoſtom* preaching upon Charity, declaims ve-hemently againſt Riches, and ſpeaks in Commen-dation of Poverty. 'Riches (ſaith he in the Second Hom-'ily of ſtatues) are not forbidden, if a good uſe be made 'of them. But what Probability is there that Men ſhould 'not neglect Jeſus Chriſt who is naked, while they build 'marble Palaces for themſelves? O wretched Man! to 'what purpoſe is the Magnificency of thy Houſe? This 'Palace will not, but thy good works will follow thee.... 'To day rich, and to morrow poor. I muſt confeſs, that 'I cannot forbear ſmiling when I read in Wills and Teſta-'ments, I give and bequeath to ſuch a one, the Revenue 'of my Eſtate for Life and to ſuch a one the Feeſimple. 'To ſpeak Properly, we have but the uſe of things, the 'Propriety belongs not to us, and tho' we ſhould poſſeſs 'them all our Life-time, yet will they leave us when we 'die.... Poverty is a ſingular advantage to thoſe that know 'how to uſe it well. It is a Treaſure that cannot be ta-'ken away, a ſupport that cannot fail, and a Sanctuary that 'cannot be violated. If you ask the Admirers of that foo-'liſh Magnificence, what is the Object of their Admira-'tion? They will anſwer you, that it is either the brave 'Horſe that carrieth this new *Croeſus*, or his rich Livery, 'his gilded Clothes, or the delicate Meats that are ſet be-'fore him, or the Pleaſures he enjoyeth. This is what is 'admired, and what cannot be too much deplored; and 'yet none of theſe Commendations are directed to this 'rich Man, they all belong to his Horſe, his Clothes or 'his Equipage, they admire how well he is mounted, they 'praiſe his Men, his Clothes, but they ſay nothing of his 'Perſon. Can there be a greater Folly? But on the other 'ſide, if you ſee a poor Man in want, and under contempt, 'deſpiſed by thoſe that ſee him, make much of him, and 'by your eſteem of him, the beholders will be excited to 'Vertue. They will tell you, that he is an indigent Fel-'low, a Wretch; but do you ſay on the contrary that he 'is a happy Man, becauſe he hath God for his Friend, be-'cauſe he hath not faſtned his Heart to periſhing Riches, 'nor defiled his Conſcience. With ſuch Chriſtian Diſcour-'ſes as theſe inſtruct your Brethren; let both your Praiſes

St. John Chryſoſtom.

‘ and your Contempts have no other Aim than the Glory ‘ of the Almighty.... One may commend, reprove, and ‘ be angry for God's ſake. If you find a Servant, a Friend, ‘ a Neighbour, robbing, or committing Lewdneſs; If you ‘ hear one telling a lye, or Blaſpheming; If you perceive ‘ that your Neighbour is going to proſtitute his Soul at a ‘ Play, call him back, check, and correct that Sinner: ‘ Theſe good works will be done to the Honour of God. ‘ If this Servant, or this Friend hath offended you, and is ‘ departed from his Duty, forgive him, that will be For- ‘ giveneſs for God's ſake; make alſo Friends and Ene- ‘ mies to your ſelves for God's cauſe. Do you ask how? ‘ thus it is: Never contract that ſort of Friendſhip which ‘ is gotten by Luxury, Intereſt or Ambition, but ſeek to ‘ make you ſuch Friends, as may adviſe you to Moderati- ‘ on under a great fortune, and Comfort you in Adverſity, ‘ who may prompt you only to Honeſty, and who by their ‘ Counſels and prayers may unite you to Jeſus Chriſt. If ‘ you ſee a lewd Perſon, one full of dangerous Opinions, ‘ break off all commerce with him.... If you ſpeak in a- ‘ ny Company, let your words be Godward. He did ſo ‘ often diſcourſe againſt Riches, and the abuſe of them, ‘ that he ſaith himſelf, in the Sermon againſt *Eutropius*, up- ‘ on *Pſalm* 44. that they accuſed him of hating rich Men. ‘ But, *ſaith he*, why ſhould I not ſpeak continually againſt ‘ them, ſince they ceaſe not to torment the Poor? I com- ‘ plain not of them becauſe they are rich, but becauſe they ‘ uſe their Riches ill: for I make this Profeſſion, Never to ‘ blame any body for being wealthy, but for with-holding ‘ what is not his own.... The preſent Life (addeth he) is ‘ a Pilgrimage; let no man ſay, I have a Town, a Houſe, ‘ and Eſtate, *&c.* No Man hath any thing here below: ‘ all the good things of this Life, are the Inſtruments of our ‘ Journey; we are travelling as long as this Life laſteth. ‘ Some gather wealth in this Journey, and bury Gold in the ‘ way, and pray tell me, when you are come into an Inn, ‘ do you furniſh it with ſuperfluous Houſhold-ſtuff? No ‘ certainly, you are contented to eat and drink there, and ‘ to be gone as ſoon as you can. This Life is an Inn, we ‘ are ſcarce come into it, but we are obliged to quit it, ‘ therefore let us do it readily; let us keep nothing here, ‘ that we may loſe nothing in the next Life. You are ‘ Travellers in this Life, and leſs then Travellers; for a ‘ Traveller knoweth, when he cometh into his Inn, and ‘ when he goeth out, *&c.* In this dreadful Ignorance ‘ I loſe a great deal of time; and while I am laying up of ‘ Proviſions, God calls me, and upbraids me thus, Thou ‘ Fool! whoſe ſhall theſe things be which thou haſt prepa- ‘ red? for this very Night thy Soul ſhall be demanded of ‘ thee.... But what, will ſome Perſons ſay, muſt be done ‘ in this Caſe? even this, Hate temporal Goods, love eter- ‘ nal Life, part with your Eſtate, I do not ſay with all, but ‘ with what is ſuperfluous; do not covet what is another's; ‘ ſpoil not the Widow, nor rob the Orphan; raviſh not ‘ the Goods of this World, but take Heaven by violence; ‘ Jeſus Chriſt approves of this violence, *&c.* Do not vex ‘ the Poor, but do him Right, *&c.*

St. John Chryſoſtom.

See *Hom.* 4. upon St. *Matthew*, where he proves by the Example of three Children, that were caſt into the Fiery Furnance, that Riches are not to be worſhipped: the 9*th*, Homily upon St. *Matthew*, where he ſhews, that we ought not to be lifted up, becauſe of Riches: the 20*th*, and 64*th*, againſt the deſire of wealth: the 42*d* againſt Luxury and Pleaſures: the 48th. againſt exceſs in Clothes: the 80*th*, and 81*ſt*. Homilies againſt Covetouſneſs: The 88*th* againſt the Luxury of Women: and, the 19*th* Homily upon St. *John*, concerning the uſe that ought to be made of Riches.

Of Forgiving, and againſt Revenge.

THE ſecond effect of Charity towards our Neighbour, is forgiving of our Enemies, in oppoſition to a Spirit of Revenge, of Enmity and Reſentment. St. *Chryſoſtom* declaims ſeverely againſt this Vice, in an Homily purpoſely compoſed on that Subject, which is the Twenty-ſecond, concerning Statues. Theſe are ſome of his Notions. ‘ The revengeful Man, *ſaith he*, ‘ is not leſs unworthy of the Communion, than the Blaſ- ‘ phemer and Adulterer. The lewd Perſon puts an end to ‘ his Crime when he has ſatisfied his impure Deſire; but he ‘ that keeps up an obſtinate Hatred, Sins continually, and ‘ never makes an end. The fire of Luſt is ſpent by enjoy- ‘ ment; but that of Hatred feeds it ſelf, and is renewed ‘ every moment. With what face then can we implore the ‘ Mercy of God, whilſt we are full of bitter hatred againſt ‘ our Brethren? Your Brother hath done you an injury; ‘ but do you not often commit injuries againſt God? Do ‘ you compare the Servant with his Maſter? In the mean ‘ time, he that wrongeth you, was perhaps wronged by ‘ you before: But what wrong hath God ever done you? ‘ or rather what benefits hath he not taken pleaſure to be- ‘ ſtow upon you, and you in requital return only injuries ‘ to him again? In a word; pretending to be revenged of ‘ others, you puniſh your ſelves: The hatred you harbour, ‘ is your own tormenter, to tear your own bowels. Is there ‘ any thing more unhappy than he who meditates revenge? ‘ He is a Mad-man that never enjoyeth any reſt, his Heart ‘ being filled with Storms and Troubles: He abhorreth all ‘ the Actions, the Words, and the very Name of his Ene- ‘ my. And to what end is this Fury, and theſe Torments? ‘ We ought to forgive our Enemies to prevent the pains ‘ we feel by hating them. What folly is it to ſeek revenge ‘ at our own coſt; to do our ſelves a great miſchief, that ‘ another may receive a leſſer, *&c.*

See the 61*ſt*. Homily upon St. *Matthew*; the 30*th*. upon St. *John*; the 38*th*. upon the *Acts*; an Homily upon the Epiſtle to the *Theſſalonians*, and ſeveral other places.

Of Faſting.

NExt to giving of Alms, Faſting is one of the moſt powerful means to obtain pardon for Sin; but that Faſting may be profitable, it muſt be accompanied with a regular life. This St. *Chryſoſtom* takes notice of almoſt every-where, when he diſcourſes of Faſting. See how he expreſſeth himſelf, in the ſecond Homily of Statues. ‘ I do not call Faſting a meer abſtinence from ‘ Meats, but forbearance from Sin: For faſting is not able ‘ of its own nature to blot out the pollution of our offences, ‘ except neceſſary diſpoſitions do attend it..... Let us there- ‘ fore have a care, that in Faſting, we fall not ſhort of the ‘ price and reward that belongs to it: But let us learn per- ‘ fectly to practiſe it holily. Afterwards he ſets forth the ‘ qualities of a Faſt by the example of that of the *Ninevites*.... ‘ He (ſaith our Author) offers an injury to Faſting, who ‘ defines it to be an abſtinence from Meats. You Faſt, ‘ Brother; but ſhew me your Faſting by your Works: but ‘ you will ask me, what Works? I require therefore, that ‘ when you ſee a poor Man, you be ſure to help him in ‘ his miſery; that you reconcile your ſelf to your Enemy; ‘ that another Man's Glory may not excite your Envy; ‘ and that you ſhut your Eyes when you meet an handſome ‘ Woman: For Faſting reſpects not the Mouth barely, ‘ but the Ear, the Hands, the Feet, and all the other Parts ‘ of the Body. Covetous Hands ſhould faſt, and touch no ‘ more other Men's goods; the Feet ſhould faſt, and run ‘ no more to profane Shews; and the Eyes ſhould faſt, by ‘ turning aſide from that beauty, whoſe ſight is ſo danger- ‘ ous.

In the fourth Homily of Statues, he lays down the ſame Maxims again. ‘ We ſee, *ſaith* he, nothing but People ‘ making merry, and ſaying one to another; Victory, all ‘ is our own, Midlent is over. My advice to theſe is, that ‘ they ſhould conſider, whether the inward Man is in a bet- ‘ ter condition than it was when the Faſt begun: For then ‘ indeed we have reaſon to rejoyce, when our Faſting does not ‘ end with thoſe Vices that it begun with, and when we ‘ are come to the Feſtival of *Eaſter* with a Conſcience puri- ‘ fied by Faſting. I know ſome who, in the middle of ‘ Lent, do dread already that of the next year.... Can ‘ there be a greater weakneſs? But whence cometh it? Even ‘ from this, that we make Faſting to conſiſt only in for- ‘ bearing of Meats, and not in the reforming of our Man- ‘ ners.

‘ There may be (ſaith he in the 22*d*. Homily) ſeveral rea- ‘ ſons not to Faſt; but there is none not to correct a vici- ‘ ous habit. You have broken your Faſt, becauſe of a bodi- ‘ ly infirmity. Well: But why do you not forgive your ‘ Enemy? Is there any corporal indiſpoſition that hinders? ‘ Laſtly, He obſerveth in the 7*th*. and 11*th*. Homilies upon *Geneſis*, that the true Faſt is abſtinence from Sin; for for- ‘ bearance of Meat was introduced to reſtrain the motions ‘ of the Fleſh, and to ſuppreſs the Paſſions. See the Ho- ‘ milies of *Faſting* and of *Alms-deeds*, and the 57*th*. upon ‘ St. *Matthew*.

Upon

St. John Chryſoſtom.

Upon this; That Man is obliged to do all for God, and to direct all his Actions to him alone.

St. John Chryſoſtom.

CConcerning a Chriſtian's Duty, St. *Chryſoſtom* diſcourſeth thus in the 23*d*. Homily, againſt thoſe that kept the Feaſts of the New Moons. 'St. *Paul* (ſaith he) commands us to do all things to the 'Glory of God: *For whether you eat, or whether you drink, or whatſoever ye do, do all to the Glory of God.* You will ask 'what relation have theſe things to the Glory of God? 'Invite a poor Man to your Table; this is called to eat 'and drink to the Glory of God. You may alſo work for 'God by ſhutting up your ſelves in your own Houſes: 'How, and by what means, will you ſay? When you hear 'the Diſorders and Inſolencies committed in the Streets, by 'lewd Men, then ſhut your doors, have nothing to do with 'that helliſh Crew, and you ſhall keep your Houſes for the 'Glory of God. You may alſo glorifie the Lord both by 'your Praiſes and by your Contempt: As for example; 'When you ſee a wicked Man gorgeouſly apparelled, and 'ſumptuouſly adorned with the ſpoil of the Countries, which 'he hath brought to Deſolation and attended with a great number of Servants; and ſome weak Soul is blinded with that vain 'luſtre, diſcover to him his error, and make him ſee the vanity 'of that inſignificant Pomp, and pity the happineſs of that unhappy Man. Thus may Men deſpiſe things for the Glory 'of God. This contempt is an inſtruction for thoſe that 'are witneſſes thereof. We prove God to be preſent at all 'the actions of our lives, even in our purchaſes and ſales, 'when we are contented with an honeſt gain, and when we 'take no advantage of other Men's neceſſities to advance 'the rates of our Commodities.

'In your Faſts and Prayers, in your Contempt and Praiſe, 'in your Silence and Diſcourſes, in ſelling and buying, 'think always on the Glory of God.

See upon the ſame ſubject the 6*th*. Homily upon St. *Matthew*, the 79*th*. upon the ſame, the 9*th*. and 14*th*. upon the *Acts*, and the 18*th*. upon the *Romans*.

Of the neceſſary Diſpoſitions to communicate worthily.

NOne of the Fathers have ſpoken more powerfully and largely than St. *Chryſoſtom*, concerning the neceſſary Diſpoſitions to communicate worthily, nor more dreadfully againſt unworthy Communicants.

He requireth in the firſt place, that thoſe who draw near to the Lord's Table, ſhould put away their Sins. 'It is 'written (ſaith he in the Firſt Sermon of Penance) that 'without Holineſs no man ſhall ſee God; but whoſoever 'is unworthy to ſee God, is not worthy to partake of the 'Body and Blood of Chriſt; wherefore St. *Paul* will have 'a man to examine himſelf. &c. Reform the Diſorders of 'your life paſt, and then come to that holy Table, and 'participate of that Sacrifice with a pure and unſpotted 'Conſcience.

'He ſaith the ſame things in the 22*d*. Homily of Statues; 'ſeeing we are advancing into *Lent*, let us advance in Vertue; it is in vain to run, except we get the prize of the 'Race: Our Auſterities and Faſtings will profit us nothing, 'if we come not to the holy Table with an exact purity 'of Heart: For Lent, Prayers and Sermons are appointed 'in the Church, for no other purpoſe, but to make us participate ſafely of the unbloody Sacrifice, and to waſh away 'with the Waters of Repentance, the filthineſſes of our 'Sins; without this our labour is vain: But if by Abſtinence you have corrected one Vice, and gained one Vertue, and put off one evil habit, then you may boldly take 'place at the Table of the Lord.

'He recommends the ſame thing in the Homily of *Seraphims*. I tell you plainly, *ſaith he*, I pray, I beſeech you not 'to come to the Lord's Table with a Conſcience defiled 'with Crimes: For to communicate in this condition, is 'not Communion, but Condemnation; and tho' you ſhould 'a thouſand times come to the Body of Jeſus Chriſt in that 'condition, yet inſtead of receiving benefit by it, you would 'become the more guilty. Let Sinners therefore keep away; that is, thoſe who perſevere in their Sin. This I 'warn you of betimes, even now, that when the day of 'that heavenly Feaſt ſhall come, you may not ſay, I am 'unprepared, you ſhould have given me warning.... I know 'that we are all guilty, that no man can boaſt of having a 'pure heart in this World: that's not the worſt; but that 'not having a pure heart, they will not draw nigh unto 'him that can purifie them.

But to be pure is not ſufficient, according to St. *Chryſoſtom*, to partake of that holy Table; Men muſt have a care beſides, that they come not thither negligently. 'Let no Man '(ſaith he in the 83*d*. Homily upon St. *Matthew*) approach 'this ſacred Table with diſguſt, negligence or coldneſs; 'but let all come with a longing deſire, with zeal and love.... 'You ought therefore to watch over your own actions 'carefully, knowing that thoſe who receive unworthily the 'Body and Blood of Jeſus Chriſt, are threatned with a 'dreadful puniſhment. If you cannot endure, without horror, *Judas*'s crime, who ſold his Maſter; and the *Jew*'s 'ingratitude, who crucified their King; beware alſo of becoming guilty of profaning the Body and Blood of Jeſus 'Chriſt: Let no *Judas*, no covetous Man come hither; 'let none but true Diſciples of Jeſus Chriſt be preſent at 'that Feaſt, &c. For this Reaſon this holy Father obſerves in the Homily of *Judas*'s Treachery, that this holy Altar is not to be approached unto without reverence.... That no Hypocrite, no Man full of iniquity ought to come near to this ſacred Table. 'According to theſe Principles, (he 'ſaith in the 17*th*. Homily upon *Hebrews*) that, generally 'ſpeaking, no reckoning is to be made either of thoſe who 'communicate but once in the Year, or of thoſe that do it 'often, or ſuch as receive ſeldom; but of thoſe that communicate with a pure Conſcience, a clean Heart, and a 'blameleſs Life. Let as many as are thus diſpoſed come 'always; and as many as are not, let them not come once, 'becauſe they cannot but draw God's Judgments upon 'themſelves, and become worthy of Condemnation. Do 'you think that Forty days Penance is ſufficient to cleanſe 'you from all your Sins?

See upon the ſame Subject the 52*d*. Homily againſt thoſe that Faſt at *Eaſter*; the Homily upon the Nativity of Jeſus Chriſt; the 7*th*. Homily upon St. *Matthew*; the 24*th*. 27*th*. and 41*ſt*. upon 1 *Cor*. the 3*d*. upon the Epiſt. to the *Epheſians*; the 17*th*. upon the Epiſt. to the *Hebrews*; the 5*th*. upon *Titus* and ſeveral other places.

Of Prayer.

'GOD requireth of us fervent and conſtant Prayer; he often with-holds thoſe things that we ask of 'him to excite our Zeal.' This Obſervation is found in the firſt Homily concerning Statues, in thoſe upon *Geneſis*, in the Commentary upon *Pſal*. 7. and in the Homily upon theſe Words, *Phil*. 1. *What then? Chriſt is preached.* He deſcribeth both the Conditions and the Effects of Prayer in the 2*d*. Homily upon *Hannah*. In the 5*th*. Homily upon the ſame Subject, he ſheweth the Strength and Virtue of Prayer; He lays down the Neceſſity of Prayer in ſeveral places of his Works. See the 22*d*. Homily upon St. *Matthew*, the 36*th*. upon St. *John*; he ſpeaks of Thankſgiving in the 25*th*. upon St. *Matthew*, in the 35*th*. upon St. *John*'s Goſpel, and in the 14*th*. upon 2 *Cor*.

Of Attention in Prayer.

'WE pay leſs reſpect to God, than a Servant doth to his Maſter, a Soldier to his General, or even a Friend to his Friend; for we ſpeak to our Friends with attention: But whilſt our Knees 'are on the ground, and we are treating with God about 'the buſineſs of our Salvation; whilſt we beg pardon for 'our Crimes, we faint, our Mind is at Court, or at the 'Bar, and there is no correſpondence betwixt our Thoughts 'and our Words. We daily commit this fault, &c.

'Many go into the Church, and there utter a great number of Prayers; and then come out, not knowing what 'they have ſaid: They move their Lips, but they do not 'apply their Minds to their Diſcourſes. What? you hearken 'not to what you ſay, and would you have God hear it?

St. John Chryso-stom.

'I kneeled, say you, but your Heart was some-where else: 'Your Mouth uttered Petitions, but your Mind was about 'Bargains, Trading, Exchange or Visits. It is in the time 'of Prayer that the Devil assaults us, knowing that then 'we profit spiritually; he suggests to our Spirits a multi-'tude of Thoughts.' See the 36*th.* Homily upon the *Acts*, wherein he exhorts Christians to pray in the Night.

St. John Chryso-stom.

Of Humility, against Pride.

HUmility according to St. *Chrysostom*, is the principle of all Vertues, and the ground of all good Works. This he proveth in the 47*th.* Homily upon St. *Matth*: 'We should not be lifted up for 'our good Works, but acknowledge our unworthiness be-'fore God. Vertues are like Riches; if we expose them 'publickly, we are in danger of losing them; to preserve 'them, they must be hid. The more good we do, the less 'we should boast of it; if we be proud of it, we lose its 'reward. The greatest Action, and the most acceptable to 'God, is to entertain low Thoughts of our selves.... No-'thing conduces more to make us beloved of God, than to 'reckon our selves most imperfect; that is the heighth and 'perfection of Wisdom.

See the 3*d.* Homily upon St. *Matthew*; the 4*th.* upon the same Gospel; the latter end of the 25*th.* and 65*th.* upon the same; the 28*th.* 38*th.* 41*st.* and 48*th.* upon St. *John*; the 21*st.* upon the *Romans*; the 11*th.* upon 2 *Thessal.* and the 2*d.* Homily upon the Epistle to *Titus*; where he speaks against the love of Glory.

Of Christian Watchfulness.

ST. *Chrysostom* describeth in several places the various Devices which Satan useth to tempt us, very eloquently. Upon this Subject one may consult the Homily of *the Tempter*, where he proves that Temptations are profitable for us, provided we stand always upon our guard, and watch continually over our selves. This he recommends in that place, and in the 13*th.* Homily upon St. *Matthew*; where he proves, that in this World the Devil's temptations are to be resisted: In the 14*th.* where he shews that the diseases of the Soul are not to be neglected; and in many other places, where he gives both Precepts and Means to avoid Temptations and Sins.

Against Covetousness.

ST. *Chrysostom* declares his Indignation against Covetous Men in many places, and the Picture which he makes of them is enough to beget in us an abhorrence to them. Thus he speaks of them, *Hom.* 9. upon 1 *Cor.* 'What can be more impudent, shameless, and 'bold, than a Miserably covetous Man,? A Dog is more 'modest than the covetous Man, who seizeth upon that 'which is another Man's. Nothing is more filthy, than 'those Hands which take all; nothing more cruel than that 'Mouth which devoureth all, and is never satisfied. Look 'not upon his Face and Eyes, as if they were the Eyes 'and Face of a Man. The covetous Person is never con-'tented, till he hath got all that the World hath; all is 'brutish in his Face; he is Inhumanity it self, &c. In the 39*th.* Homily upon 1 *Cor.* he sheweth how abominable a thing a covetous Man is, who having gathered great quantities of Corn, to sell it dear, laments, because it is growing cheap. In another Place, *Hom.* 18. upon the Epistle to the *Ephesians*; He says that Covetousness is a kind of Idolatry. He carries the same Notion in the 64*th.* Homily upon St. *John*. In a Word, all his Homilies are full of Invectives against covetous Men; he writes against Usury in the 56*th.* Homily upon St. *Matthew*, in the 12*th.* upon the *Romans*, and in the 15*th.* upon 1 *Cor.*

Of Meekness, and against Anger.

THo' St. *Chrysostom*'s Zeal gave his Enemies occasion to accuse him of being passionate; yet one may easily judge by his Writings, that he was a great lover of Meekness, and that he disapproved of Passion; See his Moral exhortations, in the 29*th.* Homily upon St. *Matthew*, the 33*d.* and 48*th.* upon St. *John*, the 6*th.* upon the *Acts*, and the 17*th.* upon the Epistle to the *Ephesians*.

Against Envy.

'ENvy is the most abominable of Sins: Hell never 'produced one more to be abhorred. Other Sin-'ners have some pleasure; but the Envious Man 'torments himself, whilst he torments others. En-'vy hath been the cause of all Mischief. This crime is so 'much the more dangerous, because no Penance is enjoy-'ned for it. Men fansie they may blot it out by some 'small Alms, or a short Fast; they do not weep bitterly 'for it, as for Adultery or Fornication, &c.

These are some of St. *Chrysostom*'s Notions about Envy, taken out of the 40*th.* Homily upon St. *Matthew*. One may read upon the same Subject the Homily upon *Psal.* 49. *Hom.* 37. upon St. *John*, the 3*d.* upon 1 *Cor.* the 24*th.* and 27*th.* upon 2 *Cor.* and the 3*d.* upon the Epistle to the *Philippians*.

Against Drunkenness.

'THere is not a more dangerous or hateful Sin than 'Drunkeness, saith St. *Chrysostom*, in the first Dis-'course upon these Words of St. *Paul to Timothy, use a little Wine for thy Stomach's sake, and thine often Infirmities.* A Drunkard is a Dead Man 'livings voluntarily sick, a Person useless either for the 'Common-wealth, or for his Family; one whose presence 'is intolerable, whose Breath, Voice and Steps are equally 'odious.

See the 27*th.* Homily upon the *Acts*, the 25*th.* upon the Epistle to the *Romans*. See also the 56*th.* Homily upon St. *Matthew*, and the 27*th.* upon the *Acts*.

Against Swearing and Blasphemies.

ST. *Chrysostom* Discourseth against Swearing and Blasphemies almost in all the Homilies of Statues, wherein he declaimeth Vehemently against that Vice. See also the 8*th.* 10*th.* 11*th.* Homilies upon the *Acts*.

Concerning

Concerning Publick Shows and Stage-plays.

St. John Chryſoſtom.

ST. *Chryſoſtom* living in two great Imperial Cities, where Plays, Shows, Comedies, &c. were very frequent, to which the People were much addicted; one needs not wonder that he ſhould ſo often and ſo earneſtly inveigh againſt thoſe diſorders. He calls their Stages, Schools of Lewdneſs, Academies of Incontinence, and Peſtilential Pulpits. 'There, *ſaith he*, you ſee lewd Women repreſenting Adulteries, and uttering Blaſphemies. 'With what Eyes will you look upon your Wives, your 'Children, Servants or Friends at your going out of ſuch 'places? He refuteth in another Sermon the Specious pretences they had to plead for Plays: Theſe are his Words. 'What harm, ſay you, is there in going to ſee a Play? 'Is that ſufficient to keep one from the Communion? But 'I will ask you, whether there can be a more ſhameleſs Sin, 'than to come to the Holy Table, being defiled with A'dultery? Yes, it is a kind of Adultery to go to a Play; 'and if you will not believe me, hear the Words of him 'who is to judge of our Life. Jeſus Chriſt tells us, That 'whoſoever looketh upon a Woman to luſt after her, 'committeth Adultery. What can be ſaid of thoſe, who 'paſſionately ſpend whole days in thoſe Places, in looking 'upon Women of ill fame and reputation: With what 'face will they dare to affirm, that they beheld them not 'to luſt after them, and ſo much the rather, becauſe they 'hear laſcivious Speeches, they ſee wanton Actions, they 'are entertained with amorous Songs, and with Voices 'capable of ſtirring up ſhameful Paſſions; they ſee Wo'men dreſſed, painted, and adorned on purpoſe to inſpire 'Love. The Aſſiſtants are in ſuch confuſion and idleneſs, 'as promote Riotings; and theſe are natural effects both 'of the preparations and conſequences of Plays. The Mu'ſical Inſtruments, Conſorts and Songs, are equally dan'gerous; they flatter ſtrangely, they effeminate the Heart 'and prepare it to yield to the ſnares laid for them by 'profligate Women. For if in the Church it ſelf, where 'Pſalms are ſung, the Scripture is read, where the dread 'of the Almighty appears, and Men are in a poſture of 'reverence? If, I ſay, in that ſo venerable a place, Luſt will 'creep in as a Thief, how ſhall they be able to overcome 'the motions of Concupiſcence, that conſtantly frequent 'the Stage, who neither ſee nor hear any thing but what 'is prophane and dangerous; whoſe Hearts are full of evil 'Thoughts, and whoſe Eyes and Ears are aſſaulted con'tinually? But if this be impoſſible, how ſhall they juſti'fie themſelves from the guilt of Adultery? And if they 'are Adulterers, how can they pretend to come into the 'Church, and to participate of the Holy Table before they 'have done Penance.'

St. John Chryſoſtom.

See the 4*th*. Homily concerning *Hannah*, the 1*ſt*. 7*th*. 17*th*. 37*th*. and 38*th*. upon St. *Matthew*, the 32*d*. and 58*th*. upon St. *John*, and the 17*th*. Homily upon the Epiſtle to the *Epheſians*, againſt Mountebanks, and Jeſters, and Stage-players.

Of Balls and Gaming.

ST. *Chryſoſtom* exclaimeth as much againſt Balls and publick Meetings, as he does againſt Stage-plays. 'There are (ſaith he in the 23*d*. Homily to the Peo'ple of *Antioch*) no Enemies ſo dangerous as thoſe 'nocturnal Recreations, thoſe pernicious Meetings and 'Dances. Our former Miſcarriages call for Tears, for Shame 'and Sorrow, and yet Mirth breaks out every-where.... 'I ſhall ſay nothing of idle expences; but I am very much 'troubled at Gamings and Taverns; how much is there 'of Impiety and Intemperance?' He ſpeaks againſt Games of chance in the 15*th*. Homily to the People of *Antioch*; where he ſhews, that they are occaſions of Blaſphemies, Loſſes, Anger, Quarrels, and all manner of Crimes.

Of the Dignity and Qualifications of the Miniſters of Jeſus Chriſt.

WE have already ſet down St. *Chryſoſtom*'s Opinion concerning the Dignity and excellency of the Prieſt-hood, when we mentioned his Books upon that Subject and the Homilies concerning the Hiſtory of *Uzziah*. We alſo joyned to that ſome places of the ſame Treatiſe, concerning the Qualifications of a Biſhop, and the weight of his Office. But to thoſe one may add, what he ſays to the ſame purpoſe, in the 1*ſt*. Homily upon the Epiſt. to *Titus*, and in the 3*d*. upon the *Acts*; where he openly declares his Opinion, that few Biſhops were ſaved. Upon the ſame Subject one may conſult the 1*ſt*. Homily upon the Epiſtle to the *Corinthians*, the 4*th*. upon that to the *Philippians*, and the 3*d*. upon the *Acts*. He enjoyns Chriſtians in ſeveral places to be very reſpectful towards the Prieſts; as in the Homilies upon the Song of *Hannah*, in the 22*d*. upon St. *Matthew*, in the 86*th*. upon St. *John*, and in the 2*d*. upon the 1*ſt*. Epiſt. to *Timothy*. His obſervation in his laſt is, That we ſhould not hear thoſe Paſtours that are fallen into Hereſy; but, on the contrary, we ought to avoid them, and ſeparate from them: But not from wicked Prieſts, whoſe Character is to be honoured; becauſe notwithſtanding their Wickedneſs, they truly offer the Holy Sacrifice, and validly adminiſter the Sacraments.

Upon the Uſefulneſs and Excellency of a Monaſtick Life.

WE have ſufficiently declared St. *Chryſoſtom*'s Opinion of a Monaſtick Life, in the extracts of the Treatiſes which he compoſed in his retirement. To thoſe one may add the Homily of Statues, where he ſpeaks of the *Egyptian* Monks, the 1*ſt*. 8*th*. 55*th*. 69*th*. 70*th*. 71*ſt*. 72*d*. upon St. *Matthew*, and the 14*th*. upon the 1*ſt*. Epiſt. to *Timothy*.

Of the State of Marriage, and of the Duties of Married Perſons.

IN the firſt place St. *Chryſoſtom* requireth that in chuſing a Wife, Men ſhould have greater regard to Vertue than riches. He lays down this Maxim in the 74*th*. Homily upon St. *Matthew*; there he pleaſantly ſhews how much rich Wives prove troubleſome to their Huſbands. He ſays the ſame thing in the 48*th*. and 56*th*. Homilies upon *Geneſis*, in the 49*th*. upon the *Acts*, in the 12*th*. upon the Epiſtle to the *Coloſſians*, and in the 17*th*. 19*th*. and 28*th*. Sermons of the 5*th*. Volume. He exhorts Husbands to live well with their Wives, and ſhew them good Examples. In the 38*th*. *Homily* upon *Geneſis*, in the expoſition of the 43*d*. *Pſalm*; in the 30*th* Homily upon St. *Matthew*, and the 20*th*. upon the Epiſtle to the *Epheſians*; in the 10*th*. upon the Epiſtle to the *Coloſſians*, he treateth at large of the Love which Husbands ought to have for their Wives, and of the reſpect that Wives ought to ſhew towards their Husbands. He diſcourſes upon the ſame Subject in the 26*th*. Homily upon 1 *Cor*. and the 60*th*. upon St. *John*.

Of the Education of Children, and the Duties of the Maſter of a Family.

ST. *Chryſoſtom* being yet in his Retirement and ſenſible of the little care that Fathers took to bring up their Children well, employs part of the Third Book againſt thoſe that found fault with a Monaſtick Life, to complain of that Miſcarriage; and goes ſo far as to affirm, That a Father who breeds up his Child ill, is more cruel than he that puts him to Death; becauſe he makes him liable to eternal Damnation, which is infinitely worſe than loſs of Life. This matter is handled likewiſe in the Homilies concerning *Hannah*; where he ſhews, That not only Fathers, but Mothers alſo are obliged to give their Children good Education. In the 60*th*. Homily upon St. *Matthew*, he blameth the careleſneſs of Parents in the choice of a Tutor. Laſtly, in the 21*ſt*. and 22*d*. Homilies upon

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the Epiſtle to the *Epheſians*, he admoniſhes Fathers to be leſs ſollicitous about their Children's getting School-learning; and to take more care that they be taught Piety and the Chriſtian Religion. Read the 59*th.* Homily upon St. *Matthew*; the 9*th.* upon 1 *Tim.* and the 1*ſt.* upon *Rom.* where he diſcourſeth of the Duties of a Maſter in a Family, in relation to his Wife, Children and Servants. He obſerves in the 15*th.* Homily upon the Epiſtle to the *Epheſians*, that a Miſtreſs is not to abuſe her Maid-ſervants. See alſo the 16*th.* Homily upon the 1*ſt.* Epiſtle to *Timothy*.

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Of Afflictions.

ST. *Chryſoſtom* not only teaches us that we ought to bear the loſſes, ſickneſſes, and other afflictions that may happen in this World patiently: But he ſhews, beſides, that they are the Portion of all good Men: He gives eight Reaſons for it, worth Reading, in the Homily upon theſe words of St. *Paul* to *Timothy*, *Uſe a little Wine*; in the 4*th.* and 5*th.* Diſcourſes concerning Statues; in the 28*th.* Homily upon the Epiſtle to the *Hebrews*; in the 33*d.* upon St. *Matthew*; in the 8*th.* upon 2 *Tim.* and in the 28*th.* and 29*th.* Homilies upon the Epiſtle to the *Hebrews*.

Of Death.

ST. *Chryſoſtom*'s Homilies are full of excellent Inſtructions concerning Death; wherein he ſhews, that inſtead of fearing Death, a Chriſtian ought to deſire it. 'To what purpoſe, ſaith he in the 5*th.* Homily of 'Statues, ſhould a Man fear ſudden Death? Is it becauſe 'it brings us the ſooner to our Haven, and haſtens our paſ'ſage to a happy life? What folly is this? We expect eter'nal felicity, and thoſe good things which no Eye hath 'ſeen, nor Ear heard, and which never entred into the 'Heart of Man; and yet we do not only put of the fru'tion of them, but we fear it, yea we abhor it.' He tells us in other places, That this life, being but a journey, a train of Miſeries, a baniſhment from our own Country, *&c.* we ſhould be very miſerable if it never were to end.

See the 21*ſt.* and 32*d.* Homilies upon *Geneſis*; the Diſcourſe upon theſe Words of St. *Paul*, *Be not ſorry for the Death of your Brethren*; where he carries this Notion further, and ſaith, that we ſhould be as glad to go out of this World as Criminals are to get out of Priſon. See the 1*ſt.* Homily upon *Geneſis*, the 14*th.* upon the Epiſtle to *Timothy*, and the 7*th.* upon the Epiſtle to the *Hebrews*.

Laſt of all he hath one Sermon to prove that Death is not to be feared.

From theſe Principles, he concludes in ſeveral places, that we ought not to weep for the Dead, but on the contrary rejoyce; for that they have quitted this miſerable life, to enter into one which is both eternal and happy. See the 34*th.* Homily upon St. *Matth.* the 62. upon St. *John*, the 21*ſt.* upon the *Acts*, the 6*th.* upon the Epiſtle to the *Theſſalonians*, and the 4*th.* upon the Epiſtle to the *Hebrews*.

Chriſtian Maxims which St. Chryſoſtom *lays down and maintains in his Sermons.*

WE ought not to be addicted to the Goods of this World. *Hom.* 2. upon *Matthew*.

Perſons who are not Vertuous, will receive no advantage from the Vertues of others. *Hom.* 5. on *Matthew*.

The Vertue of our Relations will do us no good, if we our ſelves want Piety. *Hom.* 10. on *Matthew*.

Men ought to exerciſe themſelves in the practice of all Vertues. *Hom.* 11. on *Matthew*.

No Mercy is to be looked for after Death but only ſevere Juſtice; there is no middle place between Hell or Heaven. *Hom.* 14. upon *Matthew*.

He that reflects upon the joys of Heaven, will find it eaſy to practiſe Vertue. *Hom.* 16. upon *Matthew*.

The commandments of God are not impoſſible to thoſe that are wiling to keep them. *Hom.* 21. on *Matthew*. Nay, they are eaſy with God's grace. *Hom.* 56. and 76. on *Matthew*, and 87. upon St *John*.

Let him that is in the ſtate of Grace, not truſt too much to his own Strength, leſt he fall; neither let him that is fallen, deſpair. *Hom.* 26. and 67. on *Matthew*.

Spiritual advantages are to be preferr'd before thoſe things that otherwiſe ſeem to be moſt neceſſary. *Hom.* 26. upon *Matthew*.

A Man of an ill life, is worſe than a dead Man. *Hom.* 26. upon *Matthew*.

Paſſionate, intemperate, debauched, and covetous Men are worſe than thoſe that are poſſeſſed with the Devil. *Hom.* 28. upon *Matthew*.

The Yoke of Vertue is light and eaſy, that of Sin is heavy and troubleſome. *Hom.* 38. upon *Matthew*. and 88. upon *John*.

We ought to examine, and be ſorry for our faults, and not be concerned for thoſe of other Men. *Hom.* 24 upon *Matthew*, and 60. upon St. *John*.

Vertue is more to be eſteemed than Miracles. *Hom.* 46. upon *Matthew*.

To feed the Poor is better than to give Ornaments of Gold or Silver to the Church. *Hom.* 50. upon *Matthew*.

He that offends another, wrongs himſelf more than the other. *Hom*, 51. upon *Matthew*.

A Man that is addicted to worldly things, is in the moſt unhappy ſlavery that can be. *Hom.* 58. upon *Matthew*.

It is better to adorn our Souls with Vertue, than the Body with rich Cloths. *Hom.* 69. upon *Matthew*.

A Soul polluted with Crimes, ſtinks worſe than a putrefied Body. *Hom.* 57. upon *Matthew*.

It is to no purpoſe to have been Baptized, and to be in the true Church, unleſs we lead our Lives conformably to the Doctrine of the Goſpel, and our Baptiſmal profeſſion. *Hom.* 6. and 10. upon *John*.

Whatever appears great in this World is nothing before God. *Hom.* 44. in *John*.

Nothing ought to be better husbanded than time. *Hom.* 58. upon *John*.

We ſhould not ask of God temporal, but ſpiritual Goods. *Hom.* 43. and 54. upon *John*.

A Chriſtian ought to work not only for himſelf, but alſo for others. *Hom.* 20. upon the *Acts*.

It often happens that thoſe who deſign to Afflict the Righteous, and hinder the purpoſes of God concerning them, do further them when they do not intend it. *Hom.* 49. upon the *Acts*.

The loſs of Worldly Goods ought not to be lamented, but that only of the Joys of Heaven. *Hom.* 10. upon the *Romans*.

We ought to do that which is good in this world, and not depend upon the Prayers of our Kindred and Friends after Death. *Hom.* 42. upon 1 *Cor.*

The Salvation of others ought to be preferred before our own ſatisfaction. *Hom.* 29. upon 2 *Cor.*

Vertues are like Treaſures, they muſt be hid to be kept: If they be expoſed publickly, there is danger of loſing them. *Hom.* 3. upon *Matthew*.

To be Maſter of one's own Paſſions, is true liberty. *Hom.* 17. upon 1 *Tim.*

Nothing is to be lamented but Sin. *Hom.* 3. upon the *Hebrews*.

No Man is offended but by himſelf. *See his Diſcourſe upon this Paradox and his Letters Paſſim.*

It is eaſie to get Vertue, and preſerve it too. *Paſſim.*

It is more eaſie to live well, than ill. *Paſſim.*

Small Sins are to be avoided as well as great ones. *Paſſim.*

One only Sin, one evil Action is ſufficient to condemn us eternally. *Paſſim.*

The accuſation of Conſcience is the greateſt torment. *Paſſim.*

It is better to ſuffer our ſelves, than to make others ſuffer. *Epiſt. to* Olympias.

The ignominy of this World, is glory in the eyes of God. *Paſſim.*

This preſent life is death, and death is life. *Paſſim.*

Afflictions, Perſecutions, and Sickneſſes, are deſirable; but delights, pleaſures and joy are to be feared. *Paſſim.*

God's chaſtiſements are great benefits: The good things which he beſtows in this world are great temptations. *Paſſim.*

Giving

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Giving of alms is the trade that brings the greateſt profit. *Paſſim.*

Solitarineſs and a Monaſtick life, are more to be deſired than the greateſt Kingdoms. *Paſſim.*

True Soveraignty conſiſts in commanding our own Paſſions. *Paſſim.*

It is an effect of God's bounty, that the execution of Precepts, which are neceſſary to our Salvation, does not depend upon the weakneſs of our Bodies. *Hom. in illud, Modico vino utere.*

Sorrow is the product of Sin, and ſorrow takes away Sin: That which was the penalty of Sin is become the ſalvation of Man. Sin brought weakneſs into the World. and ſorrow hath deſtroy'd Sin. *Hom.* 1. *de jejun.*

Our Worſhip is not like that of the *Jews*, which was loaded with many Ceremonies, and needed much preparation. He that went into the Temple to pray, was to buy Pigeons, to carry Wood, Fire, a Knife, and a Victim. Chriſtians want no ſuch things: In every place they have an Altar, a Knife, and a Victim; or rather they themſelves are the Altar, the Prieſt, and the Victim. In what place, or what condition ſoever they are, they may offer their Souls to God. *Hom.* 4. *de Anna.*

Man ſhall be puniſhed for his Sins, either in this world, or in the next: He ought to be puniſhed here, to prevent puniſhment hereafter. *Serm.* 5. *de Lazaro.*

Ignorance of the Scripture makes Hereſies. *Serm.* 3. *de Lazaro.*

Theſe are ſome of thoſe Maxims wherewith St. *Chryſoſtom* filleth his Diſcourſes; but he enlargeth upon them with ſuch abundance, expoundeth them with ſo great Eloquence, and purſues them whith ſo great ſtrength, that it is impoſſible to diſcover their beauty without reading them in their Original. In reading of theſe Sermons, all Preachers ought to ſpend their time, and not in the Sermons of Modern Authors; which, for the moſt part, are full of nothing but empty Allegories, falſe notions, forced Declamations, unprofitable Queſtions, affectations of Wit, Jingles, Antitheſes, and other things of this nature, that have no correſpondency with thoſe Evangelical truths, which ought be preached with maſculine and natural Eloquence.

But that St. *Chryſoſtom*'s Works may be more eaſily read, and that the Editions which ſhould be uſed, may be known, I ſhall draw up a Catalogue of the moſt conſiderable.

The firſt Collections of St. *Chryſoſtom*'s Works were made of the Verſions of his Principal Books.

The firſt was Printed at *Baſle* by *Pfortzen anno* 1504. There was another made in *Germany* by *Cratander anno* 1522. and one at *Paris* 1524. Theſe were followed by the Edition of *Frobenius* in five Volumes, *anno* 1533, and 1547. which laſt is larger and more correct. That of *Venice* in 1574, in five Volumes, by *Hervetus*, is better than the foregoing; but the moſt perfect of theſe ancient Latin Editions is that of *Nivelle*, in four Volumes in *Folio*, of 1581. which was made by the advice and care of the moſt learned Men of that Age; as *Billius*, *Hervetus*, *Nobilius*, *Zinus*, &c.

The firſt Greek Edition of all St. *Chryſoſtom*'s Works, is the famous Edition of *Eaton*, procured by the care and vaſt labour of the learned Sir *Henry Savil*, who having made enquiry in all the Libraries of the World for the Books that went under St. *Chryſoſtom*'s Name cauſed them to be Printed in a very fair Character, and very exactly, with very juſt, very learned and uſeful Notes. He diſtinguiſhed the Books that are St. *Chryſoſtom*'s, from thoſe that are dubious or ſuppoſititious, and hath put them in an excellent order for a firſt Edition. It is divided into eight Volumes.

The firſt contains the 67 Homilies upon *Geneſis*, the Commentaries upon the *Pſalms*, and *Iſaiah*, the two Homilies upon the *50th. Pſalm*, and *Iſaiah*, which he places among the doubtful Books, and the Expoſition of the *51ſt. 95th.* and *100th. Pſalms*, and ſo on to the *107th.* and upon the *119th.* which he placeth among the ſuppoſititious Writings.

The ſecond Volume contains the 90 Homilies upon St. *Matthew*, and the 88 upon St. *John*.

The third and the fourth comprehend all the Homilies upon St. *Paul*.

The fifth hath ſixty two Sermons upon ſeveral particular paſſages of the Holy Scripture, and thirty four other Sermons upon the Saints or Feſtival days, with ſeventy three Sermons upon ſeveral ſubjects which he ranks among the ſuppoſititious Books.

The ſixth Volume is made up of the Treatiſes of St. *Chryſoſtom*, the Homilies againſt the Jews, that of God's incomprehenſibility, the Sermon of *Anathema*, his Sermon after he was ordained Prieſt, the twenty two Diſcourſes about Statues, and ſeveral other Sermons upon divers ſubjects, and particularly of Penance, Faſting, Alms-deeds, and other Chriſtian Vertues. At the latter end there are ſome Homilies which he puts among the Collections, that were anciently made out of St. *Chryſoſtom*, and ſome ſuppoſititious Sermons, with the Liturgy, and two Prayers to God.

The ſeventh Volume begins with a Diſcourſe upon the ſcandal of certain Perſons, cauſed by the Perſecution and Malice of ſome Prieſts. After this is the Treatiſe wherein he proves that none is offended but by himſelf, ſeventeen Letters to the Widow *Olympias*, and two hundred forty three Letters to his Friends, with five Letters of *Conſtantius* the Prieſt, and a hundred and five Sermons, which falſly bear St. *Chryſoſtom*'s Name, the Authors whereof are not certainly known. Theſe Sermons are followed by other Diſcourſes of known Authors, *viz.* Six Homilies of *Severianus* of *Gabala* upon *Geneſis*, the Homily of *John* the Faſter about Penance, the Homily upon the Epiphany aſcribed to St. *Gregory Thaumaturgus*, the Homily of the Croſs, by *Pantaleon* a Monk of *Conſtantinople*, and forty eight Homilies upon ſeveral Points of Morality, collected out of St. *Chryſoſtom*'s works by *Theodorus*. That Volume endeth with ſeven Prayers of St. *Chryſoſtom*, which are in Latin, the three laſt of them are ſuppoſititious.

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The laſt Volume containeth ſome ſupplements of Books Printed in the other Volumes, the ſeven Orations, in praiſe of St. *Paul*, the Sermons upon *Eutropius*, upon the deſign which Men ought to have in Preaching, and upon ſome other Subjects. The Appendix to this Volume, hath ſeveral Books which are ſomething like St. *Chryſoſtom*'s. The firſt is an Anſwer in *Theodorus*'s Name, to an Exhortation made by St. *Chryſoſtom*: Which is certainly ſpurious. The ſecond and third are two Diſcourſes of *Libanius* to *Theodoſius*, upon the Sedition at *Antioch*. After theſe Diſcourſes follow the Extracts which *Photius* hath taken out of St. *Chryſoſtom* and *Iſidore Peluſiota*'s Letters in Commendation of this Father. The Life of St. *Chryſoſtom* takes up a good part of this Volume: There are thoſe that were written by *George* of *Alexandria*, the *Panegyrick* by *Leo* the Emperour, the Life of St. *Chryſoſtom* by an Anonymous Author, that of *Simeon Metaphraſtes*.

The various Readings, Conjectures, Reſtitutions, and Notes of *Savil*, *Bois*, and *Downs* conclude the Volume, with a very uſeful Table of St. *Chryſoſtom*'s Books, by their beginnings diſpoſed in an Alphabetical Order. Another Table upon the Notes, and an *Errata* upon all the Volumes.

Almoſt at the ſame time that Sir. *H. Savil* was at work in *England*, to publiſh an Edition of the Original Text of St. *Chryſoſtom*'s works, *Fronto Ducæus* labour'd in *France*, to Print them in Greek and Latin. He Printed at *Paris*, *Anno* 1609. the firſt Volume which contains the twenty one Sermons of Statues, and fifty ſix others, with Notes at the end. In the ſame Year came out a ſecond Volume containing the Homilies and Sermons upon *Geneſis*, the five Sermons concerning *Hannah* and *Samuel*, three Homilies upon *David* and *Saul*, a Sermon againſt Idleneſs, a Tranſlation of St. *Chryſoſtom*'s Life written by *Palladius*, a Latin Sermon of Continency, and ſome other Sermons in Latin with Notes. The third Volume Printed in 1614. contains the Homilies and Sermons upon the *Pſalms*, and the Commentary upon *Iſaiah*. The fourth Volume Printed the ſame Year, contains the Works and Letters of St. *Chryſoſtom*, his firſt Sermon, and two others upon his Exile; it ends with the Notes of *Fronto Ducæus*. The fifth Volume is a Collection of ſeventy Sermons upon ſeveral paſſages, both of the Old and New Teſtament, and upon ſome other ſubjects; it was Printed in 1616. The ſixth contains ſeventy three Sermons, which *Fronto Ducæus* does not attribute to St. *Chryſoſtom*; the Homilies made up of Collections taken out of St. *Chryſoſtom* by *Theodorus*, and the Notes by *Fronto Ducæus*. The works of St. *Chryſoſtom* upon the New Teſtament were not Printed then, becauſe they had been lately Printed by *Commelinus* in four Volumes. The firſt contains the Homilies of St. *Chryſoſtom*, and the imperfect Work upon St. *Matthew*, the ſecond, the Homilies upon St. *John*, the third the Homilies upon the *Acts*; and the laſt, the Homilies upon St. *Paul*, and the Commentary of *Andreas Cæſarienſis* upon the *Revelations* of St. *John*. Theſe Books are in the Greek and Latin Edition of St. *Chryſoſtom*, Printed at *Paris* in 1633, and divided into ſix Volumes, which is not ſo exact as the Edition of *Commelinus*, and the ſix firſt Volumes that were Printed in 1636, are not ſo exact as thoſe that were Printed before.

The Latin Edition of *Ducæus* printed at *Paris* in 1613. containeth, beſides the Books that are named already, a great many other Homilies which are not in the Greek, and which in all Likelihood were Compoſed by Latin Authors as we obſerv'd before. The Tranſlation was all Reviſed by *Fronto Ducæus*; it was Printed at *Antwerp*, and lately Printed at *Lyons* with ſome Additions. It is very ſtrange, that thoſe who took Care of this Edition, did not only leave the ſame confuſion that is in the others, but have even confounded it more, and loaded it with many uſeleſs things.

[Theſe are all the General Editions of St. *Chryſoſtom*'s Works. I ſay nothing here of particular ones, whether Greek or Latin, of ſeveral of his Works, which are the

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Springs and Brooks that make up the great Rivers, becauſe it would be too tedious in this Place. But the Catalogue of ſuch as are come to my knowledge is in the following * Note.

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* Homiliæ in Sacram Scripturam.

In Geneſim Grac. Lat. Morel. 1594.
Lat. Oecolampad. interpret. Paris, 1524.
In Pſalmos, Nivelle, 1606.
In Iſaiam. Lat. à Tilmanno, Paris, 1555.
Argumentum in Jeremiam, Gr. Aug. 1602.
In Matth. Gr. Oxonii, Lat. 1537.
Opus Imperfectum, in Matth. ex Off. Caveleriana, 1602.
De Publicano & Phariſæo, Paris, 1595.
Serm. 4. in Lazarum, in illud Apoſtoli, Nolite de Dormientibus contriſtari, *&c. Oxon.* 1580.
In Joannem. Aret. interprete, Romæ, 1470.
In omnes Pauli Epiſtolas Grac. à Donato Veronenſi, An. 1529. *in fol.* 3. *Vol. Lat. apud Hervag.* 1530.
In Ep. ad Galatas, interpret. Eraſmo, Baſiliæ, 1526.
In Ep. ad Philip. Flaminio interprete, Rom. 1578.

TRACTATUS.

De Sacerdotio Libri Sex. Grac. Oxon. 1586. *Aug.* 1599. *Lov.* 1529, 1568. *Baſil.* 1544. *Lat. Paris.* 1561.
De Virginitate Græc. Lat. Livinio interp. Ant. 1565. *&* 1575. *ex verſione Poggiana Romæ,* 1562.
De providentia apud Oporinum, Baſil, 1552.
De orando Deum, interprete Eraſmo, Baſil. Froben. 1500, 1551. *Col.* 1573. *Ant.* 1579. *Paris,* 1538.
Aliquot opuſcula Ex V. Eraſmi, Baſ. 1529.
Liber de vita Babyla contra Gentiles, Gr. Baſil. 1527. *Paris,* 1528. *Lat. per Brinium, Paris,* 1528.
Sermones ad Theodorum Lat. 1524. *Baſilia,* 1547.
Comparatio Regis & Monachi, Baſil. 1533. *Gr. Lat. Paris,* 1598. *Baſil.* 1526.
Quod nemo leditur niſi à ſeipſo. Grace in Octavo, Paris, 1541.
Liturgia ſive Miſſa, Lat. Eraſmo interprete, Paris. 1537. *Grac. Paris,* 1560. *Venet.* 1601, 1620. *ex verſione Hervet.* 1548. *Paris.*
Orat. quod Chriſtus ſit Deus, Ingolſtad. 1579. *apud Chevallon. Lat.* 1536. *Romæ,* 1526.
In Euch. Grac. 1571. *Morell.* 1561. *Lat. Wormmatiæ,* 1541. *Pragæ,* 1544. *Ant.* 1560. *Gr. & Lat. Venetiis,* 1528. *in Bibl. P. P.*
Epiſtola ad Innocent. Baſil. 1529.
Ad Cæſarem Moinii Varia Sacra, Roterd. An. 1687. [*Londini 4to.* 1688.]

HOMILIÆ VARIÆ.

Hom. ad Pop. Ant. de Statuis, Londini Grac. Lat. 1590.
Orat. in illud, Modico vino utere. *Hanov.* 1550. *in Octavo, Col.* 1582.
In illud, Oportet Hæreſes eſſe. *Oecol. interp. Mog.* 1522.
Hom. 6. contra Jud. Hoëſchelio interpret. Aug. 1602.
Orat. Sex de fato & providentia, Gr. Oct. Baſil, 1526. *Paris,* 1554. *Hagenoæ,* 1533.
Orat. 6. Gr. Oxon. Gr. Lat. 1586. *Orat. in Eutropium, in Pſ.* 100. *& in laudem crucis, Paris,* 1554. *Tilmanno interprete.*
De non contemnenda Eccleſia Dei, Morell. 1560.
In terræ Motum, &c. aliæ Orat. interprete Ducæo, Burdigalæ, 1604.
Hom. de Anathemate, Gr. Lat. Paris, in Oct. 1547.
Libri tres de providentia Dei, ad Stagirium Lat. Aloſti, 1487. *ibid Orat. de dignitate humana Originis.*
Chryſoſtomi Orat. 10. *a Beurero, Romæ,* 1581. *Gr. Lat. Friburg.* 1585. *in Oct.*
Varii tractatus, ibid. De animi Humilitate, Jejunio & Temperantia, Mog. 1604.
De Manſuetudine, Paris, 1570. *De benignitate, Paris,* 1594.
De politia Morali, Paris, 1545. *Orat. 6. Paris,* 1554
Orat. aliquot. Lat. Gr. Lat. Romero in Oct. Baſ. Oporin. 1551.
Hom. Gr. Hoëſthelio interprete, 1587.
Hom. 2. *Tiguri,* 1558. *Alia, Lipſiæ, Ann.* 1538.
Alia, Paris, 1606. *Orat. Gr. Romæ,* 1594.
Florilegia, Mog. 1603. *Lat. Hagenoæ,* 1528.

SERMONES PANEGYRICI.

Hom. 4. in Job, Perionio interprete, Paris, 1565, *Col.* 1568.
Homilia de laudibus Pauli, Aniano interp. Paris, 1499. *cum op. Beda ſeorſim,* 1509.
De Petro & Paulo Orat. 2. *Gr. Lat.* 1581.
Idem cum Orat. in duodecim Apoſtolos, Romæ, 1580.
Sermones Panegyrici in S. S. Martyres, Burd. 1601.
Duæ homil. de S. S. Lugd. 1624. *Gr. Lat. Paris,* 1594.

IN FESTA.

In Nat. Chriſti, & in Præcurſorem, Ant. apud Tornes, 1609.
Sermo in Paſcha, Ant. 1598. *Sermones in Aſcenſionem, & aliï ... ex Ed. Voſſii, Mog.* 1604.
Orat. de occurſu Domini, Col, 1568.]

Antiochus *and* Severianus *of* Gabala.

Antiochus, and Severianus of Gabala.

IN the days of St. *Chryſoſtom* there were two famous Preachers, who preached in his Church, in his Abſence; the firſt, *Antiochus*, was Biſhop of *Ptolemais* in *Phœnicia*; and the ſecond, *Severianus*, was Biſhop of *Gabala* in *Cœloſyria*. *Antiochus* came firſt to *Conſtantinople*, where having preached a long time, and got ſome Money, he returned to his Church. *Severianus* having heard that *Antiochus* was become rich by preaching at Court, reſolved to imitate him, and therefore went thither with ſeveral Sermons which he had prepared. He was well received by St. *John Chryſoſtom*, into whoſe favour he endeavoured at firſt to inſinuate himſelf, afterwards he grew acquainted with ſeveral Perſons of Quality, and got into the favour both of the Emperor and the Empreſs: and tho' he wanted *Antiochus* his parts, yet he got into great Eſteem and Reputation. St. *Chryſoſtom* being obliged (as hath been obſerved) to go into *Aſia*, to compoſe the Affairs of the Church of *Epheſus*, found not a Biſhop fitter to preach in his Abſence than *Severianus* of *Gabala*, whom he thought to be his Friend. But whether this Biſhop, taking occaſion of St. *Chryſoſtom*'s Abſence, had a deſign to get into the Eſteem and Affection of the People of *Conſtantinople* to uſurp that See, or whether *Serapion*, St. *Chryſoſtom*'s Archdeacon, had by his Letters begot in St. *Chryſoſtom* an Averſion to *Severianus* of *Gabala* as a Perſon that diſturbed the Peace of his Church, aiming at getting into his place; or laſtly, whether there was any ſecret Jealouſie betwixt them; theſe two Biſhops were never Friends ever afterwards. St. *Chryſoſtom* being come back, drove away *Severianus*, accuſing him of ſaying, that the Son of God was not made Man, becauſe that Biſhop finding that *Serapion* would not ſtand up before him had uttered theſe Words, *If* Serapion *dies a Chriſtian, the Son of God is not made Man.* This *Serapion* told St. *Chryſoſtom*, leaving out the firſt part, *If* Serapion *dies a Chriſtian.* But *Severianus* being well at Court, the Empreſs recalled him, and did all ſhe could to reconcile them, which St. *Chryſoſtom* refuſed to do, till the Empreſs intreated him for the ſake of *Theodoſius* her Grand-Child, whom ſhe laid at his Feet in the Church of the Apoſtles. St. *Chryſoſtom* (if *Socrates* may be credited) could not then reſiſt the intreaties of the Empreſs: but this Reconciliation was not ſincere, and both theſe Biſhops harboured ſtill an Averſion one to the other. And therefore, in the time of St. *Chryſoſtom*'s Diſgrace, *Severianus* ſided with *Theophilus*, and the reſt of his Enemies to deſtroy him. This is the Account which *Socrates* gives of the Diſſention of *Severianus* of *Gabala*; *Hiſt. Eccl. B. VI. cap.* 11.

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The Author of St. *Chryſoſtom*'s Life accuſes this Hiſtorian of want of ſincerity upon this occaſion; But till we meet with another Hiſtorian of greater credit, ſetting forth the matter of Fact after another manner, we cannot reject this Relation, nor feign other Motives of Diſſention betwixt theſe two Biſhops, than thoſe related by *Socrates*, who lived near St. *Chryſoſtom*'s time.

The ancient Tranſlator of ſome of St. *Chryſoſtom*'s Homilies, *Anianus* obſerves, that *Antiochus* had, *plauſibilem dicendi pompam*, a pompous and lofty Stile, which got him the applauſe of the People. There is no doubt, but formerly they had ſeveral of his Sermons. *Gennadius* mentions but two of his Books: The former is a long Treatiſe againſt Covetouſneſs, and the latter a Diſcourſe upon the Miracle of the blind Man, to whom Jeſus Chriſt reſtored ſight, ſpoken of in the ninth Chapter of St. *John*'s Goſpel: A work of Unction and Humility. *Trithemius* mentions ſeveral Sermons, and other unknown works of this Author. *Theodoret* quoteth a paſſage of his, but does not Name the Book where he found it, the words are theſe. *That if we do not confound the two Natures in Chriſt, there will be no difficulty in underſtanding the Myſtery of the Incarnation. Gelaſius* in his Book *of the two Natures*, citeth alſo ſome places of *Antiochus* upon the Incarnation, taken out of his Sermons upon the Nativity, *Eaſter*, againſt Hereticks, and from another Sermon. Laſtly, *Poſſevinus* tells us, that there were ſome Homilies of this Author in the *Mediceam* Library at *Florence*. I don't know whether they were ever publiſhed.

Severianus of *Gabala* was leſs eloquent, dryer, and more barren, than *Antiochus*. *Socrates* obſerves, that he pronounced the Greek Language ill, becauſe he ſtill kept ſome thing of the *Syriack* Accent. *Gennadius* ſays, that he had read a Commentary of this Author, upon the Epiſtle to the *Galatians*, and a Treatiſe upon the Feſtival of Chriſt's Baptiſm, and the Ephiphany.

We have obſerved already, that among St. *Chryſoſtom*'s works there are ſeveral Sermons, which in all appearance belong to *Severianus* of *Gabala*, and among the reſt a Diſcourſe of the Seals, and upon the brazen Serpent, which

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are quoted by *Theodoret*, under the Name of *Severianus* of *Gabala*, and several others in the same Stile, whereof we have given a Catalogue amongst St. *Chrysostom*'s Works: To these we may joyn the Homily upon Christ's Nativity, which is in the fifth Volume of the *Eaton* Edition of St. *Chrysostom*'s Works, *Pag.* 843. and the Sermon of the Cross in Greek in the same Volume, *Page.* 891. which afterwards was printed in Greek and Latin by Father *Combefis*, cited by St. *Damascen*, in the third Discourse of Images, under the Name of *Severianus* of *Gabala*. We have also six Sermons of the same Man upon the Creation of the World, Printed in Greek in the *Eaton* Edition of St. *Chrysostom*, and in Greek and Latin in the last Volume of the Supplement to the *Bibliotheca Patrum*, by Father *Combefis*. *Severianus* observes in the Preface, that all the Books of the Holy Scripture have the Salvation and Benefit of Men for their ultimate end: but that the Book of *Genesis* is the Ground and Fountain of all the Truths, both in the Law and in the Prophets, because it containeth the History of the World's Creation, without which God's Works cannot be known. He adds, that he very well knew that several Fathers had written of that Matter, but that did not discourage him from Writing upon the same Subject, since the latter Writers were not discouraged by the Discourses of the Former: That he pretended not to destroy what others had done, but to add such things as might serve for the Edification of the Church: At last, he desireth his Auditors, not to enquire whether his Notions be new, but only whether they are right: In prosecution of the same Subject he saith, that *Genesis* is an History written by the Law-giver *Moses*, and dictated by the Holy Ghost who Inspired him: That tho' it be a Narration, yet it may be called a Prophecy, because that, as there are three sorts of Prophecies, the first of Writings, the second of Actions, and the third of both: So likewise there are three parts of each Prophecy: That the first respects the present, the second what is to come, and the third what is past. Men Prophesie upon the present, when they discover what is designed to be kept from them: as *Elisha* did, who knew *Gehazi*'s wickedness: Men prophesie upon the future, when what is to come is foretold. And there are also Prophecies of what is past, when by Divine Inspiration things already past are written, whereof no knowledge was had otherwise. In this Sence *Severianus* saith, that *Moses* was a Prophet in the History of the World's Creation. He observes further, that *Moses* proposed to himself two things in his Writings, to teach, and to give Laws: That he began by Instruction in relating the Creation of the World, to teach Men that God having created them, had a Right to give them Laws and Precepts, *For*, saith he, *had he not shew'd at first, that God is the Creator of the World, he could not have justified, that he was the Sovereign Law-giver of Men: because it is Tyranny to pretend to impose Laws upon those, that do not belong to us, whereas it is very natural to instruct such as depend upon us.* He endeth this Preface by shewing the Reason, why *Moses* spake not of the Creation of Angels and Archangels: First, because it was not pertinent to his Subject: Secondly, because had he done it, there was danger that Men would have worshipped them.

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After this he explains the Text of *Genesis* about the World's Creation, in a plain and literal way: He doth not enlarge upon the spiritual Sence, but rather finds fault with some Explications, as being too much Allegorical. But he maketh several trifling Reflections, as when he observes in the 5*th.* Homily, that the first Man was called *Adam*, a Word signifying Fire in the Hebrew, because that as this Element easily spreads and communicates it self, so the World was to be peopled with this first Man. Several other Notions of this Nature may be found in that Work, which have neither Beauty, nor Exactness, nor Truth. He answers the *Arians* and *Anomæans*. He observes in the fourth Homily, that all Heresies bear the Names of their Authors, whereas the true Church has none other Name, than that of Catholick Church. He enlargeth but little upon Morals; yet at the latter end of this fourth Homily he recommends Fasting, provided it be accompanied with Abstinence from Vices. In a Word, One may say that this whole Work, tho' full of Erudtion, yet is of no great Use, and deserveth not the Esteem of Men of true Judgment.

Father *Combefis* hath added to these Homilies some Fragments taken out of some *Catena*'s upon the Scripture, attributed to this Author, and extracted out of his Commentaries upon *Genesis*, *Leviticus*, *Numbers*, *Deutoronomy*, and upon *Joshua*. But if these passages did not shew themselves to be written in *Severianus* his Stile, one could not affirm it upon the credit of these *Catena*'s. One might with greater Confidence produce two passages of *Severianus* of *Gabala* upon the Incarnation, quoted by *Gelasius* in the Book of the two Natures, where he observes, that the first is taken out of a Discourse of this Bishop against *Novatus*.

ASTERIUS AMASENUS.

Asterius Amasenus.

ASterius (*a*) Bishop of *Amasea*, a City of *Pontus*, flourished at the latter end of the Fourth Century (*b*), and in the beginning of the Fifth. The Sermons of this Bishop have been quoted with Commendations by the Ancients (*c*). There is but a small number of them extant, collected by F. *Combefis* at the beginning of his first Volume of the Supplement to the *Bibliotheca Patrum*; the Five first were Printed formerly by *Rubenius*, who published them at *Antwerp*, *Anno.* 1698. and afterwards inserted into the *Bibliotheca Patrum*: The six following were lately published by F. *Combefis*, who joyned to them the Extracts made by *Photius* out of the Homilies of *Asterius Amasenus*, and a Discourse upon St. *Stephen* the Proto-Martyr, formerly published under the Name of *Proclus*.

The first Sermon is upon the Parable of *Dives* and *Lazarus*. He begins it with this Reflection; 'That our Saviour not only made use of Precepts to teach us Vertue, 'and to forbid Vice, but that he further proposed illustrious examples to instruct us in that way of Life, which 'we ought to follow.' Afterwards he sets down the Text of St. *Luke*'s Gospel, making Moral Reflections upon each Verse.

Upon these Words, Verse 26. *There was a rich Man which was Clothed with Purple and fine Linnen.* He observes, that the Holy Scripture by these two Words, understands all Extravagancies of Riches, that the only use of Garments is to cover our Bodies, and defend them from the injuries of the Air: That God hath provided for this, by creating Beasts with Hair and Wool, whereof Stuffs are made to secure us both against cold weather, and the Beams of the Sun. That besides he hath given the Use of Flax for a greater Conveniency; That these things ought to be applyed to our Use, in giving God thanks, not only because he made us, but also because he has provided all necessaries, to cover and defend us from the injuries of the Season. 'But *saith he*, if you leave the Use of Wool and Lin-'nen, if you despise what God hath prepared, and to sa-'tisfie your Pride, you will have Silk Garments, thin like 'Cobwebs; if after this you hire a Man at a dear rate to 'take out of the Sea a small Fish, that you may may dye 'them in its Blood; Do you not act the parts of effeminate 'Men.

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He reproves those afterwards whose Garments were painted with several Figures, of Men, Beasts, and Flowers, and spares not those, who by a ridiculous Devotion, printed upon their Cloths some Godly Histories: As the Marriage of *Cana* in *Galilee*, the Sick of the Palsie in his Bed, the blind Man cured, the Woman that had an Issue of Blood, the Sinner at the feet of Jesus Christ, *Lazarus* raised again, *Asterius* speaks against this Practice after this Manner: *If these Persons will believe me, let them sell those Cloths, and honour the true Images of God. Do not paint Jesus Christ, it is enough that he humbled himself by taking voluntarily a Body for us.... Paint not the Paralytick upon your Garments, but seek for the poor to succour them. It is to no purpose to look upon the Woman having the Issue of Blood, but it is very necessary to help this poor Widow. It signifies nothing to behold the sinful Woman at the feet of Jesus Christ, but it will signifie much to bewail your own Sins. What Good will the Picture of* Lazarus *his Resurection do you? Endeavour rather to rise spiritually. To what purpose do you wear upon your Backs the Image of him that was Born blind? Ease this blind Man rather. Why do you draw the Shrines of Relicks? rather feed the poor. And wherefore do you carry about you the Representation of those Water-Pots at the Marriage where our Saviour made Wine; while you suffer the poor to die for thirst?* This passage hath been alledged by the *Iconoclasts* as favouring their Opinions. The Catholicks on the contrary have quoted another, taken out of an Homily of the

(*a*) ASterius] There were several of that Name. The oldest is an Heretick of *Arius* his Party, mentioned in the first Volume. There is another *Asterius* commended by *Theodoret*, in *Philotheo*, c. 2. but different from this, as well as the Catholick Bishop of the same Name, who lived in the time of St. *Athanasius*.

(*b*) *Towards the latter end of the Fourth Century.*] We have observed, That in the Sermon upon New-Years-Day, he speaks of *Ruffinus* his Death, and of *Eutropius* his Disgrace which he tells us happened the Year before, which justifyeth that he lived at the same time with St. *Chrysostom*.

(*c*) *The Sermons of this Bishop have been quoted with Commendation by the Ancients.*] He is cited in the Second Council of *Nice*, *Act.* 4. and 6. *Photius* made some Extracts out of his Works, *Cod.* 271. *Hadrian* in *lib. de im.* quotes his Homilies, and *Nicephorus* defends them against the *Iconoclasts*.

Aſterius Amaſenus.

ſame Authors concerning the Woman afflicted with the Iſſue of Blood, where he ſpeaks of the Statue of Jeſus Chriſt erected by the ſame Woman in *Paneas*, a Town of *Paleſtine*. But neither of theſe paſſages, belong to the queſtion betwixt the Catholicks, and the *Iconoclaſts*; for this which we have tranſcribed, is not againſt Images placed in Churches, but againſt the Fancy of particular Men, who trimmed their Habits with Figures, repreſenting ſome Hiſtories of the Bible; and that of the Statue of Jeſus Chriſt, ſet up by the Woman that was afflicted with the Iſſue of Blood, hath no Relation to the publick Service of Images.

But to return to our Sermon, *Aſterius Amaſenus* purſuant to his Subject, ſaith that Chriſtians ſhould beware of Luxury and Pleaſures, becauſe none can live in Pleaſure without Riches. But, ſaith he, *It is impoſſible to heap up Riches without Sin.* He excellently deſcribes all the things that are neceſſary to thoſe that ſeek their pleaſure, and having numbred them, he adds, 'To have theſe things, how many poor 'Men muſt ſuffer? how many Orphans muſt be ruined? 'how many Widows muſt have weeping Eyes? and how 'many Perſons muſt be brought to the utmoſt Miſery? A 'Soul taken up with theſe, forgets her ſelf, remembers not 'what ſhe is, thinks not upon Death, nor a Reſurrection, 'nor Eternity. And when the fatal and unavoidable mo'ment comes, that the Soul is ready to ſeparate from the 'Body, then a Remembrance of the life paſt will be of 'little uſe: She then will think of Repentance, but it will 'be to no purpoſe. For then only will Repentance be a'vailable, when there is a Reſolution of correcting our 'former Life. And regret and ſorrow for Sin ſeem to be 'of no uſe, when a Man is not in a condition either to do 'good or to practiſe Vertue.' The reſt of this Homily is a literal and moral Explication of that Parable, full of ſolid Notions, and Natural Reflections.

There is not leſs Eloquence in the ſecond Sermon of this Author, upon another Parable of St. *Luke*'s Goſpel, concerning that Steward whom his Maſter called to an account for his Adminiſtration and for his Goods. It beginneth with this Maxim; That moſt Men's Sins proceed from an opinion that the Goods which they poſſeſs are their own, and that they are abſolute Maſters of them; That this falſe perſuaſion is that which makes us go to Law, quarrel, and make War for the Wealth of this World, looking upon it as proper and convenient for us, and deſerving our Love and Eſteem. 'Yet, *ſaith he*, it is nothing ſo; on the 'contrary we are to look upon all which we have recei'ved, as none of ours; we are not Maſters of the things 'which we have at Home; we are like Pilgrims, Strangers, 'Baniſhed and Captives, carried whither we would not, 'at a time when we expect it leaſt, and at once we are 'ſtript of all, when the Sovereign Diſpenſer of our for'tune pleaſeth.' This Notion he enlargeth upon in his Expoſition of the Parable of the unjuſt Steward. There one may find excellent Sentences, upon the contempt that Men ſhould caſt upon Riches, and upon the uncertainty of this preſent Life. He inſiſts particulary upon proving that Men are not owners, but Stewards of their Wealth; and from this Principle he concludes, that as many as have received of God ſuch good things ought to diſtribute them faithfully, and be always ready, yea even deſirous, to give God an Account. And at laſt he obſerves, that after Death there will be no time for Repentance. That this Life is the proper time to keep God's Commandments in, as the other is of enjoying the Reward of good Works.

The third Sermon againſt Covetouſneſs was preached by St. *Aſterius* in one of thoſe Aſſemblies which were made in Churches to celebrate the Feſtival of ſome of the Martyrs. This Homily is full of very natural Deſcriptions of the Hard-heartedneſs of covetous Men. Covetouſneſs in his Opinion, doth not conſiſt only in the unjuſt deſire of having that which is another's, but in a deſire of having more than we ought to have. According to this Notion, it is eaſie to find in the Scriptures ſeveral Examples of covetous Men; and having produced them, he ſheweth, that all other Vices waſte with time: but that the older a man grows the more covetous he is. This Remark is followed by a Deſcription of a covetous Man, where he omits none of thoſe Characters that can make him appear miſerable, and render him odious to all the World. He proveth that Covetouſneſs is the Spring and Cauſe of all the Crimes and Sins committed in the World. And in ſhort, he ſhews that it is to no purpoſe to be concerned for this World's Goods: but far better to put all our truſt and confidence in God's providence and mercy.

The fourth Sermon is againſt the profane Feſtival of the firſt day in the Year, and againſt the cuſtom of New-years-gifts. *Aſterius Amaſenus* declaimeth againſt that Practice. '*He ſaith*, 'That the Liberalities of that day have no rational Ground; 'that they cannot be called Tokens of Friendſhip, becauſe 'true Friendſhip is not grounded upon Intereſt; that neither 'can they be called Alms, ſince the Poor partake not of 'them; that they are not of the Nature of Contracts, ſee'ing there is neither loan nor exchange in that Traffick. 'In a word, that they are not pure Gifts, ſince there is a ne'ceſſity of giving them. What Name then, *ſaith he*, can 'be given to the Expenſe of that day? The Church gives a 'Reaſon for all the Feaſts which it celebrates. It keeps the 'Feaſt of *Chriſtmas*, becauſe upon that day God made him'ſelf known unto Men. At *Candlemas* it rejoyceth, be'cauſe we are drawn out of the obſcurity of Darkneſs 'wherein we lay. Laſtly, we celebrate with Joy, Pomp, 'and Alacrity the day of the Reſurrection, for as much as 'this day repreſents unto us the Immortality which we are 'to enjoy. Theſe are the Reaſons which the Church hath 'to keep Feaſts, and there are the like for the celebrating 'of all the reſt: But what Reaſon can be given for the 'Feſtival of *New-Years-Day*, and for the profuſion then 'practiſed? O Folly! O Impertinence! At that day every 'one runs with a deſign to get another Man's goods. 'Thoſe that give, do it with grief, and they that receive 'Preſents do not keep them, but beſtow them upon others. 'One ſends to his Patron, what he received of his Client: 'Another makes his Compliment to receive Money. The 'poor give to the rich, and inferior people ſend Preſents to 'the great ones. As Brooks make ſmall Rivers, which at 'laſt fall into great ones; in like manner the Preſents which 'the common People make to thoſe above them, do all turn 'to the profit of great Lords, upon whom they beſtow 'them: And thus this Feaſt is the beginning of Miſeries, 'and the overwhelming of the poor. Farmers and La'bourers are conſtrained to give to their Landlords; if they 'fail, they are abuſed. Miſerable People run like Fools 'through the Streets, asking from Door to Door, deaf'ning every Body with their Noiſe and Cries. Itis a day 'of Riot for Soldiers. The Conſuls and Governours hav'ing made themſelves rich with the Pay due to Soldiers, 'the Spoyls of Widows, and the publick Treaſury, hav'ing got Money by ſelling Juſtice, by ſhameful Contracts, 'by diſtributing this Money to Fidlers, Stage-Players, 'Dancers, and Comedians, lewd Women, and baſe Fel'lows, are at this Expenſe to feed their Vanity. O Folly! 'O Blindneſs! God promiſes an eternal reward to thoſe 'who diſtribute to the poor, but theſe rather chuſe to 'ſpend fooliſhly, that they may get a vain and tranſitory 'Glory. But after all, what is the end of all that Vanity? 'what figure ſoever any can make in this World, the end 'is always a Grave that buryeth Men in eternal oblivion.'

Aſterius Amaſenus.

He deſcribes here the fatal end of *Ruffinus*, and *Eutropius*, who juſt before were deprived both of their Dignities and of their Eſtates, and concludes with theſe words of the wiſe Man: *Vanity of Vanities.* 'Dignities, *ſaith he*, 'are Dreams and Viſions, which vaniſh after having given 'ſome kind of delight for a very ſhort time: They are 'Flowers, that dry on a ſudden, having flouriſhed for a 'while.'

The fifth Sermon is *about Divorce*. *Aſterius* ſhews there by ſeveral Reaſons that Men are not to put away their Wives, yet he excepteth Adultery, and ſaith, 'that if a 'Man puts away his Wife for Adultery, inſtead of taking 'her again, he commends him for avoiding a Perſon who 'by violating Chaſtity hath broken the indiſſoluble bond 'of Marriage. He obſerves, that the Law of the Goſpel 'is the ſame for Men as for Women; but that the Ro'man Laws, have not obſerved the ſame Equity; not per'mitting Wives to leave their Husbands, but only 'Husbands to put away their Wives. The Reaſon commonly alledged of this difference, is that Husbands do not prejudice their Wives, in committing Adultery, whereas by this Crime, Wives do introduce into Families other Men's Children, and make them Heirs, who have no manner of right. *Aſterius* ſticks not to ſay, that this Reaſon is impertinent, becauſe Men abuſing either Virgins or Wives, overthrow and diſhonour their reſpective Families, and wrong their Parents and their Husbands very conſiderably.

The ſixth Sermon upon the Hiſtory of *Suſanna*, is full of curious moral Notions. This is one. 'A Man overtaken 'with a Sin is often drawn by that firſt Crime into all ſorts 'of Iniquity, as on the contrary one Vertue is the cauſe of 'another.'

The ſeventh Sermon is upon the miraculous Cure of the Man that was born blind, he exalts the greatneſs of the Miracle, and draws an Argument for Chriſt's Divinity from it.

The eighth is a *Panegyrick* in Commendation of St. *Peter*, and St. *Paul*; he ſhews there how wonderful their Miracles were, and in ſeveral places eſtabliſheth St. *Peter*'s Primacy amongſt the Apoſtles. 'All the Apoſtles, *ſaith he*, 'muſt give place to St. *Peter*, and confeſs, that he alone 'deſerveth the firſt rank, if a compariſon of the Graces 'God gave to the Apoſtles, is a Token of Priority of Ho'nour.'

The following Sermon is a Diſcourſe in commendation of *Phocas* the Martyr. He affirms in the Preface, that a remembrance of the Actions of Saints, and of the Martyrs engagements, is one of the moſt powerful Arguments that can be, to encourage Chriſtians to Piety and Vertue. He addeth that for this Reaſon they kept their Relicks, that they are expoſed to ſight in Shrines, that their Feaſts are kept, and Churches built to their Honour, to refreſh the memory of their generous Actions. Afterwards he relates the Life of

Phocas

Aſterius Amaſenus.

Phocas the Martyr, in a very plain and natural manner, without any mixture of ſuch Hiſtories as are rather miraculous than rational. He ends, with the Honours that were paid to that Saint. He ſays, that the memory of him was famous in the Country, where his Body lay; That at *Rome* he was reſpected almoſt as much St. *Peter* and St. *Paul*, and that his head was had in great Veneration. *Aſterius* tells us that the Martyr *Phocas*, he ſpeaketh of, was born as *Sinope*, and a Gardiner by Profeſſion, without mentioning that he was a Biſhop. This is it perhaps, which hath occaſioned the diſtinction of two *Phocas*'s Martyrs. The one martyr'd under *Trajan*, whoſe Feaſt is kept *July* 14. and the other ſimply a Martyr; whoſe remembrance is celebrated on the *5th.* of *March*. The *Greeks* mention them both upon the *22d.* of *September*. Perhaps it is but one and the ſame Man, whoſe Hiſtory hath been variouſly reported. For both are ſuppoſed to have been of *Sinope*, and the ſame Miracles are aſcribed to both. Be it as it will, Seamen choſe this Saint for their Patron, as *Aſterius* obſerves at the latter end of this Homily.

The tenth Sermon in Commendation of Martyrs, was preached in an Aſſembly, met together for the Honour of the Martyrs. He begins with this reflection. 'Very often 'we receive much Good from our greateſt Enemies unawares. Had not Satan perſecuted the Church, we ſhould 'have had no Martyrs. He afterwards obſerves, that Martyrs are not only Patterns of Vertue, but alſo Accuſers of 'Vice. And this, ſaith he, is thus to be underſtood. A 'Martyr hath conſtantly endured fire and flame, why will 'you not tame the heat of luſt with chaſtity? A Martyr 'hath not regarded all the Wealth of the World, wherefore do you not deſpiſe a ſmall Sum for the love of God? 'a Martyr hath put off his own Body for God's ſake, why 'then will ye not part with the meaneſt Garment to cover 'a poor Man? We ought either to Honour and imitate 'the Saints as our Maſters or fear them as our Accuſers. 'Out of Honour to Martyrs, we preſerve their Relicks 'with veneration, looking upon them as Veſſels of Benediction, Organs of bleſſed Souls, and aſſured Pledges of 'their Good-will. The Churches are guarded by the Martyrs, as by ſo many Soldiers. The afflicted make Addreſſes to them, and with confidence implore their Interceſſion. It cureth Diſeaſes, comforteth in Poverty, and appeaſeth the anger of Princes. Finally the Churches of 'Martyrs are an Harbour in a ſtorm, and a refuge in all 'Miſeries. The Father whoſe Child is ſick, prayeth unto God for his Cure by the Interceſſion of a Martyr, 'ſaying, *You Holy Martyr that ſuffered for Jeſus Chriſt interceed for us. You who can addreſs to God with greater Boldneſs, carry this Word for your fellow Servants. Tho' you are no longer in the World, yet you know the Pains and Afflictions of this Life. Your ſelves have formerly pray'd to the Martyrs, before you were Martyrs, they heard you when you intreated them, now that you can bear us grant us our requeſts.* But leaſt ignorant Perſons ſhould yield to Martyrs the Honour which belongs only to God, he adds, 'We do 'not adore the Martyrs, but we honour them as Gods's 'Servants. We honour not Men, but admire them: 'We lay up their Relicks in beautified Shrines, and we 'build magnificent Churches to their Memory, to render 'them the ſame Honour in the Church, that is given in the 'World to thoſe that have done famous Actions.' He goeth on to eſtabliſh this Principle in the reſt of this Diſcourſe, where he ſpeaks ſo ſtrongly of the worſhip of Saints and Martyrs againſt ſuch as deſpiſe them, that it gives occaſion of ſuſpicion whether this be not of a younger Age, than that of *Aſterius Amaſenus*.

The eleventh Sermon is a *Panegyrick* upon St. *Euphemia* cited in the ſeventh General Council, *Act.* 4. and by *Photius*. It ſeemeth not to me to be of *Aſterius Amaſenus* his ſtile. The Author relateth the Hiſtory of that Saint, and obſerves, that ſhe was repreſented upon a winding-ſheet that was near her Grave.

After theſe Sermons come thoſe Extracts produced by *Photius*, *Vol.* 271. The firſt is taken out of a Sermon of Penance upon the ſinful Woman, among the Works, of *Gregory Nyſſen*, to whom he aſcribed it in the ſecond Volume of his *Bibliotheca*; but after ſerious reflection, I have found that it is more likely to be written by *Aſterius Amaſenus*.

The ſecond Extract is taken out of the Sermon upon St. *Stephen*, among *Proclus*'s Sermons. It differs from that which St. *Gregory Nyſſen*, made upon that Subject, tho' I confounded them in the ſecond Volume.

The third is taken out of the Homily upon the Parable of the Traveller, who going to *Jericho*, was taken and wounded by Thieves, *Luk.* 10. He ſuppoſeth that this Accident was real, and that Jeſus Chriſt makes uſe of it to inform the Jews of the greatneſs of his Charity and Mercy. This wounded Man going down to *Jericho*, is the Figure of *Adam*, who by his Sin fell from the happy State wherein he was created and at the ſame time cauſed the Fall of all Mankind. The *Levite* and the Prieſt are *Moſes* and St. *John*, who finding this Man, that is all Mankind deſtitute of Grace, Vertue and Piety, and wounded by his Enemies, did indeed look upon him with Compaſſion, but could not cure him. That the *Samaritan* is Jeſus Chriſt, who carries a Treaſure of Grace, hidden, till the time of the New-Law. This Expoſition of the Parable is pretty exact ſo far, but the Compariſon he makes afterwards, betwixt the Body of Jeſus Chriſt and the Horſe that carried the *Samaritan* is hardly tolerable, *Becauſe*, ſaith he *the Body of Jeſus Chriſt is as it were the Vehicle of the Divinity*.

Aſterius Amaſenus.

The fourth Extract of *Photius* is taken out of an Homily upon the Prayers of the *Phariſee* and of the *Publican*, ſpoken of *Luk. ch.* 18. Here is an excellent Definition of Prayer. 'Prayer is a conference with God, a forgetting of 'earthly things, and an Aſcenſion into Heaven. He that pray-'eth ſtanding with his hands lifted up to Heaven, doth by 'this poſture of his Body repreſent the Croſs; and if he 'prayeth with the Heart, and Prayer is acceptable to God, 'he hath the Croſs in his Heart. For Prayer extinguiſhes 'in him the Deſires of the Fleſh, the love of Riches, and 'puts off from his Spirit the thoughts of Pride and Vani-'ty. He addeth, That Vain Glory corrupts the beſt Acti-'ons, as Prayer, Faſting, and Alms, *&c.* and renders them 'unprofitable.'

The fifth Extract is out of the Homily upon the Hiſtory of *Zacchæus*, it containeth nothing conſiderable.

The ſixth is upon the Parable of the Prodigal Son. He ſaith that the Father ſpoken of in that Parable repreſents the Father of Eternity; that the two Sons are two ſorts of Men; that the Prodigal Child is a Figure of thoſe that have loſt the Grace of Baptiſm; that the Portion of Goods which he deſires of his Father, is the Grace of Baptiſm, and the Participation of the Body of Jeſus Chriſt; that this Child doth indeed ask it well, but does not keep it, but goes into a foreign Country, that is, he departeth from God's Commandments; that the Devil is that Citizen and Prince who commandeth the Swine, that is debauched Perſons; that this Sinner at laſt acknowledging his Fault, cometh back to God his Father, but with fear and confeſſing his unworthineſs; that the Father full of Compaſſion and Mercy, receiveth him, embraceth, and puts upon him new Robes; that theſe new Robes cannot be Baptiſm which cannot be received a ſecond time, but Repentance, which is inſtead of Baptiſm, and which blotting out our Sins with tears, makes us clean and acceptable to God; that the Ring afterwards given to this Prodigal Child, is the Seal of the Holy Ghoſt, which is given in Repentance as well as in Baptiſm.

The ſeventh Extract is of a Sermon upon the Cure of the Centurion's Servant. *Photius* ſaith that *Aſterius* upon occaſion of that Hiſtory, treateth of the Duties of Maſters and Servants; that he adviſeth Servants to obey their Maſters readily and heartily; and exhorteth their Maſters to uſe them with Meekneſs and Bounty, looking upon them as Brethren. 'For, *ſaith he*, they are made of the ſame 'Mould with us, they have the ſame Creator, the ſame Na-'ture, the ſame Paſſions; they have a Body and a Soul as 'we have, *&c.*' The Homily at the beginning of the Faſt, from which *Photius* hath taken out the eighth Extract, is in Latin among the Works of St. *Gregory Nyſſen*. I now confeſs, that it rather belongs to *Aſterius*, than to that Father.

The ninth Extract is of the Homily upon the Man born blind, which we have entire.

The tenth is upon the Woman having an Iſſue of Blood. There he ſpeaks of the Hiſtory of the Statue, which that Woman cauſed to be ſet up in Honour of Jeſus Chriſt in the City of *Paneas*.

This is all that F. *Combefis* hath collected of the Works of *Aſterius Amaſenus*: but ſince that *Cotelerius* in the ſecond Volume in his *Eccleſiaſtical Monuments*, hath given us three Homilies upon *Pſalm.* 5, 6, and 7. which he aſcribeth to *Aſterius Amaſenus*, upon the Authority of two *Catenæ* upon the *Pſalms*. He obſerves that before theſe Homilies there was one upon *Pſalm* 4. Printed in the ſeventh Volume of the *Eaton* Edition of St. *Chryſoſtom*, *pag.* 431. which he likewiſe attributeth to the ſame *Aſterius*. I confeſs I miſtruſt very much the Quotations of theſe *Catenæ*, and I ſhould rather believe, that theſe Commentaries belong to *Aſterius* the Philoſopher; who according to the Teſtimony of the Ancients, writ a Commentary upon the *Pſalms*, than to the Biſhop of *Amaſea*, who is not ſaid to have writen upon that Subject. *Cotelerius* pretends that the Conformity both of Stile and Doctrine demonſtrate that theſe Homilies were written by *Aſterius Amaſenus*. But tho' I pay a great deference to the Judgment of that learned Man, yet I find no ſuch Reſemblance; however I would not be believed upon my own Word, but leave it to thoſe to judge, who will take the pains to compare them.

The Stile of *Aſterius Amaſenus* is plain, but with a great deal of natural Beauty. His Characters and Deſcriptions are excellent: His Sermons would be eſteemed in this Age, where thoſe things are extreamly valued. He is very ſevere in his Morals; the Reflections he makes are exact and ſolid. He explains the Scripture-Parables after an ingenious manner, and draws from them very uſeful Thoughts. He

Aſterius Amaſenus. doth not excite his Auditors by Violent Motions as great Orators do; but inſinuates into their Minds Chriſtian Truths, by his agreeable and natural way of propoſing them: and inſenſibly begets in them an Abhorrency of Vice, and Love of Vertue, only by a bare Picture lively drawn. *Aſterius Amaſenus.*

ANASTASIUS.

Anaſtaſius ANaſtaſius was choſen Biſhop of *Rome*, after the Death of Pope *Siricius*, *Anno.* 398. He was an illuſtrious Perſon, as commendable for neglecting his private Intereſt, as for his Paſtoral Vigilance. Under his Pontificate, *Flavianus* and the *Eaſtern* Biſhops were reconciled to the Church of *Rome*, and to the other *Weſtern* Churches. The buſineſs of the *Origeniſts* making a great noiſe in the Church, he thonght it his duty to declare his Senſe of that matter: He therefore made a Decree after the Example of *Theophilus*, whereby he condemned both the Works and the Perſon of *Origen*, and being informed that *Ruffinus* the Prieſt was his chief Defender, he cited him to come to *Rome*, and appear before him: But *Ruffinus* deferring to appear, he condemned him as an Heretick in the Year 401. at the Sollicitation of a Lady called *Marcella*, who produced Evidences againſt him her ſelf, and ſhewed the Errors that he had left in the Tranſlation of the Books of *Origen*'s Principles, as St. *Jerome* ſays, *Ep.* 16.

John of *Jeruſalem* having heard of this Judgment, writ him a very civil Letter, wherein after abundance of Commendations he ſpake in *Ruffinus* his behalf. *Anaſtaſius*, having returned him thanks for his Compliments, anſwered, that he could not but condemn *Ruffinus* his conduct, becauſe he had tranſlated the Books of *Origen*'s Principles, with a Deſign that the People ſhould read them as Catholick Books, that the fear he was in leſt they ſhould corrupt the Doctrine of the faithful in his Church, obliged him to condemn them: that he was informed that the Emperors had made an Edict to forbid the reading of *Origen*'s Works: That *Ruffinus* having approved in this Tranſlation the Opinions of *Origen*, deſerved to be treated after the ſame manner, as he that firſt publiſhed them. Laſtly, he declares, that he will hear no more of him; that he might ſeek for Abſolution where he pleaſed, for his part he looked upon him as an excommunicated Perſon. *Anaſtaſius*

This is the only true Letter of *Anaſtaſius*, the two others were written by *Iſidore*. The firſt directed to the *German*, and *Burgundian* Biſhops is dated fourteen Years before *Anaſtaſius* was Pope. Thoſe of *Burgundy* to whom it is directed, were not then converted. It is made up of ſeveral paſſages of the Letters of *Innocent*, St. *Leo* and *Flavianus*, &c. It is full of Faults, and far from the Stile of the true *Anaſtaſius*. The ſecond addreſſed to *Nectarius*, is dated fourteen Years after *Anaſtaſius* his Death, and is taken out of *Innocent*, St. *Leo*, *Gregory*, &c.

We have not the firſt Synodical Letter of *Anaſtaſius*, wherein he condemned *Origen*'s Books, nor the Letter wherein he cited *Ruffinus*, nor that directed to *Venerius* of *Milan*, whereof he ſpeaks in his Letter to *John*. It is believed, that he writ a Treatiſe *of the Incarnation* directed to *Urſinus*, whereof ſome Fragments are found at the latter end of *Liberatus*'s Breviary. But it is certain, that they belong to *Anaſtaſius*. This Pope died in the Beginning of the Year 402. and left *Innocent* his Succeſſor.

CHROMATIUS, *Biſhop of* Aquileia.

Chromatius, Biſhop of *Aquileia.* CChromatius, Biſhop of *Aquileia* whom St. *Jerome* in his Preface to the *Chronicles*, calleth *the moſt Holy and Learned Biſhop of his time*, writ and preached ſeveral Sermons. There is but one Diſcourſe of his extant upon the Beatitudes, upon Chriſt's Sermon on the Mount, and upon the Words of St. *John* to Jeſus Chriſt, *I ought to be Baptized of thee.* Which probably is a Fragment of a Commentary, compoſed by this Saint upon the whole Goſpel of St. *Matthew*. He explaineth the Letter of the Goſpel, inſiſting particularly upon the Moral Precepts thereof. In the Expoſition of what the Goſpel ſaith, concerning Divorces, he ſeems to have believed, that a Man might marry another Wife, after being divorced for the cauſe of Adultery, but he condemneth thoſe that abandon their Wives upon any other account, and marry again, tho' he confeſſeth that Human Laws allowed it, He expounds the Lord's Prayer, and recommends the Exerciſe thereof, the Love of our Neighbour, Alms-deeds, Faſting, and other Vertues ſpoken of in Chriſt's Sermon upon the Mount. In the laſt Fragment he diſcourſeth of the Efficacy of Chriſt's Baptiſm. *Chromatius*, Biſhop of *Aquileia*

The Stile of this Author is not very lofty, but his Words are well choſen, his Notions juſt, his Expoſitions literal, and his Reflections uſeful. He was one of the moſt Famous Biſhops of the *Weſt*, and held Correſpondence with the learneſt Men of his Time. He is one of the Three to whom St. *Chryſoſtom* directed the Letter, to demand help of the *Weſtern* Biſhops: and he ſubſcribed the Letters written for him to the *Eaſt*. His Works were printed by themſelves at *Baſil* in 1528. and at *Lovain* in 1548. and afterwards in the *Bibliotheca Patrum*: I ſay nothing of a Letter bearing the Name of *Chromatius* directed to St. *Jerome*, in which he deſires to have the Martyrology of *Euſebius*; It being certain, that both this Letter, and the pretended Anſwer of St, *Jerome* are ſpurious, as *Baronius* evidently proves in the ſeventh Chapter of his Preface to the *Roman* Martyrology.

GAUDENTIUS, *Biſhop of* Breſcia.

Gaudentius, Biſhop of *Breſcia.* SAint *Philaſtrius*, Biſhop of *Breſcia*, who compoſed the Book of Hereſies mentioned in the foregoing Century, dying in 386. In the Year 387, the Biſhops of the *Province*, together with St. *Ambroſe*, did, with the conſent of the People, chuſe for his Succeſſor *Gaudentius*, who was gone to travel in the *Eaſt*; but fearing, leſt he ſhould abide in the *Eaſt*, dreading the burthen of the Epiſcopal Charge, they not only ſent Deputies to him, with a Letter to deſire his Return; but wrote a Letter beſides to the *Eaſtern* Biſhops to intreat them that they would not admit him to the Communion, if he refuſed to come and govern the Dioceſs, of which he was choſen Biſhop. Whereby *Gaudentius* found himſelf obliged to accept of that Charge, and being come back, was ordained by St. *Ambroſe* and the Biſhops of his Province. *Gaudentius*, Biſhop of *Breſcia.*

All theſe Circumſtances are recorded in the Diſcourſe which he made to them immediately after his Ordination. He was but young when they choſe him, as he ſays, in the ſame place. He was one of the Deputies ſent to *Conſtantinople* in the 404, or 405. by the *Weſtern* Biſhops, to demand St. *John Chryſoſtom*'s Re-eſtabliſhment in his See. Poſſibly he lived a great while afterwards.

To this Biſhop is attributed the Life of his Predeceſſor St. *Philaſtrius*, which *Surius* printed upon the eighteenth day of *July*. Yet I cannot believe that it is certainly his; but we find in the *Bibliotheca Patrum* nineteen Inſtructions, or Sermons, which are unqueſtionably Genuine, and which he collected himſelf, to ſend them to one *Benevolus*, one of the moſt conſiderable Men in *Breſcia*; who had formerly been Receiver of the Emperor's Memorials, and Injunctions, and who had quitted that Employment, that he might not be obliged to do any thing againſt his Conſcience in obedience to the Empreſs *Juſtina*, who countenanced the *Arians*, and perſecuted St. *Ambroſe*. *Gaudentius*, Biſhop of *Breſcia.*

This *Benevolus* was conſtant at Divine Service, and heard the Sermons of *Gaudentius* with Pleaſure; but having been hindred by Sickneſs from hearing thoſe which this Holy Biſhop preached at *Eaſter*, he prayed him to commit them to Writing; and to anſwer the Deſire of this Man, the Holy Biſhop did write his Sermons almoſt in the ſame Words that he preached them: He joyned to them four ſmall Treatiſes upon the ſame places of the Goſpel, and a fifth upon the Martyrdom of the *Maccabees*.

As to the other Sermons which the Copyers writ as *Gaudentius* was preaching, he will not own them for his, fearing that there may be ſome Errors in them; this *Gaudentius* declares in the beginning of his Preface: Afterwards he comforts *Benevolus* in his Sickneſs, ſhewing that God permits often Saints and righteous Men to be afflicted with Poverty and Sickneſſes, whereas he lets the wicked enjoy a perfect Health and much Wealth, becauſe both Puniſhments and Rewards are reſerved to the Day of Judgment: that in the mean time he inflicteth viſible Chaſtiſements upon the impious and refractory, to frighten others by their Puniſhments: but permits likewiſe the Righteous to be afflicted for three Reaſons, 1. to correct, 2. to purifie, and 3. to try them. The Severity he uſeth towards them is a Fatherly Severity. He ſends them Affliction, to manifeſt their Vertue both to Men and Angels, and ſo all the Sufferings of the Righteous are either for their Profit, or for their

Gaudentius, Biſhop of *Breſcia.*

their Glory. Whoſoever honoureth, and loveth God truly, thinks himſelf happy in the midſt of Tribulations, and bleſſeth God for all that happeneth to him.

The firſt of thoſe Sermons preached on *Eaſter-Eve*, is directed to the *Catechumens* that were to be baptized: He begins it with a Thought that is rather ſubtle than ſolid, to give a Reaſon why *Eaſter* is celebrated in the Spring, after the ill Weather of Autumn, and the ſeverity of Winter, and before the heat of Summer. It is, ſaith he, to ſhow that Jeſus Chriſt the Sun of Righteouſneſs, diſſipates by his light the Darkneſs of Jewiſh Errors, and ſoftens the hardneſs of the Heathens Hearts, by preventing with his Beams, the hot Fire of the Judgment of the great Day. He adds, that the World having been created in the Spring, it is juſt that it ſhould be repaired in the ſame ſeaſon. Afterwards he compareth the Chriſtian's Paſſover with that of the *Jews*; and the deliverance of the People of *Iſrael* from *Egypt* thro' the *Red Sea*, with the Regeneration of Sinners, by the waters of Baptiſm.

The ſecond Sermon is directed to the Novices: *Gaudentius* expoundeth in that inſtruction the Myſtery of the Euchariſt, which was hid from them till that time. He compares it with the *Jews* Paſchal Lamb, taking notice that that was but the Figure, and not the real thing. 'Where-'as in the truth of the new Law, it is the ſame Lamb dead 'for all; which being offered in all Churches, nouriſhes 'under the Myſtery of Bread and Wine, thoſe that offer 'it, giveth life to them that have a lively Faith, and ſancti-'fieth by Conſecrate thoſe that conſecrate the ſame. 'This is the Fleſh of the Lamb, this is his Blood.... It 'is the ſame Lord Creator of all things, who having made 'Bread out of the Earth, forms his Body of this Bread, 'becauſe he is able, and hath promiſed it. He who for-'merly changed Water into Wine, now changeth Wine 'into his Blood.' Having expounded thus plainly the Myſtery of the Euchariſt, he ſpeaks of the Diſpoſitions that Men ought to be in to come to it: He findeth them all repreſented by the Ceremonies obſerved by the *Jews* in eating the Paſchal Lamb; but his Similitudes are ſo far fetcht. that one would hardly have obſerved them. For who can believe that the Leathern Girdle that the *Iſraelites* were girded withall, was a Figure of the Mortification of Sins? Who would imagine, that when they are forbidden to break a bone of the Lamb, the meaning is that the Scripture-Precepts ought to be obſerved? And who can conclude from burning the remainders of the Lamb, that Men ſhould conſume by a lively Faith the doubts which they might have about the Euchariſt. Theſe Allegories, and ſuch-like in this place, are ſomething forced, and I queſtion whether many People can reliſh them. At laſt he exhorteth the new baptized ſtrongly to believe that Myſtery, and giveth two myſtical Reaſons why Jeſus Chriſt choſe Bread and Wine to be the matter of that Sacrament.

He proſecutes, in the five following Sermons, his Lecture upon that place of *Exodus*, which ſpeaketh of the Circumſtances and Ceremonies wherewith the *Jews* offered the Paſchal Lamb; and he applies them to the Sacrifice of Jeſus Chriſt upon the croſs, and to what is done among Chriſtians; and ſometimes he draws from them ſome moral inſtructions.

The eighth and ninth are upon the Goſpel of the Marriage in *Cana* of *Galilee*; He commendeth Virginity, reproving thoſe at the ſame time who condemn Matrimony, and warneth Parents, that though they may inſpire into their Children the Love of Virginity, yet they cannot enjoyn them the Vow of perpetual Continency. He maintains, that the Virgin *Mary* did not loſe her Virginity in bringing Jeſus Chriſt into the World. Both theſe Inſtructions are full of many Similitudes. He exhorteth the new baptized not to loſe the Grace of their Baptiſm.

The tenth Inſtruction is upon *Exodus*; There he brings many Allegories upon the Paſſover, and upon the Lord's Day. He ſeems to be perſwaded, that the World ſhall end after the accompliſhment of ſix thouſand Years; and that thoſe Dead who appeared after Chriſt's Death, were of the number of thoſe Righteous ones, whom the Soul of Chriſt, that deſcended into Hell, delivered in that day. Theſe are the ten Sermons which *Gaudentius* preached in *Benevolus* his abſence during *Eaſter* Holy-days.

The other Sermons are particular Tracts which he collected to joyn them to the foregoing. The firſt is upon the ſick of the Palſie, whom Jeſus Chriſt cured on the Sabbath-day. The ſecond is upon Chriſt's Words, *John* 12: *And now is the Judgment:* Which he expoundeth thus: *The World is going to judge its Creator and Maſter.* The third is upon the Nativity of Jeſus Chriſt, and of that Patience wherewith he endured *Judas* his Treaſon. Upon occaſion of this unhappy Apoſtle's covetouſneſs, he exhorteth to Alms-deeds, which he makes no ſcruple of comparing with Baptiſm; ſaying, That as the Water of Baptiſm quenches Hell-fire, ſo abundance of Alms quenches the fire of Luſt that remains after Baptiſm, or at leaſt hinders it from breaking out in a Flame. He occaſionally ſpeaks by the bye againſt thoſe who ſay they cannot faſt, becauſe they will not. He concludes with an Exhortation to love God and our Neighbour. This Sermon is better written and more uſefull than the others.

Gaudentius, Biſhop of *Breſcia.*

The fourth is about the ſending of the Holy Ghoſt, and contains a curious Obſervation againſt ſuch as pretend to fathom Myſteries. *We ought to believe that God is what he hath revealed himſelf to be; his Actions are not to be examined with a rebellious Spirit, but to be admired with Faith, and Submiſſion: For the Word of God is direct, and all his Actions are for the exerciſe of our Faith.... And ſo let us have a care of aſſaulting, if we may ſo ſpeak, the Divine Myſteries with injurious Queſtions. Neither Scrupulouſneſs nor Curioſity will help us to diſcover them, but only make us loſe the Faith which leads to Salvation and Eternal life.*

The fifth Sermon is in commendation of the *Maccabees*. *Gaudentius* endeavoureth to give Reaſons, why Swine's Fleſh was forbidden to the *Jews*.

The ſixth Sermon is that which he Preached at his Ordination in the preſence of St. *Ambroſe* and the other Biſhops. He ſpeaks at firſt of the Violence that was uſed towards him to make him accept the Biſhoprick of *Breſcia*. He commends his Predeceſſor *Philaſtrius*: He entreateth St. *Ambroſe*, the firſt of the Biſhops there, to ſpeak in the Name of all the Biſhops, as St. *Peter* the Prince of the Apoſtles ſpeaketh for them all. He ends, deſiring the Biſhops to implore God's mercy, that he would aſſiſt him with the Virtue of the Holy Ghoſt to govern his Dioceſs well.

The ſeventh is a Panegyrick upon the forty Martyrs, for whoſe Honour they had built a Church, to depoſit their Relicks. St. *Gaudentius*, who called many Biſhops to that Feaſt, having ſpoken concerning the Relicks of ſeveral Martyrs, which he hath gathered; *viz.* thoſe of St. *John Baptiſt*, St. *Andrew*, St. *Thomas*, St. *Luke*, St. *Gervaſius* St. *Protaſius*, St. *Nazarius*, and the Aſhes of the SS. *Siſinius* and *Alexander*, who had lately ſuffered Martyrdom: He adds, that Travelling through *Cappadocia*, he found at *Cæſarea* a Convent of Women, where St. *Baſil*'s Nieces were, who were ſo kind as to give him part of the Relicks of the forty Martyrs, left with him by their Uncle. He deſcribeth afterwards thoſe Saints Martyrdom, taken out of St. *Baſil*'s Diſcourſe; then he makes an end, ſaying, that the then conſecrated Church being adorned with the Relicks of ſo many Saints, was to bear the Name of an Aſſembly of Saints.

The eighth Diſcourſe is a Letter to *Germinius*, wherein he explains the Parable of the unjuſt Steward, related *Luke* 16. Where he treateth chiefly of the obligation to give Alms.

The laſt Diſcourſe is likewiſe a Letter to a Deacon called *Paul*, to expound that notable place of St. *John*'s Goſpel, which the *Arians* did alledge againſt the Divinity of Jeſus Chriſt: *My Father is greater than I. Gaudentius* there refutes *Arius* and the *Arians* with great earneſtneſs; affirming, that this place is to be underſtood of Chriſt's human Nature.

It is not neceſſary to give a character of St. *Gaudentius*. He is ſufficiently known by what we have ſaid of him. His Style is plain and without affectation, full of forced Alegories, extraordinary Notions, and far-fetcht Alluſions. His Sermons are dry, barren, neither inſtructive nor moving in any conſiderable degree. In one word, they have not the ſtrength, eloquence, beauty or exactneſs obſerved in the Sermons of thoſe Greek Authors formerly mentioned.

JOHN of Jeruſalem.

John of Jeruſalem.

After the death of St. *Cyril*, which happened in the Year 387, a Monk called *John*, a great Defender of *Origen*'s Books, Opinions and Followers, ſucceeded in that See. St. *Ephiphanius* being perſwaded, that the *Origeniſts* were very dangerous Hereticks, reproved him before ſeveral Perſons for taking their part. But inſtead of yielding to St. *Epiphanius*'s admonition, *John* declared himſelf openly againſt him, and upbraided him as a Patron of the *Anthropomorphites*; that is, of thoſe who affirmed that God had a Body. Soon after St. *Epiphanius* ordained *Paulinianus*, St. *Jerom*'s Brother, out of his own Dioceſs in that of *Cæſarea*; and that gave *John* an occaſion to complain of him, and to accuſe him of violating the Canons. St. *Epiphanius* excuſed himſelf upon the account of the cuſtom of his Country; and obſerves in his Letter, that it was not this Ordination which moſt offended *John*, but that he was accuſed of being an *Origeniſt*. This Letter of St. *Epiphanius* was written in 392. St. *Jerom*

John of Jeruſalem.

John of Jeruſalem.

was much engaged in the quarrel, and upholding St. *Epiphanius*'s Party, was excommunicated of *John*, who uſed all his endeavours to expell him out of *Paleſtine*. On the other ſide, *Ruffinus* took *John*'s part; ſo that this quarrel betwixt two zealous Biſhops, being fomented by theſe two learned Men, grew to a great heighth in a little time. Count *Archelaus* endeavoured to accommodate the matter; and as they accuſed one another of Hereſie, it was agreed, that for their Reconciliation, they ſhould make a Confeſſion of Faith; but *John* appearing not in the Aſſembly called for that purpoſe, the Accommodation was broke off.

Theophilus, Biſhop of *Alexandria*, informed of this Diviſion, thought it his Duty to endeavour to quiet it: Therefore he ſent his Deacon *Iſidore* for that end; who being already prepoſſeſſed in *Origen*'s behalf, ſtrengthned *John*'s Party, and returned without effecting any thing; and only brought *Theophilus*, a Letter from *John*, wherein he juſtified himſelf, and accuſed St. *Epiphanius*. This Letter having been ſpread in the Weſt, obliged both St. *Jerom* and St. *Ephiphanius* to write to *Theophilus*, that he ſhould make haſte to declare againſt the *Origeniſts*. This Biſhop deferr'd for ſome time to make this Declaration, ſuſpecting that St. *Ephiphanius* was guilty of the *Anthropomorphites* Error, which he abhorred. But he found himſelf obliged to declare himſelf of a Party, by the Seceſſion of certain Monks of *Egypt*, infected with the *Anthromorphites* Error; who after they had read a Letter of this Biſhop againſt that Doctrine, came in great fury to *Theophilus* with a deſign to kill him. *Theophilus* to appeaſe them, made uſe of *Jacob*'s words to *Eſau*, *I ſee your faces as the face of God.* This perſwading the ſilly Monks, that his Mind was altered, and that he really believed that God had a face, they were quieted. But they being perſwaded that *Origen* was the greateſt Enemy of the Doctrine which they maintained, ſaid unto him; *If you be of this mind, then condemn* Origen's *Books.* This was the Reaſon (if we may believe the Hiſtorians of that time) for which *Theophilus* was forced to declare againſt that Author and his Party; at the time when *Theophilus* was fallen out with *Iſidore*, the Long-brethren and the other Monks of *Nitria*. He accuſed them of *Origeniſm*, and forced them to retire to *Conſtantinople*. All this while *John* of *Jeruſalem* continued in his Opinion, and writ a Letter in favour of *Ruffinus* and of *Origen*, to Pope *Anaſtaſius*. His enmity againſt St. *Jerom* laſted long, as we learn by a Letter of Pope *Innocent*; and he joined himſelf to *Pelagius*, and cauſed him to be abſolved in the Council of *Dioſpolis*, as appears by the Letter which St. *Auguſtin* wrote to him. He died in 416.

John of Jeruſalem.

Gennadius ſaith that he writ a Book againſt his Adverſaries; wherein he profeſſed to admire the Wit but not the Doctrine of *Origen*. That Diſcourſe is loſt.

There is attributed to this Author a Treatiſe dedicated to *Capraſius* of the Inſtitution of Monkery; but that viſibly appears to be the Work of a Latin Author, who compoſed it of purpoſe to prove, That the Order of the *Carmelites*, which began in the time of the Old Law, was very ancient in the Church, and that many Chriſtians were of this Order in the Primitive Church. It is a heap of Fables, Viſions and Dreams concerning *Elias*, and ſome other Prophets, whom this Author feigneth to have been Monks of Mount *Carmel*. But what is more ſurprizing, is, that upon occaſion of this ſuppoſititious Book, there was a *Carmelite* that either had ſo little ſence himſelf, or rather believed that others were ſo dull, as to attribute to the ſame Author ſeveral Books, which are either without the Name of an Author, or falſely aſcribed to others; which he hath had the confidence to collect and publiſh at *Bruxells* in Folio, *ann.* 1643, under the Name of *John* of *Jeruſalem*'s Works; as if this pretended Author muſt neceſſarily be the Father of all theſe unknown Children. But in one word; Though this famous * *Carmelite*, who took the pains to collect them, hath beſtowed a whole Volume to ſhew that the Diſcourſes contained in his Firſt Volume, were truly written by *John* of *Jeruſalem*, and hath endeavoured to juſtifie them from all ſorts of Errors; yet one may ſay that he hath done nothing leſs than what he promiſeth in the Title, and that he hath filled that long and tedious Treatiſe with idle Conjectures, groundleſs Suppoſitions, manifeſt Falſhoods, or with Matters no ways pertinent to his Subject. So that this great Building failing at the foundation, is quickly fallen into ruine, and is become an Object of Laughter to all perſons that pretend to Learning.

[* *Petrus Waſſellus*]

THEOPHILUS *of* Alexandria.

Theophilus of Alexandria.

Theophilus was ordained Biſhop in the Year 385, after the Death of *Timotheus*. We have alſo obſerved that he was a politick and daring Man. He took away the Remains of Idolatry in the City of *Alexandria*, by cauſing the Temples and Idols that were left to be pulled down, and by diſcovering to the People, the Frauds and Stratagems which the Idol-Prieſts made uſe of to uphold their Superſtition; having hollow Statues wherein Men were hid, who perſuaded the People that the Statues ſpoke.

This generous Action got *Theophilus* much credit and reputation, and gave him great power in *Alexandria*. The Council of *Capua* having referred to him the judgment of *Flavian*'s buſineſs, he dealt very moderately with him; but he ſhewed much partiality in the Ordination of St. *Chryſoſtom*; being deſirous to have preferred *Iſidore* to that See: However, they were Friends in appearance for a while, and they united together to procure the Reconciliation of the Eaſtern, with the Weſtern Biſhops. We have ſpoken before of his Carriage in the caſe of *Origen*, and the *Origeniſts*, of the Policy of his Conduct, and the Paſſion which he ſhewed in the buſineſs of St. *Chryſoſtom*. There is no likelihood that he ever repented of the injuſtice and violence which he exerciſed againſt St. *John Chryſoſtom*: For though St. *John Damaſcene* ſaith, that when he was near Death, he cauſed the Image of that Saint to be brought to him; yet one cannot affirm it upon a Teſtimony of that Nature, eſpecially becauſe St. *Cyril* his Succeſſor, in the Church of *Alexandria*, perſiſted after his Death to refuſe to pay any Honour to the Memory of this Saint, and to inſert his Name into the Diptychs. It is more likely, that what is related in the the Lives *of the Fathers in the Deſart*, is true; *viz.* That this Biſhop, being at the point of yielding up the Ghoſt, and reflecting upon the long Penance of St. *Arſenius*, cried out; *O happy art thou* Arſenius, *to have always had this Hour before thine Eyes! Which ſheweth*, ſaith an Author of that Time, *That Monks who have quitted all the hopes of the World, and of the Court, to mourn in the Wilderneſs, die more peaceably than the Arch-Biſhops that go out of their Dioceſes, to diſturb the peace of the Church by caballing at Court againſt the moſt innocent and holieſt of their Brethren.* Yet St. *Leo* calls him *Theophilus of happy Memory*; not that he had an opinion of his Sanctity, but becauſe dying in the Communion of the Church, that Title of Honour could not be denied him.

Theophilus of Alexandria.

'He wrote, ſaith, *Gennadius*, a large Treatiſe againſt *Origen*, wherein he condemns both his Writings and his Perſon; ſhewing at the ſame time that he was not the firſt 'that condemned him, but that he had been Excommunicated by the Ancients, and particularly by *Heraclas*. He 'compoſed another Book againſt the *Anthropomorphites*, 'who hold that God hath an human ſhape, and members 'like unto ours: Wherein he refuteth their Opinions, and 'convinceth them by Teſtimonies of Holy Scripture; proving, that God is of an incorruptible and ſpiritual Nature; whereas all Creatures are in their Natures corruptible 'and ſubject to change.' He likewiſe preſented to *Theodoſius* the Emperor a ſmall Treatiſe concerning *Eaſter*, wherein he fixes the Day and time of the Moon when it ought to be celebrated according to the deciſion of the Council of *Nice*, adding ſome Obſervations touching the Solemnity of that Feſtival. This Cycle began in the Year 380, and determined *Eaſter*-Day for 100 Years conſecutively, as St. *Leo* aſſures us in the 94*th.* and 95*th.* Letters of the new Edition.

Theophilus of Alexandria.

Gennadius ſaith further, that he had read three Books concerning *Faith*, that bore *Theophilus* his Name; but addeth, that he did not believe them to be his, becauſe they were written in a different Style.

St. *Jerome* mentions Five Epiſtles of *Theophilus*, which he had tranſlated into Latin. The firſt was a Synodical Letter againſt *Origen* of the Year 399. The ſecond was a Paſchal Epiſtle for the Year 401, and three other Paſchal Epiſtles for the Years 402, 403, and 404. We have not the two firſt, the other three are among St. *Jerom*'s Epiſtles. The firſt is divided into four Parts, according to the Obſervation of that Saint. In the firſt *Theophilus* exhorts the Faithful to celebrate the Feaſt of *Eaſter* worthily. In the ſecond and third he ſpeaks againſt *Apollinarius*. In the laſt he adviſeth Hereticks to repent. In all the three he ſhews his averſion to *Origen*, accuſing him with great vehemence, of ſeveral Errors. It is obſerved in the laſt that the Chriſtians of that time forbore in *Lent* the Uſe of Wine and Meat. In theſe Diſcourſes he interſperſes ſome Moral Notions, and endeth all his Epiſtles with giving Notice of the Day when *Lent* ſhall begin, and *Eaſter* Day, and *Whit-Sunday*.

We have beſides, amongſt St. *Jerom*'s Epiſtles, three Letters of *Theophilus*: One to St. *Epiphanius*, wherein he exhorts him to aſſemble a Council againſt *Origen*, and two other Letters againſt the *Origeniſts*.

There are ſome Greek Fragments of the Paſchal Letters cited by *Theodoret* in the Council of *Epheſus*, and in that of *Chalcedon*, which are among thoſe that we have, or elſe are taken out of other Letters of the ſame Nature: For the Council of *Epheſus* quoteth a ſixth Paſchal Letter; and *Juſtinian* in his Writing againſt *Origen*, produces a great part of the Synodical Letter againſt *Origen*, and two other Frag-

Theophilus of Alexandria.

Fragments of a Letter, and of a Treatiſe directed to the Monks of *Scheta*.

Facundus, l. 6. ch. 5. quoteth a Book of *Theophilus* againſt St. *Chryſoſtom*, full of Invectives and Calumnies againſt that Saint, whereof he gives ſome Inſtances, which ſhew how much Paſſion and Rage had blinded him.

Laſtly, one may ſee in *Zonara*'s and *Balſamon*'s Collections ſome Laws and Canonical Letters of this ſame Biſhop.

The firſt is a Paſtoral Letter; wherein he ſaith, that when *Chriſtmas* Eve happens upon a *Sunday*, ſome light Meat may be eaten, that ſo we may not ſeem to follow the practice of Hereticks, by eating nothing on the *Sunday*, and yet not to break the Law of Faſting altogether.

The ſecond is a Letter containing ſome Rules for the Province of *Lycapolis*, directed to *Ammon*.

The firſt concerneth thoſe that had communicated with *Arian* Biſhops; he ordereth that they ſhould be depoſed, allowing them ſtill leave to dwell in the Place, and to be dealt with as was appointed by the Biſhops of *Thebais*.

The ſecond is upon the occaſion of a Prieſt, who was Ordained after he had committed a crime with a Woman that was divorced from her Husband. *Theophilus* determines that he ought to be Suſpended from his Miniſterial Function.

The third is concerning a Prieſt who had been Excommunicated by his Biſhop. *Theophilus* declares, that the Prieſt that was Excommunicated by his Biſhop, ought to be eſteemed Excommunicate till he had juſtified himſelf by the Law.

The fourth concerneth a Deacon, who was accuſed to have married his Brother's Daughter. *Theophilus* ſaith, that if he married her before Baptiſm, and had not co-habited with her ſince he was Baptized, he might continue in the Clergy; but if he had co-habited with her after Baptiſm, he ought to be degraded from the Clergy.

In the fifth that relateth to an Accuſation brought againſt a Reader, *Theophilus* gives this Order; that if he be convicted of Fornication, he ought to be degraded; but if this Accuſation is grounded only upon ſuſpicion, no regard is to be had to it.

In the ſixth he ſets down a Rule to be obſerved in the Ordinations; he ſaith that the Biſhop is to Ordain none, who is not choſen by the whole Clergy in the preſence of the People; and that the Biſhop is to give his Approbation before he can be Ordained.

Theophilus of Alexandria.

The ſeventh appointeth, that whatſoever is left of the Offering after Communion, ought to be diſtributed to the Clerks, and to the Faithfull, and none of it to the Catechumens.

The eighth is alſo concerning a Clerk that was accuſed of Fornication. *Theophilus* affirms, that if he be convicted of the Crime, he ought to be depoſed; but if he gives a good Account of his Behaviour, and it cannot be proved that he he committed the Fact, they ought not to give him any trouble.

The ninth Canon is about chooſing a new Steward in the Church.

The tenth enjoyns, that the Poor, the Widows and the Pilgrims ſhould not be diſturbed, and that none ſhould uſurp the Church-Goods.

The ſecond Letter contains a Rule, whereby it is ordered conformably to the Canon of the Concil of *Nice*, that the *Novatins*, who had a mind to come into the Church, might receive Ordination.

The third to *Agatho*, was written upon occaſion of a Perſon, who knowing not the Laws of the Church, had contracted an unlawful Marriage; and being cenſured for it, had left his Wife with her conſent. He adviſeth the Biſhop to whom he Writeth, to place them among the Catechumens, if he thought fit, and if he judged that they did it ſincerely; otherwiſe he will have him deal more ſeverely with them.

The laſt Letter is directed to *Menna*; where he forbids him to admit into the Communion of the Church, a Woman that had wronged another, before ſhe had made reparation.

Theophilus hath nothing in his Writings that can turn to his Commendation: They are dark, unintelligible, full of falſe Reaſonings and Reflections, that do not concern his Subject. He was a good Politician, but an ill Author. He knew better how to manage a Court-intrigue, then to reſolve a queſtion of Divinity. The only Rule of his Opinions was his Intereſt or his Ambition. He was ready to embrace any Opinion or Party that came firſt, provided it could ſaisfie his Paſſion, without examining much whether it was juſt or reaſonable.

THEODORUS *of* Mopſueſta.

Theodorus *of* Mopſueſta.

THeodorus, a Prieſt of *Antioch*, *Diodorus*'s and *Flavian*'s Diſciple, St. *Chryſoſtom*'s Companion, and, as ſome have affirmed, *Neſtorius*'s Tutor, was choſen Biſhop of *Mopſueſta*, about the beginning of the Fifth Century of the Church. Many were the Works that he writ; but the misfortune which they had to be condemned with his Perſon, in the Fifth Council, by the Intrigues of *Juſtinian* the Emperor, cauſed them to be loſt, except the Titles and Fragments that were collected either by his Accuſers, or by his Defenders.

It is probable that he writ Commentaries upon the whole Bible: *Photius*, Vol. 25*th*. of his *Bibliotheca*, ſaith, that he had read a Commentary of *Theodorus* upon *Geneſis*, divided into ſeven Parts. *Facundus* and the fifth General Council mention Commentaries of *Theodorus* upon the *Pſalms*, the Book of *Job*, the *Canticles*, the Twelve leſſer Prophets, the Goſpel of St. *Matthew*, St. *John* and St. *Luke*, upon the *Acts*, the Epiſtle to the *Romans*, and upon the Epiſtle to the *Hebrews*. In theſe Commentaries he inſiſted moſt upon the Hiſtorical ſence, avoiding all Allegories: He writ a Book likewiſe to juſtifie that way of expounding the Scripture, intituled, *Of Allegory and of Hiſtory againſt Origen*, quoted by *Facundus*. *Photius* obſerveth further, that *Theodorus*'s Commentaries are full of frequent Repetitions; that they are tedious, and unpleaſant to read. The firſt of his Commentaries is that upon the *Pſalms*; he ſaith himſelf, that it was the moſt imperfect and leaſt exact. In his Commentary upon *Job*, he ſaith, That though the Hiſtory of *Job* be true at the bottom, yet it is written in a fabulous way: He obſerveth beſides, when he Comments upon the Book of *Canticles*, that it is a difficult thing to write an uſeful Commentary upon that Book; and that it was forbidden both among the *Jews*, and among the *Chriſtians* to read it publickly, ſince in all probability it was a Nuptial Song, though it is to be underſtood of the Love of Wiſdom.

The other Treatiſes of this Author were very long, and very numerous: When he was young he compoſed a large Work of the Incarnation againſt the *Apollinariſts* and *Anomæans*, divided into fifteen Books, which, according to his own Teſtimony, contained above Fifteen Thouſand Verſes; wherein he ſhewed, ſaith *Gennadius*, *by convincing Proofs, and by Teſtimonies of the Scripture*, (for he ſpeaketh of *Theodorus*, in the 12*th*. Chapter of his Book, concerning Eccleſiaſtical Writers,) *That in Jeſus Chriſt there is the fulneſs both of the Divinity and of the Humanity*; *That Man is made of two Subſtances, the Soul and the Body*; *That Senſe and Underſtanding are not ſeparate Subſtances, but Faculties of the Soul. The Fourteenth Book is concerning the Trinity: But in diſcourſing of uncreated Nature, he treateth alſo of Creatures. The laſt Book contains many Quotations out of the Fathers, to confirm his Doctrine by the Authority of Tradition.* Some conſiderable Fragments of this Treatiſe *of the Incarnation* are cited by *Facundus*, and in the Fifth Council.

Theodorus *of* Mopſueſta.

He wrote beſides Five and Twenty Books againſt *Eunomius*, in defence of St. *Baſil*'s Books, mentioned by *Photius* in the 25*th*. Volume of his *Bibliotheca*; ſome whereof are cited by *Facundus*, and in the Fifth Council: Four Books againſt *Apollinarius*; a Book intituled *the myſtical Book*; a Treatiſe to thoſe that had been Baptized; two Letters to *Artemius* of *Alexandria*; an Epiſtle to *Cerdo* upon the Interpretation of the *Pſalms*; five Books *of the Creature*; five other Books *to ſhow that God permitted Sin, becauſe it is for Men's advantage*; which are all cited by *Facundus*, and in the fifth Council; and three Books of the Magick of the *Perſians*, directed to a *Suffragan* Biſhop of *Armenia*, mentioned by *Photius* in the 81*ſt*. Volume of his *Bibliotheca*; where he ſaith, that *Theodorus* in the firſt of thoſe three Books, explains that abominable Axiom of the *Perſians*, introduced by *Zarades*; whereby *Zarovas*, the God of Fortune is put for the firſt Principle of all things, from whom they ſuppoſe *Oromazus* to be deſcended, by whom they mean *the Evil Genius* or *Satan*; that when he had given an account of that Doctrine, which was as baſe as it is impious; he refuteth it in the ſame Book. In the two laſt Books he treateth of the True Religion; and having begun with the World's Creation, he falls inſenſibly upon the Law of Grace.

The Fifth Council attributes to *Theodorus* of *Mopſueſta*, *Chariſius*'s Creed that was produced in the Council of *Epheſus*: But *Facundus* ſays, that it was none of his, and that it was an injury to him to aſcribe it to him.

Theodorus of *Mopſueſta* was charged with ſeveral Hereſies after his Death; and particularly, that he was *Neſtorius*'s Tutor; and that he taught in his Writings thoſe Errors, which ſince bear the Name of that *Hereſiarch*. This perſonal Accuſation occaſioned a great Conteſt, that was agitated with much heat in the beginning of the Sixth Century. *Juſtinian* cauſed this Author to be condemned in the Fifth General Council, in deſpite of *Vigilius*, who defended him. He would have obliged all the Biſhops to ſubſcribe that Condemnation; but ſome refuſed to do it, and undertook to plead for *Theodorus*. *Facundus*, Biſhop of *Hermiana*, a

Theodorus of Mopſueſta.

City in *Africa*, proved one of his moſt zealous Defenders, and compoſed twelve Apologetical Books for him; wherein he endeavoured to juſtifie him fully of all the Accuſations that were formed againſt him. This is not a fit place to examine that Queſtion, which we ſhall handle at large hereafter, when we come to ſpeak of the Fifth Council, and of *Facundus*'s Books: And ſo inſtead of examining the Doctrine of *Theodorus Mopſueſtenus*, I ſhall only give ſome Remarks upon his Style, and way of Writing. His Style, if *Photius* may be credited, is neither lofty nor clear; he is full of tedious Repetitions, but he brings ſtrong Proofs, and hath the Scriptures very ready at Command: This Judgment of *Photius* is confirmed by the Fragments of his Writings that are extant: His Style is perplexed and diffuſe, no clearneſs in it, but the Notions are ſolid and exact enough: He thought and ſpoke with Freedom: He deſpiſed allegorical and myſtical Interpretations of Scripture; but inſiſted much upon Moral Heads, and made it his main buſineſs to ſet forth the Hiſtory, and expound the Prophecies. Theodorus of Mopſueſta.

Here is a Catalogue of the Latin Fragments of this Author, ſet down in the Fifth General Council; and by *Facundus*, which may be conſulted to judge both of his Doctrine and of his Style.

WORKS of THEODORUS *of* Mopſueſta, *cited by* Facundus, *by the Fifth Council*, col. 4. *by* Photius *and* Gennadius.

Commentaries upon the Holy Scripture.

Seven Volumes upon Geneſis, 5. Conc. collat. 4. cap. 62. Photius cod. 25.

Upon the Pſalms, Facund. l. 9. c. 1. p. 131, 132. l. 6. cap. 3. 5. Conc. c. 19. 23, 24.

Upon Job, 5. Concil. c. 63, 64, 65, 66, 67.

Upon the Canticles, 5. Concil. cap. 68, 69, 70, 71.

Upon the Twelve minor Prophets, Conc. 5. cap. 20. 21, 22.

Upon St. Matthew, Facund. l. 3. c. 4. p. 43. l. 9. c. 2. p. 132. Concil. 5. cap. 26. 40, 51, 52, 55.

Upon St. Luke, Conc. 5. c. 58.

Upon St. John, Facund. l. 9. c. 3. p. 135. Conc. 5. c. 13, 14, 15, 33, 34.

Upon the Acts, Conc. 5. c. 16.

Upon the Epiſtle to the Romans, l. 6. c. 3. p. 46.

Upon the Epiſtle to the Hebrews, Conc. 5. c. 32, 46.

Treatiſes againſt Hereticks.

Three Books of the Magick of the Perſians, Photius, cod. 81.

Fifteen Books of the Incarnation. The 13th. is cited by *Facund.* l. 3. c. 2. p. 38. The *5th.* the *6th.* the *10th.* the *12th.* the *15th.* l. 9. c. 3. p. 135, 136, 137, 138, 139. They are all cited l. 10. c. 1, &c. The *6th.* p. 149. and 159. The *14th.* is cited Conc. 5. c. 17. 54. The *1ſt.* c. 25. c. 27. The *8th.* c. 29. the *7th.* c. 30. the *12th.* c. 43, 47, 48. The *2d.* cap. 49, 50. The *13th.* in the 53. *Gennad.* c. 12.

Twenty-five Books againſt Eunomius. The *10th.* is cited by *Facund.* l. 9. c. 3. p. 139. *Photius*, cod. 4.

Four Books againſt Apollinarius. The *3d.* is cited by *Facundus*, l. 3. c. 2. p. 37. Conc. 5. c. 1, 2, 3, 9, 10, 11, 12. The *1ſt.* is cited, l. 10. c. 1. p. 149. The *4th.* is cited Conc. 5. c. 4, 5, 6, 7, 8.

Five Books of the Creature, Conc. 5. c. 56. and 61.

Five Books concerning God's permitting Sin, Conc. 5. c. 57, 58, 59, 60.

A Treatiſe to thoſe who were to be baptized. Facund. l. 9, c. 3. p. 135. Conc. 5. c. 35, 36, 37, 38, 39, 41, 42.

A Myſtical Book, Fac. l. 3. p. 37. citeth the *13th.* Book of this Work.

A Treatiſe of Hiſtory and Allegory againſt Origen. Fac. l. 3. c. 5. p. 46.

Two Letters to Artemius, Fac. l. c. 5. p. 45.

A Letter to Cerdon. Fac. l. 1. c. 1. p. 150.

Symbolum Chariſii, Act. 6. *Synodi Epheſ.* Fac. l. 3. c. 2. and 5. p. 39, and 44. Conc. 5. Act. 4.

PALLADIUS.

Palladius.

Palladius, Originally of *Galatia*, *Evagrius* his Diſciple, left his Country at Twenty Years of Age, in the Year 388 (*a*), and went into *Egypt*, to learn of the Monks of that place the Exerciſes of the Monaſtick Life. Being arrived at *Alexandria*, he addreſſed himſelf to *Iſidore* to be adviſed by him; who committed him to the Conduct of a Monk, who lived in a Cave near *Alexandria*. But *Palladius* not being able to undergo the Auſterities practiſed by that Monk, was forced to leave him; but nevertheleſs he continued three Years in the Monaſteries about *Alexandria*: afterwards he undertook to viſit thoſe of *Nitria* and *Thebais*, and he ſtayed a great while in thoſe ſolitary places: But falling ſick of a dangerous Diſtemper, he returned to *Alexandria*, and put himſelf into the hands of the Phyſicians there, who adviſed him to go into *Palæſtine*, where the Air might agree with him better. From *Palæſtine* he came to *Bithynia*, where he was ordained Biſhop of *Helenopolis* in 401. Being one of St. *Chryſoſtom*'s Friends, when that Saint was condemned, he was obliged to retire to the *Weſt*, and returning to the *Eaſt* with the Deputies of the *Weſtern* Biſhops, he was put into Priſon, and ſent back with them. From the Biſhoprick of *Helenopolis*, he was tranſlated to that of *Aſpuna* (*b*); a City of *Galatia* under the Metropolitan of *Ancyra*. He was *Ruffinus* his Friend, and defended *Origen*, ſided with *Pelagius*, and oppoſed St. *Jerome*. He writ in the Year 421. an Hiſtory of the Life, Actions, Miracles, and Diſcourſes, of the holieſt Monks that he had ſeen in *Egypt*, *Libya*, *Thebais*, and *Palæſtine*. It is dedicated to one *Lauſus*, wherefore it has had the Name of *Hiſtoria Lauſiaca*. This Relation, (as moſt other Works of this Nature) contains many extraordinary things. Among ſeveral Examples of ſound Vertue, and uſeful Reflections, one may find childiſh Sentences, Examples dangerous to be followed, enormous Auſterities, unreaſonable Practices, and raſh Undertakings: The Style of this Hiſtory is flat, a meer Relation without Ornament or Order; it was Printed in Latin, in the *Lives of the Fathers* by *Roſweidus*, and in the *Bibliotheca Patrum*: The Greek was publiſhed by *Meurſius*, and Printed at *Amſterdam* in the Year 1616. It is Printed likewiſe in Greek and Latin, in the Supplement to the *Bibliotheca Patrum*, in 1624. *Cotelerius* added ſome Greek Supplements in the laſt Volume of the Monuments of the Greek Church, *Pag.* 117, 158. Palladius.

This ſame *Palladius* is thought to be the Author of St. *Chryſoſtom*'s Life, and it is very likely. For, 1. The Style of that Work is like that of the *Hiſtoria Lauſiaca*. 2. *Palladius* Author of the *Hiſtoria Lauſiaca* was St. *Chryſoſtom*'s Friend, and perſecuted upon his Account. 3. It is certain, that the Author of St. *Chryſoſtom*'s Life was called *Palladius*, and that he lived in the beginning of the Fifth Century. But there is no *Palladius* known beſides this. 4. It is manifeſt, that the Writer of St. *Chryſoſtom*'s Life, was of the ſame Party, and in the ſame Intereſt and Sentiments with *Palladius* of *Helenopolis*. 5. The Author of St. *Chryſoſtom*'s Life is called Biſhop of *Helenopolis*, in a Greek Catalogue of the Authors, that wrote St. *Chryſoſtom*'s Life mentioned by Sir *Henry Savile*. The Greek Title of that Dialogue in the *Florence* Manuſcript, which is Six hundred years Old, beareth the Name of *Palladius* of *Helenopolis*; and it is obſerved in the Margin, that he was Biſhop of *Aſpuna*. Laſtly, *Diodorus* of *Trimithus* ſaith, that the Author of St. *Chryſoſtom*'s Life was Biſhop in *Bithynia*. Yet ſome Conjectures ſeem to prove, that *Palladius* Author of St. *Chryſoſtom*'s Life, and *Palladius* of *Helenopolis* are two different Perſons: For, 1. The Writer of St. *Chryſoſtom*'s Life ſpeaks of the Voyage of *Palladius* of *Helenopolis* to *Rome*, as preceding his. 2. He ſpeaks as if he writ the Dialogue which relates that Life, whilſt *Palladius* of *Helenopolis* was detained Priſoner in the *Eaſt*: Laſtly, *Palladius* of *Helenopolis* was but Thirty nine years Old when St. *Chryſoſtom* died, whereas the Author of the Dialogue makes *Theodorus* ſpeak of him as of an ancient Biſhop. Theſe Reaſons perſuaded *Bigotius*, that *Palladius*

(*a*) *In the Year* 388.] What he ſaith in his Preface, and at the beginning of the *Hiſtoria Lauſiaca*, determines the Chronology of this Author's Life. He ſays at the beginning of the Hiſtory, that he went into *Egypt* under the Second Conſulſhip of *Theodoſius*, which was in the Year 388. And in the Preface, he ſaith, that he had been a Monk 33 Years, and 20 Years a Biſhop, and that he was 53 Years old. He was therefore 20 Years old when he left his Country to become Monk. He was Ordained Biſhop in 401, and wrote his Hiſtory in 421.

(*b*) *Biſhop of* Aſpuna.] Socrates *Hiſt. Eccl. l. 7. c. 36.* reckons him amongſt the tranſlated Biſhops, and ſaith, that he went from *Helenopolis* to *Aſpuna*.

Author

Palladius. Author of that Dialogue, was not *Palladius* Disciple to *Evagrius*. Yet it is easie to Answer, that *Palladius* feigned these things, after the Custom of *Dialogists*, perhaps to hide himself the better, being unwilling to be known to be the Author of that Treatise. However, this History is composed in the Form of a Dialogue held at *Rome*, betwixt *Theodorus* Deacon of *Rome* and Bishop *Palladius*. It contains St. *Chrysostom*'s Condemnation, the History of his Life, and a Justification of the Accusations that were brought against him. It is written with great Plainness, but with much Exactness and Truth. It was formerly translated by *Ambrosius Camaldulensis*, but his Version was not sincere. *Bigotius* having since found a Manuscript in the Library of *Florence*, which contained the Greek Original of that Dialogue, caused it to be Printed, with a new Version on the side, composed with all the Fidelity and Exactness that can be expected from so able a Man. This Volume is Printed in *Quarto* at *Paris* by *Martin*, *Ann.* 1680. *Palladius.*

P. INNOCENT I.

P. Innoc. I. POpe *Innocent* succeeded to Pope *Anastasius* in the Year 402. and governed the Church of *Rome* till 417. This Pope being consulted from all parts, upon divers Questions, both of Doctrine and of Discipline, was put upon writing of Letters, which contain very useful Rules and most judicious Decisions.

The first Letter, which should have been one of the last, since it was not written before 416. is an Answer to *Decentius* Bishop of *Engubium* a City of *Umbria* in *Italy*, upon several Questions put to him by that Bishop.

The Preface of that Epistle, setteth forth the advantage of the City of *Rome*. He pretends that if all Churches had held the Practices which they received from the Apostles, they had all agreed in the same Discipline, and that all the difference, which so much scandalizeth the People, is caused by the Deviation from the Apostles Tradition. Upon this Principle he concludes, that they ought every where to observe the Discipline which *Rome* received of St. *Peter*, and which it hath always kept. 'Especially, *saith he*, because it 'is evident, that the Churches of *Italy*, *Gaul*, *Spain*, *Africa*, '*Sicily*, and other Islands that are between *Italy* and *Africa*, 'have been setled by the Bishops whom St. *Peter* or his 'Successors sent thither.

Tho' this Pope lays down these Maxims as indubitable, yet are they not without Difficulty; and it would have been hard for him to have proved them well: for what Evidence is there to justifie, that the Apostles setled all Points of Discipline themselves? and how can we know that they established them all after the same manner? On the contrary is it not certain, that St. *John* celebrated the Feast of *Easter* in the *East*, upon other days than *Sundays*, tho' probably both St. *Peter* and St. *Paul* did the contrary at *Rome*? And had the Apostles setled the same Usages, and Ceremonies in all the Churches which they founded, would it therefore follow, that there is a necessity of observing them? Do not all Men know, that Discipline may and is to alter according to the various Circumstances of time? And what Proof is there, that the Church of *Rome* hath preserved the Discipline setled by St. *Peter*, better than other Churches have kept that which was given them by other Apostles their Founders. Is there any certainty that the Churches of *France*, *Spain*, and *Africa*, were all founded by those whom St. *Peter*, or his Successors sent thither? And Lastly, where is the necessity to oblige them all to change their Rites and Customs, to embrace those of the Church of *Rome*? Many such Queries may be made upon this Principle of Pope *Innocent*, which could not easily be resolved. But an *Italian* Bishop his Suffragan, could not in reason propose such Difficulties; he ought to conform to the Discipline of his Metropolis. He had often been at *Rome*, and present at the publick Service, and so might well be acquainted with the Ceremonies practised there. That was sufficient to instruct, and oblige him to reform the Abuses of his own Church: Yet he advised with Pope *Innocent*; and the Pope thought fit to make him an Answer, not so much to instruct him, as to teach, advise, and reprove with the greater Authority those that receded from the Customs of the Church of *Rome*, and even to impose them if they would not yield to his Admonitions.

In the first Canon he declares, that the Blessing is not to be given before the Consecration of the Holy Mysteries; That so it may be as a Sign and Token, that the People approve of the Consecration of the Mysteries.

The second enjoyns that those who are to be recommended in the Service of the Eucharist be not named, before their Offering be presented.

The third forbids Priests to confirm Children, because they have not the Soveraignty of the Priesthood: That they may Baptize, and Anoint the Baptized with the Oyl that is consecrated by the Bishop, but not lay it upon their Foreheads, because this is allowed to none but Bishops, when they confer the Holy Ghost: He declares that he cannot recite the Words, for fear of discovering the Mysteries, if he would answer the advice that was required of him.

In the fourth Canon he pretends to give an evident Reason of the *Saturday*'s Fast, by saying, that as all *Sundays* are kept with joy in remembrance of the Resurrection, and as they fast every *Friday*, because of the Passion of Jesus Christ: So they should fast likewise upon *Saturday*, as being between the day of sorrow and that of rejoycing, and the rather because the Apostles mourned all that day. In a word, that since holy *Saturday* is a Fasting Day, all other *Saturdays* should be such in remembrance of that Day. He observeth that in his time the Divine Mysteries were not celebrated either upon *Fridays* or *Saturdays*. *P. Innoc.* I.

The fifth Canon is obscure enough. St. *Innocent* saith there, that it was to no purpose for *Decentius* to consult him concerning the leavened Bread, which the Bishop of *Rome* sent every *Sunday* to the Parish-Priests in the City of *Rome*, after he had consecrated it, because his Custom could not concern the Countrey Parishes, for as much as the Sacraments ought not to be carried far, *quia non longe portanda sunt Sacramenta*: Wherefore, addeth he, we do not send them to Priests in distant Parishes, because they have Power to consecrate.

The sixth declares, that a Priest may not lay hands upon an Energumen, without leave from the Bishop, but that he may if the Bishop gives him Commission to do it.

In the seventh it is enjoyned, that those who have done Penance should be reconciled upon Holy *Thursday*, whether they were guilty of great Crimes, or of lesser Offences, except some Distemper requireth another time: And to judge of Repentance, regard must be had to the pains, mourning and tears of the Penitent, and his Sin must be remitted, if it appears that he hath made a proportionable satisfaction.

The eighth is about the anointing of the Sick, spoken of in the Epistle of St. *James*. *Innocent* saith, that the Words of the Apostle are without Question to be understood of the Sick that are faithful, that these may be anointed with the Oyl that is consecrated by the Bishop, and the Use of this is not peculiar to Priests only, but all Christians may anoint themselves, and those that belong to them in Case of necessity: That it is not necessary that the Bishop should make this Unction; that it should not be administred to Penitents, because it is a kind of Sacrament, and since other Sacraments are denied, they have no Right to this.

He concludeth with an Exhortation to *Decentius*, that he should cause the Discipline of the Church the of *Rome* to be observed in his Church, and to instruct the Priests and Clerks under his Care well, that so they might discharge their Ministry worthily.

The second Letter was written in 404. to *Victricius* Bishop of *Roüen*, who likewise asked Questions about points of Discipline. It begins also with the Praises of the Roman Discipline; he exhorts him to send this Letter to his Brethren, that they might learn what Rules they were to follow.

This Preface is followed by thirteen Canons.

The first agreeable to the Decision of the Council of *Nice*, forbids a Bishop to be ordained without the Consent of the Metropolitan of the Province: declaring farther, that one Bishop alone cannot ordain.

The second prohibits the admitting of those into the Clergy, that have been Soldiers after they were baptized.

The third allows a Synod of the Provincial Bishops to take Cognizance of all Causes relating to the Persons of Clerks and Bishops, according to the Decree of the *Nicene* Council; but he addeth, *Yet without Prejudice to the Rights of the Roman Church*, to which great Regard is to be had in all Causes. And if they be *Causæ Majores*, devolved to the Holy See, they are not to be brought hither nor judged; before Judgment is given by the Bishops of the Province.

The fourth forbids to admit into Orders, a Person that has married a Widow, or a Woman that is divorced from her Husband.

The fifth extends this Prohibition, even to those that have married such a Woman before Baptism.

He confirmeth the same Law in the sixth, with respect to those that have been twice married.

The seventh forbids Bishops to ordain Clerks of the faithful of another Church, except the Bishop of that Church permits it.

The eighth ordaineth, that the *Novatians* and *Donatists* be received by the sole Imposition of hands; because that tho' they were baptized by Hereticks, yet were they baptized in the Name of Jesus Christ. He addeth, That if any Catholicks being entred into their Sect, were baptized, and are willing to return to the Bosom of the Church, they must be put to a long Penance, before they be admitted.

P. *Innoc.* I. The ninth is concerning the Celibacy of Prieſts and Deacons.

The tenth forbids the Monks that were ordained Clerks, to leave their way of living.

In the eleventh, the Officers of the Emperor, and ſuch as are in publick Employments, are not to be admitted into Orders.

The twelfth prohibits the admitting of thoſe Virgins that being ſolemnly conſecrated to God, married, or were corrupted, to Penance, before the Death of the Perſon with whom they have committed the Crime, *For*, ſaith he, *if a Woman, who during the Life of her Husband marrieth another is an Adultereſs, and is not admitted to do Penance before the Death of one of them, with how much more reaſon ſhould the ſame rigour be obſerved towards her, who being united to an immortal Husband, went over to an human Marriage*?

The thirteenth enjoyns a Penance of ſome time to the Virgins that marry, after promiſing Virginity, tho' they had not ſolemnly been veiled by the Biſhop.

Pope *Innocent* finiſhes his Letter, ſaying, that if theſe Canons were obſerved by the Biſhops, there would be no more Ambition among them, Diviſions would ceaſe, Schiſms, and Hereſies would be ſtifled, and the Devil would have no occaſion to aſſault the Flock of Jeſus Chriſt, *&c.*

The third Epiſtle of the ſame Nature with the two former, is written in 405. to *Exuperius* Biſhop of *Tholouſe*.

In the firſt Canon of this Letter, he confirms *Siricius* his Law concerning the Celibacy of Prieſts and Deacons; yet he forgiveth thoſe who thro' Ignorance obſerved it not, upon condition that they ſhall continue in that Order, and not be admitted to an higher. But he ordains that thoſe ſhould be degraded who violated it knowingly.

The ſecond Canon relates to Sinners, who ſtay till the hour of Death to deſire Penance: Pope *Innocent* ſaith, that they were dealt withal after two different manners. That the ancient Diſcipline was more ſevere, becauſe Penance was granted them without allowing them the Communion: but in his time, it was adminiſtred to dying Men, that they might not imitate the hardneſs of *Novatian*. Theſe laſt Words with ſeveral others that are in the Text of that Canon manifeſt that by the Word *Communion*, is not to be underſtood *the Adminiſtration of the Euchariſt*: but *Abſolution*.

The third Canon exempts thoſe from Penance, that condemned any Perſons to Death, who put any to the Rack, or were obliged by their Office to condemn the guilty to any Puniſhment, becauſe the civil Powers, ſaith this Pope, are eſtabliſhed by God for the Puniſhment of Criminals.

The fourth Canon gives a Reaſon why more Women do Penance for Adultery than Men. Pope *Innocent* ſaith, That the Chriſtian Religion puniſheth this Sin equally both in Men and Women, but Wives not being able to accuſe their Husbands of this Crime, the Biſhop cannot paſs Judgment upon ſecret Sins, whereas Husbands do more freely accuſe their Wives, and diſcover them to the Prieſts.

The fifth excuſes thoſe, who by their Office are obliged to demand the Death of a Criminal, or to condemn him.

The ſixth ordaineth, that thoſe ſhould be put out of the Church, both Men and Women, that marry again after a Divorce; but this Penalty is not to extend to their Kindred and Allies, except they contributed to that forbidden Marriage.

The laſt Canon contains a Catalogue of the Sacred Books, comprehending all the Books, both of the Old and of the New Teſtament, which we now own for Canonical: He rejects the Acts publiſhed under the Names of St. *Matthias*, St. *James* the Leſs, St. *Peter* and St. *John*, St. *Andrew*, St. *Thomas*, and ſuch like.

The fourth Letter, without Date, is directed to *Felix*, Biſhop of *Nuceria*. Having commended that Biſhop for asking his advice about ſome doubts; he tells him in the firſt Canon, that thoſe are not to be admitted into Orders, who voluntarily have diſmembred themſelves. In the ſecond, that it is forbidden to ordain ſuch as have been married twice, or have married Widows. In the third, that thoſe muſt not be ordained that have been Soldiers; that have pleaded at the Bar, or have born Offices at Court. In the fourth, that thoſe of the Laity are to be choſen, who are Baptized, of approved Morals, who have ſpent their time with Clerks, or in Monaſteries, and who have kept no Concubines. Laſtly, in the fixth, he commands the Obſervation of the *Interſtitia*; [*i. e*, the Times between every Ordination, upon any promotion from leſſer to higher Orders,] that they ordain no Man a Reader, an Acolyth, a Deacon or a Prieſt of a ſudden; that ſo having been long in the inferiour Degrees, his Behaviour and Conduct may be tried.

In the fifth Letter, directed to two Biſhops of *Abruzzo*, he bids them depoſe the Prieſts that were accuſed of having had Children ſince their Ordination, if they be convicted of *that Crime*: He obſerves in the beginning, that a Biſhop ought not to be ignorant of the Canons.

The ſixth is to ſome Biſhops of *Apulia*: He enjoyns one Biſhop to be depoſed, though he had done publick Penance: He reproacheth them with allowing many things to be done in their Province contrary to the Canons, which might eaſily have been corrected, if Biſhops themſelves were not Authors of ſuch Diſorders. P. *Innoc.* I.

The ſeventh is directed to the Biſhops of *Macedonia* about two Biſhops, *Bubalius* and *Taurianus*, who had cauſed the Judgment that was given againſt them to be re-viewed again, and falſely boaſted of having a Letter from Pope *Innocent*, written in their behalf.

In the eighth he exhorteth *Florentius*, Biſhop of *Tivoli* to reſtore to his Brother Biſhop a Pariſh which he had taken from him.

The ninth declareth, that a Man who married another Woman while his Wife was in captivity, ought to return to the former; becauſe a ſecond Marriage cannot be lawfull, except the former Wife be Dead, or ſeparated by Divorce.

The tenth is a Letter of Compliment to *Aurelius* and St. *Auguſtine*.

The eleventh to *Aurelius* is touching the determining of *Eaſter*-Day the following Year.

The twelfth directed to the ſame, is upon the Choice which they ſhould make of Biſhops; he will have them to be choſen from the Clergy, and not from the Laity.

The thirteenth is to *Juliana*, a Lady, whoſe Devotion he commendeth.

The fourteenth to *Bonifacius*, and thoſe that follow, were written *Anno* 413, after *Alexander*, Biſhop of *Antioch*, had inſerted again the Name of St. *Chryſoſtom* into the Diptychs. *Innocent* writeth to *Bonifacius*, that he had admitted that Biſhop to his Communion, upon condition that he ſhould not diſturb thoſe that were ordained by *Evagrius*, and that he ſhould put St. *Chryſoſtom*'s Name among thoſe Biſhops whoſe Memory was celebrated.

The fifteenth is directed to *Alexander*, Biſhop of *Antioch*; wherein he congratulates their Reconciliation.

In the ſixteenth to *Maximianus*, he ſaith, that he had not yet communicated with *Atticus* of *Conſtantinople*, becauſe he had not performed the Conditions, without which there could be no Peace.

The ſeventeenth ſubſcribed by twenty *Italian* Biſhops, is directed to the ſame *Evagrius*, whom he commendeth for re-uniting the remainders of *Paulinus* and *Evagrius*'s Party.

The eighteenth to the ſame, conſiſts of three Canons; in the firſt, he extolleth the Dignity of the Church of *Antioch*, that he may magnifie that of *Rome* the more; ſaying, that according to the Authority of the Council of *Nice*, which gives the Senſe of all the Biſhops in the World, the Church of *Antioch* had Juriſdiction over a whole Dioceſs; that this Authority was not granted to it, becauſe of the greatneſs of the City of *Antioch*, but becauſe it hath been the firſt Seat of St. *Peter*; And that it deſerveth that the moſt ſolemn Aſſembly of the Apoſtles ſhould be made there: So that it had not given place to the Church of *Rome*; but only for this Reaſon, that the latter had the End and Conſummation of that which the former had but an occaſional Enjoyment of: and by reaſon of his Dignity, he tells the Biſhop of *Antioch*, that as he ordaineth the *Metropolitans* by an Authority peculiar to him, he ought not to ſuffer that other Biſhops ſhould be ordained without his Leave and Conſent, by writing to the Biſhops that are afar off, and cauſing them that are near to come to him for Ordination.

In the ſecond Canon he ſaith, that two Biſhops are not to be made *Metropolitans*, when Towns are newly erected into *Metropoles*, at the ſame time upon the dividing of a Province into two by the Emperor. He ſpeaketh afterwards againſt the Cuſtom of the Biſhops of the Iſle of *Cyprus*, who Ordained Biſhops without conſulting with the Biſhop of *Antioch*

In the laſt he affirms, that the *Arians* returning to the Church are to be admitted with Impoſition of Hands; but their Clergy are not permitted to continue in the Miniſtry of the Church.

The nineteenth, directed to *Acacius* of *Beræa*, is upon the Reconciliation with *Alexander* of *Antioch*.

In the twentieth, he writes to *Lucianus*, Biſhop of *Signi*, to ſtop ſome Meetings of the *Photinians* in his Dioceſs.

The twenty-firſt, directed to *Martinianus*, a Biſhop in *Macedonia*, is written from *Ravenna*, he writeth to that Biſhop, that he ſhould not refuſe his Communion to ſome Clerks, who were ordained by *Bonoſus*, but had abjured his Error. He ſaith, that he had already written a Letter to *Rufus*, and other Biſhops of *Macedonia*; wherein he gave his Judgment, that they were to be received to the Communion, and left in Poſſeſſion of their Churches.

This Letter is probably, the two and twentieth, which conſequently ought to be ſet before the foregoing; it beareth date from the Year 414, and is directed to *Rufus* and other Biſhops of *Macedonia*. He tells them in the beginning, that he was much ſurprized by a Letter directed to the See of *Rome*, as the chiefeſt of all Churches, becauſe they conſulted him about things that had no difficulty; and concerning which, he had plainly declared his Opinion. One of thoſe things is the Ordination of ſuch as had married Widows. Pope *Innocent* ſaith, that there is no Diſpute

that

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that they ſhould not be ordained; and affirms, that it was the Practice of all both the *Eaſtern* and *Weſtern* Churches; Nay, he would have thoſe to be degraded, who were found to be in Orders. The ſecond is concerning thoſe, who having loſt a former Wife, being yet unbaptized, had married a ſecond after Baptiſm. Some were of opinion, that this kind of Bigamy did not hinder them from being admitted into the ſacred Orders. Pope *Innocent* alledgeth ſeveral Reaſons to prove that ſuch a Practice is not to be followed.

The third Rule is touching the Ordinations by Hereticks. Pope *Innocent* ſcruples not to alledge the ſame paſſages, and the ſame expreſſions, uſed by St. *Cyprian*, to prove the invalidity of their Baptiſm, to ſhew the nullity of their Ordination: For he ſaith, that as many as are thus ordained, having their Heads wounded with the Impoſition of Heretical Hands, had Need of Penance for their Remedy; and that ſuch as need Penance, ought not to be ordained: That Hereticks having not true Orders, cannot confer Orders: That they cannot make thoſe on whom they lay their Hands, Partakers of any thing but of the Condemnation that themſelves are ſubject to. After this Obſervation, he refutes the falſe Principle of ſuch as believed, that a lawful Biſhop's Ordination remitted all Sins. He ſaith that the Cuſtom of his Church was to grant Lay-communion, after a ſingle Impoſition of Hands, to thoſe who, having been baptized by Hereticks, deſired to enter into the Church; but that thoſe were obliged to do Penance, who returned to the boſom of the Church, after they had quitted it, to enter into a Sect of Hereticks. He blameth thoſe who not only do not put them under Penance, but alſo ſuffer them to continue in their Miniſtry.

Afterwards he frames ſome Objections againſt this Rule. The firſt is the Law made by *Anſius*, concerning thoſe whom *Bonoſus* ordained; whereby he permitted, that they ſhould be received into the Church with their Orders. Pope *Innocent* anſwers, that this Example is of no conſequence, becauſe they made uſe of this Condeſcenſion in favour of thoſe that were ordained by *Bonoſus*, to prevent ſeveral Biſhops from perſiſting to follow his Party. That this particular Exigency of the Church obliged them to tranſgreſs the Rules; but when the neceſſity ceaſeth, they ought to return to the Law.

The ſecond Objection is grounded upon the Canon of the Council of *Nice*, which permits the receiving of the *Novatians*. Pope *Innocent* ſaith, that this Canon relates to the *Novatians* only, and is not to be extended to other Hereticks. He adds, that in this Canon the buſineſs is about Baptiſm; and that the Council ordains that the *Paulianiſts* ſhould be re-baptized, becauſe they baptized not in the Name of the Holy Trinity; whereas the *Novatians* baptized as the *Catholicks* did, in the Name of the Father, of the Son, and of the Holy Ghoſt. And laſtly, he declareth that this Rule concerneth thoſe that were baptized by Hereticks; but as to thoſe who were baptized in the Church, and embraced an Heretical Sect, if they recover from their Apoſtaſie, they ought undoubtedly to be put to publick Penance; and having done Penance, they can never come into the Clergy. Whence he concludes, that thoſe who left the Church after *Bonoſus* was condemned, to joyn with him, and received Orders from Hereticks, are not to keep their Dignity, nor to be ordained, when they return again to the Church. Wherefore he exhorteth the *Macedonian* Biſhops to reform that abuſe; telling them that they ought not to allow that in time of Peace, which neceſſity commanded to be done in time of Trouble; that it often happens that a Fault remains unpuniſhed, becauſe a whole People is guilty of it. Upon ſuch occaſions, what is paſt muſt be left to God's Judgment, and care muſt be taken to prevent the like diſorders for the time to come. All this is a continuation of the ſame third Canon, though it be divided into four.

The Laſt Canon is concerning a Biſhop, one *Photinus*, who had been condemned by the See of *Rome*, with too much rigour. Pope *Innocent* approves of the Admonition of the *Macedonian* Biſhops; but ſaith, that the See of *Rome* was miſ-informed and deceived by the Calumnies of his Enemies. He owns him for a Biſhop, and commends the others for informing him better, and deſireth them to ſhew kindneſs to a Deacon called *Euſtathius*.

The twenty-third Letter is directed to the *Spaniſh* Biſhops, that were aſſembled in Council at *Toledo*. It is about particular affairs of the Churches in that Kingdom. The firſt Canon takes notice of a kind of Schiſm among the Biſhops of *Bætica*, and of other *Spaniſh* Provinces, who had given the Communion to thoſe of *Gallicia*, Pope *Innocent* proves that *Lucifer*'s ſeverity was not to be imitated, in refuſing to admit converted Hereticks; but, on the contrary that all poſſible Means ſhould be uſed to cauſe them to return into the boſom of the Church.

The ſecond is againſt two Biſhops who ventured to ordain out of their Dioceſes.

The third Canon is concerning one Biſhop *John*, who by his Deputies had approved the Condemnation of *Symphoſius* and *Dictinius*. Pope *Innocent*'s Opinion is, that his caſe ought to be examined, as well as that of others, to know whether he had acted with Sincerity. P. *Innoc.* I.

In the fourth he ſpeaks of irregular Ordinations practiſed in *Spain*, contrary to the Canons: He ſays, that they are ſo many, that it were impoſſible to apply a Remedy; and ſo he thinks it convenient to leave what is paſt to God's Judgment: But for the future to eſtabliſh a Rule, that whoſoever ſhall Ordain contrary to the Canons, ſhall be deprived of the Sacerdotal Dignity, together with thoſe that received Orders.

The fifth is concerning a Buſineſs of *Patruinus*, Biſhop of *Merida*, which, he ſaith, ought to be examined, and thoſe puniſhed that complain of his Ordination, if they had unjuſtly accuſed him.

The ſixth containeth Rules to be obſerved in the Choice of fit Perſons to be Ordained.

To underſtand well the three following Letters of Pope *Innocent*; it is to be noted, that the Biſhops of *Africa* and *Numidia* having condemned both *Pelagius* and *Cœleſtius* in the Councils of *Carthage* and *Numidia*, aſſembled in the Year 416, wrote to Pope *Innocent*, to give him an Account of the Sentence which they pronounced againſt both thoſe Hereticks, and their Doctrine, that ſo they might add to their Judgment the Authority of the See of *Rome*; and ſo ſo much the rather, becauſe *Cœleſtius* had thought fit to appeal, and it was reported that Pope *Innocent* countenanced them. And for this Reaſon *Aurelius* and four more of the principal Biſhops wrote another familiar Letter to him concerning ſome diſadvantageous Reports that had been raiſed againſt him about that Buſineſs.

In the three following Letters, Pope *Innocent* anſwereth the other three that were brought to *Rome* by Biſhop *Julian*; theſe are dated the 27*th.* of *January*, 417.

The firſt is directed to *Aurelius* and the Biſhops in the Council of *Carthage*. He commends them at the firſt for their Courage in condemning Error, and for their Reſpect to the See of *Rome*, in conſulting with it about what they had decided. From which he takes occaſion to exalt the Authority of the See of *Rome*; affirming, that it is of Divine Right to have its Opinion in Eccleſiaſtical Matters, before any thing be determined in the Provinces concerning them. It is probable that the *African* Biſhops did not own that Right, ſince they had definitively judged the Caſe of *Pelagius* and *Cœleſtius*, before they acquainted him with it; and they did not write to him as a Judge, that might diſanull what they had done, but only to get his Approbation of their Deciſion, as a thing which he could not refuſe to do without being ſuſpected of Hereſie. And indeed this Pope who was ſuppoſed to favour *Cœleſtius*, having known his Errors could not forbear declaring againſt them; and commending the *African* Biſhops, who had condemned their Authors. He ſubſcribes to their Judgment, and proves by ſeveral Reaſons the Neceſſity of the Grace of Jeſus Chriſt. The firſt is taken from Prayer, which ſuppoſeth that we owe to God's Help, and not to our Free-will, the Good that we do. He ſays, that Man being fallen by the Abuſe of his Free-will, muſt be raiſed again by the Grace of Jeſus Chriſt. That our Saviour not only delivered him from Sins paſt, but that knowing his weakneſs, he alſo prepared him Helps and Remedies to preſerve him for the future; and that we muſt of neceſſity be overcome, if we be not ſuccoured by him, who alone can make us Conquerors. *Neceſſe eſt, ut quo auxiliante vincimus, eo iterum non adjuvante, vincamur.* By which Principles he condemneth all thoſe who affirm that there is no Need of God's Grace to do Good, and judgeth them unworthy of the Church's Communion: He ſaith, that refuſing to others God's Succour, they are bereaved of it themſelves, and ought to be cut off from the Church as rotten Members. He ſaith further, that if they acknowledge their Error, and admit of God's Grace, being ſincerely converted, it is the Biſhop's Duty to help them, and not to deny them the Grace which the Church grants to thoſe that are fallen, by admitting them to the Communion of the Church.

He ſpeaks much to the ſame purpoſe in that Letter which follows, directed to *Silvanus Valentinus*, and other Biſhops, who had been preſent at the Council of *Milevis*. He ſeems to reſtrain that Maxim which he eſtabliſhed, of referring all Church-affairs to the See of *Rome* only to Matters of Faith: *Præſertim quoties fidei ratio ventilatur.* He refutes particularly the *Pelagian* Error concerning Children dying before Baptiſm, whom they pretended to have a ſhare of Eternal Life.

The Third Letter of *Innocent* upon that Subject is his Anſwer to the five Biſhops, who writ to him, upon the Suſpicion of his Siding with *Pelagius*. He tells them, that by his two former Letters he ſufficiently diſcovered his Opinion concerning the Doctrine of that Heretick; that as to his Perſon, he had received certain Acts, by which it appeared, that he had been heard and abſolved ſince the Council; but that he did not believe them, becauſe it was plain from the Acts themſelves, that he had not clearly abjured his Errors: He concludes with aſſuring them, that he had read *Pelagius* his Book which they ſent him, and that he had found it to be full of Blaſphemies; that he met with no-

P. Innoc. I. thing in it that pleaſed him, or rather that he met with nothing there that did not diſpleaſe him.

With this Letter there was a ſhort Letter directed to *Aurelius*, but there is nothing remarkable in it.

Theſe Letters ſhould be put laſt, being written but a little before the Death of P. *Innocent*, which was upon the 12*th*. of *March* of the ſame Year, and long after thoſe that follow about the buſineſs of St. *Chryſoſtom*, written in 404.

The twenty-eighth is a Letter of Conſolation to St. *Chryſoſtom*, ſoon after his Baniſhment.

The twenty-ninth is directed both to his Clergy and People upon the ſame Subject. The Thirty-firſt to *Theophilus*, which is in Greek in *Palladius*, is the firſt of the Three. In the ſame Author there is another directed likewiſe to *Theophilus*.

The thirtieth Letter to the Emperor *Arcadius*, as well as the pretended Anſwers of that Emperor to *Innocent*, and to his Brother *Honorius*, are ſpurious, grounded upon the Fable of *Arcadius* and *Eudoxia*'s Excommunication. He that forged them, ſuppoſeth, that this Empreſs out-lived St. *Chryſoſtom*; but it is certain from *Eunapius*, who is quoted by *Photius*, Vol. 77. of his *Bibliotheca*, that ſhe died ſoon after St. *Chryſoſtom*'s Baniſhment, and three Years before his Death. P. Innoc. I.

The 32*d*. 33*d*. and 34*th*. Letters of P. *Innocent*, are written about the Perſecutions exerciſed by *John* of *Jeruſalem* againſt St. *Jerome*.

This Pope was skilful in the Eccleſiaſtical Laws: He often ſpeaketh in commendation of the *Nicene* Canons: He was very zealous for the Grandeur of the *Roman* Church, and inſiſted much upon her Rights and Privileges. He writes indifferently well, and he giveth ſuch an Air to his Notions and Reaſonings as recommends them, though they have not always that ſolidity and exactneſs that might be expected. The Chronological Order of his Letters, which ought to have been obſerved in the Printing of them, is as follows:

In the Year 404.

A Letter to Victricius, *Biſhop of* Rouën, February 15. *which is the*	II.
A Letter to Theophilus	XXXI.
A Letter to St. John Chryſoſtom	XXVIII.
A Letter to the People of Conſtantinople	XXIX.

In the Year 405.

A Letter to Exuperius, *Biſhop of* Tholouſe, February 20.	III.

In the Year 413.

A Letter to Boniface	XIV.
A Letter to Alexander	XV.
A Letter to Maximian	XVI.
A Letter to Alexander	XVII.
A Letter to Acacius *of* Beræa	XIX.
A Letter to Alexander	XVIII.

In the Year 414.

A Letter to the Biſhops of Macedonia, December 13.	XXII.
A Letter to Marcian	XXI.

In the Year 416.

A Letter to Decentius, *Biſhop of* Eugubium, March 17.	I.
A Letter to Aurelius, June I.	XII.
A Letter to John *of* Jeruſalem	XXXII.
A Letter to St. Jerome	XXXIII.
A Letter to Aurelius	XXXIV.
A Letter to a Council at Toledo	XXIII.

In the Year 417. *Jan.* 27.

A Letter to the Council of Carthage	XXIV.
A Letter to the Council of Milevis	XXV.
A Letter to five Biſhops	XXVI.
A Letter to Aurelius	XXVII.

LETTERS without Date, the Time whereof is not known.

A Letter to the Biſhop of Nuceria	IV.
A Letter to Maximus *and* Severus, *Biſhops of* Abruzzo	V.
A Letter to Innocent, Agapetus, Macedonius *and* Marianus, *Biſhops of* Apulia	VI.
A Letter to Rufus, Gerontius, *&c. Biſhops of* Macedonia	VII.
A Letter to Florentius, *Biſhop of* Tivoli	VIII.
A Letter to Probus	IX.
A Letter to Aurelius *and to St.* Auſtin	X.
A Letter to Juliana	XIII.
A Letter to Laurentius	XX.
A Suppoſititious Letter to Arcadius	XXX.

Saint JEROME.

St. Jerome. SAint *Jerome* was born in the Town of *Strigonium* (*a*), Situated upon the Borders of *Pannonia* and *Dalmatia*. He came into the World about the 345 Year of Jeſus Chriſt (*b*).

His Father *Euſebius* (*c*) took very great Care of his Education: And having made him learn the firſt Principles of Languages in his own Country (*d*), he ſent him to *Rome*, St. Jerome.

(*a*) THE *Town of* Strigonium.] This Town is called *Strigonium* by *Ptolomy*; ſome confound it with *Strigonium* in *Iſtria*, others will have it to be different.

(*b*) *About the* 345 *of Jeſus Chriſt.*] The Chronology of St. *Jerom*'s Life is much diſputed; Some ſay, that he was born under the Empire of *Conſtantine*; according to ſome, in the 25th. Year of that Emperor's Reign; and according to others in the 31ſt. that is, in the 331, or in 337. *Proſper* obſerves in his *Chronicon*, that he died when *Theodoſius* was the Ninth time Conſul, and *Conſtantius* the Third, which is in the Year 420; and that he lived 91 Years. If this be ſo, the Year of his Nativity ſhould be 329. *Paulus Diaconus*, *Sigebert*, *Bede*, and the Writers of the Martyrologies, give him 98 years; which would ſet the time of his birth yet ſeven years higher, if we depend upon *Proſper*'s Epocha for the time of his Death. *Baronius*, on the contrary computes that he lived but 78 Years; ſo that if St. *Jerome* dy'd in 420, he was born, according to that Author, in 342. Laſtly, others affirm, that he was born in 348, or 350; and that he dy'd in 427. All that can be done in this diverſity of Opinions is to find out thoſe which agree beſt with what St. *Jerome* hath written of himſelf, and with the Circumſtances of his Life. He ſaith in his Commentary upon the Prophet *Habakkuk*, Chap. 3. That he was a Child, a Student in Grammar, when *Julian* the Emperor was killed. *Being*, ſaith he, *yet a Boy*, PUER, *and in Grammatical Exerciſes, at the time that all the Cities of the World were polluted with the Blood of Victims; in the greateſt heat of Perſecution, on a ſudden came the News of* Julian's *Death*. This expreſſion, *Dum adhuc eſſem puer*, might intimate that St. *Jerome* was then but 10 or 12 Years old, if St. *Jerome* did not often uſe the ſame word to ſignifie an an older Age; for in the Apology to *Pammachius*, he hath the ſame word when he ſpeaks of his Age when he was at *Rome*. *Dum eſſem puer Romæ, & liberalibus ſtudiis erudirer, &c.* Now it is certain that he was then above 12 Years of Age. In a Letter to *Nepotian*, ſpeaking of the time of his retiring, he ſaith that he was then *adoleſcens, imo penè puer*. And yet he was then 30 Years old at the leaſt. In the 15*th*. Chapter of his Commentary upon *Iſaiah*, making mention of the Earthquake that happened under the Conſulſhip of *Valens* and *Valentinian*, *anno* 365, he ſaith that *he was a Boy*, and yet he muſt be then above 24 Years old. Laſtly, In his Preface to the Commentary upon *Obadiah*, he ſaith, that he had formerly made a Commentary upon that Prophet, being yet a Child: *Quid igitur condemnamus, in quibus pueri luſimus? Baronius* affirms, that St. *Jerome* ſaith in the ſame place, that he was 30 Years old when he writ his firſt Commentary upon *Obadiah*, and that 30 other Years were gone ſince: If it is certainly ſo, there could be no difficulty to fix the Epocha of St. *Jerom*'s Nativity; but he doth not ſay poſitively that he was 30 Years old, when he made the firſt Commentary. It is certain that St. *Jerome* was ordained Prieſt by *Paulinus* before the Peace was concluded with *Meletius*, and conſequently before the Year 378; but he could not be then leſs than 30 Years of Age. When he came to *Rome*, three Years before the Death of Pope *Damaſus*, in 382, he muſt have been 40 Years old at leaſt. In 382, he muſt have been 40 Years old at leaſt. In 392 he compoſed his Treatiſe of Eccleſiaſtical Writers, and he muſt needs have been then above 50. He began to grow in years, when he had ſome differences with St. *Auguſtine*; and he treated that Saint, who was born in 355, as a perſon much younger than himſelf. All theſe things give us Reaſon to believe, that St. *Jerome* was born in the Year 340, or 342; That he compleated his Studies at *Rome* in the 25*th*. Year of his Age, or thereabouts, towards the Year 365; That he went into the Solitudes of *Syria* at 30, in 370, or 371; that he was ordained Prieſt at 35, in 375; that he came to *Rome* in 382, and went from thence in 385; that he retired to *Bethlehem* in 386, or 387; that he compoſed his Treatiſe of Eccleſiaſtical Writers in 392, where he mentioneth the Books that he had wrote before; that he writ Letters and Treatiſes after the taking of *Rome*, in the Year 412; that he died about 420, Aged 78, or 80 Years.

(*c*) *His Father* Euſebius. He was of a good Family, and ſufficiently rich. St. *Jerome* ſays, that he had a great Family. The Name of his Mother is not known. His Aunt by the Mother's ſide was call *Caſtorina*. St. *Jerome* wrote to her the 36 Letter. He had a Siſter that vowed Virginity, and a Brother much younger than himſelf, called *Paulinianus*.

(*d*) *The firſt Principles of Languages*, &c.] He gives this Account of his firſt Studies, in his Apology againſt *Ruſinus*. *Memini me puerum curſitaſſe per cellulas Servulorum, dum feriatum duxiſſe luſibus, & ad Orbilium ſævientem de avia ſinu tractum eſſe captivum.*

(*c*) The

St. *Jerome.* where he had for his Tutor the famous *Donatus* (*e*), under whom he made a wonderful Progreſs in Philological Learning (*f*). But that he might make himſelf yet more perfect, having been baptized at *Rome* (*g*), he reſolved to go into *Gaul*, where were at that time many able Men, who made Learning flouriſh. Having performed that Journey with *Bonoſus* his ancient Companion (*h*), and collected all the curious things he could meet with in *Gaul*, he returned to *Rome*, where he raiſed a very fine Library, deſigning to ſpend the reſt of his Life in Studies and Retirement: But finding that neither *Rome*, nor his Native Country were fit Habitations for ſuch as intended to lead that ſort of Life, he reſolved to withdraw into a far Country, and ſo leaving his Country, his Kindred and Eſtate, carrying only his Library, with a Sum of Money to bear the Charges of his Journey, he departed from *Italy* with *Heliodorus* (*i*), *Evagrius*, *Innocent*, and *Hylas* to go to the *Eaſt*. *Evagrius* left him at *Antioch*, but *Heliodorus*, *Innocent*, and *Hylas* accompanied him to the place of his Retirement. He went firſt to *Jeruſalem*, and there ſtaid ſome time, afterwards he went thro' the Provinces of the leſſer *Aſia*; and, Laſtly, having tarried ſome time at *Antioch*, he went into the diſmal Solitudes of *Syria*, that were uninhabited, unleſs it were with a few Monks. He ſpent there four Years in Study, and Exerciſes of Piety: He learned the Rudiments of the Hebrew Tongue, and began to write Commentaries upon the Scripture. *Heliodorus* ſoon left him, *Innocent* and *Hylas* died in that Deſart, and himſelf was taken very Sick, and being forced at laſt to quit it, he returned to *Antioch*. That Church was then divided by the Factions of *Meletius*, *Paulinus* and *Vitalis*, who all aſſumed the Title of Biſhop of that City. St. *Jerome* made no difficulty what ſide to take. His Baptiſm made him a Son of the Church of *Rome*, and ſo he was obliged to own him, whom that Church acknowledged for lawful Biſhop of *Antioch*. Having therefore written upon that Subject to *Damaſus*, who was then Biſhop of *Rome*, and having received an Anſwer in favour of *Paulinus*, he embraced his party, and was ordained Prieſt by him, but upon condition that he ſhould not quit that kind of Life which he had embraced, nor be obliged to perform any of the Functions of his Miniſtry (*k*): This Ordination was about the Year 375. before the Peace was concluded betwixt *Meletius* and *Paulinus* in 378. St. *Jerome* might be about 35 Years old at that time. As he would not enter into Orders, but upon condition not to be compelled to exerciſe the Functions of his Miniſtry, ſo he did not think himſelf obliged to have his Name regiſtred, nor to reſide in the Church of *Antioch*; he left it therefore to go to *Bethlehem*, which he choſe for his conſtant Habitation. Yet he did not ſtay there long, but went to *Conſtantinople*, where he converſed with St. *Gregory Nazianzen*, whom he calls his Maſter, and of whom he profeſſes to have learned to expound the Holy Scripture. Having tarried ſome time with this Saint, he had a Call to *Rome* about the Affairs of the Church, with *Paulinus* and St. *Epiphanius* (*l*), whoſe intereſt he had eſpouſed againſt thoſe of the *Eaſt*; this Journey was in all probability undertaken after the Death of *Meletius* in the Year 382. *Damaſus* taking notice of St. *Jerome*'s merit, kept him with him, that he might have a Man that was able to anſwer all Queſtions propoſed from all parts. St. *Jerome* did not only diſcharge the parts of that difficult Employment moſt worthily, but compoſed ſeveral Books beſides. He was likewiſe charged with the conduct of the moſt conſiderable Ladies of the Town (*m*), by which means he got many Friends and much credit. But as he ſeverely reproved the Miſ-demeanors of the Clergy, and the Vices of the People, ſo he got many Enemies, who endeavoured to render his Behaviour ſuſpected. After *Damaſus* his Death, St. *Jerome* who this whole three Years that he was at *Rome*, longed for his Solitude, took Shipping in *Auguſt*, 385. to go back to *Bethlehem*, with a great many Perſons that accompanied him. He paſſed thro' *Cyprus*, where he ſaw St. *Epiphanius*; from thence he went to *Antioch*, where *Paulinus* received him courteouſly; and from *Antioch* where *Paulinus* received him courteouſly; and from *Antioch* he went to *Jeruſalem*, and then into *Egypt*, where he ſtayed ſome time with *Didymus*. Afterwards he viſited the Monaſteries of *Nitria*, and finding the Monks there adhering to *Origen*'s Opinions, he returned to *Bethlehem*, whither the Ladies *Paula*, *Euſtochium*, and *Melania* came ſoon after. He continued ſome time in that place in a little Cell. But the number of thoſe that embraced that kind of Life being increaſed, *Paula* built there a Church and four Monaſteries, one for Men, and three for Women. St. *Jerome* then enjoying perfectly that Quietneſs which he ſo much deſired, continued his Labours, and there compoſed the greateſt part of his Works upon the Scripture. His reſt was ſomewhat diſturbed by the Quarrels which he had with *Ruſinus*, and with *John* of *Jeruſalem*, upon the Account of *Origeniſm*; yet he went on with writing, and defended himſelf with a great deal of Vigour. He died very old in the Year of Chriſt, 420. St. *Jerome.*

This Saint wrote great numbers of Books, full of profound Learning, and written with great Purity and Eloquence. In our Accounts, and Abridgments, we ſhall follow *Marianus Victorius*'s Order, that he uſes in the Edition which he publiſhed of St. *Jerome*'s Works.

The firſt Volume contains the Letters which St. *Jerome* writ, either to exhort his Friends to Vertue, or to inſtruct them, or to commend them in *Panegyricks*, or funeral Orations.

The firſt, directed to *Heliodorus*, was written by St. *Jerome* from his Solitude, ſome time after this Friend left him to return into his own Country. He exhorts him to come back again, by repreſenting the great Advantages of a retired Life, with great Force and Fineneſs, and by anſwering all the Reaſons that might keep him from embracing it with abundance of Art. This Treatiſe is a Maſter-piece of Eloquence in its kind; nothing can be more florid, more agreeable, or more moving. 'This Letter, *ſaith he*, 'whereof you will find ſome lines blotted with my Tears, 'will put you in mind of the Tears I ſhed, and of the Groans 'I uttered at your going from me. You then endeavour-'ed by your Careſſes, to ſweeten the contempt that you 'caſt upon my Intreaties.... 'I was not able to ſtop you 'at that time, and now I ſeek after you now you are ab-'ſent... No, I will uſe no more Intreaties, I will em-'ploy no more Careſſes: Love that feels it ſelf offended 'ought to turn into Anger: You who regarded not my 'Supplications, will perhaps hearken to my Reproaches. 'Nice Soldier, what are you doing in your Fathers houſe? '.... Remember that day wherein by Baptiſm you liſted

(*e*) *The famous* Donatus.] He that writ Commentaries upon *Virgil* and *Terence*, as St. *Jerome* aſſures us, in the firſt Book againſt *Ruſinus*, where he calleth *Donatus* his Tutor, as well as in his *Chronicon*.

(*f*) *A wonderful Progreſs in Philological Learning.*] He learned the Latin and the Greek Tongues perfectly, and got an exact knowledge of profane Authors: He exerciſed himſelf in publick pleadings and frequented the Bar, as he confeſſeth in the ſecond Chapter of his Commentary upon the Epiſtle to the *Galatians*.

(*g*) *Having been baptized at* Rome.] He ſays ſo poſitively in two Letters to *Damaſus*, which are the *57th*, and *58th*, where he obſerves, that he took the Robe of Chriſtianity in the City of *Rome*.

(*h*) *With* Bonoſus *his ancient Companion.*] St. *Jerome* ſaith in his Letter to *Ruſinus*, that they had been bred together, had ſtudied together, and that they went together to *Rome*, and travelled together into *Gaul*; but he followed not St. *Jerome* in his Journey into *Syria*, but retired into a Deſart Iſland of *Dalmatia*.

(*i*) *He departed from* Italy *with* Heliodorus.] He would not continue in his Native Country for ſeveral Reaſons, but particularly, becauſe of the diſorderly Behaviour of *Lupicinus* the Biſhop; nor at *Rome*, by reaſon of the tumult of that great City, that diſturbed his reſt.

(*k*) *He was ordained Prieſt by* Paulinus, *but upon condition that he ſhould not quit that kind of life, which he had embraced, nor be obliged to perform any of the Functions*, &c.] He ſays in his Apology to *Pammachius*, that he told *Paulinus*, *Si ſic Preſbyterum tribuis, ut Monachum nobis non auferas, tu videris de judicio tuo.* St. *Epiphanius* writing to *John* of *Antioch*, ſays that St *Jerome* and *Vincentius*, two Prieſts would perform no Functions of their Miniſtry, refuſing ſo much as to offer the Sacrifice. *Cum ſancti Presbyteri Hieronymus & Vincentius propter verecundiam & humilitatem, nollent debita nomini ſuo exercere Sacrificia, & laborare in hac parte Miniſterii, qua Chriſtianorum præcipua ſalus eſt.*

(*l*) *He was called to* Rome *with* Paulinus *and* St. Epiphanius.] He ſays ſo himſelf in his *16th*, and *27th* Epiſtles. He came thither in the 382, and went away three years after, as he obſerves in the Letter to *Aſella*; he ſpeaks in the *11th* Letter, and in his Apology to *Pammachius* of the Letters, and Anſwers which he writ in *Damaſus*'s Name.

(*m*) *He was charged likewiſe with the conduct of the moſt conſiderable Ladies of the Town.*] Theſe Ladies are become famous by St. *Jerome*'s Writings; their Names are *Marcella*, who being left a young Widow, and having been but ſeven Months with an Husband, refuſed to Marry a Man of the firſt quality called *Cerealis*, to continue in Widow-hood. Her Mother *Albina*, who came alſo to hear St. *Jerome*. *Melania* is not leſs famous by the Praiſes of St. *Jerome*, than by theſe of *Ruſinus*. *Aſella*, *Marcellina*, and *Felicitas*, are alſo of the number of thoſe whom he commended: but his greateſt affection appeared to be for *Paula* and her Daughters, *Bleſilla*, *Euſtochium*, *Paulina*, *Ruffina*, and *Toxotium*. This is what he ſaith himſelf in his Letter to *Aſella*, of the Eſteem, which he had gotten among the Women. *I have*, ſaith he, *dwelt three Years at* Rome, *I was often encompaſſed with great numbers of Virgins and Women, I often expounded the holy Scripture to them, this reading made them conſtant, and their Aſſiduity begot a kind of Familiarity, upon which an ill Opinion was conceived of me*, and yet he was not able to prevent wholly evil ſpeaking. The Clergy of that City, whoſe manners he reproved, found fault with his Carriage, accuſed him of too much Familiarity with *Paula*, and they ſuborned a Footman to tax him with diſorder; but the Fellow being impriſoned, and put to the Rack, diſowned all that he had ſaid before.

St. *Jerome.*

'your ſelf a Soldier of Chriſt, then you took an Oath of 'Fidelity to him, that you would ſpare neither Father nor 'Mother for his Service..... Tho' your little Nephew 'ſhould hang about your Neck, tho' your Mother ſhould 'tear her hair, and rend her clothes to ſhow you that Bo-'ſom that carried you, to oblige you to ſtay; and tho' 'your Father ſhould lie down upon the Threſhold of the 'Door to ſtop you, ſtep over your Father, and follow the 'Standard of the Croſs with dry Eyes: It is great mercy 'to be cruel on ſuch occaſions. I know you will tell me, 'we have not an Heart of Stone, nor Bowels of Iron..... 'The Love of God, and the fear of Hell break all Chains. 'The Scripture, you will ſay, commands us to obey our 'Parents: Yes, but whoſoever loveth them more than 'Chriſt, loſeth his own Soul. But this, you will ſay, is 'to be underſtood, when they perſecute us to make us de-'ny Chriſt. You are miſtaken, Brother, if you ſuppoſe 'that a Chriſtian can be without Perſecution: He is then 'moſt violently aſſaulted, when he thinks himſelf moſt 'ſecure. Satan our Enemy is always like a Lyon ſeeking 'to devour us;.... On the one ſide Pleaſures court us, 'on the other Covetouſneſs torments us..... You are not 'allowed to enjoy your own Eſtate, you muſt renounce 'all for Jeſus Chriſt. If you will be Heir to the Goods 'of this World, you cannot be Co-heir with Jeſus Chriſt. 'Do you know the meaning of the Word *Monk?* Why do 'you remain in the World, you that ought to be alone?..... 'But what! you will anſwer me then, are all thoſe that 'live in Cities no Chriſtians? You are not in the ſame 'condition with others. Hear the Words directed unto 'you by our Saviour; *If you will be perfect, ſell all that 'you have, give it to the poor, and come and follow me.* 'Have you vowed perfection? A perfect Servant ſhould 'have nothing but Jeſus Chriſt. So that if you be deſirous 'of this World's Goods, you are no longer in that State 'of perfection which you have embraced. Perhaps you 'will alledge the Example of thoſe Church-men who live in 'Cities; ſhall I find fault with their Reſolutions? God 'forbid, that I ſhould ſpeak evil of thoſe that ſucceed the 'Apoſtles, who conſecrate the Body of Jeſus Chriſt with 'their Sacred Mouths, who make us Chriſtians, and who 'holding the Keys of the Kingdom of Heaven in their 'hands, judge, if I may ſo ſay, before the day of Judg-'ment, and are the Guardians of the Virginity of the Spou-'ſes of Chriſt. It is not with Monks as with Secular 'Church-men: Theſe feed the Sheep of Chriſt, and we re-'ceive from them the ſpiritual Food: they live of the Al-'tar, and we ſhould be guilty if we did not bring our Of-'ferings to the Altar. I am not permitted to ſit down be-'fore a Prieſt, and if I ſin he may deliver me to Satan; if 'you are ſollicited to take Orders, I ſhall rejoyce with you 'for your Exaltation, but ſhall fear a Fall .... for as he 'who worthily diſcharges his Miniſtry, acquires a degree 'of perfection; ſo he on the contrary that comes to the 'Altar unworthily, is guilty of the Body and Blood of 'Chriſt. All Biſhops are not Biſhops. If the Example of 'St. *Peter* comforts you, let that of *Judas* terrifie 'you. If you admire *Stephen*'s Sanctuary, let the Fall 'of *Nicholas* fright you. It is not the Eccleſiaſtical Dig-'nity that makes good Chriſtians.... It is not eaſie for all 'Men to have St. *Paul*'s Graces, nor St. *Peter*'s Holineſs, 'who now are reigning with Chriſt. If a Monk falls, a 'Prieſt may pray for him, but who ſhall pray for the Fall 'of a Prieſt? St. *Jerome* having thus far proſecuted his 'reaſonings, endeth with theſe Acclamations. 'Imitating, 'ſaith he, thoſe Pilots, who happily ſteered their Ship be-'tween Rocks and Banks of Sand! O Wilderneſs, *he crys* 'out, always covered with the flowers of Jeſus Chriſt! O 'Solitude, where the ſtones that were made uſe of to build 'the City of the great King, ſpoken of in the *Revelations*, 'are to be found! O happy Retirement, where Men may 'have familiar converſation with God! What do you do, 'Brother, in the World? how long will you dwell under 'the ſhadow of Houſes? till what time will you be in the 'Priſon of ſmoaking Cities? what are you afraid of in 'theſe ſolitary places? Is it Poverty? but Jeſus Chriſt call-'eth the poor happy. Do's Labour aſtoniſh you? Can he 'that ſtrives in the pulick Exerciſes be crowned before he 'has fought; Do you think of your Diet? a lively Faith 'fears not Hunger. Do you dread lying upon the naked 'ground, with your Bodies worn out with Faſting? Re-'member that Jeſus Chriſt reſts there along with you. Are 'you ſcared with the extent of this hideous Solitude? Pa-'radiſe is open to you. Theſe are ſome of the Arguments 'which St. *Jerome* uſes to perſwade *Heliodorus* to return 'to his Retirement.'

The Second Letter to *Nepotian Heliodorus* his Nephew was compoſed by St. *Jerome* long after the Firſt, as he ſays himſelf at the beginning. 'Being, ſaith he, yet young, when 'I ſtruggled with the firſt motions of Youth, by the Au-'ſterities of Solitude; I writ to *Heliodorus* your Uncle a 'Letter of Exhortation, full of Complaints and Tears, to 'ſhow how ſorry I was for the abſence of my Friend. I 'plaid then ſuitably to my Age, and uſed all the Flowers 'of Rhetorick with which my ſelf at that time was full. 'But now I am Old, and my Forehead is full of wrin-'kles, and my Chin covered with a white Beard, I can no 'longer do what I could do then.' And yet, he diſcour-ſes here after a manner youthful enough, producing ſeve-ral Examples taken out of Eccleſiaſtical and Prophane Hiſto-ry, to ſhew that Old Men have not the ſame heat nor vi-gour that young Men have. He addeth, 'Expect not there-'fore from me youthful Declamations, florid Sentences, 'ſweet Words, poignant or acute Expreſſions at the end of 'my Periods, to draw the applauſe of thoſe that hear us; 'I beg of God only the lights of his Wiſdom..... Hear-'ken then, as St. *Cyprian* ſaith to a Diſcourſe that hath 'more Strength than Sweetneſs; Hearken to him that is 'your Colleague, and your Father by his Age.... I know 'that your holy Uncle *Heliodorus*, who is now a Mini-'ſter of Jeſus Chriſt, has taught and do's teach you Ho-'lineſs, and that his Life is an Example of Vertue to you: 'But take from me beſides theſe ſmall Directions, and joyn-'ing this Treatiſe to that which I writ before to your Un-'cle, learn of this how to be a perfect Church-man, as 'the former may inſtruct you, how to be a good Monk. Theſe are the main Precepts which St. *Jerome* giveth to a Church-man in this excellent Letter. 'A Clerk, *ſaith he*, 'that ſerveth the Church of Jeſus Chriſt ought to begin 'with the knowledge of what his Name ſignifies; and 'then labour to be what is ſignified by it. The Greek 'Word κλῆρος ſignifieth a *Lot or* a *Portion:* Therefore the 'Name Clerk is given to Church-men, either becauſe they 'are conſecrated to the Lord, or becauſe the Lord is 'their Portion, but whoſoever belongeth to the Lord, or 'hath the Lord to his Portion, ought to live as one that 'poſſeſſeth the Lord, and in whom the Lord dwelleth: he 'is to poſſeſs nothing but the Lord.... And ſo indeed, 'in ſerving at the Altar, I ought to live of the Altar: 'but ought to be content with what is neceſſary for Food 'and Raiment; and ſtript of all things, I ought only to 'follow the Croſs.... I conjure you therefore, and I ad-'moniſh you, let not Intreſt make you enter into Chriſt's 'Service, neither heap up greater Riches in the Eccle-'ſiaſtical State than you did when you were in the World, 'leſt they ſay unto you: *Their lot will do them no Good:* 'We ſee ſome Men wealthier ſince they have been Monks, 'than they were before: Some Clerks have Riches while 'they ſerve poor Jeſus Chriſt, which they had not while 'they ſerved the rich Devil: ſo that the Church groans to 'ſee them rich in her Boſom, that were Beggers whilſt they 'were in the World. You muſt let the Poor and Pil-grims at your Table, and Jeſus Chriſt will be one of 'the Gueſts. Avoid thoſe Clerks as a Plague who make 'Merchandice of the Church's Goods, who become rich 'and proud, tho' they were poor and contemptible enough 'before.... Let Women never come near your Houſes, 'or at leaſt but ſeldom; have no Familiarity with the 'Virgins conſecrated to God, either be acquainted with 'none, or love them all equally: Dwell not in the ſame 'Houſes with them. Truſt not your paſt Chaſtity: you 'are neither holier than *David*, nor ſtronger than *Sampſon*, 'nor wiſer than *Solomon*. Viſit not Women alone, ſpeak 'not with them face to face: but avoid whatſoever may be-'get evil Suſpicion.... This is a thing ſhameful for us. 'The Prieſts of falſe Deities, Comedians, Actors, and the 'baſeſt of Men may be Legatees, only Clergy Men and 'Monks cannot, the Law forbids them; and the Law 'that was not made by Emperors who were Enemies to 'Religion, but by Chriſtian Princes. Yet I complain not 'of this Law, but I am ſorry that we deſerved it... The 'Law was enacted out of a prudent foreſight, and yet it 'is not ſtrong enough to ſuppreſs Covetouſneſs. We 'elude the Law by Truſtees..... The Glory of a Biſhop 'is to give eaſe to the Miſery of the Poor, and it is his 'greateſt diſgrace to apply himſelf to increaſe wealth.' St. *Jerome* deſcribes here the Lewdneſs of ſome Clergy-men, and the Baſeneſs of others to ingratiate themſelves with rich Men, that they might make them their Heirs. He adds afterwards, That a Biſhop ought to do what he preaches; that his mouth, his hands, and his mind are exactly to a-gree together. He recommends to Prieſts Submiſſion to their Biſhops, and that they ſhould honour them as their Fathers. But at the ſame time he warneth Biſhops, to re-member that they are Prieſts and not Maſters: *Sacerdotes ſe eſſe noverint, non Dominos*; And that they are to uſe Church-men as Church-men, if they themſelves would be honoured as Biſhops. He blames the Cuſtom of ſome Churches where Prieſts were not permitted to ſpeak before their Biſhop. He would have a Preacher to excite the tears of his Auditors, rather than their applauſe. He ſays, that his Preaching ought to be neither Declamatory nor Satyri-cal, but that he ought to expound the Myſteries of our Re-ligion, and the Morality of the Goſpel, with Clearneſs and Gravity. Afterwards he goes to the manner how Church-men ought to be habited. No Clergy-men in his Opinion ſhould affect either black or white Garments, but avoid Neatneſs and Slovenlineſs: the one is a Mark of Effemi-nateneſs, and the other is often the effect of a fooliſh Va-nity. As to Alms-deeds, St. *Jerome* complains that in his

time

St. Jerome. time some Bishops and Ecclesiasticks distributed small Alms to the poor, to enrich themselves, by appropriating to themselves considerable Sums under the pretence of those Alms, He tells the the Bishops that they ought to take special care whom they intrusted with the Dispensation of Alms. He reproves those who were very careful to see Churches well built, sumptuously adorned with Marble and Gold, and the Altars covered with precious stones, but took no care to make a good Choice of Ministers of Jesus Christ. He forbids Church-men, and particularly Bishops to make any Feasts for Lay-men, but recommends to them Sobriety. Yet he desires them not to proceed to Excess in their Fasts, but that such as they shall observe should be pure, chast, modest, simple, and without Superstition. He laughs at those, who refusing to eat Oyl upon Fast-days, inquired after Dainties and Meats not easie to be had; and that those, who forbearing to drink Water or to eat Bread, drank the Juice of pleasant Herbs. He declaims against those Ecclesiasticks, that affected to make a shew of their Mortifications and good Works, to get Glory to themselves. Lastly he recommends to Clergy-men Charity, Prudence, Discretion, and Modesty. He takes notice at the latter end, that he writes this Letter in his Retirement at *Bethlehem*, Ten Years after the Book of *Virginity*, which he wrote at *Rome*. This shews that this Letter is of the Year 393.

Nepotian to whom this Letter was written, dying not long after, St. *Jerome* writ the third Letter to his Uncle *Heliodorus*, to comfort him for the Death of his Nephew, of whom he makes a *Panegyrick*. This Letter which is not less florid or less eloquent, is full of Historical Passages, collected with much Affectation: He produces the Examples of several Heathens who despised Death: and shews that it ought less to be feared by a Christian. That *Heliodorus* ought to be comforted, since *Nepotian* was in possession of eternal Happiness. Then he sets forth his Vertues, together with the Misfortunes and Miseries of this Life, whence he concludes, that we are to esteem those Happy, who are out of this World. There he makes an elegant Comparison, betwixt the power of Kings and Bishops. *A King* says he, *commands Men that are obliged to obey whether they will or no; whereas the Bishop hath Dominion over those only that are willing to obey. The Prince brings Men under by Terror: The Bishop is bound to serve those that are under his Conduct. The former protects the Bodies which must die; but the latter takes care of Souls to give them eternal Life. All the Faithful have their Eyes upon their Bishop, as his Family and Conduct is observed by every Body, he is to be an example to the whole Church: and there is none but thinks he can do what he does.*

Besides, there is in that Letter, an excellent Portraicture of the uncertainty of this Life, *We die daily* saith he, *We alter continually, and yet we are so foolish, that we live as if we were to abide eternally. The time I spend in dictating, writing, reading over again, and correcting, is so much time towards the shortning of my Life. The Stops, and Letters of my* Amanuensis, *are many Moments to lessen the Length of my Life; the only thing that turns to an account, is the love which we have for Jesus Christ. Charity never comes to an end, but lives for ever in the Heart,* and by it *our Brother* Nepotian *is still present with us after his Death; It is that which unites us, tho' we be separated by a vast space of Land or Sea*

The fourth Letter is directed to one *Rusticus* a Western Monk, to whom St. *Jerome* gives Rules for that kind of Life, which he was to follow. It begins with this Sentence, *None is more happy than a Christian, seeing he hath a promise of the Kingdom of Heaven: None is to fight more, since he is in danger of his Life; none is stronger since he overcometh the Devil:* And then he exhorts *Rusticus* to persevere with Zeal in that profession which he had embraced. He enjoyns him to be respectful to his Mother, but not to be too much tyed to her, nor to hold any Conversation with other Women. He adviseth him to renounce all these things, and to withdraw from the World. He warneth him not lightly to take upon him Holy Orders, or to affect to be a Master before he had been a Disciple; and to chuse rather, to live in a Monastery, than to be an Hermit in a Solitude; and he represents the inconveniencies of that kind of Life: 'Commonly, *saith he*, an Hermit becometh 'proud; he thinks himself to be some Body, and forgetteth 'what he is; he eats what he pleases, sleeps as much as he 'will, fears no Body, and you shall find him oftner in the 'Town, than in his Cell. Not, *saith he*, that I find fault 'with a solitary Life, which I have so often commended: 'but I would have these Soldiers come out of Monasteries where they have learned their Exercises, lest the 'severe beginning of Solitude should amaze them.' St. *Jerome* recommends to him afterwards the Vertues and Exercises of a right Monk, and particularly, Working with his Hands, Reading and Meditation upon the Holy Scriptures, Prayer, Obedience to Superiors, Chastity, Fasting, *&c.* He blames the Monks that live like Seculars, and observes, that they used to chuse Monks to make them Church-men. He tells *Rusticus*, That he ought not to begin to write early, but practise long before he undertook to teach. At the end of this Letter he praises two Bishops of *Gaul*, *Proculus* Bishop of *Marseilles*, and *Exuperius* Bishop of *Tholouse*; what he saith of the latter is very remarkable. *This Holy Bishop*, saith he, *imitates the Widow of* Sarepta; *he feeds others, and starves himself; his Face is pale with fasting; nothing but other Mens hunger troubles him; He has given all his Estate to the Poor, and yet there is none richer than he; He carries the Body of our Lord Jesus Christ in an Osier Basket, and his precious Blood in a Glass Vessel; one may say, that he drove Covetousness out of the Temple of the Lord. Follow,* saith he, *to Rusticus*, at the latter end of the Letter, *the steps of this good Bishop, and of other Persons who imitate his Vertues, those Saints whom the Pastoral Dignity has made poorer and more humble. And if you desire to embrace a condition more perfect, get out of your Country, as* Abraham *did, leave your Kindred, and get you to an unknown place. If you have any Goods sell them, and distribute the price of them to the Poor. If you have none, you are discharged of a great Burthen. Strip your self of all things to follow Jesus Christ only.* Nudum Christum nudus sequere. *It is Hard, I confess, it is Great, and it is Difficult, but the recompence is Infinite.* He mentions in this Letter, that which he had written to *Nepotian*, and so this was written after the Year 393, perhaps in 394.

St. Jerome. In the fifth to *Florentius*, who came to *Jerusalem*, he commends the Charity of that Holy Man: He sent him a Letter to be delivered to *Rufinus*, who was to go from *Egypt* to *Jerusalem* with *Melania*, where he speaks as much to the advantage of that Presbyter, as he spoke afterwards since to his Disparagement. *I would not*, saith he, *to Florentius, have you judge of me by his Vertues, you shall see in him the visible marks of Holiness, I am but dirt and ashes, and I think my self happy if my weak Eyes can but behold his Vertues; he is, pure and white as Snow, but I am all over covered with Sins.* St. *Jerome* writ this Letter from the Solitudes of *Syria*, about the Year 772.

Florentius having answered St. *Jerome*, this Saint wrote again a sixth Letter, to tell him, that having read his, he was tempted to go to *Jerusalem*, but he durst not quit his Solitude. He prays him to desire of *Rufinus* the Commentary upon the *Canticles* that was composed by *Rheticius* Bishop of *Autun*, that he might take a Copy of it; and to tell him that an Old Man one *Paulus*, desired the Copy of *Tertullian* which he had lent him: He intreats him likewise that he would cause some Books to be transcribed for him, which he had not, of which he sent him a *Memorandum*: and sent him St. *Hilary*'s Commentary upon the *Psalms*, and his Book of Synods, which he himself had copied with his own hand at *Triers*: and in requital he proffers to communicate to him the Books which he had in his own Library.

The seventh is directed to *Læta* Wife of *Toxotius Paula*'s Son. This Lady had a young Daughter called *Paula*, whom her Grand-mother designed for a Religious Life. St. *Jerome* writes this Letter to the Mother of this little Girl, to teach her how she should breed her up, and exhorts her to send her as soon as she could to his Monastery at *Bethlehem*. Her Grand-father was a Priest of *Jupiter*, but the rest of the Family were Christians. This made St. *Jerome* says pleasantly, that it was a surprizing thing that this Old Man should make much of a Girl that Sung the Praises of Jesus Christ, and be compassed about with a Family of Christians, which gave him hopes that he would be converted: *For*, saith he pleasantly, I *fansie that* Jupiter *himself might have believed in Jesus Christ, had he had such a Family as yours*; what he says afterwards is more serious. *Though he laughs at my Letter, and calls me Fool and Senseless, yet I despair not of his Conversion, his Son-in-Law did the same before he embraced the Faith of Jesus Christ. No Man is born a Christian, but becomes one afterwards..... It is never too late to be converted.*

It will not be thought amiss, that I should set down here some of those Precepts which St. *Jerome* gives for the Education of a young Woman, to shew that it is no new thing to see retired Persons, and those that are furthest from the commerce of civil Life, teach the People of the World how to breed their Children. It is strange that such as have Children to bring up, should be obliged, to do it well, and to have recourse to those that have made a Vow never to have Children, or a Family themselves. 'Thus, saith St. *Jerome*, is that Virgin to be educated, whose Soul is designed to be the Temple of God, let her not hearken to, 'let her not learn nor discourse of any thing, but what is 'proper to inspire the love of God. Let her never hear filthy Talk, nor learn prophane Songs, but let her Voice 'be betimes accustomed to the singing of *Psalms*: Let 'no Boys come near her, her Maids and Governesses 'should be wise, and kept from the Company of disorderly People, lest they teach her more Evil than they have 'learned themselves. Let them learn her to read with '*Box* or *Ivory* Letters, whereof she may remember the 'Names... She ought to be made to love Study and Labour, 'either by promising her a Reward, or by provoking her by 'Example. If she be of a soft Temper, reprove her not too 'fiercely; she ought to be encouraged with Commendation to raise in her Mind a Desire to excell others, and

St. *Jerome.*

'ſome trouble to ſee her ſelf out-done. Above all, have 'care that ſhe be not diſguſted with Study, leſt ſhe come 'to hate it when ſhe becomes older. Let her read the Sen-'tences of the Holy Scripture, and chuſe for her an able 'Maſter, a Man of a good Life, who may take pains to 'teach her to read. Deſpiſe not theſe beginnings as incon-'ſiderable, for the reſt depend upon them. The beginnings 'of Reading and Pronounciation are not taught alike by a 'skilful, and by a heavy Man: Do not let her uſe her ſelf 'to ſpeak her Words by halves, nor to take pleaſure in 'handling of Gold or Purple: the one will hurt her Speech, 'and the other her Manners. Let her not learn that in 'her Infancy which ſhe muſt forget afterwards..... Evil is 'eaſily imitated, and we often take up their Vices, whoſe 'Vertues we cannot reach: Her Nurſe ſhould be ſober, 'no Tatler nor given to Wine.... Let her Cloths be mo-'deſt, convenient for the State for which you deſign her: 'Let not her Ears be bored, nor her Face uſed to paint-'ing: ſhe ſhould not have her Hair died fair, nor her Gar-'ments adorned with Gold, Pearls or Jewels, unleſs you 'deſign her for Hell fire..... When ſhe grows older, let 'her follow her Parents to the Church, but never go 'out to return to the Pomps of the World. Let her keep 'to her Chamber, and never appear at Feaſts, or publick 'Meetings: But ſhe ought not to uſe too much Abſti-'nence till ſhe comes to the Age of ſtrength, leſt ſhe pre-'judices her Health. Let her take that which helps Neceſſity, 'but not what feeds Luxury: Let her not be at Muſick-'Meetings, nor hear muſical Inſtruments, but learn and 'repeat daily Sentences out of the Holy Scripture; She 'ſhould never go abroad without her Mother, nor grow 'very Familiar with any one of her Servants; provide her 'a wiſe, prudent and vertuous Governeſs, that ſhe may ſhew 'her the way to riſe in the Night to ſing *Pſalms*, to re-'hearſe the morning Hymns, at *Tierce*, *Sext*, *Nones*, and '*Veſpers*. Let her pray, and work Night and Day; let her 'learn to handle the Diſtaff, to turn the Wheel and ſpin 'Wooll; let her not meddle with Embroidering either of 'Gold or Silver; let her be modeſtly clothed, and ſober-'ly fed; ſhe ſhould not faſt exceſſively, but obſerve Lent 'regularly, and take no pleaſure in Baths.

To thoſe moral Precepts, St. *Jerome* adds an Inſtruction for the Studies of young Girls, and adviſes them to read all the Canonical Books, both of the Old and New Teſtaments, not excepting the *Canticles*. He adviſes them not to read the *Apocrypha*, but the Books of St. *Athanaſius*, and of St. *Hilary*. He concludes by exhorting *Læta* to ſend her Daughter to the Monaſtery at *Bethlehem*. This Letter is written from the ſolitude of *Bethlehem* about the Year 400.

The eighth Letter was written in the Year 411. after the taking of *Rome* by the *Goths*, it is directed to a Virgin of the firſt quality, one *Demetrias*, who was retired into *Africa*, and there had embraced a religious Life. St. *Jerome* having commended her Grand-mother *Proba*, directs her how to maintain her Virginity, by recommending to her ſeveral Exerciſes of Piety, as reading of the Holy Scripture, renouncing the Pomps of the World, exerciſing Penance, moderate Faſting, Obedience, Humility, Modeſty, Alms-deeds, Prayers at all hours of the Day, and working with her hands. He adviſes her to ſtick to the Faith of Pope *Innocent*, and to beware of the Errors of the *Origeniſts*, and tells her, that ſhe ſhould chuſe rather to dwell in a Nunnery with other Virgins, than to live alone. But he would have her avoid the Company of the Ladies of the World. He finiſhes his Letter with Commendations of Virginity. It is to be noted, that in thoſe days Virgins conſecrated to God might go out of their Cloyſters, but St. *Jerome* adviſes them to do it ſeldom. He calleth Penance, *a ſecond Plank after Shipwrack*. He obſerveth that Faſting is not properly a Vertue, but the ground of all Vertues; that Chaſtity is a degree to arrive at Perfection, but if it be ſingle, it is not enough to merit the Crown of Heaven. He admoniſhes Virgins not to be lifted up, becauſe of the perfection of their State, but to humble themſelves under the mighty Hand of God, who reſiſteth the Proud, and giveth Grace to the Humble. *But*, ſaith he, *what is of Grace is no recompence for Works, but a Free-gift, wherefore the Apoſtle writeth, that the Good which Man doeth is not to be attributed, either to his Will or Labour, but to the Mercy of God; and yet to will or not to will, is in our Power; but what depends upon us, doth not ſo without God's help. Velle & non velle noſtrum eſt, ipſumque quod noſtrum eſt, ſine Dei miſeratione noſtrum non eſt.* At laſt he exhorts Virgins rather to beſtow their Eſtates upon the Poor, than to beautifie Churches.

The ninth Letter is directed to a Lady of Quality, one *Salvina*, who had loſt her Husband *Nebridius*, Son to the Empreſſes Siſter. Tho' St. *Jerome* knew her not, yet he writ to her at the requeſt of one of her Friends called *Avitus*. He begins his Letter with commendation of *Nebridius*, whoſe Vertues were the more to be admired, becauſe he had ſpent his Life at Court, and in great Employments; and then adviſes his Widow to render to her Children what ſhe owed her Husband by giving them a good Education, exhorting her earneſtly to continue a Widow, and giving Rules for her Behaviour. He exceedingly blames ſecond Marriages, and looks upon them rather as tolerated to prevent a greater Evil, than permitted as a Good. He obſerves in that Letter, that Riches do not hinder a Man from being ſaved, provided he makes good Uſe of them; as Poverty doth not make a Man holy or juſt, if he doth not avoid Sin. He calls Penance the Remedy of the miſerable: He ſays, that Men ſhould have a care of Sinning, out of hopes of riſing again by Repentance; that ſuch Wounds ſhould be prevented, as cannot be cured without Pain; that it is a far greater advantage to enter the Haven of Salvation with a ſound Veſſel full fraught with Merchandices, than to be forced to ſwim upon a Plank, in danger of being broken againſt the Rocks, and the Waves of an agitated Sea. *Salvina* or *Silvina*, to whom this Letter was written, was the Daughter of that *Gildo* Governour of *Africa*, who going about to uſurp the Empire, after *Theodoſius* his Death, periſhed *Anno* 398. She was a Widow, and dwelt at *Conſtantinople* when St. *Chryſoſtome* was expelled from thence, as we learn from *Palladius*, who tells us, *That St.* Chryſoſtome *before he went away, entred into the Baptiſtery, and called to him* Olympias, *the Deaconneſſes*, Procla, Pentadia, *and* Silvina, Nebridius's *Widow*: ſo that St. *Jerome*'s Letter might be written about the Year 400. not long after the Death of her Husband.

St. *Jerom.*

The tenth is written to another young Widow named *Furia*, of the Race of the *Camilli*. He diſſwades her from Marrying a ſecond time, tho' ſhe had had no Children by her firſt Husband; he tells her, that in this particular, ſhe ſhould not regard neither the Remonſtrances, or Threatnings of her Father, but he recommends to her, that ſhe ſhould be ſober, modeſt, conſtant in reading and praying, that ſhe ſhould give Alms, avoid the World, deſpiſe its Pomps, *&c.* Laſtly, he repreſents the inconveniencies of a ſecond Marriage very livelily, and ſays at the latter end of the Letter, that he writ it two Years after his Books againſt *Jovinian*, that were compoſed, ſometime before the Year 392. and ſo this Letter is of 394.

The following Letter to *Ageruchia*, is upon the ſame Subject: He does ſpeak there with no leſs Zeal againſt ſecond Marriages, than in the foregoing; and yet he profeſſes not to condemn them. He ſays that he had ſeen at Rome a Woman buried by her twenty ſecond Husband, and a Husband who had buried twenty Wives. At the end of this Letter he diſcourſes againſt ſuch as are too much in love with this Life, and the good things of this World. *Men*, ſays he, *build as if they were to live for ever, and they live as if they were ſure of Life next day. There is none ſo aged but promiſes to himſelf, that he ſhall live one year more, and ſo forgets what he is: and when he is come to the age that he deſired, yet does he not think himſelf near Death, and flatters himſelf with the Life of many years to come.* He concludes this with a Deſcription of the pitiful condition, the *Roman Empire* was reduced to by the Incurſions of the *Barbarians*, eſpecially in *Gaul* and *Spain*, which made him afraid of *Rome* it ſelf. This ſhews, that this Letter was written ſome time before the taking of *Rome*, which happened in 410.

In the twelfth Letter St. *Jerome* preſcribes to *Gaudentius* ſome Rules for the Education of his Daughter *Pacatula*, whom he deſigned for a Religious Life: It contains ſuch Precepts as are in the Letter to *Læta*; there he bewails the misfortune of the taking of *Rome*, in 410.

The thirteenth is directed to *Paulinus* afterwards Biſhop of *Nola*, who intending to be a Monk, addreſſed himſelf to St. *Jerome*, as a Perſon perfectly well skilled in the Exerciſes of a Monaſtical Life, to ask his advice how he ſhould behave himſelf. This Father having with great Humility anſwered *Paulinus* his Compliments, for his living ſo long ſolitary in the Wilderneſs of *Bethlehem*, counſels him to retire out of Cities, if he reſolved to embrace a Monaſtick State.

In this Separation from the World, he chiefly places the difference between a Monaſtical, and an Eccleſiaſtical State. *If*, ſays he, *you will enter upon the Miniſtry of the Church, and perform the Functions of the Prieſthood, if you are pleaſed with the Epiſcopal Dignity; then keep in Towns, and work out the Salvation of your own Soul by ſaving others: but if you would be a Monk, that is, live ſolitarily, what do you do in Towns, which are no Habitations for Monks, but for thoſe that love the World? .... Prieſts and Biſhops ought to imitate the Apoſtles and Apoſtolical Men, to ſucceed them in their Vertue, as they do in their Dignity; as for us, we have for our Commanders, The* Pauls, *the* Antonies, *the* Julians, *the* Macarii, *the* Hilarions; *and to come to the Scripture it ſelf,* Elias *is the firſt of our Order,* Eliſha *is one of us, the Sons of the Prophets that dwelt in the Fields and Deſart places, and upon the Banks of* Jordan, *they are our Maſters. The Sons of* Rechab, *who drunk neither Wine nor Sider, are alſo of this Number.* St. *Jerome* having exalted the Monaſtical State by theſe Examples, preſcribes ſeveral Rules to *Paulinus* for the Exerciſes which he was to follow in his Retirement. He thanks him afterwards for the Books that he ſent him, in Commendation of *Theodoſius*, and having commended it, he exhorts

St. Jerome. horts *Paulinus* to apply himself to the reading of the Holy Scripture, telling him that if he had but that Foundation, nothing would be more learned, more sweet, or more acceptable, and better written than his Works. From thence he takes occasion, to describe the Style and Character of the Latin Ecclesiastical Authors. *Tertullian*, saith he, *is full of Sentences, but his Elocution is hard. St.* Cyprian's *Style is smooth, and like the running waters of a Fountain, which passes away quietly, and without Agitation; but having wholly apply'd himself to the teaching of Vertue, and being busy'd by Persecutions, he writ nothing upon the Holy Scripture: The glorious Martyr* Victorinus *can hardly tell his meaning.* Lactantius *is like a River of a* Ciceronian *Eloquence; would to God he could as easily have confirmed our Doctrine, as he overthrows that of other Mens.* Arnobius *his Style is uneven, without method or order. St.* Hilary *hath an high and swelling Style, like the* Gallick *Tragedies, but intermixing that way of writing with* Grecian *Flowers, he often writes long Periods and very intricate, which can neither be read nor understood by Men of ordinary Capacities.* And having thus set forth the Character of those ancient Authors, he giveth that of *Paulinus* in these Terms: *You have*, saith he, *a great deal of Wit, a wonderful abundance of Expressions, a natural pureness, and rare prudence. If you add to that Eloquence, the Study and Understanding of the Scripture, I shall quickly see you the first of our Authors.* And to this he exhorts him. This Letter was written before *Paulinus* was ordained, and after his Conversion about the year 380.

The fourteenth Letter to *Celantia*, is not like St. *Jerome*'s Style. It is thought to be written by *Paulinus* Bishop of *Nola*. It contains very useful Instructions, and Precepts for a Lady, to lead a Christian Life in the midst of Honours, Riches, and the Perplexities of managing her Family.

The fifteenth Letter to *Marcella*, is in Commendation of one *Asella* a Virgin.

The sixteenth directed to a Virgin, named *Principia*, is the Panegyrick of *Marcella*, a *Roman* Lady, Daughter of *Albina*, who being left a Widow seven Months after Marriage, resolved to continue so, though she was courted by the Consul *Cerealis*, and was the first of the *Roman* Ladies that embrac'd a Religious Life. St. *Jerome* after a description of her Vertues, commends her for procuring the Condemnation of *Origen*'s Books, and for the Courage which she shewed when *Rome* was taken; he observes that she died quickly after, and that he writ this Panegyrick two years after her Death; which shews, that this Letter was written in 412 or 413.

The seventeenth Letter is from *Bethlehem*, in the Name of *Paula* and *Eustochium*, to *Marcella*, whom they invite to come to them, and to visit the Holy Places. It may have been written about the year 400.

The eighteenth is written in St. *Jerome*'s Name to the same Lady, and upon the same Subject.

The nineteenth is a handsome Letter of Thanks to *Eustochium*, for a Present of some Fruits that she sent him upon St. *Peter*'s Day.

The following Letter to *Marcella* is likewise to thank her for some Presents, which that Lady had sent him from *Rome*.

The twenty-first is written to an Old Man of *Spain* of 100 years of Age. St. *Jerome* congratulates with him, that God had given him a fine Old Age, freed from the ordinary infirmities, common to Persons of those years; he commends his Vertues, and desires of him the Commentaries of *Fortunatianus*, the History of *Aurelius Victor*, and *Novatian*'s Letters, and tells him that he would send him the Life of the Blessed *Paul* the first *Hermite*. This Letter may have been written in St. *Jerome*'s first Retreat.

The two and twentieth is a Treatise of *Virginity* to *Eustochium*. Having spoken of the Excellency of it, of the Difficulty of preserving and the Danger of losing it, he lays down Precepts which a Virgin is to observe to keep her self pure. He forbids her to drink Wine; he bids her avoid dainty Fare, Effeminateness, Pleasures and superfluous Ornaments; he recommends Solitude to her, and the Reading of the Holy Scripture, Prayer, Renouncing of the things of this World, Fasting, Humility, and other Christian Vertues. He speaks against some Clergy-men who kept devout Sisters in their Houses; *And who* (saith he) *under pretence of Spiritual Consolation, entertained a carnal commerce.* He blames those also that courted Ladies; and to please them, condescended to do several things unworthy of their Character. To dissuade *Eustochium* from reading prophane Books, he tells her, that being once too earnest in reading *Cicero*, *Plautus*, and other prophane Authors, he fell into a violent Fever, and by it into a kind of Agony, and then was caught up in the Spirit to the Tribunal of Jesus Christ; where having been soundly whipt for reading prophane Authors too much, he was forbidden to read them any more: He assures *Eustochium*, that this Story is not a Dream, and calls the Tribunal where he appeared, and the Judgment that was given against him to attest the Truth of what he says: Yet when *Rufinus* upbraided him afterwards, that for all that he had not given over reading prophane Books, he laughs at his Simplicity, and jests upon him for taking a Dream for a Truth. Declaiming against Covetousness, he says, that a Monk of *Nitria* having got together One hundred Pence which were found in his Cell after he was dead, they buried him with his Money, and with this Imprecation; *Let this Money perish with thee.* He observes upon that occasion, that there were five thousand Monks in the Solitudes of *Nitria*, dwelling in separated Cells; and that there were three sorts of Monks in *Egypt*, namely the *Cœnobites*, who lived in common; the *Anchorets*, who dwelt alone in the Wilderness; and those that were called *Remoboth*, who lived two and two together, and maintained themselves after their own way, with the Work of their own hands. He blames this last sort, and describes the manner of living of the *Anchorets* and *Cœnobites*, at large. After this digression, he concludes with commending the Purity of *Eustochium*. In all likelihood this Treatise was composed at *Rome* about the latter end of *Damasus*'s Pontificate, about the year 385. St. *Jerome*

The two and twentieth is written to *Marcella* upon the Recovery and Conversion of *Blæsilla*, *Paula*'s Daughter, and Sister of *Eustochium*. This young Widow, after the Torment of a violent Fever for thirty Days together, had embraced a Solitary Life. St. *Jerome* commends her for that generous Resolution, and confounds those that blamed her. One may find in that Letter a handsome description of the Habit of those ancient Nuns. St. *Jerome* speaks there against the Finery of Women. This Letter was written at *Rome* about the year 383.

The next was written much about the same time; it is directed to *Paula*, concerning the Death of an Holy Nun, one *Lea*. St. *Jerome* shews, that they ought to rejoyce for her Death, because she enjoyed Happiness. He commends her Vertues, and comparing her Death, with that of one designed to be Consul, which happened at the same time; he shews the vast difference betwixt a poor righteous Man's death, and that of a great, rich, and impious Lord.

The four and twentieth is a Letter of Consolation to *Paula*, upon the Death of her Daughter *Blæsilla*, who departed this Life four Months after her Conversion: St. *Jerome* shews, that we should not mourn for Christians who die in a State of Grace, but rather rejoyce for their Happiness. He reproves *Paula* severely, because she had given way to excessive Grief. This Letter may pass for an exact Pattern of Elegant and Christian Consolation. It was composed at *Rome* about the year 384.

The five and twentieth is likewise a Consolatory Letter to *Pammachius*, upon the Death of his Wife *Paulina*, who was also one of *Paula*'s Daughters. He saith but little of *Paulina*'s Death, but enlargeth much in Commendation of *Pammachius*, who left the World after his Wife's Death, and had bestowed great part of his Estate upon the Poor, and built an Hospital for Strangers in the Port of *Rome*. St. *Jerome* says at the latter end of this Letter, that so great a number of Monks flocked to his Monastery at *Bethlehem*, that he was obliged to send his Brother *Paulinianus* to sell the rest of the Estate which he had in his own Country, to enable him to support his Undertaking. This informs us that this Letter was written at *Bethlehem* in 398.

The twenty-sixth is a Funeral-Sermon for the famous *Paula*, whose Life he describes, and makes her Panegyrick. It is directed to her Daughter *Eustochium*. He sets down at the latter end some Epitaphs which he put upon the Grave and upon the Cave where that holy Lady was buried in *Bethlehem*, and he says that she died *Febr.* 22*d.* and was buried the 24*th*, under the Seventh Consulship of *Honorius* and *Aristænetus*: That is, after our way of reckoning, the 404*th*. Year since the Nativity of our Saviour: And this proves that Funeral Oration to be of that same Year.

The seven and twentieth Letter to a *Spaniard*, one *Lucinius* is very remarkable. St. *Jerome* exhorts that Man who had embraced a Monastical Life with his Wife's Consent, to prosecute the Design which he had to come to *Jerusalem*. He tells him, that he had given Copies of his Works to those whom he sent to him; that he had not translated *Josephus* his Books, nor the Writings of St. *Papias*, and St. *Polycarp*; that he translated only some Treatises of *Origen* and *Didymus*; that he had corrected the Version of the Septuagint, restored the Greek of the New Testament, and that he sent to him part of the Canonical Books, which he revised and made conformable to the Truth of the Hebrew. He afterwards answers two Questions, which *Lucinius* had put to him about *Saturday's* Fast, and a frequent Communion. That Answer is too considerable not to be translated here. *As to what you ask me concerning the* Saturday's *Fast, whether it ought to be kept; and about the Eucharist, whether it should be received every day, as is Customary in the Churches both of* Italy *and* Spain, *we have upon that Subject a Treatise of* Hippolytus, *a very Eloquent Man, and several Authors have occasionally treated of that Matter; for my part, this is the advice I think ought to be given in that Point*; That Ecclesiastical Traditions, not contrary to the Faith, ought to be observed after the same manner, that we received them from our Ancestors: And I am persuaded, that the Custom of one Church is not to be abolished, because of a contrary one in use in another Church. *Would to God that we could*

St. Jerome.

faſt every day: Do we not read in the Acts of the Apoſtles, *that both St.* Paul, *and they that were with him faſted in the Days of* Pentecoſt, *and even upon* Sundays: *Yet for all that they ought not to be accuſed for* Manichees, *becauſe they did it out of a Spiritual Good, before which a Carnal one is not to be preferred. As to the Euchariſt, it is good, to receive it daily, provided there be no prickings of Conſcience, and no danger of receiving our own Condemnation. Not that I would have Men faſt on* Sundays, *or in the fifty Days after* Eaſter, *but I muſt ſtill return to my Principle,* That every Country ought to follow its own Cuſtom, and look upon the Ordinances of their Anceſtors as Apoſtolical Laws. *This Letter was written about the Year* 406.

Lucinius to whom this Letter is directed being Dead. St. *Jerome* comforts his Widow *Theodora*, in the following Letter, in which he citeth there the Books of St. *Irenæus* with Commendation.

St. *Jerome*'s eight and twentieth Letter is a Funeral Oration, in Commendation of a *Roman* Lady called *Fabiola*. This Lady had a former very lewd Husband, and having procured a Separation, ſhe was married to another; but having acknowledged her fault, ſhe did publick Penance, and was admitted to the Communion. She built at *Rome* an Hoſpital for ſick Perſons whom ſhe had aſſiſted with wonderful Zeal, and ſurprizing Charity. St. *Jerome* commendeth chiefly thoſe generous Actions, and ſpeaks of the Journey which ſhe had undertaken to *Bethlehem*, where ſhe remained ſome time with him. This Letter was written in 400, two years after the Funeral Diſcourſe for *Paulina*, and four years after that for *Nepotian*, as St. *Jerome* ſays in the beginning.

The nine and twentieth is a Note to *Theophilus*, wherein he excuſeth himſelf, that he had not yet tranſlated into Latin that Biſhop's Book concerning *Eaſter*, becauſe of the troubles of the Church that had diſquieted him, and *Paula*'s Death which had overwhelmed him with Grief; ſo that this Letter was written in the Year 404.

In the thirtieth, St. *Jerome* comforteth a *Spaniard*, one *Abigaüs*, for the loſs of his ſight, he commends his Piety, and deſires him to exhort *Theodora*, *Lucinius* his Widow, to continue her Journey to *Jeruſalem*, this ſhows that this Letter was written after *Lucinius* his Death, about the Year 408, or 409.

The thirty firſt is likewiſe a Letter of comfort to another Blind Man, one *Caſtrutius*, who was St. *Jerome*'s Countrymen. He thanks him for beginning his Journey to come to ſee him, but deſires him, to undertake the Journey next year. The year of this Letter is not known. It is probable that it was written very near the ſame time with the foregoing.

In the two and thirtieth, having adminiſtred comfort to *Julianus* one of his Friends, for the loſs of two Daughters, of his Wife and Eſtate, and for the Diſcontents occaſioned by his Son in-Law, he adviſeth him to give himſelf to God, and embrace a monaſtical Life: This Letter is written from the Solitudes of *Bethlehem* about the Year 408.

In the thirty third, he exhorteth *Exuperantius* to forſake the Wars, and the World, and to withdraw himſelf with his Brother *Quintillian* to *Bethlehem*.

The thirty fourth is to his Aunt *Caſtorina*, with whom he had had ſome difference, he intreats her by this Letter to be reconciled to him, this Letter was in all probability written during St. *Jerome*'s firſt retreat, and ſince he tells her, that he had written to her the year before upon the ſame Subject, this muſt be of the Year 373, or 374.

The five and thirtieth was written at the ſame time. He prays *Julian* the Deacon to ſend him News of his own Country, and gives him thanks for ſending word, that his Siſter continued in the reſolution not to marry.

The thirty ſixth to *Theodoſius* and the other Monks, was written by St. *Jerome*, after his quitting the Deſart of *Syria* in 374. where thoſe Monks dwelt. He deſires them to pray, that God would call him back into the Deſart.

The thirty ſeventh to the Virgins dwelling upon Mount *Hermon*, is written from the Deſart of *Syria*, about the Year 373. He complains that they had not anſwered the Letters that he had written to them.

The eight and thirtieth is certainly not St. *Jerome*'s, and there is nothing in it worth Obſervation.

In the thirty ninth he invites *Rufinus* Presbyter of *Aquileia*, who was then in *Egypt*, to come to him in his Solitude of *Syria*, where he was alone with *Evagrius* only, after the going away of *Heliodorus*, and the Death of *Innocent* and *Hylas*. This Letter is of 373, or 374.

The fortieth, forty firſt, forty ſecond, and forty third, are very near of the ſame time, they are written to his old Friends at *Aquileia*. The firſt to *Niceas* Deacon of that Town, the ſecond to *Chromatius*, *Euſebius*, and *Jovinus*: the third to *Chryſogonus* a Monk of *Aquileia*: and the laſt to another Monk called *Anthony*. Theſe are of no great Conſequence. St. Jerome.

The forty fourth to *Ruſticus* is more uſeful. He exhorts that Man to do Penance, urging ſeveral places of Scripture touching Repentance. He invites him to viſit the Holy Places. This Letter is not of the ſame Style with the reſt of this Father's Letters.

The forty fifth Letter is a biting Satyr againſt Virgins and Women, who dwelt with Clergy Men that were not of their Kindred.

The ſix and fortieth is a Declamation againſt *Sabinianus* a Deacon, whoſe Life had been diſorderly both in his own Country and at *Bethlehem*. Thoſe three laſt are written from the Solitude of *Bethlehem*. The Year is uncertain.

The ſeven and fortieth is an Hiſtorical Narrative of a Woman of *Vercellæ*, who having been falſly accuſed of Adultery, and condemned to die, tho' ſhe conſtantly denied the Fact, was tortured ſeven times, but could not be put to Death. The Style of this Letter is florid and childiſh, tho' St. *Jerome* writ it when he was well in years.

The Life of St. *Paul* the firſt Hermite, is one of St. *Jerome*'s firſt Works. This man at fifteen years of Age withdrew himſelf into the Deſarts of *Thebais*, when *Valerian* and *Decius* perſecuted the Church, fearing his want of ſtrength to reſiſt the Temptation. He ſpent there the reſt of his Life, which laſted 113 years. St. *Jerome* gives an account of the manner of his being viſited by St. *Anthony*, and deſcribes ſeveral Circumſtances of that Hiſtory that are very hard to be believed.

The Life of St. *Hilarion* is full of Miracles of that Holy Anchorete Sr. *Anthony*'s Diſciple. St. *Jerome* places it in his Catalogue, amongſt thoſe Books which he wrote after his Return from *Rome* to *Bethlehem*. Likewiſe he makes mention there of the Hiſtory of a Monk in the Deſart of *Chalcis* called *Malchus*, who having quitted the Monaſtery to return into his Country, was taken and carried away Captive by the *Saracens*.

This Volume endeth with his Book of the Famous Men, or Eccleſiaſtical Writers, written in Latin by St. *Jerome*, and tranſlated into Greek, as it is ſuppoſed, by *Sophronius* (*n*). He did it at the requeſt of *Flavius Dexter*, *Præfectus Prætorio*, in imitation of *Suetonius*, and other prophane Authors, who writ the Lives of Philoſophers, and other Famous Men. He confeſſes that *Euſebius* his Books did him much Service: He intreats the Authors of his own time, whom he doth not mention, not to take it ill; he declares that he did not intend to conceal their Works, but that they had never come to his hands; but however, if their Writings make them Famous, his ſilence will not long prejudice them. Laſtly, he obſerves that this Treatiſe confounds *Celſus*, *Porphyry*, *Julian*, and the other ſworn Enemies of the Church, who reproached it as having no Philoſophers, no Orators, or learned Men; by proving to them that it was eſtabliſhed, upheld and adorned by very great Men. This Book comprehends the Catalogue of Eccleſiaſtical Authors, and Writers, from Jeſus Chriſt to St. *Jerome*'s time. It concludes with a Catalogue of the Works which this Father had compoſed to the fourth year of the Emperor *Theodoſius*, which is the Year 392, of Jeſus Chriſt.

The ſecond Tome, which is in the ſame Volume contains the Letters, or rather the Diſcourſes of Diſpute and Controverſie.

The firſt is his Treatiſe againſt *Helvidius*, *of the perpetual Virginity of the Bleſſed Virgin Mary*, that Man had written a Book wherein he pretended to ſhow by Teſtimonies of the New Teſtament, and the Opinions of ſome ancient Fathers, that after the Birth of Chriſt the Virgin *Mary* had Children, by *Joſeph* her Husband. The firſt paſſage of Scripture which *Helvidius* cites for his Opinion is that of St. *Matthew*, *ch.* 1. *The Virgin being eſpouſed was found with Chriſt, before* Joſeph *and ſhe came together*: *Helvidius* concluded from this place, that therefore they came together afterwards. St. *Jerome* anſwers him, that this Conſequence doth not follow, becauſe that a thing is often ſaid to have been done before another, which other is never to be done: and that when it is ſaid ſuch a one died before Penance, it doth not follow, that he, of whom this is ſpoken, does Penance in the other World; ſo likewiſe from what St. *Matthew* ſaith, that ſhe was found with Child before *Joſeph* knew her, it doth not follow, that he knew her after ſhe was with Child. The ſecond paſſage quoted by *Helvidius* is another of the ſame Evangeliſt, Joſeph *knew not his Wife till ſhe had brought forth her Son*; *Helvidius* concludes from this paſſage as from the former, therefore he knew her after ſhe was delivered. He maintained that the Word *until* always ſignifyed in Scripture a fixed time, after which the thing would come to paſs. St. *Jerome* ſhews

(*n*) *By* Sophronius.] *Eraſmus* publiſhed this Verſion under *Sophronius*'s Name upon the credit of a Manuſcript. None doubted at firſt, but that it was his. Mr. *Voſſius* the Father owned it, but Mr. *Iſaac Voſſius* his Son, contradicted that Opinion in his Notes upon St. *Ignatius*'s Epiſtles: where he boldly affirms, that this Verſion is not *Sophronius*'s: that it is very bad, that he that made it did not underſtand Greek; that it is viſible that it was written by an Impoſtor. *Huetius* in his Book, *De optimo genere interpretandi*, refutes *Voſſius*, and doth not doubt but that Tranſlation was made by *Sophronius*,

him,

St. Jerome. him, that tho' this is often true, yet there are several passages where it signifies an unlimited time, as it is said of God, *I am, till you are grown old*, or *untill that*, which can never describe the Term, or the End of God's exittence, seeing he is for ever. And when Jesus Christ saith in the Gospel, *I am with you to the end of the World*; it were ridiculous to conclude, Wherefore he will be no more after the World's end.

Helvidius's third Objection is grounded on the Title of *First Born* given to Jesus Christ, *Luk. ch.* 2. St. *Jerome* affirms, that it doth not suppose that he had younger Brethren, for in the Language of the Scripture, every Child of the first lying in of a Woman is called First-born, these Words being Synonymous, *Adaperiens vulvam* and *Primogenitum*, as appears, *Numb.* 18. *Exod.* 13. *Levit.* 12. *Luk.* 2.

The last Objection is taken from what is said in Scripture that Jesus Christ had Brethren; now among his Brethren, said *Helvidius*, are reckoned St. *James*, and *Joses* Son of *Mary*: as it is said, *Matt.* 27. *Mark* 15. *Luk.* 24. That *Mary* the Mother of *James* and *Joses* was present at the Passion, and at the Burial of Jesus Christ, but this *Mary*, said he, is the Mother of the Lord; for it is not likely, that she should forsake him upon that occasion. St. *Jerome* answers, that it is very certain by St. *John*'s Testimony, that *Mary* the Mother of God was near the Cross of Jesus Christ at his Passion, since he recommends her to that Evangelist; but that *Mary* the Mother of *James* and *Joses* is different from the Mother of the Lord, seeing that of the two Apostles called *James*, one was Son of *Zebedee*, and and the other of *Alphens*. But it cannot be said that the Lord's Mother was married to either of these two Persons. He maintains then, that *Mary* the Mother of *James* and *Joses* was the Wife of *Alphens*, and Sister to the Mother of our Lord, and is also called *Mary Cleophe*. The Conjecture not being very certain, St. *Jerome* gives this general Answer, that the Word *Brother* is equivocal, and is taken four ways, a Brother by Nature, by Nation, by Relation, and by Affection; but sticks to the Brother-hood by Blood, shewing by several places of Scripture, that Cousins, and near Kindred are called Brethren.

Having thus with much Wit and Learning, refuted the false Consequences that *Helvidius* drew from those passages of the New Testament: St. *Jerome* opposes to *Tertullian*, and *Victorinus* whom *Helvidius* had quoted, the Authority of St. *Ignatius* St. *Polycarp*, St. *Irenæus*, St. *Justin*, and other ancient Apostolical Authors, who had written against the Heretieks *Ebion*, *Theodorus* of *Byzantium*, and *Valentinus*, whom St. *Jerome* pretends to have been of *Helvidius* his Opinion. But the Error of those Heretieks was far more intolerable, and we do not read that the Fathers quoted by St. *Jerome*, did precisely refute *Helvidius*'s Error. However St. *Jerome* rejects *Tertullian*'s Authority, by saying, that he was not of the Church; and as for *Victorinus Pataviensis*, he saith, that his Testimony hath no greater difficulty than that of the Scripture, since he speaks of Christ's Brethren, but does not say that they were the Sons of *Mary*. In the latter part of this Discourse, he speaks like an Orator of the inconveniencies of Marriage, and the advantages of Virginity. This Treatise was composed at *Rome*, about the Year 383.

In his Treatise against *Jovinian*, he further defends the Excellency of Virginity. This *Jovinian* had asserted in a small Discourse published at *Rome*, that Widows and married Women were not to be less regarded than Virgins, if they have the same Vertues; this was the first Error of this Man. The second was, that a Christian baptized could not fall from Righteousness. The third, that Abstinence from certain Meats was unprofitable: The last, that the glorified Saints are all equally Happy. St. *Jerome* refutes the first of these Errors in the first Book. He explains at first St. *Paul*'s Notions concerning Marriage and Virginity; afterwards he takes notice of the Examples of the Old and New Testament, which *Jovinian* had brought to prove, that the greatest Saints and most excellent Men of all Ages had been married. St. *Jerome* shews that he has multiplied those Examples too much: He affirms that the Apostles left their Wives, after their Call to the Apostleship, and that St. *John* being called before he was married, always lived in Celibacy: He answers those places of Scripture alledged by *Jovinian*, and discourses of the Celibacy of Bishops, Priests, and Deacons. He condemns second Marriages with much severity, and produces several Examples of Heathen Women that either kept their Virginity, or continued in Widow-hood.

In the second Book he refutes *Jovinian*'s other Errors He shews against the second, that the Holiest of Men may fall from Baptismal Grace. Against the third, that tho' God is the Creator of all things fit for Man's Use, yet it is good to fast and use abstinence, and that it is very dangerous to indulge one's Senses, and satisfie greediness. Lastly, that as there are various degrees of Vice, and Vertue here in this Life, so there are likewise in the other several degrees of Felicity and Pain. These Books were not compleated by St. *Jerome*, when he writ his Book *of famous Men*, though he mentions these two Books there: and so they are of the year 392. St. Jerome.

These Books being published at *Rome*, several Persons found fault with the hard Terms which St. *Jerome* made use of in speaking of Marriage. *Pammachius* having sent word of it to St. *Jerome* hinting withall at the principal Passages excepted against. This Father expounds them in the Apology directed to him, declaring that it was never his intention to condemn Matrimony.

He found himself obliged a second time to defend himself from the same Accusation against a Monk; and this he does in the Letter intituled the fifty first to *Domnion*.

The fifty second Letter to *Pammachius* was joyned to the Apology directed to him. He thanks him for securing the Copies of his Books against *Jovinian*; but he tells him that it was impossible to suppress them: that he had not the good Fortune to be able always to correct his own Works, as some had; because he had no sooner composed them, but they were made publick even against his Will. He insults over them that found fault, challenging them to write against him. He adviseth him to read the Commentaries of *Dionysius*, *Rheticius*, *Eusebius*, *Apollinarius*, and *Didymus*, who expounded that Passage of the Epistle to the *Corinthians*, and spoke in the behalf of Virginity more powerfully than himself. He sends him Word, that he had translated out of the Hebrew, the Books of the Prophets, of *Job*, and that he had written Commentaries upon the Twelve Minor Prophets, and upon the Book of Kings. He observes that if his Translation of *Job* be compared with the Greek, and the old Latin Version, there will be found such a difference as is betwixt truth and falshood.

The fifty third Letter is directed to *Riparius* a Presbyter in *Spain*, who desired to know his opinion of a Book of *Vigilantius* a Presbyter of *Barcelona*; who condemned the Veneration of Relicks, and the Worshipping of Saints. St. *Jerome* explains that Error, and prayeth *Riparius* to send him his Book that he might refute it at large, and this he does with great earnestness in the Treatise that follows this Letter written two years after, as he himself affirms. He taxeth *Vigilantius*, with reviving *Jovinian*'s Errors, and wonders that any Bishop should be of his mind. *If* saith he, *the name of Bishops may be given to such as will ordain no Deacons, except they are married: What will the Churches of the East, those of Egypt, and even the See of* Rome, *which do not admit into the Clergy any but such as are unmarried, or being married profess to live as if they were not?*

Having made this occasional remark concerning the Celibacy of Clerks, he particularly undertakes *Vigilantius*'s Error about Relicks and the Invocation of Saints. This Man maintained that the Bones of the Dead were not to be honoured, and that the Saints could not hear our Prayers. St. *Jerome* puts himself into a great heat to prove the contrary, and falls upon *Vigilantius* with a great deal of reproachful Language. In that Treatise he likewise defends the Festivals of Saints, the Solemnites practised upon their Eves, Pilgrimages to *Jerusalem*, the Monastick State, and the Use of lighted Torches only in the Night; for he owns, that in his time they lighted none in the Day. *We* saith he, *do not light Torches in the day time*, as you accuse us, but only in the Night, that their Light may afford joy and comfort in the Obscurity of the Night. This Treatise was written long after the Book *of famous Men*, about the year 406.

The fifty fourth Letter to *Marcella*, is against the Errors of the Disciples of *Montanus*. He not only lays them open, but accuseth them. 1. Of owning but one Person in God. 2. Of condemning second Marriages, as adulterous. 3. Of holding the obligation to keep three Lents. 4. That they did not acknowledge Bishops to be the Apostle's Successors, and the first of the Hierarchical Order, but that there were two degrees of Persons above them. 5. That they were very rigid in imposing of Penances and never granted Absolution. 6. That they believed the Prophecies of *Montanus*, *Prisca*, and *Maximilla*. Lastly he says that they were accused of celebrating Criminal Mysteries with the Blood of a Martyred Child, but he declares that he had rather believe that this was not true. This Letter is written about the year 400.

In the fifty fifth Letter to *Riparius*, he say sthat *Ruffinus*, whom he calls his *Catiline*, had been expelled out of *Palæstine*.

In the fifty sixth he commends *Apronius* for opposing the Errors of the *Origenists*, and invites him to come to *Jerusalem*. Both these Letters were written under the Pontificate of *Anastasius*, about the year 400.

The two following Letters were wirtten to Pope *Damasus*, out of the Desarts of *Syria*. St. *Jerome* asks his advice, What he should do about the Disputes then in the East. *I am*, saith he, *tyed to your Holiness's Communion, that is to* St. *Peter's Chair*; *I know that the Church is founded upon that Rock. Whosoever eateth the Lamb out of that House, is a prophane Man. Whosoever is not found in that House shall perish by the Flood. But forasmuch as being retired into the Desart of* Syria, *I cannot receive the Sacrament at your hands, I follow your Colleagues the Bishops of* Egypt: *I do not know*

St. Jerome. Vitalis; *I do not communicate with* Meletius; Paulinus *is a Stranger to me, He that gathereth not with us ſcattereth.* He gives an account afterwards of the occaſion of thoſe Diviſions. *After the Deciſion of the Council of* Nice, *after the Decree of the Council of* Alexandria, *enacted with the conſent of both the Eaſtern and Weſtern Biſhops, they yet ask of me that am a Roman a new Confeſſion of Faith, to acknowledge three Hypoſtaſes. It is an* Arian *Biſhop, and the* Montaniſts *who require that of me.... We ask what ſignifies this Word,* Hypoſtaſis, *they ſay, that it ſignifies a ſubſiſting Perſon; we anſwer that if it be ſo, we are of that opinion; They are not ſatisfied with our profeſſing that Sence, but they require further that we own theſe Terms. There muſt be ſome Poyſon hid under theſe Words. We ſay openly, that if any one owns not three ſubſiſting Perſons, let him be Anathema; but becauſe we do not uſe the Terms which they require we are accuſed of being Hereticks.... Order me if you pleaſe what I ſhould do, I will not be afraid to ſay, that there are three Hypoſtaſes, if you command me ſo to do.* Yet he is afterwards of opinion that this way of ſpeaking is not to be approved of, becauſe the Term *Hypoſtaſis* is for the moſt part equivalent to that of Subſtance.

The fifty eighth Letter to *Damaſus* is much upon the ſame Subject, and he asks his advice with whom he ought to communicate, *Meletius*, *Paulinus*, or *Vitalis*. Theſe Letters are of 374.

The following Treatiſe is a Dialogue betwixt an Orthodox Chriſtian and a Diſciple of *Lucifer Calaritanus*. This Man defends the Conduct and Opinions of thoſe of his Sect, maintaining that thoſe are not to be owned as Biſhops, that communicated with the *Arian* Biſhops, and that ſuch as were baptized by Hereticks ought to be baptized again. The Orthodox Chriſtian affirms the contrary. St. *Jerome* introduces the Orthodox Chriſtian relating the Hiſtory of the Council of *Ariminum*, and the diſſentions that troubled the Church, and ſhewing that it was a reaſonable thing to pardon thoſe Biſhops that had been ſurprized. There is in that Treatiſe a curious paſſage about Tradition, which he proves by the Cuſtom of impoſing of Hands, and the Invocation of the Holy Ghoſt, after the adminiſtration of Baptiſm. He adds, *That many other things are obſerved in the Church upon the account of Tradition without being authorized by a written Law*; *as*, ſaith he, *the dipping of the Head three times in Water at Baptiſm, the giving Milk, and Honey to the baptized: not bowing the Knee upon Sundays, not all the time betwixt Eaſter and Whitſontide.* The *Luciferian* advances this Propoſition, and the Orthodox Chriſtian agrees to it, confeſſing that the Biſhop alone lays his Hands upon the Baptized, to cauſe the Holy Ghoſt to come down upon them: That he only conferrs the Sacrament of Confirmation. But he ſays that this Cuſtom was introduced rather for the honour of the Prieſthood, than through any neceſſity; That however the Holy Ghoſt, deſcends upon them that are baptized tho' they receive not the Impoſition of Hands from the Biſhop. This Treatiſe was written at *Rome* about the Year 384.

The *59th.* Letter to *Avitus*, contains an enumeration of thoſe Errors which St. *Jerome* had found in the Books of *Origen*'s Principles, tranſlated by *Rufinus*; which *Pammachius* had ſent him ten years ſince; which ſhews that it was written about the year 407.

The *60th.* is a Tranſlation of St. *Epiphanius*'s Letter to *John* of *Jeruſalem*, concerning the Ordination of *Paulinianus*, whom St. *Epiphanius* had ordained Deacon and Prieſt, in a Monaſtery of St. *Jerome*'s, which *John* of *Jeruſalem* pretended to be under his Juriſdiction. This Letter is very cunningly written. He complains of the Anger which *John* of *Jeruſalem* had ſhewed for that Ordination, repreſenting to him, that ſuch behaviour was contrary to the Spirit of the Church; and that inſtead of being angry that he had ordained a Prieſt in a Monaſtery of ſtrange Monks that were not of his Dioceſs, he ought to ſhew much ſatisfaction, becauſe there ought to be no Diſſention among Prieſts, when no other thing is aimed at but the Good of the Church. 'That though all Biſhops have every one their Church 'committed to their Charge, and whereof they ought to 'to take Care, and that no Man is to incroach upon another's 'Juriſdiction, yet Chriſtian Charity which hath no Bounds 'is to be preferred in all things; and that the Action is not 'to be conſidered in its ſelf, but reſpect ought to be had 'to the Circumſtances of Time, Place, Perſons, and Oc'caſions.' He urges afterwards ſuch things as might excuſe his Ordination by laying, that there being but two Prieſts in their Monaſtery, *Jerome* and *Vincentius*, who would not perform any Function of their Miniſtry, he thought it his Duty to give them a Prieſt; and having met with *Paulinianus*, who ſo declined the Prieſthood, that *John* could not ſeize upon him to put him into Orders, he cauſed him to be taken by Force and ordained a Deacon: and that afterwards he ordained him Prieſt againſt his Will, when he waited at the Altar, and that however the Ordination was performed in a Monaſtery, and not in a Pariſh of his Dioceſs. He adds, that the Biſhops of *Cyprus*, were much more ſimple, and careleſs in the Sence of *John* of *Jeruſalem*; for they were ſo far from finding fault, that their fellow-Biſhops ordained out of their Dioceſes, thoſe Perſons that declined the Prieſthood; that on the contrary they exhorted them to do it. He ſpeaketh next againſt *Origen*'s Errors, and deſireth *John* of *Jeruſalem* to condemn them. He reduceth them to eight principal Heads, which are theſe. 1. That the Son of God does not ſee his Father. and that the Holy Ghoſt doth not ſee the Son. 2. That Men's Souls were ſent from Heaven to the Earth for their Sins, and ſhut up in Bodies as in ſo many Priſons. 3. That the Devils ſhall repent one Day of their Faults, and ſhall reign with the Saints in Heaven. 4. That *Adam* and *Eve* had no Fleſh before they commited Sin: and that the Skins wherewith they are ſaid to have been covered, ſignifies their Bodies. 5. That Man ſhall not riſe again with Fleſh and Bones. 6. That the earthly Paradiſe is to be underſtood Allegorically. 7. That the Waters, which the Scripture ſpeaks of above the Firmament, are the Angels, and thoſe which are ſaid to have been under the Earth are the Devils. 8. That by Sin Man loſt the Image of God. The latter part of this Letter is concerning a Veil whereon was painted the Image of a Man, which St. *Epiphanius* had found in a Country-Church near *Jeruſalem*, and had cauſed it to be torn in Pieces, becauſe he condemned that Practiſe as contrary to the Cuſtom of thoſe times. We have ſhewed in another place, that this Letter was truly written by St. *Epiphanius* in 392, and tranſlated by St. *Jerome* in 393. St. Jerome.

John of *Jeruſalem* ſeeing himſelf thus accuſed by St. *Epiphanius*, made an Apology, which he ſent to *Theophilus* Biſhop of *Alexandria*, and cauſed it to be publiſhed every where, and chiefly in the *Weſt*. *Pammachius* having ſeen it at *Rome*, wrote to St. *Jerome*, to let him know that Men were divided about that matter, and deſired him to write to him about it. St. *Jerome* did not deferr to put Pen to Paper, and directed to him in 393. the ſixty firſt Letter, wherein he obſerves, that St. *Epiphanius* having by his Letter, laid Eight Articles of *Origen*'s Errors to *John* of *Jeruſalem*'s Charge, he had juſtified himſelf but from Three, without ſo much as mentioning the other Five. Thoſe Three Articles are about the knowledge of the Son of God, the Pre-exiſtence of the Souls, and the quality of the Bodies after the Reſurrection. As to the Firſt Head *John* of *Jeruſalem* had cleared himſelf, by declaring that he was no *Arian*; but St. *Jerome* pretends that he had not juſtified *Origen*. He had explained his Opinion very obſcurely upon the Second and the Third. St. *Jerome* relates *Origen*'s Opinion upon thoſe three Articles, and refutes them with much Earneſtneſs. Then he enlarges upon the Quarrel betwixt St. *Epiphanius* and *John* of *Jeruſalem*: He complains, that the latter had addreſſed himſelf to *Theophilus* Biſhop of *Alexandria*; and that he had ſaid in the beginning of his Apology that he was charged with the Care of all the Churches. 'You, *ſaith he*, 'directing his Diſcourſe to *John* of *Jeruſalem*, who make your 'boaſt of following the Rules of the Church, and obſerve 'the Canons of the Council of *Nice*, and go about to ap'propriate to your ſelf the Clergy that depend upon other 'Biſhops, tell me I pray, is *Paleſtine* under the Juriſdiction 'of the Biſhops of *Alexandria*? If I miſtake not, it was 'decided in the Council of *Nice*, that *Cæſarea* was the 'Metropolis of *Paleſtine*, and *Antioch* of all the *Eaſt*. 'You ought therefore either to ſend to the Biſhop of *Cæ'ſarea* with whom you knew, we communicated; or if a 'Judge was to be ſought for further off, you might have 'ſent your Letters to *Antioch*. But I gueſs what it was that 'kept you from ſending to *Cæſarea*, or *Antioch*; I perceive 'what you were afraid of, and were willing to avoid: 'You choſe rather to apply your ſelf to a pre-ingaged Per'ſon, than to yield your Metropolitan that Deference which 'you owe him.' After that he accuſeth *Iſidore*, whom *Theophilus* had ſent to the place to inform himſelf of the ſtate of things, of being corrupted by *John* of *Jeruſalem*, of following his Paſſion, and declaring abſolutely for him; of being concerned in compoſing the Apology, and then undertaking to carry it himſelf. 'So that, *ſaith he*, He that 'dictated the Letter was he that carried it.' At laſt St. *Jerome* ſays, that the Original of that Quarrel was not *Paulinianus*'s Ordination, but the accuſing of *Origen*'s Errors. And this he ſets forth ſpeaking againſt *John* of *Jeruſalem* with all poſſible Vehemency. By this Letter it appears, that both St. *Jerome*, and the other Monks of *Paleſtine* had great differences with him.

But leſt *Theophilus* perſuaded by *John* of *Jeruſalem*'s Letter, ſhould come to eſpouſe his Intereſt, St. *Jerome* directs the ſixty ſecond Letter to him, in defence of his own Cauſe. This Biſhop had ſent him a Letter, by *Iſidore*, whereby he exhorted him to Peace. St. *Jerome* declares in his Anſwer, that he was deſirous of nothing more; but that ſuch as could alone procure it, were contented only to make a ſhow of being for it. That the Peace which he would have, was a true Peace, the Peace of Jeſus Chriſt, a Peace without Enmity, a Peace without War. That there could be no Peace, when one would uſurp Dominion and Empire, when he excommunicated true Catholicks, when Men were forced to communicate with an Heretick, and to receive the Body of Jeſus Chriſt at his hands, and when Violence was uſed. Theſe things he charges upon

John

St. Jerome.

John of *Jerusalem* and complains of the injurious Treatment wherewith he uses him in his Letter. And as for that which *John* of *Jerusalem* upbraided him withal, that he had formerly translated *Origen*'s Books, which this Author so much condemns; Now he answers, that he was not the only Man that did it: that before him St. *Hilary* the Confessor had done it: but that imitating him he had expunged what was dangerous in those Writings, and translated what was good and useful; and however he had always commended *Origen* for his Ability in expounding the Scriptures, yet he had always condemned him for his Errors. *That he owned there was a vast difference betwixt the Apostles Writings, and those of other Ecclesiastical Writers, since the former wrote nothing but what was true, whereas the latter were sometimes deceived.* Afterwards he justifieth the Ordination of his Brother *Paulinianus*, saying, that St. *Epiphanius* did not ordain him in the Diocess of *John* of *Jerusalem*, since the Monastery where that Ordination was performed, belonged to the Diocess of *Eleutheropolis*, and not to that of *Jerusalem*: That he had done very ill in asserting that St. *Ephiphanius* had ordained a Child, since *Paulinianus* was then thirty years old: That *John* himself was not older when he was ordained Bishop.

St. *Jerome* having thus pleaded for himself, doth in his Turn likewise accuse *John* of *Jerusalem*. He says, that this Bishop was the Author of all this trouble, and a Fomenter of the Division: that pretending to be for Peace, he prosecuted a cruel War: That he requested, and obtained his Banishment. Here he crys out in this manner: *The Church of Christ*, saith he, *was established by sufferings, and shedding of Blood. Persecutions have increased it, and by Martyrdom it came to be crowned. If our Enemies were not of this Disposition; if they had rather persecute than be persecuted; In this Country there are* Jews *and* Hereticks *of all sorts, and particularly infamous* Manichees, *who hindred them from falling upon these; Their Spleen is against us, we are the only Persons whom they intend to drive away..... One Monk,* I speak it with grief, *one Monk who boasted of being the Bishop of an Apostolick See, threatneth another Monk, desires he should be banished, and accordingly 'tis done; but God be praised,* adds he, *Monks are not frighted with Persecutions, they wait for the Blow without Trouble, and without offering to defend themselves. For every Monk being out of his own Country is also out of the World. What need is there of the Prince's Authority, or of written Orders? Let them give us the least Summons, and we will depart immediately, knowing what we are, and and being perswaded that the Earth is the Lord's, and that Jesus Christ is not shut up in any place. He tells us of going to* Rome *to communicate with that Church, from which we seem to be separated; but this we need not do, we are as much in Communion with the Church of* Rome *in* Palæstine *as if we were at* Rome, *we communicate with it's Priests which are in the Town of* Bethlehem. At last St. *Jerome* professes that he is ready to be reconciled to *John* of *Jerusalem*, provided he would put on a charitable Spirit, and prove the same towards him as he had been before. *We know*, saith he, *what we owe to the Bishops of Jesus Christ; but let them be contented with Honour and Respect, and know that they are Fathers and not Masters; and particularly with relation to those who despising Ambition, preferr rest and quietness before all other things.*

After St. *Jerome*'s 63*d*. Letter follows *Ruffinus*'s Preface to his Translation of *Origen*'s *Principles*. He saith in that Preface, That several Persons desirous of learning the Holy Scriptures wished that *Origen* might be made to speak Latin: That his Colleague and Brother, St. *Jerome*, having translated two Homilies of this Author upon the Book of *Canticles*, had so much exalted him in his Preface, that Men were very desirous to see his Works: That he had given this advantageous Testimony of him, *That he exceeded all others in his Commentaries, but had surmounted himself in his Homilies upon the Book of Canticles: That this same* St. Jerome *had promised to translate the other Works of this Author, but he thought it afterwards more glorious to write himself and to be an Author rather than an Interpreter. We therefore prosecute and compleat a thing which he has both approved and began, but we cannot render* Origen's *Words with the same Eloquence.* And he adds, that this very thing had kept him from undertaking that Translation; but at last he yielded to *Macarius*'s earnest Intreaties; however that in this Version he had followed the Rule of those who had translated that Author before him; and that he had imitated St. *Jerome*, by cutting off those things which seemed disagreeable to the Doctrine of the Church; and so much the rather, because in *Origen*'s Works there were Notions quite contrary: That the Reason of that seeming Contradiction might be found in the Apology that *Pamphilus* had written for *Origen*, and which himself had translated; and that he pretended to shew, by undeniable Proofs, that *Origen*'s Works had been corrupted in several places by Hereticks or Men of ill designs; and that for this very Reason he had either omitted or altered in the Translation of that Treatise, those Articles wherein he seemed to speak otherwise than he did in his other Books. This Preface was written in 397. when *Rufinus* published his Version of the Books of *Origen*'s Principles at *Rome*.

St. Jerome.

It was no sooner published, but *Oceanus* and *Pammachius* sent it to St *Jerome*, observing that they had found still some Errors there, notwithstanding that great part was expunged: intreating him, that to secure them in the Truth, he would make a faithful Translation of that Work. The Note which they writ to him about that Business, is the sixty fourth Letter.

St. *Jerome* thinking himself indirectly affronted by *Rufinus*'s Preface, intimating that he had formerly commended *Origen*, which might insinuate that he then approved his Errors, and approved them still, fell instantly to Writing, to let the World know in what Sence he had commended *Origen*: He owns that he did it in two places of his Works, namely, in the Prologue of his Translation of the Homilies upon the *Canticles*, dedicated to *Damasus*, and in the Preface to his Treatise *of Hebrew Names*. But he affirms, that in both these places, he had not spoken either of his Doctrine or of his Opinions. *I have commended him*, saith he, *as an able Interpreter, and not as a man whose Dogm's ought to be followed; I have admired his Parts without approving his Doctrine, I have valued his Philosophy, and not his Preaching.* He adds, *That if any man would know what his Opinion has always been concerning* Origen's *Books, let him but read his Commentaries upon* Ecclesiastes, *and his three Volumes upon the Epistle to the* Ephesians, *whereby it will appear that he hath constantly contradicted* Origen's *Opinions. Huetius* is not perfectly satisfied with this Excuse of St. *Jerome*: He says that it doth not appear by the Commentaries which he citeth, that he hath contradicted *Origen*'s Notions, tho' he hath filled them with that Author's Dogm's without quoting him. *If he believed them false*, says he, *ought he not to have censured them? Why did he not think it an Honour to copy them, as he affirms in the Preface to the second Book of his Commentary upon the Prophet* Micah? *Why hath he asserted in his Preface to the Book of* Hebrew Names, *That none but an ignorant man could deny that* Origen *was one of the Masters of the Church, after the Apostles.* 'These Reasons made *Huetius* say, that *Rufinus* was in the right in accusing St. *Jerome* of being an *Origenist*, and upbraiding him in his first Invective, that the Name of a Master of the Church cannot be given to an Heretick; that St. *Jerome*'s Excuse is pitiful; that *Rufinus* thoroughly proves that he commended *Origen*'s Doctrine; and that at last this Father is obliged to confess that his Opinions were altered as to *Origen*: That *Sulpitius Severus* had a great deal of Reason to find fault, that St. *Jerome* having at first followed *Origen*, did of a sudden condemn all his Works: That St. *Augustine* did justly accuse him of Inconstancy and Lightness; and that Pope *Pelagius* the II. is not to be blamed for putting him amongst *Origen's* Disciples.' *That in a word, tho' this Holy Doctor acted the part of a good Catholick in abjuring* Origen's *Errors after he had owned them; yet it were to be wished he had been more constant and moderate, and that he had not so much indulged the Motions of his inflamed Choler, so as to be carried away unto contrary Notions, according to the different Circumstances of Time, and outrageous railing against the greatest Men of his Age. For this must be acknowledged, that* Rufinus *reproved him often with Reason, and that he often blamed* Rufinus *without Ground.*

* This is the Judgment which the Learned *Huetius*, now nominated to the Bishoprick of *Soissons*, doth with much Reason and Justice make of the Parts and Conduct of St. *Jerome*. I willingly subscribe to it, and do not doubt but that as many as have ever read this Father, will be of the same Mind.

[* By this it will appear that things are not always to be approved or disapproved upon St. *Jerome*'s Word. In his management of his Quarrel he is deserted by the Papists, because they condemn the Errors of *Origen* as well as he, and therefore they cannot with any Decency excuse his Carriage towards *Rufinus*; but in his Controversies with *Jovinian* and *Vigilantius*, *concerning Virginity, and Invocation of Saints*, he is applauded by them; only the wiser Men amongst them are a little out of Countenance at his Heat: It is a Misfortune that *Jovinian's* and *Vigilantius's* Books are lost; and there is Reason to believe from those other Disputes wherein St. *Jerome* was ingaged, that if we knew what they said for themselves, instead of thinking them Hereticks, we should esteem them illustrious Defenders of the Christian Religion against that Superstition which an immoderate Zeal for a Monastical Life, did at that time introduce into the Church. *Jovinian* indeed is accused of maintaining, that a Christian who is baptized cannot fall away from Grace, which is a very great Error; but it had no relation to his other Opinions, and since Obstinacy is necessary to make a Man a Heretick it would be rashness to call *Jovinian* a Heretick of whom we know nothing, but what we have from his Enemies,]

And now to return to our Subject: St. *Jerome* going on to justifie himself of those things which they reproached him withal, namely, of commending *Origen*, sets forth some

St. *Jerome.* Examples of great Men that might be commended for their Learning, who did hold very remarkable Errors. 'St. *Cyprian*, ſaith he, took *Tertullian* for his Tutor, as appears 'by his Writings, and yet did not approve the Dreams of '*Montanus* and *Maximilla* as he did. *Apollinarius* hath 'written very convincing Books againſt *Porphyrius*; and '*Euſebius* writ a moſt uſeful Hiſtory of the Church. The 'former erred concerning the Myſtery of the Incarnation, 'and the latter defends the Opinions of *Arius*.' He owns that he was *Apollinarius*'s Diſciple, *Didymus*'s Scholar, yea, that he hath had a *Jew* for his Maſter; that he collected carefully all *Origen*'s Works, and read them exactly, but affirms, that he never followed his Errors. Laſtly, to make ſhort, he ſaith, that if he may be believed, he never was an *Origeniſt*, and that tho' he had been, yet now he ceaſeth to be ſo. Upon this Principle he exhorts others to imitate him, and to condemn his Errors; after that, he gives *Origen* high Commendations, rejecting his Opinions. He refutes what *Rufinus* had aſſerted, that the Errors which were found in *Origen*'s Works had been added; and laughs at the Liberty which he had taken to expunge what he thought fit. Laſt of all, he affirms, that the firſt Book of the Apology for *Origen*, which bore the Name of *Pamphilus*, was not that Martyr's, but *Didymus*'s, or at leaſt ſome other Author's. This Letter is written near 150 years after *Origen*'s Death, that is, in the year 399.

The ſixty ſixth Letter to *Rufinus*, wherein he complains of his Preface, is written at the ſame time. He ſpeaks to him as to a Perſon with whom he would not quite fall out; he telleth him, that he knew not with what Spirit he writ that Preface, but that all the World ſaw how it was to be underſtood; that he might have been even with him, by commending him after the like malicious Manner, but that he choſe rather to juſtify himſelf of the Crime laid to his Charge than offend his Friend; that he intreated him to cite him no more after the ſame manner; that he undertook to write to him about it as to his Friend, rather than to ingage with him publickly. To let him know that he would do nothing that might check that ſincere Reconciliation which he had made with him, he exhorts him on his part to do the ſame, leſt, ſaith he, that biting one another we do not mutually conſume one another.

Rufinus, who was not of a Temper to lie ſtill without replying, immediately put Pen to Paper to write againſt St. *Jerome*. *Pauliniauus*, who was then in the Weſt, having found a Way to get the Extracts of *Rufinus* his Book before it was quite publiſhed, ſent them to his Brother, who beſides was informed by *Pammachius* and *Marcellinus*, of the principal Heads contained in *Rufinus*'s Anſwer, and ſo he compoſed immediately his firſt Apology divided into two Books.

In the firſt he anſwers *Rufinus*'s Calumnies. The firſt was, that he had tranſlated into Latin the Books of *Origen*'s *Principles* without altering.

St. *Jerome* anſwers, that he did it, to ſhew the falſity of *Rufinus* his Tranſlation, and to ſhew *Origen*'s Errors, and ſo his Tranſlation could hurt no Body, ſince it appeared that it was made only to condemn the Errors of that Book.

To juſtifie *Origen*'s Doctrine about the Trinity, *Rufinus* had quoted the firſt Book of *Pamphilus*'s Apology. St. *Jerome* affirms, that it was not compoſed by that Martyr.

Rufinus laid before him the Praiſes which he had given to *Origen*. He anſwers as he did before, that he had commended his Learning but not his Doctrine, as he had commended *Euſebius* and *Apollinarius* without approving their Errors.

Rufinus charged him with publiſhing Errors, and Contradictions in his Commentaries. He ſays that he did it without approving of them; that he has collected in his Commentaries, the Notions and Words of others, obſerving that ſome underſtood thoſe paſſages in one Sence, and others in another, that ſo the prudent Reader may chuſe what is Truth, and reject what is falſe; and that in this Caſe none can tax him with Errors, and Contradictions, who barely relates the Notions, and different Expoſitions of others. This he proves by the Example of the ableſt Commentators of profane Authors.

Rufinus had found fault, that he had variouſly tranſlated the twelfth Verſe of the ſecond *Pſalm*, where the Vulgar Tranſlation ſaith, *Embrace the Diſcipline*, by rendring it according to the Hebrew, ſometimes *worſhip the Son*, ſometimes *worſhip ye only*. St. *Jerome* tells him, that he had kept to the Sence rather than to the Letter, tranſlating the Hebre Word *Naſhecu*, which ſignifieth, *Kiſs* or *Embrace*, by this term *Worſhip ye*; That as to the other Word *Bar*, which hath ſeveral Significations, (for it ſignifies *the Son*, or *a handful of pickt Ears of Corn*,) he had followed the former Signification in his Commentary, and that in his Verſion, to prevent the *Jews* accuſing *Chriſtians* of falſifying the Holy Scripture, he adher'd to the latter Signification, which both *Aquila* and *Symmachus* followed.

Rufinus found fault likewiſe with ſeveral paſſages in St. *Jerome*'s Commentary upon the Epiſtle to the *Epheſians*, in which he had abridged the Commentaries of *Origen*. St. *Jerome* defends himſelf, by ſaying that he produced *Origen*'s Opinions without approving of them, ſince he obſerves at the ſame time, that thoſe Explications were not his own. St. *Jerome.*

Laſtly *Rufinus* upbraided St. *Jerome*, that he was naturally given to Calumniating, and Speaking evil of every Body: That he reproved other Mens Works out of Envy: Yea, he laid Perjury to his Charge; becauſe having proteſted before the Judgment Seat of Chriſt (as he ſays in his Book *of the Inſtruction of Virgin's*,) that he would read no more the Books of profane Authors, yet it did appear, that he had not left off reading of them. St. *Jerome* juſtifieth himſelf from the former Accuſations; but as to the laſt he thinks it an Honour to follow the Study of learned Books, and declares, that whatſoever he hath ſaid in the Treatiſe *concerning the Inſtructions of Virgins*, was only the Deſcription of a Dream.

Towards the latter end of this Letter, he aſſerts that what he had ſaid in the eighty third Epiſtle to *Oceanus*, that Baptiſm remits all Sins, that it blots out even the very ſpot of *Bigamy*: So that a Man might be ordained after a ſecond Marriage, if the former was before Baptiſm. This Deciſion is contrary to that of Pope *Innocent* I.

St. *Jerome* having thus pleaded for himſelf againſt *Rufinus*'s Accuſations, anſwers the Apology which he had made to ſatisfie Pope *Anaſtaſius* who had condemned him, and to juſtifie himſelf of thoſe things that they reproached him withall. He made Profeſſion of the Faith of the Church, and of the Myſtery of the Holy Trinity at firſt. St. *Jerome* anſwers that this is not the Queſtion, for now all Mankind was perſuaded of that Principle concerning the Incarnation. St. *Jerome* asks him what he thought of the Soul of *Chriſt*, whether it was created before or at the Moment of his Conception. He chargeth him that he did not ſpeak plain enough about the Reſurrection of the Body, and further he pretends that *Rufinus* did not ſufficiently explain himſelf upon the Eternity of the Devil's puniſhment. Concerning the Origination of the Soul he had ſaid that there were three different Opinions; ſome held that one Soul begat another, as *Tertullian* and *Lactantius*. Others that God created them after the Forming of the Body, and ſo they came in by Infuſion; and laſtly ſome imagined that they were made when God created the World of nothing; that this was *Origen*'s Opinion, and that of ſome other Greeks: For his part, he was at no certainty about it, but left it to God, and to thoſe to whom it ſhould pleaſe God to reveal it: But that he believed what the Church openly profeſſed, that God was the Creator of Souls, and Bodies. St. *Jerome* torments himſelf much about the laſt Point, and tho' he doth not ſay that any of theſe three Opinions are decided, yet he inveigheth much againſt *Rufinus*, becauſe he would not condemn *Origen*'s Opinion. He endeavours afterwards to refute the Reaſons which he alledged to juſtifie himſelf for tranſlating the Books of *Origen*'s Principles: He finds fault that he ſhould ſtrike out ſome of the Errors and leave the reſt. He anſwers thoſe Conjectures which he brought to ſhow that *Origen*'s Books were Corrupted; and ſince he had aſſerted the ſame thing of the paſſages in the Works of the Ancients, as in St. *Clemens*, *Dionyſius* of *Alexandria*, and which did not ſeem to be agreeable to the Doctrine of the Church, of the Myſtery of the Holy Trinity: He denies that that can be reaſonably ſaid, obſerving that if ſuch Conjectures may take place, the greateſt Hereticks ſhould thereby be eaſily excuſed, as *Marcian*, *Manichæus*, *Arius*, *Eunomius*. But as *Rufinus* might have preſſed upon St. *Jerome* by asking him, Why then were there any Errors in their Works, and whether he would call them Hereticks upon that Account? St. *Jerome* prevents that Objection by ſaying, *That perhaps they were in an Error, or the expreſſions they made uſe of had another Sence, or their Works might be corrupted by Tranſcribers; or laſtly, that Writing before the* Arian *Hereſie appeared, they did not take the neceſſary Precautions againſt it.* When St. *Jerome* made theſe remarks, he did not conſider, that *Rufinus* might uſe them to defend *Origen*, as he did to excuſe the Ancients: and perhaps this way of juſtifying him had been more ſolid than that which he made uſe of, by ſaying that thoſe Errors had been added. This St. *Jerome* oppoſes with all his Might, and endeavours to ſhow, that all the Examples of falſification of the Fathers Works alledged by *Rufinus*, have no Relation to thoſe that are ſuppoſed to be in *Origen*'s Books. In the reſt of the Letter he juſtifies himſelf from that Calumny, that he blamed the Verſion of the *Septuagint*. He declares, that he was ſo far from condemning it, that he had corrected it himſelf, and ſpake much in its Commendation. But he aſſerts that this Tranſlation was not compoſed by the LXX in diſtinct Cells, and he defends thoſe that have recourſe to the Hebrew Text.

Rufinus was much ſurprized to ſee an Anſwer to a Book that was not yet publiſhed, and he Writ immediately to St. *Jerome* about it, and ſent him withall an intire Copy of his firſt Anſwer. This Father who was not wont to leave any thing unanſwered that was againſt him, wrote immediately the third Book of his Apology, which contains nothing but Perſonal Quarrels, or Repetitions of what had been ſaid before: which commonly proves the end of all Diſputes that continue long betwixt learned Men.

Pelagius

St. Jerome.

Pelagius having made his Errors publick. St. *Jerome*, who ſuffered no New Opinion in the Church to paſs unpuniſhed, fell upon him vigorouſly in his Letter to *Cteſiphon*.

The firſt Maxim of *Pelagius*, which he oppoſes, is that of *Apathy*, that is, Freedom from Paſſions, which this Heretick thought Men could attain unto; and that having once got thus far, they might be without Sin.

The ſecond is concerning the Grace of *Jeſus Chriſt*, whereof *Pelagius* denyed the Neceſſity, affirming, that Mens Salvation depended upon the Power of their Free Will. St. *Jerome*, as well as St. *Auguſtine* oppoſes this Error, by ſhewing the neceſſity of Prayer, and of good Works. *If* ſaith he, *the Grace of* Jeſus Chriſt *dependeth upon our Will, if we need only a free Will, and none other help is required, to what purpoſe ſhould Prayer be made to God? Wherefore do we endeavour to move his Clemency, and call upon him for Succour, to obtain daily what is our own Power? ..... We muſt therefore remove Faſting alſo and Continence: For why ſhould I labour to get that by my Induſtry, which always depends on my ſelf?* He adds that this Conſequence follows ſo Naturally upon this Heretick's Principles, that one of his own Party could not forbear reaſoning after this manner in a Commentary, ſaying; *That if there is need of foreign help to do Good, then Liberty is deſtroy'd.* 'St. *Jerome* ſaith a-'gainſt this Error, that we have nothing but what is the 'Gift of God: That indeed it is Man's part to run and to 'will, but he hath need of God's aſſiſtance, to do it: That 'it is not, that God ſhould once give us his Grace, he 'muſt give it conſtantly: If we would obtain we muſt 'ask for it, and having obtained it, there is Need of asking: 'And yet this Grace does not deſtroy Free-will, neither 'does it follow upon theſe Principles, that it is impoſſible 'to keep God's Commandments.

The third Maxim of *Pelagius* refuted by St. *Jerome* in this Letter, is a Conſequence of the former. He held, that Man could be perfect, and freed from Sin, without God's Help. St. *Jerome* proves the contrary by ſeveral places of Scripture, which ſhew that Man cannot be delivered, but by the Grace of *Jeſus Chriſt*. This Letter is of the year 411.

He handleth the ſame Queſtions in the Dialogue againſt the *Pelagians*, where he introduces a *Pelagian*, under the Name of *Critobulus*, diſcovering and eſtabliſhing his Errors; and a Catholick under the Name of *Atticus* confuting them particularly, by Teſtimonies of Holy Scripture. This Dialogue is divided into two Books, and was written ſome time after the Letter to *Cteſiphon* about the year 415.

The ſixty ſeventh Letter is a Tranſlation of a Letter from *Theophilus* to St. *Epiphanius*, whereby he deſires that Biſhop of *Cyprus* to aſſemble a *Synod* in that Iſland, to condemn *Origen*, as he had done in *Egypt*. This Letter is of the year 399.

The ſixty eighth is a Letter of St. *Jerome*'s to *Theophilus*, who had ſent him Word, that he ſhould be exact in the obſervation of the Canons. St. *Jerome* thanks him for his admonition, and exhorts him to uſe his Authority againſt the *Origeniſts*, ſince Patience and Meekneſs could not reclaim them from their Error. This Letter is of the year 398.

The ſixty ninth is from *Theophilus* to St. *Jerome*, giving him notice how he had driven away the Monks of *Nitria* who were accuſed of *Origeniſm*. St. *Jerome* returns him thanks for that Noble Action by the ſeventieth Letter. And he commends him again in the ſeventy firſt Letter for what he had done againſt *Origen*. And in the laſt Place *Theophilus* acquaints him by the ſeventy ſecond that he had cleanſed the Monaſteries of *Nitria* of *Origeniſm*.

The ſeventy third is from St. *Epiphanius* to St. *Jerome*, giving him notice of the Judgment given by *Theophilus* againſt *Origen*: and he ſends him the Letter written by that Biſhop, and prays him to Publiſh what he had written in Latin upon that Matter.

The ſeventy fourth is a Note to *Marcella*.

The ſeventy fifth is againſt *Vigilantius*, who had accuſed him of *Origeniſm*, he uſes the ſame Arguments for his defence, that he had done in his other Letters, and treats *Vigilantius* very ill. This Letter was written, about the year 397.

The ſeventy ſixth is of the ſame time. He repeats there what he had written in ſeveral places, that *Origen* deſerves to be commended for his Learning, but that his Principles are not to be followed.

The ſeventy ſeventh to *Mark* the Presbyter was written by St. *Jerome* from the Deſart of *Syria*, about the time when the *Eaſtern* Biſhops tormented him to oblige him to own three *Hypoſtaſes*, about the year 373.

The ſeventy eighth to *Pammachius* and *Marcella*, is about *Origen*'s Condemnation. He gives them an Account of what *Theophilus* had decreed. He ſends them a Copy of his Letter, and the Acts of his Judgment, and deſireth them to have it confirmed at *Rome*, by Pope *Anaſtaſius*. This Letter is of 399.

The ſeventy ninth is the laſt Letter of St. *Jerome*'s, to St. *Auguſtine*. St. *Jerome* ſent by *Innocent* the Prieſt, who in the year 419, was ſent from *Africa* into *Egypt* to look after the Copies of the Council of *Nice*. It is not directed to St. *Auguſtine* alone, but to him and *Alypius*. He congratulates their overthrowing of Hereſie, and tells them, that he had not had time yet to anſwer what *Anianus*, *Pelagius*'s Diſciple had written againſt him, but he would do it very ſoon if God gave him Life: He ſpeaketh of *Euſtochium*'s Death, who was alive when *Palladius* wrote his *Hiſtoria Lauſiaca*, in 419, which ſhews that this Letter was written in the year 420. St. *Jerome*.

The eightieth Letter wherein he commends St. *Auguſtine* for the Reſolution and Courage, wherewith he had oppoſed *Pelagius*'s Hereſie, was written ſome years before. He exhorts him to go on, praiſing him in this manner, *You are commended in* Rome; *The Catholicks look upon you as the Reſtorer of the ancient Faith, and what is yet a more honourable thing for you is, that the Hereticks hate you.*

The eighty firſt is a Note written about the time of his falling out with *John* of *Jeruſalem*, after the Condemnation of the *Origeniſts*, about the year 404.

In the eighty ſecond Letter, St. *Jerome* anſwers the Queſtion about the Origination of Souls, propoſed to him by *Marcellinus* Governor of *Africa*. He does not decide the Queſtion, but ſaith that he had delivered his Opinion in his Books againſt *Rufinus*, and adviſes him to conſult St. *Auguſtine*, who would clear that Point to him: He adds, that he could not yet compleat the Commentary upon *Ezekiel*, becauſe of the *Barbarian*'s Incurſions. This Letter is of the year 410.

The eighty third to *Oceanus* concerneth a Point of Diſcipline, whether a Perſon twice married, but once before Baptiſm, is to be looked upon as a *Bigamiſt*, and ſo to be kept from ſacred Orders: St. *Jerome* maintains the Negative with abundance of Wit.

In the eighty fourth to *Magnus*, St. *Jerome* proveth by the Examples of St. *Paul*, and of the moſt famous Chriſtian Authors that a Chriſtian Author, may, as he did, make uſe of prophane Examples, and prophane Authors. This Letter was compoſed about the year 400. In this Letter there is a Catalogue of almoſt all the Chriſtian Authors to St. *Jerome*.

The eighty fifth is an Invective againſt one who would have Deacons preferred before Prieſts. St. *Jerome* exalts the Prieſtly Dignity in a manner which ſeems too high, when he compares them with Biſhops, 'I am informed *ſaith he*, 'that one was ſo impudent as to preferr Deacons before 'Prieſts: before Prieſts, *I ſay*, who may be compared with 'Biſhops; For when St. *Paul* plainly teaches that Prieſts 'are Biſhops, who can endure that thoſe who ſerve Tables 'and Widows, ſhould by pride exalt themſelves above thoſe, 'who by their Prayers conſecrate the Body and Blood of 'Jeſus Chriſt?' Then he produces paſſages out of the Apoſtolical Epiſtles, where they give to meer Prieſts the Name of Biſhops, and adds, 'That it was to prevent Schiſm, that 'in proceſs of time, one was choſen to be preferred before 'others, leſt every one preſuming to aſcribe to himſelf the 'Pre-eminence, the Church of Jeſus Chriſt ſhould be perpe-'tually divided.' *For*, ſaith he, *in the See of* Alexandria, *from St.* Mark *the Evangeliſt to the time of* Heraclas *and* Dionyſius, *the Prieſts choſe one of them, whom they placed in a ſeat higher than the reſt, and called him Biſhop, much after the ſame manner, as an Army chuſes an Emperor, or as Deacons chuſe one of themſelves to make him Archdeacon: And indeed, what doth a Biſhop do, that is not done by a Prieſt, if you except Ordination? We are not to believe that the Church is otherwiſe at* Rome, *than in other Cities of the World.* Gauls, Britains, Africans, Perſians, Indians, *and all other Nations worſhip the ſame God, and have the ſame Rule of Faith. If Authority be required, the World is bigger than a City. Let a Biſhop be the Biſhop of what Town you pleaſe, he is neither more or leſs a Biſhop; whether of* Rome, *or* Eugubium, *whether of* Conſtantinople *or of* Rhegium, Alexandria *or* Tunis, *it is ſtill the ſame Dignity, and the ſame Function. Power and Riches do not make a Biſhop greater, Poverty and Want of Credit do not render his Station more vile. All Biſhops are Succeſſors of the Apoſtles. But, you will ſay, how cometh it to paſs, that at* Rome *a Prieſt is not ordained, except a Deacon gives him his Teſtimonial? Why is the Cuſtom of one only Town objected to me? Why is the ſmall number of Deacons ſo exalted, as if that were the Law of the Church? All that is rare is moſt eſteemed. The ſmall number hath made Deacons valued, and the great number hath rendred Prieſts contemptible. However, Deacons ſtand before the Prieſts, even when the Prieſts are ſate down, and this is obſerved even in the Church of* Rome. *Though I have ſeen a Deacon ſitting in the ſame rank with the Prieſts, in the abſence of the Biſhop, and give the Bleſſing in the Preſence of the Biſhop, ſuch is now the Corruption of Manners! But let ſuch as undertake thoſe things know that they are againſt Order; Let them hear theſe Words of the Apoſtle.* It is not Juſt that we ſhould leave the Word of God to ſerve Tables; *let them learn wherefore Deacons were eſtabliſhed, let them read the* Acts of the Apoſtles, *and remember their Condition. The Name of Prieſt or Preſbyter denotes Age, and that of Biſhop Dignity; wherefore in the Epiſtle to* Timothy, *mention is made of the Ordination of Biſhops and Deacons, but not of that of Prieſts, be-*

St. *Jerome.* Examples of great Men that might be commended for their Learning, who did hold very remarkable Errors. ‘ St. *Cy-*
‘ *prian*, ſaith he, took *Tertullian* for his Tutor, as appears
‘ by his Writings, and yet did not approve the Dreams of
‘ *Montanus* and *Maximilla* as he did. *Apollinarius* hath
‘ written very convincing Books againſt *Porphyrius*; and
‘ *Euſebius* writ a moſt uſeful Hiſtory of the Church. The
‘ former erred concerning the Myſtery of the Incarnation,
‘ and the latter defends the Opinions of *Arius*.’ He owns that he was *Apollinarius*'s Diſciple, *Didymus*'s Scholar, yea, that he hath had a *Jew* for his Maſter; that he collected carefully all *Origen*'s Works, and read them exactly, but affirms, that he never followed his Errors. Laſtly, to make ſhort, he ſaith, that if he may be believed, he never was an *Origeniſt*, and that tho' he had been, yet now he ceaſeth to be ſo. Upon this Principle he exhorts others to imitate him, and to condemn his Errors; after that, he gives *Origen* high Commendations, rejecting his Opinions. He refutes what *Rufinus* had aſſerted, that the Errors which were found in *Origen*'s Works had been added; and laughs at the Liberty which he had taken to expunge what he thought fit. Laſt of all, he affirms, that the firſt Book of the Apology for *Origen*, which bore the Name of *Pamphilus*, was not that Martyr's, but *Didymus*'s, or at leaſt ſome other Author's. This Letter is written near 150 years after *Origen*'s Death, that is, in the year 399.

The ſixty ſixth Letter to *Rufinus*, wherein he complains of his Preface, is written at the ſame time. He ſpeaks to him as to a Perſon with whom he would not quite fall out; he telleth him, that he knew not with what Spirit he writ that Preface, but that all the World ſaw how it was to be underſtood; that he might have been even with him, by commending him after the like malicious Manner, but that he choſe rather to juſtify himſelf of the Crime laid to his Charge than offend his Friend; that he intreated him to cite him no more after the ſame manner; that he undertook to write to him about it as to his Friend, rather than to ingage with him publickly. To let him know that he would do nothing that might check that ſincere Reconciliation which he had made with him, he exhorts him on his part to do the ſame, leſt, ſaith he, that biting one another we do not mutually conſume one another.

Rufinus, who was not of a Temper to lie ſtill without replying, immediately put Pen to Paper to write againſt St. *Jerome*. *Pauliniamus*, who was then in the Weſt, having found a Way to get the Extracts of *Rufinus* his Book before it was quite publiſhed, ſent them to his Brother, who beſides was informed by *Pammachius* and *Marcellinus*, of the principal Heads contained in *Rufinus*'s Anſwer, and ſo he compoſed immediately his firſt Apology divided into two Books.

In the firſt he anſwers *Rufinus*'s Calumnies. The firſt was, that he had tranſlated into Latin the Books of *Origen*'s *Principles* without altering.

St. *Jerome* anſwers, that he did it, to ſhew the falſity of *Rufinus* his Tranſlation, and to ſhew *Origen*'s Errors, and ſo his Tranſlation could hurt no Body, ſince it appeared that it was made only to condemn the Errors of that Book.

To juſtifie *Origen*'s Doctrine about the Trinity, *Rufinus* had quoted the firſt Book of *Pamphilus*'s Apology. St. *Jerome* affirms, that it was not compoſed by that Martyr.

Rufinus laid before him the Praiſes which he had given to *Origen*. He anſwers as he did before, that he had commended his Learning but not his Doctrine, as he had commended *Euſebius* and *Apollinarius* without approving their Errors.

Rufinus charged him with publiſhing Errors, and Contradictions in his Commentaries. He ſays that he did it without approving of them; that he has collected in his Commentaries, the Notions and Words of others, obſerving that ſome underſtood thoſe paſſages in one Sence, and others in another, that ſo the prudent Reader may chuſe what is Truth, and reject what is falſe; and that in this Caſe none can tax him with Errors, and Contradictions, who barely relates the Notions, and different Expoſitions of others. This he proves by the Example of the ableſt Commentators of profane Authors.

Rufinus had found fault, that he had variouſly tranſlated the twelfth Verſe of the ſecond *Pſalm*, where the Vulgar Tranſlation ſaith, *Embrace the Diſcipline*, by rendring it according to the Hebrew, ſometimes *worſhip the Son*, ſometimes *worſhip ye only*. St. *Jerome* tells him, that he had kept to the Sence rather than to the Letter, tranſlating the Hebre Word *Naſhecu*, which ſignifieth, *Kiſs* or *Embrace*, by this term *Worſhip ye*; That as to the other Word *Bar*, which hath ſeveral Significations, (for it ſignifies *the Son*, or *a handful of pickt Ears of Corn*,) he had followed the former Signification in his Commentary, and that in his Verſion, to prevent the *Jews* accuſing *Chriſtians* of falſifying the Holy Scripture, he adher'd to the latter Signification, which both *Aquila* and *Symmachus* followed.

Rufinus found fault likewiſe with ſeveral paſſages in St. *Jerome*'s Commentary upon the Epiſtle to the *Epheſians*, in which he had abridged the Commentaries of *Origen*. St. *Jerome* defends himſelf, by ſaying that he produced *Origen*'s Opinions without approving of them, ſince he obſerves at the ſame time, that thoſe Explications were not his own. St. *Jerome.*

Laſtly *Rufinus* upbraided St. *Jerome*, that he was naturally given to Calumniating, and Speaking evil of every Body: That he reproved other Mens Works out of Envy: Yea, he laid Perjury to his Charge; becauſe having proteſted before the Judgment Seat of Chriſt (as he ſays in his Book *of the Inſtruction of Virgin's*,) that he would read no more the Books of profane Authors, yet it did appear, that he had not left off reading of them. St. *Jerome* juſtifieth himſelf from the former Accuſations; but as to the laſt he thinks it an Honour to follow the Study of learned Books, and declares, that whatſoever he hath ſaid in the Treatiſe *concerning the Inſtructions of Virgins*, was only the Deſcription of a Dream.

Towards the latter end of this Letter, he aſſerts that what he had ſaid in the eighty third Epiſtle to *Oceanus*, that Baptiſm remits all Sins, that it blots out even the very ſpot of *Bigamy*: So that a Man might be ordained after a ſecond Marriage, if the former was before Baptiſm. This Deciſion is contrary to that of Pope *Innocent* I.

St. *Jerome* having thus pleaded for himſelf againſt *Rufinus*'s Accuſations, anſwers the Apology which he had made to ſatisfie Pope *Anaſtaſius* who had condemned him, and to juſtifie himſelf of thoſe things that they reproached him withall. He made Profeſſion of the Faith of the Church, and of the Myſtery of the Holy Trinity at firſt. St. *Jerome* anſwers that this is not the Queſtion, for now all Mankind was perſuaded of that Principle concerning the Incarnation. St. *Jerome* asks him what he thought of the Soul of *Chriſt*, whether it was created before or at the Moment of his Conception. He chargeth him that he did not ſpeak plain enough about the Reſurrection of the Body, and further he pretends that *Rufinus* did not ſufficiently explain himſelf upon the Eternity of the Devil's puniſhment. Concerning the Origination of the Soul he had ſaid that there were three different Opinions; ſome held that one Soul begat another, as *Tertullian* and *Lactantius*. Others that God created them after the Forming of the Body, and ſo they came in by Infuſion; and laſtly ſome imagined that they were made when God created the World of nothing; that this was *Origen*'s Opinion, and that of ſome other Greeks: For his part, he was at no certainty about it, but left it to God, and to thoſe to whom it ſhould pleaſe God to reveal it: But that he believed what the Church openly profeſſed, that God was the Creator of Souls, and Bodies. St. *Jerome* torments himſelf much about the laſt Point, and tho' he doth not ſay that any of theſe three Opinions are decided, yet he inveigheth much againſt *Rufinus*, becauſe he would not condemn *Origen*'s Opinion. He endeavours afterwards to refute the Reaſons which he alledged to juſtifie himſelf for tranſlating the Books of *Origen*'s Principles: He finds fault that he ſhould ſtrike out ſome of the Errors and leave the reſt. He anſwers thoſe Conjectures which he brought to ſhow that *Origen*'s Books were Corrupted; and ſince he had aſſerted the ſame thing of the paſſages in the Works of the Ancients, as in St. *Clemens*, *Dionyſius* of *Alexandria*, and which did not ſeem to be agreeable to the Doctrine of the Church, of the Myſtery of the Holy Trinity: He denies that that can be reaſonably ſaid, obſerving that if ſuch Conjectures may take place, the greateſt Hereticks ſhould thereby be eaſily excuſed, as *Marcian*, *Manichæus*, *Arius*, *Eunomius*. But as *Rufinus* might have preſſed upon St. *Jerome* by asking him, Why then were there any Errors in their Works, and whether he would call them Hereticks upon that Account? St. *Jerome* prevents that Objection by ſaying, *That perhaps they were in an Error, or the expreſſions they made uſe of had another Sence, or their Works might be corrupted by Tranſcribers; or laſtly, that Writing before the* Arian *Hereſie appeared, they did not take the neceſſary Precautions againſt it.* When St. *Jerome* made theſe remarks, he did not conſider, that *Rufinus* might uſe them to defend *Origen*, as he did to excuſe the Ancients: and perhaps this way of juſtifying him had been more ſolid than that which he made uſe of, by ſaying that thoſe Errors had been added. This St. *Jerome* oppoſes with all his Might, and endeavours to ſhow, that all the Examples of falſification of the Fathers Works alledged by *Rufinus*, have no Relation to thoſe that are ſuppoſed to be in *Origen*'s Books. In the reſt of the Letter he juſtifies himſelf from that Calumny, that he blamed the Verſion of the *Septuagint*. He declares, that he was ſo far from condemning it, that he had corrected it himſelf, and ſpake much in its Commendation. But he aſſerts that this Tranſlation was not compoſed by the LXX in diſtinct Cells, and he defends thoſe that have recourſe to the Hebrew Text.

Rufinus was much ſurprized to ſee an Anſwer to a Book that was not yet publiſhed, and he Writ immediately to St. *Jerome* about it, and ſent him withall an intire Copy of his firſt Anſwer. This Father who was not wont to leave any thing unanſwered that was againſt him, wrote immediately the third Book of his Apology, which contains nothing but Perſonal Quarrels, or Repetitions of what had been ſaid before: which commonly proves the end of all Diſputes that continue long betwixt learned Men.

Pelagius

St. *Jerome.*

Pelagius having made his Errors publick. St. *Jerome*, who ſuffered no New Opinion in the Church to paſs unpuniſhed, fell upon him vigorouſly in his Letter to *Cteſiphon.*

The firſt Maxim of *Pelagius*, which he oppoſes, is that of *Apathy*, that is, Freedom from Paſſions, which this Heretick thought Men could attain unto; and that having once got thus far, they might be without Sin.

The ſecond is concerning the Grace of *Jeſus Chriſt*, whereof *Pelagius* denyed the Neceſſity, affirming, that Mens Salvation depended upon the Power of their Free Will. St. *Jerome*, as well as St. *Auguſtine* oppoſes this Error, by ſhewing the neceſſity of Prayer, and of good Works. *If* ſaith he, *the Grace of* Jeſus Chriſt *dependeth upon our Will, if we need only a free Will, and none other help is required, to what purpoſe ſhould Prayer be made to God? Wherefore do we endeavour to move his Clemency, and call upon him for Succour, to obtain daily what is our own Power?..... We muſt therefore remove Faſting alſo and Continence: For why ſhould I labour to get that by my Induſtry, which always depends on my ſelf?* He adds that this Conſequence follows ſo Naturally upon this Heretick's Principles, that one of his own Party could not forbear reaſoning after this manner in a Commentary, ſaying; *That if there is need of foreign help to do Good, then Liberty is deſtroy'd.* 'St. *Jerome* ſaith a-'gainſt this Error, that we have nothing but what is the 'Gift of God: That indeed it is Man's part to run and to 'will, but he hath need of God's aſſiſtance, to do it: That 'it is not, that God ſhould once give us his Grace, he 'muſt give it conſtantly: If we would obtain we muſt 'ask for it, and having obtained it, there is Need of asking: 'And yet this Grace does not deſtroy Free-will, neither 'does it follow upon theſe Principles, that it is impoſſible 'to keep God's Commandments.

The third Maxim of *Pelagius* refuted by St. *Jerome* in this Letter, is a Conſequence of the former. He held, that Man could be perfect, and freed from Sin, without God's Help. St. *Jerome* proves the contrary by ſeveral places of Scripture, which ſhew that Man cannot be delivered, but by the Grace of *Jeſus Chriſt*. This Letter is of the year 411.

He handleth the ſame Queſtions in the Dialogue againſt the *Pelagians*, where he introduces a *Pelagian*, under the Name of *Critobulus*, diſcovering and eſtabliſhing his Errors; and a Catholick under the Name of *Atticus* confuting them particularly, by Teſtimonies of Holy Scripture. This Dialogue is divided into two Books, and was written ſome time after the Letter to *Cteſiphon* about the year 415.

The ſixty ſeventh Letter is a Tranſlation of a Letter from *Theophilus* to St. *Epiphanius*, whereby he deſires that Biſhop of *Cyprus* to aſſemble a *Synod* in that Iſland, to condemn *Origen*, as he had done in *Egypt*. This Letter is of the year 399.

The ſixty eighth is a Letter of St. *Jerome*'s to *Theophilus*, who had ſent him Word, that he ſhould be exact in the obſervation of the Canons. St. *Jerome* thanks him for his admonition, and exhorts him to uſe his Authority againſt the *Origeniſts*, ſince Patience and Meekneſs could not reclaim them from their Error. This Letter is of the year 398.

The ſixty ninth is from *Theophilus* to St. *Jerome*, giving him notice how he had driven away the Monks of *Nitria* who were accuſed of *Origeniſm*. St. *Jerome* returns him thanks for that Noble Action by the ſeventieth Letter. And he commends him again in the ſeventy firſt Letter for what he had done againſt *Origen*. And in the laſt Place *Theophilus* acquaints him by the ſeventy ſecond that he had cleanſed the Monaſteries of *Nitria* of *Origeniſm*.

The ſeventy third is from St. *Epiphanius* to St. *Jerome*, giving him notice of the Judgment given by *Theophilus* againſt *Origen*: and he ſends him the Letter written by that Biſhop, and prays him to Publiſh what he had written in Latin upon that Matter.

The ſeventy fourth is a Note to *Marcella*.

The ſeventy fifth is againſt *Vigilantius*, who had accuſed him of *Origeniſm*, he uſes the ſame Arguments for his defence, that he had done in his other Letters, and treats *Vigilantius* very ill. This Letter was written, about the year 397.

The ſeventy ſixth is of the ſame time. He repeats there what he had written in ſeveral places, that *Origen* deſerves to be commended for his Learning, but that his Principles are not to be followed.

The ſeventy ſeventh to *Mark* the Presbyter was written by St. *Jerome* from the Deſart of *Syria*, about the time when the *Eaſtern* Biſhops tormented him to oblige him to own three *Hypoſtaſes*, about the year 373.

The ſeventy eighth to *Pammachius* and *Marcella*, is about *Origen*'s Condemnation. He gives them an Account of what *Theophilus* had decreed. He ſends them a Copy of his Letter, and the Acts of his Judgment, and deſireth them to have it confirmed at *Rome*, by Pope *Anaſtaſius*. This Letter is of 399.

The ſeventy ninth is the laſt Letter of St. *Jerome*'s, to St. *Auguſtine*. St. *Jerome* ſent by *Innocent* the Prieſt, who in the year 419, was ſent from *Africa* into *Egypt* to look after the Copies of the Council of *Nice*. It is not directed to St. *Auguſtine* alone, but to him and *Alypius*. He congratulates their overthrowing of Hereſie, and tells them, that he had not had time yet to anſwer what *Anianus*, *Pelagius*'s Diſciple had written againſt him, but he would do it very ſoon if God gave him Life: He ſpeaketh of *Euſtochium*'s Death, who was alive when *Palladius* wrote his *Hiſtoria Lauſiaca*, in 419, which ſhews that this Letter was written in the year 420. St. *Jerome.*

The eightieth Letter wherein he commends St. *Auguſtine* for the Reſolution and Courage, wherewith he had oppoſed *Pelagius*'s Hereſie, was written ſome years before. He exhorts him to go on, praiſing him in this manner, *You are commended in* Rome; *The Catholicks look upon you as the Reſtorer of the ancient Faith, and what is yet a more honourable thing for you is, that the Hereticks hate you.*

The eighty firſt is a Note written about the time of his falling out with *John* of *Jeruſalem*, after the Condemnation of the *Origeniſts*, about the year 404.

In the eighty ſecond Lettet, St. *Jerome* anſwers the Queſtion about the Origination of Souls, propoſed to him by *Marcellinus* Governor of *Africa*. He does not decide the Queſtion, but ſaith that he had delivered his Opinion in his Books againſt *Rufinus*, and adviſes him to conſult St. *Auguſtine*, who would clear that Point to him: He adds, that he could not yet compleat the Commentary upon *Ezekiel*, becauſe of the *Barbarian*'s Incurſions. This Letter is of the year 410.

The eighty third to *Oceanus* concerneth a Point of Diſcipline, whether a Perſon twice married, but once before Baptiſm, is to be looked upon as a *Bigamiſt*, and ſo to be kept from ſacred Orders: St. *Jerome* maintains the Negative with abundance of Wit.

In the eighty fourth to *Magnus*, St. *Jerome* proveth by the Examples of St. *Paul*, and of the moſt famous Chriſtian Authors that a Chriſtian Author, may, as he did, make uſe of prophane Examples, and prophane Authors. This Letter was compoſed about the year 400. In this Letter there is a Catalogue of almoſt all the Chriſtian Authors to St. *Jerome.*

The eighty fifth is an Invective againſt one who would have Deacons preferred before Prieſts. St. *Jerome* exalts the Prieſtly Dignity in a manner which ſeems too high, when he compares them with Biſhops, 'I am informed *ſaith he*, 'that one was ſo impudent as to preferr Deacons before 'Prieſts: before Prieſts, *I ſay*, who may be compared with 'Biſhops; For when St. *Paul* plainly teaches that Prieſts 'are Biſhops, who can endure that thoſe who ſerve Tables 'and Widows, ſhould by pride exalt themſelves above thoſe, 'who by their Prayers conſecrate the Body and Blood of 'Jeſus Chriſt?' Then he produces paſſages out of the Apoſtolical Epiſtles, where they give to meer Prieſts the Name of Biſhops, and adds, 'That it was to prevent Schiſm, that 'in proceſs of time, one was choſen to be preferred before 'others, leſt every one preſuming to aſcribe to himſelf the 'Pre-eminence, the Church of Jeſus Chriſt ſhould be perpe-'tually divided.' *For*, ſaith he, *in the See of* Alexandria, *from St.* Mark *the Evangeliſt to the time of* Heraclas *and* Dionyſius, *the Prieſts choſe one of them, whom they placed in a ſeat higher than the reſt, and called him Biſhop, much after the ſame manner, as an Army chuſes an Emperor, or as Deacons chuſe one of themſelves to make him Archdeacon: And indeed, what doth a Biſhop do, that is not done by a Prieſt, if you except Ordination? We are not to believe that the Church is otherwiſe at* Rome, *than in other Cities of the World.* Gauls, Britains, Africans, Perſians, Indians, *and all other Nations worſhip the ſame God, and have the ſame Rule of Faith. If Authority be required, the World is bigger than a City. Let a Biſhop be the Biſhop of what Town you pleaſe, he is neither more or leſs a Biſhop; whether of* Rome, *or* Eugubium, *whether of* Conſtantinople *or of* Rhegium, Alexandria *or* Tunis, *it is ſtill the ſame Dignity, and the ſame Function. Power and Riches do not make a Biſhop greater, Poverty and Want of Credit do not render his Station more vile. All Biſhops are Succeſſors of the Apoſtles. But, you will ſay, how cometh it to paſs, that at* Rome *a Prieſt is not ordained, except a Deacon gives him his Teſtimonial? Why is the Cuſtom of one only Town objected to me? Why is the ſmall number of Deacons ſo exalted, as if that were the Law of the Church? All that is rare is moſt eſteemed. The ſmall number hath made Deacons valued, and the great number hath rendred Prieſts contemptible. However, Deacons ſtand before the Prieſts, even when the Prieſts are ſate down, and this is obſerved even in the Church of* Rome. *Though I have ſeen a Deacon ſitting in the ſame rank with the Prieſts, in the abſence of the Biſhop, and give the Bleſſing in the Preſence of the Biſhop, ſuch is now the Corruption of Manners! But let ſuch as undertake thoſe things know that they are againſt Order; Let them hear theſe Words of the Apoſtle.* It is not Juſt that we ſhould leave the Word of God to ſerve Tables; *let them learn wherefore Deacons were eſtabliſhed, let them read the* Acts of the Apoſtles, *and remember their Condition. The Name of Prieſt or Preſbyter denotes Age, and that of Biſhop Dignity; wherefore in the Epiſtle to* Timothy, *mention is made of the Ordination of Biſhops and Deacons, but not of that of Prieſts, be-*

St. Jerome. *cauſe Prieſts are compriſed under the Name of Biſhops. Laſtly, to ſhew that a Prieſt is above a Deacon, one needs only obſerve that a Prieſt is made of a Deacon, but not a Deacon of a Prieſt.*

This Letter was written after his going from *Rome*, the year is not known, but it was in all probability about the year 387. What he ſaith of Biſhops may have a good Sence, if we conſider his deſign in this Place, which was to exalt the Dignity of the Prieſthood by comparing them with Biſhops, not that he thought them equal in Dignity, ſince he poſitively excepteth the Power of Ordination, (and that of Confirmation in his Dialogue againſt the *Luciferians*:) but ſince Prieſts have a ſhare in the Government of the Church, they may in that Senſe be called Biſhops. Like Expreſſions may be ſeen in St. *Jerome*'s Commentary upon the Epiſtle to *Titus* and in many Authors that have followed him.

The eighty ſixth is a Letter from St. *Auguſtine*, to St. *Jerome*, whereby he thanks him for the Anſwer to his, and intreats him in the Name of the whole *African* Church, to tranſlate the Greek Authors that had writ Commentaries upon the Scripture. He ſays, that he was very deſirous that St. *Jerome* would tranſlate the Sacred Books after the ſame way, that he had tranſlated *Job*, by ſetting down the differences of the Verſion of the LXX, which had great Authority in the Church. Now becauſe St. *Auſtin* did not underſtand Hebrew he could not apprehend that there ſhould be ſo much difference, betwixt the Hebrew Text, and the Tranſlation of the LXX, and doth not approve of any departing from it. *For*, ſaith he to St. *Jerome*, *either thoſe paſſages are clear or they are dark. If they are dark you may be miſtaken, as well as the Seventy*; *If they are clear, can any Man believe that theſe learned Men did not underſtand them*? This Letter which was written about the year 395, not being carried, St. *Auguſtine* wrote another to St. *Jerome*, upon the ſame Subject, in 397. But the Perſon to whom he had given it to deliver to St. *Jerome*, gave out ſome Copies of it which were ſpread in *Rome*, ſo that it was publick before St. *Jerome* ſaw it. This ſecond Letter is here the ninety ſeventh. St. *Auguſtine* asketh of St. *Jerome* the true Title of his Book *of Eccleſiaſtical Writers*; afterwards he reproves what St. *Jerome* had ſaid, that St. *Peter*, and St. *Paul* pretended to have a difference, though they were agreed. He pretends that this Opinion is of very great Conſequence, and may have dangerous Effects, becauſe if we admit of an Officious Lye in the Holy Scripture, it ſeems to give Men a handle to doubt of all. He therefore exhorts him to alter that paſſage in his Commentary. At the latter end, he prays him to add to his Book *of Eccleſiaſtical Writers*, the Errors of ſome Hereticks of whom he ſpeaks, or to make a Book purpoſel on that Subject. St. *Auguſtine* having no Anſwer, becauſe neither of thoſe two Letters were delivered to St. *Jerome*, wrote a third by *Cyprian* the Deacon, wherein he requireth an Anſwer to the former, adding in this, that he found fault with his writing a new Tranſlation of the Bible, pretending that it would cauſe Diſturbances and Scandals if it were publickly read in the Church: as it really happened in a Church of *Africk*; where a Biſhop having publickly read the Prophecy of *Jonas*, according to St. *Jerome*'s Tranſlation: the People hearing other Terms than they were wont to hear, accuſed their Biſhops of falſifying the Scripture. This Letter was written ſome years after the foregoing, about the year 403.

St. *Jerome* having received theſe three Letters by *Cyprian* the Deacon, thought himſelf affronted by St. *Auguſtine*'s demands, and anſwered him with ſome Loftineſs in the eighty ninth Letter. He repeats all the Queſtions that had been put to him by St. *Auguſtine*, and endeavours to give him ſatisfaction. He telleth him 1. about the Title of his Book *of Eccleſiaſtical Writers*, that it ought to be Intituled, the Book *of famous Men*, or *of Eccleſiaſtical Writers*.

2. He defends his Expoſition of St. *Paul*'s Epiſtle to the *Galatians*, about the Action of St. *Peter*, and St. *Paul*, by the Authority of *Origen*, *Didymus*, and other ancient Authors, whoſe Commentaries he only tranſlated, as he had ſaid before in the Preface. That if he is in an Error, he had rather err with thoſe great Men, than flatter himſelf with having the Truth only on his ſide. He adds Reaſons to Authority, ſhewing by the Hiſtory of the *Acts*, that St. *Peter* could not but know, that Chriſtians were freed from the Burthen of the Law; That on the other ſide St. *Paul* had himſelf practiſed that very thing whereof he here accuſeth St. *Peter*, by obſerving the Ceremonies of the Law; from whence he concludes that both theſe Apoſtles, being of the ſame Opinion, had agreed to raiſe that ſmall Diſpute to inſtruct both *Jews* and *Gentiles* by that pious Artifice. Afterwards he refutes St. *Auguſtine*'s Opinion, and ſtrives to anſwer the Reaſons which he had produced.

Laſt of all he gives him Reaſons for the Notes, that were in his Tranſlation of the Scripture. He anſwereth St. *Auguſtine*'s Reaſoning, to prove that he had done well in tranſlating the Bible a new, very pleaſantly, by retorting the ſame upon him, 'You cannot be ignorant, ſaith he, that the 'Pſalms have been expounded by ſeveral Commentators, 'Greek and Latin, who wrote before you. Pray tell me, 'how you durſt undertake to give a new Expoſition of 'them, after thoſe great Men? You believed that thoſe St. Jerome. 'places which you explained were either clear or obſcure: 'If they were clear, it is probable (to uſe your own way of 'reaſoning) that they did underſtand them, and if they are 'obſcure, and they did not well underſtand them, it may 'be thought that you might be miſtaken as well as they. 'And laſtly, he makes himſelf ſport with their Quarrelling with the good Biſhop for reading his Tranſlation of *Jonas*, ſhewing that the occaſion of it was ridiculous, becauſe the Queſtion was about one ſingle Word only, namely the Term *Gourd*, which he had rendred *Ivy*. This Letter is of the year 404.

St. *Jerome* being ſometime without anſwering this Letter, St. *Auguſtine* wrote to him, that he was informed that he had received his Letters, and expected an Anſwer, and whereas there was a Diſcourſe that he had ſent a Book to *Rome* againſt St. *Jerome*, he aſſures him that he had not. This Letter is of the year 402. It is here the nineteenth.

St. *Jerome* in anſwer to it ſaith, that he ſaw a Letter wherein he proved a paſſage of his Commentary upon St. *Paul*, and adviſed him to retract it; but not being ſure that this Letter was from him, he had not anſwered it yet, becauſe he had been diſturbed by the Sickneſs of *Paula*. Afterwards he upbraids him for the Liberty he had taken; and taxes him with ſeeking after Glory, by attacking great Men, telling him that he ought to examine his own Strength, and not compare himſelf with a Man that is grown old in Studying the Holy Scripture, and much leſs provoke him to a Combat. And at laſt deals with him as with one whom he did not much value, and whom he judged not worthy of his Anger. This Letter is of the year 402.

The ninety ſecond is written by St. *Jerome* with the ſame Spirit. Again he complains that St. *Auguſtine*'s Letter was publiſhed. He writes him word that his Friends ſaid that he had not acted innocently in that particular, but ſeemed to go about to eſtabliſh his own Glory by the ruin of another Man's: That if he would diſpute, there were young and able Men at *Rome* of his own ſtrength; As for himſelf, he might, like a *Veteran* Soldier commend the Victories of others but not engage in the Fight; that he would not ſo much as read his Books to find fault; that he had ſeen nothing of his but his Soliloquies, and ſome Commentaries upon the *Pſalms*, and that if he would examine them, he could ſhew him how he departed from the Expoſition of ancient Authors. This Letter is of the year 403.

St. *Auguſtine* having received both theſe Letters, anſwered him with much Civility and Moderation, yet without ſubſcribing to his Opinions. He ſpeaks of the Quarrel which he had with *Rufinus*, and laments that Diviſion, repreſenting to him, that he had not ſhewed that Meekneſs and Charity which he might have done. This Letter is written very artificially. It is the ninety third. He directed it to *Preſidius*, to ſee it conveyed to St. *Jerome*, as appears by the ninety fifth.

St. *Jerome* contented with St. *Auguſtine*'s Compliments and Satisfaction, writ to him ſome time after the ninety ſixth Letter, whereby he excuſes himſelf for having anſwered him, and tells him, that he earneſtly deſired there ſhould be no more Diſputes betwixt them.

St. *Auguſtine* having received this Letter by *Firmus*, returned an Anſwer by the ninety ſeventh Letter, to what St. *Jerome* had written to ſatisfie his requeſts, and defended his Opinions with great Clearneſs and Moderation. This Letter is here the ninety ſeventh, and was written as well as the foregoing in the year 403.

After this time there was no more ſaid of the Queſtions that were betwixt them, and they never writ to one another but with Civility. This may be taken Notice of in the Letters we have already ſpoken of, and in the ninety fourth, where St. *Jerome* thanketh St. *Auguſtine*, for dedicating and ſending to him, by *Oroſius*, the Books concerning *the Origination of Souls*; and he tells him, that he ſpake honourably of him in the Dialogue, which he wrote againſt *Pelagius*. This Letter is of the year 406.

The ninty eighth is a Compliment from St. *Jerome* to St. *Auguſtine* of the year 397.

The ninty ninth Letter to *Aſella* was written by St. *Jerome*, at his going from *Rome*; he defends himſelf very warmly from the falſe Rumours, which his Calumniators had ſpread againſt him; becauſe of the Familiarity which he had had at *Rome* with ſome *Roman* Ladies. This Letter he writ when he was embarking to return into the *Eaſt*, in 385.

The hundreth Letter is a Satyr againſt one *Bonoſus* who had taken what St. *Jerome* had writ in general againſt all Vices, as particularly deſigned againſt himſelf, it is probably of the ſame time with the foregoing.

[*Eraſmus*'s Edition which Dr. *Cave* follows calls him *Bonaſus*, which ſeems to be the truer Reading by the Letter it ſelf, wherein St. *Jerome* quibbles upon his *Name*, and plays upon his *Noſe*, and tells him, That tho' his *Name be lucky*, yet upon that Account he has no Reaſon to value himſelf.]

The

St. Jerome. The hundred and first to *Pammachius*, *Concerning the best Method of translating*, is about the Translation, which he made two years before of St. *Epiphanius*'s Letter to *John* of *Jerusalem*. He was accused of not having done it faithfully. To justifie himself, he proves by the Examples of the best Translators both Ecclesiastical and Prophane, that to translate well, one is not to follow the Words, or Terms, but the Sense and Conceptions of his Author. He saith, that this Treatise was composed two years after the Translation of St. *Ephiphanius*'s Letter, of the Year 303, which shews that it is of 395.

In the hundred and second to *Marcella*, he argues against those who accused him, of corrupting the Text of the Gospel, because he had corrected the Faults of the Latin Translation according to the Greek Original; and he reproveth those that found Fault with him, for blaming the Virgins frequenting Men's Company. This Letter was written likewise sometime after his Departure from *Rome*, in 385, or 386.

These are St. *Jerome*'s Letters and Treatises contained in the Second Volume.

The third contains the Critical Letters and Works upon the Holy Scripture.

The first directed to *Paulinus*, is not upon that Subject only; for he exhorts him not only to the Reading of the Holy Scripture, but also to retire, and to vow Poverty. But the Principal Subject of that Letter is Precepts, and a Method which is to be observed both in reading and unstanding the Holy Scripture. He shews at first that no Man ought to enter upon that Study, without a skilful Guide to shew him the way. He complains that all other Arts, and Sciences, are exercised by none but Men of that Profession, but that every one pretends to be skill'd in the understanding of the Scriptures.

To shew that Men are deceived, and that the Scripture is not so easily understood, as they imagine, he reckons up the several Books, and takes notice of the great difficulty of finding the true Sense and Spirit of them, and he draws up in short very curious Observations upon every Book of the Scripture, and upon the Character of their Authors.

The second Letter in Number one hundred and four to *Desiderius*, is a Preface to his Version of the *Pentateuch*. He sheweth how necessary, and withall how difficult it is to undertake it after the Translation of the LXX, and that this is defective.

The hundred and fifth Letter is a Preface to the Book of *Job*.

The hundred and sixth is a Preface to the Books of *Kings*, where he sets down the number of the Canonical Books of the Old Testament, according to the *Jewish* Catalogue.

The hundred and seventh is a Preface to the *Chronicles* directed to *Chromatius*.

The hundred and eighth is another Preface to the *Chronicles*.

The hundred and ninth is a Preface to *Ezra* and *Nehemiah*.

The hundred and tenth is the Preface to *Tobit*.

The hundred and eleventh to *Judith*.

The hundred and twelfth to *Esther*.

The hundred and thirteenth to *Job*.

The hundred and fourteenth is another Preface to *Job*.

The hundred and fifteenth is a Preface to the Books of *Proverbs*, *Ecclesiastes*, and the *Canticles*.

The hundred and sixteenth is a particular Letter concerning his Translation of *Ecclesiastes*.

The hundred and seventeenth to *Isaiah*.

The hundred and eighteenth to *Jeremiah*.

The hundred and nineteenth to *Ezekiel*.

The hundred and twentieth to *Daniel*.

The hundred and twenty first to the twelve Minor Prophets.

The hundred and twenty second to *Joel*.

The hundred and twenty third is a Preface directed by St. *Jerome* to *Damasus* upon the new Translation of the four *Evangelists*.

The hundred and twenty fourth is a Letter from *Damasus* to St. *Jerome*, wherein he asketh him five Questions about the Holy Scripture. The first what is the meaning of those Words. *Genesis* Chap. 4. *Whosoever slays* Cain, *Vengeance shall be taken on him seven-fold.* The second, if all that God did was very good, as it is said in *Genesis* wherefore is mention made of clean and unclean Creatures? The third why God said to *Abraham*, that the Children of *Israel* should go out of *Egypt* in the fourth Generation; and yet it is said in *Exodus* that it was the fifth Generation which came out of *Egypt*. The fourth why *Abraham* received Circumcision as a Seal of Faith. And the fifth why *Isaac* blessed that Son whom he designed not to bless.

St. *Jerome* makes no answer to *Damasus* about the second and fourth Questions, because they were handled at Large by *Tertullian*, *Novatian*, *Origen* and *Didymus*: But he explaineth the rest. He saith to the first concerning those Words of *Genesis*, *Whosoever slays* Cain *Vengeance shall be taken on him Sevenfold*; That they signifie, that whosoever killeth *Cain*, shall undergo the seven sorts of Revenge, or Punishment wherewith he was threatned. He resolves the third, by observing that we are not to read in *Exodus*, that the Children of *Israel* went out of *Egypt* at the fifth Generation, as it is in the Translation of the Seventy, but that they went out Armed, as it is in *Aquila*'s Translation: Lastly he answereth the fifth, saying that *Isaac* did that good thing for the Family, in blessing *Jacob* by a particular Effect of God's Providence without knowing it: He cites afterwards a Passage out of *Hyppolitus*, which gives an Allegorical Sense to that Action, affirming that *Esau* was a Type of the People of the *Jews*, and *Jacob* that of the Church. He approves this Exposition, and so he easily answers *Damasus* his Question. St. Jerome.

In the hundred and twenty fifth Letter to *Evagrius*, he examineth who *Melchisedeck* was: He rejects that Man's Opinion, who held that *Melchisedeck* was the Holy Spirit: As also *Origen*'s and *Didymus*'s who said that *Melchisedeck* was an Angel. He produces the Opinions of *Hyppolitus*, St. *Irenæus*, *Eusebius*, and *Eustathius*, who believed him to have been a *Canaanite*, King of a City called *Salem*, and a Priest of the Lord: He likewise takes Notice of the the *Jewish* Opinion that it was *Sem Noah*'s Son, and he seems not to disapprove it. He observes that the City of *Salem*, was not *Jerusalem* as *Josephus* and most of the Ancients believed, but another City near *Scythopolis*, called, as he says, *Salem* even in his time.

The following Letter to *Fabiola*, is a moral Explication of the forty Encampings of the *Israelites*, from their going out of *Egypt* to the Land of Promise. He looks upon that Journey as a Representation of the way to Heaven, and to every Decamping he applies a moral Instruction. The like Reflections are made in the hundred and twenty eighth Leter upon the Habits, and Sacerdotal Ornaments of the Priests under the Old Law.

He shews in the hundred and twenty ninth, that what is said of the promised Land, is to be understood spiritually of eternal Glory, and as he makes use particularly of the Epistle to the *Hebrews* to prove his Assertion, so he affirms that tho' the Greek Churches will not own it no more than the *Revelations* of St. *John*, yet the *Latins* receive both, because they are quoted by the Ancients.

In the hundred and thirtieth to *Marcella*, he tells her what the *Ephod* and *Teraphim* were.

The hundred and thirty first Letter to *Rufinus*, contains an allegorical Exposition of the History of the two Women that were judged by *Solomon*, who were, as he pretends a Figure of the Church and of the *Synagogue*.

In the hundred and thirty second, he answers an Historical Difficulty about the years of *Solomon* and *Ahaz*. It is said of *Solomon* that he began to reign at twelve years, that he reigned forty years, and that his Son *Roboam* succeeded him being forty one years old. It seems by that, that *Solomon* had a Son at eleven years: The same is said of King *Ahaz*. He is said to have begun his Reign at twenty years of Age, that he reigned sixteen years, and that his Son *Hezekiah* succeeded him at the Age of twenty five, which also intimates that *Ahaz* had him at eleven years of Age. This seems extraordinary and incredible, St. *Jerome* answers that it might possibly be, but that the difficulty might be salved thus, that the Reigns both of *Solomon* and of *Ahaz*, may have had a double beginning: When they began to reign with their Fathers, and when they began to reign by themselves. This being supposed, the Answer is at Hand, when it is said that *Solomon* began to reign at twelve, and *Ahaz* at twenty years of Age, is to be understood of the beginning of their Reign with their Fathers, whereas when it is said in another Place, that they died after having reigned, one forty, and the other sixteen years, that is to be understood of the Time when they began to reign alone. Whence it follows that they might then be of Age to have Children. He confesses at the latter end of this Letter that there are several Chronological Difficulties in the History of the Old Testament: Especially about the years of the Kings of *Israel* and of *Juda*, but he would have no Man trouble himself much to explain them.

The hundred and thirty third Letter to *Marcella* is a Critick upon the Commentary upon the *Canticles*, that was made by *Rheticius* Bishop of *Autun*. He observes several Faults in that Author, which were mentioned in the second Volume of this *Bibliotheca*.

The hundred and thirty fourth to *Sophronius* containeth Notes upon the *Psalms*. He saith that some divide them into five Books, but that he comprehended all in one Volume, following therein the Authority of the *Jews* and the Apostles. He affirms that they are written by those whose Names are found at the beginning of every *Psalm*. He speaks afterwards of his Latin Translation of the *Psalms* and of *Sophronius*'s Design to translate it into Greek.

The hundred and thirty fifth Letter to *Sunia* and *Fretella*, is a Critick upon those passages of the *Psalms*, where

St. *Jerome.* the Greek of the *Septuagint*, and the Latin Verſion differ. St. *Jerome* layeth this down for a Rule, that when there is a Difference betwixt the Latin Copies of the New Teſtament, they ought to go to the Original: So likewiſe when there is any Difference between the Greek and the Latin of the Old Teſtament, to find out the truth, the Hebrew Text ought to be conſulted. By this Rule he explains all thoſe paſſages of the *Pſalms* where the Greek of the Seventy, and the Verſion then in uſe did not agree.

In the hundred and thirty ſixth to *Marcella*, he expounds the ten ſeveral Names given to God in the Hebrew Tongue.

In the hundred and thirty ſeventh to the ſame, he gives the Signification of the Terms *Halleluja*, *Amen*, *Maranatha*. *Halleluja*, according to him, ſignifies *praiſe the Lord*. *Amen* is a Word which ſignifies that Credit is given to a thing, deſiring that it may be ſo; and which may be rendred, *So be it*. *Maranatha* is a Syriack Word, which St. *Jerome* tranſlateth, *Our Lord comes*.

In the hundred and thirty eighth Epiſtle to the ſame, he ſhows the Meaning of the Hebrew *Selah*, which the *Greeks* tranſlate *Diapſalma*, a Word very frequent in the *Pſalms*. He ſaith that ſome have ſaid that the *Diapſalma* was an Alteration of the Verſe; and others, that it ſignified a Pauſe; others, a Change of the Tune: He is not of their mind, but ſaith with *Aquila*, that *Selah* ſignifies *always*.

The hundred and thirty ninth, to *Cyprian*, is an Expoſition of the eighty ninth *Pſalm* according to the Hebrew Text.

The hundred and fortieth to *Principia*, is an Expoſition of the forty fourth *Pſalm*.

The hundred and forty firſt containeth certain Remarks to underſtand the hundred and twenty ſixth *Pſalm*.

The hundred and forty ſecond, and hundred forty third, to *Damaſus*, clears the Hiſtory of *Uzziah*, ſpeaks of the Seraphim, the *Holy*, *holy*, *holy*, and the reſt of *Iſaiah*'s Viſion deſcribed in the ſixth Chapter of his Prophecy.

The hundred and forty fifth Letter to Pope *Damaſus*, explains the meaning of the Word *Hoſanna*, rejecting St. *Hilary*'s Opinion, who thought that it ſignified *The Redemption of* David's *Houſe*; as alſo that it ſignified *Glory*: to expound it he appeals to the Hebrew Text, and pretends, that *Hoſhahna* whereof they have made *Hoſanna*, ſignifies *Save us Lord*.

The hundred and forty ſixth to the ſame, is an allegorical Expoſition of the Parable of the prodigal Son, whom he ſuppoſes to be a Figure of the *Gentiles* converted to the Faith.

In the hundred and forty ſeventh to *Amandus*, he gives a literal Explication of three paſſages of the New Teſtament, of theſe Words of *Jeſus* Chriſt, *Matth.* ch. 6. *Take no thought for the morrow*; *ſufficient unto the Day is the Evil thereof*. Of thoſe of St. *Paul*, 1 *Cor.* 2. *He that committeth fornication ſinneth againſt his own body*: and of that other of St. *Paul*, 1 *Cor.* 15. where he ſaith, *that all things are ſubject to the Son of God, and that he is ſubject to him who hath put all things under him*. At the latter end he moves the Queſtion, whether a Woman having left her Husband becauſe he was an Adulterer, or given to unnatural Luſts, may be married to another; and if, having done it, ſhe might be admitted to the Communion? He anſwers, that ſhe cannot marry without ſinning, and ought not to be admitted to the Communion but after Penance, and having renounced the ſecond Husband.

In the hundred and forty eighth, he reſolves five Queſtions, which *Marcella* put to him upon ſeveral paſſages of the New Teſtament. The firſt is, How St. *Paul* could ſay, *that eye hath not ſeen nor ear heard, neither have entred into the heart of Man the things which God hath prepared for them that love him*. Since he ſays in another place, *that God hath revealed them by his Spirit*. St. *Jerome* anſwereth that in the former place St. *Paul* ſpeaks of the things which the Eyes and Ears of Fleſh may apprehend, and what may be comprehended by humane Underſtanding without Revelation. The ſecond Queſtion was about the Expoſition which St. *Jerome* had given of the Parable of the Goats and of the Sheep, which are at the right, and at the left Hand of God; whereby he underſtood the *Jews* and the *Gentiles*, and not good and evil Men. Here St. *Jerome* referrs to what he had ſaid in his Books to *Jovinian*. The third Queſtion was concerning thoſe of whom the Apoſtle ſaith, that they ſhall be carried alive into the Air at the Day of Judgment to meet Jeſus Chriſt. St. *Jerome* ſticks not to ſay, that this is to be underſtood literally, and that ſuch as ſhall be found alive then ſhall not die, but their Bodies ſhall become incorruptible and immortal. The fourth is about thoſe Words of Jeſus Chriſt to *Mary Magdalen*, *Touch me not*. This is the Senſe of them according to St. *Jerome*, *You deſerve not to fall down at my Feet and worſhip me, ſeeing you doubted of my Reſurrection*. It is more natural to expound them after this other manner, *Do not make haſte to embrace and to hold me, I am not yet aſcended into Heaven, I will abide for ſome time upon Earth, and you may do it at leiſure*. The laſt Queſtion is to know whether Chriſt being upon Earth after his Reſurrection, was likewiſe in Heaven at the ſame time? St. *Jerome* anſwereth, that it is unqueſtionable that the Word of God was every where; but he does not anſwer the Queſtion propoſed preciſely, which was not concerning the Divinity, but the Humanity of Jeſus Chriſt. St. *Jerome.*

In the hundred and forty ninth Letter he propoſeth to himſelf one of the chiefeſt and moſt conſiderable Difficulties of the New Teſtament; namely what is the Sin againſt the Holy Ghoſt, and in what Senſe it is unpardonable. But he doth not go to the bottom of the Queſtion, ſhewing only by the bye, againſt *Novatians*, that it is not the Sin of Idolatry.

The hundred and fiftieth to *Hebidia*, and the hundred and fifty firſt, to *Algaſia*, contain Solutions of three and twenty Difficulties about particular Paſſages of the New Teſtament, which theſe Ladies had put to St. *Jerome*. They are very curious Queſtions, and St. *Jerome*'s Anſwers are very juſt and learned.

To theſe Works we ought to join the Treatiſes which are the latter end of the eighth Volume, which likewiſe are Critical Letters. Namely,

The Book *of the Names of the Cities and Countries mentioned in the Bible*, tranſlated out of *Euſebius*.

An Expoſition *of the Hebrew Proper Names in the Old and New Teſtament*.

The hundred and fifty firſt Epiſtle is an Explication of the Hebrew Alphabet, written whilſt he was at *Rome*.

A Collection of *Traditions*, or rather *Jewiſh Expoſitions upon Geneſis*; a moſt curious and uſeful Work for the right Underſtanding of the Text of the Scripture; where he takes Notice of all the Differences betwixt the Hebrew Text and the Tranſlation of the Septuagint.

The hundred and fifty ſecond Letter, to *Minerius* and *Alexandria*, upon theſe Words of St. *Paul*, 1 *Cor.* 15. *We ſhall not all die, but but we ſhall be changed*: wherein he gives a particular Account of the different Expoſitions of this Place by the ancient Commentators. He quoteth *Theodorus* of *Perinthus*, *Diodorus* of *Tarſus*, *Apollinaris*, *Acacius* of *Cæſarea*, and *Origen*. This Letter is of the year 406.

In the ſame place is the hundred and fifty third Letter to *Paulinus*, written about the ſame time; he anſwereth two Queſtions put to him. The firſt, how one could reconcile to Free-Will, what is ſaid in *Geneſis*, *that God hardned* Pharaoh's *heart*; and what St. *Paul* ſaith, *That it is neither of the Will, nor of the Endeavours of Men, but of God who maketh Man to act*. The ſecond why St. *Paul* calleth the Children that are born of baptized Parents, *holy*, ſince they cannot be ſaved, but by receiving and preſerving the Grace of Baptiſm. For the former, St. *Jerome* referreth him to what *Origen* ſaith upon that Subject in the Book of *Principles* newly tranſlated by St. *Jerome*. And to the ſecond, he anſwereth, with *Tertullian*, that the Children of Chriſtians are called *holy*, becauſe they are as it were Candidates for the Faith, and have not been defiled with Idolatry; adding, that the Scripture gives the Name of *holy* to things that are pure; and that in this Senſe the Veſſels of the Temple are ſaid to be holy.

Laſtly, There is in the ſame place the hundred fifty fourth Letter to *Deſiderius* and *Serenilla*, whom he invites to come to *Bethlehem*. It it written after the Treatiſe *of Famous Men*, about the year 400.

We are to reckon likewiſe amongſt St. *Jerome*'s critical Works upon the Bible, the Corrections and Tranſlations which he made of the Books of the Scripture. At firſt he corrected the Greek Text of the Seventy, and reformed the common Edition, by *Origen*'s *Hexapla*. He made a new Tranſlation (*o*) of them, wherein he mark'd by two Hooks, thoſe paſſages of the *Septuagint* that were not in the Hebrew Text, and added the Verſion of what was in the Hebrew Text, which was not in the Tranſlation of the LXX, noting thoſe Additions with a Star, ſo that in this Tranſlation one might ſee at once, both what was added, and what was wanting in the Verſion of the LXX. This Tranſlation of St. *Jerome*'s of the Books of the Prophets, is joyned to his Commentaries.

This was the firſt Labour of St. *Jerome* upon the Bible, which he undertook when he was but young in his firſt Retirement.

Afterwards having attained to a more perfect knowledge of the Hebrew Tongue, he conceived that it would prove a conſiderable Service to the Church, if he ſet forth an entire Tranſlation of his own from the Hebrew Text. Wherefore he fell upon that Work, and publiſhed a new Latin Verſion of all the Books, which the *Jews* own to be Ca-

(*o*) *He made a New Tranſlation.*] He ſpeaks of this Verſion as wholly his own in the eighty ninth Letter, to St. *Auguſtine*; yet it is likely, that he made uſe in ſeveral Books of the Scripture, of the ancient vulgar Tranſlation, which he only corrected. It is certain that he made a new Tranſlation of the *Pſalms*, as he ſays himſelf in this Epiſtle to *Sunia* and *Fretela*; He alſo tranſlated anew the Book, of *Job*, as appears by the two Prefaces to that Book, and to thoſe of *Solomon*, as it is obſerved in the Second Book of the Apology againſt *Ruſinus*.

before

nonical (*p*), and of the Books of *Judith* and *Tobit*, setting before the beginning of each Book the Prefaces already mentioned. St. *Jerome.*

This new Translation of St. *Jerome* was but ill received in the Church at first. Men were very much pre-possessed in favour of the *Septuagint*, and St. *Jerome*'s Enterprize was looked upon as a rash and dangerous Innovation: St. *Augustine* himself disliked it, and sent him word, as we have seen, that he would have done better if he had been contented with the Translation of the *Septuagint*, and not have gone about a new one, which would certainly cause some Scandal and Trouble in the Church. *Rufinus* and others of St. *Jerome*'s Enemies, went yet further, and accused him of perverting the Scripture, and despising the Authority of the Apostles, by rejecting the LXX's Translation which they had made use of, to introduce a new one, borrowed, in some sort from the *Jews*. All these reproaches did not hinder St. *Jerome* from publishing his new Translation. He shews the injustice of his Accusers in most of his Prefaces. Sometimes he complains of the ingratitude of Persons in his Age, who instead of acknowledging the good Services he had done to the Church, reckoned it as a Crime in him: Sometimes he declares, That he did not undertake that new Translation to condemn the *Septuagint* which he commends, and approves, and which he corrected and translated in his Youth, and that his Design barely was, to do an useful Work. Sometimes he saith, that he was obliged to make a new Translation, because the *Septuagint* had been corrupted. But for the most part he affirms openly, that the main Reason which put him upon making a new Translation, was, the want of Exactness in that of the Seventy, and the small Conformity which it had with the Hebrew Text; which, he believes ought to be depended upon, as the true Original. And for this Reason, almost as often as he speaks of it, he gives it the Name of *the Hebrew Truth*. He alledgeth also political Reasons for his undertaking. The *Jews* accused us in their Disputes with us, that we did not faithfully quote the Holy Scripture, they continually urged that the Hebrew Text was not conformable to what was cited to them out of the Translation of the LXX. The Christians who were ignorant of the Hebrew, and besides had no Translation from the Hebrew, were extremely perplexed, and were forced, either to remain Speechless, or to have recourse to the *Rabbins*. He sheweth how necessary it was, that a Christian learned in the Hebrew Tongue, should make a Translation conformable to the Hebrew Text. St. *Jerome* had another Argument to recommend his Translation to the *Latins*, and that was point of Honour.

The *Greeks*, says he, boast that the *Latins* have the Holy Scripture only thro' their Channel; it is good to beat down their Pride, and to let them know, that the *Latins* have no need of them, but could go to the Fountain-head themselves. Interest and Conveniency, were Considerations, that St. *Jerome* also made use of to bring his Translation into credit. There were a great many different Greek Translations; and several Editions of the Seventy quite different one from the other; It was impossible to compare them together without great pains, and much labour, and to have them without a great deal of Money. And after all, that Variety brought in great Confusion, and rendred the Scripture almost unintelligible, to those that did not understand the Hebrew Text. How necessary then was it to deliver the World out of that perplexity, by setting forth a Translation conformable to the Original, which should make all the rest almost useless.

How good soever these Reasons were in themselves, yet they were not strong enough to make St. *Jerome*'s Translation welcome to the *Latins* at first; they kept for the most part to the ancient vulgar Version, being unwilling that any thing should be altered in it: But by little and little St. *Jerome*'s got some credit; tho' the ancient vulgar was still in use; so that in St. *Gregory*'s time both these Translations were followed, and this Father observes, that himself used sometimes one, and sometimes the other. Since that time St. *Jerome*'s Translation got the upper hand, and was received and read publickly in the Churches of the *West*, excepting the Translation of the *Psalms*, and some Mixtures of the ancient vulgar Translation (*q*), some passages whereof have been preserved in the vulgar Latin.

As for the New Testament, St. *Jerome* did not undertake to make a new Translation, but contented himself with comparing the old one with the Greek, and to correct the principal passages where it disagreed with the Text, as he said himself in the Preface of the Gospels to *Damasus*, in a Letter to St. *Augustine*, and in his Book *of Ecclesiastical Writers*. This Work was much better received than the new Version of the Old Testament from the Hebrew, and hardly any Body was offended at it, because the Greek Tongue being easily understood, it was not difficult to discover the Alterations that might be made in the Greek Text, which could not be done in the Hebrew which was understood by the *Jews* only. St. *Jerome.*

St. *Jerome*'s Commentaries upon the Scripture, have great Relation to his other Studies, and those Writings that we have hitherto spoken of. First of all he sets down the ancient vulgar Translation, and with it joyns commonly his New Translation: Secondly, He enquires after the Sense of the Hebrew Text exactly, and compares it with the several Greek Versions. He cites the other places of Scripture which have any Relation to that which he expoundeth. In making these Observations, he clears the literal Sense of the Scripture, and discovers the Prophecies, by shewing their Accomplishment. And in the last place, he adds mystical Explications, and short Allegories, which most commonly are only Etymologies, and Turns of Wit about Words. He confesseth, that very often, he barely translated some passages of *Origen*'s Commentaries, and other Greek Authors without naming them: Wherefore he pretends, that the Errors and Contradictions in his Commentaries are not to be imputed to him; because he only related the Opinions of others without approving them: that if he condemned them not, yet he did not intend to defend them, but would spare the others Reputation: And lastly, that this Moderation should give his Enemies no occasion to calumniate as they did, and to accuse him of upholding such Errors, that he was so far from, and which he refuted in other places.

These Remarks may give a General Idea of St. *Jerome*'s Commentaries upon the Bible, especially upon the Books of the Prophets, wherein he followeth this method now described exactly and insists particularly upon the Exposition of the Historical Sense of the Prophecies. He divided his Commentaries into several Books, and intermixed here and there some Prefaces, in which he explains in general, the Subject of his Commentaries, and then answers the Calumnies that were raised against him.

The fourth Volume contains his Commentaries upon the four great Prophets namely eighteen Books of Commentaries upon *Isaiah*, six upon *Jeremiah*, fourteen upon *Ezekiel*, and one upon *Daniel*.

The fifth Volume contains the Commentaries upon *Ecclesiastes* and the twelve minor Prophets.

In the sixth Volume are St. *Jerome*'s Commentaries upon the Books of the New Testament, after these there is a Preface to *Damasus* upon the four *Evangelists*, a Canon, or a Table of the Harmony of the four *Evangelists*: four Books of Commentaries or Notes upon St. *Matthew*'s Gospel; wherein he explains very clearly the Letter of the Gospel, only adding now and then some moral Reflections, but he doth not inlarge upon Allegories. He observeth very near the same method in his Commentaries upon St. *Paul*'s Epistles to the *Galatians*, *Ephesians*, *Titus* and *Philemon* which are in the same Volume, with the Translation of *Didymus*'s Book of the Holy Ghost.

These Commentaries were not written by St. *Jerome* in the same order as they are set down in this Edition. Those upon the New Testament were composed first, not long after he was returned from his Journey to *Rome*, towards the year 388. About the same time he writ his Commentaries upon *Ecclesiastes*, and undertook afterwards those upon the minor Prophets, beginning at *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*. These Works were compleated before the year 392. The Commentaries upon the others held him till towards the year 400. Afterwards he wrote upon *Daniel*, and having done that he undertook the Commentary upon *Isaiah*, which was ended in 409; in 410. he composed that upon *Ezekiel*. The last of all is the Commentary upon *Jeremiah*, as it is observed in the Preface. If we

(*p*) *The Books which the* Jews *own to be Canonical.*] He did not translate the Books that were not in the Canon of the *Hebrews*, except *Tobit*, and *Judith*; and so the Translations of the Books of *Wisdom*, *Ecclesiasticus*, *Maccabees*, *Baruch*, and *Jeremiah*'s Letter, and the Additions to the Books of *Hester* and *Daniel*, are not St. *Jerome*'s.

(*q*) *Excepting the Translation of the* Psalms, *and some mixtures of the ancient vulgar Translation.*] It is certain that our vulgar is not the ancient Translation that was made from the *Septuagint*. It is certain also that it was made from the Hebrew but none of the Fathers understood Hebrew, besides St. *Jerome*, and so the Body of that Translation cannot be attributed to any Body else: Besides, the Translations of the Books of the Bible which are in his Commentaries, are almost wholly conformable to our vulgar. We find also in the other Books a great many of those Alterations which St. *Jerome* professes to have made in his Translation. It is certain that the vulgar Translation of the *Psalms* is not St. *Jerome*'s. It was not made after the Hebrew, but after the *Septuagint*, tho' it is in some places conformable to the Translations of *Theodotion*, *Aquila*, and *Symmachus*, and different from that of St. *Jerome*, which is yet extant among his Works. The Additions to the Books of *Hester*, and *Daniel*, are not of St. *Jerome*'s Translation, no more than that of the Books that were not in the Jewish Canon. In short, in our vulgar Latin are many places, which are remains of the ancient Translation mingled with the new, for there are several places, agreeable to the Translation of the LXX, and differing from the Hebrew Text, as well as from the Observations, and Translation of St. *Jerome*, who scrupulously tyed himself to *the Hebrew Truth*.

St. Jerome. add to theſe Works already mentioned, the Tranſlation of *Origen*'s two Homilies upon the *Canticles*, that are in the eighth Volume, of the nine Homilies upon *Iſaiah*, of fourteen upon *Ezekiel*, and of fourteen upon *Jeremiah*, which are among *Origen*'s Works, and the Verſion of *Euſebius*'s *Chronicon*, we have all the genuine Works of St. *Jerome*, the reſt being ſpurious as we ſhall ſhew afterwards.

As for the *Chronicon* it ſhould not be looked upon as a mere Tranſlation of *Euſebius*, St. *Jerome* having added many things to it, as he ſays in his Preface, where he obſerves that what is there from *Ninus* and *Abraham*, to the taking of *Troy*, is a faithful Tranſlation of the Greek: that from the taking of *Troy*, to the 20*th*. year of *Conſtantine*, he had added and altered many things, which he had collected out of *Suetonius* and other Latin Authors; and laſt of all, that he continued *Euſebius* his *Chronicon* from the 20*th*. year of *Conſtantine*, to the ſixth Conſulſhip of *Valens*, and the ſecond of *Valentinian*, that is to the year 378. of the vulgar *Æra*.

We have loſt a Commentary of St. *Jerome* upon the tenth *Pſalm*, and the ſix following, divided into ſeven parts, which he mentions in his Catalogue. Notes upon all the *Pſalms*, which he ſpeaks of in the firſt Apology againſt *Rufinus*; and a Treatiſe upon the Book of *Job*, which he mentions in the Commentary upon the fifth Chapter of *Amos*. St. *Auguſtine* in his Treatiſe of Hereſies to *Quodvultdeus*, ſaith, that he had heard that St. *Jerome* had compoſed a Treatiſe upon the ſame Subject, but that he could not find it. The ſame Saint ſpeaks in the two hundred and ſixtieth Epiſtle to *Oceanus*, of a Treatiſe of St. *Jerome*'s which *Oroſius* had brought to *Oceanus*, wherein he treated of the Reſurrection. *Caſſiodorus* names ſome other Works of this Father, as a Letter to *Antius*, where he ſaith, that he has explained great Difficulties: An Expoſition upon *Solomon*'s Judgment: Notes upon all the Prophets; and a Commentary upon the *Revelations*. *Trithemius* mentions a moral Commentary upon the four Goſpels, and another upon the Canonical Epiſtles; but theſe Treatiſes are not extant: neither is it very certain, that they were St. *Jerome*'s.

I have omitted ſome Books that are in this Volume now mentioned, becauſe they are not St. *Jerome*'s though they bear his Name; Here is the Catalogue of them, and a Critick upon them.

The Queſtions upon the Book of *Chronicles*, and the Books of *Kings*, are rejected by moſt of the Criticks, as being not St. *Jerome*'s. Firſt, becauſe when St. *Jerome* makes a Catalogue of his Works, he ſpeaks only of his Queſtions upon *Geneſis*, but ſays nothing of his having written the like Work upon the *Chronicles*, or the *Kings*. 2. Becauſe the Subject and the Style of theſe latter Queſtions ſeem different from that of the former. In his Queſtions upon *Geneſis*, St. *Jerome* ſets down often the Hebrew Words of the Text, and the Greek Terms of the Tranſlations of which he examines the differences: but in theſe there is nothing like it. In the Queſtions upon *Geneſis*, he ſeriouſly ſearcheth into the Senſe of the Scripture, and makes ſolid and uſeful reflections: Theſe on the contray are full of uſeleſs' trifling, and fabulous Remarks. Wherefore *Lyranus* thinks they are unworthy of St. *Jerome*; and aſcribes them to ſome newly converted *Jew*: For my part I would not affirm ſo poſitively, that they are not St. *Jerome*'s. They were compoſed by a Man that underſtood Hebrew, who kept to the Letter of the Holy Scripture, who was acqnainted with Jewiſh Traditions: all which Characters belong to St. *Jerome*: the Style of thoſe Books is very like his, and no Man ought to wonder that in a Treatiſe of this Nature he hath followed ſome of the Jewiſh Fancies.

This will not hold of the ſmall Treatiſe which contains the Explication of the Countries, and Towns ſpoken of in the *Acts*: it being evidently written by ſome other Author beſides St. *Jerome* ſince he quotes this Father's Treatiſes when ſpeaking of *Smyrna*. It is among *Bede*'s Works, who probably may be the Author of it.

The Commentary upon the Lamentations of *Jeremiah* is a Collection by *Rabanus* of the Thoughts of ſeveral Fathers, and particularly of St. *Gregory*. It is among that Author's Works, and it is cited under his Name, by *Bonaventure*, in his Commentary upon the *Lamentations*.

The Commentary or Book of Annotations upon St. *Mark*'s Goſpel, is altogether unworthy of St. *Jerome*, both for the Style and for the Matter. The Author knew neither Greek nor Hebrew, nor ſpake very good Latin. He is guilty of ridiculous Errors, as when he ſaith, that *Paſcha* ſignifies *Paſſage* in Latin, and that *Phaſe* ſignifies the *Offering of a Victim*, and when he remarks that *Nardus Piſtica*, is as much as to ſay *Myſtical*. He confounds *Mary Magdalen* with *Mary* of *Bethany*; an Opinion refuted by St. *Jerome* in his Commentary upon the Twenty ſixth Chapter to St. *Matthew*, ſpeaking of the Croſs, he repeateth ſeveral Verſes out of *Sedulius*, who writ long after St. *Jerome*.

The Commentaries upon the *Pſalms* have not fewer Marks of their being Suppoſititious, for 1. The Author of them had no knowledge of the Hebrew and Greek Tongues. 2. His Method in expounding the Scripture is quite different from St. *Jerome*'s, for whereas St. *Jerome* keepeth to the Hiſtorical and Literal Senſe, he uſes only Moral and Myſtical Expoſitions. 3. His Remarks are contrary to St. *Jerome*'s; as when he expoundeth the hundred and fourth *Pſalm*, he ſaith that *Cynomia* is a *Dog-fly*. But St. *Jerome* rejects that Notion, at the latter end of his Letter to *Sunia* and *Fretella*. Upon the eighty ſixth *Pſalm*, he obſerves that according to the Hebrew, it muſt be *Nunquid Sion, dicet Homo*? St. *Jerome* renders it, *Ad Sion, dicet Homo*. He denies that the eighty ninth *Pſalm* is written by *Moſes*, tho' St. *Jerome* aſcribes it to him in his Commentary upon the thirteenth *Pſalm*. He ſaith that a Paſſage of Scripture cited by St. *Paul* in the third Chapter of the Epiſtle to the *Romans*, is taken out of *Deuteronomy*, and St. *Jerome* ſhews that it is out of *Iſaiah*. 4. This Author's Style is far from the Elegancy of St. *Jerome*'s, nay it is very full of Faults, Repetitions, and Soleciſms. 5. This Author's Commentary is made up of common Places, and moral Exhortations. 6. he quoteth St. *Eucherius* upon the ſixteenth *Pſalm*. 7. It is manifeſt that theſe Commentaries are not Notes explaining the Letter of the Scripture; but Inſtructions, and Conferences (as appears by the Expoſitions of the eighty ninth, hundred and eleventh, and hundred and fifteenth *Pſalms*) whoſe Concluſions are in the Form of an Homily; and by ſeveral expreſſions, diſcovering that the Author ſpake to others. And this has made it be believ'd, that they are Diſcourſes of ſome Monk, who expounded the *Pſalms* to his Brethren, by collecting the Expoſitions of ſome Commentators. Wherefore it is no Wonder to find in the Commentary upon the ninety third *Pſalm* a paſſage which St. *Auguſtine* citeth in his Epiſtle to *Fortunatianus*, under St. *Jerome*'s Name, and in the Commentary upon the fiftieth *Pſalm*, another paſſage quoted under St. *Jerome's* Name by St. *Gregory*, in his Expoſition of the fourth penitential *Pſalm*. St. Jerome.

The Commentary upon *Job*, having been made as appears by the concluſions at the requeſt of *Victorius* an Engliſh Biſhop, who lived in *Bede*'s time, cannot be St. *Jerome*'s, but very likely *Bede's* himſelf. Some attribute it to *Philip* a Prieſt and Monk, St. *Jerome*'s Diſciple, to whom *Gennadius* aſcribes Commentaries upon *Job*. But this Commentary of *Philip*'s is that which is attributed to *Bede*, and this is rather *Bede's*, being very like the Commentary upon the *Proverbs* of *Solomon*, which is undoubtedly his, as *Trithemius* aſſures us: Theſe Commentaries do very much differ from St *Jerome*'s both as to the Style, and the Matter: The Author citeth the Scripture according to our Vulgar Tranſlation; he quotes St. *Auguſtine*, St. *Gregory*, and St. *Jerome*. In the Commentary upon the twenty fifth Chapter of *Job*, there is a paſſage cited by *Fauſtus Rhedonenſis* under St. *Jerome*'s Name: It is likely that the Author of that Work had taken it out of this Father.

The Commentaries, or Notes upon all St. *Paul*'s Epiſtles are not St. *Jerome*'s, but a *Pelagian* Author's, who openly teacheth his Errors in ſeveral places, and particularly upon the ſeventh Chapter of the *Epiſtle* to the *Romans*. It is certain, that *Pelagius* made a Commentary upon St. *Paul*'s Epiſtles, which St. *Auguſtine* quoteth in ſeveral places of the third Book *of Merits, and Remiſſion of Sins*. This ſame Commentary of *Pelagius* is likewiſe cited by *Marius Mercator*, and there are moſt of the Paſſages quoteth by both theſe Authors. Yet two or three are not there; which might give occaſion of doubting, whether it were perfectly the ſame, if *Caſſiodorus* had not informed us, that he ſtruck ſome places out of it.

The Epiſtle to *Demetrias* the Virgin which is the firſt Book of St. *Jerome*'s ninth Volume, belongs likewiſe to *Pelagius*, as St. *Auguſtine* aſſures us in his Book, *of the Grace of Jeſus Chriſt*, where he refuteth the Errors therein contained,

The ſecond Epiſtle of the ſame Volume is a Letter of St. *Auguſtine*'s to *Juliana*, *Demetrias*'s Mother, againſt the foregoing Letter.

The third directed to *Gerontius*'s Daughters, is of the ſame Style with the firſt; and the Author ſeems to be of the ſame Opinions. He commendeth St. *Paulinus* as his Contemporary and his Friend.

The eighth Letter *of the knowledge of God*'s *Law*, ſeems to belong to the ſame Author, and perhaps *Pelagius*, who was St. *Paulinus*'s Friend and had written a Letter to him.

The fourth Letter to *Marcella*, the fifth to *a baniſhed Virgin*, the ninth *of the three Vertues*, the twelfth *of the Honour due to Parents* are written in the ſame Style. *Marianus* thinks that the former belong to St. *Paulinus*. The ſixth and ſeventh are of the ſame Author: In this laſt there is ſome Diſcourſe of the Worſhip of Relicks, and of diſcovering the Bodies of St. *Gervaſius*, and St. *Protaſius* by St. *Ambroſe*. Some aſcribe both theſe Letters to *Maximus Taurinenſis*.

The Tenth Letter *of the Aſſumption of the Virgin Mary*, is written by ſome Latin Author who lived when the *Eaſt* was infected with the Errors of the *Eutychians*; as he obſerved himſelf long after the Death of St. *Jerome*, and *Sophronius*, to whom ſome have attributed this Letter. He that

St. *Jerome.* that writ it set it out under St. *Jerome*'s Name, that what he saith of the Blessed Virgin *Mary*, might be more valued. And the better to colour his Cheat, he pretends to direct it to *Paula* and *Eustochium*. Altho' he enlargeth much upon the Commendations and Perogatives of the Virgin *Mary*, yet he saith that it was not certain, whether she was risen again, and her Body carried up into Heaven. This Treatise tho' suppositious, was inserted into the Offices of the Church by *Paulus Diaconus*, and *Alcuinus*, in *Charlemaign*'s time: And since it hath made up part of the Lessons for the Feast of the Assumption, in the old Breviaries of *France* and *Italy*.

The eleventh is likewise upon the same Subject, and perhaps written by the same Author.

The Book of the *Seven Ecclesiastical Orders*, falsly supposed to be directed to *Rusticus* Bishop of *Narbon*, who lived at the same time with St. *Leo*, belongs to a Modern Author in comparison of St. *Jerome* who lived after *Isidore* of *Seville*, from whom he hath taken many things. Yet he is older than *Micrologus*, or than Bishop *Hincmar*, who quote this Work under St. *Jerome*'s Name; which shews that this Author wrote about the seventh Century.

The fourteenth Letter is *a Commendation of Virginity*; where he describes the Danger of loosing it, and the Enormity of the Crime committed by a Virgin consecrated to God, when she violateth her Vows. This likewise is a Work of an Author younger than St. *Jerome*, as well as the thirteenth Letter, where some expressions which the Scripture makes use of after a Manner suitable to the Weakness of our Understanding, are explained. An ordinary skill may discover that none of these Pieces are St. *Jerome*'s.

The Creed attributed to *Damasus* which is the fifteenth Piece of this Volume, is a Confession of Faith copied out, partly from that in St. *Gregory Nazianzen*, and in *Vigilius Tapsensis*, which we attributed to *Gregory* of *Bætica*: but this was brought to the Form it now has, long after *Damasus*; for there is the Article that the Holy Ghost proceedeth from the Father and the Son. Which was not in all the ancient Creeds.

The Explication of the Creed dedicated to *Damasus*, immediately after this Confession of Faith now spoken of, is that Confession of Faith which *Pelagius* sent to Pope *Innocent*, that is condemned by St. *Augustine* in his Book *of the Grace of Jesus Christ*, where he produces some Extracts out of it, which are word for word in this.

The eighteenth Tract is a third Confession of Faith, supposed to be directed to St. *Cyril* and composed by some Modern Author, as appears by his Method of expounding the Mysteries.

The following Treatise *upon the Creed* goes under *Rufinus*'s Name, who without doubt is the true Author of it.

The Treatise to *Præsidius* is a Declamation composed by some mean Imitator of St. *Jerome*, who affects to speak of the Deaths of *Valentinian* and *Gratian*, as happening in his time, for I cannot believe that the trifles and impertinencies that occurr in that Work are St. *Jerome*'s: they are far more worthy of an Impostor.

The Treatise *of the Circumcision* to *Therasia*, is a more genuine and an ancienter Monument.

The twenty first Epistle is a Letter of St. *Augustine* to *Januarius*, which was formerly the one hundred and nineteenth, and now the fifty fifth among this Father's Epistles.

The Author of the two following Treatises is not known, which are, the one a Declamation against a Virgin called *Susanna*, that was fallen into Sin; and the other a Reproof to *Evagrius*. for refusing to comfort a Churchman that had sinned.

The twenty fourth Letter is written by *Paulinus*.

The other Pieces in the first part of this Volume are mean, and flat Sermons upon divers Subjects.

The thirty sixth concerning the Observation of the Eves of Holidays is ascribed in the third Volume of F. *Dachery*'s *Spicilegium*, to *Nicetius* Bishop of *Triers*, who lived about the year 535: there may be possibly several other Sermons of the same Author.

The fortieth and last, is a Letter upon the Parable of the Prodigal Son, which belongs to some *Pelagian* Author, and perhaps to *Pelagius* himself.

The second part of this Volume containeth certain Discourses very like St. *Jerome*'s, though they bear the Names of their Authors. These are, a Letter of St. *Paulinus* to *Sebastian* the Hermite, the Translation of *Pamphilus* his Apology for *Origen*, a Treatise of *Rufinus* concerning the Falsification of *Origen*'s Books, the Translation of *Origen*'s Principles by *Rufinus*, with his Prologue, *Rufinus* his Apology to Pope *Anastasius*, this Pope's Letter to *John* of *Jerusalem*: both the Books of *Rufinus* against St. *Jerome*. Three Letters of St. *Augustine* to St. *Jerome*, which formerly were the twenty eighth, twenty ninth, and one hundred fifty seventh, amongst St. *Augustine*'s, and now the one hundred sixty sixth, one hundred sixty seventh, and one hundred nintieth, and the Homily of the Pastors which is in the Ninth Volume of the same Author. The Epistle attributed to *Valerius* addressed to *Rufinus*, which comes after these Treatises of St. *Augustine*, is the Work of some Impostor. St. *Jerome*.

Gennadius his Book *of Famous Men*, is a continuation of St. *Jerome*'s: but the Catalogue *of some Ecclesiastical Authors*, which is found also in this Volume, is a sad Piece, and so are two Letters going before it, and two others immediately following, falsly ascribed to St. *Jerome* and to *Damasus*,

The *Rule for Monks* is a Collection of Sentences and Precepts taken out of St. *Jerome*, composed by *Lupus* General of the Monks that stiled themselves of the Order of Hermits of St. *Jerome*, and approved by Pope *Martin* V.

The Dialogue, of the Origination of the Soul, betwixt St. *Augustine* and St. *Jerome* is the Fiction of some ignorant Person, who drew out of both these Fathers Works some Passages of his Dialogue.

It is not easy to guess who was the Author of the small Treatise *of the Body and Blood of Jesus Christ*; but it is easy to guess, that that he that composed it was well vers'd in the Doctrine of the Fathers: The same may be said of the Author that wrote the Homily upon the Parable of the importunate Neighbour who asked a Loaf of his Friend. *Luk.* chap. 11.

The third part of this Volume contains such Treatises as *Marianus* judged unworthy to be ranked among the Pieces of any Value. He might have joined to them those which he set down in the first and second Rank, whereof some are even more contemptible than those in the third.

He begins with three Epistles which some Impostor composed under St *Jerome*'s Name, But the Imposture is discovered by the Meaness of the Expressions, and the little Exactness in the Thoughts, which discover the Cheat. The first is a comforting Letter to *Tyrasius* upon the Death of his Daughter. The second an Exhortation to *Oceanus*, how Injuries are to be endured. The third to the same, concerning the Lives of Clergy-men. It is a strange thing that *Baronius* durst affirm this to be really St. *Jerome*'s, it being manifest that the Style is very different from St. *Jerome*'s; besides that he speaketh of St. *Martin*, whom he calleth Blessed, and of his Life composed by *Sulpitius Severus*. We have already given our Judgment of the Catalogue of Ecclesiastical Authors that is inserted here, and of the precedent and following Letters.

The *Rule for Nuns* is written by some simple and unlearned Monk

The Letter of *Chromatius* and *Heliodorus* to St. *Jerome*, and the Answer under this Father's Name, upon the Virgin *Mary*'s Life, are fabulous Fictions wholly unworthy of Credit.

Lastly, St. *Jerome*'s Life, supposed to have been written by his Disciple *Eusebius*, St. *Augustine*'s Letter to St. *Cyril* in St. *Jerome*'s Commendation, and St. *Cyril*'s to St. *Augustine* about his Miracles, are rejected by every Body, as miserable Pieces, full of Fables, Falsities and Ignorance. Can there be a grosser one than what the *Pseudo-Cyrill* saith, that St. *Jerome*'s Miracles convinced *Silvanus* the Heretick, who taught, That there were two Wills in Christ? as if either St. *Cyril* or St. *Jerome* had lived in the Time of the *Monothelites*, or had approved of those Hereticks Doctrines.

St. *Jerome*, doubtless, was the Learnedest of all the Fathers; he understood Languages very well, and was well skilled in Humanity and Philological Learning. He was well vers'd in Ecclesiastical and Prophane History, and very skilful in Philosophy. Poets, Historians, Orators, and the Greek and Latin Philosophers were equally familiar to him; he throughly understood them, and filled his Writings with their finest Strokes. His way of Writing is clear and lively. He affects not that lofty Eloquence of the Barr, which is supported by high Terms and a handsome Turn of a Period; but he excelleth in that other kind of Eloquence that is necessary for those that commit their Thoughts to Writing, which consists in the Nobleness of Expressions and Thoughts. His Discourse is enlivened by a wonderful Variety of lively and surprizing Turns, and adorned with an infinite number of different Colours, sometimes he brings in Flowers of Rhetorick; sometimes he dextrously employs Logical Subtilties. He often makes apt Allusions by the finest passages of the Poets, and constantly calleth to his Assistance the Thoughts and Maxims of the Philosophers. In a word, he collects the finest things in all Arts and Sciences, and adapts them so exactly to his Discourse, that they may seem to be there in their natural Place. So that this Style may be compared to those in-laid Works, where the Pieces are so artificially pieced together that they seem to have been made one for the other. Yet it must be confessed that he affecteth this way of Writing too much, and overchargeth his Discourse with Quotations. He gives a diverting and chearful Air to the roughest Questions, and explains the most intricate Difficulties with great Clearness. His Commentaries upon the Scripture are written in a Style very different from his other Works. These flowers, and

St. Jerome. that Ornament before named, are baniſhed from them, and the Text is explained with Simplicity and Clearneſs, as he ſays himſelf in ſeveral places: For he ſaith in his Queſtions to *Damaſus*, *He that treateth of the Holy Scripture ſhould not borrow* Ariſtotle's *ſubtle Reaſonings, nor uſe* Tully's *Eloquence, or the Flowers of* Quintilian *to refreſh his Reader with his Declamations. His Diſcourſe ſhould be plain and vulgar. It is not neceſſary that it ſhould be compoſed with Care; it is ſufficient that it expounds the Things, and diſcovers the Senſe of the Scripture and clears its Obſcurities. Let others be eloquent, and by that get Commendations and Applauſe; let them thunder out great Words in a plauſible Harrangue, for my part I am ſatisfied to ſpeak ſo as I may be underſtood, and diſcourſing of the holy Scripture, I ſtrive to imitate its Simplicity.* So much of his Style. His Genius was hot and vehement; he fell upon his Adverſaries with Fierceneſs, made them ridiculous by his Jeſts, trampled upon them with Terms of Contempt, and made them bluſh with Reproaches. Though he was very Learned, yet there is infinitely more livelineſs and vehemency in his Exhortations and Polemical Works than Exactneſs and Solidity. He knew a great deal, but he never argued upon Principles which made him ſometimes contradict himſelf. He often carries his Subject too far, being tranſported with his ordinary Heat, he commends, blames, condemns and approves of things according to the Impreſſion which they make upon his Imagination. He is more moderate and juſt in his Commentaries, but not always exact, becauſe he did not think enough, but contented himſelf with dictating to his *Amanuenſes* (as he owns himſelf) either what he had read in other Mens Commentaries, or learned from the Jews. He often ſets down the Expoſitions of different Commentators, without altering any thing, and without naming thoſe from whom he took them: Nay, he introduced ſuch Explications as he did not approve himſelf, though without refuting them; being perſuaded that it was enough that he had given notice to his Reader, that in his Commentaries there were ſeveral Explications which he copied out of others. Thus he excuſed himſelf of ſome Errors that were imputed to him, becauſe they were found in his Commentaries. This Advertiſement may ſerve alſo to vindicate him from ſeveral Errors and Contradictions which may be found in his Commentaries. In this manner he juſtifieth himſelf againſt *Ruſinus*, who upbraided him for teaching in his Commentary upon the Epiſtle to the *Epheſians*, *Origen*'s Opinions of the Reſurrection, the Præ-exiſtence of Souls, and of the Deliverance of Devils and Damned Men. He does not deny that theſe Opinions are in his Commentaries; but he aſſerts, that they are ſet down in *Origen's* Name, and not in his own; and conſequently, that they ought not to be imputed to him. It is an extraordinary thing however, that having produced theſe Opinions of *Origen* without declaring againſt them, he ſhould afterwards look upon them as criminal in *Origen*, and condemn them as very dangerous Errors. But what may ſeem yet more ſtrange, is, that himſelf hath uttered ſomething like it in his Commentary upon the 66th. Chapter of *Iſaiah*; where he really acknowledges, that the Puniſhments of Devils, Infidels, and impious Men, that know not God, are never to end; but he ſaith, that as for Sinners and impious Men that are Chriſtians, whoſe Works are to be tried and purified by the Fire, the Judge's Sentence will be moderate, and temper'd with Clemency. I know this place is underſtood of Purgatory and Venial Sins; but St. *Jerome*'s Words ſeem to imply ſomething more, ſince the name of Impious Chriſtians cannot be given to thoſe who are guilty of Venial Sins only, and deſerve no more than Purgatory. Several ſuch things may be found in the Commentary upon the 4th. Chapter of *Amos*, in the firſt Book againſt the *Pelagians*: and in the Commentary upon the Prophet *Nahum*, where he ſays, That God granted Pardon to thoſe that periſhed in the Flood, as well as to the *Sodomites*, *Egyptians*, and other Sinners, who were puniſhed in this World for their Crimes; according to this Rule of the Prophet, that God will not puniſh twice for the ſame Sin. Several other particular Opinions of *Origen*, are to be met with in this Father's Commentaries, which he ſeems to approve of. He teaches in his Treatiſe of the Prodigal Son, that the Angels may ſin. Upon the Epiſtle to *Titus*, he affirms that they were before the Creation of the World. Upon the Prophet *Micah*, that they ſhall be preſent at the laſt Judgment. Upon the Epiſtle to the *Epheſians*, that Chriſt died for them. Upon *Eccleſiaſtes* that the Sun and the Stars have Souls; and many other Notions of this kind which he rejected himſelf when he refuted *Origen*.

In St. *Jerome*'s Commentaries there are alſo ſeveral Opinions that ſavour of Jewiſh Superſtitions, or the too great credulity of the firſt Chriſtians: As when he aſſerteth in the Commentaries upon the Prophets, *Daniel* and *Micah*, that the World ſhall laſt but one thouſand years; or, when he ſaith in his Commentary upon the Prophet *Habakkuk*, that God's particular Providence extends only to Men; and that all other Creatures are governed by a general Providence without God's having a diſtinct knowledge of each Event: Or, when by too much ſcrupuloſity he condemns all Oaths, as he doth in his Commentary upon the 5*th*. of St. *Matthew*, and upon the 2*d*. Chapter of *Zachary*: Or, when he forbids Chriſtians to pay Tribute to Heathen Princes, upon St. *Matthew*, Chap. the 7*th*. Or, when he pretends that the Name of *Father* is to be given to no Man, in the Commentary upon the Epiſtle to the *Galatians*, l. 2. But if he is too ſcrupulous in theſe places, in others he ſeems to be a little too free; as, when in his Commentary upon *Jonas*, he adviſes and approves the Action of ſuch as kill themſelves to preſerve their Chaſtity. Perhaps ſome Perſons will not think him leſs to blame in his Commentary upon the 23*d*. of St. *Matthew*, where he diſapproves the Action of ſome devout Women, who, in imitation of the *Phariſees*, bound about their Necks, Books of the Goſpel, or Croſſes, or other Marks of Devotion*. Laſtly, He ſometimes giveth Allegorial Senſes to things which are to be underſtood literally; as, when in the Commentary upon the Epiſtle to the *Epheſians*, he ſaith, that *Jacob*'s Wreſtling with the Angel, is not to be underſtood literally of a corporeal and viſible Combat, but myſtically of an inviſible and ſpiritual Fight: Yet he is angry that Men ſhould ſay that Hell-fire is not a real Fire, and that the Scripture makes uſe of that Word by a Metaphor; or, that what is ſaid of the Earthly Paradiſe, is not to be underſtood Literally, but Allegorically. Theſe are *ſome* of the Faults that have been taken notice of in St. *Jerome*'s Commentaries, and which crept in by too great Precipitation with which he wrote them.

St. Jerome.

[* If ſome Perſons will think St. *Jerome* to blame, others, upon much better grounds, will commend him for diſapproving Practices that are ſo very ſuperſtitious, and that cannot any manner of way tend to the advancement of ſolid Piety and Holineſs.]

His Polemical Treatiſes are written with more care. But as he indulges his ordinary heat too much, ſo he falleth into thoſe Extreams for which he hath been often blamed. As for Example; when he diſputeth with *Helvidius*, he commendeth Virginity to that exceſs, that it was thought, he deſigned to condemn Matrimony; and his Book having ſcandalized many, himſelf was obliged to apologize for it, and moderate the Terms which he had uſed before. When he undertakes to abate the pride of Deacons, who would make themſelves equal with Prieſts; he ſo exalteth the Dignity of the latter, that he ſeems not to think them inferior to Biſhops. He diſcourſeth after ſuch a manner of Virginity, as would almoſt perſuade Men that it is neceſſary to lead that ſort of Life to be ſaved. Labour, Faſtings, Auſterities, with other Mortifications, Solitude and Pilgrimages, make up the Subject of almoſt all his Advices and Exhortations. His Delight was to write and hear of the Lives of Monks and Hermits, and he eaſily believed whatſoever was told him upon that Subject, though never ſo extraordinary.

Moſt of St. *Jerome*'s Writings being either Critical or Moral, there is very little Dogmatical concerning the main Points of Chriſtianity to be met with in them: Beſides, he flouriſhed in a time wherein the Diſputes concerning the Trinity and Incarnation were over: the *Arian* and *Apollinarian* Hereſies having been rejected, and thoſe of *Neſtorius* and *Eutyches* not being yet riſen. The *Pelagian* Hereſie broke out towards the latter end of this Father's Life, which he undertook to refute immediately, with as much Vigour, as he could have done in his earlier years. He ſhewed the Neceſſity of Chriſt's Help, and the Impoſſibility of living in this World without Sin; and free from Paſſions, againſt that Heretick: However, he doth not weaken the ſtrength of Free-will, which conſiſted, in his Opinion, in a free Choice, either to follow or to reject God's Call. He went no further into the Nature of Grace, or other Difficulties about Original Sin and Predeſtination. He ſeems to think that God hath predeſtinated or reproved Men, becauſe of his eternal Fore-knowledge of the Good or Evil they ſhould do. This he teacheth in his Apology againſt *Ruſinus*, by oppoſing *Origen*'s Principle, which grounded Predeſtination or Reprobation upon paſt Merits. He ſaith upon the 121*ſt*. *Pſalm*, that the Prayer of Jeſus Chriſt did not always obtain what he deſired.

I ſhall conclude theſe Remarks with ſome Paſſages of St. *Jerome*, that expreſs his Thoughts upon the Sacraments of the Euchariſt and Penance. *You ask* (ſaith he in his Letter to *Hedibia*, Queſt. 2.) *how thoſe words of our Saviour in St.* Matthew *are to be underſtood: I ſay unto you, that henceforth I will drink no more of the fruit of the Vine, until I drink it new with you in my Father's Kingdom. Some grounding their Opinion upon theſe words, have invented a fabulous Reign of a thouſand years; wherein, they pretend, that Jeſus Chriſt ſhall reign corporeally, and drink of a ſort of new Wine, whereof he has not drunk from the time of his Paſſion, to the end of the World. But not to trouble our ſelves about ſuch Fables: Let us acknowledge, that the Bread which our Saviour broke, and gave to his Diſciples, is the Body of the ſame Saviour. If then the Bread that came down from Heaven is the Lord's Body,*

St. Jerome. *Body, and if the Wine which he gave to his Disciples is his Blood, let us reject those Jewish Fables, and go up with the Lord into that great and high Room* [*which is the Church*;] *let us receive at his hand the Cup, which is the New Covenant.* Moses *gave us not the true Bread, but our Lord Jesus Christ did; he invites us to the Feast, and is himself our Meat; he eats with us, and we eat him. We drink his Blood, we daily tread in the Sacrifices, the Grapes that are red with his Blood.* He tells us again upon the same Subject, in his Commentary upon the first Chapter of the Epistle to the *Corinthians*, *That Jesus Christ the Son of God hath given his Blood to redeem us, but that this Blood of Jesus Christ may be taken, either for his Spiritual and Divine Flesh; whereof he saith himself, My Flesh is Meat indeed, and my Blood is Drink indeed: Or for his Flesh that was crucified, and his Blood that was spilt in his Passion with the Soldier's Lance.* The Author of the Book *of the Body and Blood of Christ*, that goes under *Bertram*'s Name, quotes this last passage, which doth not prove, as some pretend, that the Flesh of Jesus Christ is not really in the Eucharist, but only that it is not there after a visible, passible, and corruptible manner, as it was upon the Cross. The Comparison, added by St. *Jerome*, of the Flesh of the Saints, explains his meaning. *There may be found* (saith he) *a variety of Flesh and Blood in the Saints; so that the Flesh which shall one Day see the Salvation of God, shall be different from the Flesh that shall be incapable of possessing his Kingdom.* Thus, as the Flesh of Saints, in the next Life, is the same Flesh, though impassible and incorruptible; so the same Flesh of Christ, which was corruptible, and capable of suffering upon the Cross, is impassible and incorruptible in the Eucharist. There is another passage, the Exposition whereof is much controverted in the Commentary upon the twenty-sixth Chapter of St. *Matthew*, where he saith, *That the Lord having celebrated the Old Passover, which was a Figure of the New, passed to the true Sacrament of the Passover, that as formerly* Melchisedeck, *High-priest of the Almighty God, offering Bread and Wine, drew out before-hand the Figure of this Mystery; so Jesus Christ, to fulfil the same, should represent the Truth of his Body and Blood.* These last Words are variously rendred: The Protestants will have the Word *repræsentare* to signifie only *to represent*. The Church of *Rome*, on the contrary, maintains, that *repræsentare* implies as much as *to make present*. This latter Sense is confirmed by the following Words: *The fatted Calf which is offered, to obtain the Salvation of Repentance, is the Saviour himself, whose Flesh we daily eat, and whose Blood we daily drink. The Reader, who is one of the Faithful, understands as well as I do, what this nourishment is, which filling us with its abundance, makes us put forth outwardly Praises and holy Thanksgivings. This sacred Feast is daily celebrated; The Father receiveth his Son every Day, Jesus Christ is continually offered upon the Altars.* In the Epistle to Pope *Damasus*, he saith, that there is as much difference betwixt the Loaves they offered to God in the Old Law, and the Body of Jesus Christ, in the Eucharist, as betwixt the Shadow and the Body, betwixt the Image and the Truth, and betwixt the Types and the things they represent. Lastly, In the Epistle to *Heliodorus*, speaking of Priests, he saith, that they make the Body of Jesus Christ with their sacred Mouth: *Qui Christi corpus sacro ore conficiunt.* In his Commentary upon *Zephaniah*, he seems to doubt whether wicked Priests consecrate it: But 'tis probable, that he speaks thus rather to terrifie them, than to establish a Proposition, whose Consequences would prove very dangerous.

I add an excellent Passage of this Father concerning the Sacrament of Penance, taken out of his Commentary upon these Words of the 16*th*. Chapter of St. *Matthew*: *Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven. Some* (saith he) *Priests and Bishops of the New Law, understanding not the Sense of these words, do imitate the pride of the Pharisees, by ascribing to themselves, a power to condemn the Innocent, and to absolve the Guilty. But God doth not so much consider the Sentence of the Priest, as the Life of the Penitent: And as the Levites did not cleanse the Lepers, but only separated those that were cleansed from those that were not, by the knowledge which they had of the Leprosie: Even so the Bishop, or the Priest, doth not bind those that are innocent, and loose the guilty; but having heard the difference of Sins, he knows whom to bind, and whom to loose, in the discharge of his Ministry.* In this place, we may take notice, 1. Of the Custom of declaring Sins to the Priest. 2. The Power which Priests had to absolve. 3. The use Priests were to make of the Keys, and the care they were to take not to absolve, but such as were truly penitent *.

[* After what has been already said of St. *Jerome*, one can hardly esteem him a Person, upon whose Authority Points of Doctrine or Matters of Discipline can safely be established. He may however give the Sense of the Church in his own time, in Matters wherein he personally was not concerned, in which we have Reason to think that he gives a faithful Account of things: and therefore since we have no Cause to disbelieve what he says of the Eucharist, and of (what the Church of *Rome* calls the Sacrament of) Penance: but, on the contrary, may reasonably suppose, that he spake the Sense of the Church. The Passages themselves are to be examined. Of those concerning the Eucharist, we are to consider, 1. That he keeps himself to the Language of the New Testament in his answer to *Hedibia*'s Question, and only confutes the *Millennaries*, but says nothing of the *Modus* of the Presence of the Body and Blood of Christ in the Sacrament. 2. That his Interpretation of those Words in St. *John*, *My Flesh is Meat indeed, and my Blood is Drink indeed*, of the Spiritual and Divine Flesh of Jesus Christ, shews that he understood them Allegorically; for he distinguishes that from the Flesh of Jesus Christ, which suffered upon the Cross: Now there is equal Reason to believe, that what our Saviour says in the *6th*. Chapter of St. *John*, concerning Eating his Flesh, and Drinking his Blood, is literally to be understood, as what he says in the Institution of the Sacrament of the Eucharist: And if one is Allegorically to be interpreted, then they are both. 3. That the Mysteries of Religion were as nicely examined in that Age, as in any since Jesus Christ declared it to the World; and when every thing else that was Mysterious was controverted, this single Article of the Real Presence, as defined by the Council of *Trent*, which is *contrary* to that Reason, that the other Disputes concerning the Trinity and the Divine Decrees are properly *above*, was never debated. This is so strange (if we suppose the Doctrine of the Church of *Rome* to have been then receiv'd) that it is incredible; especially when we consider, 4. That the generality of the Fathers, at that time, interpreted every thing in Scripture Allegorically, to which they could not assign a convenient literal Sense. This the People were used to: This was St. *Jerome*'s practice very often; and he had learnt it of *Origen*, whom he seems sincerely to have followed, till he quarrelled with *Rufinus*: So that we have great Reason to think, that Men so accustomed to Allegories, as the Teachers and the People were in this Age, would not be at a Loss to interpret our Blessed Saviour's meaning in any of his Words, which literally interpreted, would contradict and do Violence to that Reason by which they were capacitated to understand any part of his Law.

St. Jerome.

The Passage produced in favour of *Auricular Confession* proves nothing less; St. *Jerome* says, that after the Priest *had heard the difference of Sins, he knew whom to bind and whom to loose*; that is very true; but that is no Reason for Men to reveal all their Sins to the Priest; because the Church, in that Age, put Men under Penance only for publick Sins; those that had committed private ones of such a Nature, as would, if discovered, have made them unfit to come to the Sacrament, were exhorted to put themselves under a voluntary Penance; and if they did so, they were obliged to declare why they did it, that so the time of their Penance might be regulated; but this seems to have been left to themselves, which makes it quite another thing from the practice of the Church of *Rome*.]

St. *Jerome*'s Works were published by *Erasmus*, and printed in six Volumes at *Basil*, from the Year 1516, to the Year 1526. In 1530, they were again printed at *Lyons* by *Gryphius*, and at *Basil* by *Froben*, in 1553. The first Edition of *Marianus* was at *Rome*, by *Manutius*, in the Year 1565, 1571, and 1572. The second at *Paris*, by *Nivelle*, in 1579. The third at *Antwerp*, in 1579. The fourth at *Paris*, with *Gravius* his Notes, in 1609. The fifth is of 1624, at *Paris*. The last was printed in 1643. These are the Collections of all this Father's Works. There are several of them printed by themelves, as the Letters in *Octavo*, printed at *Rome* by *Manutius* in 1566, at *Antwerp* in 1568, with *Gravius*'s Notes, and at *Mentz* in 1470, at *Venice* in 1476, at *Paris* in 1583, at *Dilingen* in 1565, at *Louvain* in 1573. The Book of *Famous Men*, at *Louvain* and *Helmstad* in 1611, at *Colen* in 1580, at *Lyons* in 1617, at *Antwerp* in 1639. The Epistles to *Theophilus* at *Paris* in 1546, and 1589. The Book of *Virginity* at *Rome* in 1562. The Treatise of *Hebrew Names* at *Wirtemberg* in 1626. I say nothing of the Editions of the *Chronicon*, because they were mentioned in the Account of *Eusebius* his Works.

[Dr. *Cave* mentions an Edition of St. *Jerome*'s Works at *Frankfort* in 1684, in 12 Volumes in *folio*, with all the *Scholia*, Censures, Index's, and Collections of all sorts that had been printed, till that time, upon St. *Jerome*; which are all comprized in the three last Volumes.]

The *Benedictines* of the Congregation of St. *Maura* will soon undertake a new Edition of St. *Jerome*. There is Reason to hope that it will not be inferior either in Beauty or Exactness to those of St. *Augustine* and St. *Ambrose*, which are almost compleated by the Labours of those Illustrious Monks, who make so good use both of their Time and Watchings, to enrich the Church with such glorious Works.

RUFINUS.

Rufinus.

Rufinus, Sir-named by ſome *Toranus* or, *Tyranius* (*a*), a Prieſt of *Aquileia* (*b*), was famous in St. *Jerome*'s time and after he had been one of his beſt Friends (*c*), he proved afterwards one of his greateſt Enemies. He embraced a Monaſtick Life (*d*), and was baptized in a Monaſtery about the Year 370. He went out of *Rome* with *Melania* in 372 to go into *Egypt* (*e*), to viſit the Monks in the Deſart of *Nitria*; they came out of *Egypt* into *Palæſtina*, and dwelt 25 Years in *Jeruſalem*, where the Houſe of that famous Widow was the Reſort and Harbour of all the Pilgrims that came to viſit the Holy Places. She received them with Joy, and kept them at her own Charges and gave great Gifts to the Church of *Jeruſalem*. All this time *Rufinus* ſpent his Life in the Study and Exerciſes of Piety. Becauſe he underſtood the Greek and Latin Tongues very well, he undertook to read and tranſlate the Works of Greek Authors, and eſpecially of *Origen*: He conceived ſo High an Eſteem for that Author, that he undertook his Defence againſt all Accuſers. This made him fall out with St. *Jerome*, who took the contrary ſide: However, they were reconciled before *Rufinus* (*f*) left *Palæſtina* to return to *Rome*. But this Peace did not laſt long. *Rufinus* and *Melania* having tarried 25 Years in the Eaſt, reſolved to go back to *Rome*: They took Shipping in the Year 397; and having paſſed by *Nola*, where they were very well received by St. *Paulinus*, Biſhop of that place they came to *Rome*. Sometime after *Rufinus* publiſhed the Tranſlation of the firſt Book of the Apology for *Origen*, which went under *Pamphilus*'s Name, with a Letter to ſhew that *Origen*'s Works had been falſified, and a Tranſlation of the Books of *Principles* with a Preface that offended St. *Jerome*. This Saint wrote immediately his Apology againſt *Rufinus*, againſt which *Rufinus* compoſed two Books of Invectives. This Controverſie made a great noiſe in *Rome*, where both theſe famous Antagoniſts were in great credit, and had many Advocates. *Rufinus* kept himſelf quiet as long as Pope *Syricius* lived, and received a Letter of Communion from this Pope; with which he retired into *Aquileia*. But after his Death, *Anaſtaſius*, that ſucceeded him, cited *Rufinus* to appear before him; but he not appearing, only excuſing himſelf by an Apology, was condemned without Mercy; ſo that he could not preſerve his Dignity of Presbyter in *Aquileia*, where he abode till the *Viſigoths* ſpoiled *Italy* in 409, when he was forced to retire into *Sicily*, where he died in the Year 410 (*g*).

Rufinus wrote two ſorts of Books, Tranſlations of Greek Authors, and Books of his own making.

The Greek Tranſlations are the greateſt and moſt conſiderable part of his Labours; for, as *Gennadius* ſays, he gave the *Latins* a great many of the Greek Books. The Catalogue of them is this:

The twenty Books of *Jewiſh* Antiquities, by *Flavius Joſephus*.

The ſeven Books of the *Jewiſh* War.

Two Books againſt *Appion* of the ſame Author.

Euſebius his Eccleſiaſtical Hiſtory, reduced into nine Books, and tranſlated with great Liberty (*h*). The Books of Recognitions (*i*), attributed to St. *Clement* with a Preface. Rufinus.

The Sentences (*k*) of *Sixtus* the *Pythagorean*, which he had falſely aſcribed to Pope *Sixtus* the ſecond of that Name.

The Book of *Origen's* Principles; 17 Homilies of the ſame Author upon *Geneſis*; 12 Homilies upon *Exodus*; 16 Homilies upon *Leviticus*; 28 Homilies upon *Numbers*, 26 Homilies upon *Joſhua*; 9 Homilies upon the Book of *Judges*; the firſt Homily upon the Book of *Kings*; 9 Homilies upon the *Pſalms*, and Commentaries upon the Epiſtle to the *Romans*; and a Letter of *Origen*'s, wherein he complains of his Books having been corrupted.

The firſt Book of *Pamphilus*'s Apology for *Origen*.

The Orations of St. *Gregory Nazianzen*: The Aſcetical Rules of St. *Baſil*, and ſome other Treatiſes of both theſe Fathers of the Church.

The Sentences of *Evagrius Ponticus*; and ſome other Treatiſes of this Author. He tranſlated beſides if we believe *Gennadius*, a Treatiſe of *Pamphilus*'s againſt the Mathematicians *: And St. *Jerome* obſerves that he had publiſhed an *Arian*'s Book under the Name of *Theophilus* the Martyr; but neither of theſe Books are extant.

[* By *Mathematicians*, they meant *Judicial Aſtrologers*; as alſo did moſt of the antient *Romans*, who were for the moſt part very ignorant of that part of Learning, till towards the Fall of their Empire, when *Apuleius*, *Boëthius* and *Caſſiodorus* tranſlated ſome of the Elementary Books of the *Grecians*, into Latin.]

Rufinus gave himſelf a great deal of Liberty in his Tranſlations, and kept more to the Senſe which he judged ought to be given to Authors, than to their Words. In a word, his Tranſlations are Paraphraſes, rather than literal and faithful Verſions. He hath uſed much Freedom, particularly in *Euſebius*'s Hiſtory, and in *Origen*'s Treatiſes, where he hath changed, added and ſtruck out many things, as he acknowledgeth himſelf. But if theſe Tranſlations be not ſincere, they are eloquent enough, and they have that clearneſs, which makes them pleaſing to the Reader.

The Works of Rufinus's *own Compoſition, are theſe.*

Two Books of Eccleſiaſtical Hiſtory, which he hath added to the Tranſlation of *Euſebius* his Books; wherein he continues the Hiſtory of the Church, to the Death of *Theodoſius* the Emperor, theſe Books are dedicated to *Chromatius*, of *Aquileia*, and were written at the ſame time that *Alarick*, King of the *Goths*, waſted *Italy*. They were tranſlated into Greek by *Gelaſius* of *Cæſarea*. They are pretty well written, but there are many Hiſtorical Faults (*l*).

A Diſcourſe to prove, that *Origen*'s Books have been falſified; publiſhed at *Rome* in 397, with the Tranſlation of *Origen*'s Book of Principles, and of *Pamphilus*'s Apology.

(*a*) *Sir-named* Toranus *or* Tyranius.] This Sir-name was given him by a certain Author that ſpeaketh of Eccleſiaſtical Writers, whoſe Book is immediately after ther Treatiſe of *Ildephonſus* of *Toledo* in *Miraus*'s *Bibliotheca*. He is commonly called *Toranus*; but the Original of that Name is not known.

(*b*) *Prieſt of* Aquileia.] *Gennadius*, *Palladius*, and all the reſt of the Ancients ſay that he was of *Aquileia*, a City of *Italy*; yea, himſelf ſeems, to declare it plainly in his Apology: yet *Marius Mercator* calleth him a *Syrian*. *Garnerius* is of opinion, That that *Rufinus* ſpoken of by *Marius Mercator*, and whom he ſuppoſes to have been Author of the *Pelagian* Hereſie in *Rome*, is not the ſame with him of whom we write now; but his Arguments are very weak, and in all probability he is the ſame *Rufinus* Father *Gerberon* thinks, on the contrary, that *Marius Mercator* ſpeaks indeed of our *Rufinus*; but he affirms, that *Rufinus* was not born in *Aquileia*, but only a Prieſt and an Inhabitant of that Town. He quotes two paſſages of St. *Jerome* to prove it, but they are not convincing. It is more natural to ſay that *Marius Mercator* called *Rufinus*, a *Syrian*, becauſe he dwelt long in *Syria*, and came from thence, when he ſowed the *Pelagian* Doctrine in *Rome*.

(*c*) *One of his beſt Friends.*] St. *Jerome commends* him in the *5th.* Epiſtle to *Florentius*, and recommends him as a Man whom he particularly eſteemed. His *4th.* Epiſtle to *Rufinus* ſhews the ſame.

(*d*) *He embraced a Monaſtick Life.*] He ſaith in his firſt Invective, that thirty years before he was baptized in a Monaſtery by *Chromatius*, *Jovinian* and *Euſebius*. This Writing is of 399, or 400.

(*e*) *To go into* Egypt, *&c.*] *Palladius* relateth theſe Circumſtances of the Lives of *Rufinus* and *Melania*, in his *Hiſtoria Lauſiaca*. Chap. 32. and 33. He ſaith, that they abode 27 Years in the Eaſt, but St. *Paulinus* reckons but 25: And this Epocha agreeth beſt with the other circumſtances of their Journey.

(*f*) *Yet they were reconciled.*] St. *Epiphanius* in his Letter charges *Rufinus* with *Origen*'s Errors, and reckons him among the Followers of *John* of *Jeruſalem*, and among St. *Jerome*'s Enemies. St. *Jerome* ſays the ſame in the *66th.* Letter to *Rufinus*, as ſoon as he had publiſhed his Tranſlation of the Books of *Principles*, *Scias nos reconciliatas inimicitias purè colere.*

(*g*) *Where he died, &c.*] St. *Jerome* in his Commentaries upon *Ezekiel* and *Jeremiah*, ſpeaks of *Rufinus* as one already dead: It is certain that *Rufinus* retired into *Sicily* after *Rome* was taken, as he ſays himſelf in his Letter to *Urſacius*, ſet forth by *Valeſius*.

(*h*) Euſebius *his Eccleſiaſtical Hiſtory reduced into Nine Books, and tranſlated with great Liberty.*] He hath paſſed over almoſt all *Euſebius* his Ninth Book, and hath made but one of the Eighth and Ninth. In the Seventh he hath added a Relation of St. *Gregory Thaumaturgus* his Miracles, which is not in *Euſebius*; and in the Ninth, an Harangue of *Lucian* the Martyr. There is ſome alteration in the Order of the Chapters in the Sixth and and Seventh Books. There are ſeveral faults in his Tranſlation; he makes *Zacharias*, ſpoken of in St. *Luke*, to have been a Martyr at *Lyons*; he confounds St. *Biblias* with St. *Blandina*, &c.

(*i*) *The Books of Recognitions.*] *Bellarmine* believes that this Tranſlation is falſly attributed to *Rufinus*; but *Gennadius* owns it to be his.

(*k*) *The Sentences of* Sixtus *the* Pythagorean.] St. *Jerome* upbraids him with that Fraud in ſeveral places. *Ep. ad Cteſiph. in c. 18. Ezek. & in c. 12. Jeremiæ.*

(*l*) *There are many Hiſtorical Faults.*] Theſe are ſome of them. He ſuppoſes that *Athanaſius* hid himſelf for ſix Years after he was condemned by the Council of *Tyre*. He perverts the Order of Time in the Hiſtory of St. *Athanaſius*. He ſheweth but little favour to St. *Gregory Nazianzen*, and St. *Baſil*. He ſaith that St. *Hilary* was excommunicated, which is falſe: And he confounds the Time, when he ſays, That St. *Hilary* was baniſhed after the Council of *Milan*. There are ſeveral other faults of the ſame nature; notwithſtanding which, it is a very uſefull Work, becauſe he is the firſt that has unfolded and put in Order the Hiſtory of that time.

Two

Rufinus.

Two Books againſt St. *Jerome*'s Apology, intituled *Invectives.*

In the former to juſtifie his Doctrine againſt the Accuſations of St. *Jerome*, he produces that Creed, and that Doctrine which he had learned at *Aquileia* above thirty years before, from *Chromatius*, *Jovinian* and *Euſebius*; he obſerveth, that in his Church they did not only profeſs in their Creed to believe the Reſurrection of the Fleſh, *carnis Reſurrectionem*; but that they added, *of this Fleſh*, *hujus carnis Reſurrectionem.* 'To the end, *ſaith he*, that making the 'Sign of the Croſs upon our Brother, as is uſually done at 'the end of the Creed, we may make a publick Profeſſion, 'that we believe the Reſurrection of the ſame Fleſh which 'we now touch.' He uſes this Confeſſion for his Juſtification againſt St. *Jerome*, from the accuſation of being in an Error in the Point of the Reſurrection of the Fleſh, and of not believing that Man ſhould riſe again with his whole Fleſh. He affirms, that he is wrongfully accuſed of that Error; for his Opinion is, that the whole Body ſhall riſe again with its Members; but that it ſhall be glorious and immortal, and ſhall be no more ſubject to Corruption, and other infirmities of mortal and corruptible Fleſh.

After this he anſwers what was objected againſt him, that he entertained Heretical Opinions concerning the Trinity. He ſhews that his Doctrine in that Point cannot be ſuſpected of Error: That if through inadvertency he hath let paſs in the Tranſlation of *Origen*'s Principles, any paſſage wherein he ſeems to ſay that the Son ſees not the Father, and that the Holy Ghoſt ſees not the Son, he ſhould not for all that be accuſed of Error, ſince in ſo many places he profeſſes the contrary: That if they had charitably warned him of it, he would have either blotted out or altered it, as he had done the others, which he found to be contrary to the Doctrine of the Church, concerning the Trinity. He complains alſo, that *Paulinianus* had poiſoned the Tranſlation of that place, making him ſay, that it was neither Impious nor abſurd to ſay that the Son ſees not the Father; whereas he had only ſaid, That he would afterwards give a Reaſon of the Senſe in which it might be ſaid, That the Perſon of the Father was inviſible.

After that he repelleth all St. *Jerome*'s reproachful Allegations, declaring that St. *Jerome* himſelf had formerly commended *Origen*, tranſlated his Works, and that in his Commentaries there were the ſame Errors concerning the Nature of the Fleſh, when riſen again; the Præ-exiſtence of Souls, and the end of the Torments of the Devils, and the Damned; for which Reaſon he found Fault that *Origen*'s Books were tranſlated. This he ſheweth by long Extracts out of different Commentaries of this Father.

The Second Book of *Rufinus*'s Invectives is concerning the perſonal Reproaches which he utters againſt St. *Jerome*. Firſt he charges him with tearing the Reputation of Chriſtians of all States and Conditions, in his Book of Virginity, and with blaming their Manners at ſuch a rate, that *Pagans* and *Apoſtates* enquire diligently after that Book, to make uſe of it againſt the Church. Secondly, he accuſes him of Perjury, becauſe after a ſolemn Oath to read the Books of Prophane Authors no more, he ceaſed not to read and make uſe of them in his Works: Particularly he takes notice of a paſſage in his Treatiſe of *Virginity*, wherein he pretends that St. *Jerome* ſpake of God after an irreverent manner. He laughs at St. *Jerome*, for boaſting that he was *Dydimus*'s Diſciple, for having had one Month's Converſation with him. He jeſts upon him for taking as his Teachers, *Porphyry* the Philoſopher, and *Barrabas* the *Jew*. He quoteth ſeveral places of his Writings, to prove, that he not only commended the Erudition and Learning of *Origen*, but that he approved his Doctrine alſo. He accuſeth him of ſtriking out of his *Chronicon*, what he had ſaid before in favour of *Melania*. He reproveth him for the low Eſteem he had of the Septuagint. He finds fault with his contemptuous rejecting the Story of their 70 Cells. He blames him for not owning the Hiſtory of *Suſanna* for Canonical. Laſtly, he makes it criminal in St. *Jerome*, to tranſlate the Bible a-new, This Invective is written with much addreſs and vehemence. He compoſed it in the year 399.

Sometime after he writ his Apology to Pope *Anaſtaſius*, wherein having expounded his Belief of the Trinity, the Reſurrection, the laſt Judgment, and the Torment of Eternal Fire for the Devils, in a very Catholick Manner; he declares that he was uncertain of the Origination of Souls, having obſerved that Eccleſiaſtical Authors were not agreed upon that Subject; That ſome, with *Tertullian* and *Lactantius*, believed that they were formed with the Bodies; That others, as *Origen*, were of Opinion, that they were created with the World, and that God infuſed them into Bodies and Laſtly, that others affirmed that God both created and placed them in the Bodies at the ſame time; and ſo, not knowing which of theſe Opinions was the trueſt, he remitted the deciſion to God, not being able to be poſitive concerning any more than what the Church teaches, that God is the Creator of Souls and Bodies.

Having thus given an account of his Doctrine, he juſtifies himſelf of the Objections made againſt him for tranſlating *Origen*'s Books. He ſaith, that it is very plain, that it was Envy only that made them condemn that Undertaking; that if there is any thing diſpleaſing in the Author, the Tranſlator is not to be charged therewith, who has barely delivered the Senſe of the Author. That he had prevented the inconveniency that might have happened, by ſtriking out the Errors which he conceived to have been added in *Origen*'s Books; that he had given notice of it in his Preface; ſo that they were much to blame to accuſe and calumniate him upon that Subject: 'For, *ſaith he*, when will Simplici-'ty and Innocency be ſecured againſt Envy and Slander-'ing, if they be not upon this occaſion? I neither juſtifie nor 'approve *Origen*, but I tranſlated him, and ſo did many 'others before me; I am the laſt, and that at therequeſt of my 'Friends.' If ſuch a Tranſlation is not acceptable, be it ſo, I will tranſlate no more. He concludes, by aſſuring the Pope, that he neither has nor ever had any other Sentiments than theſe he hath now declared, and which are thoſe of the Churches of *Rome*, *Alexandria* and *Aquileia*; telling him withall, that ſuch as through Envy or Jealouſie againſt their Brethren, do occaſion Scandals and Diviſions, ſhall give an account at the Judgment-ſeat of God.

Rufinus.

The Expoſition *of the Creed* directed to *Laurentius*, which is found amongſt the Works of St. *Cyprian*, and of St. *Jerome*, is likewiſe *Rufinus*'s Work. *Gennadius* who was one of the moſt Zealous Defenders of this Author, ſaith he hath done extreamly well in this Piece, and that all other Expoſitions of the Creed are not to be compared with it; and indeed it would be hard to find a more compleat Treatiſe upon the Creed than this.

He obſerves in the beginning, the Difficulty of that Undertaking, becauſe it was very dangerous to ſpeak of Myſteries; That ſome famous Authors had already written, but very ſuccinctly upon that Subject: That *Photinus* had choſen that way to eſtabliſh his Hereſie: But his Deſign was to expound the Creed with Simplicity, by keeping to the very Terms of the Scripture, ſo to ſupply what had been omitted by thoſe that writ before him. Then he declares that the Apoſtles had Conference together to compoſe the Creed, before they divided, that ſo they might teach all whom they ſhould convert by the ſame common Creed; That it is called *Symbolum*, either becauſe it is the Reſult of a Conference betwixt ſeveral Perſons, or becauſe it is the Mark of diſtinction, whereby Chriſtians are known. Afterwards he examines all the Articles, and obſerves the ſeveral ways of repeating them in different Churches. He clears their Senſe in a very plain manner, and confirms it by the moſt appoſite paſſages in the Holy Scripture. In explaining the Articles of the Catholick Church, he gives a Catalogue of the Canonical Books, of the Old and New Teſtament, and admits into the Canon of the Old Teſtament, none but the Books owned by the *Hebrews*: But he ſays, that there are other Books read in Churches, which are not made uſe of to confirm Articles of Faith, and he calls them Eccleſiaſtical Books. Theſe Books in the Old Teſtament are; *Wiſdom*, *Eccleſiaſticus*, *Tobit*, *Judith*, the *Maccabees*, and in the New Teſtament, the Book of *Hermas*, and St. *Peter*'s Judgment. He obſerves further upon the ſame Article, that there is but one Church; And in few Words he condemns moſt of the Sects that have ſeparated from it; he enlarges much upon the laſt Article concerning the Reſurrection of the Body, obſerving again in this place, that the Church of *Aquileia* had added, *of this Body*, and that they made the Sign of the Croſs in the Concluſion of the Creed.

The Expoſition of *Jacob*'s Bleſſing is the firſt Book that is printed under *Rufinus*'s Name, in the Collection of his Works. This Treatiſe was written at *Paulinus*'s requeſt; which made *Iſidore* to attribute it to *Paulinus*, tho' it be compoſed by *Rufinus*, as *Gennadius* aſſures us: It is divided into two Books. In the firſt he explains *Judah*'s Bleſſing, and in the ſecond, that of the reſt of *Jacob*'s Children. He particularly keeps to the Hiſtorical Senſe, without neglecting either the Myſtical or the Moral: He ſhews, That this Patriarch's Prophecies are fulfilled, either in the Church, or in the Jewiſh Tribes.

He follows the ſame method in his Commentaries upon the Prophets *Hoſea*, *Joel* and *Amos*. Theſe Commentaries are clear and neat: He expounds his Text after an elegant but natural way without entangling himſelf with Allegories, hard Queſtions, or long Digreſſions. He tells us in the Preface, that he had made ſome Commentaries upon *Solomon*'s Books, and that he deſigned to do the like upon all the leſſer Prophets. He deſires the Reader to take Notice, That he made uſe of the laſt Tranſlation which is conformable to the Hebrew Text, but that he had but little Help from other Men's Works in his Commentaries. 'For *ſaith* '*he*, the *Latins* ſeem to have been agreed to write nothing 'upon the Minor Prophets. Some *Greek* and *Syrian* Authors 'indeed have endeavoured to expound their Prophecies; 'and I confeſs I have read upon thoſe Books ſome Com-'mentaries of St. *John* Biſhop of *Conſtantinople*; but, his 'Cuſtom was, he compoſed them rather for Exhortations 'to his Auditors, than for Expoſitions of the Scripture 'Text. *Origen* after his peculiar Way, entertained his Rea-'ders with delightful Allegories, but takes no pains to

Ruſinus.

'give the Hiſtorical Senſe; which is the only thing that is 'ſolid. St. *Jerome*, a Man of vaſt Parts, and throughly 'learned, hath written Commentaries upon thoſe Prophets, 'but he ſo much inſiſted upon the Jewiſh Traditions, that 'he took no pains to find out the Senſe of the Prophe-'cies by their Events. So that his Commentaries are whol-'ly made up, either of *Origen*'s Allegories, or of Jewiſh 'Traditions.' This is *Ruſinus* his Judgment of others; and it muſt be confeſſed, that he hath avoided what he reproves in the Commentaries of others, and that his is more uſeful for the underſtanding of the Hiſtorical Senſe of the Prophecies. It is ſtrange that *Gennadius* ſhould make no mention of thoſe Commentaries; but the Style and the Circumſtances ſufficiently diſcover them to be compoſed by *Ruſinus*: Though ſome have doubted it.

We have only now to ſpeak of the Commentaries upon the Seventy five firſt *Pſalms*, which were printed by themſelves at *Lyons*, in the year 1570. But they cannot belong to *Ruſinus*, becauſe there are whole Periods taken out of St. *Auguſtine*'s Commentaries upon the *Pſalms* (*m*), and out of St. *Gregory*'s Morals. *Gennadius* ſpeaks of ſeveral Letters of Piety written by *Ruſinus*, among which he gives the firſt place to thoſe that are written to *Proba*, but they are not now extant.

It muſt be acknowledged, that *Ruſinus*, tho' very ill uſed by St. *Jerome*, was one of the ableſt Men of his time: Perhaps he had not ſo much Learning as St. *Jerome*, but his Temper was better and leſs violent. He doth not write ſo good Latin, but his Style is more even. It cannot be denied, but that the Latin Church is obliged to him for the knowledge of the moſt conſiderable among the Greek Authors; and particularly of Church-Hiſtory. Tho' he was accuſed of divers Errors, yet he was convicted of none, and he juſtified himſelf ſufficiently of the reproachful Objections made againſt him. He defended *Origen*, but that was by rejecting the Errors father'd upon him. The only thing he may be thought to have been guilty of, not upon the Score of his own Writings, but by the Teſtimony of the Authors that have ſpoken of him, is that he was *Pelagius*'s Tutor. But perhaps the Diſciples Errors may have been imputed to the Maſter, tho' he never taught them. However it cannot be ſaid, that he divided from the Church upon that occaſion, or that theſe Errors were obſtinately maintained by him. And ſo, in my Opinion, it is very unjuſt for modern Writers, to blemiſh the Memory of him, and uſe him, as if he had been one of the greateſt Hereticks in the World. We ſhould not mind all the Accuſations wherewith St. *Jerome* loaded him in the heat of their Quarrel: but rather imitate the Modeſty of Pope *Gelaſius*, who gives him the Character of an Holy Man; *Ruſinus vir religioſus*. Tho' he confeſſes, that St. *Jerome* was in the right when he reproved him, for what he ſaid concerning Man's Free Will.

Ruſinus.

The Works of this Author have been collected into one Volume in Folio, and printed at *Paris* by *Sonnius* in 1580. They forgot to inſert the two Invectives, and the Apology to Pope *Anaſtaſius*, with the Letter concerning the falſifying of *Origen*'s Books, which are in the laſt Volume of St. *Jerome*'s Works. His Tranſlations are in the ancient Latin Editions of thoſe Greek Authors, which were made publick before new Tranſlations were made.

(*m*) *There are whole Periods taken out of St.* Auguſtine's *Commentaries upon the* Pſalms.] This is particularly remarkable upon the *1ſt. Pſal. ver.* 1. *Pſal. 3d. ver.* 1. *Pſal. 4th. ver.* 1. Upon the ninth *Pſalm* there is a whole Period which beginneth, *Prima Perſecutio*, taken almoſt word for word out of St. *Auguſtine*'s Commentary upon the third *Pſalm*. The Author ſays, that he lived in a time, when no Hereſies appeared, which ſhews that this is the Work of a new Compiler.

SOPHRONIUS.

Sophronius

'SOphronius a Man of great Erudition, ſays his Friend St. *Jerome*, in his Book *of Famous Men*, writ when he was little more than a Child, the Praiſe of *Bethlehem*, and not long ago compoſed an excellent 'Treatiſe of the Ruin of *Serapis*: He tranſlated alſo into 'Greek, my Treatiſe of Virginity to *Euſtochium*, and the 'Life of *Hilarion* the Hermite: He likewiſe turned into 'Greek the Latin Tranſlation of the *Pſalms*, and Prophets, 'which I made from the Hebrew Text. The Greek Tran-'ſlation of the Book *of Famous Men*, is alſo attributed to 'him. There is another *Sophronius* Biſhop of *Jeruſalem*, who lived under the Emperor *Heraclius* about the year 636, to whom is aſcribed a ſmall Treatiſe of the Labours and Travels of St. *Peter*, and of St. *Paul*: It is a miſerable Buſineſs not worth mentioning.

Sophronius

SEVERUS SULPICIUS.

Severus Sulpicius.

SEverus *Sulpicius*, (*a*) Prieſt of *Agen* (*b*), famous for the Nobility of his Extraction, the Fineneſs of his Parts, and the Holineſs of his Life, was eminent in the times of St. *Jerome*, and *Ruſinus*, he was St. *Martin*'s Diſciple, whoſe Life he writ; He was an intimate Friend of *Paulinus* Biſhop of *Nola*, to whom he writ ſeveral Letters. This Man ſpeaking of *Severus*'s Converſion in one of his Letters, ſaith, that it was altogether extraordinary and miraculous; 'Becauſe he had at once ſhaken off 'the Yoke of Sin, and broken the Bands of Fleſh and Blood, 'in the flower of his Age; and at a time when he was 'famous at the Bar, when neither Riches, nor a Licence 'to enjoy Pleaſures after Marriage, nor his Youth could 'turn him out of the Way of Vertue, to ingage in the 'broad and eaſie Path of worldly Men: that he deſpiſed 'Wealth and Glory to follow Jeſus Chriſt, and preferred 'the Preaching of Fiſher-men, before all the Pieces of *Cice-'ronian* Eloquence, and all the Books of fine Learning: 'However, he ſhewed his Eloquence in the Writings which 'he compoſed after his Converſion.

The chief of theſe Works is his ſacred Hiſtory divided into two Books, which contains an Abridgment of what remarkable things happened in the Hiſtory of the *Jews*, and of the Church, from the Creation of the World, to the Conſulſhip of *Stilico*, and *Aurelianus*, that is, to the Year of Jeſus Chriſt 400, written with great Skill. He wrote alſo St. *Martin*'s Life, three Letters concerning the Death, and Vertues of that Saint, and three Dialogues betwixt *Gallus* and *Poſthumianus*, whereof the firſt is concerning the Miracles of the *Eaſtern* Monks, and the two others about St. *Martin*'s Vertues. *Gennadius* ſaith, that he writ ſome pious Letters beſides to his Siſter, two Letters to St. *Paulinus*, that were common in his time, not to ſpeak of ſeveral others, which were not publiſhed becauſe they were intermixt with Domeſtick Affairs. F. *Dachery* in the fifth Volume of his *Spicilegium*, hath publiſhed us five Letters of *Severus Sulpicius* to his Siſter, and *Baluzius* hath likewiſe publiſhed two in the firſt Volume of his *Miſcellanea*. The others are not yet publiſhed.

Severus Sulpicius.

Gennadius affirms, that *Sulpicius Severus* towards the latter end of his Life, was ſurprized by the *Pelagians*, but that afterwards having acknowledged the Error, which he was fallen into, by too great a Deſire of ſpeaking, he kept Silence all the reſt of his days, that he might repair his Fault. *Guibertus* Abbot of *Gemblours*, ſeems to queſtion the matter of Fact. But *Gennadius* his Teſtimony is not to be queſtioned in ſuch a matter: *Sulpicius Severus* lived till towards the year 420.

This Author is eloquent, his Writings are pure and poliſhed, he writ with great Brevity, and great Clearneſs, wherein he excelled *Salluſt* whom he imitated. His is the beſt written Hiſtorical Abridgment that we have, and yet he is not very exact, but commits Faults againſt the Truth of Hiſtory, eſpecially of the Eccleſiaſtical. He is very credulous of Miracles, and approves the Dreams of the Ancients about the Reign of a thouſand years, about Anti-Chriſt, whom he thought to be *Nero*, about the time of the World's end, and about the Sons of Men that had to do

(*a*) Severus Sulpicius.] *Gennadius* ſaith, that *Sulpicius* was his Sirname; and St. *Gregory of Tours*, *lib. de vit. St. Mart. c.* 1. *& l.* 10. *Hiſt. Franc. c.* 31. calleth him as we do *Severus Sulpicius*: but in his Letters he calls himſelf *Sulpicius Severus*. But ſometimes the Sirname is put before the Proper Name. Moſt of the Ancients call him only *Sulpicius*. [*Sulpicius* was the Name of his Family; the Emperor *Galba* was of the *Sulpician* Family: *Severus* was his *Cognomen*, as *Cicero* to *Tully*, and *Criſpus* to *Salluſt*; ſo that in Strictneſs his Name is *Sulpicius Severus*, not *Severus Sulpicius*; his *Prænomen*, which went always firſt, is not known: In *Gennadius*'s time, the *Roman* way of naming Perſons was almoſt wholly out of uſe, excepting ſome few of the Deſcendants of the Old *Roman* Families; and therefore one is not ſtrictly to take thoſe words *Cognomento Sulpicius*, as if *Severus* were the Name of the Family and not *Sulpicius*.

(*b*) *Prieſt of* Agen.] He ſaith in the firſt Dialogue *c.* 20. that he was of *Aquitain*, and in his Hiſtory *l.* 2. He calleth *Phabadius* Biſhop of *Agen* his Biſhop. They were miſtaken who confounded him with one *Sulpicius* Biſhop of *Bourges*, who lived above 190 years afterwards under King *Gontran*. All the Ancients allow to this *Sulpicius* no other Quality, beſides that of Prieſt.]

with

Severus Sulpicius.

with the Women. He passes over the Church History from Jesus Christ, to the fourth *Century*, very lightly; he saith very little of the *Arians*, but he inlargeth much upon the *Priscillianists*, and from him we learn more of them than from all the Authors besides.

The Life of St. *Martin* is written with the same Purity as his History; but in a more diffuse and agreeable manner. The Dialogues are composed with so much Art and Exactness, that one can never be weary of reading them, and particularly the first, where *Posthumianus* relates several Particulars of the *Eastern* Monks. He speaks there of the Troubles that were in *Egypt*, and *Palæstine*, about *Origen*'s Books, and makes a most wise and moderate Judgment of them, and tho' he does not wholly excuse *Origen*; Yet he does not approve of that Severity, which the Bishop of *Alexandria* exercised against those that defended him. He bewails the Misfortune of the Church to be disturbed with things of so small Importance. He commends St. *Jerome* without entirely applauding his Conduct. He quotes a Jest of a good Priest of the Coast of *Africa*, who refused to take Money offered him by *Posthumianus*, saying, *That Gold did rather destroy the Church than edifie it.*

Severus Sulpicius.

The Works of *Sulpicius Severus*, which *Lazius* had published full of Faults, were revised and corrected by *Giselinus*, who Printed them with his own Notes, and with *Galesinius*'s at *Antwerp*, in the Year 1574. *Sigonius* made a new Edition of them with new Notes, Printed at *Bononia* in 1581, and at *Francfort* in 1593. The History was printed with *Drusius*'s at *Franker* in 1607. There is an Edition by *Elzevir* at *Amsterdam* in 1635. And we have him entire with the Notes of several learned Men, Printed at *Amsterdam*, by *Hornius* his care in 1647 and 1654. These are the principal Editions of *Sulpicius Severus*, to say nothing of the Collections, into which his Works have been inserted.

In speaking of *Sulpicius Severus* who writ St. *Martins*'s Life, it is worth observing that a Creed is ascribed to this Saint, but it is very uncertain, whether he be the Author of it, tho' it is very ancient.

Saint PAULINUS.

Paulinus.

SAint *PAULINUS*, called also *Pontius*, and *Meropius*, descended from an illustrious Family of *Roman* Senators, was born at *Bourdeaux* about the Year 453. He was directed in his Studies by the famous *Ausonius*; he studied with so much Assiduity the best of the Latin Authors, that he got a Style very like theirs. He advanced afterwards to the most considerable Offices of the Empire. *Ausonius* says that *Paulinus* was Consul along with him, but his Name being not found in the *Fasti consulares*, it is probable that he obtained that Dignity only in the Room of some other Person, who died in that Office, and perhaps in the Year 378, after the Death of *Valens*. He married *Therasia* a rich Woman, by whom he got a great Estate, the happiness that a Person so powerful and rich as he was, might have enjoyed, was much disturbed by abundance of Businesses, which made him recollect himself, and resolve to be converted. And to retire into *Spain* with his Wife *Therasia*, who had contributed much to make him take this Resolution. He was baptized by *Delphinus* Bishop of *Bourdeaux* some time before his Retreat, in the Year 389. He dwelt four years in *Spain*, where he embraced voluntary Poverty, selling his Goods by degrees to give them to the Poor. The Inhabitants of *Barcelona*, where he dwelt conceived such Esteem for him, that they caused him to be ordained Priest upon *Christmas-day*, tho' he thought not of it. St, *Paulinus* perceiving that he could not overcome the People's Resolution, after a long resistance, yielded to be ordained, upon condition that he should not be obliged to remain in *Barcelona*, because his Design was to withdraw to *Nola*. This Ordination was performed in 393, and the next Year, he left *Spain* to go into *Italy*. In his way he saw St. *Ambrose* at *Florence*, who shewed him some Marks of Respect: at *Rome* he was kindly received both by Persons of Quality, and by the People: but Pope *Siricius*, and the Clergy were jealous of him, which made him leave that Town quickly, and repair to *Nola*, where he dwelt in a Country House half a League from the Town; having lived there Sixteen Years with his Wife *Therasia*, in the Study and Exercises of a Monastical Life, he was chosen and ordained Bishop of *Nola* in 409. The beginning of his Promotion was disturbed by the Incursions of the *Goths*, who took the City of *Nola*; this Assault being over, he enjoy'd his Bishoprick peaceably to his dying day, in the Year 431. We read in St. *Gregory*'s Dialogues, that he yielded himself to be a Captive in *Africa* voluntarily, to deliver a Widows's Son that was taken by the *Vandals*: but this Action which did not agree, either with the Circumstances, or the time of St. *Paulinus*'s Life, is looked upon by the Learned as a Fable, as several others are, which may be found in St. *Gregory*'s Dialogues.

There was a new Edition lately made of this Father's Poems and Letters, wherein they are set very exactly in a Chronological Order.

The first Letter is written by *Paulinus* to *Sulpicius Severus*, sometime after he was ordained a Priest; there he exhorteth *Sulpicius Severus* to continue in that sort of Life, which he had embraced, without being disturbed at the Discourses of the Men of the World that blamed him. He invites him to come to him at *Barcelona*, and acquaints him after what manner he was ordained Priest. 'Upon '*Christmas-day*, saith he, the People obliged me to receive 'the Order of Priesthood, against my Will: not that I 'have any Aversion to that Dignity; on the contrary, I 'could wish to have began at the Porter's Order to come 'into the Clergy: but as my Design looked another way, 'so I was surprised and established at that new Order of 'the Divine Providence. I submitted my self to Christ's 'Yoke, and am now engaged in a Ministry beyond my 'Merit and my Strength..... I can hardly yet comprehend the heavy weight of that Dignity: I tremble when 'I consider the Importance of that Office, being conscious 'to my self of my own weakness: but he that giveth 'Wisdom to the Simple, and causeth suckling Babes to 'sing his Praises, is able to accomplish his Work in me, 'to give me his Grace, and make me worthy, whom he 'has called when I was unworthy.' He addeth, that he took Orders upon this condition, that he should not be tyed to the Church of *Barcelona*, so that he consecrated himself to the Holy Ministry, without being bound to the Service of any particular Church. He invites him at last not to put off his Journey, but to come to him before *Easter*.

Paulinus.

The second Letter to *Amandus* a Priest, afterwards Bishop of *Bourdeaux* is written likewise concerning that Ordination, at the same time with the first. He intreats him to give him Advice and necessary Instructions, for the worthy discharging of his Ministry.

The third to *Alypius* Bishop in *Africa*, was written immediately after his Arrival at *Nola*, in the *Autumn* of the Year 394. He commends there St. *Augustine*'s Books which *Alypius* had sent him; he sends him *Eusebius* his *Chronicon*, and tells him, that he was very desirous to know the Particulars of his Life: and at the latter end of the Letter, he says, that he sent him a Loaf as a token of their Union, and a Figure of the Trinity, adding, that he shall make an Eulogy, of that Bread when he receives it, that is, that in receiving it he shall bless it, as he says in the following Letter to St. *Augustine*. It was the Custom of that time, especially with St. *Paulinus* thus to send Bread as a mark of Union: See the 1st. 4th. 45th. and 46th. Letters. St. *Augustine* in the 34th. Letter speaks likewise of a Loaf, which he sent to *Paulinus*, and makes use of the same expression; *The Bread*, saith he, *which we send unto you, shall be made a Subject of Blessing, by the Charity wherewith you shall receive it.* UBERIOR BENEDICTIO FIET DILECTIONE ACCIPIENTIS VESTRÆ BENIGNITATIS.

The fourth is written to St. *Augustine*; he commends his five Books against the *Manichees* which *Alypius* had sent him: It is full of Expressions, to shew how greatly he esteemed St. *Augustine*, of whom he craves Advice for his Behaviour: both these Letters were written in *Autumn*, in the Year 394, as appears by the sixth. St. *Augustine* answers this last by the 27th. Letter of the last Edition, which is there in the *Italick* Letter.

St *Paulinus*'s fifth Letter is directed to *Sulpicius Severus*, wherein he returns him Thanks for the Testimonies of Love that he had received from him: He exalts his Conversion; and comparing it with his own, shews that it was more surprizing and wonderfull. There he also speaks of his Distemper, and of the Envy which the *Roman* Clergy bore to all Men, of any Reputation either for their Holiness or their Piety: and alledgeth this as a Reason of his withdrawing far from *Rome*; He oppoſes Pope *Siricius* his proud Behaviour towards him, *Papæ urbici superba duritia*, to that Charity where with both the Bishops and Clergy of *Campania*, had entertained him by their frequent Visits, and to that of the *African* Bishops, who had sent on purpose to know how he did.

The sixth Letter is written to St. *Augustine* in the Year 395, wherein he expresseth how impatient he was to receive some Letters from him.

The following Letter is an Answer of St. *Augustine*'s which is the thirty first of his Letters, written in 396. He sends *Paulinus* word of his Promotion to be a Bishop.

Paulinus having received this Letter, acquaints *Romanianus* by the seventh, with his great Joy for that News.

In the eighth he exhorteth *Licentius Romanianus* his Son, in Prose and in Verse, to leave the World and give himself to God. These Letters are of the Year 396.

Paulinus. In the eleventh of the following Year, as is ſuppoſed, he urges *Severus Sulpicius* to come to ſee him.

The twelfth to *Amandus* is one of the moſt excellent of all St. *Paulinus* his Letters. There he very elegantly explains the Degrees of Man's Fall, and of the Redemption by Jeſus Chriſt, obſerving that God had preſerved Holineſs in the Poſterity of *Seth*; that in the time of the Flood, the Spirit of Holineſs reſted in one only righteous Man, who was then the Redeemer of Mankind, and a Type of the Redemption through Chriſt: That after the Flood Men returning to Corruption, God choſe *Abraham* to be the Father of the Faithful, of whom ſhould come the everlaſting King, and that at laſt all Mankind being ſo corrupted with Vice, that hardly any Remedy could be hoped for; the ſame Lord who formed Man, came to reſtore him by the ſame power by which he had created him: that he made himſelf Man to be a Mediator betwixt God and Men: That he was humble, and had choſen the vile things in this World to confound the proud, the learned and the mighty things of the Age: and at laſt he died and roſe again, to deſtroy Death in us, and reſtore Immortality. Theſe are the main Points explained very exactly by St. *Paulinus* in that Letter. At the latter end he takes notice that there is both Humility, and laudable Pride. *That Pride*, ſaith he, *is to be approved, which makes us deſpiſe the World, and neglect whatſoever ſeemeth great, handſome and pleaſing to the Eyes of Man, apply our ſelves only to Heavenly Things, and ſtoop to nothing but God's Commandments*, &c. *On the other ſide, that that Humility is to be condemned, which hath not Faith for its Foundation, but only ſuch a Littleneſs of Mind as ſerves for lying, and is an Enemy to truth, which makes us looſe our Liberty, and become the Slaves of Vice; which mingles Wine with Water*, that is, to ſay, *which weakens the pure truth, by a baſe Complacency*. MENDACII FAMULA VERITATIS INIMICA MISCENS AQUA VINUM, ID EST, VERITATIS MERUM AQUOSO ADULATIONIS ENERVANS.

The thirteenth is a Letter of Conſolation to *Pammachius* upon the Death of *Paulina* his Wife in 397, wherein having exhorted him to ſtop his Tears, and moderate his Sorrow, he commends his great Charity to the poor of the City of *Rome*.

In the fourteenth and fifteenth to *Delphinus*, and *Amandus*, St. *Paulinus* teſtifies his joy for *Delphinus*'s Recovery, who had been dangerouſly Sick, giving him Thanks for the Service he had done to *Baſilius* the Prieſt. In the firſt upon occaſion of *Delphinus* his Sickneſs, he ſaith, that the Afflictions of the Righteous are profitable. 1. For the Exerciſe of their Vertue. 2. To keep them from Pride. 3. To imprint in them the Fear of God's Juſtice, which will grievouſly puniſh the Impious, ſince it deals ſo ſeverely with the Righteous.

The ſixteenth Letter to *Jovius*, is an Excellent Diſcourſe of Providence. It is placed in 399.

In the ſeventeenth to *Severus Sulpicius*, he complains that he came not to ſee him, neither met him at *Rome*, whether he was gone to celebrate the Feaſt of the Apoſtles St. *Peter*, and St. *Paul*; He exhorts him to come into that Country, to honour St. *Felix* the Martyr. This Letter was written by St. *Paulinus* at the latter end of the Year 399, after a Recovery from Sickneſs.

The eighteenth is written to *Victricius* Biſhop of *Rouen*, he ſent it by *Paſchaſius* his Deacon whom he found at *Rome*, and had brought to *Nola*. Having excuſed himſelf for detaining him ſo long, he makes a *Panegyrick* upon *Victricius*, deſcribing the Torments which he had ſuffered for the Faith of Jeſus Chriſt. This Letter is of the ſame Date with the foregoing.

The three following to *Delphinus* Biſhop of *Bourdeaux*, were ſent in the Year 400, by *Cardamas* an *Exorciſt*, who came to viſit him from that Biſhop.

In the firſt, he ſhews his Gratitude for the Love which that Biſhop had for him: He owns himſelf to be one of that Biſhop's planting, praying him that he would cultivate the ſame Plant by his Prayers, and water it with his Counſels. In the ſecond, he gives him notice of the tokens of Love and Reſpect that had been ſhewed him by *Anaſtaſius* Biſhop of *Rome*, and *Veneris* Biſhop of *Milan*. At laſt having commended *Cardamas*, he expounds the beginning of St. *John*'s Goſpel.

In the twenty ſecond to *Severus*, He deſcribeth the Luxury, and Effeminateneſs of the Men of the World, and exalteth the Frugality of the Monks, in very elegant and proper Words.

Here is a very pleaſant Letter from *Severus* to *Paulinus*, wherein he recommends a Cook to him, affirming that he was very fit for him, knowing exactly well how to dreſs a Diſh of Beans, and Lettices, and one that would deſtroy as many Pot-Herbs as any Man he ever ſaw.

St. *Paulinus* made this Cook called *Victor* welcome, being ſo highly commended, and *Paulinus* was ſo well pleaſed with him, that he makes his *Panegyrick* in the twenty third Letter commending him, becauſe he cut his Hair perfectly well. He ſpeaks of the uſe of Hair, and from thence takes opportunity to give an Allegorical Expoſition of the Hiſtories of *Sampſon* and *Mary Magdalen*.

Paulinus. *Sulpicius Severus* had written St. *Paulinus* a Letter wherein he commended that Saint, for diſtributing his Eſtate to the Poor. St. *Paulinus* anſwers him, that it is but a ſmall thing to renounce this World's wealth, except one alſo denies himſelf; and that a Man may quit the Goods of this World heartily, without parting with them altogether. He treateth afterwards of the Conditions of the Evangelical Poverty, and the dangers and temptations that attend a Spiritual Life. Both theſe Letters are ſuppoſed to have been written about the latter end of the Year 400.

The twenty fifth Letter is addreſſed to a Perſon of Quality, whom he exhorts to quit the World, and adviſes him not to deferr his Converſion.

In the twenty ſixth Letter he praiſes a Monk named *Sebaſtian*, and a Deacon named *Benedictus*, upon their having worthily diſcharged their Duties. Theſe two Letters are in the ninth Tome of St. *Jerome*'s Works, among thoſe falſly attributed to him. They ſeem to have been written in the Year 401.

The twenty ſeventh Letter to *Severus Sulpicius* contains nothing conſiderable.

The twenty eighth directed to the ſame, is ſomething more uſefull; there are ſeveral paſſages of Scripture applied to Jeſus Chriſt with much wit and dexterity. He writes, that he ſent to him by *Victor*, (whom he commends again in this place,) his *Panegyrick* of *Theodoſius* the Emperor, and his Verſes in commendation of St. *Felix* the Martyr: Both theſe Letters are believed to be of the Year 401.

By the twenty ninth, he thanks *Severus* for a Suit of Camel's Hair which he had ſent him; judging, that he thereby intended to let him underſtand the Need he had of Penance, and that in exchange he ſent him a Suit of Lamb's Wool which *Melania* had given him; whereupon he takes occaſion to commend that famous Widow, who lately paſſed through *Nola*. If this Letter was written in the ſame Year that *Melania* returned from *Jeruſalem*, as he that writ the Notes upon it ſuppoſes, then it is of the Year 397, and not of 402, as he affirms: But there is no Proof that it is of the ſame Year.

Sulpicius Severus had deſired to have St. *Paulinus*'s Picture. The Saint refuſes to give it, and calls his requeſt a Piece of Folly: And this puts him upon diſcourſing in the thirtieth Letter of the inward and outward Man; it is thought to be of 402. There he draws a wonderfull Picture of Man's Heart; this is one excellent paſſage of it, much admired of St. *Auguſtine* in his 186*th*. Epiſtle. *How ſhould I dare give you my Picture, that am altogether like the Earthly Man, and by my Actions repreſent the Carnal Man? Shame preſſeth me on every ſide. I am aſhamed, to have my Picture drawn, as I am, and I dare not have it made otherwiſe. I hate what I am, and I am not what I would be. But what will it avail me, wretched Man, to hate Vice, and love Vertue, ſince I am what I hate, and my lazineſs hinders me from endeavouring to do what I love? I find my ſelf at variance with my ſelf, and am torn by an inteſtine War. The Fleſh fights againſt the Spirit, and the Spirit againſt the Fleſh. The Law of the Body oppoſes the Law of the Spirit. Woe is me, becauſe I have not taken away the taſte of the poiſoned Tree, by that of the ſaving Croſs. The poiſon communicated to all Men from our firſt Parent by his Sin, abideth yet in me.*

About the ſame time *Severus* asked St. *Paulinus* to ſend him ſome Aſhes of the Martyrs, to conſecrate a Church: St. *Paulinus* having none, ſent him a Bit of the true Croſs, which *Melania* had brought from *Jeruſalem*, with a Deſign to ſend it to *Baſſula*, *Severus* his Mother-in-Law. This precious Relick was locked up in a Golden Box. Upon Occaſion of this Preſent, he writes the Hiſtory of the Invention of the Holy Croſs. He ſays that *Adrianus* the Emperor cauſed a Temple to *Jupiter* to be built in the place where Chriſt ſuffered, and one to *Adonis* in *Bethlehem* to blot out the Memory, both of Chriſt's Birth and Paſſion: that theſe Temples ſtood till the time of *Conſtantine*: that the Empreſs *Helena* deſtroyed the Temples and Idols of falſe Deities, and erected Churches in thoſe places; and that in one of them the Prints of Chriſt's Feet when he aſcended up to Heaven were viſible upon the Sand. That after this the Empreſs, deſirous to find out where the Croſs of Chriſt lay, ſent for Chriſtians and Jews, to learn of them the Place where it might have been hid, and that when ſhe was ſhewed the Place, ſhe cauſed the Ground to be opened, and contrary to all mens Expectation, having dug deep, they found three Croſſes planted in the Ground, as formerly; that the Joy of finding what they ſought after, was much abated by the Difficulty of diſcovering which of the three was the Croſs of Chriſt, but that in this uncertainty it came into the Empreſs's Mind to bring thither a dead Corps; being perſwaded that Jeſus Chriſt would manifeſt by the Reſurrection of that Man which of theſe three Croſſes was his. The thing being immediately done, the Body which had been laid upon the two others (of the Thieves)

to

Paulinus. to no purpose, returned to Life as soon as the Cross of Christ touched him. He adds, that this Cross does dot diminish though Chips are constantly cut off from it.

In the Thirty second Letter to *Severus*, there are Verses concerning a Picture which *Severus Sulpicius* had placed in a Church of his own Building which represented St. *Martin* and St. *Paulinus*. The latter out of Humility saith, that St. *Martin* represented innocent Persons; but he represented Sinners. He likewise makes a Description in Verse, of the Church which he was building at *Nola*; and writ Inscriptions for both Churches. Here is a Description of the Churches that were built at that time. Both these Letters are of the Year 403. or thereabouts.

The following Letter to *Alethius*, hath nothing worth taking notice of: but they have joyned with it a Treatise directed to the same *Alethius*, which is one of the most Excellent Pieces in Antiquity, concerning Alms-deeds. It is intituled, *of Ecclesiastical Treasure*; because he shews there, that the greatest Treasure that a Man can get, and the best Gain that he can make, is to give Alms: It is Lending to God, who payeth great Use for it, and who gave Wealth to the Rich upon no other account than that they might communicate to the Poor; as he hath made the Poor and Destitute, that the Rich might not want Opportunity of exercising Mercy and Charity. This small Treatise is full of such Notions, about the Excellency and Necessity of Alms. It is believed that this Treatise was sent to *Alethius*, by *Victor*, with the foregoing Letter in 403.

In the thirty fifth, and thirty sixth Letters to *Delphinus* and *Amandus*, he recommends to their Prayers the Soul of of his Brother, whom he had formerly baptized, desiring them not to forget it. *Delphinus* being dead in 404. as appears by St. *Paulinus*'s twenty seventh Poem. The Date of this Letter cannot be set backward.

Victricius Bishop of *Rouen*, having been at *Rome*, and *Paulinus* not being able to see him, this Saint writ him the thirty seventh Letter to tell him that his Sins must needs have been the Cause of his being deprived of that Happiness: and there he commends the Faith and Watchfulness of that Bishop: This Lettter was written after *Victricius*'s Jour into *Italy*, in the Year 404.

In the thirty eighth to *Aper*, St. *Paulinus* exalts that Man's Conversion, exhorting him to rejoyce rather than be sad, because the World hates and despises that sort of Life which he had embraced; charging him to serve God with the same Zeal that he had served the World. This Letter is supposed to be of the Year 404.

Aper, and his Wife *Amanda*, having declared to St. *Paulinus*, that they were obliged to take care of their Estate, because of the Lands belonging to their Children; he answereth them, that they ought to be persuaded that the Divine Providence had left them that care for the Exercise of their Vertue. He saith further, that a Man may advance towards perfection by the Exercise of Country-Business, and learn to improve his Soul by the manner of tilling Ground. Here one may find an excellent Comparison of Agriculture, with the Spiritual Life, and an ingenious Allegory upon those four kinds of Beasts that eat up the Fruits of the Earth, spoken of by the Prophet *Joel*, which he applies to the Passions of the Soul.

In the fortieth Letter St. *Paulinus* answereth very modestly to the Letter sent him by *Sanctus* and *Amandus*; he treateth there of the great need he had to bewail his Sins, and applies to this Subject what is in the hundred and first *Psalm*, concerning the Pelican, the Owl, and the Sparrow.

The forty first, to *Sanctus*, is a Treatise of Christian Watchfulness, upon the Parable of the ten Virgins.

In the forty second, to *Florentius* Bishop of *Cahors*, he thanketh this Bishop for the Honour he had done him in writing to him, assuring him of his Friendship; he commendeth him and desireth his Prayers. That Letter is full of Noble Expressions, to extoll the Dignity and Merits of Jesus Christ. *Jesus Christ*, saith he, *is that Rock containing that Spring of living Water, which we happily find not far from us, when we are very thirsty in this World: This is it that refreshes us, and keeps us from being consumed by the Heat of Lust. This is the Rock upon which standeth that House that shall never fall. This is the Rock, which having opened at the Side cast out Water and Blood, to make us taste of two wholsome Fountains, the Water of Grace, and the Blood, of the Sacrament, which proves at the same time both the Spring and the Price of our Salvation.* These Letters are of the year 405.

The forty third is written to *Desiderius*, who desired an Exposition of the Benediction of the Patriarchs; he answers that he is better able to expound them himself, than him, of whom he desireth the Exposition, He only gives by the bye, an Explication of the Parable of the withered Fig-Tree He sent this Letter in 406. by *Victor*, lately recovered of a long and dangerous sickness. He gave him likewise two Notes which he had written long before, with a Letter to *Severus*, not now extant, *Desiderius* his Request gave him Occasion to require it of *Rufinus*, who gave him that Satisfaction. The Letters he writ upon that Subject are among *Rufinus*'s Works, and among these the forty sixth and forty seventh, were written in 408. *Paulinus.*

In the forty fourth he admires the Spirit of Unction and Piety which he finds in *Aper*'s Letters. Then he commends the Vertues of his Wife, and wishes that her Children may be well brought up.

In the forty fifth, to St. *Augustine*, St. *Paulinus*, returns him Thanks for the Book that *Quintus* had given him at *Rome*, as from him. Afterwards he commends *Melania*, then in Affliction for the loss of her only Son: Upon Occasion of whose Death, he discourseth of the Felicity which the Saints shall enjoy after the Resurrection. He observes that all their Employment shall be then to praise God everlastingly, and to give him continual Thanks. This Letter was put into the Hands of *Quintus*, an *African* Deacon, who came into *Italy* in the Year 408. St. *Paulinus*'s Letter is of the 20*th*. of *May* following, as he observes in the Body of the Letter.

The forty eighth Letter is a Fragment of an Epistle, quoted by St. *Gregory* of *Tours*, in which St. *Paulinus* opposes to the Disorders and Impieties of the Age, the Sanctity and Religion of some Bishops, as of *Exuperius* of *Tolouse*, of *Simplicius* of *Vienna*, of *Amandus* of *Bourdeaux*, of *Diogenianus* of *Albi*, of *Dinamius* of *Angoulesme*, of *Verecundus* of *Clermont*, of *Alethius* of *Cahors*, and of *Pegasius* of *Perigueux*, *Since those times there have been some Ages wherein the Manners of the Laity might have been opposed to the Disorders of Church-men.*

The forty ninth Letter to *Macarius* contains the History of a Pilot *Catechumen*, who happening to be alone in a Ship loaded with Corn, which a Storm had blown off the Port of *Sardinia*, was saved miraculously by St. *Felix* the Martyr's Protection: and having been several Days at Sea, at last came safe to Land upon the Coasts of *Abruzzo*. This Letter may be called St. *Paulinus*'s Master-piece. It were difficult to make a more agreeable Description, and a more natural Draught, than this which he makes, of all the Circumstances of that Story. He concludes from thence, that undoubtedly the Saints succour us in time of need. He was a Bishop when he writ it; and so it could not be before the Year 410.

In the fiftieth to St. *Augustine*, St. *Paulinus* proposes to him several Difficulties upon several places of the Scripture, to which St. *Augustine* answereth by the hundred and forty ninth, written in 414. since St. *Paulinus*'s Letter was written some time before. The Date of the fifty first to *Eucherius* is not known; for he was yet in the Monastery of *Lerins*, out of which he did not withdraw till 426. It is a Letter of Christian Compliments, such as are all those of St. *Paulinus*.

There remains only the Passion of St. *Genesius*, Martyr of *Arles*, which bears St. *Paulinus* his Name, and is sufficiently like his Style, though some have doubted whether he was the Author of it.

After these Letters are thirty two Pieces of Poetry; fifteen of them are concerning St. *Felix* the Martyr, and others upon different Subjects, upon which I need not inlarge.

We have not his Epitome, in Verse, of a Book of the History of the Kings, commended by *Ausonius*; nor his Panegyrick upon *Theodosius* the Emperor, spoken of in St. *Jerome*, ep. 13. in *Cassiodorus* l. 2. *Instit. divin.* in *Gennadius* and *Trithemius*, and mentioned by St. *Paulinus* in his twenty eighth Letter. We have lost likewise some of his Letters to his Friends, which are mentioned in those that we have, and all those which he writ to his Sister concerning the Contempt of the World, reckoned by *Gennadius* among this Father's Works. The same Author speaks likewise of a Treatise *of Repentance*, and *of the Praise of Martyrs*, which he affirms to be the chiefest of his Works, and an Office of the Sacrament. As to the Collection of Hymns mentioned likewise by him, that perhaps did not differ from the Hymns we have in Honour of St. *Felix*. St. *Augustine* witnesseth in the thirty first Letter, that St. *Paulinus* was writing something against the *Pagans*. St. *Gregory* of *Tours* citeth a Letter, not now extant, which mentions the Relicks of St. *Gervasius* and St. *Protasius*. Lastly, St. *Paulinus* tells us in his forty sixth Epistle, that he had translated some of the Works of St. *Clemens Romanus*. It is likely, that while he was Bishop he made some Sermons, but whether they were not collected, or whether they have been lost, certain it is that we have none of them.

The Letter to *Marcella* is written in St. *Paulinus*'s Style, but it doth not well agree with the History of that famous Widow; for the Author of that Letter writes to her as to a Person newly converted: whereas it is certain that she was converted long before St. *Paulinus*. It may be that the Lady to whom it is directed was another of the same Name.

The Letter to *Celancia*, attributed likewise to St. *Paulinus*, is of a Style not very different from his, yet not altogether the same, and he turns the Scripture after another manner. It is certainly of an ancient Author, who lived before Paganism was utterly destroyed, and after the Reign of *Jovian*.

Paulinus.

The Poem, whereby the Author exhorts his Wife to conſecrate her ſelf to God, is more elegant and better written than thoſe of St. *Paulinus*. It does not agree to him, becauſe at the time when it was written, the Weſt was all in a Confuſion, that is, in the year 407. It was not neceſſary that he ſhould exhort his Wife to be converted, and to lead a Chriſtian Life, ſeeing ſhe had lived ſo a long time. Four Manuſcripts aſcribe that Poem to *Proſper*.

The Poem, immediately following, is a Paraphraſe upon what St. *Bernard* hath written in honour of the Name of *Jeſus*, and ſo is far younger than St. *Paulinus*, though it ſeems to many to be ancient. It is not neceſſary to obſerve, that the Life of St. *Ambroſe* is written by another *Paulinus*.

The ſix Books of St. *Martin*'s Life, aſcribed to St. *Paulinus*, cannot be his, becauſe in the ſecond he is cited as a third Perſon, and he that wrote them mentions *Perpetuus*, ſixth Biſhop of *Tours* after St. *Martin*, who was not ordained till towards the latter end of the fifth Century, long after the Death of St. *Paulinus* Biſhop of *Nola*. There is in the Rules of *Benedictus Anianenſis* an Anſwer to this Queſtion; *What ought to be the Monks Penance*, which is attributed to *Paulinus*, but though it be eloquent, yet it is not believed to have been written by the Biſhop of *Nola*.

The Writings of St. *Paulinus* are compoſed with a great deal of Art and Elegance, his way of ſpeaking is cloſe and clear, his Terms are pure and choice, his Diſcourſe ſententious and lively: He excites the Attention of his Readers and keeps them awake. He paſſes inſenſibly from one thing to another, all hangs well together, one Sentence depending upon the other, and the end of one Thought is the beginning of the next. St. *Jerome* adviſed him, upon his Converſion, to learn the Holy Scripture and to make uſe of it. He made great uſe of that Counſel; for after that he had made it ſo familiar to him, that in all his Diſcourſes he inſerts a vaſt Number of Paſſages of Scripture, and adapts them to his Subject, by giving them often a Senſe very different from their natural one. They are as ſo many precious Stones, ſet in, and ſo curiouſly wrought that they raiſe the Diſcourſe and give it a new Luſtre. Yet it muſt be confeſſed that he doth it too often, and that his Alluſions and Allegories are ſometimes too far fetch'd. He turns things agreeably and finely: His Letters are pleaſant and cheerful, they move, and they divert, rather than inſtruct. It is hard to judge, ſaith St. *Auguſtine*, whether they have more Sweetneſs or Fire, more Fruitfulneſs or Light. They ſoften and give Heat at the ſame time, they ſtrengthen and mollify. Yet it muſt be owned that his Notions are not always ſolid and exact; and often pleaſe becauſe of a falſe Luſtre. He often plays with Words, and uſes ſeveral Childiſh Allegories. He is excellent in his Draughts and Deſcriptions. He doth not penetrate into Dogmatical Matters, nor carry Points of Morality very far, but only points at them ſuperficially. All his Writings are ſhort, but they are many, and all carefully compoſed. *Auſonius* highly commends his Poems, yet can they not paſs for perfect in that kind, eſpecially thoſe which he made after his Converſion. He underſtood Greek but indifferently, and was very little converſant with Hiſtory or the Sciences. He was eſteemed, beloved, and careſſed by all the great Men of that Age, of what Party ſoever they were, and he kept Correſpondency with them without falling out with any. We may ſay, with Cardinal *Perron*, that he was the Delight of his time. He led a retired and very frugal Life, yet without great Auſterity. He was the Admiration of his own Age by Reaſon of his voluntary Poverty, and his Beſtowing his great Eſtate upon the Poor. *Paulinus.*

He was very pious, and had a very tender Conſcience. One finds in all his Letters the Character of an humble, modeſt and meek Spirit, he was much affected with the Senſe of his own Weakneſs, and the Neceſſity of God's Help. He had much Devotion for the Saints, was inclinable to believe miraculous Stories, and to reverence Relicks.

The firſt Edition of this Author's Works was made at *Paris* by *Badius* in the year 1516. The ſecond was printed at *Colen*, by the Care of *Gravius*. After that they were inſerted into the *Orthodoxographa* and the *Bibliothecæ Patrum*. *Roſweidus* cauſed them to be printed at *Antwerp* in 1622. but at laſt there was an Edition of them in *Quarto* at *Paris*. It is to be wiſhed, that the Bookſellers who printed it had taken as much care to have it upon good Paper and in a fair Character as he that took care of the Edition did to render it Correct and Uſeful. He hath divided it into two Volumes; in the former are the Letters and Poems, generally owned to belong to St. *Paulinus*, which are ſet down ſeparately according to the Order of Time. He hath reviſed and corrected the Letters and Poems by ſeveral Manuſcripts. He hath added ſome new Letters, ſome he hath divided into two, and in ſome places he hath made one of two.

The ſecond Volume contains the doubtful Works, Notes upon the Epiſtles and Poems that are in the firſt Volume; the Teſtimonies both of Ancient and Modern Authors concerning St. *Paulinus*, with a new Account of this Saint's Life, very large, and taken out of his own Writings: ſeven Diſſertations, whereof the two firſt are to juſtify the Chronological Order, wherein he hath ſet the Letters and Poems. The three following contain the Lives of *Sulpicius Severus*, *Alethius*, *Victricius*, and *Aper*, to whom St. *Paulinus* writ moſt of his Letters. The ſixth is concerning St. *Paulinus* his Works, which are either loſt or dubious, or ſuppoſititious. The laſt contains an Examination of the Hiſtory of St. *Paulinus* his Captivity. After this comes a Catalogue of various Readings, and ſeveral very uſeful Tables. There is a *French* Tranſlation of St. *Paulinus*, his Letters preparing, which will be uſeful and diverting.

PELAGIUS.

Pelagius.

PElagius, an *Engliſh* Monk, (*a*) *Rufinus*'s Diſciple, Head of the Hereſy called by his Name, hath his place amongſt the Eccleſiaſtical Authors, becauſe of ſome Books that he hath written, of which we have ſpoken already. His Treatiſes are a Commentary upon St. *Paul*'s Epiſtles (*b*), attributed to St. *Jerome* (*c*). The Letter to *Demetrias* (*d*) and ſome others, in the laſt Volume of St. *Jerome*'s Works. A Treatiſe *concerning the power of Nature*, refuted by St. *Auguſtine* in the *Book of Nature and of Grace*. Several Books about Free-will; part whereof St. *Auguſtine* refuteth in the Book *of the Grace of Jeſus Chriſt*; and a Confeſſion of Faith, directed to Pope *Innocent*, (*e*) which is in St. *Jerome*, in St. *Auguſtine*, and in the ſecond Volume of Councils of the laſt Edition, pag. 1563. This Author's Style is dry, flat, and barren. He was not learned, but he was a Man of good Senſe: His Reflections are ſhort and judicious. *Pelagius.*

(*a*) PElagius, *an Engliſh Monk.*] St. *Auguſtine*, *Ep.* 106. *Marius Mercator*, St. *Proſper* in his *Chronicon*, and in the Poem of ungrateful Men, calls him *Britonem*, or *Britannum*. St. *Auguſtine* in ſeveral places gives him the Quality of Monk. He was of the Monaſtery of *Bangor* in *England*, not in *Ireland*. He began to publiſh his Error in *Rome* towards the latter end of the fourth Century, if *Marius Mercator* may be believed.

(*b*) *A Commentary upon St.* Paul's *Epiſtles.*] St. *Auguſtine* and *Marius Mercator* ſpeak of his Commentaries, and the latter obſerves that he compoſed them before the taking of *Rome*, which happened in the year 410.

(*c*) *Attributed to St.* Jerome.] ſome queſtion whether this Commentary be the ſame which St. *Auguſtine* quoteth under *Pelagius* his Name. 1. Becauſe that among St. *Ambroſe*'s Works there is alſo a *Pelagian* Commentary upon St. *Paul*'s Epiſtles. 2. Becauſe all the paſſages cited by St. *Auguſtine* out of *Pelagius*'s Commentaries are not to be found there, or at leaſt they are not there in the ſame Terms. The former of theſe two Reaſons is very weak, it being poſſible that a *Pelagian* Author might write Commentaries upon St. *Paul*, different from *Pelagius*'s. The ſecond would be of ſome weight, if in that Commentary attributed to St. *Jerome*, there were not moſt of the paſſages quoted by St. *Auguſtine*. For in the firſt place, St. *Auguſtine* in the 16*th* chapter of *Pelagius* his Acts, ſaith, that that Heretick had expounded theſe Words of the 9*th* chapter of the *Romans*, *Neque volentis, neque currentis eſt Dei*; by ſaying that St. *Paul* ſpake thus by way of Interrogation, *Voce interrogantis & redarguentis*. This very Expoſition, and theſe very Words are in the Commentary we are now ſpeaking of. 2. St. *Auguſtine*, in the 3*d*. Book of the Merits of Sins, ch. 12. ſaith, that *Pelagius* expounding that place of the 7*th* Chapter of the Epiſtle to the *Corinthians*, *Sanctificatus eſt vir fidelis*, obſerves that there were ſeveral Examples of believing Women who had converted their unbelieving Husbands. The ſame remark is in this Commentary. 3. St. *Auguſtine*, in the ſame Book, Chap. 4. ſaith, that *Pelagius* tells us upon theſe Words, *Rom.* 5. *Qua eſt forma futuri*, that they may be underſtood ſeveral ways: the ſame thing is mentioned in this Commentary: But what puts the matter out of doubt, is that *Marius Mercator* in his Commentaries, cites a long Paſſage out of *Pelagius*'s Commentaries, which is found intire in this. It is true that St. *Auguſtine* in the 3*d*. Book *of the Merits of Sins*, chap. 2. produces an Argument againſt Original Sin which is not in this Commentary, and that he quotes in the 3*d*. chap. a place taken notice of by *Marius Mercator*, which likewiſe is not in this Commentary aſcribed to St. *Jerome*; but thoſe places may poſſibly have been blotted out by ſome Catholicks.

(*d*) *The Letter to* Demetrias.] It is certainly *Pelagius*'s. See what is ſaid of it in the Account of St *Jerome*.

(*e*) *The Confeſſion of Faith directed to Pope* Innocent.] This Confeſſion of Faith was delivered to *Zoſimus* Succeſſor to *Innocent*, who ſent it to the *Afrikan* Biſhops.

COELE-

COELESTIUS.

Cœlestius. COelestius, *Pelagius*'s his Country-man and Disciple (*a*), was guilty of the same Errors; yea, he carried them farther, and maintained them with greater Boldness. He was of a subtile and cunning Temper (*b*). He included his whole Doctrine in six Propositions, which *Hilary* of *Syracuse* sent to St. *Augustine*, who refutes them in the eighty ninth Epistle. They are related likewise by *Marius Mercator*; and were condemned in the Synod of *Palæstine*, where *Pelagius* himself was constrained to anathematize them. St. *Augustine* published, and withal answered eight Definitions, or Reasonings of this Author. He presented a kind of Confession of Faith to Pope *Zosimus*, out of which St. *Augustine* produces some Fragments in the fifth, sixth, and twenty third Chapters of the second Book *of Grace and Original Sin.* Cœlestius.

(*a*) Cœlestius, Pelagius *his Country-man and Disciple.*] St. *Jerome* says that he was of *Scotland* or *Ireland*; that he was a Disciple of *Pelagius*, and afterwatds Head of the *Pelagians*. *Marius Mercator* says that he was of a good Family, and born an Eunuch, and wanted no Learning.

(*b*) *He was of a subtile and cunning Temper.*] St. *Jerome* in his Letter to *Ctesiphon* observes that his Disciples said that he went over the Thorns of Logick. He professeth to despise him much, and calleth him Ignorant Calumniator, in his Preface upon *Jeremy*. But St. *Augustine*, in his Book to *Boniface*, Chap. 3. takes notice that he had a great deal of Wit.

NICEAS.

Niceas. THe account which *Gennadius* gives of this Author, is this. 'Niceas, Bishop of some Town in *Roma*-'*nia*, hath written after a plain and easy manner, 'six Books of Instructions for those that were pre-'paring for Baptism. The first is concerning the Dispositi-'ons of the *Catechumens*, who desired to be baptized. The 'second of the Errors of the *Gentiles*. He observes that 'in his time they put into the number of the Gods one '*Melchidius*, a House-keeper because of his Liberality; and 'one *Gadarius*, a Peasant, because of his Strength. The 'third Book is of Faith in one only God. The fourth is against 'Calculating of Nativities. The fifth is concerning the 'Creed. The sixth concerning the Victim of the Paschal 'Lamb. The same Author writ a Letter to a Virgin that was 'fallen into Sin. Which Discourse may serve for an Exhor-'tation to all those that commit Sin.' This Author lived about the beginning of the fifth Century. And this is all that we know of him. Niceas.

OLYMPIUS.

Olympius. OLympius, a Bishop, and a *Spaniard* by Birth, hath written a Doctrinal Treatise against those that ascribe Sin to Nature, and not to Free-will: Where he shews, that not by Nature, but by Disobedience, Evil was mingled with our Nature. This Bishop was present at the Council of *Toledo* in 405. St. *Augustine* commends him for a Man of great Repute, in the first Book against *Julianus*, Chap. 3*d*. and 7*th*. and he quoteth his Writings in the 2*d*. Chapter of the same Work. Olympius.

BACHIARIUS.

Bachiarius BAchiarius, a Christian Philosopher, saith *Gennadius*, 'who was desirous wholly to disingage himself 'from the World, and to fix his Thoughts entire-'ly upon God; and therefore often changed his 'Habitation that he might be the less in love with any. It 'is said that he writ several small Books. I have read but 'one, concerning Faith, directed to the Bishop of *Rome*, 'wherein he applauds himself for his way of living; affirm-'ing, that it was not the Fear of Men, that made him chuse 'a Pilgrim's Life, but that he might imitate *Abraham* when 'he left his Country, and parted with his Kindred.' There is in the *Bibliotheca Patrum* a Letter of this Author's directed to a Bishop *Januarius*, written about a *Monk*, who had abused a Nun. The Bishop to whom he writes, would receive him no more, nor admit him to Penance: *Bachiarius* telleth him, that such Severity is contrary to the Scripture, and exhorteth the Monk to quit the Nun whom he had abused, and do Penance. This is a learned Letter, and well written; there are many happy Applications of both the Ceremonies and the Histories of the Old Testament. *Ivo Carnutensis*, Epist. 64. mentions another Letter of this Author's upon *Solomon*'s latter end. Bachiarius

SABBATIUS.

Sabbatius. SAbbatius, a Bishop in *Gaul*, at the request of a Virgin that was consecrated to God, whose Name was *Secunda*, wrote a Book *of Faith* against *Marcion*, *Valentinus*, *Aëtius*, and *Eunomius*; wherein he demonstrates both by Reason and Testimonies of Holy Scripture, that there is but one only God who made Heaven and Earth out of nothing: He proves also that Jesus Christ was very Man, having had a real Body, subject to the same infirmities with ours, to the necessity of Eating and Drinking, to Weariness, Sorrow, Sufferings and Death. He opposes these Truths to the Errors of *Marcion* and *Valentinus*, who admitted two Principles, and affirmed that Jesus Christ had only the Similitude of Flesh: He sheweth against *Aëtius* and *Eunomius*, that the Father and the Son are not two different Natures, nor two Divinities, but that they have but one and the same Essence; that the Son proceedeth from the Father, and yet is co-eternal with him. This is what *Gennadius* saith of this Author, whom he places among those who flourished in the beginning of the fifth Century. Sabbatius.

ISAAC.

Isaac. THis *Isaac* is mentioned by none but *Gennadius*: He ranks him among the Authors that lived in the beginning of the fifth Century, and says, that he writ a Book of the Trinity and Incarnation; whose dark Reasonings and intricate Discourses shew that he owned three Persons in one and the same Divinity; yet so, as that each of them had something proper and peculiar, which the others had not: *Viz.* That it was peculiar to the Father to be without beginning, and to be the Original of the rest; That it was the Property of the Son to be begotten, and yet neither created nor posterior to him that begot him: And Lastly, that the Property of the Holy Ghost was, that though he was neither created nor begotten, yet he proceeded from another: And, as to the Incarnation, he wrote so, as that it appeared that he owned two Natures in one and the same Person. *Sirmondus* published this Book from a Manuscript in *Pithœus*'s Library, which tells us that this Author had been a *Jew*; for this Treatise is intituled of *Isaac*'s Faith, who had been a *Jew*. It contains those things whereof *Gennadius* hath made an Extract: There are very subtil Reasonings upon the Mysteries of the Trinity and of the Incarnation. Isaac.

PAULUS OROSIUS.

Paulus Oroſius.

Paulus Oroſius, a *Spaniſh* Prieſt of *Tarracon*, St. *Auguſtine*'s Diſciple flouriſhed under the Emperors *Arcadius* and *Honorius*.

St. *Auguſtine* ſent him into *Paleſtine* in the Year 415, to deſire St. *Jerome*'s Opinion concerning the Original of the Soul: He brought from thence St. *Stephen*'s Relicks. The City of *Rome* having been taken in the Year 410, by *Alarick* King of the *Goths*, the Heathens willing to render the Chriſtians odious accuſed them of being the Cauſe of that misfortune, and of all other calamities that oppreſſed the *Roman* Empire. To defend them againſt that reproach, *Paulus Oroſius*, at St. *Auguſtine*'s requeſt, undertook to write the Hiſtory of the greateſt Events that occurred from Jeſus Chriſt to his own Time, to ſhew that great Calamities had happened from time to time in the World, and that the *Roman* Empire had never been ſo free as ſince the Nativity of Jeſus Chriſt. This Work is intituled *Hormeſta* in ſome Manuſcripts, and is cited under that Name by ſome Author; the Original and Explication of which Title is very uncertain. It is a kind of Univerſal Hiſtory, divided into Seven Books, which may be of ſome uſe. It is not ill written, but not exact. It has many Faults againſt Hiſtory and againſt Chronology. He had not read the Greek Hiſtorians, and eaſily credited whatſoever might help his Subject, without examining whether it was well atteſted or not.

This Author hath written beſides a ſmall Treatiſe, intituled, *An Apology for Free-will againſt Pelagius*, which was printed with his Hiſtory in the *Colen* Edition of the Year 1582. By a Miſtake they inſerted ſeveral Chapters of St. *Auguſtine*'s Treatiſe *of Nature and Grace*, which were ſeparated by *Andreas Schottus* in his Edition of it, in the *Bibliotheca Patrum*.

Paulus Oroſius.

There is alſo, among St. *Auguſtine*'s Works, before the Treatiſe againſt the *Priſcillianiſts* and *Origeniſts*, a Letter of *Oroſius* to St. *Auguſtine* concerning thoſe Heretieks.

Some upon the Credit of certain Manuſcripts, aſcribe to him a Commentary upon the Book of *Canticles* which is amongſt *Origen*'s Works, and a Treatiſe *of Illuſtrious Men*; but this was becauſe they put *Oroſius*'s Name for *Honorius*'s.

St. *Auguſtine* in his *166th*. Letter, ſaith, that *Oroſius* had great Livelineſs of Spirit, a wonderful facility of ſpeaking, and a fervent Zeal, *Vigil ingenio, promptus eloquio, flagrans ſtudio*. His Style is cloſe, and his Language pure enough.

Oroſius's Hiſtory, was printed at *Paris* 1506, by *Petit*; *The Apology for Free-will* was printed by it ſelf at *Louvain* in 1558. The beſt Edition of both theſe Works, is that of *Colen*, of the Year 1582. The latter is found in the *Bibliothecæ Patrum*, and the former in the Collections of Hiſtorians.

LUCIANUS, AVITUS, EVODIUS, SEVERUS.

Lucianus, Avitus, Evodius, Severus.

THeſe four Authors are to be joyned with *Oroſius*, becauſe they writ concrening a particular Circumſtance of his Life, that related to the Relicks of St. *Stephen*.

The firſt is a *Grecian* Prieſt, one *Lucianus*, who writ an Hiſtory of the finding of St. *Stephen*'s Relicks: His Book was tranſlated into Latin by *Avitus*, a *Spaniſh* Prieſt, *Oroſius*'s Friend, the ſecond of theſe Authors we are now ſpeaking of. The third is *Evodius*, Biſhop of *Uzala*, in *Africa*, one of the five that writ to *Innocent* the firſt, the *95th*. Letter in St. *Auguſtine*; he wrote a ſmall Treatiſe concerning the Miracles of St. *Stephen*'s Relicks, which *Oroſius* had brought into the Weſt. He is likewiſe the Author of a ſmall Treatiſe *of Faith*, or *of the Unity of the Trinity*, againſt the *Manichees*, which is in the Eighth Volume of St. *Auguſtine*'s Works, as *Sirmondus*, proves upon the Credit of MSS. St. *Auguſtine* mentions *Evodius*'s Book, touching St. *Stephen*'s Miracles in the *8th*. Chapt. l. 22. *Of the City of God*; and *Sigebert* placeth *Evodius* amongſt the Eccleſiaſtical Writers.

Lucianus, Avitus, Evodius, Severus.

The laſt Author here named, is one *Severus*, a Biſhop of the Iſland of *Minorca*, who wrote a Circular Letter of the *Jew*'s Converſion in that Iſland; and of the Miracles wrought in that place by St. *Stephen*'s Relicks, which *Oroſius* left there.

Lucianus's Book and *Avitus*'s Letter, are printed by *Surius*, upon the third day of *Auguſt*.

Both theſe Books, attributed to *Evodius*, are none of his, ſince they do not bear his Name as the Author, but only becauſe they are directed to him. *Baronius* publiſhed *Severus*'s Letter from a MS. in the *Vatican* Library. Theſe Relations are ſo incredible, that were they not authorized by the Teſtimonies of St. *Auguſtine* and *Gennadius*, we ſhould ſcarce give any credit to them. They are all at the end of the ſeventh Volume of the new Edition of St. *Auguſtine*.

MARCELLUS MEMORIALIS.

Marcellus Memorialis.

THis Author wrote the Acts of the Conference held at *Carthage*, betwixt the *Catholicks* and the *Donatiſts*, in the Year 1411. Part of them were printed by *Papirius Maſſonus*, and printed with *Optatus*, and in the laſt Collection of the Councils; but *Baluzius* printed them more exactly in his new Collection of Councils.

Marcellus Memorialis.

EUSEBIUS.

Euſebius.

THis *Euſebius* is not much known. *Gennadius* doth not tell us whence he was, nor what he was; but only obſerves, that he writ a Treatiſe *of the Myſtery of the Croſs*, and *of the Conſtancy which the Apoſtles*, and particularly St. *Peter*, had, by virtue of the Croſs. He places this Author among thoſe that flouriſhed in the beginning of the fifth Century.

Euſebius.

URSINUS.

Urſinus.

URſinus the Monk wrote a Treatiſe againſt thoſe who affirm, that Hereticks are to be re-baptized; wherein he teacheth, that thoſe ought not to be baptized again, who were baptized in the Name of Jeſus Chriſt, or the Father, the Son and the Holy Ghoſt; though they that baptized them were in an Error, becauſe it is enough to have been baptized either in the Name of Chriſt, or in the Name of the Trinity, to give a right to receive the Impoſition of hands from the Biſhop. This Treatiſe is among St. *Cyprian*'s Works; I am apt to believe that the Author of it is more ancient, than to agree to this place

Urſinus.

MACARIUS.

Macarius.

GEnnadius mentions one *Macarius* a Monk, who writ a Treatiſe againſt Aſtrologers in *Rome*; *Wherein* ſaith he, *he ſought the help of the Scripture, by the labours of thoſe of the Eaſt*. This *Macarius* is he, probably, to whom *Rufinus* addreſſes his Apology, and his Tranſlation of the Books of *Origen*'s Principles; of whom St. *Jerome* ſaith in his Second Apology: *Had you not returned from the Eaſt, this able Man would yet have been among the Aſtrologers*. His Book is not extant.

Macarius.

HELIO-

HELIODORUS.

Heliodorus. HEliodorus, a Priest of *Antioch*, wrote an excellent Book of *Virginity*, grounded upon Scripture-testimonies. *Gennadius*, Chap. 29. Heliodorus.

PAULUS.

Paulus. ‘PAulus, a Bishop (saith the same *Gennadius*, Chap 31.) wrote a small Treatise *of Repentance*; wherein he ‘maintains, that Sinners are not so to afflict themselves for ‘their Sins, as to fall into despair. Paulus.

HELVIDIUS *and* VIGILANTIUS.

Helvidius and Vigilantius. HEre are two Hereticks refuted by St. *Jerome*, reckoned by *Gennadius* amongst the Ecclesiastical Writers. *Helvidius*, saith he, Chap. 32. *Auxentius* his Disciple, an imitator of *Symmachus*, writ a Book that shows some Zeal for Religion, but an indiscreet one: His Style and Arguments are very intricate. He cites several passages of Scripture, whence he concludes, that the Virgin *Mary* having brought forth *Jesus Christ*, had other Children by *Joseph*, that were called *the Lord's Brethren*. St. *Jerome* confuted that Error, and writ a Treatise full of Testimonies out of the Scriptures against this Author.

Vigilantius, a Priest, Originally of *Gaul*, a Parish-priest, in the Dioceses of *Barcelona* in *Spain*, hath written likewise some Treatises, whereby he shows his Zeal for Religion; but he was deceived with Ambition, and an Opinion of himself, because he had a fine Style. Not being well versed in the Scriptures, he made a very bad Exposition of *Daniel*'s Visions, publishing several impertinent things, wherefore he is numbred amongst Hereticks. St. *Jerome* answered him likewise. Helvidius and Vigilantius.

St. *AUGUSTINE.*

St. Augustine. ST. *AUGUSTINE* was born at *Tagasta*, a City of *Numidia*, in the Reign of *Constantius*, the 13*th*. of *November*, in the Year 354. which had for Consuls the Emperour himself the seventh time, and *Gallus Cæsar* the third. St. *Augustine*'s Father, an ordinary Citizen of that Town, was called *Patricius*; and his Mother, a very vertuous Woman, was named *Monica*. This holy Woman took care to instill into her Son the Principles of the Christian Religion, and placed him among the *Catechumens*: so that falling dangerously sick, he earnestly desired to be Baptized; but the violence of the Distemper abating, it was put off to another time. His Father being yet Unbaptized, and wanting that Sense of Religion that his Mother had, intended only to promote his Son in the World; and though he was not very Rich, yet he spared nothing to instruct and give him Learning: He made him learn the Rudiments of Grammar at *Tagasta*; and then sent him to *Madaura*, to study Humanity-Learning. This Child had no Mind to study, and particularly hated the *Greek* Tongue; but his love for the Poets, made him first take a pleasure in it. At sixteen Years of Age, having gone through his Humanity-Course, his Father took him from *Madaura*, and sent him to *Carthage* to learn Rhetorick; but wanting a Fund for this necessary Expence for some time, St. *Augustine* tarried a whole Year at *Tagasta*; where Idleness disordered him. He went away at the latter end of the Year 371. for *Carthage*, where he applied himself to study Rhetorick, with much Application and Success. In the mean while his Father died, quickly after he was baptized. The reading of *Cicero*'s *Hortensius*, inspir'd St. *Augustine* with a love of Wisdom: But not finding there the Name of Jesus Christ, which he had printed in his Heart from his Infancy, he betook himself to the reading of the Holy Scripture: But meeting not there with the flowers of profane Eloquence, he could not relish it, and so suffered himself to be led away by the *Manichees*. Being nineteen Years old, he returned to *Tagasta*; where he taught Grammar, and frequented the Barr. This Exercise having fitted him for some noble Employment, he went to *Carthage*, at the Age of twenty five, about the latter end of the Year 379. where he taught Rhetorick with Applause. He was still engaged in the *Manichæan* Errors; but he began to be better informed, by a Conference which he had with *Faustus*, about the Year 383. The Insolence of the *Carthaginian* Scholars, made him resolve to go to *Rome*, though against his Mother's Will, who desired either to keep him there, or to go with him. Being come to *Rome*, he fell sick in the House of a *Manichee* where he lodged: Being recover'd, he got some Scholars about him; but finding that most part of them were so base, to go away without Paying, he sought to settle somewhere else. The Inhabitants of *Milan* having sent to *Symmachus*, the Præfect of the City, desiring that he would find a Rhetorick-Professor for them, St. *Augustine* procured himself to be Chosen for that Employment. Being in *Milan*, he was so wrought upon by St. *Ambrose*'s Discourses that he resolved to be converted, and quit the Sect of the *Manichees*: He discovered this Design to his Mother, who who came to him to *Milan*. *Plato*'s Books confirm'd him in his Resolution. His Conversation with *Simplicianus* and *Petilian* did much further his Conversion; and the reading of St. *Paul*'s Epistles brought this great Work to Perfection, in the 32d. year of his Age. Before the Vacation, in the year 386. He stay'd only a few Days, to make an end of his Publick Lectures, which he was to read before the Vacation: which no sooner came, but he withdrew to *Verecundus* his House; where he betook himself seriously to studying of the Truth, and to fit himself for Baptism; which he received at *Easter*, in the year 387. Having utterly renounced his Profession. Afterwards, He resolved to return into his own Country; and having tarried some time at *Rome*; he embark'd at *Ostia*, where his Mother died. However, he continued his Voyage, and arrived in *Africa* towards the end of the year 388. He went through *Carthage*, where he lodged in a Magistrate's House, named *Innocent*; who was miraculously cured, as he gives the Account, in the 8th. Chap. of the 22d. Book of *The City of God*. He went to dwell at *Tagasta*; where he abode three years, living in common with some of his Friends exercising himself by Fastings, Prayers, and other Works of Piety, and applying himself Day and Night to the Meditation of the Law of God. The Fame of his Piety was so great, that all that designed to embrace a Spiritual Life, addressed themselves to him: Among the rest, a Person of Quality in *Hippo*, who was willing to give up himself to God, desired to entertain him, and to bring him to that Town. St. *Augustine* did not find himself disposed to follow his Advice: yet God did not permit his Journey to prove in vain; for *Valerius*, Bishop of *Hippo*, having proposed to the People to chuse a Priest whom that Church stood in need of, he chose St. *Augustine*, when he did not think of it; and he Ordained him, against his Will, about the beginning of the year 391. St. *Augustine* immediately retir'd to prepare himself for the worthy discharging of the Sacerdotal Function, and begg'd of *Valerius* time till *Easter*: In which space, he established a Monastery, or Community of Persons that had all things common, renouncing the Property of any thing. *Valerius*, who designed that St. *Augustine* should preach in his room, permitted him to do it in his Presence, contrary to the Custom of the *African* Churches. This did not please some of his Brethren; but he excus'd it, by the Usage of the *Eastern* Churches, and the need he had that some Body should preach the Word of God in his place; because he being a *Greek*, could not do it so well in *Latin*. This Custom was found so reasonable, that several Bishops in *Africa* followed his Example; admitting Priests to preach in their Presence: yea they did St. *Augustine* the Honour to make him speak in a General Council of *Africa*, held at *Carthage*, in the year 393. where he expounded the *Creed*, in the Presence of the Bishops; who conceived so great an Esteem of his Learning, that they judged him worthy of a more excellent Dignity. But *Valerius* fearing lest a Person so necessary for the Government of his Dioceses, should be taken away from him, resolved to make him his Co-adjutor; and accordingly, two years after, he caused him to be Ordained Bishop of *Hippo*, by *Megalius*, Bishop of *Calama*, then Primate of *Numidia*, in the year 395. With much difficulty St. *Augustine* consented to that Ordination, though he did not St. Augustine.

St. Auguſtine.

then know, as he afterwards declar'd, that it was contrary to the Laws of the Church, and to a Canon of the Council of *Nice*, which forbids the Ordaining two Biſhops in the ſame Church. I ſhall not now give any Account of what he did and wrote whilſt he was Biſhop, becauſe that will come in, in the Abridgment of his Works: Neither will I enlarge upon the Praiſes which may be given him, nor upon his Holineſs and his Vertues, which were known and admir'd by all the World, both before and after his Death. This is no part of my Deſign: beſides, the Name only of St. *Auguſtine*, is the greateſt Commendation that can be given him; and whatſoever may be ſaid after that, can ſerve only to leſſen the Opinion Men have conceived of his rare Merit, and his great Piety. He died as Holily as he had lived, the 28th. day of *Auguſt*, 430. aged Seventy ſix Years, with Grief to ſee his Country invaded by the *Vandals*; and the City, whereof he was Biſhop, beſieged for ſeveral Months. St. Auguſtine.

St. *Auguſtine*'s Works make up ſeveral Volumes, wherein they are divided according to that order which was judged to be moſt natural. We ſhall follow that which is obſerved in the laſt Edition, ſet forth by the *Benedictines* of St. *Germains*.

The Firſt TOME of St. *Auguſtine*'s Works.

Tome. I

THe Firſt Volume containeth the Works which he wrote before he was a Prieſt; with his *Retractations* and *Confeſſions*: which ſerve as *Prefaces* to his Works; becauſe the firſt giveth an Account of his Writings; and is uſeful to underſtand the moſt difficult places of his Works: and the ſecond diſcovers his Genius, and takes notice of the principal Circumſtances of his Life.

The Book of *Retractations*, is a Critical Review of his Works. He tells you there the Title, and ſets down the firſt Words of them: He gives a Catalogue according to the Time, and he obſerves upon what Occaſion, and wherefore he writ them: He tells the Subject and the Deſign which he had in compoſing them: He clears thoſe places which ſeem to be obſcure: He ſoftens thoſe which he thinks are too hard, gives a good Senſe to ſuch as ſeem capable of having a bad one, and rectifies them where he thinks that he erred from the Truth. In one word; He confeſſeth ingenuouſly the Errors or Miſtakes which he committed. The *Preface* to this Work is very humble: He ſays, that his Deſign is, to review his Works with the ſeverity of a Cenſor, and to reprove his own Faults himſelf; following therein the Apoſtle's Advice, who ſaith, *That if we judge our ſelves, we ſhould not be judged of the Lord.* That he is frighted with thoſe Words of the Wiſe-man, *That it is difficult to avoid committing Faults in much ſpeaking.* That he is not terrify'd with the great number of his Writings; ſince none can be ſaid to write or ſpeak too much, when he ſpeaks and writes only things that are neceſſary: but he is afraid, leſt there ſhould be in his Writings many falſe things, or at leaſt, unprofitable ones. That if now being Old, he thinketh not himſelf free from Error, it is impoſſible but that he muſt have committed Faults when he was Young, either in Speaking or in Writing; and ſo much the rather, becauſe he was then obliged to ſpeak often. That therefore he is reſolved to judge himſelf, according to the Rules of Jeſus Chriſt, his Maſter, whoſe Judgments he deſires to avoid.

The Body of this Work is divided into two Books. In the former, he reviſeth the Works which he writ before he was Biſhop: And in the latter, he ſpeaketh of thoſe which he compoſed afterwards, to the Year 427. which is the time when he made his Book of *Retractations*. I need ſay no more at preſent, becauſe in diſcourſing of each of them, I ſhall mention what St. *Auguſtine* hath obſerved in his *Retractations*.

His Confeſſions are an excellent Picture of his Life; he draweth himſelf with lively and natural ſhapes, repreſenting his Infancy, his Youth, and Converſion, very critically. He diſcovers both his Vices, and his Vertues, ſhewing plainly the inward Bent of his Heart; with the ſeveral Motions wherewith he was agitated: As he ſpeaks to God, ſo he often lifts up his Spirit towards him, and intermixes his Narration with Prayers, Inſtructions, and Reflections. He tells us himſelf, that he would have us view him in that Book, as in a Looking-Glaſs that repreſents him to the Life; and that his Deſign in the Writing of it, was to praiſe both the Juſtice, and the Mercy of God, with Reſpect to the Good and Evil which he had done, and to lift up his Heart, and Spirit to God. That this is the Effect that it produced in him when he compoſed it, and that which it produceth now, when he readeth it. *Others* (ſaith he) *may have what Opinion of it they pleaſe; but I know that ſeveral Pious Perſons have loved my Confeſſions very much, and do love them ſtill.* As indeed, all Spiritual Perſons have ever ſince read that Work with Delight and Admiration. This Book is not full of whimſical Imaginations, and empty, obſcure, uſeleſs Spiritualities, as moſt Works of this Nature are: It contains, on the contrary, excellent Prayers; ſublime Notions of the Greatneſs, Wiſdom, Goodneſs, and Providence of God; ſolid Reflections upon the Vanity, Weakneſs, and Corruption of Man; proper Remedies for his Miſery, and Darkneſs; and moſt uſeful Inſtructions to further him in a ſpiritual Life. In one word, it may be ſaid, that of all ſpiritual Books, there is none more ſublime or ſtronger than this. Yet there are ſome Notions too Metaphyſical, above the Reach of ſome devout Men; and there appeareth too great an Affectation of Eloquence: there is, perhaps, too much Wit and Heat, and not enough of Meekneſs, and Simplicity. Tome I.

St. *Auguſtine*'s Confeſſions are divided into thirteen Books; whereof the ten firſt treat of his Actions, and the three laſt contain Reflections upon the beginning of *Geneſis*. In the firſt Book, after an excellent Prayer to God, he deſcribeth his Infancy, diſcovering the Sins he committed at that time, as well as the evil Inclinations that were in him. He repreſents, with all the beauty, and exactneſs imaginable, the things that are incident to Children; their Motions of Joy, and Sorrow, their Jealouſie before they can ſpeak, how hardly they learn to ſpeak; their averſion to Study, their love of Play, and the fear of Chaſtiſement. He charges himſelf with loving the Study of Fables, and Poetical Fictions; and hating the Principles of Grammar, and particularly the Greek Tongue, tho' theſe things were infinitely more profitable, than thoſe Fables, whereof he diſcovers the danger. He ſays, that being fallen dangerouſly Sick, he deſired to be baptized; but coming to have ſome Eaſe, they deferred it, fearing he might defile himſelf again with new Crimes: *Becauſe* (ſaith he) *the Sins committed after Baptiſm, are greater, and more dangerous, than ſuch as are committed before.*

In the ſecond, he begins to deſcribe the Diſorders of his Youth; he ſays, that being returned to his Father's Houſe at ſixteen years of Age, he gave himſelf to Debauchery, notwithſtanding his Mother's Admonitions; that he was guilty of Theft, by robbing an Apple-tree in a Neighbour's Orchard with his Companions, with ſeveral Reflections upon the Motives that put him upon that Action.

In the third he confeſſeth, that at *Carthage*, whither he was gone to finiſh his Studies; he was tranſported with the Fire of Luſt. He laments the Love which he had for Stage-Plays and Publick Shows, and the Pleaſure he found when they affected him at any time with Paſſion. He declares afterwards, that he read one of *Cicero*'s Books, intituled *Hortenſius*, that inſpired him with the love of Wiſdom; but not finding in that Book the Name of Jeſus Chriſt, which remained engraven in his Heart, and which he had as it were ſuck'd in with his Milk, he applied himſelf to the Holy Scripture; but that having read it with a Spirit of Pride, he reliſhed it not, becauſe of the plainneſs of it's Style; and then he hearkened to the Dreams of the *Manichees*, who promiſed to bring him to the Knowledge of of the Truth. He refutes their Errors, and ſpeaks with great tenderneſs of the Prayers which his Mother made, and the Tears that ſhe ſhed for his Converſion.

He continued however nine years in that Hereſie, being deceived, and endeavouring to deceive others. He taught Rhetorick at *Tagaſta*. There he loſt one of his intimate Friends, whoſe Death grieved him exceedingly; whereof he deſcribeth the Exceſs in the fourth Book, where he ſays many fine things concerning true and counterfeit Friendſhip. There he mentions the Treatiſe of *Comelineſs and Beauty*, which he made at twenty five years of Age; and gives an Account how eaſily he came to underſtand *Ariſtotle*'s Categories. And he ſhews the Unprofitableneſs of Learning.

In the fifth he deſcribes the degrees by which he came to be delivered from the *Manichæan* Hereſie, how he diſcovered *Fauſtus* his Ignorance who was the Head of that Hereſie. He adds, that having taught Rhetorick at *Carthage*, he went to *Rome* with a Deſign to follow there the ſame Profeſſion; but having been diſheartened by the unhandſome Uſage of the Scholars, who refuſed to pay their Maſters, he obtain'd of *Symmachus* the place of Rhetorick-Profeſſor at *Milan*, where he heard St. *Ambroſe* preach, who perfectly diſabuſed him of the Errors of the *Manichees*, and made him reſolve abſolutely to quit that Sect, and become a *Catechumen*.

He goeth on in the ſixth Book, to deſcribe the Progreſs of his Converſion; which was much furthered by the Prayers and Admonitions of his Mother St. *Monica*, who came to find him at *Milan*, and contracted a ſtrict Friendſhip with St. *Ambroſe*. He obſerves, that this Holy Biſhop kept her from carrying Meat to the Graves of the Martyrs, as ſhe uſed to do in her own Country. He deſcribeth the Manners of

St. *Augustine.* Tome I.

of two of his Friends, *Alypius* and *Nebridius*, and the Agitations that were caused in himself by the knowledge of his Miseries, and the design which he had to alter his course of Life.

In the seventh Book, he declares his Condition in the 31*st* year of his Age, how much he was yet in the dark as to the Nature of God, and the Spring of Evil: how he was perfectly weaned from Judicial Astrology, by hearing of the History of two Children that were born at the same moment of time, whose Lot proved quite different: And lastly, by what degrees he rid himself of his Prejudices, and came to the knowledge of God, though he had not as yet those Thoughts of Jesus Christ, which he ought to have had.

He declares, that he found the Divinity of the Word in the Books of the *Platonists*, but not his Incarnation: And afterwards comparing the Books of those Philosophers with the Books of the Holy Scripture, which he began to read, he observeth that the former had made him more knowing, but also more presumptuous. Whereas the others instructed him in true Humility, and in the way which Men ought to follow to obtain Salvation.

At last he comes in the eighth Book to the best Passage of his Life, to that which happened in the two and thirtieth year of his Age, which was his Conversion. First of all he was wrought upon by a Conference which he had with a Holy Old Man, *Simplicianus*, who related to him the Conversion of a famous Rhetorick-Professor named *Victorinus*. He was further moved by the Story which *Potitianus* told him of another Conversion. And at last feeling himself agitated, and distracted, by several contrary Thoughts, he withdrew into a Garden, where he heard a Voice from Heaven, commanding him, to open St. *Paul*'s Epistles; whereof he had no sooner read some Lines, but he found himself wholly converted, and freed from the Agitations which till then had troubled him: Nothing can be more noble than the Description which he makes in that Book, of the Combates and Agitations which that Man feels that is engaged in Vice, and hath formed a Design of being converted to God.

St. *Augustine* was no sooner converted, but he resolved to leave his Profession. The Vacation being come, he retired to the Country-House of one of his Friends called *Verecundus*, to prepare himself for Baptism, which he received at *Easter* with *Alypius*, and his Son *Adeodatus*, whom he had by a Concubine. This he relateth in the ninth Book, where he discourseth again of the Death of *Verecundus*, and *Nebridius*, and *Adeodatus*, which happened shortly after his Baptism; He speaketh likewise, of the Original of the Singing in the Church of *Milan*, that was established by St. *Ambrose*, when he was persecuted by *Justina* an *Arian* Princess; concerning the discovering of the Bodies of the Martyrs, St. *Gervasius* and St. *Protasius*, and of the Miracles done at the time of their Translation; of the Discourse he had with his Mother St. *Monica*, about the Felicities of the other Life, and of the Death of that holy Widow which happened at *Ostia*, when he was returning into *Africa*; of her Burial; of the Prayers that were made for her; and of the Sacrifice which was offered. He concludes this Book by recommending her to the Prayers of those that shall read his Confessions.

Having set forth in the foregoing Books what he was before his Conversion, he sheweth in the tenth what he was at the time of his writing. He finds that his Conscience gave an unquestionable Testimony of his Love to God. He explains the Reasons that oblige Men to love God, reckoning up all the Faculties of his Soul that can lead him to know God, especially Memory, whereof he makes a wonderful Description: He says, amongst other things, that it serves to teach us many things, which entred not into the Mind by the Senses, and that it may lift us up to God. He occasionally speaks of Happiness, and of the Idea that Men have of God; afterwards he examineth himself about the three main Passions of Man, the love of Pleasures, of Knowledge, and of Glory. He sincerely confesseth what was his disposition with respect to these Passions, prescribing at the same time excellent Rules, to keep our selves from them. Lastly, he discovers the Knowledge of the true Mediator, and of the Graces which he merited for us.

The three last Books are about less sensible Matters: He waves the History of his Life to speak of the Love which he had for the Sacred Books, and of the Knowledge that God had given him of them; which to show, he undertakes to explain the beginning of *Genesis*, upon which occasion he starts several very subtil Questions.

In the eleventh, he refuteth those that asked, what God was doing before he created the World, and how God on a sudden formed the Design of creating any thing; whereupon he enters into a long Discourse concerning the Nature of Time.

In the twelfth Book he treateth of the first Matter. He pretends that by the Heavens and the Earth, which God is said to have created in the beginning, we are to understand spiritual Substances, and the shapeless Matter of corporeal things; that the Scripture speaking of the Creation of those two sorts of Beings, makes no mention of Days; because there is no time with respect to them. He affirms, that whatsoever he hath said concerning the World's Creation cannot be denied, though the beginning of *Genesis* were otherwise expounded, because these are undoubted Truths. He treateth here of the different Explications which may be made of the Holy Scripture, affirming, that there is sufficient Reason to believe, that the Canonical Authors foresaw all the Truths that might be drawn from their Words, and though they had not foreseen these Truths, yet the Holy Ghost foresaw them: Whence he seems to conclude, that we are not to reject any Sense that may be given to the Holy Scripture, provided it is conformable to the Truth.

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At last, having admired the Goodness of God who standing in no Need of the Creatures, had given them not only a Being, but also all the Perfections of that Being; he discovereth in the last Book the Mystery of the Trinity in the first Words of *Genesis*, and even the Personal Property of the Holy Ghost; which gives him an admirable opportunity of describing the Actions of Charity in our selves. He concludes with a curious Allegory upon the beginning of *Genesis*, and finds in the Creation the System and Oeconomy of whatsoever God hath done for the Establishment of his Church, and the Sanctification of Men: the only End which he proposed to himself in all his Works.

St. *Augustine* placeth the Books of Confessions before those against *Faustus*, which were written about the Year 400, in his Retractations, from whence we may conclude, that these were both written about the same time.

After these two, which serve, as we have said, for a Preface to all St. *Augustine*'s Works, you find in this first Volume, the Books that St. *Augustine* writ in his Youth, before he was a Priest, in the same order in which they were written.

The three Books *against the Academici*, are the first after the Treatise *of Beauty and Comeliness*, which is lost. He composed them in the Year 386, in his solitude, when he prepared himself for Baptism. They are written in imitation of *Cicero*, in the Form of a Dialogue, and directed to *Romanianus* his Countryman, whom he adviseth to Study Philosophy. The Dispute beginneth betwixt *Licentius* Son to *Romanianus*, and *Trygetius*; after them *Alypius* and St. *Augustine* begin to speak.

Having observed in the first Book, that the good things of Fortune do not render Men happy, he exhorts *Romanianus* to the Study of Wisdom, whose sweetness he then tasted. He afterwards gives an Account of three Conferences which *Licentius* and *Trygetius* had had about Happiness. *Licentius* held with the *Academici*, that to be happy it was enough to seek after the Truth; but *Trygetius* pretended, that it was necessary to know it perfectly, both being agreed, that Wisdom is that which makes Men happy, they begin to dispute about the definition of Wisdom. *Trygetius* gives several, all disapproved by *Licentius*, who asserts, that Wisdom consisted not only in Knowledge, but also in the Pursuit of the Truth, whereupon St. *Augustine* concludes, that since we cannot be happy without knowing and enquiring after the Truth, our only application should be to seek for it.

In the second Book, having again exhorted *Romanianus* to the Study of Philosophy. he sets down three other Conferences, wherein *Alypius* produces the several Opinions of both the Ancient and Modern Academicks. And because the latter said, that some things were probable, though the Truth was not known, they laughed at that Opinion, it being impossible, say they, to know whether a thing is like the Truth, without knowing the Truth it self. And this very thing obligeth Men to enquire the more carefully after likely and probable things, according to the Principles of the Academicks.

The third Book begins with Reflections upon Fortune. St. *Augustine* shews, that the Goods of Fortune are of no Use to get Wisdom: and that the Wise Man ought at least to know Wisdom, refuting withall, the Principles both of *Cicero*, and of the other Academicks, who affirmed, that we know nothing, and that nothing ought to be asserted. He blames the damnable Maxim of those who permitted Men to follow every thing that seemed probable, without being certain of any thing. He shews the dangerous Consequences of such Principles, and endeavours to prove that neither the ancient Academicks, nor *Cicero* himself, were of that Opinion.

These three Books are written with all imaginable Elegance and Purity: The Method and Reasonings are just: The Matter treated of is well cleared and made intelligible for all Men; it is beautified with agreeable suppositions and pleasant stories. It may be said, that these Dialogues are not much inferiour to *Tully*'s for Style, but much above them for the exactness and solidity of the Arguments and Notions. In his Retractations he findeth fault with several places in them, which seemed not to him sufficiently to favour of Christianity, but might be born with in a Philosophical Work.

The Book of *a Happy Life*, or, *of Felicity*, is a Work of the same Nature, written by St. *Augustine* at the same time, in the 33d. year of his Age. It is dedicated to *Manlius*

St. *Auguſtine.* Tome I.

lius Theodorus, whom he had known at *Milan*. In the beginning he makes a diſtinction of three ſorts of Perſons. Some to avoid the Troubles of this Life, fly into Harbour as ſoon as they come to the uſe of Reaſon, that they may live quietly. Others on the contrary, having been a while ingaged in the Storms of this Life, carried away with Paſſions, Pleaſures, or Glory, find themſelves happily driven into Harbour by ſome Storm. The third ſort are they, who in the midſt of Storms and Tempeſts, have always had an Eye to ſome Star, with a deſign to return into Harbour. The moſt dangerous Rock to be feared in this Navigation, is that of Vain-Glory, which we meet with at the firſt ſetting out, and where it is difficult to avoid Shipwrack. Theſe Reflections St. *Auguſtine* applies to himſelf, and ſaith, that at twenty five Years of Age, having conceived a ſtrong Paſſion for Philoſophy, by reading of *Tully*'s *Hortenſius*, he reſolved to give up himſelf to that Study: but that having been ſome time wrap'd up with the dark Clouds of the Errors of the *Manichees*, which hid from him the Star that ſhould have guided him: At laſt that Miſt was diſſipated. That the Academicks had long detain'd him in the midſt of the Sea, in a continual Agitation; but he had now diſcover'd a lucky Star that ſhewed him the Truth, by the Diſcourſes, both of St. *Ambroſe*, and *Theodorus*, to whom he writeth, that the love both of Pleaſure and of Glory, had for ſometime detained him; but, in the end, he weighed all his Anchors to come into Port.

After this fair beginning, he acquaints *Theodorus* with a Diſcourſe, which he ſuppoſeth to be held upon the 15th. of *November*, his Birth-day, with his Mother, his Brother, his Son, his Couſins, and his two Diſciples, *Trygetius* and *Licentius*, who appeared already in the foregoing Dialogues. That they might enter upon the Matter the ſooner, St. *Auguſtine* introduces them agreed in this Point, that Man being made up of Body, and Soul, the Soul is to be fed as well as the Body, becauſe it hath equal need of Nouriſhment. After this he propounds the Subject of their Conference, ſaying, that ſince all Men deſire to be happy, it is certain, that all that want what they would have, are not happy; but he asketh, whether they be happy that have what they deſire? St. *Auguſtine*'s Mother having anſwered, that they are happy, if that which they deſire be good, *Si bona, inquit, velit & habeat, beatus eſt:* He replies immediately, that ſhe had found out the greateſt Secret in Philoſophy; *Ipſam prorſus, mater, arcem Philoſophiæ tenuiſti.* Upon theſe Principles, he ſhews, in the three Dialogues of this Book, That true Felicity conſiſts in the Knowledge of God: For, in the firſt place, the Goods of Fortune cannot make us happy, ſince we cannot have them when we would. The Academicks cannot be happy in their enquiry after Truth, ſince they have not what they would find; but they that ſeek God are happy, becauſe they no ſooner ſeek to him, but he begins to ſhew them Mercy. All thoſe whoſe Souls want any thing, are not happy: None but God can fill the Soul; therefore none but God can make us happy: None is happy without Wiſdom; And can Wiſdom be had without God? Is there any other Wiſdom than that which cometh from him? Is he not Wiſdom and Truth?

He concludes with exhorting thoſe to whom he ſpeaks, to ſeek after God, that they may come to the perfect knowledge of him, wherein conſiſts the Soveraign Felicity of Life, and the true Happineſs of the Soul. He corrects this Paſſage in his Retractations, obſerving that Man cannot be entirely and perfectly happy in this Life; becauſe he cannot know God perfectly, till he comes to the other World.

St. *Auguſtine* treateth of Providence in his two Books *of Order*: ſhewing, that all good, and evil things come to paſs, according to the Order of Divine Providence. Theſe Books, are written Dialogue-wiſe: In the Firſt, he diſcourſes of Providence in general; in the ſecond, he begins to enquire, what Order is; but immediately digreſſes to ſpeak of the Love of Glory: And his Mother coming in, he puts an end to the Conference; ſhewing, that Women ſhould not be forbidden to ſtudy Wiſdom.

In the third Dialogue, which begins the ſecond Book, St. *Auguſtine* clears ſeveral particular Difficulties, about the Order of Providence. He enquires what it is to be with God, and in God's Order; in what Senſe a wiſe Man may be ſaid to abide with God, and to be immoveable: He maintains, that fooliſh, and wicked Actions come into the Order of Providence, becauſe they have their Uſe for the Good of the Univerſe, and manifeſt God's Juſtice.

In the fourth Dialogue he proves, that God was always juſt, tho' there was no occaſion for the exerciſe of his Juſtice before there were wicked Men: that Evil was introduced againſt God's Order, but that the Juſtice of God ſubmitted it to its Orders. Having bandied theſe Metaphyſical Queſtions, he enters, upon Morals; exhorting his Diſciples to follow God's Order, both in their Behaviour, and in their Studies. He ſays, Men ought to live after the following Pattern. 'Tis neceſſary *(ſaith he)* 'for young Men to avoid Debauches, and Excels; to deſpiſe gay Cloths, and rich Attire; to be careful not to 'loſe their time, either at Play, or unprofitable Recreations; not to be Idle, or Sleepy; to be free from Jealouſie, Envy, and Ambition; in one word, not to ſuffer themſelves to be tranſported by any violent Paſſion: they ſhould be perſuaded, that the love of Riches, is the worſt Poyſon that can infect their Hearts. They ought to do nothing, either with Cowardice, or with Raſhneſs. If they are offended, let them refrain their Anger. They ought to correct all Vices, but to hate no Body; not to be too ſevere, nor too yielding. Let their Reproofs be always for a good End; and their Meekneſs never authorize Vice: Let them look upon all that are committed to their Charge, as their own: Let them ſerve others without Affectation of Dominion; and when they become Maſters, let them ſtill be willing to ſerve: Let them carefully avoid making Enemies; and if they have any, let them bear with them patiently, and endeavour to be quickly reconciled: In all their Buſineſs with others, and their whole Behaviour, let them obſerve that Maxim of the Law of Nature: *Do not that, to others, which you would not have done to you.* Let them not meddle with Publick Affairs, except they are very capable ..... and ſtudy to get Friends in what Employment ſoever they be; take a delight in ſerving thoſe that deſerve it, even when they leaſt look for it: Let them live orderly, honour God, think of him and ſeek him by Faith, Hope, and Charity.

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Having thus given Precepts for the Manners of Youth, he preſcribeth Rules for their Studies. He ſaith, that Learning is got by Authority and Reaſon; and, that there is a two-fold Authority, that of God, and that of Men. Theſe may deceive us; but God never affirmeth any thing but what is true. He treateth afterwards of Reaſon; and having given a Definition of it, he ſhews, that all Learning is nothing but Reaſon occupied in the conſideration of different Objects. He draws up a Catalogue of all the Sciences, and gives a ſhort Account, both of the Object and Uſe of each of them: From thence he paſſes to the Knowledge of the Soul, and of God; wherein he places true Wiſdom, and concludes his Diſcourſe with an Exhortation to Vertue.

His two Books *of Soliloquies*, were likewiſe written by St. *Auguſtine* in his Retirement, about the beginning of the Year 387. His Deſign is to grow more perfect in the Knowledge, both of God and his own Soul. To this End, after an excellent Prayer to God, he examines his Reaſon, and makes it return Anſwers. In the firſt Book he treateth particularly, of the neceſſary Diſpoſitions in the Soul, to deſerve the Knowledge of God. He teaches, that it arrives to that Knowledge by Faith, Hope, and Charity, and by turning away the Heart, and Thoughts from Earthly Things, to ſeek and love nothing but God. At the latter end, he falls upon the Queſtion of the Immortality of the Soul, which he proſecutes in the Second Book. He concludes, that the Soul is Immortal, becauſe it is the Habitation of Truth, which is Eternal; Which puts him upon making ſeveral Reflections, both upon Truth and Falſhood. This laſt Volume is not compleat, as St. *Auguſtine* himſelf obſerves in his Retractations; where he corrects ſome faulty Expreſſions that he uſed at a time when he was not throughly inſtructed in Religion.

Sometime after the Books *of Soliloquies*, St. *Auguſtine* being returned to *Milan* writ the Book *Of the Immortality of the Soul*: *Which is* (ſaith he in his Retractations) *as a Memorial which I made to compleat my Soliloquies, that were imperfect: But I know not how it came to be Publick againſt my Will; ſo it is now amongſt my Works. This Book* (addeth he) *is ſo dark in the beginning, both by reaſon of the Expreſſions, and the brevity of the Reaſonings, that it wearieth the Reader; and requires ſo great an Attention, that I can ſcarce underſtand it my ſelf with much Application.* The reading of it will diſcover, that it is rather Memoirs, than a finiſh'd Work. He has collected ſeveral, dry, barren Arguments, to prove the Immortality of the Soul.

Theſe are ſome of his Principles. Knowledge is Eternal; wherefore the Soul, which is the Seat of Knowledge, is Immortal. Reaſon, and the Soul, are all one; but Reaſon is Immutable and Eternal. Matter cannot be annihilated, let it be divided never ſo much; yet it abideth. And, who can believe the Soul to be in a worſe Condition? Nothing can create it ſelf, and nothing can annihilate it ſelf. Life is the Eſſence of the Soul; therefore it cannot be deprived of it. The Soul is not the Diſpoſition of the Parts of the Body; ſeeing the more we endeavour to abſtract it from Senſe, the more eaſily we comprehend Things: Neither can it be changed into a Body; for were this Change poſſible, it muſt be either becauſe the Soul is willing, or becauſe it may be forced to it by the Body; but both theſe Notions are equally abſurd. Theſe are the Principles, whereupon St. *Auguſtine* enlargeth in this Treatiſe, and which he applies to his Purpoſe with great ſubtilty, and fineneſs. This Book is a convincing Evidence of his Skill in Logick.

The following Treatiſe is Intituled *Of the Quantity of the Soul*: It is placed here, becauſe it treateth of the ſame Matter with the foregoing; for, according to the order of time, it ought to be placed after that *Of the Manners of the Church*, as St. *Auguſtine* obſerves in his Retractations. He

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gives this Account of this Treatiſe *Of the Quantity of the Soul. I writ whilſt I was in that City* (Rome) *A Dialogue, wherein I raiſe ſeveral Queſtions concerning the Soul,* viz. *What is its Original; what its Nature; whether it is extended; why it was united with the Body; what alterations happen to it, either when it comes into, or goeth out of the Body. But, becauſe I undertook to Examine with exactneſs and curioſity, whether it was extended; deſigning to ſhew, that it is not, after the manner of Bodies, tho' it is ſome great thing. This only Queſtion hath given the Name to the whole Book; which therefore hath been Intituled,* Of the Quantity of the Soul. *Evodius* is the Perſon whom St. *Auguſtine* introduceth, ſpeaking in this Dialogue; as he ſays in the 101*ſt.* Letter: and ſo it was a Miſtake, to put in the common Editions, the Name of *Adeodatus*, which is not found in the Ancient Manuſcripts; and with much Reaſon they have reſtor'd the Name of *Evodius* in the laſt Edition. This Man propounds to St. *Auguſtine* ſix Queſtions; the firſt, *Whence is the Soul?* and, *What is the Matter it is made of?* *Evodius* deſiring to have both theſe Queſtions clear'd to him, he ſaith, *That the Habitation of the Soul is God, who created it.* As for the Nature thereof, he declares, that he can neither Name nor Explain it, becauſe it hath nothing like Corporeal Beings; and that it is ſingle in its kind. *Evodius* his ſecond Queſtion, is, *What is the Quality of the Soul?* St. *Auguſtine* anſwereth, *That it is like God.* The third Queſtion propoſed by *Evodius*, concerns the *Quantity of the Soul*: St. *Auguſtine* affirms, that the Soul hath no *Quantity*, if by *Quantity* be underſtood Corporeal Extenſion; but that it hath, if by that Term is meant ſpiritual Greatneſs, Strength, and Power. St. *Auguſtine*, here diſcuſſes the Queſtion of the Soul's Extenſion with care; and ſhews, by ſeveral Reaſons, that it hath no Corporeal Dimenſions. He diſtinguiſhes Men's Souls from thoſe of Beaſts; and grants to the Latter, Senſe without Reaſon: Afterwards, he reckons up the excellent Qualities of Man's Soul, which he reduces to ſeven Heads; whence he concludes, that of all Creatures, Man's Soul is that which comes neareſt to the Nature of God. With this he endeth this Treatiſe, without medling with the other three Queſtions propoſed by *Evodius*, viz. The fourth, *Why the Soul was united with the Body.* The fifth, *What it is at the entrance into the Body*: And the ſixth, *What becomes of it when it goes out of it.* This Treatiſe was compoſed by St. *Auguſtine*, in 388.

St. *Auguſtine* having left his Retirement, and being come back to *Milan* in the year 381 began to write Treatiſes upon the Sciences, as he tells us in his Retractations. He could finiſh none but a Treatiſe *of Grammar*; but he began ſeveral others *of Logick*, *Rhetorick*, *Geometry*, *Arithmetick*, and *Philoſophy*. He did not know himſelf, what was become of theſe Diſcourſes, when he compoſed his Retractations. At the ſame time he began, alſo, the ſix Books *of Muſick*; which he compleated after his return into *Africa*, about the Year 389. In the firſt Book he ſpeaks of Muſick in general: In the ſecond, of Syllables, and Feet: In the three following, he diſcourſes of Meaſure, Harmony, and Verſes: In the laſt he ſhews, that Muſick ought to raiſe up the Mind, and Heart, to a Divine, and Heavenly Harmony.

St. *Auguſtine*'s Diſcourſe *of a Maſter*, was written about the Year 395. It is a Dialogue betwixt himſelf, and his Son *Adeodatus*; wherein he ſhews, that it is not by Men's Words that we receive Inſtruction, but from the Eternal Truth, *viz.* Jeſus Chriſt the Word of God, who informeth us inwardly of all Truth.

The firſt of the three Books *of Free-Will*, was compoſed at *Rome*, in 387. and the two others in *Africa*, in 395. In the firſt, St. *Auguſtine* reſolves that hard Queſtion, touching the Original of Evil: And having explained what it is to do Evil, he ſhews, that all manner of Evil comes from the Free-Will, which readily followeth the Suggeſtions of Luſt; adding, that our Will makes us either happy, or unhappy: That if we are not happy, though we deſire to be ſo, it is becauſe we will not live conformably to the Law of God; without which, it is impoſſible to be Happy.

In the ſecond Book, the Difficulty alledged by *Evodius* why God hath left in Man a Liberty of Sinning, which is ſo prejudicial to him, hath ſtarted theſe three other Queſtions. How we are ſure that there is a God? Doth all Good come from him? Is the Will free to do Good, as well as Evil? St. *Auguſtine* clears all theſe Difficulties, proving, that Free-Will was given for a good End, and that we received it of God; that there is a Being more perfect than our Soul; that this Being is Truth it ſelf, Goodneſs, Wiſdom it ſelf; that every good and perfect thing cometh from it; and that Free-Will is to be reckoned among the good Things. That there are three ſorts of Goods: The greateſt are the Vertues that make us live Well; the *Ideas* of Corporeal Objects, without which we cannot live Well, are the leaſt, and the Powers of the Soul are the middle Ones: That the firſt cannot be abuſed; but both the ſecond, and the laſt may be put to ill Uſes; That Free-Will is of the Number of theſe middle Goods. When the Will adheres to the Sovereign Good, it renders Man Happy; but but when it departeth from that, to cleave to other Objects, then Man becometh Criminal, and ſo Unhappy. Wherefore neither the Will, nor the Objects it embraceth, are Evil; but it is a Separation from God, that makes all Evil, and Sin but God is not the Author of this Separation. From whence then is this Principle of Averſion? This St. *Auguſtine* clears in the third Book. It is not Natural, ſince it is Guilty: It is Free, and Voluntary; and it is enough to ſay, that we may chuſe, whether we will follow it, or no, to juſtifie God's Juſtice: But, how can this Liberty agree with the Fore-knowledge of God? Nothing is more eaſie, according to St. *Auguſtine*, in this Place. We are Free when we do what we pleaſe: But Preſcience doth not take away our Will; on the contrary it ſuppoſes it, ſince it is a Knowledge of our Will. But are not the Creature's Faults to be imputed to the Creator? Why did he not make it impeccable? Had not Men been more perfect, if they had been created at firſt in the ſame condition with the Angels, and the glorified Saints that cannot be ſeparated from the Love of God? But St. *Auguſtine* replies, doth it therefore follow, that becauſe we may conceive a more Perfect State, therefore God was obliged to create us in that State? Should we not rather believe that he had his Reaſons why he did not create us more Perfect? There are ſeveral ſorts of Perfections. If the State of a Creature, that enjoyeth God, makes Soveraign Felicity; then the State of a Creature that is ſubject to Sin, which liveth in hope of recovering the Happineſs which it loſt, is alſo in God's Order, and exceedingly above that of a Creature that lies under the neceſſity of ſinning eternally. The Condition of theſe laſt, is the worſt of all; and yet God cannot be accuſed of Injuſtice, for giving a Being to Creatures which he knew would be eternally miſerable: He is not the Cauſe of their Sin: That Being which he gave them, is ſtill a Perfection; their Sins and their Miſery contribute to the Perfection of the Univerſe, and to exalt the Juſtice of God by the Puniſhment of their Sins. What then is the Cauſe of Sins? there is none but the Will it ſelf, which freely and knowingly inclineth to do Evil. For if Sin, could not be reſiſted, it were impoſſible to know or to avoid it; and then there would be no Sin. Wherefore then doth God puniſh Sins of Ignorance? How cometh it to paſs that he blameth thoſe Actions that are done out of Neceſſity? What mean thoſe Words of the Apoſtle, *I do not the Good that I would, but the Evil that I would not?* All that, ſaith St. *Auguſtine*, is ſpoken of Men born ſince Mankind was condemned to Death, becauſe of the firſt Man's Sin. For were this Natural to Man, and not a Puniſhment of his Sin; it is certain, there would be no Sin of Ignorance nor Neceſſity: But when we ſpeak here of Liberty, we ſpeak of that which Man had when God created him.

St. Auguſtine. Tome I.

Here St. *Auguſtine* anſwers the greateſt Objection that can be urged againſt Original Sin: Though, ſay they, both *Adam* and *Eve* have ſinned, yet what had we done, wretched Perſons that we are, to be thus abandoned to Ignorance and to Luſt? Muſt we therefore be deprived of the knowledge of the Precepts of Righteouſneſs? and when we begin to know them, muſt we ſee our ſelves under a kind of Neceſſity not to keep them, by reaſon of the reſiſtance of Luſt? 'St. *Auguſtine* confeſſeth, that this Complaint were 'juſt, if Men were under an impoſſibility of overcoming 'their Ignorance and Luſt. But God being preſent every 'where to call his Creature to his Service, to teach him 'what he ought to believe, to comfort him in his hopes, 'to confirm him in his Love, to help his Endeavours, and 'to hear his Prayers; Man cannot complain, That that is 'imputed to him which he is unavoidably ignorant of; but 'then that he muſt blame himſelf, if he neglects to ſeek after that which he knows not. It is none of his fault, 'that he cannot uſe his broken Members; but he is guilty 'if he deſpiſeth the Phyſician that proffers to cure him: for 'none can be ignorant, that Man may profitably ſeek for 'the Knowledge of what he knows not, and which he 'thinks to be neceſſary: And it is well enough known that 'Men ought humbly to acknowledge their Weakneſs, to 'obtain Help. In a word, If Men do that which is Evil 'out of Ignorance, or if it ſo happens, that they cannot do 'the Good which they would, there is Sin in that; becauſe 'it is in conſequence of the Firſt Man's Sin committed 'with full Liberty. This firſt Sin deſerved the following.

There remained yet a conſiderable Difficulty, Why the Innocent Soul becometh ſubject unto Sin by it's Union with the Body? To explain this, St. *Auguſtine* mentions four ſeveral Opinions concerning the Original of Souls. The firſt is, that the Soul is formed from the Parents. The ſecond is, that God creates new ones at Mens Birth. The third is, that Souls being created beforehand, God cauſeth them to enter their reſpective Bodies. The fourth is, that they come down into the Bodies of their own accord: Now, he judging all theſe Opinions equally probable, and that it was as yet undecided, he endeavoureth to prove, that a Reaſon may be given for Original Sin, what Opinion ſoever one holds of the Original of the Soul.

He cometh at laſt to that particular Difficulty concerning the Children that die as ſoon as they are born. As for thoſe that have received Baptiſm, though without knowledge, he ſaith, that it is Piouſly and Juſtly believed (for theſe are the Terms he makes Uſe of *Satis pie recteq; Creditur*)

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tur) that the Faith of thoſe who preſent the Child to be baptized, ſupplies for that of the Child: As to the Pain and Sorrow which they ſuffer, having not deſerved them by their Sins, St. *Auguſtine* ſaith, that God hath his Ends in permitting their Sufferings, and that perhaps he will recompence them for theſe Sufferings, as the Church believeth of the holy Innocents killed by *Herod*, who are reckoned among the Martyrs; having thus ſalved theſe Difficulties, he makes other uſeleſs Queries concerning the Sin of *Adam*.

St. *Auguſtine* obſerves in his Retractations, that he deſigned nothing in theſe Books, but to oppoſe their Opinion, who deny the Original of Evil to be from Free-Will; pretending that if this were true, God muſt be the Author of it, introducing thereby an Eternal and Immutable Subſiſtency of Evil; that he did not enlarge upon it, nor treat of Predeſtination or Grace, whereby God prepares the Wills of Men, that they might make good Uſe of their Liberty. Yet, when there was occaſion to ſpeak of it, he ſays ſomething by the bye, without making any Stop to defend it. Wherefore *Pelagius* and the *Pelagians*, alledged ſeveral Expreſſions in favour of Free-Will, which St. *Auguſtine* had uſed in his Books: But St. *Auguſtine* ſhews, that what he ſaid of Free-Will, is conſiſtent enough with his Syſtem of Grace, and that he eſtabliſhed all the Principles of it: This he proves by Paſſages taken out of theſe Books, where he affirms, that every good thing comes from God, and that Man cannot be delivered from Ignorance, and the neceſſity of Sinning, but by God's help.

The two Books upon *Geneſis* againſt the *Manichees*, were compoſed by St. *Auguſtine* after his return into *Africa*, about the Year 389. There he refuteth thoſe impertinent Objections which the *Manichees* made concerning the three firſt Chapters of *Geneſis*, by giving a reaſonable Expoſition of them. He inſiſts moſt upon the literal Senſe; but ſometimes he goes out of the way, and only gives an Allegorical one. As St. *Auguſtine* deſigned to benefit all Men by this Book; and particularly, to inform the common People that were abuſed by the *Manichees*, ſo he writ it with all the clearneſs and ſimplicity he could: In his Retractations, he explaineth ſome Paſſages that were miſconſtrued by the *Pelagians*; eſpecially two, one againſt the Neceſſity of Grace, and the other againſt Original Sin.

The Books *of the Manners of the Church, and of the Manichees*, were compoſed at *Rome* by St. *Auguſtine*, ſoon after his Baptiſm, about the Year 387. as himſelf witneſſeth in his Retractations. It is very probable that he reviſed them after his return into *Africa*, ſeeing he mentions them in the firſt of thoſe Treatiſes lately named. His Deſign was to confound the Inſolence and Vanity of the *Manichees*, who gloried in a vain Temperance; and under that Pretence, exalted themſelves above the Catholicks: Wherefore in theſe two Books he ſhews the oppoſition of the true Chriſtian's Manners, to thoſe of the *Manichees*; proving how much the counterfeit Vertues which theſe made their boaſt of, were inferior to the real Vertue of Chriſt's Diſciples.

In the Book of the *Manners of the Church*, he layeth down, as the firſt ground of Morality, that God alone is the Soveraign Good of our Souls; from which Truth, he inferrs, that all things muſt have reſpect to God, and that we are to love him above all things; and proves this firſt Principle of Chriſtian Ethicks by Teſtimonies of the Old and New Teſtament. He ſhews, that all the Vertues are but ſo many different Expreſſions of this Love; that Temperance is that Love, which keeps it ſelf pure and uncorrupt for God: Fortitude, is a love that endureth all things with eaſe, for God's ſake: Juſtice is a love that ſerveth God only, and by reaſon of that, procures Good to all Creatures that are ſubjected to him: Prudence is a love which has a Light, to diſtinguiſh that which may help to bring us to God, from that which may hinder us in that way; even the love of our Neighbour is not a Vertue, but ſo far as it relates to God. He alone that loveth God, is capable of loving himſelf and his Neighbour, as he ought to do. This Reflection giveth St. *Auguſtine* an Opportunity of ſpeaking of the Duties of Society, and of what Chriſtians owe one to another. Laſtly, as Examples do often affect more than Precepts; ſo he produces ſeveral Precedents of vertuous Men in the Church, that he may raiſe a higher Notion of the Manners of the Catholicks. He ſets forth the Examples of Hermits, Monks, and Nuns, who have quite ſevered themſelves from the World, to ſpend their Lives in conſtant Abſtinence, and in Exerciſes of Piety. He adds the Example of ſeveral vertuous Eccleſiaſticks, and of many holy Prelates, who kept themſelves pure in the midſt of a corrupt Age; and of an infinite Number of Chriſtians, that led moſt exemplary Lives. He concludes this Book, by ſhewing, that the Examples of Evil Catholicks can be no pretence for Hereticks to ſeparate from the Church; and that the Notions of the *Manichees* touching Marriage, are contrary to thoſe of the Apoſtles.

He obſerveth much the ſame Method in his Book of the Manners of the *Manichees*: He begins it by refuting their Doctrine about the Nature and Original of Good and Evil: Afterwards he diſcovers their impious and ſuperſtitious Practices, in ſuch a manner as renders them ridiculous and abominable; and then gives a relation of the Diſorders whereof the greateſt part of that Sect hath been convicted.

St. Auguſtine. Tome I.

The Book *of true Religion*, is the laſt of thoſe which St. *Auguſtine* writ before he was a Prieſt; He therefore made it about the Year 390. There he ſhews both the Excellencies and the Duties of the true Religion; that the Chriſtian Religion is the only true one: And he refutes the Errors of other Religions, and particularly of the *Manichees* concerning the two Natures. He ſpeaks of Jeſus Chriſt's Religion, inth at lofty manner, as gives a very high Notion of it. I ſhall give an Analyſis of his Principles. Religion is the only thing that can guide us to the Truth, to Vertue and Happineſs. The Heathen Philoſophers acknowledge the Falſhood of the popular Religion, and yet approve the ſame by their outward Worſhip. Since the Eſtabliſhment of Chriſtianity, none can doubt but that it is the Religion which ought to be followed. *Plato* himſelf would have owned it, ſeeing that the loftieſt Maxims of Philoſophy, concerning the Divinity and the Neceſſity of purifying the Soul, whereof he deſpaired of perſuading the People, are not only preached throughout the Earth, but alſo embraced and followed by an infinite number of Perſons. The Philoſophers muſt needs know God upon this occaſion, and give place to him that did this Miracle. Neither Curioſity, nor Vain-glory ought to keep them from acknowledging the difference between the proud Conjectures of a few Philoſophers, and the Publication of a Doctrine that cures the Soul and reforms the Errors of all Nations. Religion is not to be ſought for either among the Philoſophers, ſince they approve by their Actions, the ſame Worſhip which they condemn in their Writings; nor among the Hereticks who have no ſhare in the Sacraments of the Church; nor among Schiſmaticks, who have ſeparated themſelves from the Church; nor among the Jews, who expect from God none but Temporal and Tranſitory Rewards; but only in the Church univerſally diſperſed throughout the Earth, which makes uſe of the Errors of others for its own Good. The Church makes uſe of the Pagans, as the Matter of her Works; Of Hereticks as a Proof of the Purity of her Doctrine; Of Schiſmaticks, as a Mark of her Stability; and of the Jews, as an Evidence of her Excellency: and ſo ſhe inviteth the Heathens, thruſts out Hereticks, forſakes Schiſmaticks, goes before the Jews, and yet ſhe openeth to all Entrance into the Myſteries, and a Door of Grace, either by forming the Faith of the former, or by reforming the Errors of the latter, or by cauſing the laſt to return into her Boſom, or admitting the others into the Society of her Children. As for carnal Chriſtians ſhe beareth with them for a time, as Straw which is ſerviceable to the Wheat upon the Floor; and becauſe every one is either Straw or Wheat, according to the Motions of his Will, She ſuffers thoſe that are in Sin or in Error till they are Accuſed, or till they undertake to defend their falſe Opinions with obſtinate Animoſity. But ſuch as are cut off from the Church do either return by Penance, or being carried away by a miſchievous Liberty they give up themſelves to Vice; or they make a Schiſm, or frame an Hereſie. Yea, very often God's Providence permits ſome vertuous Chriſtians to be put out of the Communion of the Church by Tumults and Diſturbances excited againſt them by carnal Perſons: but this ſeparation is not imputed unto them, and God notwithſtanding crowneth them in ſecret, when they bear with that Injury patiently, without making a Schiſm from the Church, or ſetting up any new Hereſie; *Such Examples*, ſaith St. *Auguſtine*, *ſeem rare, but yet there are ſome, and more than can be believed.* Having thus rejected the falſe Religions, he concludes, That we muſt hold to that of Chriſt, and to that Church which is Catholick; and which is ſo called, not only by her own Children, but alſo by her very Enemies. The firſt Ground of this Religion is Hiſtory, and Prophecy, which diſcovers to us the Oeconomy that God's Providence hath made uſe of in proceſs of times for the Salvation of Men. That after this Belief we ought to purifie our Hearts, to render them capable of knowing the Trinity, the Incarnation, and other Articles of the Creed. That Hereſies ſerve to clear the Myſteries. After this, he diſcourſeth of the Soul; ſhewing after what manner it becometh, as it were, Earthly and Carnal by loving the Body, and how it gets out of that Unhappy State, by turning to God and overcoming diſorderly Affections by the Grace of God. He treateth of the Nature and Fall of Angels. He ſhews, that Sin muſt be voluntary; That Death, Weakneſs, and Pain, are Puniſhments, for Sin; and yet are not unprofitable, becauſe they wean us from Corporeal Things. He reſumes his Diſcourſe of the Myſtery of the Incarnation, and ſaith, that God's Bounty towards Men, never appeared ſo much as in that Myſtery; That the Word of God of the ſame Subſtance and Co-eternal with the Father, vouchſafed to make himſelf Man like unto us, to deliver us from our Sins: That he hath uſed no force or violence to draw us to himſelf; that he hath manifeſted himſelf to God by Miracles, and Man by his Sufferings; that he hath appointed his Example for a Remedy againſt all the diſorderly Paſſions of Men; that his Life is a continual Inſtruction, and his Reſurrection, an Evidence that we may hope to be one day delivered

from

St. *Augustine.* Tome I.

from all sorts of Evils; that he hath taken off the Veil from the Figures of the Old-Law; That he hath abolished the Ceremonial Ordinances, with which the Jews were overloaden; That he hath instituted few Sacraments indeed, but very wholsome ones to preserve Society in his Church; that he hath perfected our Morals, by increasing the number of Precepts, but that at the same time he hath given Men strength to practise them. He treateth here of the Nature and Original of Evil, shewing that it is not a Corporeal Substance, but consists in a vicious adhæsion of the Will to Corporeal Beings. He runs through the several Conditions of Men, and the means to find out Remedies for all their Distempers. He discovereth the Use that is to be made both of Authority and Reason to cure Man, and applieth both to take him off from the Creature. He hath several curious Speculations upon the Knowledge and the Affections of Men; and particularly he examines the three principal Passions, Pleasure, Ambition and Curiosity, and layeth down very profitable Precepts for Piety and Manners. He recommends the Reading of the Holy Scripture, distinguishing the several Explications, and giving some Rules for the understanding of it. The whole Work is concluded with an Exhortation to all Men to embrace the true Religion.

In his *Retractations* he maketh some Remarks upon this Treatise; most of them are of small Consequence; these are some of the most important. He had said, that Sin was so necessarily Voluntary, that an Action could not be Sin, if it was not Voluntary. He justifies this Assertion in his *Retractations*: but he adds that Sins commited through Ignorance or Lust, are in some sort Voluntary, because they cannot be commited without Will: and that even Original Sin is Voluntary, in this Sense, because it was the Will of the First Man, that made it Hereditary to all his Posterity. He observeth likewise, upon what he had said, that Jesus Christ had done nothing by Violence, but only used Counsels and Exhortations: That he did not then reflect upon the Actions of Jesus Christ, when he drove the Merchants out of the Temple with Scourges, that came thither to Buy and Sell; but saith he, that cannot be looked upon as a violent Action: *Sed quid hoc aut quantum est?* Upon what he had said, *That Miracles were ceased in his time, lest Men should still cleave to Sensible Things, and their Minds be too much accustomed to them*; he noteth that these Words are not to be taken strictly, seeing that Miracles are still wrought in the Church, and that himself had seen some at *Milan*.

St. *Augustine.* Tome I.

The Rule, which is the last Piece of this *Tome*, is indeed St. *Augustine's*; but he wrote it for Nuns, and not for Monks. Some Body took it out of the 109*th*. *Epistle*, and fitted it for Men. This Alteration has been long made.

As they have placed by themselves, at the latter end of each *Tome*, those Pieces which are none of St. *Augustine's*, and yet have some relation to those contained in that Volume; so at the end of this, there are the Treatises of Grammar, Logick, Categories and Rhetorick, that were attributed to St. *Augustine* in the former Editions; perhaps, because he saith himself, in his *Retractations*, That he had began some Treatises upon those Sciences: But his Discourses were written in the Form of Dialogues, and like that of *Musick*; where he makes use of that Science, to raise up the Mind of Man to his Creator; but these are neither Dialogue-wise, nor fit to lift up Mens Minds towards God. The manner how they are written, and the methods observed in them are very different from those of St. *Augustine*. In a word there are in those Treatises several Observations unworthy of that Father, and contrary to his Opinions. The Discourse of *Grammar*, begins indeed with the same Words that St. *Augustine* hath noted in his *Retractations*; but they have been added, and are not to be found in the Manuscripts.

The Author of the Book of *Categories*, has a great Esteem for *Aristotle's* Philosophy; and saith that he could scarce understand his Book of *Categories* with *Themistius* his Help: Whereas St. *Augustine*, who had no great Esteem for *Aristotle's* Philosophy, assureth us that he understood his *Categories*, without Labour, and without a Tutor. The Name of *Adeodatus*, that was inserted into the printed Copies, is not found in the Manuscripts.

The *Monastick Rules*, which are at the latter end of this Volume, are rejected with Common Consent. The last, wherein St. *Benedict's* Rule is quoted, is, if we believe *Holstenius*, written by *Alredus Rievellensis*, an Abbot in *England* who flourished in the *Twelfth Century*; and indeed it is in the Catalogue of this Authors Works, published [by *Bale*,] in the *Second Century* of *English* Writers: part of it is among St. *Anselm's* Works.

The second TOME.

Tome II.

THE *Second Tome* of St. *Augustine's* Works, containeth his Letters; which do not only represent the Genius and Character of that holy Father, but contain also very important Points of Doctrine, Discipline and Morality. In the last Edition, they are placed according to the order of Time; for which Arguments are brought in a Preface. They are divided into *Four Classes*. The *First* contains those which he writ before he was Bishop, from the Year 386. to 395. In the *Second*, are those which he Writ from the Year 396. to the time when the Catholick Bishops had a Conference at *Carthage* with the *Donatists*, and the breaking out of the *Pelagian* Heresie in *Africa*, that is, to the Year 410. The *Third* comprehends those that were written from the Year 411. to the end of his Life, that is, to 430. And the *Fourth* contains those whereof the time is not justly known, though they were certainly written after he was made Bishop. There are two hundred and seventy in all. The *Benedictines* have taken away some Treatises, which were put among the Letters; and, they have added those which he answered. And lastly, some are added that were not published before.

The thirteen or fourteen first are about Philosophical Matters that St. *Augustine* used to discourse about with his Friends when he was first Converted.

The first was written by St. *Augustine* to *Hermogenianus*, about the latter end of the Year 380. concerning the Books that he wrote against the Academicks. He tells him what his aim was in writing them, and asketh his Advice about what he had said concerning those Philosophers. About the latter end of the Third Book he commends the Academicks, and saith, that he was so far from Condemning them, that he had Imitated them. He blameth the false Academicks, of his own time, and calleth them *stupid* who believed the Soul to be Corporeal. He concludes, with saying, that he flattered not himself with triumphing over the Academicks, as *Hermogenianus* said; but that he thought himself Happy, for being above despair of finding the Truth, which is the Food of the Soul; and that he had thereby broken that troublesome Chain which hindred him from fastning as one may say, to the Breasts of the true Philosophy.

In the second Letter, to *Zenobius*, he testifies his Sorrow for his being Absent, and his Impatience to see him again, that they might resolve a Question which he had begun to examine: This Letter was written the same time with the foregoing.

The third, to *Nebridius*, is about his Books of *Soliloquies*, composed in the beginning of the year 387. He speaketh there of his Happiness of having attained to the Knowledge of some particular Truths, and particularly of those concerning our Nature; confessing withall, that he was Ignorant of many things. Among things unknown to Man, he proposeth these: Why the World is of such Bigness? or rather, how big it is? Why it is where it is, rather than any where else? He observes, that Bodies may be infinitely divided; and that there is no Quantity but may be both infinitely increased and diminished: That it is not so with numbers, which may be infinitely increased, but not diminished proportionably, seeing there is nothing below Unity.

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In the next directed to the same, and written about the same time, St. *Augustine* acquaints him with the progress that he had made in the knowledge of the Truth, during the time of his retirement. We have not the other Letters, which he writ at that time to *Nebridius*, as appears by the Ninth Book of *Confessions*.

The fifth and sixth, are Letters written in *Africa*, by *Nebridius*, to St. *Augustine*, about the end of the Year 388. or the beginning of 389. In the first, *Nebridius* pitieth St. *Austine*, that he was interrupted in the Contemplation of the Truth by other Businesses. And in the second, he tells him his Notion, that Memory cannot act without Imagination; and, that the Imagination draws her Images of things from it self, and not from the Senses. St. *Augustine* resolves both these Questions in the seventh Letter to the former, he answereth that we remember things which cannot be represented by Sensible Ideas: whence he concludes, that there is a Memory independent upon the Imagination. To the latter, that there are three sorts of Images or Phantoms, in our Imagination; that some are transmitted by the Senses, and these represent such things as we have seen and felt. That the second, that are formed by Imagination, represent such things as we never saw; and which perhaps, are not, but which we fansie, or suppose to be, or to have been: And that the last arise from the Consideration of some Speculative Truths, as Numbers and Dimensions. That without doubt, the first sort do not proceed from Sense; but we must grant, that the second have their Original from Sense, since they represent nothing but what is true. That the last though they seem to spring from the Reasons and Principles of Sciences which lead not into Error, yet are false; because they represent Spiritual Things, as if they were Corporeal and extended. Whence he concludes that the Soul doth not imagine the things that it does not see, and that it doth not feel, but either by lessening or by increasing the Images of what it hath seen or felt.

The following Letters to the thirteenth, are directed to *Nebridius*, though the Years are not precisely known: it is certain, that they were written before St. *Augustine*

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was Ordained, becauſe *Nebridius* died before that time. In the eighth, *Nebridius* asketh St. *Auguſtine*, how *Dæmons* can make us Dream? St. *Auguſtine* anſwers him in the ninth, that they do it, by ſtirring thoſe Parts of the Body which can make an Impreſſion upon the Soul, after the ſame manner as Muſical Inſtruments excite in us certain Thoughts, Paſſions and Affections. In the tenth, St. *Auguſtine* propoſes to *Nebridius*, to live together retired: and he ſetteth forth the Advantages of Solitude. In the eleventh, he endeavours to explain that Queſtion in Divinity, how the three Perſons being inſeparable, the Son alone was made Man? having diligently ſtudied how to anſwer it, he tells *Nebridius*, that the underſtanding of Myſteries, is got only by Piety: that this is the ſureſt way to compaſs it, and therefore that Men ought chiefly to give up themſelves to the Practice thereof. He had alſo handled that Queſtion in the twelfth Letter, but it it is imperfect. In the thirteenth, he adviſes *Nebridius* not to think any longer, that the Soul hath another thinner Body than that which we ſee, it being impoſſible to reſolve that Queſtion, ſince our Senſes cannot diſcern ſuch a Body, and Reaſon cannot diſcover any ſuch thing to us.

In the fourteenth, he anſwers two other Queſtions propoſed by *Nebridius*. The firſt, concerning the *Sun*; which is of ſmall importance, and hath no difficulty; The ſecond deſerves more Reflection: *Nebridius* asks St. *Auguſtine*, *Whether the Knowledge of God, includeth not only a general Idea of Mankind, but alſo an Idea of every Man in particular*? St. *Auguſtine* anſwereth, that in the Creation, God had only a Proſpect of the *general* Idea of Mankind; but yet that there is in God a *particular* Idea of every Man. He clears his Anſwer by this Example: the Idea of an Angle, is one ſingle Notion, as well as that of a Square: ſo when I deſign to make an Angle, one only Idea offers it ſelf; and yet when I go about to deſcribe a Square, I muſt have in my Mind the Notion of four Angles joined together: Even ſo each Man was formed after the *particular* Idea of a Man; but in the Creation of People, it is no longer the *particular* Idea of *one* Man, but the *general* Idea of *many* ſeen and conceived all at once. This is refined Metaphyſicks.

The fifteenth Letter is written to *Romanianus*; to whom St. *Auguſtine* promiſeth his Book of *The true Religion*, which he finiſhed not long before he was Ordained Prieſt. Which proves, that this Letter was written about the year 390. He exhorts *Romanianus* to renounce the cares of the World, and to ſeek after ſolid and laſting Goods.

The ſixteenth Letter, is a Diſcourſe, written by *Maximus*, a Grammarian of *Madaura*, who diſputeth againſt the Chriſtian Religion. He owns, that there is but one Sovereign Being, and one only God; but pretends, that it is the ſame God whom the Heathen worſhip under ſeveral Names, which ſignifie his ſeveral Attributes. He cannot endure, that in the Chriſtian Religion, they ſhould preferr Martyrs of obſcure and ſtrange Names, before thoſe Immortal Gods whoſe Names are ſo famous. He deſires of St. *Auſtine* to let him know who that particular God is, whom the Chriſtians ſuppoſe to be preſent in ſecret and retired places.

St. *Auguſtine* anſwereth this in the ſeventeenth Letter, diſcovering the Falſhood of this Pagan's Raillery, by other Railleries that are more Spiritual. At the latter end of his Letter, he declares, *That among Chriſtians and Catholicks the Dead are not adored*: and, *That no Divine Honours are done to any Creature, but only to God, who created all things*. Theſe Letters were written before the Worſhip of the Gods was prohibited by the Imperial-Law of the year 391. whilſt St. *Auguſtine* was retir'd at *Tagaſta*, near *Madaura*, and before he was a Prieſt, namely, about the Year 390.

It is believed, that the eighteenth, nineteenth, and twentieth Letters, were written before St. *Auguſtine* was Ordained Prieſt; becauſe he gives himſelf no Title in the Inſcription, and becauſe they ſeem more florid than thoſe which he he wrote after he was in Orders. The eighteenth is directed to *Cæleſtinus*. There he diſtinguiſhes Beings into three Natures: The firſt Moveable in Place and Time, and that's Body: The ſecond Moveable in Time, but not in Place, and that is the Soul: And the third is Immoveable in Time and Place, and this is God. The firſt is incapable either of Happineſs or Unhappineſs: the Laſt is eſſentially Happy: the Middle Being is Unhappy when it cleaveth to the Beings of the firſt ſort, but happy when it carries it ſelf to the Supreme Being. In the nineteenth Letter, he exhorteth *Caius*, to whom he ſendeth his Works, to continue in thoſe good Diſpoſitions of Mind wherein he left him. In the twentieth, he giveth *Antonius* Thanks for his Love, and for the good Opinion he had of him; with excellent Inſtructions, deſiring the Converſion of his whole Family,

St. *Auguſtine* was Ordained Prieſt by *Valerius*, Biſhop of *Hippo*, who being a *Greek*, and not able to ſpeak Latin fluently enough to Preach to the People, caſt his Eyes upon St. *Auguſtine* to Preach in his room. St. *Auguſtine* being ſenſible how hard it was to diſcharge the Duties of that Station, intreateth *Valerius*,] in the twenty firſt Letter, to let him withdraw for a time, that he might fit himſelf, by Study and Prayer, for the Employment which he had laid upon him. This Letter is very inſtructive for thoſe that are to be promoted to Eccleſiaſtical Dignities; It begins with this curious Reflection; *That there is nothing more acceptable, eſpecially at this time, than the Dignity of a Prieſt, a Biſhop and a Deacon; nothing more pleaſant and eaſie than the Exerciſe of theſe Offices, when Men will do things only of Courſe, and flatter others in their Diſorders: But on the other ſide, That there is nothing more miſchievous, pernicious and damnable before God: On the contrary, nothing is more glorious and happy in God's account: but at the ſame time, nothing more difficult, painful and dangerous, eſpecially at this time, than the Exerciſe of thoſe Functions, when Men reſolve to diſcharge them according to the Rules of that holy Warfare which we profeſs to follow.* He declareth, that though he wept very heartily on the Day of his Ordination, foreſeeing the Dangers he was expoſed unto; yet he did not then know his Weakneſs ſo well as he has done ſince.

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He obſerves, that he was Ordained, when he thought to have taken ſome time to ſtudy the Scriptures. He begs time till *Eaſter*, to prepare himſelf for Preaching, by Study and Prayer. This Letter was written about the beginning of the Year 391.

The twenty ſecond, to *Aurelius*, Biſhop of *Carthage*, was written the following year. St. *Auguſtine* laments the Feaſts which they made in Church-yards, and at the Martyrs Graves, under pretence of Religion, deſiring *Aurelius* to give Order about them. He obſerves, that of the three Vices condemned by St. *Paul*, in the *Epiſtle to the Romans*, namely, *Drunkenneſs*, *Uncleanneſs* and *Diſcord*, they ſeemed to puniſh but One in the Church, that was, *Uncleanneſs*: That the others were tolerated; yea they thought to honour the Martyrs by their Drunkenneſs: that this Abuſe was never in the Churches of *Italy*, or elſe it had been reformed by the Care and Vigilancy of their Biſhops; and that his Biſhop wanted neither Zeal, nor Knowledge, to correct it in his Dioceſs but that this Diſorder was ſo rooted, he thought that there was no hope to ſee it aboliſhed, but by the authority of a Council. That if any particular Church was to do it, that of *Carthage* ought to begin. Yet, that ſuch Abuſes were not to be oppoſed by ſharpneſs, roughneſs, or imperiouſneſs; that Inſtructions were to be uſed, rather than Commands; and Counſels, rather than Threatnings: that if there be need of threatnings, they muſt be uſed in a lamenting manner, and only ſuch as are found in Scripture; not to inſpire them by Words, with the Fear of Eccleſiaſtical Power, but with a Dread of the Divine Vengeance. And ſince the People was perſuaded, that theſe Feaſts were not only to the Honour of the Martyrs, but alſo gave Eaſe to the Dead, he would have the Offerings, made in the Church for the Dead, to be done modeſtly, without Pomp and Affectation. He would not have them ſold, but that the Money that was offered, ſhould be immediately diſtributed to the Poor. Afterwards he reproves the Quarrels and Enmities betwixt the African Clergy.

The twenty third Letter was written by St. *Auguſtine*, during his being a Prieſt, but what year, is unknown. It is directed to a Donatiſt Biſhop, called *Maximinus*, who had Re-baptiz'd a Deacon of the Church that was become a Donatiſt. St *Auguſtine* having been informed, that this Biſhop did not do Things like the other Donatiſts, prayeth him to let him know the Truth, and exhorts him, either to declare himſelf a Catholick, if he were not in that Point of the other Donatiſts Opinion; or to hold a Conference with him about his ſeparation from the Catholick Church.

The *24th.* and *25th.* are two Letters of *Paulinus* to *Alypius*, and to St. *Auguſtine*, written in the Year 394.

The *26th.* is a Letter from St. *Auguſtine*, to his old Diſciple *Licentius*; wherein he exhorts him to deſpiſe the World, making Uſe of the Verſes which *Licentius* had Dedicated to him. It was written after St. *Paulinus*, and St. *Auguſtine* were acquainted, about the Year 395.

The *27th.* is an Anſwer from St. *Auguſtine*, to *Paulinus* written the ſame Year.

The *28th.* to St. *Jerome*, was the beginning of their Quarrel. St *Auguſtine* adviſeth him rather to Tranſlate into Latin the beſt of the Greek Authors, than to make a new Tranſlation of the Scripture upon the Hebrew Text. He beginneth alſo the Diſpute, about that Place, to the *Galatians*, which ſpeaks of St. *Peter's* Diſſembling; reproving St. *Jerome* for approving an officious Lye. This Letter was written in the Year 395.

The *29th.* lately Publiſhed by the *Benedictines* from a Manuſcript in the Library at St. *Croſſe*, is directed to *Alypius*, then Biſhop of *Tagaſta*. There St. *Auguſtine* acquaints him, how he had at laſt compaſſed his Deſign of putting down, in the Church of *Hippo*, thoſe Feaſts that they were wont to make in the Church upon the Feſtival Days of the Martyrs: He repeats the Arguments that he uſed in his Sermons upon that Subject, that ſo *Alypius* might take the ſame Courſe to aboliſh the ſame Abuſe in his own Church. St. *Auguſtine* was but Prieſt, when

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when he writ this Letter, and *Alypius* was newly choſen Biſhop; which ſhews that it was written in the Year 395.

The 30*th.* is a Letter of *Paulinus*'s, written to St. *Auguſtine* before he was Biſhop. Theſe are all the Letters of the *First Claſſe*.

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The Second Claſſe.

THE *Second Claſſe* containeth the Letters written by St. *Auguſtine*, from the time of his being made Biſhop, to the Conference at *Carthage*, before the breaking out of the Pelagian Hereſie in *Africa*, that is, from the Year of our Lord 396, to 410.

The firſt of theſe Letters, which is the 31*ſt.* written at the beginning of the Year 396. ſhortly after his Ordination, is directed to *Paulinus*. He thanks him for his Second Letters; and takes notice, that he was ordained Coadjutor to *Valerius* in the Biſhoprick of *Hippo*, and invites him to come over into *Africa*.

The 32*d.* is *Paulinus*'s Anſwer.

The 33*d.* is to *Proculianus*, a Donatiſt Biſhop at *Hippo*. St. *Auguſtine* being informed, that he deſigned to clear his Doubts by a Conference with him, offereth it to him, that they might agree, and put an end to the Schiſm. This Letter was written ſoon after he was made Biſhop, *Valerius* being yet alive.

The 34*th.* was written, not long after the former: there he complaineth to *Euſebius*, that *Proculianus*, a Donatiſt Biſhop at *Hippo*, to whom the foregoing Letter was directed, had admitted into his Sect, and Re-baptiz'd a young Man, that uſed to beat his Mother, and threatned to kill her; declaring, towards the end, that he was ready to conſpire amicably with him, about the pretended Reaſons of their Separation.

This *Euſebius*, who in all Probability, was a Man of Note, that ſided with the Donatiſts, having returned to St. *Auguſtine* this Anſwer, that he would be no Judge betwixt Biſhops; this Saint writ to him again, by the 35*th.* Letter, that he might be on that occaſion, where there was no need of Judging; but only to know, Whether it was by *Proculianus* his Order, that the young Man was Re-baptiz'd; and, whether he would enter upon a Conference; He Complains likewiſe, that the ſame Biſhop had received, and Re-baptized a Sub-Deacon of the Church of *Iſpana*; who being accuſed of having an infamous Commerce with ſome Virgins that were conſecrated to God, was gone over to the Donatiſts to avoid the Chaſtiſement which he deſerved; and ever ſince led a ſcandalous Life. St. *Auguſtine* takes notice, that he dealt not ſo with thoſe that proffered to come into the Church: If they be found guilty of any Crime, they are not admitted, but upon Condition that they ſubmit themſelves to the Humiliation of Penance. He ſhews how abominable this Cuſtom of the Donatiſts was, to perſuade ſuch as were to be chaſtiſed for their Diſorders, to come over to them, and be Re-baptized. At laſt he tells *Euſebius*, that if, by this means, he doth not obtain an Anſwer from *Proculianus*, he will cauſe theſe things to be notifi'd to him, formally by a publick Officer: He ſpeaks, beſide, of a Donatiſt Prieſt, who had been troubleſome to one of the Church's Tenants; and of a Woman of that Party that had affronted him.

The thirty ſixth Letter to *Caſulanus*, concerning *Saturday's* Faſt, ſeems to have been written before St. *Ambroſe*'s Death, of whom he ſpeaketh, as holding ſtill the See of *Milan*; whereby it appears, that it belongs to the Year 396. or 397. There he refuteth the Writing of a certain Roman, who had aſſerted, that all Men were obliged to faſt on *Saturdays*, according to the Practice of the Church of *Rome*. St. *Auguſtine* lays down this Rule, that in thoſe things, where the Scripture hath determined nothing certain, the Cuſtoms received among Chriſtians, or ſettled by our Anceſtors, are to be inſtead of a Law, and no Conteſts ought to be admitted about ſuch Matters. Afterwards he examineth the Writing which *Caſulanus* ſent him, and ſhews, that it is made up of falſe Suppoſitions, and unconcluding Conſequences. Having anſwered this Writing, he explains his own Notion, ſaying, that he finds indeed, that Faſting is enjoyn'd in the Goſpel, and in the Writings of the Apoſtles: but that neither Jeſus Chriſt, nor the Apoſtles, ever appointed the days wherein we ſhould faſt, nor the days in which we ought to forbear. That he thinks it more convenient not to faſt upon the *Saturday*; and yet whether we faſt or faſt not, we ought to maintain Peace; and this Precept of the Apoſtle is to be obſerved, *Let not him that eateth, condemn him that eateth not; neither let him that eateth not, condemn him that eateth.* That there is no great Inconvenience in obſerving the *Saturday*'s Faſt, ſince the Church of *Rome* obſerves it as well as ſome other Churches: But it would prove a great Scandle to faſt upon *Sundays*; eſpecially, ſince the *Manichees* affect to command their Diſciples to faſt upon that Day: That notwithſtanding, it were pardonable to faſt upon *Sunday*, for thoſe who are able to carry Faſting ſo far, as to be more than a week without eating, that ſo they may draw nearer to the Faſt of forty Days. St. *Auguſtine* ſaith, that ſome have done it, and that he was inform'd, that a certain Perſon had continued faſting full forty Days. This is hard to be believ'd, yet St. *Auguſtine* ſaith, that he heard it from credible Perſons. Having refuted the Reaſons of the *Manichees*, who affirming, that *Sunday* is to be kept as a Faſt; he ſaith, that the Church obſerves Faſting upon *Wedneſdays* and *Fridays*; becauſe the Jews reſolved upon *Wedneſday* to put Chriſt to Death, and executed it upon *Friday*. That on *Saturday*, the Body of Jeſus Chriſt having reſted in the Grave, gave occaſion to ſome to forbear Faſting on that day, to mark thereby the reſting of Chriſt's Fleſh; and that others faſt upon it, becauſe of that Humiliation of our Saviour: but that the former Celebrate that Faſt once only, on the *Saturday* before *Eaſter*, to renew the Remembrance of the Diſciple's Sorrow. All theſe Notions having but little Solidity, he concludes with an excellent Rule which St. *Ambroſe* had taught him upon that Subject: For having asked his Opinion, concerning his Mother's Scruple, who being at *Milan*, doubted whether ſhe ought to obſerve *Saturday*'s Faſt, according to the Cuſtom of her own Church, or according to the Cuſtom of the Church of *Milan*, that obſerved no Faſt on that Day. This Holy Biſhop anſwer'd him, *Let her do as I do. When I am here, I do not faſt upon* Saturdays; *when I am at* Rome, *I faſt upon that day, and ſo in what Church ſoever you are, keep to its Cuſtoms, if you mean to ſcandalize no Body, or to be ſcandalized at no Body.* But becauſe he was then in *Africa*, and that among the Churches of the ſame Country, and even among the Chriſtians of the ſame Church, ſome faſted upon *Saturdays*, and others not, St. *Auguſtine* ſaith, that we muſt conform our ſelves to thoſe that bear Rule over the People; and ſo he adviſeth him to whom he writeth, not to reſiſt his Biſhop in that Caſe, but to do as he did.

The thirty ſeventh Letter to *Simplicianus*, is a Preface to the Books that he Dedicated to that Biſhop that were written in 397.

In the thirty eighth to *Profuturus*, St. *Auguſtine* being ſick, recommends himſelf to his Prayers, and deſires to know what Biſhop ſucceeded in the Primacy of *Numidia*, after the Death of *Megalius* Biſhop of *Calama*, who had been dead twenty Days. In the Council of *Carthage*, aſſembled in *Auguſt*, 397. *Creſcentianus* wrote, that he was Primate of *Numidia*. Thus, the death of *Megalius* happening ſome time before, ſerves to fix the date of this Letter. There are two excellent Notions of Morality; the one of Patience, and the other againſt Anger. The former is this: *Tho' I ſuffer, yet I am well, becauſe I am as God would have me to be, for when we will not what he wills, 'tis we that are in the fault, and not he, who can neither do, nor permit any thing but what is juſt.* The latter is equally valuable: *It is incomparably better to ſhut the door of our Hearts againſt juſt Anger when it offers to come in, than to give it entrance, being uncertain whether we can turn it out again, when we find it growing from a Thread to a Beam.*

The thirty ninth Letter, is a Note from St. *Jerome*, who recommends *Præſidius*, and preſents his Service to *Alypius*. It is written in the Year 397.

The fortieth from St. *Auguſtine* to St. *Jerome*, is about their Diſagreement, concerning St. *Peter*'s Action. St. *Auguſtine* alſo deſires to know the Title of his Book of Eccleſiaſtical Writers, and exhorts him to make a Collection of *Origen*'s Errors, and of thoſe of other Hereticks.

The forty firſt Letter written in *Alypius*'s and St. *Auguſtine*'s Name, to *Aurelius* Biſhop of *Carthage*, commending that Biſhop for preferring the Good of the Church, before the Honour of the Epiſcopal Order; by permitting contrary to Cuſtom, that Prieſts ſhould Preach God's Word in his preſence. This Letter was written within few Years after St. *Auguſtine* was a Biſhop.

The forty ſecond, is a Note from St. *Auguſtine* to St. *Paulinus*, never before Publiſhed, intreating him to write to him, and to ſend him his Book againſt the Gentiles. It is of the latter end of the Year 397.

The forty third, and forty fourth Letters to *Glorius Eleuſius*, give an Account of a Conference, which St. *Auguſtine* held in the City of *Tubuſica*, with ſome Donatiſts, in the Year 397, or 398. as it is proved in the Preface to the Letters. In the firſt, he produces the Judgments that were given againſt the Donatiſts; He juſtifies *Cæcilian*'s Innocency, and ſhews, that thoſe who condemned him, were ſuſpected Judges; and that the Authors of the Donatiſt Schiſm, were guilty of the Crime which they charged upon others. He adds, that it was to no purpoſe to impute to the Church the pretended Crimes of the Dead; ſince the Church may tolerate wicked men, without ceaſing to be a Church. That the Donatiſts themſelves ſuffer among them very diſorderly Perſons; that *Maximianus* had cauſed *Primianus* to be condemned, as *Majorinus* had formerly procured a Sentence againſt *Cæcilian*, by Cabalting and Intrigue: that the Sect of

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the Donatiſts being limited within *Africa*, and having no Communion with the Churches that were diſperſed throughout the World, cannot be the Catholick Church. In this Letter there is that Famous Sentence concerning the Authority of Councils. *Let us ſuppoſe, that Pope* Miltiades, *and the other Biſhops, who gave Judgment with him, have not judged right, then we may have recourſe to a Plenary Council of the whole Church, in which the Cauſe of the Donatiſts ought to be debated again with thoſe that judged it, and their Sentence reverſed, if it ſhall be found that they have given wrong Judgment.*

The ſecond Letter contains a particular Conference of St. *Auguſtine* with *Fortunius* a Donatiſt Biſhop, which was ſpent in Reproaches on both ſides, for the Villanies that were committed on both ſides, without medling with the main Queſtion, *of the Schiſm.* St. *Auguſtine* requeſted, that the Diſpute might be ended in a greater Aſſembly, and in what place they pleaſed, where Chriſtians of all Parties might meet. In this Letter, there is an Account of a Letter of the falſe Council of *Sardica*, of Eaſtern Biſhops; which *Fortunius* quoted, becauſe it was directed to *Donatus*: St. *Auguſtine* not knowing the Story, was perplexed; but finding that St. *Athanaſius* was condemned in that Letter, he did not mind it.

The forty fifth Letter, is a Note to *Paulinus*, written a Year after the foregoing, in 398.

The forty ſixth, from *Publicola* to St. *Auguſtine*, contains ſeveral Caſes of Conſcience, which this Lord propoſed concerning the Oath, whereby they obliged the Barbarians to ſwear by their Gods, that they would preſerve the Fruits of the ground faithfully, which they would not otherwiſe have preſerv'd, had they not been bound by that Oath; About the uſe of Meats, and other things offered to Idols; and concerning the killing of one that aſſaults, or robs us.

In the next, St. *Auguſtine* endeavours to decide the Queſtions propoſed by *Publicola*, concerning thoſe Matters. Upon the firſt he ſaith, That that Oath ought not to be required of the Barbarians, but that uſe may be made of them, after they have taken it; and he that uſes their Service, hath no ſhare in the Oath. That thoſe that ſwear by falſe Gods, are doubly guilty, if they keep not their Oath, both of an abominable Oath, and of Perjury. As to things offered to Idols, he anſwereth *Publicola* upon ſeveral Particulars, as that there is no danger in making uſe of the Meats offered to them, when it is not known, and it is too nice a Scruple to forbear the uſe of thoſe things which have been applyed to prophane uſes, if it be not done with reſpect to that. To the Laſt Query he ſaith, that no Man ought to kill any Man, upon any Account whatſoever; except perhaps, ſays he, Soldiers, or ſuch as are obliged to it by the Duties of ſome publick Office. But that we are not forbidden to ſecure our ſelves againſt the Violences of others, by making uſe of Walls, and, that if a Thief be killed or wounded with the Wall falling upon him, or he falling from the Wall, the thing is not to be imputed to him that built the Wall. This Letter was written before the Temples of Idols were quite demoliſhed, in 399.

In the forty eighth Letter to *Eudoxius*, Abbot of a Monaſtery in the Iſland of *Capraria*, St. *Auguſtine* exhorteth both him and his Monks to make good uſe of the Quiet they enjoy'd, that ſo they might be ready to leave it whenſoever the Church ſhould have need of them. This Letter is ſuppoſed to have been writ in the Year 398.

In the 49*th*. He asketh of *Honoratus* a Donatiſt Biſhop, a Reaſon, why the Catholick Church, which ought to be Univerſal over the whole Earth, came to be limited to *Africa*, and was no where to be found but among the Donatiſts? the time of this Letter is not very certain.

The 50*th*. Letter to the Principal Perſons of the Colony of *Suffectum*, is a Complaint upon the account of a Murther of 60 Chriſtians whom they Maſſacred, becauſe their *Hercules* was taken away; He jeſts upon them, promiſing to have another made for them; But he concludes with theſe upbraiding Words, *But do you alſo reſtore to us that great number of our Brethren, whoſe Lives you have taken away; for if we reſtore to you your* Hercules, *it is reaſonable you ſhould reſtore them to us.* *Baronius* thinketh that this Maſſacre happened upon occaſion of an Edict made againſt Idolatry in 399. But the Tranſlator of St. *Auguſtine*'s Letters, affirms, that this is none of his, for two Reaſons; Firſt, Becauſe he thinks it is Impertinent; Secondly, Becauſe it is not written in St. *Auguſtine*'s Style. I am much of his mind as to the ſecond Point, but I cannot allow the firſt; for though this Letter does not ſeem to be grave enough for ſuch a Subject, yet the Raillery is ſharp, which ſometimes is more effectual than a Pathetical Diſcourſe. However it is ancient, and of St. *Auguſtine*'s time.

In the 51*ſt*. Letter, St. *Auguſtine* objects to *Criſpinus*, a Donatiſt Biſhop at *Calama*, the Diſſention between the Primianiſts, and the Maximianiſts, as an Anſwer to what the Donatiſts urged againſt the Church. It was written after the Death of *Optatus Gildonianus* in 399, and before that of *Prætextatus*, who died in 400, when St. *Auguſtine* wrote his Books againſt *Parmenianus*.

In the 52*d*. He exhorts *Severinus*, his Kinſman to forſake the Donatiſts, and to come into the Catholick Church. It may be of the ſame time with the foregoing.

The 53*d*. is written in St. *Auguſtine*'s Name, and of two of his Colleagues, *Fortunatus* and *Alypius*, to *Generoſus*, a Catholick of *Conſtantina*; and contains an Anſwer to a Letter written by a Donatiſt Prieſt to this Man, to ſeduce him; wherein he pretends to have received an Order by an Angel from Heaven, to oblige him to embrace the Donatiſt's Party.

St. *Auguſtine* proves in that Letter, that the Donatiſt's Party cannot be the true Church. 1. Becauſe they have no Succeſſion of Biſhops from the Apoſtles. To prove this, he produces the Succeſſion of the Biſhops of *Rome*, from St. *Peter* to *Anaſtaſius*. 2. He quoteth the Acts of *Minutius Felix*, which ſhew, that *Silvianus* the Predeceſſor of a Donatiſt Biſhop of *Cirta* was a Traditor. 3. He urges all the Determinations that had been made againſt the Donatiſts. 4. He confeſſes, that there may be wicked Men in the Church, and urges againſt the Donatiſts the Diſſentions between the Primianiſts, and the Maximianiſts.

The 54*th*. and 55*th*. Letters to *Januarius*, are mentioned in St. *Auguſtine*'s Retractations; where they are placed among the Books that were written about the Year 400: They contain ſeveral very uſeful Deciſions about Church-Diſcipline: He layeth it down at firſt as a Principal Matter, that Jeſus Chriſt, whoſe yoke is eaſie, his burthen light, hath inſtituted but few Sacraments; the obſervation whereof is as Eaſie, as the Wonders which they repreſent to us, are Sublime. Such is Baptiſm, the Communion of his Body and Blood, and other things which the Scripture enjoyns us to obſerve, excepting thoſe that belong to *Moſes*'s Law. But as to thoſe that are obſerved by Tradition, being not written, if they be univerſally obſerved, we ought to look upon them as ſettled either by the Apoſtles themſelves, or by General Councils, whoſe Authority is very great in the Church; as the Annual Celebration of the Paſſion, Reſurrection, and Aſcenſion of Jeſus Chriſt, and of the Coming of the Holy Ghoſt, and of other things of this Nature, which are generally obſerved through the whole Church. As to thoſe that are variouſly obſerved in divers places, as Faſting upon *Saturdays*, which is practiſed in ſome places, and in others not, Communicating every Day, or only upon certain Days; Offering daily or only upon *Sundays* and *Saturdays*: there is a Liberty for thoſe things, and for all others of the like Nature. And there is no better Rule for a Wiſe and Prudent Chriſtian, than to follow what he ſeeth practiſed in the Church where he is. For what is clearly ſeen to be neither againſt Faith, nor Good Manners, ought to be indifferently received; and the Good of a Society requireth, that Men ſhould hold to what they find eſtabliſhed among thoſe with whom they live. He gives an Account of what he had heard St. *Ambroſe* ſay in that caſe; and having laid down this Rule as the Ground of all that he was to ſay, he ſpeaks particularly of frequent Communion; that ſome believe, that it is good to Communicate daily; but to do it more worthily, certain Days are to be ſet apart, in which they live after a purer and more reſerved manner: Others, on the contrary judge, that when Men are not Guilty of thoſe Sins for which Penance is enjoyned, and themſelves forbidden to come to the Communion of the Body of Jeſus Chriſt; that they ought to come daily to the Euchariſt, as a Remedy to preſerve them ſtill. He reconcileth theſe two, by adding a third Advice; in which he exhorts them both to Peace, and leaves it to every one, to act according as he ſhall be guided by the light both of Faith and of Piety, ſince neither of them Prophane the Body of Chriſt; but on the contrary ſtrive to honour it. He propoſes the Examples of *Zacchæus* and the Centurion, whereof the one preſently received Jeſus Chriſt with Joy into his Houſe; and the other, judged not himſelf worthy, that he ſhould come under his Roof.

Secondly, St. *Auguſtine* ſaith, that a Traveller ought to obſerve the Cuſtoms of the Place, where he is, and not require thoſe of his own Country. Thus when a Man comes into a Country where they Faſt upon *Thurſdays* in *Lent*; he ought to Faſt with them, though they Faſt not in his Country; for fear of diſturbing the Peace by unprofitable Diſputes.

Theſe Principles being laid down, he anſwereth *Januarius* his Queſtions. The Firſt is about the Hour of Offering upon the *Holy-Thurſday*, whether it ſhould be done in the Morning or in the Evening? Or, Whether we ought to Faſt and not to Offer till after Supper; becauſe it is ſaid, that it was after Supper that Jeſus Chriſt took Bread; or whether we ought not to Sup till the Offering be over? St. *Auguſtine* anſwereth, that this is one of thoſe things which are neither ſettled by Scripture, nor univerſally obſerved throughout the Church; and ſo every one is to follow the Cuſtom of his own Church, there being nothing of either ſide inconſiſtent either with Faith or good Manners; and that alterations, though Uſeful in themſelves, cauſe Diſturbances: That Chriſt's Example is no Law in this caſe, otherwiſe the whole Church is in an Error to enjoyn the receiving the Euchariſt Faſting, which the Apoſtles firſt received after Supper; but that ſince it ſeemed good to the Holy Ghoſt, out of Reverence to ſo great a Sacrament, that the Body of Jeſus Chriſt ſhould be received

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ved into Chriſtians Mouths before any other Meat; and therefore this Cuſtom is obſerved throughout the World. And yet ſome others believing upon good Grounds, That for a more exact Commemoration of Chriſt's Death, it was convenient to offer and receive once a Year upon *Holy-Thurſday* after Eating, This Cuſtom can no more be condemned, than that of Bathing upon that Day; neither are they to blame that Faſt and Bath not; wherefore the Sacrifice is offered twice once in the Morning for theſe laſt, and once in the Evening for the firſt.

In the ſecond Letter to *Januarius*, which is the *55th.* St. *Auguſtine* goeth on to treat of the Ceremonies of the Church: Shewing, why *Eaſter* is always celebrated after the Fourteenth Day of the Moon in *March*; Why Chriſt would riſe again the third Day, and the next Day after the Sabbath; what ſignifieth the Day of Chriſt's Crucifixion, and that in which his Body remained in the Grave, and that of his Reſurrection; Why *Lent* is kept before the Reſurrection; Why the Holy Ghoſt came down the fiftieth Day after the Reſurrection, with many other things whereof he gives Myſtical Reaſons, very edifying and very proper to ſhew how both our Saviour's Death and Reſurrection ought to operate upon us.

He adds ſeveral things concerning the Ceremonies of the Church: he obſerves that *Lent* is kept throughout the whole Church, as well as the Solemnity of the Holy Days which were deſigned for thoſe that were newly baptized; That the Cuſtom of Singing *Hallelujah* from *Eaſter* to *Whitſuntide* is not general; becauſe, though it is Sung every where at that time; yet in ſome Churches it is Sung at other times alſo. As to the Praying, ſtanding at the ſame time, he durſt not affirm it to be an univerſal Cuſtom. The Waſhing of Feet was not conſtantly uſed every where. He approves of Singing in the Church, though it was not univerſally eſtabliſhed. He condemns thoſe that introduce new Cuſtoms, if they are uſeleſs; and declares how much he is troubled to ſee thoſe Wholſome Things, neglected which the Church preſcribes; and that all is full of Human Inſtitutions. He affirms that Endeavours ſhould be uſed, to aboliſh all ſorts of things, which are neither Expreſſed in Scripture, nor enjoyned by Councils, nor confirmed by the univerſal Practiſe of the Church; but are done after different manners, according to the difference of Places, though no Reaſon can be ſhewed why they were firſt eſtabliſhed. *For*, ſaith he, *though it doth not appear that they are contrary to the Faith, yet it is ſufficient to make us reject them; That they are ſervile Cuſtoms and Burthens to our Holy Religion: And which from that Liberty, wherein God's Mercy hath Eſtabliſhed it, preſcribing but few Sacraments; the Deſign and Virtue whereof are clearly manifeſt, make it fall into a kind of Slavery, worſe than that of the Jews. . . . But as the Church encloſeth much Straw, ſo it is forced to tolerate many things, yet without doing or approving, yea, without palliating, what it finds to be contrary to Faith or Good Manners.* He afterwards blameth thoſe who through Superſtition abſtain from certain Meats; and thoſe who, that they may know what they have to do, will at all adventures open the Book the Goſpel out of a Superſtitious Cuſtom. Laſtly, he tells *Januarius*, That all Knowledge muſt have reſpect to Charity, which is the only End of all our Actions.

The *56th.* and *57th.* Letters were written to *Celer*, before the Conference at *Carthage*. He exhorts him to the Study of the Holy Scriptures, and to forſake the Donatiſts.

In the *58th.* He applauds *Pammachius*, a Senator, for cauſing his Vaſſals that were *Donatiſts* to return to the Church. It ſeems to have been written at the latter end of 401. and ſent by the Legates of the Council of *Carthage*, the ſame Year.

The *59th.* is an Anſwer to *Victorinus* a Biſhop; who writ to him, to come to a Council which he was then calling. He ſaith, that he could not be there becauſe he was indiſpoſed; and beſides he would not have gone otherwiſe, upon account of this Letter; becauſe *Xantippus* Biſhop of *Tagoſa*, pretended to the Primacy, which ought firſt to be determined. It appears by the *65th.* Letter, that *Xantippus* was in the right, and that he was acknowledged Primate in 402. which ſhews that this Letter was written in 401. Now to underſtand this Letter, and all the reſt of St. *Auguſtine's*, that ſpeak of Primacy or Metropolitical Rights, we are to obſerve, that this Right belonged not in *Africa* to the Dignity of the Towns, but to the Seniority of the Biſhops.

In the *60th.* St. *Auguſtine* acquaints *Aurelius*, Biſhop of *Carthage*, That *Donatus* and his Brother had left a Monaſtery againſt his Will; and that ſuch Falls being ordinary to Men of that Profeſſion, thoſe do the Clergy an Injury, who admit Deſerters from Monaſteries into the Church again. That an ill Monk is ſo far from making a good Church-man, that on the contrary, it is hard to make a good Church-man of a good Monk; becauſe, though there may be Purity enough on the one ſide, yet there is often want of Inſtruction on the other; or at leaſt ſome other Imperfections which may make him unworthy of coming into the Church. Yet *Aurelius* had ordained *Donatus*, ſuppoſing that he had left the Monaſtery by St. *Auguſtine's* order before that Canon was made; whereby it was forbidden to ordain a Monk of another Dioceſs. Wherefore St. *Auguſtine* writes to *Donatus*, That he was at liberty, to do what he pleaſed, if he was not acted by a Spirit of Pride: But as to his Brother, who was the Cauſe of his Deſertion, *You know*, ſaith St. *Auguſtine*, *what I think of it, but I have nothing to ſay to you as to that matter; for I dare not contradict the Opinions of ſo Wiſe and Charitable a Man as you are, and whom I ought to reverence ſo much.* The Canon mentioned in that Letter, is that of the Council held the *13th.* of *September* 401. and it is in the *African* Code, *Chap.* 80. which ſhews that the Letter was written ſoon after.

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The *61ſt.* is written to *Theodorus*, to aſſure the Donatiſt Clergy, That if they returned to the Church, they ſhould be admitted to the ſame Rank and Dignity, which they held before in their own Party. St. *Auguſtine* promiſes it ſolemnly and with an Oath. He confeſſeth, that there was no Evil in the Donatiſts, but only their Separation from the Church: That their Baptiſm, their Ordination, their Vows and all their Sacraments were good; though unprofitable to them whilſt they wanted Charity.

Both the following Letters directed to *Severus*, Biſhop of *Milevis*, are written about a Clerk called *Timothy*, who had ſworn, that he would never leave *Severus*, though he was of the Church of *Hippo*, and had performed the Office of Reader in that Dioceſs. St. *Auguſtine* pretends, That the Oath which this Prieſt had taken, being diſapproved by his Biſhop, and not received by him with whom he had Sworn to abide did not oblige him, nor free him from the Obligation which he was under to remain in that Church to which he belonged. Yet he dealt very civilly with *Severus*; and though he cauſed *Timothy* to be ordained Sub-Deacon at *Suſanna*, which belonged to the Dioceſs of *Hippo*, yet he ſent him back to *Severus*, that he might have no occaſion to complain of him. It was upon this occaſion, probably, that a Canon was made in the Council of *Milevis*, of the *27th.* of *September*, 402. whereby a Biſhop is forbidden to detain a Clerk, who had performed the Office of a Reader in another Dioceſs.

In the *64th.* Letter to *Quintianus*, he exhorts him not to be Impatient, becauſe *Aurelius* deferred to give Judgment in his Cauſe; declaring that he could not admit him to his Communion before *Aurelius* had admitted him to his; adviſing him likewiſe, not to ſuffer the Apocryphal Books to be read in his Church; and Anſwers the Complaint that was made againſt St. *Auguſtine*, for receiving into his Monaſtery, Perſons of another Dioceſs, againſt the Canon of the Council of *Carthage*, that was held in the Year 401.

In the *65th.* Letter, St. *Auguſtine* acquaints *Xantippus*, Primate of *Numidia*, That he had given Judgment againſt *Abundantius* the Prieſt, who was convicted of ſtaying and eating upon a Faſt-Day in the Houſe of a Woman of ill Reputation. He ſaith farther, that he had admoniſhed him, and aſſured him, that according to the Canon of the Council of *Carthage*, in 401. He might, within the Year, have his Cauſe examined again: but he declares to *Xantippus*, that what Judgment ſoever, might intervene in his behalf, yet he would never truſt him with a Church in his Juriſdiction. It is obſerved in that Letter, that *Eaſter-Day* in that Year, wherein it was written, happened upon the *6th.* of *April*, which is an infallible Proof, that this Letter was written in the Year 402.

In the *66th.* St. *Auguſtine* upbraideth *Criſpinus*, a Donatiſt Biſhop at *Calama*, becauſe he Re-baptized thoſe of *Mappalia*, whom with Threatnings, he had forced to embrace his Communion. It appears by the ſecond Book againſt *Petilianus*, written in 402, that this happened not long before that ſame Year.

The *67th.* and *68th.* are Letters which St. *Auguſtine*, and St. *Jerome* writ to one another in the Year 402.

In the *69th.* both *Alipius*, and St. *Auguſtine*, exhort *Caſtorius* to fill up the Biſhoprick of *Vagæ* or *Bagaia*, which was then vacant by the Demiſſion of his Brother *Maximian*; who, for Quietneſs ſake, being obliged to quit the Biſhoprick, had generouſly done it, as appears likewiſe by a Canon of the Council of *Milevis*, in the Year 402. which is the *88th.* in the *African Code*.

The *71ſt.* *72d.* *73d.* *74th.* and *75th.* of St. *Auguſtine*, to St. *Jerome*, and of St. *Jerome*, to St. *Auguſtine*, are about that Diſpute that was between them: Of which we gave an Account in the Abridgment of St. *Jerome's* Works.

The *76th.* is an Exhortation, in the Church's Name, to all Donatiſts, which contains the moſt prevailing Motives to make them return to the Church. It was written after the Donatiſt Biſhops had refuſed a Conference that was offered, in purſuance of the order of the general Council of *Africa*, in the year 403.

The *77th.* and *78th.* are concerning a Scandal that happened in the Church of *Hippo*. One *Spes*, of St. *Auguſtine's* Monaſtery, had been accuſed of Uncleanneſs, by *Boniface*, a Prieſt. This Man charged the Crime upon the Prieſt; affirming that he was the guilty Perſon. St. *Auguſtine* finding no Proof to Convict either of them, remitted the Judgment to God. But *Spes* deſiring to come into the Clergy; and being denyed by St. *Auguſtine*, inſiſted that if he might

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not be admitted, becauſe he had been accuſed, neither was *Boniface* to continue in the order of Prieſthood, St. *Auguſtine* thought fit to oblige them both, to go to the Grave of St. *Felix* of *Nola*, that God might be pleaſed to diſcover the Truth by ſome Miracle. Now he intended that this ſhould be kept Secret: but the thing taking vent, St. *Auguſtine* wrote about it to the Clergy of *Hippo*, and to two private Men, that none ought to be diſturbed at the Scandals happening in the Church; That no Man ſhould be raſhly Condemned; That there was no Proof againſt the Prieſt *Boniface*: So that he could neither be Condemned nor Degraded before Conviction; yet he proffers, till the thing be cleared, not to let the Name of *Boniface* be read with the Names of the other Prieſts if that be judged convenient, not to ſcandalize the Weak: and ſo much the rather, becauſe it ſignified but little to *Boniface*, not to have his Name read in a Table that was Written with his Hand, if the Impurity of his Conſcience did not cauſe it to be blotted out of the Book of Life.

The ſeventy ninth is directed to a Manichæan Prieſt, who is thought to be that *Felix* with whom St. *Auguſtine* had Conference in 404. whom he challenges to anſwer that Difficulty wherewith he had exerciſed another Manichee, called *Fortunatus*.

By the eightieth Letter, to St. *Paulinus*, he intreateth him to explain more clearly than he had done already. How it may be known what that is which God requireth of us, ſince we are always to preferr it before what we would our ſelves? This was written in the year 405,

The eighty firſt, is a Letter of Compliment, from St. *Jerome*, to St. *Auguſtine*, concerning the Diſpute that was betwixt them. He exhorts him to give over ſuch Queſtions, and to exerciſe himſelf about the Scriptures.

The eighty ſecond, is the laſt of St. *Auguſtine*'s Letters to St. *Jerome*, about their Conteſts. He inſiſts eſpecially upon what concerns the Expoſition of the Epiſtle to the *Galatians*; having declared, 'that he valued none but Canonical Books ſo far as to believe that the Authors of them 'were never deceived: And as for other Authors, how holy 'ſoever they might be, he doth not think, that what they 'ſay is a Rule to him, becauſe they believed it to be true; 'but that he dependeth no farther upon them, than the Rea'ſons and Authorities of Canonical Books, which they lean 'upon, perſuaded him that their Aſſertions are conforma'ble to Truth.' Having laid down this Principle, he proves that St. *Paul* correcting of St. *Peter* was ſerious: becauſe St. *Paul* ſaith it in his Epiſtle to the *Galatians*; at the beginning of which he declares that he *lyes not*; and takes God to witneſs what he ſaith. He endeavours to anſwer St. *Jerome*'s chief Reaſon, grounded upon this, that it is incredible that St. *Paul* would reprove in St. *Peter* what he did himſelf by ſhewing that the Circumſtances were very different. He maintains that the Ceremonies of the Law being of themſelves indifferent, neither good nor bad, the Uſe of them becomes good or bad, according to Times and Occaſions: That they were neceſſary to the Jews, before Chriſt came: That they ſignified, that he being come, it was not convenient immediately to forbid them as Sacrilegious, and that it was ſufficient to let them die, and go out of themſelves; but that they were now neither to be looked upon nor practiſed, as neceſſary to Salvation: That St. *Peter*'s Fearfulneſs having made him obſerve Legal Ceremonies, in ſuch Circumſtances as might have perſuaded others that he believed them neceſſary, St. *Paul* was in the right, to accuſe him of not walking uprightly, according to the Truth of the Goſpel, and of obliging the Gentiles to Judaize; whereas St. *Paul* could not be reproached with the ſame Fault, ſince he had kept them only to ſhew that they were not to be condemned, as Criminal Superſtitions: And yet, That it is not now permitted to obſerve theſe Ceremonies, under any pretence, or any purpoſe whatſoever, he does not examine the caſe of an officious Lye, and doth not decide whether it is permitted to tell a Lye at any time. He leaves to every Man to take what ſide he pleaſes, provided that this be believed and laid down as an unalterable Principle, that there is no Lye in the Authors of the Holy Scripture. He ſets St. *Cyprian* and St. *Ambroſe* againſt the Authors that St. *Jerome* had alledged to juſtifie his Opinion; but chiefly he citeth St. *Paul* againſt them, who ſaith and declares at the beginning of his Epiſtle, that he *lyes not*; and, that God is *Witneſs* of the Truth of what he affirms. He concludes his Argument with a Compliment, and Expreſſions of the high eſteem and reſpect that he had for St. *Jerome*: he approves of his Tranſlation of the Scripture, propoſing withal ſome objections concerning the Correction of the Hebrew Text, repreſenting the difficulty of having his new Tranſlation publickly read to People, who were accuſtomed to that, from the Septuagint, which was authorized by the Apoſtles themſelves, who made uſe of it.

The Argument of the eighty third Letter, as it is explained by the Tranſlator, is this; The Men of *Thiana* having renounced the Donatiſts Schiſm, they wanted a Prieſt to govern them: One *Honoratus* was choſen, and for that purpoſe taken out of the Monaſtery at *Tagaſta*, and was Ordained Prieſt of *Thiana*. The Cuſtom was, that thoſe who enter'd into Monaſteries, did begin with parting with all they had, for the benefit of the Poor, or of the Monaſtery it ſelf: That if any offer'd to come in, that was not yet in a Condition to diſpoſe of his Eſtate, they refuſed him not, provided he was ſincerely reſolved to execute the Order as ſoon as he could. *Honoratus* was in this Condition, and Owner of his Eſtate when he was Ordained Prieſt of *Thiana*. The Queſtion was, who ſhould have this Eſtate? The Men of *Thiana* pretended to have it by the Rule of thoſe Times: That the Goods of ſuch as were Ordained Prieſts of any Church, ſhould be converted to the Uſe of that Church. *Alypius*, on the contrary, pretended, that *Honoratus*'s Eſtate belonged to the Monaſtery of *Tagaſta*; and was afraid, that if the Church of *Thiana* had it, and it were look'd upon as *Honoratus*'s Eſtate, that Example would ſerve for a Pretence to thoſe that ſhould come into Monaſteries, to deferr the parting with their Eſtates; wherefore, his Opinion was, that at leaſt they ſhould divide it, and that the Church of *Thiana* ſhould have but Half. St. *Auguſtine* tells him, that he was not of that mind, but deſireth him to Sign the Letter which he had written to the Church of *Thiana*; whereby he utterly renounced all Pretenſions upon *Honoratus*'s Eſtate, and he proffers to return Half of it to the Monaſtery of *Tagaſta*, when any conſiderable Donation ſhould be conferred upon the Monaſtery of *Hippo*. This Letter is placed in the Year 405.

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In the Eighty fourth Letter, he excuſes himſelf towards *Novatus*, who is ſuppoſed to be the Biſhop of *Sitifi*, that was preſent at the Conference in *Carthage*,) for detaining *Lucillius* the Deacon, his Brother, becauſe he underſtood and ſpake the Punick Language well; the uſe whereof being common at *Sitifi*, and not at *Hippo*, it was eaſie for *Novatus* to find a Church-man in thoſe Parts, to Preach in that Tongue; whereas St. *Auguſtine* could not ſo readily meet with ſuch a One in his Country. Thus is this Letter to be underſtood, as the Tranſlator obſerveth, after a very Learned Man. It ſeems to belong to the ſame Year as the foregoing.

In the eighty fifth, St. *Auguſtine* reproves *Paul* of *Catagnæ*, for parting with his own Eſtate when he was made a Biſhop, that he might abuſe the Revenue of his Church, to live more at eaſe; telling him, that ſo long as he liveth thus, he will not communicate with him. In this Letter there is this excellent Advice; *Non eſt Epiſcopatus Artificium tranſigendæ vitæ fallacis*: 'Epiſcopacy ought not to be 'look'd upon as an Eſtabliſhment, or a Means to procure 'the deceitful Pleaſures of this Life.' This *Paul* being dead before the year 408. as is plain by the ninety ſixth Letter, this Letter muſt have been written about the Year 405.

In the eighty ſixth, he ſolliciteth *Cæcilian* Governour of *Numidia*, to reſtrain the *Donatiſts* about *Hippo*, as he had done in other Places under his Government. It was written after the Edict of *Honorius*, of the year 403. before *Cæcilianus* was created *Præfectus Prætorio*, in the Year 409.

In the eighty ſeventh Letter, that was written about the ſame time, St. *Auguſtine* preſſes *Emeritus*, a *Donatiſt* Biſhop at *Cæſarea*, to tell the Reaſons which made him ſeparate from the Church; and refuteth thoſe wich he uſed to alledge.

The eighty eighth was written by St. *Auguſtine*, in the Name of the Clergy of *Hippo*, to *Januarius*, a *Donatiſt* Biſhop, after the *Donatiſts* Deputies, that were ſent in 406. to the Emperors, were rejected. It contains ſeveral Complaints againſt the Violences of ſome *Donatiſt* Clerks; and the authentick Acts of what happen'd in *Conſtantine*'s time, concerning the buſineſs of the *Donatiſts*. About the end of the Letter, they propoſe a Conference.

The eighty ninth Letter, to *Feſtus*, is much upon the the ſame Subject. St. *Auguſtine* begins, by juſtifying the Emperor's Edicts againſt the *Donatiſts*: Then he relates the Original of that Schiſm, and the Judgments whereby it was condemned. He proves, that the *Donatiſts* had no Grounds for their Separation, nor for Re-baptizing Catholicks. Laſtly, He giveth *Feſtus* notice, that the People about *Hippo* ſtill perſiſted in the Schiſm, notwithſtanding his Letters, and continued their Violences.

The ninetieth Letter is from an Heathen, one *Nectarius*, who interceded with St. *Auguſtine* for his Fellow-Citizens that dwelt at *Calama*, who had ſacrificed to Idols, contrary to the Emperor's Inhibitions, and offered Violence to ſome Chriſtians. The Reaſon that this Pagan uſes to prevail with St. *Auguſtine*, is, *That it is the Duty of a Biſhop to do nothing but Good to Mankind: Not to meddle with their Affairs, unleſs it be to make them better, and to intercede with God to pardon their Faults*. *Baronius* is of Opinion, that this Letter was written immediately after the Laws of 399. In the laſt Edition it is placed in the year 408. and what is ſaid there of the Laws newly publiſhed, is apply'd to the Law of the 24th. of *November*, 407. directed to *Curtius*; which is the 19*th*. of the 10*th*. Title of the 16*th*. Book of the *Theodoſian* Code.

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The next Letter is St. *Auguſtine*'s Anſwer to *Nectarius*; whereby he exhorts him to turn Chriſtian; promiſing, that though the Violences of thoſe at *Calama* had proceeded very far, yet he would contribute, as much as the Intereſt of publick Security would permit, to have them treated gently. He owns and approves the Maxim which he alledged concerning Epiſcopal Meekneſs; yet he aſſerts, that there muſt be Examples: The moſt guilty cannot be ſpared: That Chriſtians do not deſire to ſee them puniſhed out of Revenge, but Charity obligeth them to provide for the future; yet however, they do not deſire the Death of thoſe that abuſed them, they deſire only their Converſion: And they are but little concerned for the Loſſes which they ſuſtained, but they ſeek after their Souls. *This is* (ſaith he in the Concluſion of his Letter) *what we are ſeeking with the Price of our Blood: This is that Harveſt which we would make plentiful at* Calama; *or at leaſt, that what happened in that place, might not hinder us to make it any where elſe.*

In the ninety ſecond, to *Italica*, a Lady, he comforts her upon the Death of her Husband; telling her, that God cannot be ſeen, either in this World or in the next, with bodily Eyes. This Letter is before the ninety ninth, directed to the ſame Lady, which is written in 408.

The ninety third, to *Vincentius*, a *Donatiſt* Biſhop, containeth ſeveral Reaſons to ſhew that Secular Authority, and the Severity of the Laws, may be uſed againſt Schiſmaticks, to oblige them to return into the Church. One of the chiefeſt, is, the Uſefulneſs and the good Effects which the terror of the Imperial Laws had produced, ſince they cauſed the Converſion of ſeveral whole Cities.

St. *Auguſtine* confeſſes, that this Reaſon affected him moſt; *That by ſuch Examples his Colleagues brought him to their Opinions: That it was his Opinion formerly, That no Man ought to be forced: That Words only were to be uſed; for otherwiſe they could make none but counterfeit Catholicks: But that having withſtood all Reaſon, he finally yielded to Experience.* That the Laws had brought back thoſe that continued in the Schiſm, only by Intereſt, Fear, Negligence, or other Conſiderations of the ſame Nature. Afterwards, he exhorts *Vincentius* to return to the Church; ſhewing, the true Church is that which is ſpread throughout the Earth. He Anſwers what the *Donatiſts* objected, to prove that it might be comprehended within a ſmall number of Righteous Men; He ſhews, that it muſt neceſſarily be mix'd with both bad and good; and at laſt, declares againſt Re-baptizing. This Letter was written about the Year 408.

The 94*th.* Letter, is written by St. *Paulinus* Biſhop of *Nola*; and the 95*th.* is St. *Auguſtine*'s Anſwer to that of *Paulinus.* He diſcourſeth of the Nature of Bodies after the Reſurrection; and of that of Angels. It is uncertain whether they have Bodies: or whether they are pure Spirits. Theſe Letters are of the Year 408.

The 96*th.* Letter, is an Excellent Example; ſhewing, how little Biſhops in St. *Auguſtine*'s time, were given to Intereſt. *Paulus* Biſhop of *Catagnæ*, had bought an Eſtate in the Church's Name, with a Summ which he recovered; though he had ſurrendred his own Eſtate for what he owed to the Royal Treaſure. *Boniface* his Succeſſor, not willing to benefit himſelf by that Fraud, declared the thing as it was; chuſing either to have nothing, or to receive the whole from the Emperor's Liberality, rather than keep a thing gotten by Fraud. St. *Auguſtine* writeth this Letter to *Olympius*, Surveyor of the Buildings, to obtain by his means this Gratification from the Emperor, in the behalf of *Boniface. Olympius* not being in that Employment before the Death of *Stilico*, which happen'd in *Auguſt* 408, this Letter cannot have been written till towards the latter end of that year. To the ſame Magiſtrate, and at the ſame time, was the following written; whereby he prayeth him to ſee the Laws maintained that were Publiſhed in *Africa*, in the time of *Stilico* his Predeceſſor; and to let the Church's Enemies know, that theſe Laws having been Enacted Freely by the Emperor himſelf, they were in full Force after *Stilico*'s Death.

In the 98*th.* to *Boniface*, St. *Auguſtine* reſolves a Queſtion that was made to him by that Biſhop, namely, How the Faith of Parents can ſerve for their Children that are admitted to Baptiſm, though the incredulity of Parents can be no Prejudice to their Children, when they offer them to *Dæmons.* St. *Auguſtine* anſwers, that it is moſt certain, that after a Child is born, he partakes no longer of other Men's Sins; but before, he is a Partaker of *Adam*'s Sin, from which he is delivered by the Operation of the Holy Ghoſt in the Sacrament of Baptiſm. That Water repreſents outwardly, both the Myſtery and Grace, but the Holy Spirit produces the Effect. That neither the Faith of Parents, nor yet of Godfathers is the Cauſe of this Grace; but the Prayer of the whole Church, that begets Chriſt in each Member. In which Senſe, the Godfathers anſwer for the Child, that he believes, and reſolves to live Chriſtianly, becauſe he receiveth the Sacrament of Faith, and of Converſion to God. He explains this laſt Notion by ſeveral Examples, and among the reſt he alledgeth that of the Euchariſt, ſaying, 'That as the Sacrament of Chriſt's Body, 'is *in ſome ſort* the Body of Chriſt; ſo the Sacrament of 'Faith, is Faith it ſelf; and in this Senſe it is ſaid, that who- 'ſoever hath the Sacrament of Faith, hath Faith it ſelf.' This Compariſon would not be very Juſt, if St. *Auguſtine* did not conſider ſomething elſe in the Euchariſt, beſides the external and ſenſible part. St. *Auguſtine.* Tome II.

The 99*th.* is written to the Lady *Italica*, on the occaſion of the firſt Siege of *Rome*, by *Alaricus* in 408.

In the 100*dth.* Letter, St. *Auguſtine* intreateth *Donatus*, Proconſul of *Africa* to reſtrain the *Donatiſts*; but not to puniſh them with Death. And having expreſſed himſelf with the moſt Pathetical Terms that can be uſed to oblige him to Meekneſs, he concludes with theſe curious Words: *It is a more troubleſome than profitable Labour, to compel Men to forſake a great Evil, rather by Force, that by Inſtruction* This Letter was written at the time when they publiſhed new Edicts againſt the *Donatiſts* in 408.

The 101*ſt.* Letter to *Memorius* a Biſhop, was joyn'd to the Sixth Book of his Treatiſe *of Muſick*, which St. *Auguſtine* ſent by it ſelf to that Biſhop, becauſe he could not find his other Books upon the ſame Subject, that *Memorius* deſired. This *Memorius* was Father to *Julianus*, who writ afterwards againſt St. *Auguſtine*, who was now a Deacon. St. *Auguſtine* gives him great Commendations in that Letter.

The 102*d.* is placed in the Retractations, amongſt the Books compoſed before the Year 411. There St. *Auguſtine* anſwereth Six Queſtions propoſed by an Heathen to a Prieſt called *Deogratias.*

The firſt is, concerning the Reſurrection; Whether that which is promiſed to us, ſhall be like that of Jeſus Chriſt, or like that of *Lazarus*; And whether after the Reſurrection, Men ſhall be Subject to the Infirmities and Neceſſities of the Fleſh. St. *Auguſtine* anſwereth, that our Reſurrection ſhall be like that of Jeſus Chriſt, and that after the Reſurrection, we ſhall be freed from all cares and inconveniences of corruptible Fleſh.

The ſecond Queſtion is, if none can be Saved by Jeſus Chriſt, what is become of thoſe that died before his coming? What is become of ſo many Millions of Souls, againſt whom nothing can be objected, ſince Chriſt had not yet appeared among Men? Why did not the Saviour come ſooner? Let it not be ſaid, that the Jewiſh Law ſupplied that want; for there was already an infinite number of Men upon earth, when it was given, and yet it was neither known, nor practiſed but in a ſmall corner of the World.

St. *Auguſtine* having ſhewed, that the Pagans were not leſs perplexed, with that Queſtion, than the Chriſtians, anſwers, that Jeſus Chriſt being the Word of God, who Governed the World from the beginning, all thoſe that knew him, and lived according to his Precepts, might be ſaved by the Faith which they had, that he was in God, and ſhould come upon the Earth. He adds, *That Jeſus Chriſt would not appear in the World, and cauſe his Doctrine to be Preached, but at ſuch a Time, and in ſuch Places, where he knew, that there were thoſe who ſhould believe in him; and that he foreſaw, that in all other Places, or at any other Times, Men would be ſuch as they have been, though the Goſpel had been Preached to them.* This Notion was very favourable to the *Semipelagians*, and they failed not to make uſe of it; as appears by *Hilary*'s Letter to St. *Auguſtine.* But this Father anſwered them in the ninth *Chap.* of the Book *of the Predeſtination of the Saints*; *That he did make uſe of the Word Fore-knowledge only, becauſe he thought it was ſufficient to convince the Infidelity of the Pagans who made this Objection; and therefore he omitted to ſpeak of that which is hid within God's Counſels of the Motives of that Diſpenſation: And ſo when he ſaid, that Jeſus Chriſt would not ſhew himſelf, nor cauſe his Doctrine to be Preached but in thoſe places, and at ſuch a time, he knew thoſe Perſons liv'd, who ſhould believe in him: It is as if he had ſaid, that Jeſus Chriſt did not ſhew himſelf unto Men, nor ſuffer his Doctrine to be Preached, but in thoſe places and at that time, when he knew, that thoſe ſhould live who were Elected before the Creation.* He expounds again in the ſame place, what he had ſaid in this Letter: *That the Chriſtian Religion never failed of being Preached to thoſe that were worthy; and, that if it failed any, it was becauſe they were not worthy of it.* Saying, that he had not declared his Opinion concerning that which renders Men worthy, whether it is the Grace of Jeſus Chriſt, or their own Will.

This is the third Queſtion: Why ſhould they condemn Victims, Incenſe and Sacrifices, ſeeing that from the beginning God was honoured after this manner; and that he is repreſented as having need of the Firſt-Fruits of the Earth? *Anſ.* God hath no need either of our Offerings, or our Sacrifices. The Service we yield to him turns to our own profit, and not to his. At all times Sacrifices have been offered unto God, but they ought only to have been offered to the true God. The Sacrifices that are offered to Creatures are Sacrileges. Both the Sacrifices and the Sacraments of the Old Law are changed, and this Alteration was foretold. The New Teſtament is eſtabliſhed upon the Sacrifice of the High-Prieſt; that is, upon the Effuſion of

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the Blood of Chriſt himſelf; and now all Chriſtians offer a Sacrifice that is ſuitable to the Manifeſtation of the New Covenant.

The fourth Queſtion is concerning the Eternity of Puniſhments; againſt which this Maxim of the Goſpel was objected; *With what meaſure ye mete, it ſhall be meaſured to you.* Every meaſure, ſay they, is limited to a certain ſpace of time; What mean then thoſe Threatnings of Eternal Sufferings?

St. *Auguſtine* ſhews, that this Queſtion is idle and unworthy of a Philoſopher; that it is impertinent to ſay that all meaſures are limited by a certain ſpace of time, ſince there are other meaſures, beſides thoſe of time; that it is a common Saying, that a Man ſhall be dealt withal, as he dealeth with others, though he receiveth not preciſely the ſame Treatment; that theſe Words of Jeſus Chriſt, *It ſhall be meaſured unto you, after the ſame manner that ye meaſure unto others*; ſignifie only, that Men ſhall be Puniſhed or Rewarded, by the ſame Will which made them do Good or Evil to others; that is, by the remorſe of their own Conſciences; that Sins and Puniſhments are not meaſured by time, but by the quality of the Will; that the Puniſhment of Sin is eternal, becauſe, as the Sinner deſired to enjoy Pleaſure for ever, it is juſt that he ſhould be puniſhed for it for ever.

The fifth Queſtion was not difficult to ſolve. It was ſuppoſed that *Solomon* had ſaid, that there was no Son of God. St. *Auguſtine* anſwers, that *Solomon* never ſaid it, but the contrary.

The Laſt, is a Serious Anſwer to the Jeſts of the Heathens, about the Hiſtory of *Jonas*.

The 103*d*. Letter, is a ſecond Letter of *Nectarius* of *Calama*, who reneweth the ſame Requeſt that he made in the 90*th*. for Pardon of his Heathen Country-men, who had miſuſed the Chriſtians.

The 104*th*. is an Anſwer of St. *Auguſtine*, where he particularly refuteth the Opinion of the Stoicks, concerning the Equality of Sins. St. *Auguſtine* received *Nectarius* his Letter upon the 27*th*. of *March* 409. and it is probable that he returned an Anſwer inſtantly.

The 105*th*. is an Exhortation to the *Donatiſts*. After he had juſtified the Severity of the Imperial Laws, he examines the ordinary Points of Controverſie that were in Diſpute with thoſe Schiſmaticks; Proving, 1. That the Validity of Baptiſm dependeth not upon the holineſs of the Miniſter. 2. That the Catholick Church cannot be confin'd to the *Donatiſts*. 3. That the Wicked, who were tolerated in the Catholick Church, could not hinder it from being the true Church.

In the 106*th*. St. *Auguſtine* intreateth *Macrobius*, a *Donatiſt* Biſhop at *Hippo*, not to Rebaptize a Sub-deacon that was gone over to their Party. St. *Auguſtine* gave this Letter to *Maximus* and *Theodorus*, who delivered it into *Macrobius* his own hands; who made them no Anſwer, but that he could not refuſe to give the Faith to them that came to him; which Anſwer, they returned to this Saint by the 107*th*. Letter. St. *Auguſtine* immediately ſet Pen to Paper to reprove that behaviour of the *Donatiſts*, as he doth by the 108*th*. Letter; wherein he proves, that Baptiſm is not to be repeated, alledging chiefly the Example of the *Donatiſts* themſelves, who approved the Baptiſm of the *Maximianiſts*, whom themſelves had condemned and put out of their Communion. The time of this Diſpute with *Macrobius*, is not very certain; yet it is ſuppoſed to have happened in 409.

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The 109*th*. is a Letter of Compliment written to St. *Auguſtine* by *Severus* Biſhop of *Milevis*, wherein he tells of the Pleaſure that he found in reading his Works. He gives him high Commendations, eſpecially for his love towards God and towards his Neighbour. St. *Auguſtine* anſwers him by the 110*th*, in a very modeſt and civil manner. The time of theſe Letters is not well known.

The 111*th*. is a Conſolatory Epiſtle, to *Victorianus* the Prieſt, concerning thoſe Miſeries which the Barbarians, who then waſted both *Italy* and *Spain* in the Year 409. cauſed a great number of holy Perſons and Virgins conſecrated to God to Suffer.

In the 112*th*. Letter, St. *Auguſtine* exhorteth *Donatus*, who was leaving the Proconſulſhip, in 410, to renounce the Pomps of the World, and to follow Jeſus Chriſt, and to bring back to the Communion of the Church, thoſe that had any Dependency upon him.

The 113*th*. is a Letter of Recommendation to *Creſconius*, concerning *Frumentius* his Buſineſs, who was taken out of the Sanctuary of a Church, whither he was fled to ſecure himſelf from the Purſuit of one of whom he rented a Foreſt.

The three following Letters are about the ſame Buſineſs. St. *Auguſtine* cites a Law that was made by *Honorius* the Emperor, the 21*ſt*. of *January*, 410. ſo that theſe Letters were written after that Year.

The 117*th*. is a Note from *Dioſcorus*, to which he joins ſeveral Queſtions to St. *Auguſtine*, taken out of *Cicero*'s Dialogues. St. *Auguſtine* Anſwers him in the next, that it is unworthy of a Biſhop to ſpend time in explaining ſuch kind of Queſtions. He treateth afterwards of the Deſign which Men ought to have in their Studies, and of the chiefeſt Good. He Rejects the Philoſopher's Opinions upon that Subject; and ſhews, that God is the chiefeſt Good. He exhorteth *Dioſcorus* to ſtudy Chriſtian Philoſophy, diſcovering the Blindneſs and the Errors of the Heathen Philoſophers. St. *Auguſtine* ſpeaking in this Letter of the Hereticks he was to Diſpute with, ſaith nothing of the *Pelagians*; which makes it probable, that it was written before the Year 411, but it could not be written long before, becauſe he declares there, that he was growing Gray.

The 119*th*. containeth *Conſentius* his Queſtions concerning the Myſtery of the Trinity. And the 120*th*. containeth St. *Auguſtine*'s Anſwers, who expounds the Faith, touching that Myſtery. He treateth there of Faith, and Underſtanding.

The 121*ſt*. Letter is written by St. *Paulinus*, who propoſes to St. *Auguſtine* ſome Queſtions upon certain Paſſages of the Pſalms, of St. *Paul*'s Epiſtles, and the Goſpels.

In the 122*d*. St. *Auguſtine* excuſeth himſelf to his Clergy, and People, becauſe he was obliged to be abſent. He exhorts them to diminiſh nothing of what they were wont to do for the Poor. This Letter was written in the Year 410. when *Alarick* took *Rome*. I ſuppoſe alſo, that St. *Jerome* hinted at the Calamity, in Ænigmatical Terms, in the following Letter, which is the laſt of the *Second Claſſe* of St. *Auguſtine*'s Letters.

The Third Claſſe.

THE Letters of the *Third Claſſe* are all thoſe that St. *Auguſtine* writ from the Year 411. to the End of his Life.

The firſt, which is the 124*th*. is directed to *Albina*, old *Melania*'s Daughter, to *Pinianus*, and to the younger *Melania*, who had retired into *Sicily*, and from thence into *Africa* after the Death of *Rufinus*, in the Year 411. and were come to *Tagaſta*, when St. *Auguſtine* wrote this Letter; whereby he excuſeth himſelf, that the Condition of the Church at *Hippo*, rather than the Severity of the Winter, hindred him from coming to them.

Pinianus being come to *Hippo*, to ſee St. *Auguſtine*, as he was celebrating the Holy Myſteries, the People demanded, that he ſhould be ordained Prieſt, and obliged him to Swear, that he ſhould not leave the Town of *Hippo*; and that, if he took Orders, he would be ordained no where, but at *Hippo*. *Albina*, and her Children, complained of that Violence; believing, that the Men of *Hippo* had no other Deſign in doing ſo, but to fix in their Church ſo Rich a Man as *Pinianus* was; pretending, that the Oath forced upon him was not binding. St. *Auguſtine* writes to *Alypius*, the 125*th*. Letter, to juſtifie both himſelf, and his People, of the Suſpicions entertained of him upon that Subject, praying *Alypius* to remove them. He ſpeaketh afterwards of *Pinianus* his Oath, and of the Obligation to keep it; whereupon, he layeth down the following Principles about the Matter of Oaths. Firſt, that none ought to Swear to a thing forbidden, whatſoever Fear he may be in of Death if he Sweareth not; and that he ought rather to ſuffer Death. 2. That when a Man has Sworn, by conſtraint, to a lawful Thing, he is bound to Diſcharge it; and cannot diſpenſe himſelf from it, without being guilty of Perjury. 3. That the Bond of an Oath is performed, not when we do what is ſignified by the Letter, or the Terms, wherein the Oath is expreſſed, but when we obſerve what the Impoſer of the Oath expects, if it be known when the Oath is taken; and ſo a Man may be Perjured in keeping what is ſignified by the Terms of the Oath, if he defeats the Expectation of him to whom the Oath is made; and that, on the contrary, this being done, there is no Perjury, though the Letter of the Oath is not obſerved in its proper Senſe. From whence he concludes, that though *Pinianus* is not bound to abide at *Hippo*, as if that City were made a Priſon for him; yet he is obliged, by his Oath, to dwell there as an Inhabitant with Liberty to go and come, but not to go away never to return.

In the following Letter to *Albina*, St. *Auguſtine* juſtifies himſelf from the Accuſation that was made againſt his People, for detaining *Pinianus* out of Covetouſneſs. He ſaith, that ſuch Imputations reflect upon him, becauſe he is Adminiſtrator of the Church's Goods, whereas the People neither diſpoſes of, nor profits by them. Wherefore, to clear himſelf abſolutely, he is obliged to make Oath, and to take God to witneſs, as he doth in this Letter, that the Adminiſtration of the Church's Goods is a Charge to him. He diſcourſes again of the Validity of *Pinianus* his Oath, and of the Obligation he lay under to execute it.

The 127*th*. to *Armentarius*, and *Paulina* his Wife, was written ſoon after *Rome* was taken. He exhorts them not to regard this preſent Life; ſhewing alſo, how much they were obliged to keep the Vow of Continency, which they had made. This Letter is full of moſt Excellent Thoughts againſt

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againſt the Love of the World, and of Life. Among other things, he particularly takes notice, that if, to prolong this Tranſitory Life, Men are not afraid to take ſo much Pains, to undergo ſo many Dangers, and Loſſes, much more ought they to expoſe themſelves, for that Life which is Eternal: that all the Pains we take in this Life, to prevent Death, tend to nothing elſe but to keep us in Miſery; that we conſtantly avoid the preſent Death; that we may be expoſed to the Fear of all poſſible Ones. *What* (ſaith he) *do not thoſe Men endure, whom the Phyſicians force to endure, Fire, and the Kniſe; and, what is the Conſequence of ſo many Pains? Is it to eſcape Death? No! but to die a little later. The Pains are certain, but the preſerving of Life is uncertain; and very often the Patient dies in thoſe Torments, to which he expoſes himſelf for fear of Death; and chuſing to ſuffer not to die, inſtead of chuſing to die to prevent ſuffering, it happens that they meet with Death in the midſt of thoſe Sufferings, which they chuſe to undergo to avoid it.... But the greateſt Evil, and the moſt to be abhorred, is, That to lengthen this wretched Life a little, we diſpleaſe God who is the Spring of true Life..... Beſides, tho' ſuch a miſerable Life, as this is, could continue for ever, yet were it not to be compared with an happy Life, tho' never ſo ſhort. In the mean time, the love of this Life, as ſhort as miſerable, makes us loſe a Life that is not only Happy, but Eternal; tho' in that very Life, which we ſo unhappily love, we ſeek for nothing but what we may be ſecure of in the other, and which the love of this makes us loſe. For what do we love, by loving a Life ſo wretched, and ſo ſhort? It is not the miſery of it, ſince we deſire to be happy, nor the ſhortneſs of it, ſince we fear to ſee the end. We love it therefore, only becauſe it is Life; and this alone, makes us love it, tho' ſhort and miſerable.* From theſe Principles he concludes, that we ſhould love nothing but eternal Life; ſhake off all Clogs, and Cares of preſent things; cleave ſolely to Jeſus Chriſt, to whom we ſhould have our Recourſe, as to the chief Phyſician, who alone is able to eaſe our Pains, and ſatisfie our Deſires.

The 128*th.* Letter, is a Declaration of the *Catholick* Biſhops to *Marcellinus*, the Emperor's Commiſſioner, appointed to be at the Conference betwixt the *Catholick* Biſhops, and the *Donatiſts*, by which Declaration they ſubmit themſelves to all the Conditions of the Order, given by *Marcellinus*; and give their Conſent, that in caſe the *Donatiſt* Biſhops yield in the Conference, and be convicted of Schiſm, yet they ſhould be maintained in their Dignity; ſo that in the Places, where there was a Biſhop of each Communion, they ſhould Govern jointly, till the Death of the one; or that both ſhould give up, and a third be choſen: And, that though they granted this Advantage to the *Donatiſts*, yet they made no Conditions for themſelves, but were contented to loſe their Dignity, if the *Donatiſts* had the better in the Conference.

Marcellinus, by his Order, had appointed a certain Number of Biſhops of each Party, to be at the Conference; but the *Donatiſts* deſiring to be all there, made a Solemn Declaration. The *Catholick* Biſhops gave their Conſent by the 129*th.* Letter. The time of theſe two laſt cannot be doubted, ſeeing they relate to the Conference at *Carthage*, appointed the 14*th.* of *October*, 410. and began the 1*ſt.* of *June*, 411.

The 130*th.* is directed to the illuſtrious and pious Lady *Proba Falconia*, the Widow of *Probus*, *Præfectus Prætorio*, and Conſul in 371. who withdrew into *Africa* after the taking of *Rome*. This Holy Widow having deſired St. *Auguſtine* to write to her concerning Prayer, this Saint gives her, by this Letter, excellent Inſtructions about the manner how we ought to Pray, and the neceſſary Diſpoſition to do it well. He diſcourſes there of the Contempt of Riches, of renouncing the World, of that true Happineſs which ought to be pray'd for, and of love of our Neighbour. He proves, that true Praying is from the Heart. He explains in few Words, the Lord's Prayer; ſhewing, that it contains what we are to Pray for. He obſerves that we may deſire to be delivered from Pain, Sickneſs, and Afflictions; but that we are not to deſire with Impatience, nor think that God regards us not, when we obtain not that Eaſe which we deſire. This Letter is full of very Chriſtian and Sublime Maxims, and Notions, very uſeful for Pious Perſons.

The 131*ſt.* to the ſame Lady hath nothing remarkable; he thanks her for enquiring after his Health.

In the 132*d.* Letter, St. *Auguſtine* exhorts *Voluſian*, to whom it is written, to read the Scriptures, and to propoſe to him thoſe Difficulties which he ſhall meet with.

In the 133*d.* Letter St. *Auguſtine* intreateth *Marcellinus* not to puniſh thoſe *Donatiſts* with Death, who had confeſſed their Crimes by Torture; and to have reſpect in the Choice of Puniſhments, to that Meekneſs which the Church profeſſeth to exerciſe towards all Men.

The next Letter contains the like Entreaties to the Proconſul, *Apringius*. Both theſe were written after the Imperial Law againſt the *Donatiſts* was enacted in 412.

By the 135*th.* *Voluſianus* deſires a Solution of the Difficulties propoſed againſt the Chriſtian Religion, which centred all in this Objection, *How God ſhould ſo humble himſelf as to become Man?* With this Letter came another from *Marcellinus*, which is the 136*th.* wherein he deſireth St. *Auguſtine*, to anſwer the Queſtions made by *Voluſianus*; adding ſome other Objections of the Enemies of the Chriſtian Religion. They ſaid, that God had aboliſhed the Old Law, either out of Inconſtancy, or becauſe he was weary of it. That the Doctrine of the Goſpel was contrary to States; and that the Chriſtian Emperors had done great Diſ-ſervice to the Affairs of the Common-wealth.

St. *Auguſtine* in the 137*th.* anſwereth *Voluſianus* his Queſtions. He lays down this Rule at Firſt, That though there are ſuch deep things in the Scripture, that a Man may daily make new Diſcoveries, how Learned and Quick ſoever he be; yet it is not difficult to arrive to the Knowledge of what is neceſſary to be known to be Saved. Afterward, he anſwereth *Voluſianus* his Queſtion concerning the Incarnation; ſhewing that though the Word was made Man; yet he did not give over the Care of Things upon Earth, nor ceaſed to be every where, and to govern all things, That the Union of the Soul with the Body, which daily happeneth, is not leſs difficult to be comprehended; than that of God with Man; which happened but once to ſave Men from their Sins. Here he lays down very powerful Arguments, to perſuade Men to believe the Incarnation of Jeſus Chriſt; as, the Original of the People of *Iſrael*; God's Dealings with them; his Chuſing them to be his beloved People; the Laws and Ceremonies of the Old Teſtament, which had all a relation to Jeſus Chriſt: The Predictions of the Prophets; the Life, Actions, and the Death of Chriſt; the Eſtabliſhment of the Church; its Encreaſe, and Preſervation; the greatneſs and ſublimity of the Morals that were taught in it; the plain Style of the Scripture, which makes it acceſſible to all Mankind, though there are ſuch Depths, as few Minds can penetrate, and other ſuch Conſiderations which are ſufficient to prove the Truth of the Chriſtian Religion.

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In the following Letter, St. *Auguſtine* replies to the Objections made by *Marcellinus*: The firſt is about the Alteration of the Old Law, which they imputed either to Envy or to Inconſtancy in God. St. *Auguſtine* ſaith, that God is unchangeable in all that concerns himſelf; and, that as he hath given Precepts, and Ordinances for the Good of Man, ſo it is for the ſame End, that he ſometimes changeth them; as he judgeth it may be more convenient for them.

The ſecond Objection, propoſed by *Marcellinus*, ſeems more difficult. They accuſed Chriſts Doctrine, as inconſiſtent with the Well-being of the State; becauſe it forbids rendring Evil for Evil; commands turning the other Cheek; giving the Cloak alſo to them that offer to take our Coats; and to go two Miles with him that forceth us to go one. Theſe Precepts ſay they, are contrary to the Practice of Common-wealths: For who is he that will ſuffer his Enemy to take away his Goods? Who doth not ſeek to return Evil for Evil to Barbarians, who come to lay the Provinces of the Empire Waſte?

St. *Auguſtine* refutes this Objection, ſhewing, that this Maxim here looked upon as contrary to the Good of the State was a Maxim of the Old Romans, who thought it worthy of their greatneſs, and profitable for the Common-wealth to forgive Injuries: That *Cicero* exalting *Cæſar* for a great Prince, commendeth him for his readineſs to forgive Injuries: That ſuch things are read with Admiration in Prophane Writings, whilſt they are deſpiſed in Chriſtian Books, where they are more plainly, and more nobly expreſſed. He proves afterwards, That thoſe Divine Books are ſo far from being contrary to the happineſs of Governments, that they are moſt proper to maintain Peace and Concord: That however they are not to be underſtood literally; and that we are not abſolutely forbidden to defend our ſelves, or to puniſh Crimes; but only that Men ſhould not act by a Principle of Revenge, but with a Deſign to do Good to him that offends us: So that thoſe Precepts of Jeſus Chriſt, have reſpect to the Diſpoſition of the Heart, rather than to what is done outwardly, and tend only but to preſerve Patience, and Charity in their Hearts, leaving us the liberty to do what we think may conduce moſt to the Advantage of thoſe to whom we deſire to do Good.

Having alledged both Chriſt's, and St. *Paul*'s Example, to juſtifie ſuch a Carriage; he adds, That this hinders not the Execution of Juſtice againſt evil Doers, provided it be done with a Spirit of Charity: That War it ſelf may be managed with the ſame Spirit, when Men deſire to Conquer, with a Deſign to do good to the Vanquiſhed, and keep them from doing hurt. Then he anſwereth *Marcellinus*'s laſt objection; ſhewing, that the Chriſtian Emperors ought not to be charged with the Decay of the Empire; the Heathen themſelves having confeſſed that their own Manners, and the Vices of the *Romans*, were the main Cauſes of it. He ſheweth likewiſe, how Contemptible the Juglings of *Apollonius*, and *Apuleius* were, in compariſon of the Miracles of Chriſt, and his Apoſtles.

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The 139*th*. Letter, is likewiſe directed to the ſame *Marcellinus*, but upon another Subject. He ſpeaks of Publiſhing the Acts of the Conference at *Carthage*: He earneſtly conjures him to hinder the *Donatiſts*, that were caſt into Priſon from being put to Death. He mentions his Books of *Baptiſm*; *His Abridgment of the Conference of* Carthage; *A Letter to the* Donatiſts; *Two foregoing Letters*; and that which follows, directed to *Honoratus*: Whereby it appears, that all theſe Diſcourſes belong to the Year 412.

The 140*th*. Letter, is this juſt now mentioned, directed to *Honoratus*, and written concerning five Queſtions. He treats of Grace, of the New-Covenant, and of the Deſign of Chriſts's Incarnation. He obſerves at firſt, that every Man hath a Soul endued with Reaſon; but very different Uſes are made of it. Some uſe their Reaſon with no other proſpect but to pleaſe their Senſes; others on the contrary, ſeek after thoſe good things which concern their Soul, and which are of a Nature above their own. The Soul may make a good Uſe of Temporal Happineſs, but that is only when it is applyed to the Service of the Creator: for all Subſtances being good in their Nature; it is a good thing to uſe them in order, and not thereby to oppoſe the Order of the Creator: And the ill uſe which Men make of Good things, doth not hinder the good uſe which God knows how to make, even of evil ones. For his Juſtice by Puniſhing, brings into order thoſe whoſe Injuſtice put them out of order by Sin. God granted this Temporal Felicity in the Old Covenant, which neither promiſed, nor afforded any but Temporal Advantages; but at the ſame time he revealed the New Covenant, whereof the Old was but a Figure; Tho' but a ſmall number of Saints have taken notice of it, and even thoſe though Miniſters of the Old Covenant, belonged to the New. But in the fulneſs of time, the Word of God was united with Man to be a Light to the Nations, and thoſe that received it, became the Children of God, not Children by Nature as Jeſus Chriſt is, but Children by Adoption and Grace. It is he that taught us to deſpiſe the things of this Life, and to value none but thoſe which we ſhall enjoy in the other. This is the Oeconomy of the New Covenant, which St. *Auguſtine* explains at large in this Letter. He proveth it by the Expoſition of the 22*d*. *Pſalm*, which begins with theſe Words, *My God, my God, why haſt thou forſaken me*? Which was the Subject of *Honoratus*'s firſt Queſtion. He inſiſts chiefly upon ſhewing that Chriſtians ought not to put their Truſt and Confidence in the Good Things of this World; but to love and ſeek after that only which concerns the next. This is almoſt the ſole Deſign of this Letter to juſtifie that the love of Spiritual and Eternal Bleſſings is the only aim of the New Covenant; To the ſame purpoſe he expounds alſo the beginning of St. *John*'s Goſpel; the Parable of the ten Wiſe and ten Fooliſh Virgins; theſe Words of St. *Paul*, Eph. 3. *I pray God that being firmly ſettled, rooted and grounded in love, you may be able to comprehend with all Saints, what is the breadth, and length, and heighth, and depth*; and what is ſaid in the Goſpel concerning utter Darkneſs, which were the Subject of *Honoratus*'s five Queſtions. This Man was but a *Catechumen*, and yet St. *Auguſtine* ſets before him the moſt ſublime and the higheſt things of the Chriſtian Religion; and yet when he ſpeaks of the Euchariſt, he doth not clearly explain it; but only tells him, That he ſhall know after Baptiſm, in what time, and after what manner it is offered: But he declareth plainly enough what he believed concerning the Euchariſt, ſaying, That Proud Men who come to the Lord's Table, do indeed receive his Body and Blood, and adore it, but they are not fed therewith; becauſe they imitate him not, and though they eat it, yet they refuſe to become Poor as he was. At the latter end of his Letter he ſpeaketh againſt thoſe who put their Confidence in their own Strength, and not in the Grace of Jeſus Chriſt. This is in ſhort what St. *Auguſtine*, treats of in this Letter, which may be looked upon as a Treatiſe, as he ſays himſelf in the Concluſion, and in his *Retractations*; where he places it amongſt his entire Diſcourſes.

The 141*ſt*. is a Synodical Epiſtle of an Aſſembly of Catholick Biſhops held at *Cirta*, directed to all the *Donatiſts*, whereby they are exhorted to return into the Church; their Biſhops having been ſo ſolemnly confounded and convicted in the Conference at *Carthage*, of which he gives a ſhort Abridgment in that Letter. It bears Date the 14*th*. of *June* 412.

The next Letter to *Saturnius*, *Euphratas*, and the Clergy newly returned into the Unity of the Church, is of the ſame time. St. *Auguſtine* congratulates their re-union, endeavours to confirm them in the good Reſolution they had taken, and exhorts them to diſcharge their Miniſtry.

In the 143*d* Letter, St. *Auguſtine* anſwereth a Queſtion propoſed to him by *Marcellinus*, to whom it is written: namely, where the Magicians of *Egypt* could find Water to turn into Blood, when *Moſes* had turned all the Water that was there already. He ſaith, that this Queſtion may be anſwered two Ways, either by ſaying that they took Water out of the Sea; or, by ſuppoſing, that the Plagues of *Egypt* had their Effect only where the Egyptians were, but not where the Children of *Iſrael* dwelt. Having thus diſ-entangled himſelf of the Queſtion, he explains ſome Paſſages of his Book concerning Free-will, and the Original of Souls. He confeſſes, That his Writings having been written with Precipitation, ſome Faults could not but creep in, He ſincerely acknowledgeth that even in Writing he perceived Faults, and that he corrects and reproves them, being far from hiding or defending them. He ſaith, that he is not like thoſe who through exceſſive love of themſelves, and to cover their own Errors, would leave others in theirs; that he would not have his beſt Friends to ſay, that he was not miſtaken, He wiſely obſerveth that none ought to approve the Commendation given by *Cicero* to one, *That he never uttered one word which he wiſhed afterwards he had not ſpoken*. This, ſays he, belongeth to a Mad-man, rather than to a Wiſe-man; this cannot be applyed but to Divine Perſons, by whom the Holy Ghoſt hath ſpoken. He confeſſes, That he is ſtill uncertain concerning the Origine of our Souls; becauſe neither Scripture nor Reaſon hath determined the Point. He further ſaith, that Scripture and Reaſon cannot be contrary to one another; that if Reaſon ſeems to be contrary to the Scripture, it is a falſe Light, it is not right Reaſon. That if what is drawn from Scripture, is found directly oppoſed to clear Reaſon; there muſt be a miſ-underſtanding of the Scripture. Laſtly, he refutes *Voluſianus*, who would hardly believe what he had writ to him, that the Bleſſed Virgin could conceive Jeſus Chriſt, and remain a Virgin ſtill: This Letter is of the Year 412. for it is written after the 139*th*. and there St. *Auguſtine* Anſwers a Letter of *Marcellinus*, brought by *Boniface*, who was with *Marcellinus* when St. *Auguſtine* writ the 139*th*. Letter.

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In the 144*th*. Letter, St. *Auguſtine* congratulates the Men of *Cirta*, who returned to the Church exhorting them to give God Thanks for it, as being the effect of his Mercy. He ſaith, that the Change of thoſe who quit a Debauched Life to lead a better, without giving up themſelves to God; as that of *Polemon* was, ought however to be looked upon as God's Work. For, ſaith he, nothing but the heighth of Pride and of Ingratitude, can imagine, that the Beauty of the Body, Strength, and Health are God's Gifts; and that Chaſtity, which makes the Beauty of the Soul can be the Work of Man. Whence, he concludes, that the Converſion of thoſe to whom he writ, is much rather the Work of God's Mercy. He exhorts them to acknowledge it. *To God*, ſaith he, *you are to give Thanks; fear him if you will be kept from falling, love him if you intend to go forward*. DEUM TIMETE NE DEFICIATIS, AMATE UT PROFICIATIS. This Letter was Written after the Conference at *Carthage*.

The 145*th*. to *Anaſtaſius* comprehendeth moſt of St. *Auguſtine*'s Principles of Juſtification, for having obſerved that the World is more to be feared when it fawns upon us, than when it torments us, he layeth down theſe following Principles, 1. That the love of earthly Goods cannot be totally laid aſide in this Life, and it will always have a ſhare in our beſt Actions. 2. That the Will of Man cannot be called Free, without the Aſſiſtance of Grace. 3. That the Law ſerveth to make us know our Impotency, that we may have our recourſe to Grace. 4. That Sin is not overcome whilſt Men forbear it meerly for fear of Puniſhment. *For*, ſaith he, *though Men go not ſo far as to the outward Action, yet the ſecret Deſire, of doing Evil, in the Heart which is reſtrained only by the fear of Puniſhment, is a Tyrant that keeps us in Slavery, And thus it may be ſaid, That whoſoever abſtaineth from Sin, only for the dread of Suffering, is not altogether an Enemy to Sin; becauſe he is not perfectly in Love with Righteouſneſs; and that Sin is not properly hated; but proportionably as Righteouſneſs is loved.* INIMICUS ERGO EST JUSTITIÆ QUI POENÆ TIMORE NON PECCAT . . . TANTUM PORRO QUISQUE PECCATUM ODIT, QUANTUM JUSTITIAM DILIGIT. 5. That the love of Righteouſneſs ought to go further than the love of Sin; becauſe it ſhould proceed ſo far as that all the Miſchief which can thereby befall our Bodies, may not hinder us from practiſing our Duty; and ſo nothing may ſeparate us from the love of Jeſus Chriſt, and Righteouſneſs. 6 It is the Holy Ghoſt who poureth that Charity into our Hearts; we have it not of our ſelves, and when we find our ſelves deſtitute of it, we muſt, Ask, Seek, and Knock; addreſſing our ſelves to God by Prayer. This Letter was written about the time that the *Pelagian* Hereſie began to be known in *Africa*, in 413.

The following, which is a Letter of Thanks to *Pelagius*, is likewiſe about the ſame time, as St. *Auguſtine* obſerves in the 26*th*. *Chap*. of the Book of *the Acts of* Pelagius. He having already heard that this Man oppoſed the Grace of Jeſus Chriſt, he hints at ſome thing of it in this Letter; wiſhing, that God would give him ſuch Grace as might make him good always; praying him, that he would beg of God to make him ſuch, as he believed him to be already; adding in the end of the Letter, *I pray God my dear Brother*, that he would be pleaſed to make you acceptable in his ſight.

St. *Au-*

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St. *Augustine* in his *Retractations*, mentions the two following Letters; The 147*th.* to *Paulina*, and the 148*th.* to *Fortunatianus* Bishop of *Sicca*, and placeth them after the Books composed in 412. And indeed, this Bishop of *Sicca*, who was at the Conference of *Carthage*, died in 413. and *Urbanus* succeeded him, and was deputed that very year to go to *Rome*. St. *Augustine* proves in both these Letters, that God cannot be seen with bodily Eyes. In the former, he explains, what it is to see God; How he is seen; who they are that have seen him; and, who shall see him hereafter.

The 149*th.* is an Answer of St. *Augustine*, to the Questions proposed by St. *Paulinus*, in the 121*st.* Letter, about some Passages of Scripture; He critically examines the Difficulties that were raised about St. *Paul*'s Epistles, and gives a Rational Account of them. This Letter was written about the year 414. after the Promotion of *Urbanus* to the Bishoprick of *Sicca*.

The 150*th.* is written to *Proba*, and to her Daughter *Juliana*; He wishes them Joy, that *Demetrias*, *Juliana*'s Daughter, had consecrated her self to God in vowing Virginity. It is full of noble Expressions, in Commendation of Virginity.

Count *Marcellinus*, who presided at the Conference of *Carthage*, was Executed in the year 413. at *Carthage*, with his Brother *Apringius*, by order of Count *Marinus*, being Accused of abetting *Heraclianus* his Rebellion: St. *Augustine* being his Friend, and knowing his Innocency, used all his Endeavours to hinder that Judgment; and was sensibly affected for the Death of those innocent Persons. A great Lord, one *Cæcilian*, St. *Augustine*'s Friend, and an Enemy to the two Brothers, being at *Carthage* the same time when this Judgment was given, was suspected to have had a hand in it; and St. *Augustine* having forborn writing to him for some time, this Lord thought that he had also conceived the same Suspicion; wherefore he wrote to St. *Augustine* about it. To this Letter St. *Augustine* returns an Answer in the 151*st.* wherein he represents, both the Cruelty and Injustice of *Marinus*'s Judgment, and what had made the World believe that *Cæcilian* had a hand in it. Yet he professes not to believe it, considering what he had written to justifie himself; but he exhorts him to renounce all manner of Friendship with *Marinus*. Afterwards he makes a Panegyrick upon these two Brethren without naming them, and particularly of *Marcellinus*; giving an Account of the edifying Discourses he made in the Prison: This is a remarkable thing. St. *Augustine* declares, that having been to visit him in the Prison, he demanded of him, whether he had ever committed any Sin for which he ought to have done Penance; and that *Marcellinus* made him this Answer, *That he took to witness those Sacraments which that hand brought him, that neither before nor after Marriage, he ever touch'd any Woman, but his own Wife.* This Passage teaches us, that Pastors were careful to visit Prisoners, to assist, and carry the Sacraments to them, and enjoyned them Penance when they found them guilty of great Sins; and there is no doubt, but that after Penance they also gave them Absolution, when they feared that they should be Condemned to Die; but upon condition, that if they escaped Death they should fulfil their Penance. At last, St. *Augustine* sets *Marcellinus* his Innocence against the Cruelty and Unworthiness of *Marinus*'s Action, whom he describes as a very ill Man, who had Sacrificed those two innocent Persons to please the *Donatists*. He again advises *Cæcilian* to abhorr that Action, and to conceive such an Indignation against him that committed it, as might oblige him to a Penance proportionable to the greatness of his Crime. At last, he tells him, that being of such an Age, and of such Probity, he ought no longer to continue a *Catechumen*. *Marcellinus*, who had been so barbarously used by *Marinus*, was justified at Court. St. *Augustine* saith, that there was not so much as need of a Pardon from the Emperor, and had not *Marinus* hastned the Judgment against *Marcellinus*, without waiting for the Bishop's Answer, who was sent to the Emperor to sollicit his Pardon, he had been acquitted; and accordingly, *Marinus* was disgraced, and the Memory of *Marcellinus* honoured by the Emperor *Honorius*, who by a Law of the third of *August* 414. Registred in the *Theodosian* Code, *B.* 16. *Tit.* 5. *L.* 55. confirms all that he had done against the *Donatists*, and gives him the Title of *Marcellinus of Glorious Memory.*

The 152*d.* Letter is from *Macedonius*, Lieutenant of *Africa*, who desires to know of St. *Augustine*, whether Religion permits Bishops to make Applications to Judges to obtain Favour for Enemies, as they did at that time, and as St. *Augustine* often did of *Macedonius*. This Magistrate could hardly believe that Religion authorized that Practice; *Seeing that God doth so severely forbid Sin, that a Man is not admitted to Penance after the first time; and that it seems to be a countenancing of Crimes when we show an unwillingness to have them punished.*

St. *Augustine* in the 153*d.* Letter, answereth, that Bishops intercede for Criminals, because they hope they may amend: They abhorr the Crime, but they pity the Criminals: that Repentance having no place but in this Life, there is reason to intercede for the Guilty, lest by this finite Punishment which ends their Life, they may fall into a Punishment that shall never end. So that none can doubt but that Religion approveth that Practice, since God himself, in whom is no Injustice; who seeth what every Man is, and what he ought to be, and cannot be mistaken in his Judgments, causeth his Sun to rise upon the bad as well as upon the good, and by his long forbearance invites Sinners to repentance. That when Bishops by their Intercessions, have rescued any from the severity of the Judges, they put him to do Penance, that the Crime may not remain unpunished. *For*, saith he, *a true Penitent hath no other prospect, than that the Evil which he hath done may be punished.* That if there be any Persons whose Malice is so great, that after Penance, and being reconciled and admitted to the Holy Mysteries, they relapse into their Disorders, and sometimes into greater; then indeed, the Church admits them no more to do Penance, lest a Remedy, (which is so much the more profitable, by how much it is least exposed to the contempt of Sinners) should lose its Virtue, if it become more common: But yet, we despair not of their Salvation, which they may obtain through God's Mercy, by being converted and altering their Life. Afterwards, St. *Augustine* alledgeth several Reasons in Equity, and several Examples, to shew, that we are not forbidden to intercede for Criminals; and that all Men ought to be inclined to Meekness and Pity. The principal Consideration which he makes use of, is the State of Man in this Life, which cannot be without Sin. *For*, saith he, *Though the Sins which we commit, after the general abolishment in Baptism, are not of the same quality with those for which Men are separated from the Altar; yet they must be expiated, not by a barren Sorrow, but by a Sacrifice of the Works of Mercy.*

St. *Augustine* acknowledgeth, that the Soveraign Power of Princes; the Power of Life and Death, and the Dread of Punishments, are all necessary to restrain Wicked Men, and the Terror which these things strike into the Hearts of Men, is of great advantage, not only to the good, who by this means live securely among the Wicked, but even to the wicked themselves; because whilst their Hands are tied by the fear of Punishment, their Hearts may call upon God, and turn from Evil to Good: *For* (saith he) *they are not good Men, because they abstain from Evil through fear of Suffering; for Fear does not make Men Good, but only the Love of Righteousness.*

He tells us further, that upon some occasions, it is *Mercy* to *Punish*; and in others, *Cruelty* to *Forgive*: *Sicut enim est aliquando misericordia puniens, ita est crudelitas parcens.* He speaketh at last, of Restoring Stoln Goods, or such as are ill gotten: And concerning these, he saith, (1.) That it is a Mockery, not to do Penance; not to restore, when it is in our power, the Goods that are gotten by those Crimes for which we pretend to do Penance. (2.) That though a Judge may, without Injustice, appoint Punishments to oblige a Thief to make Restitution; yet one may intercede for him, not to prevent restoring what is taken away, since we bind them to it by the dread of God's Judgments, and debarr them from the Communion till they have done it; but only by way of preventing unnecessary Cruelty against a Man that is supposed not to be in a capacity of making Restitution, or not fully convicted of the Theft. (3.) That when we have not evident Proofs that such a one is possessed of our Goods, it is better to hazard losing them, though perhaps he is guilty, but denies it, than to torment and put him to Death, perhaps unjustly, if he hath them not. An excellent Caveat to teach Masters not to be too forward to seize upon their Servants, merely upon Suspicion. (4.) That Lawyers may take Money for their Advice in a just Cause, but not Judges to do Justice, nor Witnesses to give Testimony to Truth: and that both are exceedingly guilty when they take Money; the one for an Unjust Sentence, and the other for a false Witness. (5.) That Lawyers having taken Money to defend an ill Cause, or to blind the Judge, are obliged to make Restitution, as well as the Witnesses or Officers, who exact Fees beyond what belong to their Places. (6.) That Estates gotten by Stealth, False Accusation, or Oppression, ought to be restored; and that it is not enough, to bestow them upon the Poor. (7.) That in some Sense it may be said, that wicked Men have Nothing, but that All things belong to the faithful. 'For (saith St. *Augustine*) whatsoever we have which we have no Right to, 'belongs to another, and we have Right to nothing but 'what we justly possess; and we possess nothing justly, 'but what we possess as we ought: and all that we possess 'not as we ought, is another's; and we possess nothing as 'we ought, if we make not good use of it. . . . . So that 'wicked Men never possess any thing as they ought; and 'good Men enjoy it so much the more justly, because they 'love it less.' Strange Consequences would follow from this Position, had not St. *Augustine* added this Restriction immediately; 'But their Iniquity is tolerated, who possess 'not this World's Goods as they ought; yea, Laws are

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'eſtabliſhed to ſecure their Poſſeſſion; and are called *Civil* '*Laws*, becauſe that by them Civil Society is preſerved; 'not by obliging them to uſe thoſe Goods as they ought, 'but by preventing their abuſing them for the Oppreſſion 'of others..... Yet we have reſpect to theſe Humane and 'Temporal Laws; and our Interceſſions never go ſo far, 'as to hinder the reſtoring of what is ill gotten, according 'to the Laws.'

The 154*th*. Letter is from *Macedonius*; who ſendeth St. *Auguſtine* word, that he had done what he deſired; and, that he had read the three Firſt Books of *The City of God*, which St. *Auguſtine* ſent him.

St. *Auguſtine* anſwers him in the 155*th*. wherein he diſcourſes of Happineſs; ſhewing, that God is the Spring of a happy Life, and that true Vertue conſiſts in the Love of God: 'Vertue (ſaith he) is nothing elſe but the Love of 'what ought to be loved: To know how to make a good 'Choice, is called *Prudence*; not to be turned away from 'it, for any Evil, by Pleaſure or Pride, is called *Fortitude*, '*Temperance* and *Juſtice*. Thus God is the chiefeſt Good: 'ſo that to love any other thing more, or as much as him, 'is not to love our ſelves; for our Condition is ſo much 'the more happy, as we approach with greater violence 'towards that which is beſt.

Theſe four Letters were written immediately after St. *Auguſtine* had compoſed his three firſt Books of *The City of God*; which were compleated in 413. before the fourth and the fifth, which were publiſhed in 415.

The 156*th*. Letter was written from *Syracuſe*, by one *Hilary*; who deſireth St. *Auguſtine* to let him know what he ſhould think of certain Propoſitions, ſet forth by ſome at *Syracuſe*; 'That it is in Man's power to keep himſelf 'pure from all Sin; that it is eaſie for him, if he pleaſe, 'to keep the Commands of God; that Men are born with-'out Sin, and by conſequence, that it is inconſiſtent with 'the Juſtice of God, that Children dying before Baptiſm, 'ſhould periſh; That rich Men cannot enter into the King-'dom of God, without renouncing their Riches, and ſel-'ling all they have, and giving it to the Poor; And that 'whilſt they keep them, all the good Works they 'may do, according to God's Law, will profit them no-'thing'. And laſtly, that we ought to Swear in no caſe. He aſketh further, Whether the Church without *ſpot* or *wrinkle*, ſpoken of by St. *Paul*, is that to which we now belong, or that which we hope to make up one day with the bleſſed in Heaven. This *Hilary*, of *Syracuſe*, is very like that *Hilary* who joined with St. *Proſper* to refute the *Semi-Pelagians*, and who writ to St. *Auguſtine* the 136*th* Letter; both were Lay-men, ſince St. *Auguſtine* calleth them *Sons*: they were both great Enemies of the *Pelagians*, Diſciples and great Admirers of St. *Auguſtine*: the Style of both Letters ſeems to be the ſame, which makes it probable that they were both written by the ſame Perſon.

Be that as it will, in the next St. *Auguſtine* anſwereth the Queſtions propoſed in this Letter; which gave him opportunity to treat at large of Original Sin; of the Corruption of our Nature; of Juſtification, and of the Grace of Jeſus Chriſt: and to prove againſt the *Pelagians*, (1.) that no Man can be free from Sin in this Life. (2.) That no Man can fulfil the Law without the Grace of Jeſus Chriſt, which is obtained by Labour and by Prayer. (3.) That Grace doth not take away Liberty; becauſe the Will of Man is by ſo much the more free, as it is the more ſubject to Chriſt's Grace, and delivered from the Dominion of Sin: We ſhould not think that Free-will is deſtroy'd, becauſe it needeth ſuch Helps; on the contrary, it ſuppoſes that it ſubſiſts ſtill, when we ſay that it hath need of help. (4.) That we learn of St. *Paul*, that all the Children of *Adam* are *born in Sin*; and periſh eternally, if they are not ſanctified by the Grace of Baptiſm. Here he refuteth the *Pelagians* very fully; who anſwered, that Sin was not from *Adam*, but by Imitation: And he enlargeth upon the Oppoſition which St. *Paul* makes between *Adam* and *Jeſus Chriſt*; between the Condemnation cauſed by the Old Man becauſe of Sin, and the Juſtification which the New Man worketh in us by his Grace. Having handled thoſe Points, he ſpeaks occaſionally againſt *Cœleſtius*, who had been both accuſed and convicted of thoſe Errors which St. *Auguſtine* had lately refuted. Afterwards this Saint diſcourſes againſt another *Pelagian* Error concerning Manners; and proveth, (1.) That to be ſaved, Men need not part with their whole Eſtate, and reduce themſelves to entire Poverty. And laſtly, he obſerves, that the Church here below conſiſts both of Good and Bad. He adds further, concerning Swearing, that Men ſhould avoid Swearing as much as poſſibly they can: That it is beſt, not to Swear at all; no, not in Truth; becauſe thoſe that are uſed to Swearing, are every moment upon the brink of Perjury: that it is a moſt dangerous thing to play with Oaths; but the ſureſt way, is never to Swear, and uſe only *Yea* and *Nay*. St. *Jerome* mentions this Letter in his *Dialogue*, written in the Year 415. and ſpeaks of it as a Diſcourſe newly publiſhed. It was read in the Council of *Paleſtine*, aſſembled in *July*, 415. as St. *Auguſtine* obſerves in the Book of *The Acts of Pelagius*, chap. 11. which ſhews that it was written in the Year 414.

The Subject of the 158*th*. Letter is as followeth; *Evodius*, Biſhop of *Uzala*, having given an Account of a Young Man's happy Death, who had led a moſt holy Life, and had appear'd to ſome after his Death; propoſes ſome Queſtions to St. *Auguſtine* about ſuch Apparitions, and asks, Whether the Soul hath not a Body after Death? We ought not to forget that this Biſhop, ſpeaking of that Young Man's Death, obſerves, that in his Sickneſs he repeated Pſalms, and in his Agony he made the Sign of the Croſs upon his Forehead: That they buried him honourably, and for three Days together Hymns were ſung upon his Grave, and on the third Day they offer'd the Sacrifice of our Redemption. At the latter end of this Letter, *Evodius* asks St. *Auguſtine* ſome other Queſtions about the difference betwixt God's and Man's Wiſdom.

St. *Auguſtine* anſwers that Biſhop in the 159*th*. and tells him, that this Queſtion requireth much Labour and Study to reſolve all the Difficulties that may be in it. But to let him know his Opinion in one word, He did not believe that the Soul did go out of the Body with a Body: that as to Viſions and Apparitions, nothing can be ſaid, without deciding after what manner an infinite number of different Ideas are raiſed in our Souls: which is a thing very hard to be comprehended; though it is certain, that ſuch Repreſentations are neither Corporeal Motions, nor Corporeal Qualities. He referrs *Evodius* to what he had ſaid concerning that Matter, in his Book upon *Geneſis*; and contents himſelf to tell him what happened to *Gennadius*, a Phyſician at *Carthage*; who doubting whether there was another Life, was convinced of it by a Young Man that appeared to him in a Dream; and made him apprehend, that ſince he did both hear and ſee him, though his Eyes were ſhut, and he had no Uſe of his Ears, that even ſo after Death, though he ſhould have no bodily Eyes, yet he ſhould ſee, and feel, and live.

The 160*th*. and 161*ſt*. are both by *Evodius*. In the firſt, he asketh St. *Auguſtine* what *God* is? and what is *Reaſon*? And in the ſecond, he deſireth him to explain a Paſſage in his 137*th*. Letter to *Voluſianus*.

St. *Auguſtine* anſwereth both by the 162*d*. Wherein he tells *Evodius*, that he had not Time enough to anſwer thoſe Queſtions, but he had already reſolved ſeveral of them, in his Books of the *Trinity*; Of *Free-Will*; Of the *Quantity of the Soul*; and, Of *True Religion*. He confirms what he had ſaid in the 159*th*. Letter, touching a Soul ſeparated from the Body; and about Apparitions. And at laſt juſtifieth what he had ſaid of the Incarnation to *Voluſianus*; *If a Reaſon could be given of that Myſtery, then would it ceaſe to be Wonderful: Were there an Example of it, it would not be Singular.*

Though St. *Auguſtine* had ſignified to *Evodius*, that he was not at leiſure to anſwer ſuch ſort of Queſtions; yet this Man propoſes two more in his 163*d*. Letter: The former, concerning the Original of Chriſt's Soul; and the other, about a difficult Paſſage in St. *Peter*'s Epiſtle, where it is ſaid, *That Jeſus Chriſt preached in the Spirit to the Spirits in Priſon; which ſome time were diſobedient, when the long-ſuffering of God waited in the days of Noah.*

St. *Auguſtine* reſolveth both theſe Queſtions in the 164*th*. Letter: And beginning with the latter, he ſaith, (1.) That no Man can doubt of Chriſt's Deſcent into Hell. (2.) That he did not deliver all Men from thence, but only ſuch as he judged worthy to be delivered. (3.) That almoſt the whole Church believes that Jeſus Chriſt delivered our firſt Father; and ſome others think, that he brought out the other Patriarchs and the Prophets: But that it is more probable that theſe righteous Men were not in Hell, but in another Place, called *Abraham*'s *Boſom*. (4.) That thoſe juſt Men who were raiſed again when Chriſt died, did take again their Bodies to die a ſecond time. (5.) It cannot be ſaid, that Jeſus Chriſt preached the Goſpel in the other World, to thoſe that were Incredulous in this Life. (6.) That that Paſſage of St. *Peter*, is not to be underſtood of the Spirits or Souls detained in Hell; but of the Spirits who lived in the days of *Noah*, whom the Word did then enlighten: So that St. *Peter*'s meaning in St. *Auguſtine*'s Opinion, is not, that Chriſt deſcended into Hell, to preach the Goſpel to thoſe who believed not, in *Noah*'s time; but that Jeſus Chriſt dying for us, was raiſed again by the ſame Spirit by whom he formerly preached, or by which he formerly inſtructed Unbelievers, in the days when *Noah* prepared the Ark, whilſt God's Patience waited and invited them to Repentance. (7.) That Chriſt's Birth was not defiled with Sin; and though he took in the Womb of a Virgin true Humane Fleſh, yet was it not ſinful Fleſh, becauſe Luſt had no hand in forming of that Fleſh. This brings him inſenſibly to the other Queſtion, about the Original of the Soul. St. *Auguſtine* is ſtill to ſeek about that Subject, and dareth not declare for any of the four Opinions that divided the Chriſtians at that time, but clearly diſowns the Notion, that for the Puniſhment of ſome Sins committed in another Life, the Soul is caſt into the Body, as into a Priſon: But maintains, that it is certain that Chriſt's Soul was not ſubject either to the Death of Sin, or to Condemnation. All theſe Letters of *Evodius*, and theſe

Anſwers

St. *Augustine.* Tome II.

Answers of St. *Augustine*, were written not long after one another, after that to *Volusianus*, in the Year 414.

The 165*th.* is a Letter of St. *Jerome* to *Marcellinus* and *Anapsychia*: Wherein this Father having related the several Opinions about the Origination of the Soul, adviseth them to address themselves to St. *Augustine*, if they desired to know more. It is visible, that this was written before the former; because it is directed to Count *Marcellinus*, who was executed in 413. but it is placed here, because of its relation with the following Letter of St. *Augustine*, which is a Treatise upon the Soul's Original, dedicated to St. *Jerome*, and sent to him by *Orosius*, in the Year 415.

St. *Augustine* having observed, that the Soul cannot be called a Body, if by *Body* be understood an *extended Substance*; though it might be termed *Corporeal* in another Sense, if this Term be taken at large to signifie *Substance* in general: he proposes then to St. *Jerome* the several Opinions concerning the Soul's Original; starting some Difficulties upon that which St. *Jerome* seemed to approve best; yet it is that which we now hold, that Souls are created and put into our Bodies at the Birth of each Person. He insists particularly upon this, that it is difficult to make that consist with Original Sin, and with what the Church believes concerning Children that die without Baptism; and so he asketh of St. *Jerome* a Solution of these Objections, having answered the Reasons alledged against that Opinion which seemed most probable to St. *Augustine*. He takes notice, that the Innocents were honoured in the Church, as Martyrs.

The next Letter to St. *Jerome*, upon these Words of St. *James*, ch. 2. v. 10. *He that transgresses in one point, is guilty of all*, was written immediately after the fore-going, as St. *Augustine* observes in his *Retractations*. He desireth St. *Jerome* to explain that Passage to him; and himself giveth an Explication of it, which he submits to St. *Jerome*'s Judgment. He examineth the *Stoicks* Opinions, who taught, that all Sins were equal; and that of the Philosophers, who affirmed, that it was impossible to have any one Vertue, without being endowed with all. Having bandied these Questions on both Sides, he concludes, that though it were true, that one Vertue could not be alone; yet it would not follow, that all Sins were equal: But however, it is not true, that all Vertues must necessarily be joined together: because Vertue being no other thing than the Love of what one ought to love, a Man may have more or less of this Love; for no Man can attain to perfect Charity in this Life. This being supposed, he saith, that whosoever transgresseth the Law in one Point, is guilty of breaking the Whole; because Sin is against Charity, and Charity is the fulfilling of the Law. But from hence it doth not follow that all Sins are equal; because that though every Sin violates Charity, upon which the Law dependeth; yet that hinders not but that a Man is more or less guilty, according as the Sins he commits are greater or less. In a word, there is more or less Sin in us, according as there is more or less Charity; and we shall never be perfect in Charity, before we are delivered from the weakness of this mortal Flesh. Lastly, we ought not to despise small Sins, or daily Faults; but ask God Pardon for them, and blot them out by constant Prayers, and good Works. Whosoever should neglect to expiate them; and who thinking himself over-righteous, should ask of God to be judged without Mercy, would doubtless come to Christ's Judgment-Seat overwhelmed with Sins that would weigh him down, and would find no Mercy.

The 168*th.* is a Letter of Thanks, which both *Timasius* and *James* return to St. *Augustine*, for his Book of *Nature and Grace*, composed in 415. which was dedicated to them.

In the 169*th.* St. *Augustine* answereth *Evodius* about two Questions which that Bishop had put to him; one concerning the Trinity; and the other about the Dove, under whose Shape the Holy Ghost appeared; and there he explains the Faith of the Church, concerning the Trinity and the Incarnation, very clearly and exactly. This Letter is of the same Year with the Book of *Nature and Grace*; that is, in 415.

The next Letter, in St. *Augustine*'s and *Alypius*'s Name, is upon the same Subject: there they instruct *Maximus* the Physician, who was newly converted from the *Arian* Heresie; and exhort him to reduce those to the Faith whom he had led into Error.

The next is a Note from St. *Augustine*, and *Alypius*, to *Peregrinus*, a Bishop; whereby they desire him to give them an Account of what Success their Letter to *Maximus* had; and not to be offended at the length of their Letter, because they used to write such to those Persons, whom they esteemed most. This *Peregrinus* not being made Bishop before the Year 413. it is likely both these Letters were not written before 415.

The 172*d.* is an Answer of St. *Jerome* to St. *Augustine*'s 166*th.* and 167*th.* Letters. There he commendeth what St. *Augustine* had writ, and excuseth himself from making any Answer. This Letter was brought by *Orosius*, in 416.

The 173*d.* is directed to *Donatus*, a *Donatist* Priest, of the Town of *Carthagena*, in the Diocess of *Hippo*, who having been informed, that there was an Order to arrest, and to carry him to Church, had purposed to throw himself into a Well. St. *Augustine* shews him, in this Letter, the Excess of his Folly; proving, that it is just to force them to do Good that are bent to do Evil. This Letter was written after the Conference at *Carthage*.

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The 174*th.* Letter of St. *Augustine* to *Aurelius*, Bishop of *Carthage*, was sent with his Book *of the Trinity*, compleated in 410.

The 175*th.* to Pope *Innocent* I. is not a particular Letter of St. *Augustine*'s, but a Synodical Epistle of the Council assembled at *Carthage* in 416. whereby the Bishops of that Council, to the Number of 68. inform the Pope of what they had done in the Council against *Pelagius*, and *Cœlestius*: How *Orosius* having delivered them the Letters of *Heros*, and *Lazarus*, against *Pelagius*, and *Cœlestius*, after they had revised what they had done before at *Carthage*, five Years since, against *Cœlestius*, they had again Anathematized their Errors, to reclaim those that started them, from that Extravagancy; or, at the least, to cure such as were infected already, and to preserve such as might be infected, in process of time, from the Contagion. They make the Pope acquainted with it, that so the Authority of the See of *Rome*, being joyned with the Judgment of the *African* Bishops, might secure the Salvation of many, and call back, into the right way, those that had gone astray. They refute afterwards, the Principal Errors of the *Pelagians*, against Grace, and Original Sin. They add, that though *Pelagius* had been justly acquitted in the Council of *Palæstine*, yet now the growing Error, that over-spreads the Church, ought to be Anathematized. Lastly, that though both *Pelagius*, and *Cœlestius*, seem to disown their Errors, and have undertaken to deny that they ever owned them, and to affirm that the Writings objected to them, are none of theirs; yet Anathemas ought to be pronounced against *any one who dares teach, and averr, That the natural Strength of Man, is sufficient to avoid Sin, and to accomplish God's Commandments-.....-And that dares affirm, That Children need not be delivered from Perdition, by the Baptism of Jesus Christ; or, that they can have a share, in eternal Life, without that Sacrament.*

The 176*th.* is likewise a Synodical Letter of the Council of *Milevis*, made up of 60 *Numidian* Bishops, and Assembled at the same time with the foregoing. They exhort Pope *Innocent* to use his Authority to Condemn that new Heresie which was an Enemy of the Grace of Jesus Christ. They accuse *Cœlestius*, and *Pelagius*, as the Authors of it; yet hoping that they will renounce their Errors.

Besides these two Letters, St. *Augustine* writ a particular one in the Name of the Bishops, *Aurelius*, *Alypius*, *Evodius* and *Possidius*, his Colleagues, and familiar Friends: wherein he represents to him, that *Pelagius* having lived long at *Rome*, it was a thing of great Consequence there, to condemn plainly the Error which he taught; and that it were convenient to send for *Pelagius*, to examine him and oblige him to make such a Confession of Faith, as might not be capable of an ill Explication; and to anathematize the Errors that were found in his Books. They refute likewise the *Pelagian* Doctrine, explaining the Difference betwixt the Law and Grace; and shewing the necessity of the Latter to fulfil the Commandments.

St. *Augustine* wrote again upon the same Subject, and about the same time, the 178*th.* Letter to St. *Hilary*, supposed to be Bishop of *Narbon*; and the 179*th.* to *John* of *Jerusalem*, to whom he sendeth his Book of *Nature and Grace*, with that of *Pelagius*, desiring in exchange, *The Ecclesiastical Acts*; whereby it appeareth, That *Pelagius* had been Justified; he means, the Acts of the Council of *Diospolis*. All these Letters are written in 416. *Orosius* being come back again, who brought from *Palæstine* into *Africa*, *Heros*'s, and *Lazarus*'s Letters against *Pelagius*.

The 180*th.* to *Oceanus* a Gentleman of *Rome*, is also of the same time. This Man had also embraced St. *Jerome*'s Opinion about the Origination of Souls, and concerning an officious Lye. St. *Augustine* shews him in few Words, the Difficulty, that attended St. *Jerome*'s Opinion, about the Origination of Souls, with the difference betwixt Tropes, or Metaphors, and Lying; he observes, That St. *Jerome*, with whom he had had a Dispute about that Subject, had altered his Mind in his Dialogue against *Pelagius*. He desireth *Oceanus* to send him a Treatise of that Father, whereof *Orosius* had spoken to him, and wherein he treated of the Resurrection of the Flesh.

The 181*st.* 182*d.* 183*d.* 184*th.* Letters, are Pope *Innocent*'s Answers to those of the *African* Bishops; whereby he approves and confirms all that was done in *Africa*, against *Pelagius* and *Cœlestius*; they are of the Year 417.

The 185*th* Letter, is amongst those Discourses that St. *Augustine* mentions in his Retractations, where he calls it the Book of *the Correction of the* Donatists, against those who found fault, that the Imperial Laws were put in Execution to make them return into the Church. He directs it to *Bonifacius* a Tribune, and afterwards Count in *Africa*. Having shewed there the difference betwixt the *Arian* Heresie, and the *Donatists* Schism, he proves that keeping

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within the Rules of Chriſtian Moderation, the terror of the Laws may be uſed to reduce Hereticks to the Church. He ſpeaketh at large of the cruelties which the *Donatiſts*, and particularly the *Circumcellians* exerciſed againſt the *Catholicks*. He refutes all the Reaſons then alledged at large; which Reaſons were now made uſe of to perſuade Men, that Hereticks are not to be reclaimed from their Errors, by Force, or Puniſhments. He ſays ſome Things concerning Penance, and Remiſſion of Sins: That Baptiſm blots out all Sins; and that, by Penance they may be alſo remitted; and, 'that if The Church hath ordained, that none of thoſe, 'who have been under Penance, ſhall be admitted into the 'Clergy, or kept in it, this is only for the upholding of 'Diſcipline, leſt ſome ſhould do Penance out of Pride, 'with a Deſign to obtain Eccleſiaſtical Dignities; not that 'ſhe would caſt Criminals into Deſpair, how Guilty ſo-'ever they be, ... but that this Method is altered upon 'thoſe Occaſions, where the buſineſs is not only to ſecure 'the Salvation of ſome particular Men, but to deliver 'whole Nations from Death. In which Circumſtances, the 'Church hath remitted much of the Severity of her Diſ-'cipline, to find a Remedy for greater Evils, and for this 'very Reaſon, ſhe declareth thus with the *Donatiſts*: That 'ſhe is ſatisfied if they expiate their Sin of Separation by as 'bitter grief as was that of St. *Peter*; and ſhe preſerveth 'their Rank and Dignity among the Clergy.' That the Church practiſed this, when whole Nations were to be reclaimed from Error, or Hereſie: That *Luciſer Calaritanus* was looked upon as a *Schiſmatick*, for being of another Opinion: That the Sin of the Holy Ghoſt is not Error, or Blaſphemy, ſince it would thence follow, that no *Heretick* ought to be admitted to Penance, or obtain Remiſſion of his Sin; and that, by this, no other thing can be underſtood but final Impenitency. St. *Auguſtine* obſerves, in his Retractations, that he wrote this Letter at the ſame time that he compoſed the Book of *the Acts of* Pelagius, in 417.

The 186*th*. Letter of St. *Auguſtine*, is written to *Paulinus*, Biſhop of *Nola*; not to *Boniface*, as it is intitled in ſome Manuſcripts; ſince it is quoted as directed to *Paulinus*, in the Book *of the Gift of Perſeverance*, Ch. 21. and by St. *Proſper*, Ch. 43. againſt *Caſſianus* his Conferences. And indeed St. *Auguſtine* qnotes a Paſſage out of a Letter, from the Perſons to whom he wrote, which is found in the 8*th*. Letter from St. *Paulinus* to *Sulpitius Severus*. This whereof we now ſpeak, is written in the Name of St. *Auguſtine*, and *Alypius*, who was an intimate Friend of St. *Paulinus*, againſt *Pelagius*, whom this Saint had in great Eſteem. In this Letter St. *Auguſtine* layeth open all his Principles, concerning Grace, and Predeſtination, and refuteth *Pelagius* his Notions. He begins with the Relation of what had been done againſt him in *Africa*, and ſends Copies of it to St. *Paulinus*. Then he layeth down theſe Poſitions, that the Grace of Jeſus Chriſt, that is neceſſary to enable us to do Good, is altogether of Free Gift; That God ſheweth Mercy to whom he pleaſeth; That he takes whom he thinks fit, out of the Maſs of Corruption, into which Mankind is fallen, through *Adam*'s Sin. He inſiſteth, particularly, upon the Example of Infants, whereof ſome are ſaved thro' God's Mercy, and others damned, becauſe of Original Sin. He refutes *Pelagius*'s Opinion, touching the State of Infants who he ſuppoſes to be in a middle State between Heaven, and Hell, which he calleth Eternal Life. He proves, That Free-Will does not conſiſt in an indifference, to Good or Evil; for it is inclined to Evil, and cannot do Good, without the aſſiſtance of the Grace of God. He tells St. *Paulinus*, that *Pelagius* maintained the contrary in his former Books, that afterwards he ſeems to have retracted his Errors in the Council of *Dioſpolis*, whereof he had received the Acts; and then he diſſembled again ſometimes, confeſſing the neceſſity of Grace, and often affirming, that the Will had power of it ſelf to abſtain from Sin: So that God's Aſſiſtance in his Opinion was afforded us over and above, to enable us to do that which is Good with the greater eaſe. Theſe are the Opinions refuted by St. *Auguſtine* in this Letter, where he urges a paſſage from a Letter, written by St. *Paulinus*, to convince him that he ought to reject them, and condemn *Pelagius*.

The next Letter to *Dardanus*, is a Didactical Treatiſe, mentioned by St. *Auguſtine* in his *Retractations*. There he ſhews how God is ſaid to be Omnipreſent, upon occaſion of two Queſtions, which *Dardanus* had propoſed to him: The one upon theſe Words of Jeſus Chriſt to the good Thief, *This Day thou ſhalt be with me in Paradiſe*; and the other, *Whether Children have any Notion of God in the Womb*. The former Difficulty is grounded upon this, that the humane Nature of Chriſt, was not in Paradiſe immediately after his Death, becauſe his Soul deſcended into Hell, and his Body was laid in the Grave. St. *Auguſtine* ſaith, That the Soul of Jeſus Chriſt, may be ſaid to have been in the ſame Place where the Souls of the Righteous were, which may be called Paradiſe. But he thinks it more probable, That this is meant of Chriſt's Divinity, which never ceaſed to be in Paradiſe. This puts St. *Auguſtine* upon treating of God's Immenſity, whereof he ſpeaketh after a very high manner; ſhewing, that we ought not to conceive of it as of a Corporeal Extenſion. He diſcourſeth, likewiſe of the Particular Manner how God dwelleth in the Saints, and in Baptized Infants that do not yet know him. And this leads him to the ſecond Queſtion, about the Knowledge of Children that are yet in their Mother's Womb. He affirms, That they have no knowledge, no, not after their Birth, and that the Holy Ghoſt dwelleth in them, and they know it not; whereupon he enlargeth upon Juſtification that is wrought by Regeneration, and ſpeaketh of Birth in Sin, the Neceſſity of Baptiſmal Grace, and of Faith in Jeſus Chriſt. It is evident by St. *Auguſtine*'s *Retractations*, That this Letter was written in the Year 417. It is directed to the Præfect of *Gaul*, to whom St. *Jerome* wrote alſo a Letter.

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The 188*th*. Letter to *Juliana*, the Mother of *Demetrias*, is a Warning given to that Holy Widow by St. *Auguſtine* and *Alypius*, not to ſuffer herſelf to be ſurprized by the hidden Poiſon in the Letter to *Demetrias*, whereof they did not yet know *Pelagius* to be the Author. He ſhews her, that this Letter aſcribeth all to Free-Will; whereas the Principle of Chriſtian Piety is to attribute all to God.

In the 189*th*. St. *Auguſtine* lays down ſeveral very uſeful and edifying Rules to *Boniface*, to live Chriſtianly in the Profeſſion of Arms; recommending to him above all things, Charity towards God, and towards his Neighbour; as the Foundation of all Vertues. He ſhews, that to be a Soldier is no unlawful Profeſſion, and that a Soldier may be a good Chriſtian, if he be deſirous of Peace, and goes to War with no other deſign but that of procuring it. And that Neceſſity alone ought to put him upon taking away his Enemy's Life, and that his own Will ought not to have any Hand in it. That he ought to do no Injuſtice nor Violence, nor get Wealth by Wicked Means. At laſt, he adviſes him to remember, that *every good thing cometh from God*: It is not Certainly known in what Year this Letter was written.

The 190*th*. to *Optatus* contains St. *Auguſtine*'s Opinions touching the Original of the Soul. Firſt of all he ſuppoſes Original Sin as an indubitable thing; Then he ſaith, that whereas he had written; that we may without danger be ignorant of the Soul's Extraction, it is with this Proviſo, that we certainly hold, 1. That this is not of God's Subſtance, but a Creature. 2. That it is a Spirit and not a Body. 3. That it is not placed in the Body for a Puniſhment of Sins committed in another Life. He ſaith afterward, That no Man can be juſtified but by Faith in Jeſus Chriſt, and that it was that Faith which juſtified the Patriarchs. He enlargeth alſo upon the free Predeſtination of God's Elect, which is the Choice that God made of them to take them by his Grace out of the Maſs of Perdition, and upon the eternal Death of Children dying before Baptiſm. Laſtly, he endeavours to prove, that if we reject *Tertullian*'s groſs Opinion, who ſuppoſed the Soul to be Corporeal, the Notion of the Propagation of Souls agreeth beſt with Original Sin, tho' it hath ſome Difficulties. He obſerves, that it was the moſt general Opinion in the Weſt, and he believes it more probable than that of conſtant Creation; yet he dares not decide any thing upon this matter, neither will he condemn the *Pelagians* for holding the latter Opinion; But becauſe they draw from it a Conſequence againſt Original Sin, he ſpeaks of the Condemnation of *Pelagius*'s Doctrine by the Popes, *Innocent*, and *Zoſimus*, and quotes a Letter of the latter which is not extant: St. *Auguſtine* writ this Letter at *Cæſarea*, where he dwelt ſome time after the Council of *Carthage*, in the Year 418. There are theſe two curious Sentences: The firſt, *We make our ſelves unworthy of Knowledge, if we deſire that others ſhould believe that we know them, when we are ignorant of them.* The ſecond, *It is raſhneſs to decide by Conjecture what Reaſon doth not diſcover, and what the Holy Scripture doth not clearly teach.*

In the 191*ſt*. Letter, St. *Auguſtine* congratulates *Sixtus* the Prieſt, afterwards Biſhop of *Rome*, who was ſuſpected to have been a Favourer of the *Pelagians*, becauſe he declared himſelf for Grace. He deſireth him to beware of thoſe who not daring to ſet forth their Doctrine openly, did notwithſtanding ſow it ſecretly; praying him to reclaim thoſe with Meekneſs, whom Fear kept in deep Silence but preſerved ſtill the ſame Venom in their Hearts.

In the 192*d*. he entertaineth *Cœleſtinus* the Deacon, afterwards Biſhop of *Rome*, with the Duties of Chriſtian Charity. He ſaith, that this Vertue is not of the Nature of thoſe Things which ceaſe to be after performance; for the more a Man performs Actions of Charity, the more Charitable he is. That no Man ought to want this Duty towards his Friends, ſince all Men are obliged to exerciſe it towards their Enemies: That Charity towards Enemies, is the way to make them Friends: For it makes us deſire that they ſhould become Vertuous, which they cannot be, unleſs they be in Charity with thoſe that wiſh them ſo much Good, even the ſame Charity that others have for them. That it is not with Charity as it is with Money: For the leſs we think to be re-imburſed, the more we love thoſe that we give Money to, whereas the more deſirous we are, that thoſe ſhould prove Charitable towards us, to whom we ſhew Charity, the more we love them. One may plainly ſee that this Letter is a Chriſtian Compliment wittily Written. It

was

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was ſent at the ſame time with the two next to *Albinus*, after St. *Auguſtine*'s Return to *Hippo*, whither he did not come till the 20*th*. of *September* of the Year 418. for it appeareth by the Acts of the Conference which he had with *Emeritus*, that he was then in *Mauritania*.

The 193*d*. Letter lately publiſhed out of a Manuſcript is directed to *Mercator*, who is thought to be the ſame that writ againſt *Pelagius*, and the *Neſtorians*. St. *Auguſtine* having excuſed himſelf, that he had not given him an Anſwer ſooner, by reaſon of his Journey into *Mauritania*, ſhews him that ſince the *Pelagians* own that their Children in Baptiſm believe through other Mens Faith, they may own likewiſe, that Original Sin is remitted to them by reaſon of others believing. He addeth ſome Proofs, of their being born in Sin; and that they cannot enjoy Eternal Life without being Baptized. He holds Death to be a Puniſhment for Sin, and anſwereth the Objection of ſome *Pelagians*; who, to prove the contrary, alledged the Examples of *Enoch* and *Elias*, who died not. St. *Auguſtine* anſwereth, that it is probable that they ſhould die ſometime or other; but if they die not, it is by the ſpecial Grace of God, who is able to remit the Puniſhment of Sin no leſs than Sin it ſelf. This Objection raiſes another that is better grounded: How can the Penalty of Sin remain after the Sin is remitted? St. *Auguſtine* doth not reſolve it here, but referrs us to his Book of *Infant-Baptiſm*. What followeth concerning the Reſurrection, is taken out of St. *Auguſtine*'s *Anſwers to* Dulcitius his *Objections*.

The next which is the ſecond Letter to *Sixtus* Presbyter of *Rome*, was written ſome time after the former; He relates there the *Pelagian* Errors, which he refutes by confirming the contrary Doctrine. Theſe Errors are, 1. That Free-Will can do no Good without God's help. 2. That God were unjuſt, if he ſhewed Mercy to ſome and not to others. 3. That God doth indeed afford help, but that is only to Merit. 4. That Faith, which is in the beginning of Juſtification, depends upon Mens Free-Will. St. *Auguſtine* oppoſes to theſe Opinions St. *Paul*'s Doctrine in the Epiſtle to the *Romans*; from which he concludes, that all Men are in the State of Perdition, and that God gives his Grace, and ſheweth Mercy to whom he pleaſeth; he oweth it to none, and they that receive it cannot accuſe him of Injuſtice, ſince they are condemned either for Original Sin, or for thoſe which they have added beſides; That he grants not this Grace to Merit, ſince there are no Merits previous to Grace; that he hardneth the Heart, not by inſpiring Malice, but by withdrawing his Grace. Theſe are the Maxims laid down by St. *Auguſtine* in this Letter, and and which he confirms by the Example of Children dying either before or after Baptiſm, as it pleaſeth God; and by what St. *Paul* ſaith in the Epiſtle to the *Romans*, of *Jacob*'s Predeſtination, and *Eſau*'s Reprobation.

The 195*th*. is a Note of St. *Jerome*'s to St. *Auguſtine* wherein he calls him Happy, becauſe he was hated by Hereticks for refuting them; and had in Veneration by Catholicks, for defending the Doctrine of the Church.

In the 196*th*. to *Aſellicus*, St. *Auguſtine* having proved, that it is not lawful for Chriſtians to obſerve the Jewiſh Laws and Ceremonies, treats of the Uſefulneſs and Effects of the Laws, and of the Neceſſity of Grace againſt the *Pelagians*. *Donatus* was Primate of *Numidia* when this Letter was written; he was in that Station in the Council of *Carthage* in 418, and the *Pelagians* were Condemned already.

The 197*th*. Letter is directed to *Heſychius* Biſhop of *Salona*. St. *Auguſtine* endeavoureth to undeceive that Biſhop who fanſied that the End of the World was at hand, ſhowing, that that time is unknown to Men. He doth not believe it to be very near, becauſe the Goſpel had not yet been Preached throughout the whole Earth. Towards the latter end, he diſapproves the fanciful Opinion of a certain Man, whom St. *Jerome* in his Commentary upon the Prophet *Daniel*, had accuſed of raſhneſs, for affirming, that *Daniel*'s Weeks related to the laſt, and not to the firſt coming of Jeſus Chriſt.

Heſychius returns this Anſwer to St. *Auguſtine* in the 198*th*. Letter, that though none knoweth either the Day or the Hour of the laſt Judgment, yet we may know whether it be far off, by the Signs, which Jeſus Chriſt told us ſhould precede his appearing; but however, it is an act of Piety to look for it, as near at hand. He anſwereth what St. *Auguſtine* had ſaid, that the Goſpel not having been Preached all the Earth over, it was not likely that the Day of Judgment ſhould happen ſo ſoon. He anſwers it, I ſay, by ſhewing that the Apoſtle St. *Paul* had look'd upon that Prophecy as already fulfilled; and at laſt approveth of their Opinion, who believed that the Weeks ſpoken of by *Daniel*, were not yet fulfilled. One of the Reaſons this Biſhop grounded his Opinion upon, is that Jeſus Chriſt foretelleth the Deſtruction of *Jeruſalem*, and the End of the World at once: and he aſſures him, that the Son of Man will be at hand, when *Jeruſalem* is deſtroy'd.

St. *Auguſtine* having received this Letter, writes back to *Heſychius* the 199*th*. Letter; wherein, after a long Diſcourſe upon this Principle of Morality, that without enquiring when Chriſt ſhall come, we ought rather be ready to receive him when he cometh: He ſaith, that no place of Scripture doth mark the time of the Laſt Judgment, nor teaches whether it be near or far off. He refutes the Inferences which *Heſychius* had drawn from ſome Paſſages of Scripture; and ſhews, that *Daniel*'s Weeks cannot be underſtood of Chriſt's laſt coming. And at laſt he diſtinguiſheth in the Prophecies in the 24*th*. *Ch*. of St. *Matthew*'s Goſpel, and in the 13*th*. *Ch*. of St. *Mark*, what concerns the Deſtruction of *Jeruſalem*, from that which relates to the End of the World; and clears the Circumſtances of thoſe Predictions. Finally, he concludes, that we ſhould have a care not to be miſtaken upon that Queſtion. That none is miſtaken, but when he thinks he knows, and affirms what he knows not. He repreſents the Diſpoſition of three ſorts of Perſons who wait for the Appearance of Jeſus Chriſt; one believeth, that he will ſhortly come; the other thinks, that it will be a great while firſt; and the third confeſſes, that he doth not know whether he will come ſooner or later. He ſaith thereupon, that the Notion of his coming quickly, is more according to our Wiſhes; but it is moſt dangerous if we ſhould be deceived. He on the contrary, who believes, that Jeſus Chriſt will not come ſo ſoon, but yet believeth, hopeth, and deſireth his coming, cannot be deceived, but his Error will turn to his Comfort: As for the third, who owneth that he knows nothing of it, but wiſhes for what the firſt promiſeth, and is ready to bear patiently what the other puts him in fear of, and aſſerts nothing, is out of danger of being deceived. Experience hath taught us, that the Condition of the laſt is beſt, and to be embraced of all Men, until the Day of Judgment comes. Theſe three Letters in all probability belong to the Year 418. or 419.

St. *Auguſtine* wrote the 200*dth*. Letter to Count *Valerius*, about his Books *of Concupiſcence* and *Matrimony*, which he ſent unto him after he had finiſhed them in 418.

The 201*ſt*. is an Order from the Emperors *Honorius* and *Theodoſius*, directed to *Aurelius* Biſhop of *Carthage*, whereby they enjoyn him, to let all the Biſhops know, that they muſt ſubſcribe the Condemnation of *Pelagius* and *Cœleſtius*, whom they had expelled out of *Rome*; and that as many as through impious obſtinacy ſhould refuſe to do it, ſhould be Deprived of their Dignities, Baniſhed for ever out of their Cities, and Excluded from the Communion of the Church. This Letter is dated the 8*th*. of *June* 419. At the latter end it is obſerved, that another like this was directed to St. *Auguſtine*, which ſhows, that the reſpect which the Emperors paid to the Dignity of the Church of *Carthage*, they paid likewiſe to the Merit and high Reputation of St. *Auguſtine*.

The 202*d*. is a Letter of St. *Jerome*'s to *Alypius* and St. *Auguſtine*, expreſſing his joy for their Victory over *Pelagius* and *Cœleſtius*; and excuſing himſelf for not having yet refuted the Books of one *Anianus*, a *Pelagian*. It is the ſame *Anianus* who tranſlated ſome of St. *Chryſoſtome*'s Homilies, and dedicated them to *Orontius*, a *Pelagian* Biſhop, condemned in the Council of *Epheſus*. *Bede* mentions a Letter of this Author directed to *Evangelus*, where he gives to thoſe of St. *Auguſtine*'s Party the name of *Traducians*.

By the 203*d*. Letter, St. *Auguſtine* exhorteth *Largus* to deſpiſe the Goods of this Life, whereof he knew the Vanity by his own Experience, and to profit by the Miſchiefs that happened to him. This *Largus* was yet Proconſul in *Africa* in 419. This Letter ſeems to have been written in 420. after his being recalled.

In the 204*th*. to *Dulcitius*, St. *Auguſtine* ſhews, that he had already fully anſwered the *Donatiſts*, and laments the Fury of thoſe Wretches that murthered themſelves, when they could do the Catholicks no further harm. Upon this occaſion he treateth of Murther, and ſhows, that it is not lawful for a Man to kill himſelf, nor any other that was deſirous of Death; he anſwers the Caſe of *Razias* which is well told in the *Maccabees*, and was looked upon as a noble and generous Action, but not approved by him as Wiſe and Vertuous. This Letter was written in *Gaudentius*'s time, and compoſed in 420.

The 205*th*. Letter to *Conſentius*, contains the Explication of ſome Difficulties about the Nature of glorified Bodies. *Conſentius* had asked St. *Auguſtine*, whether our Saviour's Body, hath now Fleſh and Bones, with the ſame parts and features which he had upon Earth. St. *Auguſtine* reſolveth this queſtion, ſaying, that Chriſt's Body is altogether ſuch in Heaven as it was upon Earth, when he left it to aſcend into Heaven, and that it appeareth by the Goſpel, that he had Hands and Feet, Fleſh and Bones, as well after as before the Reſurrection: That no mention is made of his Blood, and it is not convenient to engage too far in thoſe Matters, for fear of entring upon other very hard Queſtions, ſuch as theſe; If there is Blood, is not there alſo Phlegm, Choler, or Melancholy, ſince the mixture of theſe four Humours make up the Temper of Humane Bodies: Yet St. *Auguſtine* denieth not but that theſe Humours may be in glorified Bodies; but that we ought to have a care of believing them alterable and corruptible; whereupon he undertakes to ſhow by the Teſtimony of St. *Paul*, that glorified Bodies ſhall be incorruptible and freed from all corporeal and earthly qualities. *Conſentius* had asked

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likewiſe, whether thoſe that had been baptized and died without Penance for Sins committed after Baptiſm, ſhould obtain Remiſſion of them in a certain time. St. *Auguſtine* remits him to his Treatiſe *of Faith* and *Good Works*, where he had handled that Queſtion. Laſtly, *Conſentius* deſired to know, Whether God's breathing upon *Adam* was his Soul. St. *Auguſtine* anſwers, that it was either his Soul, or that which produced it; but we muſt be ſure not to believe that the Soul is any part of God. *Conſentius* to whom this Letter is written, is the ſame to whom St. *Auguſtine* dedicated his Treatiſe *of Lying*, compoſed in 420. It is probable, that, if this Letter be of the ſame time, it was written after his Book *of Faith and Good Works*, which was made in 413.

The 206*th*. is a Letter of Recommendation to Count *Valerius* in the behalf of Biſhop *Felix*.

The next, is that which St. *Auguſtine* writ to Biſhop *Claudius*, when he ſent him his Books againſt *Julianus*, publiſhed after St. *Jerome*'s Death in 421.

In the 208*th*. St. *Auguſtine* exhorts the Virgin *Felicia*, newly returned to the Church from the *Donatiſts*, Party, and Scandalized by ſome Biſhops Diſorders; to continue always in the boſom of the Catholick Church, notwithſtanding all thoſe Scandals whereat ſhe was afflicted. And this gave occaſion to his Diſcourſe *of Good and Evil Paſtors*. It is thought, that the occaſion of this Letter, was the Scandal given by *Antonius* Biſhop of *Fuſſala*, mentioned in the following Letter, ſuppoſed to have been written in the end of the Year 422. but that is uncertain.

It is equally uncertain that the next Letter to Pope *Cœleſtine* is written by St. *Auguſtine*; ſome Criticks doubt it: (1.) Becauſe the Style of this Letter is not, as they pretend, perfectly like that of the other Letters of St. *Auguſtine*. (2.) Becauſe it is found but in one only Manuſcript of the *Vatican* Library, which is not above 200 Years old. (3.) Becauſe St. *Auguſtine* ſeems to ſpeak after a low Manner, and unworthy of his wonted Courage. (4.) Becauſe it ſeemeth not to agree with the Opinions of St. *Auguſtine* nor of the other *Africans*, about Appeals. (5.) Becauſe *Cœleſtine* could not threaten then to ſend Clerks into *Africa*, to ſee his Judgments executed, as he doth in this Letter; becauſe Affairs in *Africa* were then in great Diſorder, and the Emperors had not much Authority in thoſe Provinces that were Uſurp'd by a Tyrant. Yet it muſt be confeſſed, that this Letter agrees exceeding well to the Cuſtoms and Manners of the *African* Church in St. *Auguſtine*'s time, and has a Character of Sincerity. However, If this Letter be truly St *Auguſtine*'s, he writ it in the beginning of *Cœleſtine*'s Pontificate, ſince he begins it with congratulating his Promotion, which was compaſſed without Intrigues or Diviſion. He ſpeaks afterwards of *Antonius* his Buſineſs, whom he had ordained Biſhop of *Fuſſala*, a Town in the Dioceſs of *Hippo*, where no Biſhop had been before. This Man was brought up in St. *Auguſtine*'s Monaſtery, and looked upon by him as a Man of Great Probity: but ſeeing himſelf exalted to ſuch a Dignity, he gave way to his Paſſions, lived diſorderly, and greatly vexed the People that were under his Juriſdiction: being accuſed before the Provincial Council, he could not be convicted of the Sin of Uncleanneſs that was laid to his Charge; but it appeared that he had oppreſſed and tyrannized over the People intolerably: Thus the Judges finding not ſufficient Cauſe utterly to deprive him, and being withal unwilling his Fault ſhould paſs without Puniſhment, left him the quality of Biſhop, upon condition that he ſhould not perform the Functions thereof, nor have any Authority over a People whom he had uſed ſo unjuſtly.

To hinder the Execution of this Judgment, *Antonius* appealed to the Pope, who pretended a Right to receive Appeals from the Judgments of the *African* Biſhops, though theſe conteſted his Right. This happened at a time, when they had bound themſelves to ſee the Canons of the Council of *Sardica* which the Pope had alledged, as the Canons of the Council of *Nice*, executed with this Proviſo, till they were aſſured that they were actually made by the Council of *Nice*. *Antonius* therefore obtained of *Boniface* a Letter, enjoyning that he ſhould be reſtored, if he had truly ſtated his Caſe. He returned triumphing with that Letter. But the *African* Biſhops regarded it not: And being threatned, that the Civil Authority ſhould be made uſe of to make them obſerve the Pope's Orders, St. *Auguſtine* took upon himſelf to write this Letter to *Cœleſtine*, wherein he intreateth him by the Blood of Jeſus Chriſt, and by St. *Peter's* Memory, who forbad the Paſtors of the Church to exerciſe Dominion; not to ſuffer things to go to that extremity: telling him, that his Heart was ſo ſet upon that Buſineſs, that he would renounce his Biſhoprick, if *Antonius* was reſtored at *Fuſſala*. He was not reſtored; and we learn by the 224*th* Letter, that his Dioceſs was immediately dependant upon St. *Auguſtine*, though afterwards we meet with a Biſhop of that place.

Antonius flattered himſelf with theſe hopes, either that they would have degraded him from the Epiſcopal Dignity, or have left him in the Biſhoprick. St. *Auguſtine* affirms on the contrary, that there are Examples of Judgments given, or approved by the Holy Apoſtolick See, whereby Biſhops were Puniſhed, without being abſolutely degraded: He citeth three of the lateſt; that of *Priſcus* Biſhop of the Province of *Mauritania Cæſarienſis*, who was ſuffered to continue in his Biſhoprick, being only barr'd from the Metropolitan Dignity, to which his Seniority might have promoted him in his Turn; that of *Victor*, Biſhop of the ſame Province, who was likewiſe excluded the Right of Primacy, and with whom no other Biſhop did communicate in his Dioceſs; and that of Biſhop *Laurentius*, with whom they proceeded as they had done with *Antonius* of *Fuſſala*. St. *Auguſtine* might have alledged beſides, thoſe Canons which allow to Biſhops the Rank and Honour of their Dignity, and yet deprive them both of the Function and Juriſdiction.

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In the 210*th*. Letter St. *Auguſtine* inſtructeth *Felicitas* and *Ruſticus* how the Evils of this Life are to be endured, and gives them Rules for brotherly Correction. It is probable, that the occaſion of Writing upon this Subject, was the Diſſention which happened among the Virgins conſecrated to God, ſpoken of in the following Letter, about their Superior, whom the Nuns deſigned to change. St. *Auguſtine* having reproved them for it, and exhorted them to Peace and Obedience, preſcribeth them a moſt wiſe and prudent Rule of Life. This Letter was written after the Death of St. *Auguſtine*'s Siſter, who governed that Monaſtery at the time when moſt of the *Donatiſts* were re-united, in 424.

The 212*th*. is a Letter of Recommendation to *Quintianus*, in the behalf of an holy Widow named *Galla*, and of her Daughter *Simpliciola*, who carried about with them the Relicks of the Martyr St. *Stephen*.

After this Letter, comes the Act made at *Hippo*, upon the 14*th*. of *September*, 426. in the Church of *Peace*: whereby St. *Auguſtine* chuſeth *Heraclius* the Prieſt to be his Succeſſor and Coadjutor, yet without admitting him into Biſhop's Orders; and the People approve his Choice with their Acclamations.

The Occaſion of the 214*th*. Letter is this: St. *Auguſtine* having been informed by two Brethren of the Monaſtery at *Adrumetum*, that there had been ſome Diſputes among the Monks of that Convent, about Grace and Free-Will; becauſe, ſome willing to eſtabliſh the Doctrine of Grace, went ſo far as to deny Free-Will: whereas the others acknowledging Free-Will, did confeſs notwithſtanding, that it was aſſiſted by the help of the Grace of Jeſus Chriſt; approves of the latter Opinion; affirming, that he taught no other Doctrine, in his Letter to Saint *Sixtus*.

He again handleth the ſame Matter in the next Letter, directed to *Valentinus*, Abbot of the Monaſtery at *Adrumetum*, and to the Brethren of the ſame Monaſtery. He joined to this Letter his Book of *Grace and Free-Will*, which he ſent at the ſame time to inſtruct them.

Valentinus anſwered St. *Auguſtine* in the 216*th*. Letter: wherein, after he had thank'd him for his Letters, he gives him an Account how that Diſturbance happened in his Monaſtery, by the Imprudence of five or ſix that were offended at thoſe Diſcourſes of St. *Auguſtine*, which *Florus* had brought from *Uzala* to their Convent. That *Evodius*, Biſhop of *Uzala*, not being able to ſatisfie them, they came to him: that this Viſit had produced a good Effect, ſeeing it brought to their Monaſtery ſuch holy Inſtructions as his were, and had confirmed them in their Belief touching *Grace* and *Free-Will*. Theſe Letters are of the Year 426.

The 217*th*. Letter of St. *Auguſtine* is written to *Vitalis*, to undeceive him of thoſe Notions which he had then taken up; namely, that the Beginning of Faith was not a Gift of God, but the mere Product of Man's Will. St. *Auguſtine* refutes this Opinion, by the Prayers of the Church; by St. *Cyprian*'s Teſtimony, in his Book of *The Lord's Prayer*; and by ſeveral other Paſſages of Scripture. Afterwards he explains the difference betwixt the *Law* and *Grace*; proving, that the true Grace of Jeſus Chriſt, doth not conſiſt in Natural Helps, or in External Graces. At laſt he propoſes twelve Articles; wherein he comprehends whatſoever he thinks neceſſary to be believed concerning Grace. The twelve Articles are theſe:

'I. We know, That before Men were born into this 'World, they had no other State wherein they did either 'Good or Evil...But deſcending from *Adam* according to the 'Fleſh, they partake, by their Birth, of the Poyſon of that 'ancient Death which he became ſubject to by his Sin; and 'that they are not delivered from Eternal Death, except 'they are regenerated in Jeſus Chriſt through his Grace.

'II. We know, That the Grace of God is not given upon 'the account of any Merit, either to Infants, or to Men that 'are come to the Age of Reaſon.

'III. We know, That Grace is an Aſſiſtance afforded 'for every Action, to thoſe that have attained to the Age 'of Reaſon.

'IV. We know, That it is not given to all Men; and 'that thoſe to whom it is given, receive it, without having 'deſerved it by their Works, or by their Will; which ap'pears particularly in Infants.

'V. We know, That it is out of God's mere Mercy, that it is given to thoſe to whom it is given.

'VI. We know, That it is by a juſt Judgment of God, 'that it is not given to thoſe to whom it is not given.

'VII. We

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'VII. We know, That we ſhall all appear before the 'Judgment-Seat of Jeſus Chriſt, that every one may receive 'either Reward or Puniſhment according to what he ſhall 'have done in the Body, and not according to what he 'ſhould have done had he lived longer.

'VIII. We know, That Infants ſhall not receive Re'compence or Puniſhment, but according to what they 'ſhall have done in the Body; that is, whilſt they were in 'the Body; that is, according as ſome have been regene'rate, and others not.

'IX. We know, That Eternal Happineſs is enſured to 'all thoſe that die in Jeſus Chriſt; and that nothing is im'puted to them of what they might have done, had they 'been alive.

'X. We know, That as many as Believe in God, Be'lieve willingly, and by an Action of their Free-Will.

'XI. We know, That we ought to pray unto God for 'thoſe that Believe not, that they would Believe.

'XII. We know, That whenſoever any of theſe em'braces the Faith, we are to give God Thanks ſincerely, 'and from the bottom of our Hearts, as being an Effect 'of his Mercy, and that when we do it as we are wont 'to do, we perform a Duty incumbent upon us'.

Theſe are the twelve fundamental Points of St. *Auguſtine*'s Doctrine of *Grace*; to the which he reſtrains the Faith of the Catholick Church about that Matter. He applieth them likewiſe to his particular Diſpute with *Vitalis*, to know whether Grace goes before, or only followeth the Will; that is, Whether Grace be given us, becauſe we will have it? as *Vitalis* affirms: Or Whether the Will it ſelf is not a thing which God worketh in us by his Grace? as St. *Auguſtine* pretends that it followeth upon the Twelve Principles which he lays down. To ſhew this, the reſt of this Letter is taken up; wherein he concludes, that the Beginning of Faith, Converſion, and a good Mind, comes from God, and not from Free-Will. This Letter, in all probability, is one of the laſt of St. *Auguſtine*'s Works concerning *Grace*.

In the 218*th*. Letter St. *Auguſtine* exhorts one *Palatinus* to perſevere and to proceed in Piety, and not to truſt to his own Strength. This likewiſe is one of the laſt of St. *Auguſtine*'s Letters.

The 219*th*. is a Letter written in the Names of *Aurelius*, St. *Auguſtine* and *Florentius*, Biſhops in *Africa*, to *Proculus* and *Cilinnius*, Biſhops in *Gaul*, concerning *Leporius* the Monk; who having been expelled out of the Dioceſs of *Marſeilles*, becauſe of his Errors about the Incarnation, made a Retractation of them in *Africa*; which was drawn up by St. *Auguſtine*, and ſent to the Gallican Biſhops with this Letter; whereby they intreat the Biſhops to whom they write, to receive him, ſeeing he had condemned thoſe Errors for which they had expelled him. This Letter was written after the Books of *Correction* and *Grace*.

The 220*th*. is directed to Count *Boniface*; who being married again after the Death of his former Wife, was engaged in worldly Buſineſſes, and had committed very conſiderable Faults. St. *Auguſtine* adviſeth him by this Letter, to Contain, if he could perſuade his Wife to conſent to it; and to make uſe of his Authority, only to do Good. This Letter is full of excellent Inſtructions for Men of the World.

Quodvultdeus, a Deacon of *Carthage*, deſireth St. *Auguſtine*, by the 221*ſt*. Letter, to draw up a Catalogue of Hereſies. St. *Auguſtine* excuſes himſelf from doing it, in the 222*d*. The Deacon having again urged it by the 223*d*. he promiſes him in the 224*th*. to do it when he is at leiſure. Theſe Letters were written after his Book of *Retractations*, in 428.

The 225*th*. Letter is St. *Proſper*'s; whereby he gives St. *Auguſtine* notice, that ſeveral Chriſtians of *Marſeilles* having ſeen his Works againſt the *Pelagians*, had believed, that what he taught concerning the Vocation of the Elect, was contrary to the Doctrine of the Fathers; and that they were more averſe to his Notions, when they had read his Book of *Correction* and *Grace*. Then he relateth their Opinions, and ſaith, (1.) 'That they indeed acknowledge that 'all Men have ſinned in *Adam*; and that our Salvation is 'not the Product of our Works, but of Grace, that works 'the ſame by the means of Regeneration: But they hold, 'That the Propitiation made by the Blood of Jeſus Chriſt, 'is offered to all Men without Exception; ſo that as many 'as will embrace the Faith, and be Baptized, may obtain 'Salvation. (2.) That before the Creation, God, by his 'Fore-knowledge, did know thoſe that ſhould Believe, and 'who with the ſuccour of that Grace enabling them to 'preſerve that Faith which they had once embraced, ſhould 'maintain the ſame unto the end; and that he had predeſti'nated them to his Eternal Kingdom, foreſeeing that after 'he had freely called them, they would make themſelves 'worthy of his Election, and end their Life holily. (3.) That 'God calls all Men to the Faith, and to good Works, by 'his Inſtructions; and that Salvation is the Reward of 'thoſe that are willing to do Good. (4.) That whatſoever 'is ſaid of the Decree of God's Will, touching the Call 'of Men, whereby it is ſaid, that the Elect have been ſepa'rated from the Reprobate, is fit for nothing but to inſpire 'Men with Deſpondency, Idleneſs, Negligence and Luke'warmneſs; becauſe it ſeems to no purpoſe to work, if 'the Reprobate cannot be ſaved, nor the Elect be damned. '(5.) That thereby all Vertues are deſtroyed. (6.) That 'this Doctrine doth eſtabliſh, under the Name of *Predeſti'nation*, a fatal and unavoidable Neceſſity, or forceth Men 'to ſay that Mankind were created of different Natures. '(7.) That what is alledged out of the Epiſtle to the *Ro'mans*, to prove, that Grace doth prevent the Merits of 'the Elect, was never underſtood in this Senſe by any Ec'cleſiaſtical Author. (8.) That ſome reduce that Grace 'which prevents our Merits, to the natural Faculties of 'Free-Will, and of Reaſon; by the good Uſe whereof we 'arrive to that Grace which makes us to be regenerated in 'Jeſus Chriſt. (9.) That God hath indeed reſolved to 'communicate his Grace only to thoſe that are Regene'rate; but that all are called to partake of that ſaving Gift, 'whether it be by the Natural Law, or by the Preaching 'of the Goſpel. (10.) That Men are as much diſpoſed to 'Good as Evil: That the Spirit and the Will may equal'ly turn to Evil; and, that Obedience or Diſobedience to 'God's Command, wholly depends upon our Liberty. '(11.) That Infants dying before the Uſe of Reaſon, are 'either ſaved or damned, according to what God foreſees 'that they would have been, had they come to the Age of 'Acting and Deſerving. (12) That the ſame is to be ſaid 'of the Nations which God hath not enlightned with the 'Light that is neceſſary to Salvation'. Theſe are moſt of the Points of the *Semipelagians* Doctrine, and of the Objections which they made againſt that of St. *Auguſtine*. St. *Proſper* intreateth him by this Letter to refute theſe Perſons Opinions, and to clear the Difficulties propoſed by them, telling him, that *Hilary* Biſhop of *Arles*, a conſiderable Man, and much addicted to the Study of Spiritual and Eccleſiaſtical Matters; and who did much admire and approve St. *Auguſtine*'s Doctrine in all other things, could not reliſh his Principles about the Decree of the Vocation of the Elect.

St. *Auguſtine.* Tome II.

This is not that *Hilary*, who had been St. *Auguſtine*'s Diſciple, who writ at the ſame time with *Proſper* to St. *Auguſtine* upon the ſame Subject.

This Letter is the 226*th*. therein he gives a more particular Account than St. *Proſper* had done, of thoſe Points of St. *Auguſtine*'s Doctrine, that diſturbed the Prieſts of *Marſeilles*, of the Objections which they made, and of their Anſwers to thoſe Paſſages of Scripture that were quoted by St. *Auguſtine*; which may be all reduced to theſe four Propoſitions. 1. That Man may believe, and deſire to be healed, by the ſtrength of his own Free-Will. 2. That when he is gone ſo far, God never denieth him his Grace. 3. That Election and Reprobation are Conſequences of God's Preſcience, whereby he ſees the Good or the Evil which Men ſhall do, or ſhould have done if they had lived. 4. That Grace is not effectual of it ſelf, and what help ſoever God affords to thoſe that are Predeſtinated; it is ſtill in their own Power either to make uſe of, or to reject it. Both theſe Letters were written in 429. after *Hilary*'s Promotion to the Biſhoprick of *Arles*. St. *Auguſtine* anſwered them by his Books *of the Predeſtination of the Saints*, and *of the Gift of Perſeverance*.

The 227*th*. to the holy old Man *Alypius*, is written upon the Converſion of two Pagans who had been baptized at *Eaſter*; the Name of the one, was *Gabinianus*; the other was a Phyſician called *Dioſcorus*, for whom God had wrought ſeveral Miracles, related by St. *Auguſtine* in this Letter. It is here placed among thoſe that were written in 429. but the Date of it is uncertain.

The Date of the next to *Honoratus* is certain by *Poſſidius*'s Teſtimony, who quotes it in the Life of St. *Auguſtine*; and affirms, that he writ it about the latter end of his Life; when the *Vandals* were almoſt Maſters of *Africa*. He examines the Queſtion in this Letter, Whether Prieſts, Clerks, and Biſhops, may fly and forſake their Flocks in time of Perſecution? St. *Auguſtine* affirms, that there are but two Occaſions upon which they are permitted ſo to do. 1. If the Perſecutors deſigned Miſchief to ſome particular Paſtors by name, becauſe then it is profitable, even for the Good of the Church, for them to flee, and leave the others quiet. 2. When the Miniſters of Jeſus Chriſt meet with none that have need of their Miniſtry. In all other Caſes, Paſtors are obliged to watch over the Flock which Chriſt hath committed to them; neither can they forſake it without a Crime. This St. *Auguſtine* excellently proves in this Letter, and in Terms dictated by the Fire of his fervent Charity, and with Reaſons ſupported by a Zeal altogether Divine. He repreſents the Deſolation of a Town which is like to be taken; and the Neceſſity of the preſence of Chriſt's Miniſters. 'In ſuch occaſions, ſaith he, What flocking is there 'to the Church of Perſons of all Ages and Sexes; where'of, ſome require Baptiſm, others Reconciliation, others to 'be put under Penance, and all crave Comfort. If then no 'Miniſters are to be found, what misfortune is that for ſuch 'as go out of this Life, being Unregenerate, or not looſed? 'What Grief is it to their Kindred, if they be Faithful, that 'they cannot hope to ſee them in everlaſting reſt? What

St. Auguſtine. Tome II.

'Crys, what Lamentations, nay, what Imprecations from 'ſome, to ſee themſelves without Miniſters, and without 'Sacraments? If on the contrary, Miniſters have proved 'Faithful, in not forſaking their People; they are help-'ful to all the World, according to the Abilities which it 'hath pleaſed God to endue them with; Some are bap-'tized, others are reconciled; none is deprived of the Com-'munion of the Lord's-Body. All are comforted, fortified, 'and exhorted to implore by fervent Prayers, the Aſſiſtance 'of the Mercy of God.' This paſſage is very remarkable, ſince it ſhews what was the Church's Opinion at all times concerning the neceſſity of the Sacraments.

St. *Auguſtine* handleth two other Queſtions upon the ſame Subject: The firſt, Whether it be lawful for Paſtors to flee in ſuch Calamities, that they may preſerve themſelves for the Service of the Church in more peaceable times. He ſaith, That they may do it if there be other Miniſters, to ſupply their places, and who are neceſſary to the Church. The ſecond, if it happens that the Perſecution were only againſt the Paſtors, in this caſe they may flee; and whether is it better that the Church ſhould want them by their going away, or be deprived of them by their Death? St. *Auguſtine* anſwers, That this ſuppoſition is very extraordinary; That it ſeldom happens, that they aim only at Church-men; that in this caſe they might hide themſelves. It is to be preſumed, that as all the Laity ſhall not periſh, ſo ſome of the Clergy may eſcape. That it were to be wiſhed, that on ſuch occaſions ſome ſhould fly, and others remain; then it would be a fine thing, if among Miniſters there ſhould be a Diſpute, who ſhould ſtay behind, that the Church might not be forſaken. That to decide this Difference, it ſhould be convenient to caſt Lots, that none might go about to free himſelf from the neceſſity of ſtaying under pretence of being more neceſſary for the Church than others.

He concludes with theſe Words, *We do what Jeſus Chriſt, either Permits or Commands, if we withdraw when there are other Miniſters to ſerve the Church. But when by our flight Chriſt's Sheep are deprived of the Food that is to ſuſtain the Life of their Souls, then we are Hirelings.*

St. Auguſtine. Tome II.

The 229*th*. Letter is directed to Count *Darius*, who was ſent into *Africa* to treat of Peace. St. *Auguſtine* wiſhes him Joy of that Employ. The Count gives him Thanks by the 230*th*. Letter, and prayeth him to ſend him his Book *of Confeſſions*. This Saint ſatisfies him by the 131*ſt*. Letter, wherein he treateth occaſionally of the love of Praiſe. He ſaith thereupon, (1.) That Men ought not to deſire Praiſes for that which is not praiſe-worthy in them. (2.) That they ſhould not propoſe to themſelves as the end of their good Actions, to get Commendations from Men. (3.) Yet they may deſire the Praiſes of Men, for the ſake of thoſe very Men, becauſe the Praiſes given to them, are profitable for others. (4) That ſuch as find not in themſelves thoſe Vertues for which they are commended, ought to be aſhamed that they are not what they are thought to be, and what they ſhould be indeed; and this may make them deſire to become ſuch. (5.) That on the contrary, if there be in them ſomething of that which is commended, they are to give God Thanks for it, and be glad to ſee that others have an eſteem for Vertue. Towards the end of the Letter, he ſpeaks of Proſperity and Adverſity. *The Careſſes*, ſaith he, *of this World are more dangerous than its Perſecutions, unleſs we look upon the Reſt which we may enjoy here, as a means to make us lead a quiet and a peaceable Life in all Godlineſs and Honeſty. This the Apoſtle commands us to ask of God: for if the Heart be not full of Charity and Piety, reſt and eaſe from the troubles of Life is but Perdition: and ſerves only as an Inſtrument or Provocation to Luſt. If therefore we deſire to lead a quiet Life, let it be only upon this account, that we may the better practiſe both Piety and Charity.* Theſe Letters are ſuppoſed to have been written about the latter end of St. *Auguſtine*'s Life.

The fourth Claſſe.

THe *Laſt Claſſe* of St. *Auguſtine*'s Epiſtles, containeth thoſe whoſe Date is not well known.

The firſt of theſe is the 232*d*. Letter, in Anſwer to the Inhabitants of *Mandaura*, whereof the greater Part were yet Idolaters. He exhorts them to embrace the Chriſtian Religion; and to induce them to it, he mentions the dreadfulneſs of the laſt Judgment, which he proves ſhall infallibly come, becauſe the other Prophecies are fulfilled: He alſo ſaith ſomething concerning the Myſtery of the Trinity, and that of the Incarnation. This Letter was probably written ſome time after the Edict Publiſhed by *Honorius* in the Year 399. againſt the Temples.

The 233*d*. Letter, is a Challenge from St. *Auguſtine* to a Philoſopher, one *Longinianus*, to oblige him to give an account in Writing after what manner he believed that God was to be Worſhipped; and what he thought of Jeſus Chriſt. *Longinianus* anſwers St. *Auguſtine* in the 234*th*. Letter; and ſaith, according to *Plato's* Principles, that the way to come to God, is to live well, and to get the Favour of the inferiour Gods by Propitiatory Sacrifices, that we may come to the Supreme Creator. As for Jeſus Chriſt, he anſwereth, That he can ſay nothing of him, becauſe he knew him not.

St. *Auguſtine* deſireth *Longinianus* to explain himſelf about what he had ſaid, that the way to come to God was to live well, and to purifie our ſelves by Expiations and Sacrifices; he asketh him, whether it be the ſame Thing, or two different Things. This is in the 235*th*. Letter.

By the 236*th*. he gives *Deuterius* notice, That he had degraded and expelled a Deacon, one *Victorinus*, convicted of being a *Manichee*, though he was but a Hearer among them, and not one of thoſe they call Elect. He ſpeaks of the difference which they make betwixt thoſe two ſort of Perſons; and he ſpeaks of their principal Errors.

In the 237*th* Letter, he oppoſes the Dreams of the *Manichees*, and *Priſcillianiſts*, concerning the Apocryphal Books; and ridicules the phantaſtical Interpretations which they made of the Canonical Books.

The 238*th*. is a Relation of a Conference that St. *Auguſtine* had about the Myſtery of the Trinity, with an *Arian*, called *Paſcentius*. The three following Letters directed to this *Arian*, carry on the ſame Diſpute.

The 242*d*. is alſo written to *Elpidius*, an *Arian*, to whom he ſheweth, that the Son of God is equal to his Father.

In the 243*d*. St. *Auguſtine* exhorts *Lætus*, who having quitted the World, was tempted to return to it: He exhorts him, I ſay, to perſevere in his former Reſolution; and not to ſuffer his tenderneſs for his Relations, to weaken his Courage. He ſhews, in this Letter, that the renouncing of all things to follow Chriſt, ought to proceed ſo far, as to leave Father and Mother, to ſerve God.

The 244*th*. is a Letter of Conſolation to *Chryſinus*, for a Loſs which he had ſuſtained.

In the 245*th*. to *Poſſidius*. St. *Auguſtine* ſpeaks with great moderation, of Womens Dreſſes: He thinks, that fine Cloaths ought not to be forbidden to Married Women, who are obliged to pleaſe their Husbands; but he would not have them Paint, or Waſh, to make them appear fairer, or freſher, becauſe it is not probable, that their Husbands ſhould deſire to be thus deceived; for the true Ornament of Chriſtians of both Sexes, is neither deceitful Painting, nor Gold, nor precious Stuffs, but Purity of Manners. Laſtly, he prohibits thoſe Superſtitious Dreſſings, which they uſed to render a kind of Homage to *Dæmons*. He tells *Poſſidius*, that he would not adviſe him to ordain a Man that had been Baptized among the *Donatiſts*.

The 246*th*. Letter to *Lampadius*, is againſt thoſe who accuſe Fate for the Faults which they commit themſelves.

By the 247*th*. Letter, St. *Auguſtine* reproves one *Romulus* a Rich Man, that would make his Debtors to pay twice; pretending, that they had pay'd his Receiver in his Wrong.

The 248*th*. to *Sebaſtianus*, is concerning that Sorrow which affects the Righteous, becauſe of the Impiety of the Wicked.

In the 249*th*. St. *Auguſtine* Comforteth *Reſtitutus* the Deacon, who could hardly bear with the Diſorders of ill Chriſtians; and inſtructs him to keep Peace with the Wicked.

The 250*th*. Letter is very conſiderable. There St. *Auguſtine* reſolveth a very nice Queſtion: whether a whole Family, or Community, may be Excommunicated for the Sin of one Member. It is directed to a young Biſhop called *Auxilius*, who had Excommunicated one *Claſſianus*, with his whole Family, becauſe he came to the Church to demand certain Perſons who had taken Sanctuary there, after he had by a falſe Oath, prophaned the Sanctity of the Goſpel. He asketh that Biſhop what Reaſon he could have for ſo doing, and how the Son can be excommunicated for the Father's Sin, the Wife for her Husband's, and the Servant for his Maſter's, yea the Children that are yet unborn: Excommunication being not a puniſhment which falls upon the Body, but an effect of the power given to Chriſt's Miniſters, to bind and to looſe, which properly concerns the Soul. St. *Auguſtine* confeſſeth, that this Biſhop might ground his proceeding upon the Example of ſome great Biſhops, who had Anathematized whole Families, for one particular Perſon's Sin. But he affirms, that they could hardly juſtifie their Action, and that he never durſt do it himſelf. Yet he addeth, rather in Jeſt, than in Earneſt, that he is ready to hear his Reaſons, 'Your Youth (*ſaith he*) and the 'ſhortneſs of the Time that you have been a Biſhop, will 'not hinder me from hearing your Reaſons. I am ready 'to learn of you, how young ſoever you be; though the 'Gray Hairs that I wear, and all the Experience I may 'have got by thoſe many Years that I have been a Biſhop, 'give me ſome ſmall Authority over you.' After that, he Aggravates the Injuſtice of that Pretence which might prove the loſs of a Soul for want of Baptiſm, through the Impoſſibility to which the Sentence of Excommunication reduced thoſe that were excommunicated, from having Recourſe,

St. *Augustine.* Tome III.

course to the Sacraments. Wherefore he exhorteth *Auxilius* to revoke a Sentence, wherein Anger had a greater share than Justice; and so much the rather, because he, against whom it was pronounced, had no ways deserved it.

In the next Letter, St. *Augustine* sendeth Word to *Classicianus*, That he will propose that Question in Council: that he was much concerned at *Auxilius* his Behaviour, especially because it might happen, that some might die without Baptism; that he will also cause to be examined there if need be, this Question; whether those ought not to be Excommunicated who deal unfaithfully with their Securities? and, that if it should be requisite, he would write to the See of *Rome*, about it, that so what was to be done on such Occasions, might be settled with general Consent. But he sticks not to affirm, 'That an unjust Excommunica-'tion is of greater Prejudice to him that pronounces it, than 'to him against whom it is pronounced; forasmuch as the 'the Holy Ghost, who dwelleth in the Saints, never puts 'any to Pain who deserves it not: For if Charity is neither 'rash, nor hasty, what shall we say of him that diffuseth it 'into our Hearts?'

The 251*st.* Letter was written by St. *Augustine* to *Pancarius*, concerning one *Secundinus* a Priest, that was accused before him. He tells *Pancarius*, that he will receive the Accusations of *Catholicks*, but not of *Hereticks*; and prays him not to suffer any Disorder to be committed in that Priest's House.

The four following Letters were written about a Virgin that was an Orphan, who was committed to the Church's Trust. St. *Augustine* declares, in these Letters, that he takes all the care of her that may be; and that he will not marry her, without her Consent, to a *Catholick*; and that he was looking out for an advantageous Match for her.

The 256*th.* is an Answer of St. *Augustine*'s to *Christinus*, who desired, that he would write to him, to exhort him to give himself to God.

The 257*th.* is a Letter of Compliment to *Orontius*.

In the 258*th.* he congratulates *Martianus* for being a *Catechumen*, exhorting him speedily to receive Baptism.

The 259*th.* was written to reclaim a very lewd Man, one *Cornelius*, from his evil Way; and adviseth him to imitate his Wife, who lately deceased; upon whom St. *Augustine* promiseth to write a Panegyrick, if he will follow her Vertue.

By the next, *Audax* desireth St. *Augustine* to write longer than he used to do, and concludes with four Verses in his Commendation. St. *Augustine* excuseth himself for his great Business, advising him to read his Works, and to come and see him. That's the Subject of the 261*st.* Letter.

In the 262*d.* St. *Augustine* reproves one *Ecdicia*, a Lady severely; who (unknown to her Husband, whom she had brought to consent to live in Continence with her) had distributed his whole Estate to the Poor, and put on a Widow's Habit. He enjoyns her to make her Husband Satisfaction; who out of Anger for his Wife's Behaviour, lived disorderly. This Letter is full of excellent Instructions for married Wives, teaching them not to give their Husbands any occasion of Discontent, by indiscreet Devotion.

The 263*d.* is a Letter of Consolation to *Sapida*; who having wrought a Garment for her Brother *Timothy*, and he dying, desired, for her Comfort, that St. *Augustine* would wear it. St. *Augustine* thanks her; but wishes her to seek in the Scripture some more solid Consolations.

In the 264*th.* he comforteth a Lady called *Maxima*, who beheld with Grief, and Disturbance, her Country infected with Errors.

The 265*th.* to *Seleuciana*, is a Refutation of the Enthusiastical Notions of a certain *Novatian*, concerning Baptism, and St. *Peter*'s Repentance. He affirmeth, in the First Place, That St. *Peter* was Baptized as well as the other Apostles: That it is an Error to say, that he had not received the Baptism of Water before his Sin, though he had not yet received the Baptism of the Holy Ghost; yea, he thinks it probable, That the Apostles were Baptized by Christ himself. He saith, Secondly, That when it is said, that St. *Peter* did Penance, we are not to think that he did as they do in the Church, who are properly called Penitents. Thirdly he distinguishes two sorts of Penance, that which goeth before Baptism, and that which cometh after; when after Baptism Men have committed any of those Sins, for which they ought to be excommunicated, and cut off from the Altar, after which they are reconciled if they deserve it: And this sort is the Penance of those to whom is properly given in the Church, the Name of Penitents. Besides these two sorts, they admit also a daily Penance of those very Faithful that live in Piety and Humility; whereby they petition, and obtain the forgiveness of Light, but Customary Sins, which Human Frailty makes us fall into; and which, saith he, we ought to expiate continually, lest we be over-whelmed with their Number.

St. *Augustine.* Tome III.

In the 266*th.* Letter, St. *Augustine* offers to *Florentina*, a Virgin, to explain all the Difficulties which she should desire to have cleared.

The 267*th.* is a Pious Letter to *Fabiola*; wherein he rejoyceth, because she bore the Exile of this Life with difficulty.

St. *Augustine* having borrowed a Sum of Money to pay the debt of one *Fascius*, who retired into the Church, being pursued by his Creditors; intreateth his People in the 268*th.* Letter, to make a Gathering, that might repay that Sum.

By the 269*th.* St. *Augustine* intreateth Bishop *Nobilius* to excuse him, because he could not be present at the Consecration of a new Church, to which that Bishop had invited him.

The last, is a Letter directed to St. *Augustine*, but the Author of it is not known. By it, he that wrote it, complaineth to St. *Augustine*, that he had not met him with Bishop *Severus* in the City of *Leges*, where he hoped to find him.

To these Letters, we ought to add the Fragment of a Letter of St. *Augustine* to *Maximus*, which the *Benedictines* have taken out of *Primasius* his Commentary upon the *Revelations*, and placed at the latter end of the second Tome in their Edition. This Fragment contains several Rules concerning the degrees of Christian Perfection.

It is manifest by these Extracts from St. *Augustine*'s Letters, that they are an inexhaustible Spring of Principles, Rules, Precepts and Maxims upon the Articles of our Faith, and the Discipline of the Church upon Christian Morals, and the Government of Life: for which Reason, I insisted the longer upon them, and drew the Extracts at large, there being hardly one that deserves not particular Attention, and where there is not some fine stroke to be taken notice of. I intend to discourse more briefly of the rest of this Father's Works.

The Addition of Spurious Pieces annexed to this Volume, is not very large.

There are at first thirteen Letters or Notes under the Names of St. *Augustine*, to *Boniface*, and of *Boniface* to St. *Augustine*; containing several Passages taken out of St. *Augustine*'s Genuine Letters, and several things may be observed, which do not agree with the History of that time: They are composed by one who had a mind to exercise his Pen with that Fiction.

We need not speak here of *Pelagius* his Letter to *Demetrias*, which is after these to *Boniface*.

The two next, whereof the one is intitled, *St.* Cyril of *Jerusalem*'s *Letter to St.* Augustine *concerning the Virtues of St.* Jerome: And the other, *St.* Augustine's *Answer to St.* Cyril *about St.* Jerome's *Miracles*; discover their Imposture by their very Title, as is observed in another place; since St. *Cyril* of *Jerusalem* died long before St. *Jerome*.

Lastly, St. *Augustine*'s Dispute with *Pascentius*, that was formerly placed among the Letters, Number 178. is very rightly placed by the *Benedictines* among the spurious Books. It is certain by the 238*th.* Letter, that St. *Augustine* had a Conference with *Pascentius*; but nothing like that which is mentioned in this Letter. For he observes, 1. That he could not obtain, that what was said on both sides, should be commited to Writing, but every thing is written in this Conference and inserted in the Publick Acts. In the former, no body Presided; in this there is a Judge called *Laurentius*. That whereof St. *Augustine* speaks, was held at *Carthage*; this is supposed to have been at *Hippo*. Both *Possidius* and St. *Augustine* mention one Conference with *Pascentius*; but this supposeth that they had had a Dispute before. The Character of both the Persons introduced speaking in this, is nothing like either St. *Augustine*'s or *Pascentius*'s. This is but a cold Dispute, and there is little said to the purpose. The Answers made for St. *Augustine* are weak, and the Objections attributed to *Pascentius* have nothing of that Fire and Rage which *Possidius* taxeth him with. The Style of those Answers supposed to be St. *Augustine*'s, comes not near that of this Saint, either in his Letters or in his Conferences. There are Terms, and manners of Expression, which he never used, and which do not belong to that Time. In a word, this Treatise is found in no Manuscripts annexed to St. *Augustine*'s Works or Letters. These Reasons sufficiently prove, that this Work is not a Conference which St. *Augustine* really had with *Pascentius*, but a Dialogue composed by some other Author. Now we know none to whom it may be more properly ascribed, than to *Vigilius Tapsensis*, who composed several Dialogues of that sort, under the Names of several great Men.

The third TOME.

St. *Auguſtine.* Tome III.

THe third Tome of the new Edition of St. *Auguſtine*, containeth his Treatiſes upon the Holy Scripture, which in the former Editions were diſperſed in other Volumes.

The *Benedictines* have placed the Books *of Chriſtian Doctrine* firſt, which may ſerve inſtead of a Preface to St. *Auguſtine*'s Commentaries upon the Holy Scripture; becauſe they contain ſuch Precepts and Rules as he thought were to be obſerved, both for the underſtanding and the explaining of the Scriptures. He began this Work ſoon after he was Conſecrated, about the Year 397. but he ſtop'd at the 36*th*. Chapter of the third Book; and afterwards added the reſt of this Book with the fourth in 426. as he ſays himſelf in his *Retractations*; where he makes two Remarks upon that Work. 1. That it is not certain, as he affirmed. That *the Wiſdom of Solomon* was written by *Jeſus* the Son of *Syrach*, the Author of *Eccleſiaſticus*. 2. That when he ſaith, that the Old Teſtament containeth 44 Books, he uſed that Word in the ſenſe of the Church; though St. *Paul* ſeems to underſtand by the Old Teſtament no more than the Law given upon Mount *Sinai*; He confeſſeth likewiſe, that he committed a Fault of memory, in quoting one of St. *Ambroſe*'s Books for another.

In the Preface to this Work, he anſwereth three ſorts of Perſons who might find Fault with it; Some, becauſe they did not underſtand it; Others, becauſe they could not make uſe of the Precepts and Rules which he gives to underſtand, and to expound the Scripture; and the laſt, becauſe they underſtand and expound the Holy Scripture without making uſe of his Rules, only by the light of the Holy Ghoſt. He tells the firſt and ſecond, that it is not his fault if they want Underſtanding or Light. And the third, that they ought not to Judge of others by themſelves, ſince God hath not granted the ſame Gifts to all Men: and that we ſhould tempt him, if we neglected thoſe Human Means which God affords us to underſtand the Holy Scripture, under pretence that he can give us that knowledge, without either Study or Labour.

The Deſign of this Book is, as we have obſerved, to give Rules and Precepts, both to underſtand and to explain the Holy Scripture. Theſe two divide the whole Work. He treateth in the three firſt Books of the underſtanding of the Scripture; and in the laſt, of the way to expound it, and make it intelligible to others.

The firſt Book contains looſe Reflections and general Principles. He obſerves at firſt, that all knowledge is either of Signs or of Things; and that Things are expreſſed by Signs. He diſtinguiſheth two ſorts of Things; ſome which we may enjoy, and others which we are only to uſe. The three Perſons of the Divinity, are the only Things we are to enjoy. They are that ineffable God, whom we look upon as the Supreme Being, as the immutable Wiſdom to be preferred before all Things; to know him, we muſt purifie our Minds: and to teach us this, the Wiſdom of God was incarnate; it is that which Cures Man of his Diſtempers, Weakneſſes, and Blindneſs. He confirmed our Faith by his Reſurrection and Aſcenſion; and he increaſes and upholdeth it by the hope of Reward, the fear of Puniſhment, and by the expectation of the laſt Judgment. He hath eſtabliſhed a Church, to which he hath granted neceſſary Gifts and Graces to lead Men to their Heavenly Country. He gave it Keys to bind Sinners, and to looſe them that are Penitent. As for created Beings, we are not permitted to enjoy them; that is to ſay, to eſteem them as our Ultimate End; but we may uſe them, and they ought to be loved with reſpect to God. Thus we are to love both our Selves and our Neighbour. The Scripture commands us not to love our ſelves; we are but too prone to this naturally, but it enjoyns us to love our Neighbour. The whole Law centers in this twofold Charity, which makes us love God above all things, and our Neighbour as our ſelves. Our Charity towards our Neighbour ought to be regulated: We muſt not love Sinners as Sinners, but as Men; and though we are more ſtrictly obliged to ſuccour thoſe that are near to us, whether by Kindred or Friendſhip, yet we ought to love all Men alike, becauſe they are our Neighbours; even Angels are to be comprehended under this general Name. St. *Auguſtine* having laid down theſe Principles, ſaith, that the double Precept of Charity, is to be a Rule for the underſtanding of the Holy Scriptures. That any ſenſe that hath no relation to Charity, is not certainly the true ſenſe; but on the contrary, every ſenſe which hath reſpect to it, is uſeful; though not always conformable to the Writer's intention; and yet we ſhould endeavour not to depart from their particular meaning. He ſaith, in the laſt place, that the underſtanding of the Scripture is compriſed in Faith, Hope, and Charity; So that a Chriſtian who is endued with theſe three Vertues, hath no abſolute need of the Scripture for himſelf; but only for the Inſtruction of others: Yea, that ſeveral Perſons live very Chriſtian Lives in their Solitude without the help of the Sacred Books. He concludes from all that he hath ſaid in this Book, that whoſoever is throughly perſuaded, that the Scripture is that Charity which proceedeth out of a pure Heart, of a good Conſcience, and Faith unfeigned, may without Fear betake himſelf to the reading of the Holy Scripture.

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In the ſecond Book, he comes to the Knowledge of Signs; and having given the Definition, and Diviſions of them, he obſerves, that Words hold the firſt place among Signs. He ſhows how the Sound of Words is formed, and how the variety of Tongues was introduced into the World. He ſuppoſes that the Scripture is not plain every where; and that there is need of Application to underſtand it; that the moſt Skilful meet with Difficulties; that the Allegories and Figures, there to be met with, ſometimes render it dark; but commonly what is obſcure in one place, is cleared in another; and ſo the Holy Ghoſt feeds the Hungry with what is clear, and prevents their being nauſeated by exerciſing them with what is obſcure. He ſheweth, at laſt, by what Degrees we may attain to the perfect Knowledge of the Wiſdom, contained in the Holy Scripture. Theſe Degrees are, the Fear of God, Piety, Knowledge, Courage, Counſel, and Purity of Heart. Afterwards followeth a Catalogue of the Canonical Books, * the very ſame with ours. The Rule he makes uſe of to diſtinguiſh them, is this. *I deſire* (ſaith he) *that to know the Canonical Books, the Authority of the greateſt part of the Catholick Church may be obſerved, and particularly of thoſe that have Apoſtolical Sees, or which have had the Happineſs of receiving the Epiſtles of the Apoſtles. But among the Canonical Books, thoſe that are received by all Churches, muſt be preferred before thoſe which are rejected by ſome. Again, among theſe we ſhould pay a greater regard to thoſe which are acknowledged by a great number of Churches, and by the moſt conſiderable, than to ſuch as are admitted only by few Churches, and thoſe of no great Authority. And if ſome have been received by the greater Number of Churches, and rejected by thoſe that have greater Authority; though it is hard to meet with ſuch, yet they ought to be put in the ſame Rank, and to obtain the ſame Authority.* He adviſeth all Pious Perſons, that fear God, and ſeek to know his Will, to read all the Canonical Books, to draw from them Precepts for Manners, and Rules of Faith, and at laſt, he furniſheth them with the means to arrive to the underſtanding of hard and obſcure Paſſages. The firſt is the Knowledge of that Language, wherein thoſe Books were written. The ſecond is to conſult and compare the ſeveral Tranſlations, whereof ſome ſerve to explain the reſt. Among the Tranſlations, he preferrs the Vulgar Latin, as being more literal, and clearer: And among the Greek Verſions, he adheres to the *Septuagint*, to which he aſcribes much Authority. He doth not decide, Whether the Seventy compoſed it ſeparately, every one in his Cell by God's Inſpiration, or by conferring together. But he affirms, that however it was compoſed, it ought to be followed, and preferred even before the Hebrew Text, becauſe it is not credible, that they made this alteration, without a ſecret Aſſiſtance of the Holy Spirit, for the Good of the Church. As to the Books of the New Teſtament, he ſaith, That, without doubt, the Latin Tranſlation is to be Corrected by the Greek Copies.

[* By theſe Words our Author means, that St. *Auguſtine*'s Canon of S. S. was the ſame with that now received in the Church of *Rome*: But that does not appear from St. *Auguſtine*'s Words; for of thoſe Books which the Church of *England* condemns as Apocryphal, he names none but *Tobith*, *Judith*, *Wiſdom of Solomon*, *Eccleſiaſticus*, and the *Maccabees*. By the Book of *Esdras*, he does not mean thoſe which we call by that name, but the Books of *Ezrah*, and *Nehemiah*, which he mentions no where elſe, and which were never diſputed in the Church; and it is uncertain, whether he owned thoſe Additions to the Book of *Eſther*, that are now received in the Church of *Rome*.]

The third thing which St. *Auguſtine* looks upon as neceſſary for the underſtanding of the Scripture, is the Knowledge of Things ſignified; as the Nature of Animals, Plants, Herbs, and of other Things which are made uſe of in Compariſons and Figures in Holy Scripture. He lays great weight upon the Knowledge of Numbers, and Muſick, which he pretends to be of great uſe: And he would not have Profane Sciences neglected; provided, that ſuch as are Falſe, and Superſtitious, be laid aſide; and particularly, Judicial Aſtrology, and Magick. He reckoneth Painting, and Mythology, among thoſe Things whoſe Knowledge is Superfluous; but he ſhews the uſefulneſs of Hiſtory, Mechanicks, Logick, Rhetorick, and other Sciences, provided that a good Uſe be made of them, that Men depend not too much upon them, nor be lifted up becauſe of them, but that both Charity, and Humility, be preſerved as the two Keys, without which the Holy Scripture cannot be underſtood.

The third Book lays down Rules to clear thoſe Difficulties that ariſe from the different Senſes, in which a Diſcourſe

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courſe may be taken; as for inſtance, when the Parts of a Diſcourſe are diſtinguiſhed by Points, and Commas, which variouſly placed, alter the Senſe. St. *Auguſtine* would have Men referr themſelves, in ſuch caſes, to the Rule of Faith, and reject that Diſtinction which makes an Heretical Senſe: That if both Senſes be Catholick, that is to be followed, which agreeth beſt with the connexion of the Diſcourſe; and laſt of all, if both agree with the Text, then we may follow that which ſeems moſt probable. He applies the ſame Rules to determine the pronunciation, and ſignification of undetermined Terms: At laſt he deſireth, that Men ſhould conſult the Original Text.

There is much more difficulty, when the Words are taken in a Metaphorical, and Figurative Senſe; then we muſt have a care how we underſtand them in a Proper, and Natural Senſe. The Jews were for a long time, Slaves to this literal Meaning. The Gentiles likewiſe were Slaves to unprofitable Ceremonies. But Chriſtians deliver the Jews, by diſcovering to them the Truths that were hid under the Letter, and they ſet the Gentiles at Liberty, by utterly rejecting their profane Ceremonies. Themſelves are charged but with a ſmall Number of Signs eaſily practiſed, whoſe Signification is very Majeſtical, and their Obſervation very Pure. Chriſt himſelf inſtituted them, and the Apoſtles taught the Church the Knowledge of them: Such are the Sacrament of Baptiſm, and the Celebration of the Body and Blood of Jeſus Chriſt.

After this, St. *Auguſtine* goes to the neceſſary Rules, whereby we may diſtinguiſh the Proper Senſe from the Figurative. The firſt, and moſt general is, that whatſoever cannot be made to agree, either with Purity of Manners, or with the Truth of Faith, when 'tis underſtood according to the Letter, muſt neceſſarily have a Figurative Senſe. But we are not to judge of what may be Pure, or True, according to the Prejudices, either of Cuſtom, or Opinion, but only by the Rules of Faith, and Charity, becauſe the Holy Scripture teacheth nothing but Charity, and condemns nothing but Luſt.

Neither muſt thoſe Opinions, and Actions, be taken in a Figurative Senſe, which ſeem to imply a kind of Cruelty, which in Scripture, is aſcribed either to God, or to Righteous Men, when they are made uſe of againſt the Luſts of carnal Men. But a Word, or an Action which is abſolutely unjuſt, and that cannot be excuſed by any Circumſtance, when it is attributed to God, or to thoſe whoſe Sanctity is commended in Scripture, muſt neceſſarily be expounded by a Figure. This Rule takes place in Things that are expreſſed in the Form of a Command. If the Letter forbids a Crime, and enjoyns a good thing, there is no Figure; but, on the contrary if it ſeems to command a Crime, and forbid a Vertue, it is a Figure. It often happeneth, that ſuch as are in a more perfect State, do underſtand Figuratively, what is ſaid of a State leſs Perfect; but let thoſe Men conſider, that there are Precepts for all Men in general, and ſome that relate to each State in particular. He adds, that we ſhould not believe, that ſince the Coming of Jeſus Chriſt, thoſe things can be obſerved, which were either permitted, or preſcribed only for the time of the Old Law, though at that time, they were to be taken in their proper Senſe. He inſtanceth in the Polygamy of the Patriarchs, becauſe they lived Holily in Marriage, with a proſpect of having Children; and he confidently preferreth that State, before that of ſuch Men, who having but one Wife, abuſe Matrimony to ſatisfie their bruti ſh Luſt.

Finally, it muſt be confeſſed, that when the Scripture mentions great Men's Faults, we may not only ſeek there for a Figurative Senſe, but alſo for Inſtruction in the Hiſtorical Senſe, becauſe their Fall teaches the Holieſt Men, not to be lifted up through Preſumption.

St. *Auguſtine* addeth, beſides the following Obſervations, that the ſame Figurative Expreſſion ſometimes ſignifies two different Things, and ſometimes contrary Things. That a dark Place of Scripture ought to be explained by thoſe that are clearer; and that Reaſonings may likewiſe be uſed to clear it: But it is ſafer to have Recourſe to other Paſſages of Scripture; and that the ſame Paſſage may have ſeveral Significations equally good. He concludes with the Seven Rules of *Tychonius*, the *Donatiſt*; but they are very far from the good Senſe, and the Uſefulneſs of St. *Auguſtine*'s: They diſcover great Subtilty; but it is very difficult to apply them.

In the laſt Book *of Chriſtian Doctrine*, St. *Auguſtine* ſhows how to Expound the Holy Scripture for the benefit of others. He ſays at firſt, that they were not to expect Rhetorical Rules upon that Subject from him; which though they are not uſeleſs, yet ſince they may be found in other places, they ought not to be introduced into this Work; He enlargeth however upon the Qualifications of a Chriſtian Orator. He ſhews, that it were an Error to think, that Truth cannot make uſe of Rhetorical Ornaments to refute Error; ſo that he would have Chriſtians ſtudy to ſpeak Eloquently. He adviſeth young Men to learn the Precepts and Rules of Art; but as for Men in Years, his Opinion is, that they ſhould only read Books that are well written, and frame their Diſcourſes after their Pattern, without regarding the Precepts of Art, which are of little Uſe. The Deſign of a Preacher who expounds the Holy Scripture, who ſets forth God's Word, who defends the Faith, and oppoſes Errors, ſhould be to teach that which is Good, and to perſuade others to depart from that which is Evil; to bring over thoſe of contrary Opinions, to quicken the Slothful, to inſtruct the Ignorant, to ſoften, and convert hardned Sinners. St. *Auguſtine*. Tome IH.

When the Queſtion is only how to inſtruct the Ignorant, it is enough to declare the Doctrine of the Church; but if Gain-ſayers are to be perſuaded, it muſt be eſtabliſhed by ſolid Arguments: And Laſtly, If Men's Hearts are to be moved, there is need of Prayers, Reproaches, Threatnings, Exhortations, and other Figures proper to affect them. Such as want Eloquence to excel in theſe things, ought to make up their Diſcourſes with Paſſages, and Expreſſions out of Holy Scripture. He proves by ſeveral Examples, that there is much Eloquence in the Holy Writings; yet he would not have a Preacher imitate that Obſcureneſs which is to be met with in ſome Paſſages of the Holy Scripture, but charges him, above all things, to be clear; not to content himſelf to pleaſe with agreeable Notions, but to inform by ſolid Inſtructions. As the Matter which a Preacher treateth of is high, ſo he ought never to loſe his Gravity, though he may alter his Style according to the variety of Subjects. St. *Auguſtine* produces Examples, both out of the Holy Scripture, and out of the Fathers, of three kinds of Eloquence; ſhewing, at the ſame time, upon what Occaſions, and to what Subjects they are to be apply'd. Laſtly, having laid down ſeveral uſeful Rules to compleat a Preacher, he adviſes him, above all, to prepare himſelf by Prayer, and to be ſure that his Life be anſwerable to his Sermons. He blames not thoſe who Preach Sermons compoſed by others, when they cannot make Sermons themſelves.

After this Treatiſe of *Chriſtian Doctrine*, follow St. *Auguſtine*'s Writings upon the Holy Scripture.

The firſt is his imperfect Book upon *Geneſis*. It is the firſt, not only according to the Order of the Books of the Holy Scripture, but alſo according to that of its Compoſition. St. *Auguſtine* wrote it in *Africa*, in the Year 393. before he was Biſhop. He deſigned to prove againſt the *Manichees*, that the Hiſtory of *Geneſis*, taken literally, was no ridiculous thing, as they pretended: But he confeſſes, that being not well inſtructed in thoſe Matters, he found this Undertaking to be above his ſtrength; which obliged him to ſtop in the way, even before he had finiſhed the firſt Book, which remained imperfect. He was once reſolved utterly to ſuppreſs it; but he thought it more convenient to leave it as a monument of his firſt Enquiries upon the Holy Scripture, and he added ſome Periods to it. He begins this Book with an Account of the Doctrine of the Church, concerning the Trinity, and the Incarnation. He adds againſt the *Manichees*, that Sin is none of God's Creatures, but that it conſiſts in the Abuſe of Free-Will. Afterwards he diſtinguiſhes four Senſes of the Scripture: The Hiſtorical, which takes place when a Relation is made of Matters of Fact, as they happen'd: The Allegorical, which explaineth what is ſpoken by Figures: The Analogical, when the Old and New Teſtament are compared together, and their Agreement is juſtified; And the Ætiological, whereby Reaſons are given of the Actions and Diſcourſes that are related in the Holy Scripture.

This being ſuppoſed, he undertakes to Explain the Hiſtory of the Creation, ſet forth in the beginning of *Geneſis*. He frames Difficulties, upon every Word, and makes ſeveral Objections to himſelf, but often anſwers them not; or if he doth, his Anſwers are not commonly very juſt, nor ſufficient to ſatisfie the leaſt Scrupulous. This Work endeth at Man's Creation.

He purſues very near the ſame Method in the twelve following Books upon *Geneſis*, which he writ when he was Biſhop: They were begun in 401. and compleated in 415. He explains the Text of *Geneſis* from the beginning, to that place where it is ſaid that *Adam* was driven out of Paradiſe. He examines the Words, and ſtarts an infinite number of Queſtions: ſome he anſwers, but moſt are left unreſolved. He often gives Myſtical and Moral Solutions, which are not very literal. He diſcourſes likewiſe by the bye, of ſeveral common Places, concerning the Nature both of Angels, and of the Soul; the Fall of Angels, and that of Man; concerning the Myſteries of the Number Six; concerning Hell and Paradiſe, Viſions, and ſeveral other Subjects which he meets with in his way.

The ſeven Books of the Ways of ſpeaking, in the ſeven firſt Books of the Bible, which follow this Work we have now ſpoken of, is a Critical Treatiſe; wherein St. *Auguſtine* explaineth ſeveral Ways of ſpeaking that are peculiar to theſe Books, and which ordinarily are not met with in others. This Work is of the Year 419.

In making theſe Remarks upon the Ways of Speech, in theſe ſeven firſt Books of the Bible, he finds ſeveral Difficulties about the things themſelves, which he collecteth in the Form of Queſtions, which he propoſeth to himſelf; whereof he gives a Solution in few Words, though without going to the depth. This is both the Subject and the Method of the ſeven following Books: where he takes a

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ſhort view of the principal Difficulties that he met with in the *Pentateuch*, in the Book of *Joſhua*, and in that of *Judges*. This is a very curious and uſeful Work. There he does not recede from the literal Senſe, as in his other Treatiſes, but makes very learned and judicious Remarks, which ſerve very much to clear the Text of the Bible.

The Notes upon *Job* are a very imperfect Work. St. *Auguſtine* had writ them in the Margin of a Copy of the Book of *Job*; from which ſome Body took them, and compiled them into a Book by themſelves: which makes him ſay, that he knew not whether it was to be called his Work or theirs who had thus collected and reduced them. He findeth there much Obſcurity, proceeding from their great Brevity, and becauſe they added ſome Notes to thoſe words of the Text to which they do not referr. In one word: He found ſo many Faults in that Work, that he had ſuppreſſed it, had he not known that there were ſeveral Copies of it abroad. This is the Account which he gives of it in the 13*th*. Chapter of the ſecond Book of his *Retractations*. Yet this Treatiſe is not ſo contemptible; it is a kind of Paraphraſe, or literal Explication of the Book of *Job*, which explains it, and diſcovers ſuch Notions as may be further improved.

The *Looking-glaſs taken out of the Scripture*, is neither a Commentary, nor a particular Work upon the Scripture, but barely a Collection of Paſſages out of the Old and New Teſtament, containing Precepts and Inſtructions for Manners. *Poſſidius* affirms, that St. *Auguſtine* wrote a Book of this Nature, and *Caſſiodorus* recommends the reading of it. It is not certain whether this is that which St. *Auguſtine* wrote. The Preface is in his Style, but in the Body of the Book the Scriptures are cited according to St. *Jerome*'s Tranſlation. Perhaps the Text uſed by St. *Auguſtine* was changed, and the more common Verſion was put in the room of it: For I can hardly believe that St. *Auguſtine* would quit his Old Tranſlation, to make a conſtant uſe of St. *Jerome*'s. Father *Vignier* hath alſo publiſhed *A Looking-glaſs taken out of Scripture*, attributed to St. *Auguſtine*: But this relates to Doctrine, more than to Manners; which doth not agree with what *Poſſidius* ſaith of St. *Auguſtine*'s.

Theſe are all St. *Auguſtine*'s Treatiſes upon the Old Teſtament, which make up the firſt Part of the *Third Tome*. The *Second* contains Treatiſes upon the New Teſtament, and begins with a Harmony betwixt the four Goſpels divided into four Books.

In the *Firſt*, having ſpoken of the Number, Authority, and of the Style of the Goſpels, he refuteth thoſe who refuſe to give Credit to the Goſpel, becauſe it was not written by Jeſus Chriſt himſelf, but by his Diſciples, whom they ſuppoſe to have receded from their Maſter's Doctrine, that ſo they might perſuade the World that he was God, and thereby deſtroy the Worſhip of the Gods. He obſerves, that two of the four Evangeliſts were Apoſtles, St. *Matthew* and St. *John*; and two were not, St. *Mark* and St. *Luke*; that ſo none might ſay, that there was a Difference betwixt thoſe who had ſeen with their Eyes Chriſt's Actions, and thoſe who wrote them upon the Relation of thoſe who had ſeen them. He addeth, that other Men's Works, who undertook to write the Hiſtory of Chriſt, were not received by the Church as Canonical; becauſe the Authors of theſe Hiſtories were not to be believed, having ſtuff'd their Works with falſe Relations, and Errors, contrary to the Rule of the Catholick and Apoſtolick Faith, and to ſound Doctrine. He believes, that the four Goſpels were compoſed in the ſame Order as we ſee them in at preſent: That St. *Matthew*'s Goſpel was written in Hebrew, and the others in Greek: That each Evangeliſt hath obſerved a particular Order, yet without obliging himſelf not to ſpeak any thing that had been ſpoken by another: That St. *Matthew* deſigned particularly to give an Account of Chriſt's Royal Deſcent, and to repreſent him according to that Humane Life which he led among Men: That St. *Mark* did little elſe but abridge St. *Matthew*: That St. *Luke* apply'd himſelf to ſet forth Chriſt's Prieſthood; which is the reaſon why he doth not reckon his Genealogy from King *David*, by *Solomon*, as St. *Matthew* doth, but by *Nathan*: and for the ſame reaſon, he takes notice, That the Virgin *Mary* was a-Kin to *Elizabeth*, who was of the Sacerdotal Race, and Wife to *Zacharias* the Prieſt. Laſtly, That St. *John* taketh his Subject above Chriſt's Humane Actions, to ſpeak of his Divinity, and to diſcover the Equality of the Word with his Father: So that it may be ſaid, that the three firſt Evangeliſts are more for the Active Life, and St. *John* for Contemplation. After this, St. *Auguſtine* makes Application of the four Beaſts in the *Revelations* to the four Evangeliſts; and having made theſe Remarks, he anſwereth thoſe who found fault that Chriſt had written nothing. He propoſes to them the Examples of *Socrates*, *Pythagoras*, and of the wiſeſt Heathen, who left to their Diſciples the care of committing to Writing both their Doctrine and their Inſtructions. He ſhews, that Chriſt cannot be ſaid to have written Magical Books, or that he approved the Worſhip of falſe Deities. He particularly enlargeth upon this laſt Head, ſhewing, that the Apoſtle's Doctrine, touching the Worſhipping of One only God, is conformable to that of the Prophets, who fore-told, that the *Meſſiah* ſhould preach the ſame upon Earth, and that it ſhould be publiſhed and received throughout the World. The three other Books, are a Harmony of the Evangeliſts. In the Second and Third, he followeth the Text of St. *Matthew*'s Goſpel, and compareth the three other Goſpels with that. In the Laſt, he takes notice of what the three other Evangeliſts have peculiar to themſelves. He doth not only compare the Text of the Evangeliſts, but makes them agree together, and reſolves the ſeeming Difficulties and Contrarieties that are betwixt them, as to the Order and Manner of their relating both of the Words and Actions of Jeſus Chriſt. This Work was very difficult and laborious, and it was finiſhed by St. *Auguſtine* with great exactneſs. It was compoſed about the Year 400.

St. *Auguſtine*. Tome III.

After this Treatiſe, we find in this Volume the two Books of St. *Auguſtine*, upon the Sermon of Chriſt in the Mount, written about the Year 393. They contain Moral Reflections, with Inſtructions and Precepts contained in Chriſt's Sermon, recorded by St. *Matthew* in the 5*th*. 6*th*. and 7*th*. Chapters of his Goſpel. St. *Auguſtine* likewiſe clears the Difficulties that he meets with in the Letter of the Text. Among the Paſſages of this Treatiſe which he reviſeth in his *Retractations*, there are two of Conſequence: The former, is, about the Divorce allowed by Jeſus Chriſt, in caſe of Fornication. He had extended what is ſaid of Fornication, to all thoſe Crimes that ſet us at a diſtance from God. Here he retracteth this Opinion, and confeſſeth, that this Notion is not very certain. He ſaith alſo, that it is a very hard Queſtion, whether a Man may marry another Wife, having been Divorced from a former? the ſecond Point of any importance, taken notice of in his *Retractations*, is, touching an Expreſſion he had uſed when he ſpake of Jeſus Chriſt: He had called him *Homo Dominicus*: He diſapproves that Term, though he had read it in Eccleſiaſtical Writers. He retracts likewiſe what he had ſaid, that the Sin unto Death, was Envy againſt our Brother: with ſome other Explications that were not very juſt. However, the Treatiſe it ſelf is very inſtructive, and very uſeful: It contains ſeveral Moral Precepts, which may be of very great Uſe. In the ſecond Book, he explains the Lord's Prayer.

Both the Books of Queſtions upon ſome Paſſages of St. *Matthew*'s and St. *Luke*'s Goſpels, were compoſed by St. *Auguſtine* with great precipitation, to ſatisfie the Requeſts of a Perſon that read the Goſpel. Moſt of his Anſwers are either Myſtical or Moral Explications. He places this Book in his *Retractations*, among thoſe which he writ about the Year 400. and takes notice of ſome Faults of Inadvertency. The firſt Book is upon St. *Matthew*'s Goſpel. The ſecond, upon that of St *Luke*. He makes no mention of the ſeventeen following Queſtions upon St. *Matthew*'s Goſpel, neither are they mentioned in the beſt Editions of the Catalogue of St. *Auguſtine*'s Works, made by *Poſſidius*: which gives us reaſon to doubt whether they are St. *Auguſtine*'s, though *Rhabanus* hath quoted them under his Name, and though they are written in a Style very much like his.

The 124. Treatiſes upon St. *John*'s Goſpel are of a very different Nature from the former; they are Homilies preached by St. *Auguſtine* to his People, wherein he followeth the Text of St. *John*, and draws important Inſtructions from it upon the principal Points both of Doctrine and Morality. He attacks three ſorts of Hereticks principally; the *Arians*, the *Donatiſts*, and the *Pelagians*. He maintains againſt the firſt, the Divinity and Conſubſtantiality of the Word. He often refutes the Reaſons alledged by the ſecond to juſtifie their Separation, and earneſtly exhorts them to re-unite themſelves with the Church; and proves againſt the laſt, the neceſſity of Chriſt's Grace, and the free Predeſtination of the Elect. Theſe are the principal Subjects treated of in theſe Homilies, which he preached after the *Pelagian* Hereſie broke out, before the Deſtruction of the *Donatiſts* Schiſm, ſome time after they had found St. *Stephen*'s Body, as he affirms in the 120*th*. Sermon; which makes us conjecture that they are the Sermons which he preached to his People in the Years 416. and 417. For he began with them about the end of Winter, towards *February*, in the Year 416. as appears by the beginning of the Sixth: He continued them in *Lent*, as it is obſerved in the 10*th*. and 11*th*. They were interrupted during *Eaſter* Holy-days. After the Holy-days he undertook the Expoſition of St. *John*'s Epiſtle, and then proſecuted his Goſpel. He had got but to the 27*th*. Homily, about the Feaſt of St. *Laurence*, and ſo could not finiſh theſe Sermons before the next Year.

St. *Auguſtine*'s ten Homilies upon St. *John*'s Epiſtle, interrupted, as we ſaid juſt now, the courſe of thoſe which he compoſed upon the Goſpel. He gives notice of it himſelf in his Preface; where he obſerves, that having been obliged by the Solemnity of thoſe Feſtivals, wherein particular Leſſons are yearly recited, to interrupt the courſe of his Explications upon St. *John*'s Goſpel; before he returned to it, he thought it convenient to Expound, during thoſe ſeven or eight Days, the Epiſtle of the ſame Evangeliſt, that was moſt agreeable to that joyful Time, becauſe it ſpeaks of nothing but Charity. St. *Auguſtine*, in his *Homilies*, makes excellent Reflections upon this Vertue. He obſerves, that Fear

brings

St. Augustine Tome III.

brings in Charity, but that Charity drives away Fear. He distinguisheth two sorts of Fear; that which is conceived by a dread of Punishment, which goes before Charity; and that which he calleth a Chast Fear, which consists in the Fear of losing Charity. He explaineth these two sorts of Fear, by the different Dispositions of two Women, whereof the one loveth her Husband, and the other hateth him, though both fear him. There are other excellent Instructions in these *Homilies* of St. *Augustine*, concerning the Love of God and our Neighbour. He speaks also occasionally, concerning Grace and the Church: 'And expounds these words of 'Christ to St. *Peter*, *Thou art Peter, and upon this rock I will* 'build my Church, of the Faith whereof St. *Peter* had im- 'mediately before made Profession.

St. *Augustine* composed at *Carthage*, in 394. his Exposition of several Passages of the Epistle to the *Romans*, in Answer to the Difficulties that were proposed to him. He had not then perfectly formed his System of Grace, which made him let slip some Explications different from some which he hath given since: And this very thing gave Occasion for his Remarks upon this Book, in his *Retractations*, where he corrects what he had said, whereby some might be made to believe, that the Beginning of Faith cometh from Man, and not from the Grace of Jesus Christ.

He undertook also at the same time a larger Commentary upon this whole Epistle; which would have been prodigiously large, since the single Exposition of the Salutation with which St. *Paul* begins the Epistle, makes up a whole Book. True it is, that he makes there a Digression of several Pages, upon an incidental Question concerning the Sin against the Holy Ghost, which he thinks to be final Impenitency; but both the Extent and the Difficulty of that Work made him give it over: however, he left that Book, and intituled it, *The Beginning of an Exposition upon the Epistle to the Romans.*

At the same time likewise he made a continued Commentary upon the Epistle to the *Galatians*, wherein he contents himself with clearing the whole Text, with Explications and Reflections, without departing from his Subject by long Digressions.

The Addition at the latter end of this Volume, containeth several Discourses upon the Scripture, which are none of St. *Augustine*'s.

The first is intituled, *Of the Miracles of the Holy Scripture, contained in the Old and New Testament.* One needs only read one or two Periods of this Work, to be convinced that it is not St. *Augustine*'s; so different is the Style thereof from that of this Father: The Author thereof seems to have been either an Englishman or an Irishman. He speaks of the Flowing and Ebbing of the Sea upon the Coasts of the British Islands; and to express the same, he makes use of Terms that were usual in *Bede*'s time, he fixes the time where he lived in the 4*th*. Chapter of the 2*d*. Book; and speaking of those Islands, he shews, that he wrote after the Year 660. This Work is divided into three Books: The first contains the Miracles related in the Historical Books of the Old Testament. The second, those that are contained in the Books of the Prophets. And the last, those that are mentioned in the New Testament. It is ill written, and of very little use.

St. Augustine. Tome III.

The small Discourse of the Benedictions of the Patriarch *Jacob*, belongs not to St. *Augustine* but is a Fragment of *Alcuinus*'s Questions upon *Genesis*; who took part of it from the Questions upon *Genesis*, and part from the Morals of St. *Gregory*. This very Book is found in the 3*d*. Book of the Commentary upon *Genesis*, attributed to St. *Eucherius*, Bishop of *Lyons*.

We have observed already, speaking of the Works of *Hilary* the Deacon, in the *Second Volume* of this *Bibliotheca*, that the Questions upon the Old and the New Testament, are not St. *Augustine*'s; and the Conjectures, for which they were ascribed to *Hilary* the Deacon, were there set down: He that desires more Arguments to prove, that they are not St. *Augustine*'s, should read the first Part of the *Benedictines* Preface to this Treatise. It remains only, that we take notice with them, that in all probability these Questions are not at all written by the same Author. In some Manuscripts there are only the 127 Questions, which were published at first; others have 151. but in these, there are not all those that are in the first Manuscript; and among the rest the 44*th*. and the 115*th*. which afforded Conjectures concerning the Age and the Country of their Author. This makes it difficult to affirm any thing certainly concerning the Author of these Questions.

Tome VI.

The Explication of the *Apocalypse*, which is the last Book that is added to this Volume of St. *Augustine*'s, is a Collection of Notes upon the *Revelations*, taken out of the Commentaries of *Victorinus*, *Primasius* and *Bede*, and disposed into the Form of Homilies. Those that thought that this was the Commentary of *Tychonius* the *Donatist*, upon the *Revelations*, did not take notice that it was so far from containing things favourable to the *Donatists* Sect; that on the contrary it refutes their Errors, and particularly that of Rebaptization, in the sixth Homily upon the *Revelations*, Vers. 11. Neither do we find here, those Expositions which *Bede* mentions as written by *Tychonius*, nor the long Dissertation, to prove that the Angels spoken of in the *Revelations*, are those Churches which *Tychonius* had inserted into his Commentary as St. *Augustine* observes in the thirtieth Chapter of the third Book *of Christian Doctrine.*

The fourth TOME.

Tome IV.

THe fourth Tome of St. *Augustine*'s Works contains this Father's Explication upon the *Psalms*; which makes two large a Book, to be comprised in one Volume with his other Commentaries upon the Holy Scripture. He composed them not in that order wherein we find them, but some at one time, and others at another; and not all after the same manner. Some are Commentaries written in his Study, and the others, which make by far the greater number, are Discourses made to his People. *Cassiodore* observes, that in his time, they were divided into fifteen Decads; this division is not observed at present, and it is not likely that St. *Augustine* made it. St. *Augustine* understanding no Hebrew, followed the Latin Translations made from the Greek Versions of the *Septuagint*, to the Text whereof he often referrs. In some of these Explications, and particularly, in those that were not written to the People, as the thirteen first, he only makes Allegorical Notes upon the Text of the *Psalms*; but in the rest, he is either very diffuse, and enlargeth much upon Reflections that are not very solid, or else he goeth from his Subject by long Digressions. He professes to explain the Letter, but his literal Sense is almost always Spiritual or Moral. If he clears any Term, or insists upon the signification of any Word, it is always to extract an Allegory, or something Moral from it. He brings all to Jesus Christ, to the Mysteries of our Religion and to the Church. The Recompences and Blessings mentioned in the *Psalms*, are always in his Opinion, Spiritual Recompences and Eternal Blessings. He often gives several Senses of the same place, and very frequently makes a digression against the Schism, or the Heresies of his own time; he is full of useless Allusions, ill-grounded Subtilties, and improbable Allegories. His very Moral Thoughts are seldom such as might have been naturally inferred from the Scripture Text; but ordinarily such far-fetcht Notions as could never fall into the Mind of any Man that should read the Text.

Tome IV.

Yet here and there one may meet with lively and fervent Exhortations, which raised his People; and profitable Instructions upon the most important Truths of Religion. So that though this Work cannot pass for a good Commentary upon the *Psalms*, yet it may be looked upon as a wonderful Collection of Christian and Moral Notions; and if it be of no great use for those that enquire after the literal Sense of the Scripture; yet it will prove very Profitable to Preachers, who desire to fit their Minds with necessary Thoughts and Rules to help them to discharge well that part of their Ministry.

The fifth TOME.

Tome V.

MOst of St. *Augustine*'s Sermons being Homilies upon the Scripture, they are with a great deal of Reason brought in to make up this Volume, which follows immediately after St. *Augustine*'s Commentaries upon the Holy Scripture. They had hitherto been in great confusion, because new Collections of them were still Printed, as new Sermons were discovered. There was a great number of Suppositious or Doubtful ones among the True; most Editions were full of Faults, so that it was necessary, that Persons so exact, learned, and versed in such Matters as these *Benedictines* are, should undertake to set them in order, to distinguish St. *Augustine*'s from those that are Suppositious, and to Correct the Text from the best and ancientest Manuscripts. This they have performed most happily in the fifth Tome, which containeth all St. *Augustine*'s Sermons, placed in very good order, and divided into five Classes.

Tome V.

The first containeth 183 Sermons upon several Passages both of the Old and New Testament.

The second is made up of 88 Sermons upon the great Festivals of the Year.

In the third are 69 upon the Festivals of the Saints.

The fourth comprehendeth 23 upon various Subjects, as, The Love of God, Fear, Penance, Contempt of the World, Behaviour of the Clergy, Peace and Concord, Resurrection from the Dead, &c.

St. Auguſtine Tome V.

The laſt Claſſis is compoſed of ſuch Sermons, as cannot be certainly affirmed to be St. *Auguſtine*'s, though there is no certainty that they are none of his; among theſe, there are ſome of which we have more reaſon to doubt, which are printed in a ſmaller Character; there are not above 31 of them.

They have alſo added at the latter end Fragments of ſome other Sermons of St. *Auguſtine*'s, which are taken out of the Collections of *Eugippius*, *Bede*, *Florus*, and *John* a Deacon of the Church of *Rome*: Another Fragment of the Sermon upon the Aſcenſion, and a Sermon of *Heraclius*, a Diſciple of St. *Auguſtine*'s.

The Addition contains 317 Spurious Sermons, divided into four Claſſes, according to the order obſerved in the true ones; At the Head of each, is a very exact Critick; Several of them are reſtored to *Cæſarius* their true Author; Some are found to belong to *Rhabanus*, and ſome others are taken out of *Origen*'s Homilies, out of the Works of St. *Cyprian*, St. *Ambroſe*, St. *Maximus*, St. *Leo*, *Fauſtus*, St. *Gregory*, *Alcuinus*, and *Ivo Carnutenſis*.

St. *Auguſtine*'s Sermons are written neither Artificially nor Methodically, they are not regular Orations compoſed of all their Parts; They are familiar Diſcourſes, ſpoken without much preparation; Moſt of them are very ſhort, and made up of conciſe Sentences and Phraſes; he doth not go to the depth of Points either of Doctrine or Morality, as the Greek Fathers do, but contents himſelf to ſpeak of them ſuccinctly, and in few Words. Interrogations, Antitheſes and Quibbles, are almoſt all the Figures that he beautifies his Diſcourſe withal; he doth not aſſert the Truth ſtrongly, nor inculcate it pathetically; but barely propoſes it with agreeable Expreſſions, and impreſſes it with ſome pleaſant Thoughts. This kind of Eloquence is much inferior to that of the Greek Orators, but it may be that it reliſhed beſt with the Men of St. *Auguſtine*'s Age, and agreed with the Genius of the *Africans*; who not only admired his Sermons, but were moved by them. It would not be ſo now, and I queſtion whether a Sermon of St. *Auguſtine*'s preached in our Pulpits would draw many Auditors: Yet it muſt be confeſſed, That few Latin Preachers are to be compared with him, and that if he be much inferior to the St. *Baſils*, or the St. *Chryſoſtomes*, he is much above the St. *Maximus*'s, the *Chryſologus*'s, and ſeveral other Latins that came after him. I ſhall not enter into particulars upon his Sermons, which were both a tedious and an endleſs Work.

St. Auguſtine. Tome V.

The ſixth TOME.

Tome VI.

THe ſixth Tome of St. *Auguſtine*'s Works contains his Dogmatical Books, upon ſeveral Points both of Morality, and Diſcipline: he begins with ſome ſmall Treatiſes, containing Anſwers to ſeveral Queſtions upon various Subjects.

The firſt, is a Collection of Anſwers to 83 Queſtions, which he reſolved, after his return into *Africa*, about the Year 388. and which he Collected after he was a Biſhop. Theſe are the Reſolutions contained in thoſe 83 Queſtions, with moſt of the Principles from whence they are taken.

I. The Soul is not of it ſelf nor by it ſelf; ſince it is not eſſentially the Truth.

II. God did not make Man like himſelf. He is not good by Nature, but by Will; therefore he muſt be free.

III. If a Wiſe Man's Advice never makes another Man worſe than he was before, Is it credible, that God ſhould make Man more wicked?

IV. What then may be the Cauſe of Man's Wickedneſs? We muſt ſeek for it, either in himſelf, or in others, or in nothing: Conſider it well and you will find, That the Will of Man is the Cauſe of his Depravation.

V. Animals have no knowledge, and therefore cannot be Happy.

VI. All Corporeal and Spiritual Beings have a perfection which makes their Eſſence: Evil hath none; therefore it is no Being.

VII. Sometimes we confound the Soul with the Spirit, and ſometimes we diſtinguiſh them: when the Actions of Man that are common to him with Beaſts, are attributed to his Soul, the Spirit cannot be meant by that Term; for Beaſts have no Reaſon: and Reaſon is a neceſſary Adjunct of a Spirit.

VIII. The Soul hath no other Motions beſides its Will and its Actions; It makes the Body change its Place, but changes not her ſelf.

IX. Our Senſes only acquaint us with thoſe Things that are in a perpetual Change; Therefore they cannot give us the Knowledge of Eternal and immoveable Truth.

X. Whatſoever hath any Perfection cometh from God: Bodies have; Therefore God is the Author of them.

XI. Jeſus Chriſt was Man; but he is Born of a Virgin: Who can doubt then of his being come to ſave both Sexes?

XII. God may be preſent, indeed; yet a defiled Soul cannot ſee him: this Notion is not St. *Auguſtine*'s, but an Heathen's called *Fonteius*; who was afterwards Baptized, and died a Chriſtian; as St. *Auguſtine* aſſures us in his *Retractations*.

XIII. Man can tame and dreſs a Beaſt; but do we find that Beaſts can do the ſame to Man?

XIV. If Chriſt's Body had been but a Phantome, Chriſt had deceived us; but he is not capable of ſo doing.

XV. The Spirit of Man comprehends it ſelf, ;and knows no infinite perfection in it ſelf: wherefore it is finite.

XVI. The Time paſt, is no more; The Future is not yet: Every thing is preſent with God.

XVII. There ſhould be three Cauſes of a Creature; that which gives it a Being; that which gives it ſuch a ſort of Being; and that which gives it a love to its Being; Therefore the Cauſe of it is a Trinity. This Argument is not the moſt convincing.

XVIII. In Eternity there is neither Time paſt nor to come, all is preſent.

XIX. God is no where, and comprehends all things, without being the place of any thing; for he could not be in a place, nor be a place, without being Corporeal.

XX. Since God is the Author of Being, he cannot be the Author of what tends to nothing. Evil tends to nothing; therefore God is not the Author of Evil.

XXI. The only reaſon why we need any thing, is a defect in our ſelves; God therefore needs nothing.

Tome VI.

XXII. Man is wiſe, becauſe he partaketh of wiſdom; but God is wiſe through wiſdom it it ſelf. It is the ſame in all other Perfections.

XXIII. If any thing ſhould happen in the World by chance, then there would be no longer Prudence; but there is a neceſſity of Prudence: for all Beings are perfect, but can no further be ſo, than as they participate of the Goodneſs and Perfection of God. God and Man are the Authors of all that is done in the World. Good and Evil depend upon our own Wills.

XXIV. It was the part of Wiſdom to ſhew that the moſt ſhameful Death is not to he feared: And that's one of the reaſons for which Chriſt endured ſuch a one.

XXV. There are Sins of Weakneſs, Ignorance and Malice; Weakneſs is contrary to the Strength of God, Ignorance to his Wiſdom, and Malice to his Goodneſs: Thus whoſoever knows what God's Strength and Wiſdom are, may know which are Venial Sins: And whoſoever knows God's Goodneſs, knoweth alſo what thoſe Sins are, which deſerve to be be puniſhed both in this World and in the next. This well underſtood ought to be a Rule whereby to judge what ſort of Sinners ſhould be obliged to do Publick Penance, though they confeſs their Sins. Yet this Rule is very general and very equivocal.

XXVI. God makes uſe of the Wicked both to puniſh and to help. Afflictions are an Exerciſe to the Righteous, and a Puniſhment to the Wicked. Reſt and Peace corrupt the Wicked, and ſanctifie the Righteous. God makes uſe of Men to accompliſh the deſigns of his Providence though they know it not. We act our ſelves when we follow God's Commandments; but in all other things God guides us by the Springs of his Providence; and we have no ſhare in the Events.

XXVII. We ſhould not ask why God would create the World, that were to ſeek after a Cauſe of that which is the Cauſe of all things.

XXVIII. When it is ſaid, *Seek thoſe things which are above*; the meaning is, thoſe things that are great and ſublime by their excellency.

XXIX. Man may make uſe of all things, but he ought only to enjoy God; and the uſe which he makes of all things, ought to have a Relation to God. Whoſoever uſes the Creatures otherwiſe, abuſes them.

XXX. This Queſtion is not St. *Auguſtine*'s; it is a Definition of Virtue out of *Tully*.

XXXI. Whoſoever conceiveth a thing, conceives it as it is; and he who conceives it not as it is, doth not conceive it at all: There are no different degrees of Conception.

XXXII. We are affraid of loſing what we love: and we are affraid that we ſhall not obtain what we deſire: If we deſire to be without fear, How can we fear that we ſhall not be freed from fear?

XXXIII. Men ſhould not deſire preciſely to be free from fear, becauſe raſh and ſtupid Men are without fear: we ſhould have a reaſon why we are not afraid.

XXXIV. We oguht to love what we poſſeſs, No Man can know, and love Happineſs, without being happy: Happineſs therefore is an eternal love and knowledge of a good thing which cannot be taken away from us.

XXXV. To preſerve and increaſe Charity, we muſt oppoſe and leſſen Luſt. This is to be begun by impreſſing a Dread of God's Judgments, to deſtroy the habit of Sin: After that, we ought both to diſcover the Beauty and Excellency of Virtue, to manifeſt the difference betwixt the Old and the New Man; to propoſe Chriſt's Life as an Example; to make uſe of his Exhortations, Inſtructions and Promiſes

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misses; to consider the vast number of those that followed and imitated him; to set forth the Virtues both of Saints and of Martyrs, as Patterns; and at last to oppose Pride and Ambition, and to inspire the fear and the love of God.

I omit the following Questions, because they are obscure, and contain nothing remarkable.

The XLV*th.* is against Judicial Astrology.

The XLVI*th.* is concerning *Plato*'s *Ideas.*

The XLVIII*th.* is expressed in these Terms. We believe three sorts of Things. The first, are such things as are believed, and not conceived, as History. The second, are both believed and conceived at the same time; as the reasonings of Men. The third, are things believed but not conceived at that time, though they are conceived afterwards; such are Divine Instructions, which are conceived by none but those that have Pure Hearts.

In the LI. Question, He explains in what Sense it is said, that Man was created after God's Image and Similitude: And in the LII. he proves, that what is said in *Genesis*, that it repented God to have made Man, is not to be understood literally.

In the LIII. He justifies the Command which God gave the *Jews* to borrow of the *Egyptians* rich Vessels to carry them away; by saying, that God made use of them to Punish the *Egyptians*: But that from thence it cannot be inferred, that Men may deceive, because the People of *Israel* was not capable of Evangelical Perfection.

The Resolutions of the following Questions, are Mystical and Moral Explications of several Passages both of the Old and of the New Testament.

The LXXX. Is against the Error of the *Apollinarists.*

The two Books of Questions directed to *Simplicianus* Bishop of *Milan*, who succeeded St. *Ambrose* in the Year 397. are the first which St. *Augustine* writ, after he was made a Bishop. In the first, he discourseth upon two Passages of the Epistle to the *Romans*, upon what is said, *Ch.* 7. of the Man, who being under the Law, doth not what the Law requireth: And upon what is written in the 9*th.* Chapter, of *Jacob*'s being call'd, and *Esau*'s being rejected. He proves in this first Book with great strength, the Necessity of Grace to every Good Work, even for the beginning of Faith, and a Free Call. He saith himself, both in his Book *of Predestination*, and in that *of the Gift of Perseverance*, that he began then to see clearly into those Matters which he had not taken right in his former Books. Yet he understands the first Passage in the *Romans*, of a Man under the Law, who is yet without Grace; whereas he believed afterwards, that it was rather to be understood of that Man, who being Spiritual in his Superior part, finds himself carnal, by the desires and motions of the Inferior.

The second Book contains the Resolution of five Questions, about particular Passages in the Old Testament. The first is, of what Sipirit that which is said in the first Book of *Kings*, *That the Spirit of God entred into* Saul, is to be understood. Whether it was the Holy Ghost, or the Evil Spirit, wherewith he was possessed afterwards? After several Reflections and Digressions, St. *Augustine* concludes, that it must be understood of the Spirit of God; and that *Saul* was filled at first with the Spirit of God for a time, and afterwards was possessed with an evil Spirit. Yea, he thinks, that *Saul* had a Spirit of Prophecy at the time when he persecuted *David*, and he proves, that this Gift of the Holy Ghost may be found in Wicked Men.

The second Question is upon those Words attributed to God in the first Book of *Kings*, Chap. 17. *It repenteth me that I have set up* Saul. How God's Repenting can agree with his Prescience? St. *Augustine* answers, that the Repentance ascribed to God, is not accompanied with regret, as that of Men is; it is only an Alteration of Will. This Question puts him upon discoursing of God's Knowledge.

The third Question is about the Story of the Witch of *Endor.* St. *Augustine* does not decide whether it was the Soul of *Samuel*, or a Phantome that appeared to *Saul*; he thinks the latter to be more probable.

Both the other Questions are about two Passages in the Books of *Kings*, which have not much difficulty.

The last is concerning the Spirit of Error, whereby God permitted King *Ahab* to be deceived.

Dulcitius, a Tribune in *Africa*, having proposed eight Questions to St. *Augustine*, about some Matters which he had already treated of, he Collected in this Book, which he sent in Answer to his Questions, what he had said in his other Works.

The first Question was, Whether the Baptized that die in Sin, shall at any time be delivered from Damnation? St. *Augustine* answereth, No; and expounds a Passage of St. *Paul*, 1 *Cor. Ch.* 3. *v.* 11. where he speaks of the Fire which is to purifie the Faithful, by consuming the Evil which they shall have built upon the sound Foundation of Faith. He understandeth by Fire, that Affliction in this Life which purifies the Faithful from light Sins. He adds, that we may believe, that some such thing is done also in the other Life, towards those who die before they are cleansed from those light Sins: But he affirms, that none can believe without Impiety, that this can be apply'd to such as die with the guilt of those Sins that exclude Men from the Kingdom of God. This Answer is taken out of his Book *of Faith.*

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The second Question of Works, hath great relation to the former. It was demanded, Whether the Oblations and Prayers that are made for the Dead avail them any thing? St. *Augustine* answers what he had said already in his Book concerning the Care that ought to be taken of the Dead, that the Oblations and Prayers are profitable to those who deserved in their Life-time, that Prayers should avail them. He addeth what he had said in his *Enchiridion* to *Laurentius*, 'That in all that time, between Death and the last Re-'surrection, the Souls shall be detained in secret and hid-'den places, where they shall either enjoy Rest, or suffer 'Pain, according as they have deserved, when they were 'in the World: That Souls in that Condition, are refresh-'ed by the Piety of the Living: When the Sacrifice of the 'Mediator is offered for them, or Alms are given in the 'Church in their Behalf. But, saith he, that availeth only 'them, who in their Life-time deserved by their Actions, 'that these things should be available to them, when they 'are out of the World..... Thus when the Sacrifices of the 'Altar are offered, or Alms given for all the Dead that 'were baptized, they become Thanksgivings for them that 'were extremely Good; they are Intercessions for those 'that were not great Sinners: And if these things do not 'ease those that were very wicked, yet they administer 'Comfort to the Living.

The third Question is, whether all Men shall Die before the Day of Judgment? St. *Augustine* answereth, no; according to what he had said before in the 193*d.* Letter to *Mercator*; He confesses, that this is a difficult Question.

The other five Questions are upon some hard Passages of Scripture; He repeats those Explications which he had given in his other Books. This Book was composed after the *Enchiridion* that was written in 421. and before the Book of *Retractations* written in 427. Which shews, that it must necessarily belong to the Year between; yet the Date of *Easter* of the Years wherein this Book was written, which is at the beginning, should regularly fall in the Year 430, or 419. wherefore there must have been a Mistake in the Cypher.

The small Treatise *concerning the belief of those things which are not conceived*, is placed again in this Volume, among the Treatises that are really St. *Augustine*'s; though the *Louvain* Doctors after *Erasmus*, had put it among the Spurious Books. St *Augustine* does not mention it in his *Retractations*; but he doth in the 231*st.* Letter to Count *Darius*; and it is written in his Style, and is very worthy of him. He shews there, that many things are believed, though they are not seen. He particularly urges the Example of Friendship, and good Wishes which are believed without being seen. Whence he concludes, that if that Faith is taken away, which makes us believe things that we see not, Society would be utterly overthrown. He confesseth, that to believe a thing, we ought to have some Marks that such a thing is: But he affirms, that we believe not in Jesus Christ, without sufficient Proofs of his Authority; that the Church alone is a constant and visible Proof of the Truth of his Doctrine; since we see that accomplished which Christ and the Prophets foretold. That none can doubt of the Truth of the Prophetical Books, since the Jews, who were the Christians great Enemies, preserved them; who also are unquestionable Witnesses of their Antiquity. He concludes this Discourse with a short Exhortation to the New Christians, to keep the Faith of the Church inviolable. What is said in the 10*th.* Chapter concerning the demolishing of the Temples, shews, that this Treatise was Written, and Composed after *Honorius* his Law, that was dated in 399.

It has been observed already, that St. *Augustine* being yet but a Priest, expounded the Creed in a Council of *African* Bishops assembled at *Hippo*. This Discourse which he afterwards put in Writing, as he declares in his *Retractations*, contains an exact Exposition of the Articles of the Creed. We have it here intitled, *Of Faith and the Creed.*

In the Book *of Faith and Good Works*, St. *Augustine* refutes several Errors which he had read in some Books that had been sent to him. There it was affirmed, 1. That all were to be admitted to Baptism who desired to be baptized, without any Examination. 2. That it was sufficient to instruct them in the Articles of Faith, though they were not taught the Rules of Manners till after they had received the Sacrament. 3. That what Crime soever a baptized Christian might commit, and in what Condition soever he might die, yet he should be infallibly saved, after he had passed through the Fire. St. *Augustine* declares against the first Proposition, that though the Wicked are to be tolerated in the Church, yet Correction was not to be neglected, nor the Discipline of the Church suffered to relax. He confesses however, that Sinners ought to be reproved with Meekness and Charity. Against the second Proposition, he teacheth, that Sinners who persevered in their Wickedness, were by no means to be admitted to Baptism; Showing, that the Holy Scripture requireth Repentance before Baptism; that St. *John* gave Precepts concerning Manners to those which he baptized; and that this is the Temper of the Church,

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which appointed the Times and Ceremonies obſerved by the *Catechumens*, for no other end, but to be ſure, that they are well-diſpoſed to receive the Sacrament of Baptiſm. Laſtly of all, St. *Auguſtine* proves againſt the third Error, that whoſoever dieth in the State of Mortal Sin, without Repentance, is eternally Damned: And he anſwers the place of St. *Paul*, that was alledged to prove the contrary. This Treatiſe was Compoſed in 413. after the Book *of the Spirit and the Letter*. *Garnerius* ſuppoſeth, that St. *Jerome* is the Perſon whom St. *Auguſtine* diſputes with in this Book. But he cannot ſuſpect that Father as guilty of either the firſt or the ſecond Error: And it is altogether unlikely that it ſhould be St. *Jerome* whom St. *Auguſtine* refuteth concerning the third.

The *Enchiridion*, or Treatiſe of *Faith, Hope, and Charity*, was written at the Requeſt of *Laurentius*, a great Lord of *Rome*, and Brother to *Dulcitius*; who had deſired St. *Auguſtine*, to ſend him a ſmall Book, containing an Abridgment of the Chriſtian Religion. To ſatisfie him, St. *Auguſtine* dedicated to him this Book; wherein he reduceth all Religion to the Virtues of *Faith, Hope, and Charity*, becauſe a Man knoweth all that is compriſed in Religion, when he knows what is to be Believed, what is to be Hoped for, and what is to be Loved. He explains what is to be Believed, by keeping to the Method of the Creed, refuting the Errors, and Hereſies that are contrary to the Doctrine of the Church, without naming their Authors. He layeth down alſo moſt excellent Maxims, ſuch as theſe: That Faith does not ſtop at a curious Inquiry after Natural Things: That Errors of Right are more dangerous than Errors of Fact; that all Errors are not Sins; and that there are ſome things, which it ſignifies little whether they are known, or not. He enlargeth much upon Original Sin; upon the Fall of Man, and Angels; upon the Neceſſity of a Mediator; of Baptiſm, and Grace; upon the Diſtinction of Venial and Mortal Sins; upon the Eternity, and the Inequality of the Pains of the Damned, upon the Extent of the Will of God to ſave Men; upon Free-Will; and upon the State of Souls till the Day of Judgment. Having thus explained what concerns Faith, he comes to Hope; and he ſaith, that Chriſtians ought to Hope in God alone; and that whatſoever we Hope for, is comprehended in the Lord's Prayer, upon which he makes ſome Reflections. Laſtly, he treateth of Charity; without which he pretends, that no Man can be Righteous. To which he referrs all the Commandments of God, and Advices of the Goſpel. This Book was written after St. *Jerome*'s Death, who dyed in 420. as is plain by the 87*th*. Chapter, where St. *Auguſtine* ſpeaks of him as one dead.

The Book, intituled, *The Combat of a Chriſtian*, has much the ſame Deſign with the foregoing. St. *Auguſtine* compoſed it ſoon after he was a Biſhop, in a plain Style, that it might be more proper to inſtill the Doctrine, and Precepts of Chriſtian Religion into thoſe Chriſtians who were not Skilful in the Latin Tongue. He exhorts them, at firſt, to fight againſt the Devil: Then he ſhows, that Men get the Victory over him, when they overcome their Paſſions, and bring their Bodies under Subjection; which is only done by ſubmitting to God, to whom every Creature ought to be ſubject, either Willingly, or out of Neceſſity. He adds, that in this Combat, Man is armed with Faith, and with the Aſſiſtances which Chriſt merited for us by his Death. At laſt, he runs through the Articles of the Creed, and refutes the contrary Hereſies.

The Book *of Inſtruction for thoſe that have no Knowledge of our Religion*, was written at the Requeſt of a Deacon of *Carthage*, who deſired of St. *Auguſtine*, Rules, and a Method to Catechize his People acceptably, and uſefully. The Father comforts him at the beginning, upon his being very often, not pleaſed with his own Diſcourſes, ſince it ſometimes happens, that a Diſcourſe which diſpleaſes the Speaker, is very acceptable to the Hearers. He adviſeth him to teach them cheerfully, and not to be tired with it: and then furniſhes him with Rules how to inſtruct them right in their Religion. He ſaith, in the firſt place, that perfect Inſtruction ſhould begin at the Creation of the World, and end with the preſent Age of the Church: But for this, there is no need of learning by heart, or reciting all the Books of the Bible; one needs only chuſe the beſt, the moſt admirable, and moſt diverting Paſſages. He layeth down, in the ſecond place, his uſual Rule, that every thing ought to be referred to Charity: that Care muſt be taken, that the Auditor may Believe what is ſpoken; Hope what he Believes, and Love what he Hopes for. And he would have him inſpired with a wholſome Fear of God's Judgments, and kept from all proſpects of temporal Intereſt, and Advantage that he might have by being a Chriſtian. He obſerves, that the ſame Method is not to be followed with the Learned, as with the Ignorant; and he lays down very prudent Rules how they are to be dealt withal. He ſhews what things commonly tire the Hearers; and he gives excellent Remedies how they may be avoided; and at laſt, makes two inſtructive Speeches, one pretty long, the other ſhorter, but compoſed with a great deal of Art, to ſerve for an Example, or Pattern of ſuch Inſtructions, as ought to be given. This Treatiſe ſhews, that to inſtruct Men well in Religion, is an harder Task than moſt Men imagine; and that the Method, formerly uſed, was nobler, and larger, than that which is now obſerved. This Book is of the Year 400, or thereabouts.

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Though St. *Auguſtine* does not mention his Treatiſe *of Continency* in the Review of his Works, yet he owns it in the 262*d*. Epiſtle; and *Poſſidius* reckons it among his Works. This Book is a Diſcourſe upon theſe Words of the 140*th*. *Pſalm*. *Set a Watch, O Lord, before my Mouth, and keep the Doors of my Lips. O let not my heart be inclined to any Evil Thing; let me not be occupied in ungodly Works, with the Men that work Wickedneſs.* He ſhews, that that true Continency conſiſts in ſuppreſſing ones Paſſions; and he recommends the neceſſity of Grace to overcome them. He ſpeaks againſt the Proud who excuſe their Sins, and particularly againſt the *Manichees*, who charged their Sins upon an evil Nature that was in them. This Sermon is thought to be of the Year 395. or thereabouts.

Both the following Treatiſes were written againſt the Error of *Jovinian*. This Enemy of Virginity hath drawn aſide ſeveral *Roman* Virgins from their Deſign of continuing ſo, and perſuaded them to Marry; ſaying to them, *Are you better than* Suſanna, *or* Anna, *or ſo many other Holy Women*? Though *Jovinian*'s Opinion was rejected at *Rome*, yet this *Heretick*'s Diſciples gave out, that none could refute him without condemning Marriage. To undeceive thoſe that were of this Opinion, St. *Auguſtine* writ a Book, intituled, *Of the advantage of Matrimony*, before he undertook to ſpeak of the Excellency of Virginity. Wherein he ſaith firſt, that the Union betwixt the Husband and the Wife, is the moſt Ancient, and the moſt Natural. After that, he examineth a Queſtion, rather Curious than Uſeful, namely, how Men could have had Children, had they perſiſted in the State of Innocence. He obſerves a four-fold advantage in Marriage: The Society of both Sexes, the Procreation of Children, the good Uſe of Luſt, which is regulated by a proſpect of having Children, and the Fidelity which Husband and Wife preſerve towards each other. He ſaith, that every Union between a Woman and a Man, is not Marriage. He doth not think, That this Name is to be given to that Union, whoſe aim was only to ſatisfie their brutiſh Paſſion, if they endeavour to prevent their having Children. He declares, that Man guilty of Adultery, who ſhould abuſe a Virgin, when he has a deſign of Marrying another: As for the Young Woman, he judgeth her guilty of Sin, but not of Adultery, if ſhe is true to that Man, and deſigns not to Marry when he leaveth her: Nay, he preferrs her before ſeveral married Women who abuſe Matrimony by their Intemperance. He doth not excuſe from Venial Sins either the Man, or the Woman, who have another Proſpect in Marriage, than the begetting of Children. In a Word, he diſtinguiſhes three things in Marriage: The Fidelity which married Perſons owe one to the other, which is of natural Right; the Procreation of Children, which ought to be the end of Marriage; and the Sacrament, or myſterious Signification, which makes it indiſſoluble: For which Reaſon he determines, that though human Laws permit a Man to Marry again when he is divorced from a former Wife, yet it is not lawful for Chriſtians, to whom St. *Paul* forbids it. He concludes, that Marriage is of it ſelf a good Thing, but one of thoſe good Things which we ſhould not look after, but in order to a greater Good, or to avoid a greater Evil. That before Chriſt, the moſt Continent might Marry to multiply that People from whom the *Meſſiah*, was to be born; but now, as many as are able to contain do well not to Marry. That for this reaſon Men were permitted formerly to have ſeveral Wives, and never Women to have ſeveral Husbands, but now no Man is to have more than one Wife. That the Goſpel-Purity is ſo great in this Point, that a Deacon was not to be ordained, who had ever had more than one Wife. He approves their Opinion, who underſtand this Maxim in its whole Extent, and without Reſtriction, as St. *Jerome* doth by excepting thoſe who contracted a former Marriage before Baptiſm: For, ſaith he, Baptiſm doth indeed remit Sins; but here the Queſtion is not concerning a Sin. And as a young Woman that hath been defiled when ſhe was a *Catechumen*, cannot be conſecrated as a Virgin after Baptiſm, even ſo it hath been thought reaſonable that the Man who hath had more than one Wife, whether before, or after Baptiſm, ſhould be looked upon as wanting one neceſſary Qualification for Orders.

In Anſwer to *Jovinian*'s Objection, he diſtinguiſhes the Habit from the Action of Virtue: This being Premiſed, he ſaith, that the old Patriarchs had an Habit of Continency, but did not practiſe it, becauſe it was not convenient to do it in their time; and ſo when the Queſtion is put to a Man that is not Married, Are you more perfect than *Abraham*? he ought to anſwer no; but Virginity is more perfect than conjugal Chaſtity: Now *Abraham* was endued with both theſe Virtues; for he had the Habit of Continency, and exerciſed conjugal Chaſtity. He adds, that Perſons are to be diſtinguiſhed from Virtues: One Perſon may have one Virtue in a higher Degree than another, and yet

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be leſs Holy, becauſe he hath not other Virtues in the ſame Degree. Thus a diſobedient Virgin, is leſs to be eſteemed than a married Woman with the Virtue of Obedience. Laſt of all he exhorts Virgins not to be lifted up becauſe of the Excellency of their Condition, but to be conſtant in Humility.

The Book of *Holy Virginity*, came out preſently after that *Of the Advantage of Matrimony*. St. *Auguſtine* ſhews there, that Virginity is one of the moſt excellent Gifts of God, and that Humility is neceſſary to preſerve it. He exalteth the Excellency of Virgins conſecrated to God, by the Example of the Virginity of the Mother of God, who, according to him, had made a Vow of Continency before the Angel appeared to her. He refutes thoſe that condemn Matrimony, and thoſe that compare it with Celibacy. He does not think that Virginity is of Command, but of Advice: It ſhould not be choſen as a thing neceſſary to Salvation, but as a ſtate of greater Perfection. And this he proves by ſeveral Paſſages of Scripture, and explains a Paſſage of St. *Paul*, from which ſome concluded, that he recommended Virginity meerly upon account of the advantage of this preſent Life. He aſſerts alſo, that Virgins ſhall have a particular Reward in Heaven. At laſt, he exhorts them to Humility; propoſing ſeveral convincing Reaſons, and powerful Motives, to inſpire them with it. Then he recommends to them above all things, the Love of their Divine Spouſe, and ſpeaks of him in a very moving manner: 'Behold (ſaith he to them) the Beauty of your Spouſe! Think 'that he is Equal with his Father, and yet he was willing to 'ſubmit himſelf to his Mother: He is a King in Heaven, 'and a Slave upon Earth: He is the Creator of all things, 'and yet he ranked himſelf among the Creatures. Conſider both the Greatneſs and the Beauty of that which the 'Proud look upon with contempt: Behold with the Eyes 'of Faith the Wounds which he received upon the Croſs, 'the Blood of the dying God, who is the Price of our 'Redemption, and the Cauſe of our Salvation.... He ſeek'eth only the inward Beauty of your Soul: He gave you 'the power to become his Daughters: He deſires not the 'Handſomneſs of the Body, but Purity of Manners. None 'can deceive him, nor make him be jealous of you; and you 'may love him without fear of ever diſpleaſing him upon 'account of falſe ſuſpicions.' Both this and the foregoing Books were written in the Year 401.

They did well to joyn unto this the Book that treats *Of the Advantages of Widowhood*, which *Eraſmus* and others had inconſiderately rejected, as a Work that was none of St. *Auguſtine*'s. St. *Auguſtine*, indeed, takes no notice of it in his *Retractations*; but that's not to be wondred at becauſe it is only a Letter to *Juliana*, which *Poſſidius* put into his Catalogue. * *Philo* and *Bede* quote it as St. *Auguſtine*'s; and in the 15*th*. Chapter ſome other Pieces of St. *Auguſtine*'s are quoted. This Book is an Inſtruction for Widows. He aſſerts there, that Widowhood is to be preferr'd before Marriage: Yet he doth not condemn Second Marriages, nor Third and Fourth; but only ſays, that it is a great Crime to Marry after the Vow of Virginity; though he judges thoſe Marriages to be good and valid, and blames thoſe who look upon them as adulterous. The Practice of the Church at that time was, to put them under Penance who Married after vowing Virginity; but their Marriages were not yet declared void, as is plain by the Sixteenth Canon of the Council of *Chalcedon*, and by ſeveral other Teſtimonies of the Ancients. The reſt of this Letter is full of Inſtructions to *Juliana*, and her Daughter *Demetrias*, who had already made Profeſſion of Virginity, as it is obſerved in the 19*th*. Chapter: And ſo this ſmall Treatiſe is of the Year 414. He bids them beware of the *Pelagian* Errors.

In both the Books *Of Marriages which cannot be excuſed from Adultery*, St. *Auguſtine* handleth this Nice and Difficult Queſtion, whether it be lawful either for the Man or the Woman to Marry after Divorce on the Account of Fornication? *Pollentius*, to whom theſe Books are directed, believed, that the Exception of the Caſe of Adultery, which we find in St. *Matthew*'s Goſpel, was no leſs to be underſtood of a Permiſſion to Marry again, than of a Separation of Bodies: ſo that a Husband might not only leave his adulterous Wife, but alſo take another when he was divorced from the firſt. St. *Auguſtine* affirms on the contrary, That a Woman thus Divorced ought never to Marry again, no more than the Husband who cauſed her to be divorced. This whole Diſpute depends upon the Senſe of that Paſſage in St. *Matthew*, which excepteth the Cauſe of Fornication; and upon that of St. *Paul*, 1 *Cor*. 7. which ſaith that the Bond of Matrimony is indiſſoluble but by the Husband's Death; and that if the Wife is married to another while he liveth, ſhe committeth Adultery. St. *Auguſtine* enlarges much upon the Senſe of theſe two Paſſages. He endeavours to make the firſt to agree with his Opinion, which he groundeth eſpecially upon the ſecond. He anſwereth *Pollentius*'s Arguments, and uſes ſeveral Reaſonings upon the Matter. He confeſſes in his *Retractations*, that he had not yet cleared that Point, but that there are ſome conſiderable Difficulties beſides, though he had given Light enough to reſolve them.

He further explaineth in the 1*ſt*. Book, another Paſſage in the ſame Epiſtle of St. *Paul*, concerning the Diſſolution of Marriage between Infidels. *Pollentius* held, that St. *Paul* abſolutely forbids Believing Husbands to put away their Unbelieving Wives: Whereas St. *Auguſtine* affirms, that it is only an Advice that he gives them, not to uſe the liberty they have to ſeparate. He concludes this Book with another Queſtion concerning the Catechumens, who fall into ſuch Diſeaſes as take away their Speech and Knowledge, whether they ſhould be Baptized or no? He ſaith, that they ought to be Baptized; though he doth not condemn thoſe that dare not hazard the Sacrament: and he goes ſo far, as to declare, that in ſuch Caſes thoſe very Catechumens may be Baptized, who are known to be in a habit of Sin, and who ought not to be admitted to Baptiſm at another time. He adds, that Penitents are to be dealt withal after the ſame manner, and they ſhould not be ſuffered to Die before they are Reconciled. In the 2*d*. Book, he treateth more at large than in the Firſt, *Of the Indiſſolubility of Marriages*, and examines ſeveral Queſtions upon that Subject. He concludes with an Exhortation to Huſbands that have left their Wives, to live in Continency; alledging the Example of Church-men, who abſtain ſo religiouſly, though they often were forced to take that Profeſſion upon them againſt their Wills. The rank which St. *Auguſtine* ſets theſe two Books in, in his *Retractations*, ſhews that he compoſed them in the Year 419.

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The two next Books are concerning *Lying*. There St. *Auguſtine* handleth this Queſtion, which was very famous in his time, *Whether a Lye may be uſed upon ſome Occaſions*. He confeſſeth in the 1*ſt*. Book, intitled, *Of Lying*, and written in 395. That this is a perplexing Queſtion, often diſturbing Conſciences; and that there ſeem to be ſome Occaſions, when in Civility; and ſometimes, out of Charity, officious Lyes may be lawful. He ſays, that he will forthwith examine the Queſtion, that he may find out ſome Light in ſo obſcure a Matter; and that at laſt, he will declare for the Truth; being perſuaded, that though he were miſtaken in ſo doing, yet his Miſtake would prove leſs dangerous; becauſe Error can never do leſs miſchief than when Men are deceived by a great Love of the Truth, and by oppoſing Falſhood with too much Zeal.

After this Preface, he defines what *Lying* is. He confeſſes, that Ironies are not Lyes; That every Untruth which a Man may ſpeak, is not a Lye, if Men believe that what they ſay is True; and, that to Lye, is to ſpeak what we do not think, with a Deſign to deceive. Whereupon he examines this ſubtle Queſtion, Whether a Man ſpeaking what he knoweth to be falſe, becauſe he is ſure that he to whom he ſpeaks will not believe it, tells a Lye? And on the other ſide, Whether a Man that ſpeaketh a Truth with a Deſign to deceive him whom he ſpeaks to, becauſe he knows that he will not believe him, is free from Lying? St. *Auguſtine* ſaith, That neither of theſe can be taxed with Lying; becauſe the one deſign'd to perſuade the Truth by telling an Untruth; and the other ſpake a Truth, to perſuade a Falſity; but neither can be excuſed from Imprudence and Raſhneſs. Then he comes to the Queſtion which he propoſed to himſelf, Whether a Man might Lye upon ſome Occaſions? Thoſe that held the Affirmative, alledged ſeveral Examples of Lyes, which ſeem to be both approved and commended in the Old Teſtament, and added a Reaſon from common Senſe. Should any one (ſaid they) flee to your Houſe for ſhelter, and it is in your power to ſave him from Death, by telling a Lye, would you ſee him unjuſtly murthered, rather than tell a Lye? If a ſick Man aſketh you a Queſtion about ſomething that he muſt not know; yea, ſuppoſing that he will be the worſe if you give him no Anſwer; would you then utter a Truth that might occaſion Death? or will you keep ſilence, when you may eaſe him by telling a charitable Lye? St. *Auguſtine* oppoſes to theſe Reaſons thoſe Paſſages of Holy Scripture which forbid Lying without Reſtriction, and then anſwereth the Examples out of the Old Teſtament; That the Righteous who ſeem to have Lyed, did not intend that what they ſaid ſhould be underſtood in the uſual Senſe, but that by a Prophetical Spirit they meant to diſcover thoſe things that were ſignified by thoſe Figures; as for other Perſons which are not in the number of the Righteous, the Holy Scripture never approves their Actions, but by comparing it with a greater Evil. He affirms, that there is no Example of Lying in the New Teſtament, and endeavours to anſwer the Inferences which they pretend to draw from the Inſtances of the Diſpute betwixt St. *Peter* and St. *Barnabas*, and betwixt St. *Peter* and St. *Paul*, as well as from the Circumciſing of *Timothy*. Laſtly, that he might put an End to all the Reaſons alledged from Neceſſity or Advantage, he maintains that we muſt never do Evil, what Advantage ſoever we may get by it: That ſo the whole Queſtion is, Whether Lying be Evil or no? And not whether it is ſometimes profitable? Whence he concludes, that no Lye is to be told either to preſerve our Chaſtity or our Life, or for the Good of others, or for any other reaſon whatſoever; no, not the eternal Salvation of our Neighbour, becauſe that Sin cannot be imputed to a Man, which he

* [Who this *Philo* is, I don't know; it ſeems to be a Fault of the Preſs: *Philo Carpathius*, mention'd in the laſt Volume, dy'd ſeveral Years before St. *Auguſtine* wrote this Letter to *Juliana*.]

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cannot prevent but by committing himself another Sin. To explain what he had said more at large, he reckons up eight sorts of Lyes; and having laid this down for a Rule, that we must depend altogether upon Gospel-Precepts, he enlargeth upon those that make against Lying.

The second Book *against Lying*, is written upon the same Principles, but long after the first; for St. *Augustine* wrote it in 420, at the Request of *Consentius*, who asked him, whether it was not lawful to make use of Lyes, to discover the *Priscillianists*, who concealed their Error by Lying, and horrid Execrations? St. *Augustine* condemns not only the Practice of the *Priscillianists*, but also the Zeal of the *Catholicks*, who made use of Lyes to discover the Men of that Sect. He positively condemns the *Catholicks* Action, who feigned themselves *Priscillianists*, more than that of the *Priscillianists*, who feigned themselves *Catholicks*. From hence he takes an opportunity to enter upon the general Question concerning Lying; and he affirms, that it is never allowed upon any Pretence whatsoever; because whatsoever is Sin in its own nature, can never be rectified by any good Intention. He shews by the Examples of *David*, and *Lot*, that we are not always to imitate the Actions of Righteous Men. He excuseth *Abraham*, and *Isaac* from Lying. As for *Jacob*'s Action, he saith, it was no Lye but a Mystery: That there is no Example of any Lye in the New-Testament, because Tropes, Parables, and Figures, cannot be called Lyes, no more than what is said of Jesus Christ; that in his Discourse with the Pilgrims, who went to *Emmaus*, he made as though he would have gone further; that we are no more to imitate *Thamar*'s Lye, than *Judas*'s Fornication; that God rewarded not the Lye of the Egyptian Midwives, but their compassion towards the Israelites Children. The same must be said of *Rahab*'s Action. In one word; these Examples of Lyes taken out of the Old Testament, are no Lyes, or if they be, they cannot be excused. Lastly, Whatsoever Pretence they may have, Men are never permitted to betray the Truth for any Advantage, how great soever it may be, because they are never allowed to sin. And indeed, as St. *Augustine* observes once again, it is a very dangerous thing to allow Lying upon some occasions, because this Maxim may be stretched too far, and upon the same Principles, Perjury, and Blasphemy may in time be allowed.

St. *Augustine* confesses, in his *Retractations*, that both these Treatises are very intricate; and that he had a design himself to suppress them.

The Book *Of the Business of Monks*, is an excellent Satyr against some Monks, who thought themselves exempted from working with their Hands, because Christ hath said, that we should take no care for the Morrow, and so contented themselves with Praying, Reading, and Singing. St. *Augustine* opposes to them both the Example, and the Authority of St. *Paul*, who plainly says, *That whosoever will not Work, ought not to Eat.* He refutes the false Distinctions which they made to shift it off. He proves, that the true Sense of that Passage of the Gospel which they quoted, did not exempt Men from Working, but only banished the Ingratitude of worldly Men; that to labour with ones Hands is not inconsistent with Prayer; that it is so far from being unworthy of the Monastical State, that it is part of it: For, saith he, if a Rich Man makes himself a Monk, what can there be more perfect, than having quitted great Estates, to be obliged to Labour to get Necessaries. And if this new Convert be Poor, and of mean Condition, would not that be a Criminal Nicety, to desire to live more at ease in a Monastery than he did before in the World? Afterward he draws the Picture of those Idle Monks, whom he calls Hypocrites in Monastical Habits, with whom the Devil hath overspread the World. *They travel* (saith he) *from Province to Province, without any Mission; they have no fix'd Habitation, and abide in no place; they continually alter their Station: Some carry Relicks about, (if they be Relicks,) and make an Advantage of them: Others take much upon them, by reason of their Habit and Profession. Some say they are going to see their Kindred, who, as they have heard, dwell in such a Country: But they all beg, and take it ill if you give them not, either to supply the wants of such a Poverty as enricheth them, or to Recompence a seeming and counterfeit Honesty.* EXIGUNT AUT SUMPTUS LUCROSÆ EGESTATIS AUT SIMULATÆ PRETIUM SANCTIATIS. Lastly, St. *Augustine* compares his own Condition with that of the Monks, affirming, that he would chuse the Life of a Regular Monastery, to work at certain hours with his Hands, and to have others for Prayer and Pious Reading, rather than to be subject to the Fatigues of his Episcopal Office, and to be continually entangled with the secular Businesses of other Men. Towards the latter end, he laughs at the Fancy of those Monks who would never cut their Hair. Nothing is more pleasant than the Answer which they made to that Passage of the Apostle, where he forbids Men to let their Hair grow. This (said they is spoken) for Ordinary Men, but not for those that have made themselves Eunuchs for the Kingdom of Heaven. St. *Augustine* makes Sport with that ridiculous Notion of the Monks; shewing them that they are Men as well as others. This Book is in the *Retractations*, among those that were written about the Year 400.

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The next Book is concerning the *Predictions of Dæmons*; wherein St. *Augustine* explains how they may Imagine and Foretell things, and how they often Mistake; shewing at the same time, that Religion permits us not to Consult with them. He supposes that *Dæmons* have very subtile Bodies. This small Treatise was composed in an *Easter-Week*, of some of the Years betwixt 406, and 411.

The Book of the *Care which they ought to have of the Dead*, was written to answer that Question which St. *Paulinus*, Bishop of *Nola*, had proposed to St. *Augustine* in the Year 421. namely, Whether a dead Man was any thing the better for being buried in the Church of some holy Martyr. To this Question is added another, *To what purpose are the Church's Prayers for the Dead, seeing that according to the Apostle's Maxim, all Men shall be judged according to what they have done in this Life?* St. *Augustine* answereth, that the Book of *Maccabees* establishes the Custom of Praying for the Dead; and, that though nothing of it were found in the Old Testament, yet the Custom of the Church is sufficient to authorize that Practice, which is done in the Administration of the Eucharist. He is persuaded, that the Honour of Burial doth neither Good nor Hurt to the Soul of the dead Person; but yet that this Duty is to be pay'd to the Dead, as a Testimony of the Respect which is due to the Memory of pious Persons: That to be buried in a Martyr's Church, doth nothing of it self; but it serves to put the Faithful in mind of Praying for the Dead, because the Devotion for the Martyr increaseth the Fervency of Prayer. But that commonly the Care of decent Burial proceeds from the Respect which Men have for the Body: That Martyrs had Reason to lay aside that Care: That the Scripture commends those that are careful to bury the Dead, because it is a Token of their Tenderness and Affection towards their Brethren. St. *Augustine* speaks afterwards concerning Apparitions of the Dead, by Dreams or otherwise; and having mention'd several Examples, he examineth how they come to pass. He thinks it more rational, to attribute them to the working of Angels, who form those Ideas in the Imagination, than to the Souls of the Dead. He does not believe that they are present, or that they take any notice at that time of the things that are done, but that they are acquainted with them afterwards, either by Angels, or by the Souls of those that are dead; or last of all, by the Inspiration of God. And by this last means, he believes that the Martyrs come to know the Necessities of the Faithful, and to hear their Prayers. He does not question but Martyrs help the Living; but he knows not whether they do it by themselves, or whether God doth it by Angels, at their Request. He confesseth, that we cannot know by which of these means, or whether by both, the Martyrs work Miracles.

He concludes, that of all that is done for the Dead, nothing availeth them where they are, but the Offering of the Eucharist, Prayers and Almsdeeds: That these things are not useful to all, but only to such as deserved in their Lifetime, to reap Benefit by them after their Death: That however, these things are performed for all Christians that were Baptized, because we cannot distinguish who shall be the better for it or not: That it is better that they should be superfluous to some than that they should be wanting to others: That these Duties are with Reason more exactly performed for our Friends and Kindred, that we may receive the same Assistance from our other Relations: That the Decency of Burial availeth nothing to the Salvation of the Dead, but it is a Duty of Humanity which is not to be neglected.

The *Discourse of Patience*, is one of those that St. *Augustine* mentions in the 231st. Letter. He treateth there of that Virtue rather Dogmatically than Pathetically. He takes notice at first, that God's Patience is of another nature from that of Men, because he cannot suffer. Then he distinguishes true Patience, which is a Virtue, from the Counterfeit, which is a Vice. Ambitious Men, Covetous, Luxurious Men, and Robbers, endure patiently extremity of Pain and Misery; yet want the Virtue of Patience, because they suffer upon an ill account. None but such as suffer for a good Cause, can be said to be truly Patient. But if wicked Men endure all things for the Goods of this World, what ought not the Righteous to suffer for Eternal Life? then he proposes the Examples both of *Job* and of the Martyrs; to the which he opposes the Impatience of the *Donatists*, who killed themselves, that they might be accounted Martyrs; shewing, that Self-Murther is a greater Sin than Murthering of another; 'For (saith he) a Parricide is more 'guilty than a Man-slayer, because he kills a Person that 'is nearer to him than other Men; By the same reason, he 'must be thought the greater Sinner who kills himself, be'cause none are so near to us as our selves.' Lastly, He maintains, that true Patience is not from our own strength, but from God's help; because true Patience is grounded upon Charity, which is the Gift of God. This puts St. *Augustine* upon discoursing of Grace, and proving that it is not given to our Merits; but that it prevents them, and goeth before

Faith

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Faith it ſelf, which is the beginning of all good Works. This ſhort Diſcourſe was written about the Year 418.

Of the four following Sermons *upon the Creed*, there is none but the firſt which comes near St. *Auguſtine*'s Style, as it is obſerved in the Preface. It contains a clear and ſuccinct Explication of the Articles of the Creed. He ſaith, upon the Article *of the Church*, that there is but one only true Catholick Church, which oppoſes all Hereſies, and can never be overcome. Upon the Article *of the Forgiveneſs of Sins*, he diſtinguiſheth two ſorts of Sins, Light and Great Sins; Baptiſm remitteth both. After Baptiſm, Light Sins, from which no Man can be abſolutely free, are remitted by the Lord's Prayer: But great Sins, as Adultery, and other Enormous Crimes, cannot be remitted but by an humbling Penance. In this Creed we find the Article *of Everlaſting Life*, which gives Grounds of Suſpicion, that this Diſcourſe is none of St. *Auguſtine*'s; becauſe this Article is not in the Book *of Faith, and the Creed*, which is certainly his.

The *Benedictines* have Reaſon to Print the three other Sermons upon the ſame Subject, in a ſmall Character, and to obſerve as they do, that they are written in a very different Style from St. *Auguſtine*'s; yet they believe them to be ancient, and written by ſome Diſciple of St. *Auguſtine*, during the *Vandals* Perſecution againſt the Catholicks, which is mentioned in the ſecond Sermon.

They likewiſe put into the ſame rank three other Sermons, which they believe to belong to the ſame Author; the Sermon *of the fourth Day of the Week*, Or, *Of the Dreſſing of the Lord's Vineyard*; a Diſcourſe *concerning the Flood*, and the Sermon *of the Time of the Barbarians Perſecution*; which they have alſo Printed in a ſmall Character.

They have left the Sermon *of the New Song* under St. *Auguſtine*'s Name; but they ſay in the Preface, that they doubted whether it was his. They might have paſſed the ſame Cenſure of the Sermon *of Diſcipline*, and that *of the Uſefulneſs of Faſting*; which I cannot find to be any more than the others of St. *Auguſtine*'s Style: Nay, I ſcarce believe, that the Sermon *of the taking of the City of* Rome, which is the laſt in this Volume, is truly St. *Auguſtine*'s; yet every Man is left to judge as he pleaſes, that ſhall read it.

The Treatiſes which you find in the *Supplement*, are certainly none of St. *Auguſtine*'s: The *Benedictines* have made an exact Critick of them in their Prefaces, and have Collected all that could be ſaid or gueſs'd at concerning their Authors.

The firſt is a Collection *of one and twenty Queſtions*, gather'd without any Order by a very Ignorant Author. Moſt of them are about Philoſophical Matters, and compoſed of Extracts out of ſeveral of St. *Auguſtine*'s Books.

The *Sixty five* following *Queſtions and Anſwers*, which are found in ſome Manuſcripts under *Oroſius*'s and St. *Auguſtine*'s Names, are in a better order than the former, and concerning more Theological Matters; but they are Extracts out of ſeveral Paſſages: The firſt twelve are taken out of a Treatiſe falſly attributed to St. *Auguſtine*, *Concerning the Trinity and Unity of God*. Moſt of them that follow, are Extracts out of St. *Eucherius*. Some are out of St. *Auguſtine*'s Treatiſe upon *Geneſis*. They end with a Citation of a Paſſage of St. *Auguſtine* againſt thoſe who deſire to be Biſhops, that they might Command, taken out of the 19*th*. Chapter of the 19*th*. Book *of the City of God*; which is quoted as of a Father ancienter than himſelf: *One of the Fathers*, ſaith he, *hath ſaid very elegantly, againſt thoſe that deſire to Command: Let thoſe*, ſaith he, *who would Command rather than Serve others, know, that they are not Biſhops.*

The Book *of Faith* to *Peter*, belongs to St. *Fulgentius*, to whom it is aſcribed in a Manuſcript of *Corby*, above one thouſand years Old, as well as in another later. It is cited under his Name by *Ratramnus*, in his Treatiſe *of the Body and Blood of Chriſt*. Both *Iſidore*, and *Honorius* of *Autun*, do likewiſe mention a Treatiſe of St. *Fulgentius*, containing the Rule of Faith; which is not different from this.

The Book *of the Spirit and Soul*, which is a Collection of Paſſages from ſeveral Authors, is attributed to *Hugo de S. Victore* by *Trithemius*, and by *Vincentius Bellovacenſis*, and Printed among this Author's Works. Yet the great number of Extracts taken out of the very Works of *Hugo de S. Victore* makes it queſtionable, whether it be his. St. *Thomas* aſcribes it to a *Ciſtercian* Monk. The *Benedictines* believe that it was written by *Alcherus*, a Friend of *Iſaac*'s, Abbot of *Stella*, to whom this Man directed a Letter *of the Soul*. In the *Bibliotheca Ciſterciana*, it is attributed to *Iſaac*, and it is obſerved that he publiſhed it under *Alcherus*'s Name; but it is not likely that Abbot *Iſaac* would inſert a part of his own Letter into this Treatiſe.

The Treatiſe *of Friendſhip* is an Epitome, or rather an Extract out of the Treatiſe of *Aelredus Rievallenſis*, which is found among that Author's Works.

The Book *of the Subſtance of Love*, is made up of two ſmall Treatiſes among the Works of *Hugo de S. Victore*. That *of the Love of God*, is a Collection of Paſſages of this ſame Author's, out of St. *Bernard*, and St. *Anſelm*. *Vincentius Bellovacenſis* cites it under *Peter Comeſtor*'s Name.

The Soliloquies that are here, are not thoſe of St. *Auguſtine*, which are in the firſt Volume of his Works: Theſe are made up out of Paſſages of the Soliloquies and Confeſſions of St. *Auguſtine*, and the Books of *Hugo de S. Victore*. There is the firſt Chapter of the fourth *Lateran* Council held in the Year 1198. St. Auguſtine. Tome VI.

It is proved in the Preface to the Book of Meditations, that they cannot be St. *Auguſtine*'s. Many of them are attributed to St. *Anſelm*; but the *Benedictines* have proved that they are rather written by *John* Abbot of *Feſcamp*, who lived in the time of the Emperor *Henry* III. to whoſe Widow he directs a Letter, publiſhed by Father *Mabillon* in the firſt Volume of his *Analecta*, from another Manuſcript of the Abby of St. *Arnoul* of *Metz*, where this Treatiſe of Meditations is mentioned, part whereof is found in the ſame Manuſcript.

The following Treatiſe *of the Contrition of the Heart*, is taken out of the Meditations attributed to St. *Anſelm*.

The Manual is Compoſed likewiſe of Extracts out of St. *Anſelm*'s Works, and St. *Bernard*'s *Hugo*'s *de S. Victore*, and *Alcuinus*; there are alſo ſome Paſſages of St. *Auguſtine*, St. *Cyprian*, St *Gregory*, and of *Iſidore* of *Seville*. Part of this Book is in the next Book, intituled *the Looking-Glaſs*: Another part of it is the Extract of a Prayer which is in the Manuſcript of *Corby*, which containeth the Works of Abbot *John*.

The *Looking-Glaſs* makes a part of the Confeſſion of Faith, which *Chiffletius* publiſhed under *Alcuinus*'s Name; yet it is Compoſed of Paſſages out of *Alcuinus*'s own Works.

The next Book is intituled, *The Looking-Glaſs of a Sinner*. The Author citeth a Sentence of *Odo Cluniacenſis*, in Commendation of St. *Martin*. He uſeth the Term of Prebend, and he hath taken ſome places out of the Prayer of *Hugo de S. Victore*, out of the Book *of the Spirit and Soul* already mentioned, and out of the Book *of Conſcience*, aſcribed to St. *Bernard*. The Book *of the threefold Habitation* is of the ſame nature; and there are the ſame Notions. It is very likely that all theſe Treatiſes of Piety belong to the ſame Author.

The Book intituled, *The Ladder of Paradiſe*, attributed to St. *Bernard*, and intituled in his Works, *the Ladder of the Cloiſter*; or, a Treatiſe *how to Pray*; is written by *Guigo* [or *Guido*] *Carthuſianus*, as appears by the Letter that ſerves for a Preface, taken out of the Manuſcript of the *Carthuſian Houſe* in *Colen*.

Honorius of *Autun*, in his Book *of Luminaries*, mentions a Book which he had written, intituled, *Of the Knowledge of Life*; or, *Of the true Life*. This here bears the ſame Title, and has the Style and Genius of this Author; as is proved in the Preface.

The Book *of a Chriſtian Life*, was formerly reſtored by *Holſtenius*, to one *Faſtidius*, a *Britain*, who is the true Author of it; as we learn not only by the ancient Manuſcript belonging to the Monaſtery of *Mount-Caſſin*, by which *Holſtenius* Printed it at *Rome*, in 1633. but alſo by the Authority of *Gennadius*, who aſcribes it to him, and who obſerves that this Author was a *Britain*.

In this Book there are ſeveral Footſteps of *Pelagius*'s Errors; he lived much about the ſame time.

The Book *of Wholſome Inſtructions*, is here reſtored upon the Credit of an ancient Manuſcript, in the Library of M. *Colbert*, to *Paulinus* Patriarch of *Aquileia*; who lived about the latter end of the Ninth Century.

* [This ſeems to be a miſtake of the Preſs: this *Paulinus*, or as it is in the French *Paulus* was Contemporary with *Charles* the Great, aſſiſted at the Council of *Francfort*, and dy'd according to Dr. *Cave*, in the Year 804].

The Author of the Book, *Of the Twelve Abuſes of the Age*, is not known; it is as wrongfully attributed to St. *Auguſtine* as to St. *Cyprian*: only it is obſerved in the Preface, that this Book is quoted by *Jonas* Biſhop of *Orleans*, who was ancienter than *Hincmar*, who writ a Book bearing the ſame Title, different from that mentioned by *Flodoardus*: *Pamelius* found a Manuſcript, having in the Margin the Name of *Evrard*, inſtead of St. *Auguſtine*; but this *Evrard* is not known.

They did not Print the two Treatiſes *of the Seven Deadly Sins*, and *of the Seven Gifts of the Holy Spirit*, which F. *Vignier* publiſhed under St. *Auguſtine*'s Name, in the firſt Part of his Supplement, becauſe they are amongſt the Works of *Hugo de S. Victore*.

The Treatiſe *of the Conflict betwixt Virtues and Vices* was firſt aſcribed to St. *Auguſtine*, then to St. *Leo*, then to St. *Ambroſe*, and at laſt to *Iſidore* of *Seville*: but here it is reſtored to its true Author *Ambroſius Autpertus*, a *Benedictine* Monk [of the Monaſtery of St. *Vincent*] upon the *Vulturnus* near *Benevento*. This Treatiſe is mentioned in his Life, which is in the *Acts of the Benedictines*, *Age* III. at the Year 778. The Style of this Treatiſe is very like that of this Author's Commentary upon the *Revelations*.

Of the ſame Nature is the Book *of Sobriety and Charity*, and the Author of it is unknown. There Drunkenneſs is

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particularly reproved. This Book is well enough written, and ſeemeth to me to be ancient.

The *Benedictines* prove in their Preface to the Book *of true and falſe Repentance*, that this Book has not St. *Auguſtine*'s Style, though it hath been cited under his Name by *Gratian*, by the Maſter of the Sentences, *Petrus Bleſenſis*, and ſeveral others.

The Treatiſe *of Antichriſt*, is likewiſe among the Works of *Alcuinus* and *Rabanus*. *Rupertus* cites it without naming the Author. The Manuſcripts attribute it to *Alcuinus*, and it agrees well enough with his other Writings. It contains ſeveral Circumſtances relating to Anti-Chriſt, and the End of the World, which he deſcribeth with as much Confidence as if he had learned it by Revelation.

After this Treatiſe comes *a Prayer*, or rather *an Imprecation* out of ſeveral Verſes of the *Pſalms*. It is intituled in a Manuſcript of the King's Library, *The Pſalter of Pope* John, *made at* Vienna. *John* the XXIId. is thought to be the Man meant by that Title.

The following Treatiſe upon the *Magnificat*, is a Fragment of the Treatiſe of *Hugo de S. Victore*, upon this Hymn.

That *of the Virgin's Aſſumption*, is a Sermon of ſome Author of the twelfth Century, or thereabouts; which teacheth that the Bleſſed Virgin is in Heaven, both Soul and Body.

Both the Diſcourſes *concerning Viſiting the Sick*, contain uſeful Rules to teach Prieſts how they ſhould behave themſelves towards Sick Perſons; but they are very late. Both the Diſcourſes of the Comfort for the Dead, are of the ſame Nature, and it may be of the ſame Author.

The Treatiſe *of Chriſtian Behaviour* is a Collection of Notions taken out of St. *Eloi* or *Eligius* Biſhop of *Noyon*, and *Cæſarius*. The Diſcourſe *upon the Creed*, is likewiſe a Collection of Remarks drawn out of *Ruffinus*, *Cæſarius*, St. *Gregory*, *Ivo Carnutenſis*, and others. The Sermon upon *Eaſter*-Eve, about the Paſchal-Lamb, and that upon the 41*ſt*. Sermon, are among the Books falſly attributed to St. *Jerome*.

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[What this Book *upon the* 41*ſt*. *Sermon* ſhou'd be, I cannot tell; it is falſe Printed in all probability, but not having this *Benedictine* Edition of St. *Auguſtine* by me, I could not alter it.

The three Sermons to the Novices, *concerning Unction, Baptiſm, and Waſhing of the Feet*, are not like St. *Auguſtine*'s Writings, though they are attributed to him in very ancient Manuſcripts.

The Treatiſe *of the Creation of the firſt Man*, is inſerted entire into the Book *of the Spirit and the Soul*. It is among St. *Ambroſe*'s Works, intituled a Treatiſe *of the Dignity of the firſt Man*; and among *Alcuinus*'s it is intituled, *Thoughts of the Bleſſed* Albinus *a Levite, upon theſe words of* Geneſis, *Let us make Man after our own Image*.

The Sermon *of the Vanity of this preſent Age*, is inſerted into the Treatiſe *of Chriſtian Behaviour*, the Author of the Sermon *upon the contempt of the World* is not known. That about the Advantage of Diſcipline belongs to *Valerianus Cemelienſis*: It is not known who was the Author of the Sermons *of Obedience, Humility, Prayer, Alms*, and that *of the Generality of Alms-deeds*. The ſmall Diſcourſe of the twelve Prayers ſpoken of in the 21*ſt*. Chapter of the *Revelations*, belongs perhaps to *Amatus* a Monk, of *Mount-Caſſin*, or rather an Extract of *Bede*'s Commentary upon that Paſſage in the *Revelations*.

Finally, the Sermons *to the Brethren that live in the Wilderneſs*, are the Work of ſome Modern Monk, who was ſo imprudent as to publiſh them under St. *Auguſtine*'s Name, though it be as clear as the day, that they are not of this Father. *Baronius* obſerves, that they were Compos'd by an Impoſtor, and that they are full of Fables, Falſities, and Lyes. *Bellarmine* ſaith, that the Style of them is Childiſh, Courſe, and Barbarous. There are ſeveral Paſſages out of St. *Auguſtine*, *Cæſarius* and St. *Gregory*. It is probable, that the Author was a *Flemming*.

The Seventh TOME.

Tome VII.

THE ſeventh Volume contains St. *Auguſtine*'s great Work *of the City of God*. He undertook it about the Year 413. after the taking of *Rome* by *Alaric* King of the *Goths*, to refute the Heathens who attributed that Misfortune to the Chriſtian Religion. This Work held him ſeveral Years, by reaſon of many intervening Buſineſſes which he could not put off; ſo that he did not finiſh it before the Year 426. It is divided into two and twenty Books, whereof the firſt five refute thoſe who believe that the worſhip of the Gods is neceſſary for the Good of the World; and affirmed, that all the Miſchiefs lately happened, proceeded from no other Cauſe, but the aboliſhing of that Religion. The next five are againſt thoſe who confeſſing that the ſame Calamities have been in all Ages; yet pretend that the worſhip of the Heathen Divinities was profitable to a future Life. Thus the ten firſt Books are to Anſwer both theſe Chimerical Opinions, which are contrary to the Chriſtian Religion. But leſt they ſhould reproach him with having refuted the Opinions of others, without eſtabliſhing the Chriſtian Religion, the other part of this Work is allotted to that purpoſe, and it conſiſts of twelve Books, though he ſometimes eſtabliſheth our belief in the former ten, and ſo in the twelve others he ſometimes correcteth the Errors of our Adverſaries. In the four firſt of theſe twelve, he deſcribes, the Original of the two Cities; the one of God, and the other of the World. In the four next, their Progreſs; And in the four laſt, their Ends: And ſo, though all the 22. Books do equally treat of both Cities, yet this Work has its Name from the better, and they are commonly called, *The Books of the City of God*. This is the Account which St. *Auguſtine* gives, both of the Subject and of the Occaſion of theſe Books in his *Retractations*. Let us now examine more particularly what is moſt remarkable in each Book; for it is a Work made up of a great variety of very learned and very curious Things.

In the firſt Book, he ſhews, that inſtead of imputing to the Chriſtians, the Deſolation and the Taking of *Rome*, the Heathen ought rather to aſcribe to the ſpecial Favour of Jeſus Chriſt, that the *Barbarians*, only out of Reverence to his Name, ſpared all thoſe that had retired into the Churches. He pretends, that there are no examples in the Wars of the Heathen, to ſhew that the Enemies who ſpoiled a Town taken by Storm, ſpared thoſe who took Sanctuary in the Temples of their Gods. This puts St. *Auguſtine* upon asking, why this Favour of God was extended to thoſe Ungodly Men that fled into the Churches, who feigned themſelves to be Chriſtians; and why the good were involved in the ſame Miſchief with the wicked. He confeſſes, that both the Good and the Evil Things of this World are common both to Good and Evil Men; but the difference conſiſts in the Uſe which they make of them. He obſerves, That perhaps good Men probably are puniſhed with the wicked, becauſe they took no care to reprove and to correct them; and that however good Men loſe nothing by loſing the good things of this World; that a Chriſtian ought to be eaſily comforted for want of Burial, ſeeing that this doth him neither good nor hurt: And he comforteth the Virgins that had been raviſhed in that diſorder; ſhewing, that they loſt neither the Chaſtity of the Soul, nor the Purity of the Body; He excuſeth thoſe that killed themſelves, rather than endure that diſhonour. But he ſhews at the ſame time, That this Action ſo much admired by the Heathen, is contrary, both to Reaſon and to the Laws of Nature; and that it is never lawful to kill our ſelves upon any account whatſoever. He anſwers the Examples of ſome Holy Women who threw themſelves into the River, to eſcape the Violence of thoſe that would have raviſhed them. He ſaith, that they might have been induced to that, by the Spirit of God, as *Sampſon* was. He concludes with a deſcription of the Depravation of the *Romans*, and the Diſorders of their Manners, at that time.

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In the Second Book he affirms, that the corruption of Manners, which is the greateſt of Miſchiefs, was always reigning in *Rome*, and that the Gods they worſhipped, were ſo far from preſcribing them Laws, for the Reformation of their Manners, that on the contrary they encouraged them to Vice, by their Examples, and by their Ceremonies, that were uſed in their Worſhip.

In the third Book he goes back as far as the Siege of *Troy*, and then takes a view of the principal Events which happened to the People of *Rome*, to convince the moſt Stubborn, that their Gods preſerved them not from the ſame Diſaſters and Calamities which the Heathen now imputed to the Chriſtian Religion.

In the fourth Book he ſhews that the increaſe of the Roman Empire can be attributed neither to all the Divinities which they adored, nor to any one in particular: That however, no Empire is to be called Happy, which is increaſed only by War, as the Roman Empire was: That great Empires without Juſtice, were but great Robberies; and that the true God alone, is the ſole Diſpenſer of the Kingdoms of the Earth.

He proſecuteth the ſame Subject in the fifth Book; and proves, in the beginning, that the greatneſs of Empires depends not upon Chance, nor upon a particular Conjunction of the Stars, which gives him occaſion to ſpeak of Deſtiny and to refute Judicial Aſtrology at large. He acknowledges a Deſtiny, if by this Term is meant a ſeries, and concatenation of all Cauſes, which God foreſaw from all Eternity; but he adviſes Men rather not to uſe that Word which may have an ill Senſe. He endeavours to make God's Fore-knowledge, and the Infallibility of thoſe Events, which he foreſees, to agree with Man's Free-will. Then from this Diſpoſition of Things, he comes to enquire into the Cauſes of the Roman Victories, and he meets with none more probable than their Honeſty. He confeſſes, that God rewarded

warded their moral Virtues with those sorts of Recompences; adding. that thereby God made the Inhabitants of the eternal City, to know what Recompence they were to expect for their Christian Virtues. Since the counterfeit Virtues of the Heathen were so well rewarded, that he set this Example before their Eyes, to teach them how much they ought to be in love with their Heavenly Country for an immortal Life, since the Inhabitants of an Earthly Country were so much in love with it, for an human, and a mortal Glory, and how hard they were to Labour for that Heavenly Country, since the Romans had taken such great Pains for their Earthly One. 'He examineth afterwards, 'wherein consists the true Happiness of Christian Kings, 'and Princes: And he shews, that they are not Happy for 'having reigned long, for dying in Peace, and leaving their 'Children Successors of their Crowns, nor for the Victories which they obtained, because such Advantages are 'common to them with ungodly Kings: But that Christian Princes are said to be Happy, when they set up Justice, 'when in the midst of the Praises that are given them, and 'the Honours that are payed unto them, they are not 'swell'd with Pride, when they submit their Power to the 'Sovereign Power of God, and use it to make his Worship to flourish. When they fear, love, and worship God; 'when they preferr, before this which they now enjoy, 'that wherein they are not affraid to meet with any Competitors; when they are slow to Punish, and ready to 'Forgive; when they punish only for the good of the Publick, and not to satisfie their Revenge; and when they 'forgive purely that Men may be Corrected, and not that 'Crimes may be Countenanced; when being obliged to 'use Severity, they temper it with some Actions of Meekness, or Clemency; when they are so much the more 'temperate in their Pleasures, by how much they have a 'greater Liberty to exceed; when they affect to Command 'their Passions rather than all the Nations of the World, 'and they do all these things, not out of Vain-Glory, but 'to obtain eternal Happiness; and, in short, when they 'are careful to offer unto God, for their Sins the Sacrifice 'of Humility, Mercy and Prayer.' These, saith St. *Augustine*, are the Christian Princes whom we call Happy: Happy even in this World by Experience, and really Happy, when what we look for, shall come. Finally, he proposes the Examples of some Christian Emperors, and particularly of *Constantine*, and *Theodosius*, whose Greatness, and Prosperities he extols and sets forth.

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In the sixth Book, St. *Augustine* proves by the Authority of *Varro*, that the fabulous Divinity of the Heathen is ridiculous; he makes the same Conclusion concerning their civil Theology, and grounds what he saith of it upon *Seneca*'s Authority.

He goes on in the seventh, to discover the Falshood of the Heathen civil Theology; shewing that their chiefest Divinities, or select Gods, do not deserve to be called Gods; and that the Christian's God alone governs the World.

The eighth Book refutes the natural Theology of their Philosophers: He preferrs the *Platonists* before all other Philosophers, and owns that they knew the True God; shewing withal, that they were deceived by honouring *Dæmons*, as subaltern Deities, and Mediators betwixt God, and Men: He shews, 'That the Christians never committed this Mistake; and that they are so far from adoring 'the *Dæmons*, which are evil Spirits, that they do not 'worship the Angels, nor the Holy Martyrs; that they do 'indeed Honour, and Reverence them as the Servants of 'God, but that they did not build Temples for them, nor 'consecrate Priests, nor offer Sacrifices unto them. For, 'saith he, who among Christians ever saw a Priest before 'an Altar, consecrated to God, upon ~~the~~ the Body of a 'Martyr, say in his Prayer, *Peter*, *Paul*, or *Cyprian*, I offer 'you this Sacrifice?' It is offered to God, though it be upon the Monuments of Martyrs; and these Ceremonies were appointed to be performed upon their Monuments, for no other end, but to give the True God Thanks for the Victories which they had obtained, and at the same time to stir up Christians to imitate their Courage, and to make themselves worthy to have a share in their Crowns, and Rewards: So that all the Acts of Piety, and Religion, which are done at the Tombs of the Holy Martyrs, are Honours pay'd to their Memory, and not Sacrifices offered to them as Divinities.

But forasmuch as they owned two sorts of *Dæmons*, some good, and some bad, St. *Augustine* examines that Distinction in the next Book, where he shews by the Principles both of *Apuleius*, and of the Chief of the Heathenish Authors, that all *Dæmons* are Evil. Whence he concludes that they cannot be Mediators between God, and Men. He doth not believe that Angels deserve that Title, affirming, that it belongeth to none but Jesus Christ alone.

In the tenth Book he treateth at large of Angel Worship: He saith, that they are Creatures, whose Felicity is all in God; that they Worship God, and their Desire is, that all Men would Worship him; that they require of us neither Adoration nor Sacrifices; and that God doth not expect from us Sacrifices, like those of the Heathen, but a Sacrifice of the Union, such as the Church celebrates in the Eucharist, and which the Faithfull know: That the Miracles which were wrought by the interposition of Angels, (not of *Dæmons*, whose Prodigies are nothing but illusions:) These Miracles, I say, were wrought by God's Power, to make himself known unto Men: That the Invisible God becomes Visible by the Ministry of his Angels, whom he made use of to deliver his Law to the World: That it is so true, that no Sacrifice is to be offered to any but God; that Jesus Christ, as Man, would be made a Sacrifice himself, and not receive one from any Body else: That God alone can purifie Men of their Sins, as the *Platonists* themselves acknowledge, that so it was necessary that God should be made Man, to be a true Mediator: That the just Men under the Old Law, were not saved but by Faith in this Mediator: That Pride alone keeps the *Platonists* from owning the Incarnation: That the Soul is not Coeternal with God, as they imagine: And Lastly, that the Means of delivering the Soul which they sought after to so little purpose, is nothing but the Christian Religion.

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In the 11*th*. Book, St. *Augustine* finds the Original of both Cities, in the diversity of Angels; which gives him occasion to treat of the Creation of the visible World, which was immediately preceded by that of the invisible, that is, of the Angels whom he created all in a state of Righteousness, from which some are fallen through their own Fault. He makes some digressions to speak of the Trinity, and of several Circumstances of the Creation of the World.

Having proved in the 12*th*. That the difference of good, and evil Angels doth not proceed from their Nature, but from their Will, because God created nothing but what was both Good, and Perfect. He comes to discourse of Mankind; and proves that Men are not from Eternity, but that God created Man in time: And he mentions something, concerning the Fall of the First Man, whereof he speaks more at large in the 13*th*. Book, where he shews, that the Death, both of Body and Soul, was the consequence, and the punishment of *Adam*'s Fall. There one may meet with several curious Notions concerning Death; and several Reflections upon the Resurrection, and the Quality of glorified Bodies. He goes on in the 14*th*. Book, to speak of the Fall of the First Man, and of the lamentable Consequences that attended it, and particularly of irregular Desires, and shameful Passions. He enquires, whether the first Man was subject to Passions, and how he could Sin being free from them. Lastly he asketh several Questions, rather nice, than necessary, how Men should have had Children in the Earthly Paradise, had they continued in the State of Innocence.

The fifteenth Book is the first of those wherein he examineth the Progress of both the Cities: He finds the History of it in the Old Testament, where he shews who were the Citizens of both these Cities. This Book prosecutes this History from the Creation, to the Flood. On the one side, we see *Abel*, and *Isaac*, and on the other *Cain*, and *Esau*: And both these Cities may be taken notice of in the Marriages of the Sons of God, with the Daughters of Men. The Church is represented by *Noah*'s Ark. There are in this Book curious Allegories and several Reflections upon the History of *Genesis*. Amongst other things, he examines the length of the Lives of the first Patriarchs; and the Difference betwixt the Translation of the *Septuagint*, and the Hebrew Text, about the Number of the Generations.

In the 16*th*. Book he carries on the History of both Cities, from *Noah* to *Abraham*, and from *Abraham* to the Kings of *Israel*. He doth not find that the Scripture takes notice of any that served God from *Noah* to *Abraham*. He speaks of the Posterity of the Children of *Noah*, of the Confounding of Languages, of the Antiquity of the Hebrew Tongue, and of the Multiplication of Mankind. He questions, whether there be *Antipodes*. In the rest of the Book he clears the History of *Abraham*, and of his Posterity, which is explained with relation to the City of God.

In the 17*th*. taking a view of the History both of the Kings and of the Prophets, he relates and expounds the Prophecies which are in the Books of *Kings*, in the *Psalms*, and in the Books of *Solomon*, which relate to Christ or his Church.

Now as he had quitted the History of the City of the World, when he was come to *Abraham*, so he resumeth it in the beginning of the 18*th*. Book; which contains an Abridgment of the History of the Principal Monarchies in the World, the times whereof he makes to agree with the History of the Bible; and he omits not to speak of the Fabulous Histories, and of the Matamorphoses. Afterwards, he quotes the *Sibylline* Oracles; but he insists most upon the Predictions of the Prophets, which he produces in all their Particulars. He speaks also of the Books of the *Maccabees*: and having made some Reflections upon the Authority of the History of the Canonical Books, and of the Translation of the LXX. he describeth in few Words the Fall of the Jewish Empire; and so he comes to the Nativity of Jesus Christ, the Dispersion of the Jews, the Settlement of the Church, the Persecutions and Heresies which immediately followed. St. *Augustine* makes very ingenious Reflections upon all these Articles; and concludes this Book, by shewing, that the end of the World is unknown; and he refutes a false prediction which the Heathens published, that the

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Chriſtian Religion ſhould laſt but Three hundred ſixty five Years.

The 19*th.* Book treateth of the End of both Cities: Each one aims at the chiefeſt Good: but the Inhabitants of the Terreſtial know ſo little of it, that their Philoſophers, the Wiſeſt among them, could never agree wherein it conſiſted. *Varro* reckoneth two hundred eighty eight different Opinions of Philoſophers about it. The Chriſtian Religion diſcovers the Falſity of all thoſe Opinions, by letting Man know, that he cannot be Happy in this Life, but only in Hope; becauſe he cannot enjoy here Peace and perfect Tranquillity.

The 20*th.* Book contains a deſcription of the Laſt Judgment, of the Renewing of the World, of the Reſurrection, and of the Heavenly *Jeruſalem.*

The 21*ſt.* treateth of the End of the Earthly City, and repreſents the Horror of the Torments of Dæmons and Damned Men, and of the Eternal Fire of Hell. St. *Auguſtine* refutes the vain Reaſons of thoſe that doubt of it; and the Fancy of ſome, who affirmed, that thoſe Torments ſhould have an End, and that Men ſhould be kept from them by the Interceſſion of the Saints by the Uſe of Sacraments and by Almſdeeds.

The laſt Book is, concerning the Happineſs which the Saints ſhall enjoy to Eternity. The main End which St. *Auguſtine* aims at there, is, to prove the Probability of Man's Reſurrection. His chief Reaſon is grounded upon Chriſt's Reſurrection; atteſted by ſuch Credible Witneſſes, that none can rationally doubt of it, the Truth thereof having been confirmed by ſo many Miracles. But becauſe Unbelievers demanded why Miracles were not ſtill wrought, St. *Auguſtine* mentions ſeveral that were done in his time, which he pretends to be very certain, and very well atteſted. He ſpeaks again of the Condition of Glorified Bodies and Crowns his Work with an excellent Pourtraicture of the Happineſs of the Saints. 'How great (ſaith he) will be 'that Felicity that ſhall be diſturbed with no Evil, and 'where no other Buſineſs ſhall be followed but ſinging 'the Praiſes of God who ſhall be All in all? ...There will 'be found True Glory, where there is neither Error nor 'Flattery. There is true Honour; ſince it is refuſed to 'none that deſerve it, and it is not given to any that deſerve 'it not; yea, where no Unworthy Perſon ſhall pretend to 'it, becauſe there ſhall be none there but ſuch as are Worthy. There will be true Peace, where a Man ſhall ſuffer nothing either from himſelf, or from other Men. He that is 'the Author of Virtue, ſhall himſelf be the Reward of 'it; becauſe there is nothing better than he. He ſhall be the 'End of our Deſires, whom we ſhall See to be without 'End, whom we ſhall Love without Diſguſt, and Praiſe 'without Wearineſs. This Employment will be common 'to all Men, as well as Eternal Life; but it is impoſſible 'to know what degree of Glory ſhall be proportionable to 'each Man's Merit; and yet it is certain, that there is a 'great difference betwixt the Happineſs of the one, and of 'the other. But one of the great Advantages of that City, 'will be, that none ſhall envy thoſe whom he ſhall ſee to 'be Above him.... Every one ſhall enjoy a Happineſs, ſome 'greater, and others leſs; but Every one ſhall have this Gift, 'Not to deſire a greater than what he has. And we are not 'to imagine that Men ſhall be there without Free-Will, becauſe they cannot take pleaſure in Sin. For he will be 'ſo much the more Free, who ſhall be delivered from the 'Pleaſure of Sinning, ſo as to take an unalterable Pleaſure in not Sinning any more.... Wherefore, all the Inhabitants of this Divine City ſhall have a Will perfectly 'Free, exempt from all Evil, filled with all manner of Good, 'enjoying without intermiſſion the Delights of an Immortal Joy, without remembrance either of his Faults or of 'his Miſeries, otherwiſe than to bleſs their Deliverer for 'the ſame.'

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They have left out in this Edition the Commentaries both of *Ludovicus Vives*, and of *Leonardus Coquæus*; which exceeded the Text of St. *Auguſtine* by much, and which ſerved but little to underſtand it, tho' otherwiſe full of Learning and Erudition.

Theſe Books of St. *Auguſtine* are very pleaſant, for the ſurpriſing variety of the things which he hath brought in to ſerve his purpoſe, ſo as all to tend to the ſame End. Their Learning is generally admired; yet they contain nothing but what is taken out of *Cicero*, *Varro*, *Seneca*, and other profane Authors, whoſe Works were common enough in thoſe days; and one may ſay, that there is nothing very curious or elaborate; and in ſome places he is not exact, and he does not directly reſolve moſt of the Difficulties which he propoſes both upon the Text, and upon the Hiſtory of the Books of the Bible. He diſcuſſes very uſeleſs Queſtions, and ſometimes makes uſe of Reaſons too weak to perſuade thoſe that would doubt of what he intends to prove: yet for all that, this is a moſt excellent Book: What I moſt admire in it, is, the Management of the whole Work, the judicious Reflections which he makes upon the Opinions therein related, and the great Principles of Morality which he layeth down upon Occaſion.

At the latter end of this Volume there are ſome Letters which have ſome relation to what St. *Auguſtine* ſaith in the 8*th.* Chapter of the laſt Book of the Miracles that were done in his time. The firſt is one of *Avitus*, upon the Tranſlation of a Letter written by *Lucianus*, concerning the Diſcovering of St. *Stephen*'s Body. With this Tranſlation, they have added another Tract, tranſlated out of Greek by *Anaſtaſius* the Library-Keeper, about another Diſcovery of St. *Stephen*'s Relicks at *Conſtantinople*. They have likewiſe placed their Biſhop *Severus*'s Letter, touching the Miracles happened in the Iſland *Minorca*, at the appearing of St. *Stephen*'s Relicks for the Converſion of the Jews: And two Books aſcribed to *Evodius*, Biſhop of *Uzala*, concerning St. *Stephen*'s Miracles; which have been mentioned already.

The Eighth TOME.

Tom. VIII

THE eighth Volume of St. *Auguſtine*'s Works, contains his Writings againſt Hereticks, excepting thoſe that are againſt both the *Donatiſts* and the *Pelagians*, which make up two diſtinct Volumes. It begins with the ſmall Treatiſe of *Hereſies*, compoſed in the Year 428. at the Requeſt of *Quodvultdeus*, a Deacon, to whom it is directed.

This Writing was to have had two Parts: The firſt, concerning the Hereſies raiſed from Jeſus Chriſt's to St. *Auguſtine*'s time. He promiſed to examine, in the ſecond, what it is that makes a Man an Heretick. This ſecond ſhould naturally have been the firſt; becauſe that to know the Hereſies that have broken out ſince Jeſus Chriſt's time, it is neceſſary to know what is Hereſie. But St. *Auguſtine* finding this Queſtion hard to be reſolved, began with the other that was more eaſie, and never undertook the ſecond. Therefore this Treatiſe is only a very ſuccinct Catalogue of the Names of Heretical Sects, and of their principal Errors. It beginneth with the *Symonians*, and endeth with the *Pelagians*, and containeth Eighty eight Hereſies: it is by no means exact, and one ſhall hardly find any thing there which is not taken out of St. *Epiphanius* and *Philaſtrius*.

The Treatiſe *againſt the Jews*, is a Sermon in which St. *Auguſtine* proves by the Prophecies, that the Jewiſh Law was to have an End; that it was to be changed into a New Law; and, that God would reject the Jews, to call the Gentiles.

Theſe two ſhort Treatiſes are followed by St. *Auguſtine*'s Writings againſt the *Manichees*; which are ſet down in the firſt place, becauſe thoſe Hereticks oppoſed the firſt Principles of the Chriſtian Religion. The firſt of all, is that of the *Uſefulneſs of Faith*, which St. *Auguſtine* compoſed ſometime after he was Ordained Prieſt, in the Year 391. to reclaim his Friend *Honoratus* from the Errors of the *Manichees*, wherein he had been engaged as well as St. *Auguſtine*; becauſe thoſe Hereticks had put him in hope, that without making uſe of Authority, they ſhould diſcover the Truth to him by the Light of Reaſon, and by this one only Mean bring him to the Knowledge of God, and deliver him from all ſorts of Errors. St. *Auguſtine* having ſhewed the difference betwixt the Author of a Hereſie, and a Perſon ſurprized with it afterwards, doth at firſt juſtifie the Old Teſtament; ſhewing, that it agreeth exactly with the New, in the Hiſtory, Morals and Allegories; and that the Church puts ſuch a Senſe upon it, which the *Manichees* themſelves cannot condemn. He overthroweth the *Manichees* Principle; proving, that we muſt Believe before we Know. To this end, he ſuppoſes certain Perſons having no Religion, and ſeeking to be inſtructed in the True, to be like thoſe who ſhould enquire after a Maſter to teach them Rhetorick or Philoſophy. Afterwards he obſerves, that the only Party which theſe Perſons are to embrace at firſt, is to ſide with thoſe who are commonly and generally approved: That it is great Raſhneſs in thoſe who are incapable of themſelves to judge of things, to depart from the Common Voice; to preferr the Judgment of ſome particular Men, before that of the Multitude. So that it is moſt rational, ſince one Party or other is to be embraced, to ſide with the Catholick Church, eſpecially becauſe it forbids not thoſe that come into her to enquire after the Truth. It ſaith indeed, that we ought to Believe: But it hath an Authority ſo to do; for no Man can Believe, but he muſt be perſuaded, that he in whom he believeth, is worthy of Credit; and this makes the difference betwixt a Wiſe and a Credulous Man. But had it not been better to give convincing Reaſons of Things? No; for all Men are not capable of Reaſon, and ſome things cannot be underſtood without the help of a Divine Light. It is very dangerous to follow thoſe who promiſe to make us comprehend all things; becauſe they often boaſt of knowing what they are ignorant of, and often make us believe ſo too. And very ſhameful is that Condition, for two Reaſons: Firſt, Becauſe ſuch a Perſon takes no more Pains to learn, being falſely perſuaded of his Knowledge: And, Secondly, becauſe that an incon-

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inconsiderate readiness to judge of a thing, is a Mark of a weak Understanding. Reason makes us apprehend things, Authority makes us believe, but Error persuades us to affirm rashly that which is false. Upon these Principles St. *Augustine* proves the Necessity of Faith, in Matters of Civil Life, as much as in Matters of Wisdom: For in the first place, the Whole of Humane Society is grounded upon the Belief of some certain Things. As for Example: The Honour we render to our Parents, is grounded merely upon our Belief, that they are the Persons from whom we received Life. Secondly, there is no getting of Wisdom, without consulting with Wise Men. But how shall we know these Wise Men, except we trust Others? For unless we are Wise our selves, we can never know true Wisdom. Wherefore, we must Believe, to seek after Religion: For did we not believe that there is such a thing, why should we seek for it? All Hereticks own that we must believe in Jesus Christ: But what Motives have we to believe Jesus Christ's Authority? Are they not the same with those that make us believe the Church? are they not the Miracles, the Sanctity both of the Doctrine and of the Morals, the Publishing of the Gospel, the Blood of Martyrs, and some other Proofs of this nature, which establish the Authority of the Church no less than that of Jesus Christ? Therefore St. *Augustine* concludes thus, 'Why should we make any 'difficulty to throw our selves into the Arms of that Church 'which hath always maintain'd her self by the Succession 'of Bishops in Apostolick Sees, in spite of all the Endeavours of Hereticks condemned by her, or by Peoples 'Faith, or by the Decisions of Councils, or by the Authority of Miracles? It is either a matchless Impiety, or a 'very indiscreet Arrogancy, not to acknowledge her Doctrine for a Rule of our Faith. For if the Spirit of Man 'cannot attain unto Wisdom, and so to Salvation, but by 'Faith directing our Reason; is it not to be Ungrateful, 'and neglect the Succour proffered by God, to resist so 'weighty an Authority? And truly, if any Science, though 'common and easie, cannot be learned without a Teacher; 'it is Presumption, in the highest degree, to refuse to learn 'the Sense of the sacred Books from those that understand 'them; and to condemn them, without hearing what they say.'

After this first Book against the Foundation of the *Manichæan* Heresie, St. *Augustine* composed the Book *Of the two Souls*, against one principal Error of those Hereticks; asserting, that there were two Souls in each Man; a Good one, of a Divine Substance, the Cause of all that is Good in us; and an Evil one, of the nature of Darkness, proper to the Flesh, which is the Principle of all disorderly Motions, and of all the Evil that we do. St. *Augustine* proves in this Book, First, that the Soul being a Spirit and Life, is more perfect than Corporeal Light which the *Manichees* believe to come from God. Secondly, that there is no Nature or Substance naturally Evil; and that Evil consists only in the Abuse of our Liberty. Some Passages in this Book attribute much to Free-Will; nay, there are some which may not agree well with the Doctrine of Grace, and of Original Sin, which St. *Augustine* correcteth in his *Retractations*.

There was at that time in *Hippo* a Priest, one *Fortunatus*, a Famous *Manichee*, who had seduc'd many Inhabitants of that City. The *Catholicks* engaged St. *Augustine*, in a Conference with him. What was said on both Sides, was set down in Writing by Notaries, and that Act preserved among St. *Augustine*'s Writings. The Dispute lasted but two Days; and the Questions that were disputed about, were of Nature, and the Original of Evil. St. *Augustine* affirms, that Evil proceeds from the Abuse of Free-Will. The *Manichee* pretends, that there is an Evil Nature Coeternal with God. In the first day's Conference the *Manichee* defended himself well enough; but he could not Answer St. *Augustine*'s Objections next day, and was obliged to say, that he would conferr about them with the Heads of his Sect. The shame of being confuted in that Conference, obliged him to leave *Hippo*. This Conference is dated the 26th. of *August*, under the second Consulship of *Arcadius* and *Rufinus*, in the Year 392.

About that time, St. *Augustine* met with some Works of one *Adimantus*, who had been a Disciple of *Manichæus*, written against the Law and the Prophets; which he affirmed to contain things contrary to the Precepts of the Gospel and of the Apostles. He undertook to Answer the Objections of that Heretick, and to Justifie the Agreement betwixt those Passages of the Old and New Testament which he had produced, as being contrary. This Book is of the Year 394.

St. *Augustine* having refuted the Disciple, undertakes the Master, and Answereth the Letter which he called, *The Epistle of Foundation*: shewing, that *Manichæus* set forth in it nothing but Falshoods and Absurdities. He lays down, at first, the Reasons for his adhering to the Church, in these Terms: 'Not to speak (*saith he*) of that Wisdom and Understanding which few Men apprehend in this Life, several Motives keep me in the Bosom of the Catholick Church; the 'general Consent of Nations and People, an Authority 'grounded upon Miracles, upheld by Hope, perfected 'with Charity, and confirmed by Antiquity; the Succession of Bishops from St. *Peter* to our time; and the Name 'of the Catholick Church, which is so peculiar to the true 'Church, that though all Hereticks call themselves Catholicks, yet when you ask, in any Country whatsoever, 'where Catholicks meet, they dare not shew the Place of 'their Assemblies. These are powerful Motives which keep 'a faithful Man within the Pale of the Church, though he 'be not yet arrived to a perfect understanding of the Truth. 'But among you *Manichees*, that have none of these Reasons 'either to invite or to keep me, I hear none but vain Promises, to make me understand the Truth clearly. I confess, 'that did you perform it, I ought to preferr an evident 'Truth, which none can doubt of, before all the Motives 'that make me keep to the Catholick Church. But so long 'as you do only promise, and not give this Knowledge, 'you shall not shake that Trust which I have in the Catholick Church, which is grounded upon such powerful 'Reasons and Motives.' He examines afterwards the Principles contained in *Manichæus*'s Letter; and proves, that he not only fails in the Demonstration of what he affirmeth, but that he is contrary even to Reason and Common Sense. This Book is placed in the *Retractations*, among the Books composed about the Year 397.

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The most considerable of all St. *Augustine*'s Works against the *Manichees*, is, his Treatise against *Faustus*, divided into three and thirty Disputes or Arguments; wherein he writes down the Text of this *Manichee*'s Books, which contained most part of the Blasphemies and Impieties of those Hereticks, against both the Old and the New Testament: which St. *Augustine* strongly and solidly refutes. This Work was compleated about the Year 400. and sent to St. *Jerome* in 404.

The next Book contains the Acts of a Conference which St. *Augustine* had at *Hippo*, in *December*, 404. with a *Manichee*, one *Felix*. The Dispute lasted three Days, but we have a Relation but of what happened in the two last Conferences. In the Conclusion of the latter, the *Manichee* was Converted, and Anathematized *Manichæus*.

In the same Year, St. *Augustine* composed a Treatise *Of the Nature of Good*, against the *Manichees*: wherein he shews, that God is of an Immutable Nature: that he hath created all other Beings, whether Spiritual or Corporeal, which are all good in their Nature: that Evil proceedeth only from the Abuse of Free-Will: that the *Manichees* call Evil Good, and Good Evil.

The Book against *Secundinus*, is properly an Answer of St. *Augustine*'s to that *Manichee*, who had exhorted him by a Letter, never to encounter with the *Manichees*, of whose Opinion himself had been formerly; and he had also urged him to return to their Sect. St. *Augustine* gives him the Reasons of his Conversion, and discovers some of *Manichæus*'s Errors.

The following Treatise is against a Heretick who was worse than the *Manichees*, who in a distinct Treatise asserted, that God did not make the World, nor give the Law. St. *Augustine* refuteth him, under the Name of *The Adversary of the Law and the Prophets*, in two Books bearing that Title, composed about the Year 420.

Orosius having consulted St. *Augustine*, in 415. about the Impieties of the *Priscillianists*, and some Errors of *Origen*'s Disciples, St. *Augustine* answered him in a Book directed to him, intituled, *against the Priscillianists and Origenists*. In this small Treatise he rejects these Errors: 1. That the Soul is of a Divine Nature. 2. That the Torments both of the Dæmons and of Damned Men shall have an end. 3. That the Reign of Jesus Christ will not be Eternal. 4. That both Angels and Souls are Purified in this World. 5. That the Stars are Animated. 6. That Angels commit Sins.

The rest of St. *Augustine*'s Treatises contained in this Volume are against the *Arians*.

The first is an Answer to a Discourse of an *Arian*, containing a great many Objections against the Divinity of the Son of God, and of the Holy Ghost. This Discourse was made the next Year after the Conference with *Emeritus*, held in 417.

Next to this Treatise, are, *The Conference with* Maximinus, and *Two Books against that* Arian *Bishop*. The Conference was held at *Hippo*, in the Year 428. whither *Maximinus* was sent by Count *Sigisvultdeus*. In the Conference were several Discourses on both Sides; but *Maximinus* having said many more things than St. *Augustine*, and spoken last, he bragg'd that he had got the Victory: which obliged this Saint to recollect all that had been said in the Conference, and to refute *Maximinus*'s last Arguments, which he had not had time to answer.

St. *Augustine*'s Books *of the Trinity*, are rather a Dogmatical Treatise, concerning that Mystery, than Polemical Writings against *Hereticks*; for he insisteth not so much upon refuting their Reasons, or establishing the Doctrines of the Church, as upon subtile Reasonings, to expound and clear this Mystery. He began them in the Year 400. and finished them in 416. The first Book begins with a Preface containing very important Reflections. He observes, at first, that Men have three false Notions of the Divinity; that

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ſome conceive of God as a Corporeal Subſtance, attributing to him Corporeal Properties; that others have ſuch an *Idea* of him, as they have of their Souls, and of other Spirits; and ſo they aſcribe to him the like Imperfections, as Repenting, Forgetting, and Remembring; and that others entertain ſuch a Notion of God, as may have nothing Common with a Creature; and ſo they conceive none but Chimerical *Ideas* of him. The Holy Scripture condeſcends to Mens Weakneſs, aſcribing often ſuch things to God, as belong properly to Bodies, or imperfect Spirits; and ſeldom makes uſe of Terms peculiar to God, becauſe it is very difficult to know, in this Life, the Subſtance, or Eſſence of the divine Nature perfectly. But becauſe ſome Perſons deſire to be informed about this Matter, and ask how three Divine Perſons make one and the ſame Eſſence, he undertakes two things in this Work: Firſt, to ſhew, that the Scripture teaches us ſuch Doctrine; and then to raiſe the Mind, as far as it is capable in this Life, to the knowledge of this Myſtery.

He proves the firſt Point in the firſt ſeven Books.

In the firſt, he eſtabliſhes, by Paſſages of Scripture, the Unity, and the Equality of the three Divine Perſons; and explains the principal Places that were urged by the *Arians*, againſt the Divinity of Jeſus Chriſt. The main Rule which he makes uſe of, is, that Jeſus Chriſt being one only Perſon, made up of two Natures, what is ſaid of the humane Nature ſhould be diſtinguiſhed from that which is ſpoken of the Divine.

In the ſecond, he confirmeth the former Rule, and layeth down another, that the Scripture ſpeaks things of the Son, and the Holy Ghoſt, which are not ſpoken of the Father, to ſhew, that they receive their Eſſence from the Father: As when 'tis ſaid, that the Son doth nothing of himſelf; that he receiveth Life from the Father. This, ſaith St. *Auguſtine*, doth not ſhew, that the Son is of a different Nature from the Father, but only, that the Son receiveth his Subſtance from the Father. And by this Rule, he explains the Miſſion of the Son, and of the Holy Ghoſt. He ſpeaks alſo of Apparitions; wherein he pretends, that not one ſingle Perſon, but the whole Trinity, hath either ſpoken, or operated.

This laſt Queſtion is the Subject of his third Book; wherein he examines, whether God, in his Apparitions, formed Creatures to make himſelf known unto Men by them; or, Whether theſe Apparitions were by the Miniſtry of Angels, who made uſe of Bodies to accompliſh them. He concludes, in favour of the latter Opinion, rejecting the former, which had been held by all the Fathers before him.

The fourth is about Chriſt's Incarnation, whereby God hath manifeſted how much he loved us. The Word was made Fleſh, to deliver us from the Darkneſs wherein we lay, to purifie our Hearts, and Minds. His Death delivered us from two kinds of Death; from that of the Body, by reſtoring Immortality to us; and from that of the Soul, by waſhing us from our Sins. Here he makes a Digreſſion, concerning the perfection of the Number Six, which is neither very ſolid, nor much to the Purpoſe. He diſcourſes afterwards of the wonderful Effects of Chriſt's Mediation; and ſhews, at laſt, that the Humiliation of the Son of God, by his Incarnation, hinders him not from being equal with his Father, according to the Divine Nature.

In the fifth Book, He refutes the Sophiſms of Hereticks againſt the Myſtery of the Trinity.

In the ſixth, He conſiders in what Senſe the Son is called the Wiſdom and Power of the Father: Whether the Father be Wiſe of himſelf; or, Whether he is only the Father of Wiſdom. He puts off the Deciſion of that Queſtion, and treats again of the Unity and Equality of the Father, of the Son, and of the Holy Ghoſt.

In the ſeventh Book he reſolves the Queſtion propoſed in the ſixth, ſhewing that the Father is not only the Father of Power and of Wiſdom, but that he hath in himſelf both Power and Wiſdom; and that all the three Perſons of the Trinity are Wiſe and Powerful by the ſame Power and Wiſdom, becauſe they have but one Godhead. Afterwards he explains in what Senſe God is ſaid to have but one Eſſence and three Perſons, or, according to the Greeks, three *Hypoſtaſes*.

Having proved in the eighth Book that the three Perſons together are not greater than any one alone, he enters upon the ſecond Part of his Work by exhorting Men to raiſe up themſelves to the Knowledge of God, thro' Charity, wherein he finds a kind of Trinity.

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In the ninth, He endeavoureth to find a Trinity in Man, who was created after the Image of God; he findeth there a Spirit, a Knowledge of himſelf, and a Love wherewith he loves himſelf: theſe three Things are equal among themſelves, and make but one Eſſence. This is according to St. *Auguſtine*, an Image of the Trinity. Memory, Underſtanding, and Will, furniſh him with another, which he believes is clearer and more like. He explains it in the tenth Book. He finds ſome reſemblances even in the outward Man, in the inward Senſes, in Knowledge and Wiſdom: and theſe are the Subjects of the following Books.

He concludeth at laſt, in the fifteenth Book, that though we have here below ſeveral Repreſentations of the Trinity, yet we ſhould not ſeek for it, but in immutable and eternal Things, and that we cannot ſee it in this Life, but by a Figure, and Enigmatically: And thus he pretends, that we have an *Idea* of the Generation of the Word, by the production of the Word of our Underſtanding, and an *Idea* of the proceeding of the Holy Ghoſt, by the Love that proceeds from the Will. But he confeſſeth, that theſe Notions are very imperfect; and that there is an infinite Difference betwixt theſe Compariſons, and the Myſtery of the Trinity.

The Treatiſe *of the five Hereſies*, or rather the Sermon preached againſt five ſorts of Enemies to the *Chriſtians*, *Heathens*, *Jews*, *Manichees*, *Sabellians*, and *Arians*, which the *Louvain* Doctors had aſcribed to St. *Auguſtine*, though *Eraſmus* doubted of it, is thrown into this Edition, amongſt the ſuppoſititious Treatiſes and this was done with a great deal of Reaſon, for the Style thereof is very different from St. *Auguſtine*'s: And the Author of that Sermon preached it, when *Arianiſm* was the predominant Religion in *Africa*, as appears by the *6th.* and *7th* Chapters; which ſhews, that St. *Auguſtine* is not the Author of it, but ſome other *African* who lived at the time of the *Vandals* Perſecution. The Sermon *of the Creed* againſt the *Heathens*, *Jews*, and *Arians*, is alſo of the ſame time, and probably of the ſame Author.

The Suit betwixt the Church, and the Synagogue, is the Work of ſome Lawyer, who tryed to Exerciſe himſelf, in making the Church to condemn the Synagogue, after the ſame manner that a Judge condemns a Malefactor.

The Book *of Faith*, againſt the *Manichees*, is reſtor'd to *Evodius* of *Uzala*, upon the Authority of Ancient Manuſcripts, and the different Style.

The following Memorial of the manner of admitting the *Manichees*, that were converted into the Church, is very Ancient; and, in all probability, it is an Order of ſome Council of *Africa*.

The Book *of the Unity of the Trinity*, is here reſtor'd to *Vigilius Tapſenſis*, the true Author, who citeth it himſelf in the Preface to his Books, againſt *Varimadus*, to whom it is attributed in an ancient Copy.

Both the Books *of the Incarnation of the Word*, are taken, as it is obſerved, out of the Tranſlation of *Origen*'s Principles by *Rufinus*.

The Treatiſe *of the Unity, and Trinity of God*, is made up of Extracts out of ſeveral Paſſages of St. *Auguſtine*'s Works, both Genuine and Spurious.

The Book *of the Eſſence of the Divinity*, which is likewiſe attributed to St. *Ambroſe*, St. *Jerome*, St. *Anſelm*, and *Bonaventure*, is partly taken out of a Book Written by St. *Eucherius*.

The Dialogue *of the Unity of the Holy Trinity*, was found in two Manuſcripts, Eight Hundred Years old; in one of them it is aſcribed to St. *Auguſtine*, yet it is clearly written in a different Style from his.

The Book *of Eccleſiaſtical Maxims*, ought to be quite expunged out of St. *Auguſtine's* Works, to which it hath no relation; yet it is quoted under that Holy Father's Name, by the Maſter of the Sentences; and it beareth his Name in ſeveral Manuſcripts. *Trithemius* aſcribes it to *Alcuinus*; and *Gratian* citeth it under the Name of *Paterus*: But the vulgar Opinion is, that *Gennadius* writ it, to whom it is attributed by *Algerus*, *Walafridus Strabo*, the Maſter of the Sentences, and *Thomas Aquinas* in ſeveral Places. It is likewiſe cited, under his Name, in ſeveral MSS. This Book contains an Abridgment of the Principal Articles of Religion. It is evident, that the Author thereof was not of St. *Auguſtine*'s Opinion, concerning Grace, and Free-Will. They have left out ſome Articles which had been inſerted after the *21ſt.* and taken out of St. *Cœleſtine*'s Epiſtles to the Biſhops of *Gaul*, of the Council of *Carthage*, and that of *Orange*.

The Ninth TOME.

Tome IX.

THe ninth Volume of St. *Auguſtine's* Works, containeth his Treatiſe againſt the *Donatiſts*,

The firſt is a Hymn which St. *Auguſtine* compoſed in vulgar, and popular Terms, to teach the moſt unlearned the State of the Queſtion betwixt the *Catholicks*, and the *Donatiſts*, and to exhort theſe to a Re-union with the *Catholicks*. This Writing which conſiſts but of Two Leaves, is proper, as St. *Auguſtine* himſelf obſerves, for none but very ordinary People.

Tome IX.

In 393. he wrote a Book againſt *Donatus*, his Epiſtle; and in 398. two Books againſt the *Donatiſts*: But both theſe Treatiſes are loſt.

We are therefore to begin St. *Auguſtine's* Works againſt the *Donatiſts*, from the three Books againſt the Epiſtle of *Parme-*

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Parmenianus, who succeeded *Donatus*, in the See of *Carthage*,. There he refutes the Letter which that *Shismatick* wrote to *Tychonius*, wherein he accused the whole Church of being defiled, for communicating with Persons that were guilty of several Crimes. St. *Augustine* having proved, that *Cæcilian*, and the greatest part of the others, who were accused by the *Donatists*, had been declared Innocent; addeth, that though the Crimes, whereof they accused particular Men, were proved, yet the Church would still be the true Church, tho' she had not cut them off from her Communion because she is made up of good and bad Men, and that even these may be tolerated for Peace sake. These Books were composed about the Year 400. We must not forget to observe, that there is in this Edition, *chap.* 3*d.* of the first Book, a very important Correction of a Passage which had much perplexed Historians. St. *Augustine* speaks there of the Roman Council which condemned the *Donatists*: and they made him say in the common Editions, and in most Manuscripts, that this Council consisted of two hundred Bishops. *Usque adeo dementes sunt homines, ut ducentos judices, apud quos victi sunt, victis litigatoribus credat*: And because this was not Sense, they added against the Authority of the MSS. *esse postponendos.* It being certain that St. *Augustine* speaketh in this Place of the Council of *Rome*, and that there met but 19 Bishops; they thought that 19 were to be put instead of 200. But the Restoration made here upon the Credit of the Vatican Manuscript, resolves all the difficulty, and clears the Sense without adding any thing, neither 19 nor 200, are mentioned in the Text. Thus it runs, *Usque adeo dementes sunt homines, ut CONTRA judices victis litigatoribus credat.* It appears at the first sight, that this is the true Sense, which all the Conjectures of the Learned could not find out. They took the *Contra*, made short with two C C. for the Cypher of 200, and they had writ *ducentos* instead of this Cypher at all Adventures; and because the Text was then not Sense, the *Louvain* Doctors added *Esse Postponendos* after *Credat*. One single Manuscript discovers presently those Mistakes, and gives the true Sense. And now let Men say, that there is no need of comparing the Authors to be published with ancient Manuscripts. But to return to our Subject.

The seven Books *Of Baptism* were composed by St. *Augustine* at the same time. He undertakes there to refute the *Donatists*, who used St. *Cyprian*'s Authority to defend their Opinion concerning the Nullity of Baptism administred by Hereticks. He shews, that if that Saint seems to favour them in that Point, yet his Practice and Doctrine condemned their Saparation. He refutes also the Reasons which that Saint and his Colleagues urged to prove, that those were to be re-baptized, who had been baptized by Hereticks. There he handleth several Questions, touching the Necessity, Validity, Effect, and other Circumstances of Baptism.

After the Books *Of Baptism*, St. *Augustine* placeth a Treatise which he composed against a certain Book brought by *Centurius* from the *Donatists*. But that Discourse is lost: And so immediately after the Books of Baptism, follow Three Books against a Letter of *Petilianus* Bishop of the *Donatists* at *Cirta*. The first of these Books is written in the form of a Letter to the Church: Therein he refutes the first part of *Petilianus*'s Letter. But having received afterwards the whole Letter, he thought himself obliged to answer every Proposition by it self. Whilst this was doing, *Petilianus* having seen the Letter that St. *Augustine* writ at first, returned an Answer; to which, St. *Augustine* opposed a third Book, wherein without insisting upon *Petilianus*'s reproachful Language, he discovers the weakness of the Answers that he brought in defence of his Party. The first of these Books, which is rather a Letter than a Book, was composed about the Year 400. both the others are of 402.

The next Book is likewise written against *Petilianus*, and is intituled in the Manuscripts, *A Letter from St.* Augustine *to the Catholicks concerning the Sect of the* Donatists: And *Possidius* seems to have mentioned it under this Title, in the third Article of his Index. It is likewise cited under this Title, and ascribed to St. *Augustine* in the fifth Council, *Collat.* 5. Yet St. *Augustine* does not mention it in his *Retractations*. It may be answered, that this Book being written in the form of a Letter, he reserved to speak of it in the other part of his *Retractations*, which was to contain his Sermons and Letters. And yet we see that St. *Augustine* speaks of Dogmatical Treatises that were long, though composed in the form of Letters, in this Part; so that it is unlikely that he should have forgot to mention this, when he spoke of his other Letters against *Petilianus*. The *Benedictines* have made some other Observations upon this Treatise, which may make us doubt whether it is St. *Augustine*'s, or no. They observe, that the Salutation in the beginning, *Salus quæ in Christo est*, is extraordinary, and that St. *Augustine* never used it. They find improper forms of Speech, Transitions, Figures and Expressions, not very elegant, which do not agree to St. *Augustine*'s Style. Nay, besides they take notice of a Point of Doctrine different from St. *Augustine*'s. For the Author of this Book teaches in the 13*th.* Chapter, That the Separation of the ten Tribes from *Judah*, was no Heresie; but St. *Augustine* affirms in the 23*d.* Epistle, and in his first Book against *Cresconius*, Chapter 31*st.* That the *Samaritans* made a Schism, a Sect, and an Heresie. And lastly, they have collected some Passages of Scripture which are not of that Translation, which St. *Augustine* uses in other Places. They add, that the Author of this Book, Chapter 24*th.* doubts whether the Water that issued out of our Saviour's Side, was a figure of Baptism which St. *Augustine*, sets down for a certain Truth in several places of his Writings.

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These Objections are not unanswerable: St. *Augustine* hath not mentioned all his Works in his *Retractations*, and particularly, those that are in the form of Letters. We have already taken Notice of some that he has omitted. This is found in *Possidius*'s Catalogue, and the Author declares in the beginning, that he had written already against *Petilianus*'s Letter; The Style, indeed, is not so Elegant as of some other of St. *Augustine*'s Works; but it no wonder, because it is a Letter that was to be seen and understood by all Mankind. For the same Reason, the Hymn against the *Donatists* might be rejected, which is much flatter, and containing more barbarous Expressions. The Salutation agrees very well to the Subject, and is not unworthy of St. *Augustine*: And if he never used it in other places, it doth not follow that he should forbear it in this. When St. *Augustine* reckoned the *Samaritans* among the Heretical Jews, he did not speak of the ancient Inhabitants of *Samaria*, immediately after the division of the Tribes, but of the later *Samaritans*, who were real Hereticks among the Jews. Lastly, it is no extraordinary thing for St. *Augustine* to cite some places of Scripture in other Terms than he had used in other places; or that he should doubt here of some things, whereof he speaks more affirmatively at other times.

Though these Answers should not be sufficient to remove all suspicion, yet is certain, That this Book was written in St. *Augustine*'s time; and all that can be said is, that it might have been drawn up by some of his Friends, and directed in his Name to the *Donatists*. It was written in 402. after the second Book against *Petilianus*, and before the third; It is a new Challenge which he sendeth to this Bishop to defend his own Party, and to shew, that the true Church is on his Side. He describes the Marks of the true Church, and proves, that they do not agree with the *Donatists* Party, but with that of the Catholicks; and then Answereth those Passages which the *Donatists* urged for themselves, and the Accusations which they formed against the Church.

One *Cresconius*, a Grammarian, of the *Donatists* Party, undertook to defend *Petilianus* against St. *Augustine*'s first Writing. As soon as he saw his Letter, he refuted it in three Books, and retorted upon him all his Arguments, by retorting in a fourth Book the business of the *Maximianists*. These Books were Written about the Year 406.

Here should have been placed three other Treatises against the *Donatists*, which he mentions in his *Retractations*, but they are lost. These were, A Book *of Proofs and Testimonies against the Donatists*; A Treatise against a *Donatist*; And an Advice to the *Donatists* about the Business of the *Maximianists*.

The Book *of one Baptism*, against *Petilianus*, was written after the Conference at *Carthage*. The Principal Question treated of by St. *Augustine*, is concerning the Validity of Baptism administred by Hereticks.

St *Augustine* being willing to Publish an Account of the Conference of *Carthage*, wrote a Breviary of what was said in the three Days Conference, in 412.

He wrote a Book likewise directed to the *Donatists*, with the same Design; wherein he makes several Reflections upon the Conference of *Carthage*, that he might perfectly undeceive that Party, and shew that they were seduced and deceived by their Bishops. He likewise answereth their Cavils against the Judgment of *Marcellinus*. This Book is of the Year 413.

The Treatise to *Emeritus* a *Donatist* Bishop, who was one of the principal Defenders of that Party in the Conference at *Carthage*, is lost. St. *Augustine* had collected there the main Points wherein they had been baffled, as he says, in the 49*th.* Chapter of the second Book of his *Retractations*. After this he went to *Cæsarea*, a City of *Mauritania*, where he met with *Emeritus*, before whom he Preached a Sermon to persuade him to reconcile himself to the Church; but not prevailing by this means, he held a Conference with him, about those things which had been done in the Conference at *Carthage*; and then pressed him so hard upon the Quarrel of the *Maximianists*, that *Emeritus* had nothing to say: This Conference was held in the presence of the Bishops, Clergy, and People, the 20*th.* of *September* 413. or 418. for the Manuscripts do not well agree about the Consuls Names.

At last, *Gaudentius* one of the seven *Donatist* Bishops who defended their Party in the Conference at *Carthage*, being pressed by the Threatnings of *Dulcitius* writ two Letters, which St. *Augustine* answers in his first Book against this *Donatist* Bishop; which is particularly to justifie the severity exercised towards them. *Gaudentius* willing to answer something wrote a Discourse; wherein, without

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meddling with the Conteſt betwixt them, he juſtified his Party and calumniated the Church. St. *Auguſtine* anſwereth this Treatiſe in the ſecond Book. Both theſe Books of St. *Auguſtine* are of the Year 420.

There is a Sermon attributed to St. *Auguſtine*, concerning one *Ruſticianus*, a Sub-deacon, who was Re-baptized by the *Donatiſts*, and then Ordained Deacon; but this Diſcourſe does not agree to St. *Auguſtine*, as it is proved in the Preface. This Volume ends with a Catalogue of St. *Auguſtine*'s Works againſt the *Donatiſts*, which are in the other Volumes of St. *Auguſtine*'s Works. We have not ſpoken particularly of the Matters handled by St. *Auguſtine*, in every Book againſt the *Donatiſts*; becauſe he commonly repeateth the ſame Arguments, and ſo we ſhould have been obliged to ſay often the ſame things, and for which Reaſon it was put off to this place; that ſo I might give an Abridgment of his Doctrine, and a Breviary of his chief Reaſons all at once.

It has been obſerved already, that the *Donatiſts* began their Schiſm by a Separation of ſome *African* Biſhops, who accuſed *Cæcilian* of ſeveral Crimes whereof they had been convicted themſelves. Tho' they had been condemned in the Council of *Rome*, in that of *Arles*, and at laſt by *Conſtantine*'s Judgment, yet they remained firm to their own Opinions, and would by no means be reconciled to the Church. Their Party alſo was much ſtrengthned by the great number of Biſhops whom they ordained almoſt in every Church of *Africa*, and by the Multitudes of People whom they drew after them: So that in St. *Auguſtine*'s time, their Party was very near as ſtrong in *Africa*, as that of the Catholicks. But they held no Communion with all the other Churches in the World, which acknowledged *Cæcilian*, his Succeſſors, and thoſe of that Party for the true Church.

The *Donatiſts* in their own defence affirm'd, that *Cæcilian*, *Felix* of *Aptungis*, who ordained him, *Miltiades* that abſolved him, and ſeveral others of his Brethren, having been convicted of certain Crimes, ought to be depoſed and expelled out of the Church; that their Crimes made them ceaſe to be Members of the Church, which ought to be pure and without blemiſh; That as many as had defended them and had Communicated with them, were become Acceſſaries to their Crime by approving it; and that ſo, not only the Churches of *Africa*, but even all the other Churches in the World, which held Communion with the Churches of *Cæcilian*'s Party, having been defiled, ceaſed to be Parts of the true Church of Jeſus Chriſt, that was then reduced to the ſmall number of thoſe who would not partake with Prevaricators; but kept themſelves in the Primitive Purity. Beſides this, they charged the Church with another great Crime as they eſteemed it; which was, that they made Application to the Emperor's Authority to Perſecute their Party; and that they cauſed ſeveral Violences to be exerciſed againſt them. Now they perſiſting in the Opinion of St. *Cyprian*, and of the ancient Biſhops of *Africa*; Who held, that Baptiſm by Hereticks and Schiſmaticks was invalid, and ought to be renew'd; a neceſſary Conſequence of their Principles, was the Rebaptizing of the Catholicks that came over to their Party.

Theſe are the Grounds on which the Schiſm of the *Donatiſts* ſtood.

There were two ways to deal with them; either by denying the Matter of Fact, or by oppoſing the Matter of Right: Thoſe who firſt writ againſt the *Donatiſts*, inſiſted moſt upon the Matter of Fact; that is, The Juſtification of *Cæcilian*, *Felix* of *Aptungis*, and the reſt. Neither doth St. *Auguſtine* omit this; for he often proves *Cæcilian*'s Innocency, by the Judgments given in his behalf; Firſt, at *Rome*, by Pope *Miltiades*, and other Biſhops; Secondly, In the Council of *Arles*; and at laſt, by the Judgment of *Conſtantine*. He adds, as an abſolute Juſtification, the conſent of all the Churches in the World, which had approved and followed the Judgment of thoſe Councils. He likewiſe produces the Acts that were made to juſtifie *Felix* of *Aptungis*: He defends *Miltiades* and *Hoſius*, againſt the Calumnies laid upon them. And ſhews at laſt, That the *Donatiſts* had no Proofs of what they alledged againſt the Catholick Biſhops. But he doth not think this to be the the main Point, and therefore he paſſes to the Matter of Right, and maintains, That though *Cæcilian*, and the reſt of his Brethren, had been guilty of the Crimes laid to their Charge; yet that was not a ſufficient Ground for a Separation from the Church; and that the Church did not ceaſe to be the Church, becauſe it Communicated with wicked Men, ſince either ſhe did not know them; or elſe, ſhe bore with them to preſerve Peace: which brings him to that great Queſtion, Whether the Church here below is made up only of Saints and Righteous Men, or compoſed of Good and Bad. St. *Auguſtine* affirms, that there was always in the Church Chaff and Corn; that is, both good and wicked Men; and that ſuch will be to the Day of Judgment, which ſhall divide the good from the bad; that ſometimes the number of the latter exceeds that of the former; that many cannot be driven out of the Church, becauſe they are not known, and becauſe it is convenient to tolerate ſome for quietneſs ſake, to prevent a Schiſm which might be occaſioned by cutting off from the Communion thoſe Perſons who might draw along with them ſeveral of the Faithful; That it is great raſhneſs to condemn all the Churches in the World, for the Crime of one or two; That the Catholick Church ought to be diffuſed over the whole Earth, and not confined to a ſmall part of the World, as in a Corner of *Africa*. Here St. *Auguſtine* triumphs over his Adverſaries, proving by Prophecies, and other Paſſages both of the Old and New Teſtament, that the Catholick Church was to have a conſiderable Extent.

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Theſe are properly the main Points in Controverſie betwixt the Church and the *Donatiſts*; but there are other Secondary Queſtions.

The firſt is, concerning the Perſecution, which the *Donatiſts* imputed to the Church as a Crime. St. *Auguſtine* defends the Church very Modeſtly, either by diſapproving ſuch Violences, or by ſhewing that it was lawful to make uſe of the Imperial Laws, and of ſome ſort of Severity to bring the *Donatiſts* back to the boſom of the Church. He chargeth them likewiſe with the ſame things; objecting the Cruelties, Violencies, Sacrileges and Murders committed by thoſe of their Party called *Circumcellians*, and authorized thereunto by *Optatus Gildonianus*.

The other acceſſary Queſtion, which St. *Auguſtine* looks upon as a principal one, is about the Validity of the Baptiſm of Hereticks. St. *Auguſtine* needed only to prove that his Party was the true Church, and ſo Condemn by a neceſſary Conſequence the *Donatiſts*, for Rebaptizing thoſe that had been baptized before by Catholicks, ſince it was agreed on both ſides, that the Baptiſm of the true Church was valid. But St. *Auguſtine* undertook beſides, to prove the validity of the Baptiſm of Hereticks and Schiſmaticks; and that though his Party were not the Church, yet the *Donatiſts* were not to baptize them a ſecond time. He confeſſes, that St. *Cyprian*, and moſt of the *African* Biſhops in his time were of a contrary Opinion; that *Agrippinus* his Predeceſſor, had appointed Hereticks to be Rebaptized; that St. *Cyprian* and the Councils held in *Africa* at that time, confirmed *Agrippinus*'s Decree; that this Queſtion remained long undecided, or rather variouſly decided in divers places. But that at laſt the thing was decided in a *Plenary Council* of the whole Church, (in all likelihood he means that of *Arles*) and that after ſuch Determination, it was not permitted to doubt, becauſe the Provincial or National Councils muſt give place to the Authority of Plenary Councils. That St. *Cyprian* was to be excuſed for not taking the right ſide of ſo hard a Queſtion, which was not yet cleared or decided, and ſo much the rather, becauſe he defended his own Opinion without making a Schiſm, and with the Spirit of Peace and Unity: However, that the Letters and Writings of the Saints were not to be rely'd upon, as the Apoſtles Epiſtles, and the other Books of the Holy Scripture.

Now to explain St. *Auguſtine*'s Opinion touching Baptiſm more particularly, we are to obſerve as he doth, that Baptiſm may be ſaid to be of two ſorts; the one adminiſtred in the Name of the Trinity, that is, by invoking of the Trinity; and the other performed without naming the three Divine Perſons. The latter, St. *Auguſtine* confeſſes to be null; but affirms the other to be valid, whoſoever he be that adminiſters it. So that it matters not who baptizeth, provided that Baptiſm be in the Name of the Father, and of the Son, and of the Holy Ghoſt. Two things are likewiſe to be diſtinguiſhed in Baptiſm, the Sacrament, and the Effect of the Sacrament: The Sacrament is found in thoſe that are baptized by Hereticks; but becauſe they have not Faith, they are deprived of the Effect: For, that Baptiſm may be complete, both as a Sacrament, and as to its Effect, the Sacrament muſt be intire, that is, the Perſon muſt be baptized outwardly in the Name of the Father, and of the Son, and of the Holy Ghoſt, and he that receives muſt believe and be converted. The Sacrament is often found without Faith, and Faith without the Sacrament. Children have the Sacrament without Faith. The good Thief had Faith without the Sacrament. God ſupplies in Children the Faith they want, and he ſupplied in the good Thief the Sacrament which he could not receive. But when either of theſe is wanting, by the Man's own fault, he cannot be excuſed; and he receiveth not the Effect of Baptiſm. When the Sacrament is found without Faith, and without Converſion, it is not neceſſary to be reiterated: It is ſufficient only to ſupply what is wanting; as when one is already converted, it is enough to receive the Sacrament. The difference lieth in this, that the Adult cannot be ſaved without Faith and Converſion, though they may be ſaved without the Sacrament, if ſo be that they do not want it through Contempt or Neglect, but becauſe they lay under an impoſſibility of receiving it.

From theſe Principles, St. *Auguſtine* draws the following Concluſions: 1. That Baptiſm conferred by Hereticks in the Name of the Trinity, is good and valid as it is a Sacrament, and ought not to be repeated. 2. That neither the Miniſter's Faith, as to Religion, nor his Sanctity avail any thing to the Validity of Baptiſm. 3. That it is God, and not the Miniſter who gives the Holy Spirit, and worketh the Remiſſion of Sins. 4. That Baptiſm produces this Effect,

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Effect, but in them alone that are well-diſpoſed by Faith and Converſion of the Heart. 5. That the Prayers of the Church, which conſiſts of Saints and Righteous Men, ſupplie the Actual Faith, which Children cannot have. 6. That the Adult who have Faith and are Converted, may be ſaved without actual receiving of the Sacrament, but not without the Sacramental Vow.

As for ſome other Queſtions which might be made about Baptiſm adminiſtred by Infidels, or ſome impious Perſons that are Excommunicated or in jeſt; St. *Auguſtine* ſaith, in the ſeventh Book *of Baptiſm*, Chap. 53*d.* thus, 'It is asked, 'ſaith he, whether that Baptiſm is to be approved, which 'is adminiſtred by an unbaptized Perſon, who out of Cu'rioſity hath learned the way of baptizing among Chriſti'ans? It is asked further, Whether it be neceſſary for the 'Validity of Baptiſm that he, who either adminiſters or re'ceives it, be ſincere? And if they ſhould be only in jeſt, 'Whether Baptiſm ought to be adminiſtred again in the 'Church? Whether Baptiſm conferred in Deriſion, as that 'would be, which ſhould be adminiſtred by a Comedian, 'might be accounted Valid? Whether it is more Criminal 'to receive Baptiſm in jeſt in the Church, or to receive it 'with the ſame Spirit, in Hereſie or Schiſm? Whether Bap'tiſm adminiſtred by an Actor, may become Valid, when 'he that receives it is well-diſpoſed.

'St. *Auguſtine* anſwers to theſe and ſuch-like Queſtions, 'that the ſecureſt way is to return no Anſwer to Queſti'ons that never were decided in any Council, General, or 'National. But he adds, ſhould any Man, meeting with 'me at ſuch a Council, ask my Advice about theſe Queſti'ons, and that it were my Turn to declare my Opinion, ha'ving not heard other Mens Opinions, which I might preferr 'before mine own, and if I perceiv'd in my ſelf the ſame 'Diſpoſitions that I am now in, I ſhould without difficul'ty acknowledge, that they all receive Baptiſm truly in any 'place whatſoever, and by whomſoever adminiſtred, if on 'their part they receive it with Faith, and with Sincerity. 'I am apt alſo to believe, that ſuch as receive Baptiſm in 'the Church, or in what is ſuppoſed to be the Church, are 'truly baptized as to the Sacramental Part of the Action, 'whatſoever be their intention. But as for Baptiſm admi'niſtred and received out of the Church, in Raillery, Con'tempt, and to make Sport; I could not approve the ſame 'without a Revelation.

Theſe are St. *Auguſtine*'s Opinions concerning the Validity or Invalidity of Baptiſm. As to the Anſwers which he makes to the Arguments of St. *Cyprian*, and the other Biſhops of his Opinion, they are grounded for the moſt part upon the Compariſon between concealed Hereticks and Evil Miniſters, with known Hereticks and Schiſmaticks. For ſince the Baptiſm of the former is Valid and not to be renewed; why ſhould not the ſame thing be ſaid of the latter, ſince all the Reaſons that are alledged for the nullity of the Baptiſm of Hereticks may alſo belong to Evil Miniſters? It is ſaid, for Example, that to give the Holy Ghoſt one muſt have it; that Hereticks have it not; and conſequently that they cannot give it. Why may we not reaſon after the ſame manner concerning Baptiſm conferred by concealed Hereticks, or by wicked Prieſts? Have they the Holy Ghoſt to give? thus St. *Auguſtine* overthrows the Reaſons and Teſtimonies brought in by St. *Cyprian* and his Collegues againſt the Validity of the Baptiſm of Hereticks, by ſhewing, that whilſt they prove too much, they prove nothing.

But his great Argument to deſtroy the *Donatiſts*, which he particularly inſiſteth upon in his laſt Book againſt *Creſconius*, is an Argument taken from their Conduct in a Schiſm that was riſen up amongſt themſelves, betwixt *Maximianus*, upheld by ſome other Biſhops of their Sect, and *Primianus* another Biſhop of their Party at *Carthage*; they accuſed one another of ſeveral Crimes, and condemned one another; but *Primianus*'s Party being the ſtronger, prevailed and held a Plenary Council at *Bagais*, wherein they condemned *Maximianus*, and his Adherents, in very reproachful Terms, and got this Judgment to be confirmed by the Emperor's Letters. Now, according to the *Donatiſts* Principles, Perſons thus Condemned were out of the Church; all that Communicated with them were out of the Church; all whom they baptized, were to be baptized again. And yet the *Primianiſts* behaved themſelves quite otherwiſe; for they kept Communion with ſome of the condemned Biſhops, and owned them for lawful Biſhops; they acknowledged thoſe that were Baptized by the *Maximianiſts*, to be truly Baptized; and they admitted into their Communion thoſe that were of the *Maximianiſts* Party. St. *Auguſtine* compares this their Conduct, with their Behaviour towards the Scripture and the Univerſal Church; and by that Argument convinceth them, that it was only Prejudice and Obſtinacy which kept them in their Separation from the Church. St. Auguſtine. Tome IX.

The Supplement that is added to this ninth Volume, contains not only the Book againſt *Fulgentius* the *Donatiſt*, falſely attributed to St. *Auguſtine*, concerning which the Cenſure of the *Louvain* Doctors, and of *Vindingus*, ſet before it, may be conſulted; but alſo Extracts from ancient Pieces concerning the Hiſtory of the *Donatiſts*, taken out of *Optatus*, *Euſebius*, St. *Auguſtine*, the Conference at *Carthage*, the Councils of *Carthage*, and the Imperial Laws againſt the *Donatiſts*. And that all that St. *Auguſtine* writ againſt the *Donatiſts* might be publiſhed together, they copied out what he ſaid in the Conference at *Carthage*. This Collection is the more uſeful, becauſe there are conſiderable Reſtitutions of ſeveral Paſſages of *Optatus*, from a Manuſcript in the Library at St. *Germains des Prez*. Here is one of the principal. There is a Paſſage in the firſt Book of *Optatus*, where it is ſaid, that *Eunomius* and *Olympius* were ſent into *Africa* to Ordain a Biſhop, and to Degrade *Cæcilian* and *Optatus*: *Ut remotis duobus unum ordinarent!* This Paſſage obliged *Albaſpinæus* to affirm, that *Donatus* of *Caſæ Nigræ* had been Biſhop of *Carthage*. He likewiſe draws from it great Advantages in favour of the Church of *Rome*: yet this Period is not in the St. *Germain's* Copy, and it ſignifies nothing either for that which goes before, or for that which comes after. If we read the Paſſage, we may judge: *Tunc duo Epiſcopi ad Africam miſſi ſunt, Eunomius, & Olympius. Venerunt, & apud Carthaginem fuerunt per dies quadraginta*, vel *quinquaginta ut pronunciarent ubi eſſet Catholica. Hoc ſeditioſa pars Donati fieri paſſa non eſt.* This Place is clear and plain: whereas if this Period be inſerted, *Ut remotis duobus unum ordirent*, the Senſe is alter'd, and it will be contradictory. There is likewiſe, ſome Lines before, another Reſtitution, which is confirmed by St. *Auguſtine*'s Teſtimony, in the Conference at Carthage. *Donatus petiit, ut ei reverti licuiſſet, & nec ad Carthaginem accederet.* Whereas they read before, *Ut ei reverti Carthaginem contingeret.* In the Extract out of the the third Book of *Optatus*, they diſtinguiſh three Perſecutions againſt the *Donatiſts*; and the Governors are named by whoſe Orders they were raiſed. This is not to be found in the ordinary Editions of *Optatus*. I ſhall not mention ſeveral other Corrections, which may make us wiſh that a new entire Edition of this Author were undertaken.

The Tenth TOME.

Tome X.

THE *Tenth Volume*, not yet Printed, is intended for the Books which St. *Auguſtine* compoſed againſt the *Pelagians*.

The three Books *Of Merits and Remiſſion of Sins*, wherein he treats of Infant-Baptiſm, directed to *Marcellinus*, ought to be ſet in the firſt place; for till then he had not undertaken the *Pelagians*, except in his Sermons, or in Converſation, (as he takes notice in his *Retractations*.) He writ theſe in the Year 412. in Anſwer to the *Pelagians* Queſtions which Count *Marcellinus* had ſent to him at *Carthage*. He ſpeaks there particularly of Infant-Baptiſm, as neceſſary to remit Original Sin; and of the neceſſity of the Grace of Jeſus Chriſt, which juſtifies us, or maketh us righteous; though whilſt we are in this Life, we cannot ſo perfectly accompliſh God's Law, but that we are obliged to ſay in our daily Prayers, *Forgive us our Sins*. Theſe are the principal Truths oppoſed by the *Pelagians*. St. *Auguſtine* refutes them without naming the Authors, and ſpeaks of *Pelagius* in good Terms; becauſe ſeveral Perſons had a great Eſteem for his Virtue: And he had not yet ſet forth his Doctrine in his own Name, being contented to propoſe it in other Mens Names, in his Commentaries upon St. *Paul*. St. *Auguſtine*, in the laſt Book, refutes the Explication which he had given of thoſe Paſſages of the Apoſtle that ſpeak of Original Sin.

Count *Marcellinus* having received theſe three Books from St. *Auguſtine*, ſent him Word back again, that he had found a Paſſage which puzzl'd him; St. *Auguſtine* had ſaid, that with the help of Grace, Man might live without Sin; though none was yet arrived to that Perfection in this Life, and that none would ever arrive to it. *Marcellinus* asked St. *Auguſtine* how he could affirm this to be poſſible, if there were no Examples of it. To ſatisfie him about that Queſtion, St. *Auguſtine* wrote the Book *Of the Spirit and of the Letter*: Yet he doth not examine this Queſtion to the bottom; but having anſwered in very few Words, that God can do many things which he doth not, he boldly attacks thoſe who durſt affirm, that a Man may fulfil the Commandments, be Juſt and Virtuous, without the ſuccour of Chriſt's Grace. He grounds theſe Reaſonings upon that place of St. *Paul*, *the Letter killeth, but the Spirit giveth Life*. By the *Letter*, he underſtandeth the Law and the Commandments, which are unprofitable without the help of Grace, which is the Spring of Faith, of Righteouſneſs, Holineſs, and all Chriſtian Virtues. This Book is of the Year 413. Tome X.

In the Year 414. two young Monks, *Timaſius* and *James*, having been undeceived by St. *Auguſtine*, as to the *Pelagian* Errors, ſent to him one of *Pelagius*'s Books; wherein he pleaded for the Strength of Nature, to the Prejudice of

St. Auguſtine. Tome IX.

Chriſt's Grace. St. *Auguſtine* immediately engaged to write againſt it, and compoſed upon that Subject the Book *Of Nature and of Grace*: wherein he defends the Grace of Jeſus Chriſt, without Prejudice to Nature, which is delivered and regulated by Grace. He explains in this Treatiſe his Principles concerning the Fall of Humane Nature, and the Neceſſity of Grace to be Juſtified; yet he ſpares *Pelagius*'s Name.

But this Monk having afterwards diſcovered his Opinions, was cited by *Heros*, Biſhop of *Arles*, and by *Lazarus*, Biſhop of *Aix*, to a Council of Fourteen Biſhops, held at *Dioſpolis*, in *Paleſtine*, in the Year 415. wherein he was declared Catholick in the abſence of his Accuſers, having made a ſhew of condemning the Errors whereof he was accuſed. St. *Auguſtine* fearing leſt Men ſhould believe that the Council had approved his Doctrine, wrote a Book, intituled, *Of the Acts of Pelagius*: wherein he declares how Things were carried; and diſcovers at the ſame time, that *Pelagius* had impoſed upon the Fathers of the Council, by profeſſing a Doctrine which he had oppoſed in his Writings. This Book is of the Year 416, or 417. *Pelagius* made uſe of the ſame Artifice to perſuade *Albinus*, *Pinianus* and *Melania*, that he did not maintain the Errors he was accuſed of, by Anathematizing them in appearance. *Cæleſtius* alſo deceived Pope *Zoſimus* by the ſame Fraud, by preſenting unto him a Counterfeit Catholick Confeſſion. Theſe Cheats St. *Auguſtine* diſcovers and refutes in the Treatiſe *Of Chriſt's Grace*, and in that *Of Original Sin*; wherein he ſhews, that theſe Confeſſions of Faith are captious and deceitful. Theſe Treatiſes are of the Beginning of the Year 418. It is probable alſo that it was at that ſame time that St. *Auguſtine* writ the ſmall Treatiſe *Of the Perfection of Righteouſneſs*, againſt *Cœleſtius*: where he Anſwers the Objections and Difficulties propoſed by this Man, under the Name of Definitions againſt the Opinion of the Catholicks, who affirmed, that there never was, nor ever ſhould be a Man that could attain to that Perfection, of paſſing his whole Life without offending God. St. *Auguſtine* maintains, that God does not grant this Grace even to the greateſt Saints; and ſo that it is ridiculous to believe that Man can compaſs this by the ſole ſtrength of his Free-Will, as *Pelagius* and *Cœleſtius* imagined. He does not mention this Book in his *Retractations*, but St. *Proſper* quotes it ſeveral times.

The firſt Book *Of Marriage and Concupiſcence*, was compoſed about the latter end of the Year 418. There St. *Auguſtine* Anſwereth one of the moſt malicious of the *Pelagian* Objections againſt Original Sin. If Concupiſcence (*ſaid they*) is Evil, and an Effect of Sin; if all Children are Born in Sin, how comes Matrimony to be approved, which is the Effect and Spring of this Sin? St. *Auguſtine* handleth this nice Queſtion very cunningly, by ſhewing, that though Luſt be a Defect, and a Conſequence of the firſt Man's Sin, which remaineth even in the Baptized; yet Conjugal Chaſtity is to be approved, which makes a good uſe of an evil thing. He occaſionally diſcourſeth of ſeveral Queſtions about Marriage, which he had treated of in other Books. This Book is dedicated to Count *Valerius*, into whoſe hands the Letter that contained this Objection fell.

Julianus, an *Italian* Biſhop, a Man of Wit, having read this Book, he was reſolved to ſignalize himſelf, by writing four Books againſt this Treatiſe of St. *Auguſtine*. This Father having ſeen ſome Extracts of them, that were directed to *Valerius*, anſwered them in the ſecond Book *Of Marriages and Concupiſcence*, written in 419.

Some time after, he received the four whole Books of *Julianus*. In reading of them, he perceived that the Extracts ſent to him were not very faithfully drawn; which determined him to undertake another Work to Anſwer them fully. It is divided into ſix Books. In the two firſt he oppoſes the Teſtimonies of the Holy Fathers who dy'd in the Communion of the Church, to *Julianus*'s Calumnies, who had accuſed St. *Auguſtine* of approving the *Manichæan* Doctrine; becauſe he had taught, that all Men inherited Original Sin from *Adam*; which is remitted not only in thoſe of riper Years, but even in Children, by the Grace of Baptiſm. And for this he alledgeth ſome Paſſages out of St. *Irenæus*, St. *Cyprian*, *Rheticius* Biſhop of *Autun*, *Olympius* a Biſhop in *Spain*, St. *Hilary* of *Poictiers*, and St. *Ambroſe*, which prove, that Man is Born in Sin, and is cleanſed by Baptiſm. But becauſe *Julianus* appealed to the *Greek* Fathers, St. *Auguſtine* produceth likewiſe the Teſtimonies of St. *Gregory Nazianzen*, St. *Baſil*, together with the Judgment of the Biſhops of *Palæſtine*, who condemned *Pelagius*. He anſwereth a Paſſage of St. *Chryſoſtome* which *Julianus* had cited, and quotes ſeveral other Paſſages out of this Father, which ſuppoſe Original Sin. Having thus ſtrengthned his Opinion with theſe Great Mens Authority, he likewiſe recriminates upon *Julianus* for publiſhing ſuch Principles as ſavoured of the Hereſie of the *Manichees*; and with this he concludes the firſt Book.

In the Second Book, he refuteth the chief Arguments of the *Pelagians*, againſt Original Sin, by the Authorities of the Fathers; ſhewing that in their Writings they prevented and reſolved thoſe very Objections which the *Pelagians* did ſo much depend upon. Having collected a great Number of Paſſages upon that Subject, he ſaith, that their Authority is ſo much the more conſiderable, becauſe they had ſaid theſe things without Prejudice, before the *Pelagian* Hereſie broke out, following therein the Senſe of the Church. St. Auguſtine. Tome IX.

'We have ſhewed, *ſaith he, directing his Speech to the Pelagians*, by invincible Authorities, that the Holy Biſhops, 'who lived before us, taught the ſame Faith which we 'maintain, and overthrew the Arguments which you make 'uſe of, not only in their Diſcourſes, but in their Writings alſo.... We have ſhewed you their Opinions, 'which are very particular, and clear: It is not their Power, but God's who made them his Holy Temples, which 'you ought to Fear. They judged our Cauſe, at a time, 'when they could not be ſuſpected either of favouring, 'or hating either Party; they had neither Relation to, 'nor Affection for the one, or the other; they were angry 'neither with you, nor us; neither you, nor we, could 'move them to Pity. They preſerved the Doctrine which 'they found in the Church, and they taught what they had 'Learned: They delivered to their Children what they received of their Fathers. We had not yet referred our 'Cauſe to them, and yet they gave judgment on our Side 'neither of us were known to them, and yet they pronounced in our behalf; we had not any Diſpute with 'you, and they declared the Right to be on our Side.... 'Thoſe Biſhops were Learned, Juſt, and Wiſe; they ſtrongly defended the Truth againſt Innovations; and none can 'ſay, that they wanted Wit, Knowledge, or Freedom. Should 'a Council be aſſembled from all Parts of the World, it 'were hard to find ſuch a Number of Biſhops of that Importance; neither did they all live at the ſame time. They 'are the Choice of the greateſt Men whom God gave to 'his Church in ſeveral Ages, Their Teſtimonies are collected in a Book, which may come to your Hands. The 'more you ſhould wiſh to have them for your Judges, if 'you defended the Faith of the Church, the more ought you 'to fear them, when you oppoſe it. I hope that their Teſtimonies will cure your Blindneſs, as I wiſh it; but if you 'continue obſtinate in your Error, which God forbid, you are 'no more to look for a Tribunal to juſtifie you, but thoſe 'wonderful Defenders of the Truth to accuſe you, St. *Irenæus*, St. *Cyprian*, *Rheticius*, *Olympius*, St. *Hilary*, St. *Gregory*, St. *Ambroſe*, St. *Baſil*, St. *John Chryſoſtome*, St. *Innocent*, and St. *Jerome*, with all thoſe that communicated 'with them, that is to ſay, the whole Church, if you run 'to that exceſs of Folly, you muſt be anſwered by defending the Faith of theſe great Men, as the Goſpel it ſelf is 'defended againſt ungodly Men, and the Enemies of Religion.' This he doth in the Four next Books, which contain the Anſwer to *Julianus* his Four Books. There He treateth particularly of Original Sin, of Concupiſcence, of the falſhood of the Virtues of the Heathens, of the neceſſity of Baptiſm, and of Grace; and anſwereth all that *Julianus* had ſaid againſt what he had ſet down in his Book of Matrimony and Concupiſcence. I do not believe that theſe Books were finiſhed before the Year 424.

Before he had written them, Pope *Boniface* ſent him two Letters of the *Pelagians*: the one of *Julianus* written to *Boniface* himſelf; and the other, in the Name of Eighteen Biſhops of the ſame Opinion which had been ſent to *Theſſalonica*. St. *Auguſtine* having received them, immediately wrote four Books to refute them, which he directed to Pope *Boniface*. In the beginning of the Firſt, to get that *Pope*'s good Will, he thanks him for the Love whice he ſhewed towards him, and for the courteous Manner wherewith he received his Brother *Alypius* of *Tagaſta*; he compliments him upon the Dignity of his See, and tells him, that tho' all Biſhops are obliged to watch for the Defence of Chriſt's Flock, he was yet more particularly engaged to do it, becauſe he was in a more Eminent Place. Afterwards he anſwers *Julianus*'s Calumnies, and proves, that the Catholicks did not deny Free-will; that they do not condemn Marriage, nor the Lawful Procreation of Children; that they do not condemn the Saints of the Old Teſtament, neither do they ſay, that the Apoſtles were defiled through diſorderly Deſires, and explains in what Senſe St. *Paul* ſaid he was carnal. But they maintain, that Man cannot be Righteous without Grace; that Children are born in Sin; that the involuntary Motions of Concupiſcence, are an effect of Sin; that the Grace of Jeſus Chriſt doth not only help Man to do good when he is willing, but makes him willing to do it; that the Saints of the Old Teſtament, were only juſtified by Faith in Jeſus Chriſt; that Baptiſm is not only neceſſary to Children, to enter into the Kingdom of Heaven, but alſo to obtain a ſhare in Life Eternal, out of which they are excluded by Original Sin alone.

In the two next Books, he refutes almoſt the ſame Calumnies contained in the other Letter of the *Pelagians*: The two Firſt are about Free-Will, and Marriage. St. *Auguſtine* adds nothing to what he had ſaid in the fore-going Book. In the Third, they taxed the *Catholicks* with introducing Fatality. St. *Auguſtine* ſhews the difference betwixt Grace and Fate. In the Fourth, they accuſed them of maintaining that the Law was not given to juſtifie Man, but to render

St. *Auguſtine.* Tome. X.

render him more Sinful. St. *Auguſtine* tells them, that they did not underſtand the Opinion of the Church, in that Point; that the Law was given to teach what ought to be done, but that it is Grace which makes us obey the Law; and ſo the Law doth indeed ſhew what Righteouſneſs is, but doth not make us practiſe it. Fifthly, they upbraided the *Catholicks* with believing, that Baptiſm did not remit all Sins; ſo that Men continued partly God's Children, and partly the Children of the Devil. St. *Auguſtine* replies, That Baptiſm doth indeed remit all Sins, but it doth not cure Nature of its Weakneſs, and Imperfections ... That the Righteous may, and do Sin often, without becoming therefore the Children of the Devil, becauſe there is no Man ſo Righteous as that he ſinneth not. The Sixth Calumny is concerning the Old Teſtament. St. *Auguſtine* anſwereth, That the Righteous who lived under the Old Teſtament, were juſtified through the Grace of the New; whereof the Old was only the Figure. The Seventh is, that the Apoſtles, and Prophets were not perfectly Holy, but only leſs criminal than others. St. *Auguſtine* anſwers, that they were truly Righteous through Faith and Charity, but they had not all the perfection of Virtue, which now they have in the other Life. He utterly rejects the Ninth Calumny, whereby they accuſed the *Catholicks* of ſaying, that Jeſus Chriſt had been ſubject to Sin. The Tenth Calumny was expreſſed in theſe Terms: They affirm, that Men ſhall begin in the next Life, to practiſe the Commandments, which they did not practiſe in this. St. *Auguſtine* oppoſes it; ſhewing, That they put an ill Conſtruction upon a Catholick Truth; which is, that the Virtue, the Righteouſneſs of Men, ſhall only be perfect in the next Life.

In the laſt Book, St. *Auguſtine* refutes the *Pelagian* Doctrines; and ſhews, that under pretence of commending Nature, Marriage, Free-Will, the Law, and the Saints of the Old Teſtament, they advanced very dangerous Errors, to which he oppoſes ſeveral Teſtimonies of St. *Cyprian*, and of St. *Ambroſe*.

The Book *of Grace, and Free-Will*, was written by St. *Auguſtine* in the Year 427. upon a Diſpute which happened in the Monaſtery of *Adrumetum*, againſt thoſe who fearing, leaſt by the Doctrine of Grace, Free-Will ſhould be denied, do indeed deny Grace by defending Free-Will, becauſe they ſuppoſe that Grace is given according to Merit. This laſt Error St. *Auguſtine* chiefly oppoſes in this Book; ſhewing, that the beginning both of Faith, and good Reſolutions, is an effect of Grace.

The reading of this Book did not ſettle Peace among thoſe Monks: For there was an Objection propoſed, which was obvious enough to every Man's underſtanding. If no Man can do Good, without the Grace of God, and this Grace cannot be merited, no Man is to be reproved, or corrected for not doing his Duty, ſince it is not in his Power to do it, becauſe he wants Grace, and cannot deſerve it. St. *Auguſtine* perceiving the difficulty of this Objection, for the Solution thereof, compoſed the Book *of Correction, and Grace*, wherein, without retracting any thing of what he had formerly ſaid, he affirms, that Admonition is to be uſed: 1. Becauſe it may happen, that God will touch the Heart of him that is reproved. 2. Becauſe Sinners ſin voluntarily, and without Compulſion; and that they cannot complain that God hath denied them his Grace, or the Gift of Perſeverance, ſince he owes his Grace to no body. He does not content himſelf with anſwering the Objection; but further explains and confirms his Principles, by ſhewing the difference betwixt the Grace of *Adam* in the State of Innocence, and that which is neceſſary to Man in the State of fallen Nature. He ſpeaks alſo of the Gift of Perſeverance, which is not granted unto all; and of the Power of Grace, and the free Predeſtination of the Elect.

He again inſiſteth upon the ſame Matter, and upon the ſame Principles, in both the Books which he writ in Anſwer to *Hilary*'s, and *Proſper*'s Letters. The Firſt is of the Predeſtination of the Saints, and the Second of the Gift of Perſeverance: Wherein he demonſtrates, That the beginning of Faith and good Purpoſes, is the Gift of God; and that ſo our Predeſtination, or Vocation, does not depend upon our Merits. The Second Book concerns the Gift of Perſeverance, which he ſhews to depend equally upon God, as the beginning of our Converſion. St. *Auguſtine* compoſed theſe Treatiſes in the Year 429.

St. *Auguſtine*'s laſt Effort againſt the *Pelagians*, fell upon *Julianus* his old Adverſary; who, to maintain the Quarrel he had begun, compoſed Eight Books againſt St. *Auguſtine*'s Second Book *Of Matrimony, and Concupiſcence*. St. *Auguſtine* having received Five of them from *Alypius*, undertook to write againſt them, and was engaged about the Fourth, when he writ the 224*th*. Letter to *Quodvultdeus*, in the Year 428. It is probable, that *Alypius* ſent him the other three, but St. *Auguſtine* anſwered but ſix; and this Work remains imperfect, as *Poſſidius* affirms. The Six Books of St. *Auguſtine*, were publiſhed by F. *Vignier*, from a Manuſcript of the Abby of *Clervaux*, which, in all probability, will be reviſed and corrected in a new Edition from ſome other Manuſcripts. Theſe Books are written by way of Dialogue: There St. *Auguſtine* produces *Julianus*'s own Terms, and anſwers them plainly, and in few Words.

St. *Auguſtine.* Tome. X.

We referr'd to ſpeak of St. *Auguſtine*'s four Treatiſes *Of the Original of the Soul*, to this place, becauſe they were not written properly againſt the *Pelagians*, though St. *Auguſtine* handleth there ſome Queſtions, that have ſome relation to the Diſpute betwixt them: Therefore I think that it had been more proper to have ſet them at the end of the Sixth Volume, than in this place. The occaſion and ſubject of theſe Four Books is this.

A Prieſt of the Province of *Mauritania Cæſarienſis*, one *Victor*, who was Sirnamed *Vincentius*, from a *Donatiſt* Biſhop, Succeſſor to *Victor* of that Name, whoſe Memory that Prieſt who had been a *Donatiſt*, did reverence very much: This Prieſt, I ſay, having met in the Houſe of one *Peter*, a Spaniſh Prieſt, with a Writing of St. *Auguſtine*'s, wherein this Saint had ſet down his uſual Doubts about the Soul's Original, wrote two Books againſt him, which he directed to *Peter* himſelf. He affirmed in that Book, That nothing was eaſier than the deciſion of that Queſtion, and that he was ſure that God did every moment create new Souls; but added to this Principle ſeveral erroneous Conſequences: He confeſſed indeed, that the Soul was no part of God's Subſtance; but he would not ſay that he created it of nothing; He aſſerted, That it had a Body, and ſo that Man was made up of a groſs Body, of a Soul that was a more ſubtile Body and of a Spirit. He ſaid, that the Soul deſerved to be placed in the Body, to contract ſome Pollution by converſing with Fleſh; but that it was alſo purified by the Fleſh. That thoſe Children whom God predeſtinated to Baptiſm, were ſaved, though they were not baptized; That their Souls went into Paradiſe until the Day of Judgment, and that after the Reſurrection they ſhould enter into the Kingdom of Heaven: That Sacrifices were to be offered for them: And laſt of all, that the reaſon why ſome were Saved and others Damned, was the knowledge which God had of the Good or Evil which they ſhould have done, if they had lived. Theſe Notions being very dangerous, and *Vincentius* having maintained them with a great deal of Wit and Eloquence; when St. *Auguſtine* had received theſe Books from *Renatus*, a Monk of *Cæſarea*, he thought himſelf obliged to anſwer them.

He wrote therefore a Treatiſe to this *Renatus*, who had ſent them; wherein he refuteth the particular Opinions before-named: and among the reſt, That *of Childrens Salvation who die without Baptiſm*; He ſheweth, that they cannot be ſaved but by that Sacrament; and that the Euchariſt is not to be offered for thoſe that died before the Uſe of Reaſon, and unbaptized: *For*, ſaith he, *The Body of Jeſus Chriſt is not to be offered but for ſuch as are Members of Jeſus Chriſt; but none can be a Member of Jeſus Chriſt, but by Baptiſm in Jeſus Chriſt; or by dying for Jeſus Chriſt*; 'Niſi Baptiſmate in Chriſto, aut morte pro Chriſto.' He anſwereth the Example of the good Thief, in whom Faith ſupplied Baptiſm; and that of *Dinocrates* Brother to St. *Perpetua*, a Child of Seven Years of Age, to whom God granted Salvation, through the Prayers of that Saint, as it is related in the Acts of her Martyrdom. As to this latter Example, St. *Auguſtine* ſaith at firſt, that being not taken out of a Canonical Book, he can ground no Doctrine upon it, and that it is Uncertain whether that Child was baptized or no.

After this, he anſwers *Vincentius*'s Notion, that Children were either Saved or Damned, for the Good or Evil which they would have done, if they had lived; This, he ſays, is a fooliſh Opinion: For, how can a Perſon be puniſhed or recompenced, for Evil or Good Actions which are not, and which ſhall never be? Were this true, no Man that is baptized can be ſecure; for who knows, whether he ſhould not have Apoſtatiz'd, had he lived? And how can this be made to agree with what the Scripture ſaith of a Man that is taken away, leſt the Wickedneſs of his Sin ſhould corrupt him. Having refuted *Vincentius*'s falſe Conſequences, he ſhews, that thoſe Paſſages of Scripture which he alledgeth to prove the daily Creation of Souls, do indeed prove nothing, and that he takes almoſt all of them in a wrong Senſe; yet he condemns not this Opinion, provided that Teſtimonies of Scripture be not abuſed to prove it, and that nothing be alledged contrary to the Doctrine of the Church to uphold it: provided likewiſe that it be not ſaid, 1. That God created ſinful Souls. 2. That Children dying before Baptiſm, are ſaved. 3. That Souls ſinned before their entrance into Bodies. 4. That they are puniſhed for future Sins that ſhall never be.

St. *Auguſtine* was not contented to write this Book to *Renatus*; but he writ beſides, a ſecond Treatiſe upon the ſame Subject, to *Peter* the Spaniſh Prieſt, who had given the occaſion of this Contraverſie, to diſabuſe him concerning *Vincentius*'s Opinions.

And laſt of all, he dedicates two Books to *Vincentius* himſelf. In the firſt, he refuteth theſe Errors, which he reduces to theſe Eleven Propoſitions: 1. That the Soul is not created of Nothing. 2. That God creates Souls *in infinitum*. 3. That the Soul looſes its Merit by being united with the Body. 4. That it is renewed by the ſame Fleſh, which cauſed it to looſe its Merit. 5. That it deſer-

St. *Auguſtine.* Tome X.

ved to be ſinful, before it entered into the Body. 6. That Original Sin is remitted in Children that die without Baptiſm. 7. That ſome Children whom God hath predeſtinated to be baptized, do not receive that Sacrament. 8. That one may ſay of them, *He was taken away, leſt wickedneſs ſhould corrupt him.* 9. That there are Habitations for them in the Kingdom of Heaven. 10. That the Euchariſt ought to be offered for them. 11. That their Souls go into Paradiſe after Death; and that after the Reſurrection they ſhall enter into the Kingdom of Heaven.

In the ſecond, St. *Auguſtine* defends thoſe things which *Vincentius* found fault with in his Book: They are Three. 1. His Doubts of the Original of the Soul. 2. His denying it to be a Body. 3. That he diſtinguiſhed not the Soul from the Spirit. He ſaid, touching the firſt Point, Is it credible that a Man does not know himſelf? If that be, wherein doth he differ from Beaſts? St. *Auguſtine* anſwers, That Man ought to confeſs his Ignorance, not only as to what relates to the Divinity, but alſo as to many things that concern his Body and Soul: And he produces ſeveral Examples of them. Upon the ſecond, his Queſtion was, What the Soul is, if it be not a Body? but as he confeſſed at the ſame time that God is not a Body; St. *Auguſtine* asketh him the ſame Queſtions concerning the Nature of God, which he had ſtarted about the Nature of the Soul. He refuteth their Opinion who believed the Soul to be Corporeal, and particularly *Vincentius*'s Fancy, that the Soul being entred into the Body, was diffuſed into all the Parts, and by a kind of Congelation, had received the figure thereof. He anſwers the Argument which *Vincentius* had raiſed out of the Parable of *Dives* and *Lazarus*, and from Apparitions; obſerving, that the Soul feels and repreſents Bodies, though it be not a Body, and though there be no Body preſent. As for what is ſaid of *Lazarus*'s Finger, and of the parts of a Soul; he retorts the Argument upon *Vincentius*, becauſe he ſpake likewiſe of the Finger of God, and Scripture aſcribes Members to him, though he be a meer Spirit.

At laſt, St. *Auguſtine* ſaith to the laſt Point, that when the Spirit is diſtinguiſh'd from the Soul, the word *Spirit* is taken in a ſpecial manner for Intelligence or Underſtanding; but not for Spirit, as it is a Nature oppoſed to Body. Laſtly, he exhorteth *Victor* to lay aſide the Sirname of *Vincentius*; becauſe, being entred into the Church, he could no longer without Condemning himſelf, look upon *Vincentius* as a Saint, who died a *Donatiſt*. Theſe Treatiſes were compoſed in 419.

Though the main Points treated of in St. *Auguſtine*'s Works againſt the *Pelagians* have been mentioned already: yet, it will not be amiſs, to give here a general View of his Doctrine. God created the firſt Man in a ſtate of Innocence, Holineſs, and Grace. He was ſubject neither to the neceſſity of Dying, nor to Sickneſſes, nor Pain, nor the Motions of Luſt, nor Ignorance, nor any of the Inconveniencies of Life, or the Imperfections of Nature, which are the Conſequences and Effect of his Sin. His Free-Will was entire, and weakened with nothing. It was perfectly indifferent to either Good or Evil, though it could not do Good without the help of Grace; but this Grace which God afforded him, was entirely ſubjected to his Free-Will: It was a help without which he could not do good; but it did not make him do good. Such was the Condition of the Firſt Man, like that of the Angels before their Sin. Such would have been the Condition of his Poſterity, had he continued in that happy ſtate; but having offended God by his Diſobedience, he, and all his Poſterity are become ſubject unto Death, Pain, Sickneſſes, Puniſhments; and what is worſe, to Ignorance and Luſt, that is to ſay, to Extravagant Motions which are within us, whether we will, or no. But what is yet more incomprehenſible, all his Deſcendents begotten in the ordinary way, are born in Sin; They all contract the Sin which we call Original, which makes Children the Objects of God's Wrath, and infallibly damns them, except they are regenerated by Baptiſm. Baptiſm doth indeed take away the ſtain of Sin, but it doth not remove the Puniſhment, and the Conſequences of Sin. Concupiſcence, Ignorance, Inclination to Sin, Weakneſſes, and other Puniſhments for Sin, abide ſtill during the whole courſe of this Mortal Life. Free-Will is not extinguiſhed, but it hath not ſo much ſtrength, and ſtands in need of powerful aſſiſtance to do Good. The Grace which it needs to act, is not only that help without which it could neither will nor do that which is good; but alſo ſuch an aſſiſtance as makes it both will and do it infallibly: This Grace is neceſſary not barely to accompliſh entirely what is good, and to continue therein; but it is even neceſſary to begin Faith, for Prayer, and for the firſt Motions of Converſion. Yet it bereaves us not of our Liberty, becauſe we do not keep the Commandments, but as far as we are willing. It worketh this Will in us without Violence or Compulſion: for God conſtraineth no Man to do either good or evil; but to do good the Will muſt be ſuccoured by Grace, which doth not deprive it of its Liberty: and this Grace is not granted to Merit, but is abſolutely free. Since the Firſt Man's Sin, the whole Maſs of Mankind was corrupt, condemned, and ſubject to Death. God by free Grace and Mercy takes out of this maſs of Corruption whom he pleaſes, leaving the reſt in that condition, out of that Juſtice which none can find fault with; for what is Man that he ſhould diſpute it with God? Doth the Earthen Veſſel ſay to the Potter that framed it, Why haſt thou made me thus? However, it may be truly ſaid, that all Men may be ſaved if they will; if they be not, they can only accuſe their own perverſe Will, whereby they reſiſt the Call of God. There are ſome Graces which he refuſeth not to Reprobates, wherewith they might do good if they would. To ſome, he gives the Knowledge of his Law, and they deſpiſe it; He inſpires into others a deſire of being Converted, and they reject it; Some he excites to Prayer, but they neglect to do it; He ſpeaks to the Hearts of ſeveral, who harden themſelves, that they may not hearken unto his Voice; He overcomes the hardneſs of ſome for a time, converting them by an effectual Grace, who plunge themſelves again into Vice. In a Word, how ſtrong and powerful ſoever the Grace is which he gives, yet it may be ſaid in ſome Senſe, that Man may always reſiſt it, though he doth not actually do it. God does not grant this Grace to all Men, not only becauſe he oweth it to none; but alſo becauſe ſome make themſelves unworthy of it: for to ſay nothing of Children who die before the uſe of Reaſon, who are either damned becauſe of Original Sin, or ſaved by the Grace of Baptiſm, the Adult who have not the gift of Perſeverance, have made themſelves unworthy of it, either through their own Sins, or by the Contempt which they have caſt upon God's Vocation; or by the Oppoſition they have made to inward Grace; or laſtly, by falling again into the ſtate of Sin from which God delivered them in his Mercy. And ſo no Man can either excuſe himſelf, or accuſe the Juſtice of God, becauſe every one receiveth what he deſerved; every one is rewarded or puniſhed, according to the good or the evil which he hath done, by his Will which co-operates with the moſt effectual Grace.

St. *Auguſtine* Tome X.

The Effect of this Grace, according to St. *Auguſtine*, is to make us in love with that which is good; it is a pleaſure which draws our heart towards good things, and enables us to keep the Commandments; without this Grace, there is no Action meritorious. The fear of Puniſhment, though merely ſervile, is good and profitable, becauſe it regulates the inward Man, but it does not render us Righteous before God. We ſhall never perfectly accompliſh the Precept of loving God in this Life, becauſe we ſhall never love him ſo perfectly as in the next: And though through God's Grace, a Man may abſolutely avoid all Sin in this Life; yet it never did, nor ſhall ever happen that a mere Man (excepting the Bleſſed Virgin, of whom St. *Auguſtine* would not have us to ſpeak, when Sin is mentioned) paſſed through this Life without Sin: For this reaſon, the moſt righteous ſay daily, *Lord remit us our Debts*; that is, *our Sins*; But theſe are not mortal Sins, which bereave the Soul of Righteouſneſs and Holineſs; they are venial and daily Sins, which are indeed againſt God's Law, but do not utterly deſtroy Charity.

St. *Auguſtine*'s Principles concerning Predeſtination and Reprobation, do exactly agree with his Opinion touching Grace. Both thoſe Decrees, according to him, ſuppoſe the fore-knowledge of Original Sin, and of the Corruption of the whole maſs of Mankind. If God would ſuffer all Men to remain there, none could complain of that ſeverity, ſeeing they are all guilty and doom'd to Damnation, becauſe of the Sin of the firſt Man. But God reſolved from all Eternity, to deliver ſome whom he had choſen out of pure Mercy, without any regard to their future Merits; and from all Eternity he prepared for them that were thus choſen, thoſe Gifts and Graces which are neceſſary, to ſave them infallibly; and theſe he beſtows upon them in time. All thoſe therefore, that are of the number of the Elect, hear the Goſpel and believe, and perſevere in the Faith working out by Love, to the end of their lives. If they chance to wander from the right way, they return, and repent of their Sins: and it is certain that they ſhall all die in the Grace of Jeſus Chriſt.

Reprobation is not like Predeſtination; God doth not poſitively caſt away any Man; he predeſtinateth none to Damnation; he only knows thoſe that are left in that maſs of Perdition, and are not of the happy number of thoſe whom he will deliver through Mercy. Theſe Wretches are at laſt Condemned, either becauſe of Original Sin which is not remitted to them, and ſuch are the Children that die without receiving Baptiſm, or for the Sins which by their Free-Will they have added to the firſt Sin; or, becauſe they wanted Faith and Righteouſneſs; or laſtly, becauſe they did not perſevere unto the end.

This is an Abridgment of St. *Auguſtine*'s Doctrine, which is ſet down in his Books againſt the *Pelagians*, and in ſeveral other places of his Works.

The *Supplement* to this Volume, containeth for the moſt part Writings that ſerve to juſtifie St. *Auguſtine*'s Doctrine of Predeſtination and of Grace, and ſome other Treatiſes upon the ſame Subject, attributed to St. *Auguſtine*; the Authors whereof are not well known. St. *Proſper*'s four Books, in

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in Defence of St. *Auguſtine*, are of the firſt ſort; to which they have added his Epigram, in Commendation of the ſame Father.

Cœleſtine's Letter, the Capitulars that follow it, and the Canons of the Council of *Orange*, are likewiſe Illuſtrious Approbations of St. *Auguſtine*'s Doctrine. Here one might add ſeveral other Treatiſes about Grace, written upon occaſion of thoſe Conteſts raiſed concerning St. *Auguſtine*'s Opinion; ſuch as the Letter of the *African* Biſhops that were baniſhed into *Sardinia*; The Canons of the Council of *Valentia*; with the Treatiſes of *Florus*, *Lupus*, *Remigius* of *Auxerre*, *Ratramnus*, and ſeveral other Authors who writ of theſe Matters in the Ninth Century.

The other Works contained in this Addition do not bear the Names of any Authors. The firſt is a conſiderable Treatiſe, divided into ſix Books, and intituled, *Hypognoſticôn*; Or, *Reflections and Notes againſt the Pelagians and Cœleſtians*. The Author ſets down the main Doctrines of the *Pelagians* in their own Words, and then confutes them. Although this Book is conformable to St. *Auguſtine*'s Doctrine, yet it hath not his Style. That Father among the *Benedictines*, who chiefly looks after the New Edition of St. *Auguſtine*, having given me notice, that he thought it might be *Marius Mercator*'s; I have examined it, and found that his Conjecture is not ill grounded. For, in the firſt place, that Work is of an ancient Author, who both liv'd and writ at the ſame time with *Pelagius* and *Cœleſtius*, and he was of St. *Auguſtine*'s Opinion; this agrees with *Marius Mercator*. 2. *Marius Mercator* uſually gives his Treatiſes the ſame Title with this; for ſo he intituled his Writing againſt *Julianus*. 3. The Form of this Treatiſe is perfectly like that of his other Treatiſes: he lays down there the very Terms of his Adverſaries, and then refutes them with Notes and Reflections. 4. Having compared this Treatiſe with others of *Marius Mercator*, and particularly with his Book againſt *Julianus*, I found the Style to be the ſame: One may meet with the ſame Terms repeated again, the ſame Figures, the ſame Livelineſs, the ſame Turn, and the ſame Expreſſions. Laſtly, St. *Auguſtine*, in the 193*d*. Letter, to *Marius Mercator*, in 418. affirms, that this Man had written a Book full of Scripture-Teſtimonies againſt the new Hereticks: and this can belong to no other of *Mercator*'s Treatiſes, but agrees perfectly with this. Theſe are the Conjectures which I thought of, and I doubt not but the *Benedictines* will bring ſeveral others much ſtronger; in the mean time, theſe may be ſufficient to make their Conjecture very probable.

The Book *Of Predeſtination and Grace*, which is among St. *Auguſtine*'s Works, under the Name of an uncertain and ſuſpected Author, is attributed by *Sirmondus* to St. *Fulgentius*, and Printed under his Name among this Father's Works. We ſhall examine whether it be his, when we come to St. *Fulgentius*. However, this ſmall Diſcourſe of *Predeſtination* agrees neither with the Style nor with the Doctrine of St. *Auguſtine*.

Theſe are all this Father's Works. His Life will be added in another Volume, with the Teſtimonies of the Ancients concerning him, the Commendations that have been given him, and very large and uſeful Tables.

Though we have given a ſufficient Account both of St. *Auguſtine*'s Character and Genius, in ſpeaking of his Works; yet it is convenient to ſay ſomething of them here in general. He was a Man of great Extent, great Exactneſs, and great force of Mind. His Reaſonings were very ſtrong. His ordinary Method is, to lay down extenſive Principles, from which he draws an infinite number of Conſequences: ſo that all the Points of his Doctrine have a great Connexion one with another. He argued more upon moſt of the Myſteries of our Religion, than any Author before him. He ſtarts ſeveral Queſtions never thought of before, and reſolves many of them by the mere Strength of his Wit. He often left the Notions of his Predeceſſors, to follow a Path wholly new, whether in Expounding the Scriptures, or in Opinions of Divinity. That may be ſaid of him, as to Divinity, what *Cicero* ſaid of himſelf, as to Philoſophy, That he was *Magnus Opinator*; that is, that he advanced ſeveral Opinions that were only probable. But St. *Auguſtine* doth it modeſtly, and with much Prudence, without pretending to oblige others to embrace his Opinions without Examination: whereas, when the Queſtion is about the Doctrine of the Church, he propoſes and maintains it ſtoutly, and as ſtrongly oppoſes its Oppoſers. He had much leſs Learning than Wit; for he underſtood not the Languages, neither had he read the Ancients much. He wrote with greater Facility and Clearneſs, than Politeneſs and Elegancy. Though he had taught Rhetorick, yet either he was not Maſter of the Eloquence of the Orators, or he neglected it: nay, his Expreſſions are not always pure; for he often uſes improper and barbarous Words. He often uſes little ſtrokes of Wit, and plays with Words. He repeats the ſame things, and inſiſts upon the ſame Arguments in hundreds of places. He dwells long upon the ſame Thought; to which he gives ſeveral Turns, and enlarges frequently upon common places. He treated of infinite numbers of Things, by laying down Principles; and framed (if we may ſo ſay) the Body of Divinity for all the Latin Fathers that came after him. They have not only taken out of his Books the Principles they make uſe of, but often they have only copied them. The Councils have borrowed his Words to expreſs their Deciſions. In ſhort, *Peter Lombard*, in the twelfth Century, going about to compoſe an Epitome of the whole Body of Divinity, did little elſe but collect Paſſages out of St. *Auguſtine*. And though *Thomas Aquinas*, and other Schoolmen, followed another Method; yet, for the moſt part, they have ſtuck to St. *Auguſtine*'s Principles, whereupon they erected their Theological Opinions.

St. *Auguſtine.* Tome X.

After this, no Man needs wonder that his Works were ſo much looked after formerly, and ſo many times publiſhed ſince Printing was invented. The Edition of St. *Auguſtine*'s Works was one of the firſt conſiderable things that Printers committed to the Preſs. *Amerbachius* undertook it in 1495. This *Gothick* Edition was followed by that of *Baſil*, in Nine Volumes, in the Year 1506. and by that of *Paris*, in 1515. with long Lines, publiſhed in 1528. and in 1526. which is the faireſt for its Character. The Editions of *Guillard* and *Chevallon*, which came out not long after, are likewiſe pretty fair ones.

In 1571. two came out; the one in *Paris*, by *Morellus*; and the other at *Lyons*. The Doctors of *Louvain* having carefully Reviſed St. *Auguſtine*'s Works, cauſed them to be Printed at *Antwerp*, in 1577. The following Editions are only new Impreſſions of this. The firſt and the faireſt was done at *Paris*, 1586. and was followed by thoſe of the Years 1609, 1614, 1626, 1635, 1652. not to mention that at *Venice* in 1584. that at *Colen*, in 1616. and the laſt Edition at *Lyons*. Now they having Printed, from time to time, ſeveral Treatiſes of St. *Auguſtine* that were not in the former Editions, Father *Vignier* thought fit to collect them into a Body, that might ſerve for a Supplement to all the Editions of St. *Auguſtine*. He joyned to it the imperfect Treatiſe againſt *Julianus*, and ſome Sermons which had not been Printed before, and publiſhed them all in two Volumes, in *Folio*, at *Paris*, in 1655. This Labour becomes uſeleſs by the laſt Edition of St. *Auguſtine*, which excelleth and effaces all the fore-going Editions.

ZOSIMUS.

Zoſimus.

POpe *Innocent* I. dying the 12*th*. of *March*, 417. *Zoſimus* was promoted into his Place upon the 18*th*. of the ſame Month. Though he ſat but one Year, nine Months, and ſome Days in the Roman See, yet he very much exerted his Authority in the Diſputes which he had with the Biſhops both of *Africa* and *Gaul*. This appears by his Letters, which we are now to diſcourſe of according to the Order wherein they ought to be placed. To underſtand thoſe which concern *Africa*, we are to know, that *Cœleſtius*, *Pelagius*'s Diſciple, having been condemned in the Council of *Carthage*, aſſembled in 412. thought it convenient to appeal to the Pope, contrary to the Order and Cuſtom of that Time. The *Africans* did not much trouble themſelves about that Appeal; neither did he much value it himſelf; for without taking it out, he went to *Epheſus*, where he found means to be Ordained Prieſt. Some Years after he came to *Conſtantinople*; from whence he was expelled by *Atticus*, who diſcovered his Error, and writ againſt him to *Theſſalonica*, to *Carthage*, and into *Aſia*. That happened at the ſame time that *Zoſimus* was raiſed to the Popedom. *Cœleſtius* being informed of it, came immediately to *Rome*, to prepoſſeſs this new Pope, and to ingratiate himſelf with him, by making him a Judge in his Cauſe. And indeed, *Zoſimus* finding this a fit Opportunity to promote his Deſign of increaſing his Authority, and drawing to himſelf the Appeals of Cauſes judged in other places, he failed not to hearken to *Cœleſtius*, and to admit him to juſtifie himſelf. He left all other Buſineſſes, to ſtick particularly to this. He made *Cœleſtius* appear in St. *Clement*'s Church; examined the Heads of the Accuſation that was formed againſt him. He cauſed him to make a Confeſſion of Faith, whereby he diſowned the Errors which *Heros* and *Lazarus* had laid to his Charge. He enquired after the Qualifications of thoſe Accuſers; whom he found (as he ſaith) to have been wrongfully ordained, expelled out of their Biſhopricks, and ſeparated from the Communion of the reſt. *Zoſimus*, though much prepoſſeſs'd in *Cœleſtius*'s behalf, yet durſt not give Judgment in his Caſe without writing to the *African* Biſhops; but he did it after ſuch a manner as ſufficiently diſcovered how much he favoured him: For after he had writ all this that we have ſaid, he declares, that if *Cœleſtius*'s Accuſers came not to *Rome* within two Months, to convict him of maintaining other Opinions than thoſe which he then profeſſed, he ſhould take it for

Zoſimus.

Zoſimus. granted that he was Innocent. At the latter end, he declares all theſe Queſtions to be only vain Subtilties, and unprofitable Conteſts, which rather deſtroy than edifie; and are Effects of an imprudent Curioſity, and of too great an itch of Speaking and Writing. This Letter was written about *July*, in the Year 417.

After the writing of this Letter, *Zoſimus* received one from *Prailus*, Biſhop of *Jeruſalem*, in *Cœleſtius*'s behalf, with *Pelagius*'s Confeſſion of Faith. This News, the Abſence of the Accuſers, and the Silence of the *Africans*, who returned no Anſwer to his Letter, confirmed him in the Judgment which he had made of *Cœleſtius*'s Doctrine. He deals with their Accuſers, as with moſt unworthy Perſons. He upbraids *Lazarus*, as one that made it his practice to accuſe the Innocent; and as one that had been condemned by *Proculus*, Biſhop of *Marſeilles*, in a Synod at *Turin*, for having falſely and calumnioufly accuſed *Britius*, Biſhop of *Tours*. He adds, that having been Ordained Biſhop of *Aix*, ſome time after, by the Favour of *Conſtantine* the Tyrant, he retained the Shadow of the Prieſthood ſo long as the Power of that Tyrant laſted. As for *Heros*, he reproacheth him for following the ſame Party, and for doing Violence. Afterwards, he tells the *African* Biſhops, that they were to blame, in being ſo eaſily perſuaded upon the Word of thoſe Accuſers; and makes no ſcruple of declaring *Pelagius* and *Cœleſtius* Innocent, ſeeing their Accuſers had not appeared.

Zoſimus's firſt Letter was carried by *Baſiliſcus*, a Subdeacon, who cited *Paulinus* to the Pope's Tribunal; but he did not concern himſelf to appear: And the *African* Biſhops were not at all moved by *Zoſimus*'s Pretenſion; on the contrary, they ſtood by the Judgment which they had given firmly; which alſo had been confirmed by his Predeceſſor. They told him plainly, that this Cauſe being born in *Africa* and judged there, *Cœleſtius* could not Appeal, nor he take Cognizance of it. Laſtly, they made a Proteſtation, to prevent *Zoſimus*'s pronouncing Judgment for their making default in the behalf of *Cœleſtius* and *Pelagius*: Yea, they went further, for without waiting for the Pope's Judgment, they confirmed what they had done, and condemned the Doctrine of *Pelagius* and *Cœleſtius* a-new. Having taken this Precaution, they writ again to *Zoſimus*, and ſent him all the Acts of what had been done in *Africa* againſt *Cœleſtius*: ſhewing him at the ſame time, that it was not enough to oblige *Pelagius* and *Cœleſtius* to approve in general what was in Pope *Innocent*'s Letter, but that they ought to be made to acknowledge particularly all the Catholick Truths that were contrary to their Errors.

Zoſimus having received theſe Letters, with the Advertiſements of the *Africans* who had likewiſe written to Court about the buſineſs, durſt not go any further, and was contented to aſſert his Authority, by writing to them, that though he had power to judge all Cauſes, and none had any right to reform his Judgments, yet he would do nothing without communicating it unto them: that he was ſurprized, that they ſhould write to him as if they had been perſuaded that he had given credit to all that *Cœleſtius* had ſaid to him: That he had not proceeded ſo faſt; becauſe too much Deliberation cannot be uſed, when a Supreme Judgment is to be pronounced: and, that after the firſt Letter which he received from them, he left all in the ſame Condition that it was before. This Letter, of the 19*th*. of *March*, 418. is the tenth in the uſual Order of *Zoſimus*'s Letters.

It appears by this, that the Pope began to alter his Mind, concerning *Cœleſtius*, and to miſtruſt his Sincerity. But he was fully convinced of his Double-dealing, when the time of Judgment came: for having cauſed him to be cited to come and condemn the Six Articles that were laid to his Charge clearly, if he would be abſolved of the Judgment that was given againſt him in *Africa*, he not only refuſed to appear, but fled from *Rome*. *Zoſimus*, provoked to ſee himſelf deceived, wrote to all the Biſhops a long Letter, wherein he condemned *Cœleſtius*'s Articles, and *Pelagius*'s Writings. This Letter is not all extant, but only ſome Fragments of it produced by St. *Auguſtine* and *Marius Mercator*. It was very long, and contained the whole Hiſtory of this Affair. He gave this Judgment after *April*, in the Year 418.

Zoſimus had likewiſe ſome Conteſts with the Biſhops of *Gaul*. The Churches of *Arles* and *Vienna* had long diſputed the Right of Primacy, over the Provinces of *Gallia Narbonenſis*, and *Viennenſis*. This Conteſt had been laid aſleep for ſome time by a Decree of the Council at *Turin*, which ordained, that in Expectation of an abſolute Deciſion of that Quarrel, both Churches ſhould enjoy the Right of *Metropolis* over the Churches that were near to each of them. But *Zoſimus* was no ſooner promoted to the Popedom, but he declares for *Patroclus*, Biſhop of *Arles*; and granted him by his Letter all that he could wiſh for: For he gave him, in the firſt place, the Right of giving *formed Letters* to all the Eccleſiaſticks of *Gaul* that would come to *Rome*; forbidding abſolutely that any ſhould go out of *Gaul* without that ſort of Letters from him, whereby it appeared what they were, and whence they came. This Privilege did belong to the Church of *Arles*; as indeed *Zoſimus* ſaith, that he granted it not to *Patroclus*, becauſe of his Church, but for his Deſerts. *Meritorum ejus Contemplatione*. The ſecond Advantage which *Zoſimus* would have *Patroclus* enjoy, was annex'd to the Dignity of his Church, and concerns the Metropolitical Rights which he ordains him to have over the Province of *Gallia Viennenſis*, and both the *Narbonenſes*, which implies the Right of Ordaining all the Biſhops of thoſe Provinces. *Zoſimus.*

Laſtly, *Zoſimus* annexed to the Biſhoprick of *Arles*, all the Pariſhes and Territories which formerly belong'd to it. He added, that all the Conteſts that ſhould ariſe in the Provinces of *Gallia Viennenſis*, and *Narbonenſis*, were to be carried to the Biſhop of *Arles*; except the Buſineſs was of Conſequence; in which caſe, he affirmed it neceſſary, that he ſhould examine the ſame himſelf at *Rome*: *Niſi magnitudo cauſæ noſtrum deſideret examen*. He obſerves beſides in that Letter, that *Trophimus* was ſent to *Arles* by the See of *Rome*, and that through his means the *Gauls* received the Faith of Jeſus Chriſt. This Letter was written ſoon after the Promotion of Pope *Zoſimus*, the 20*th*. of *March*, of the Year 417. It is the fifth in the common Editions.

About the latter end of the Year he writ two more; wherein he confirms the Metropolitical Rights to the Church of *Arles*; rejecting even with ſcorn the Canon of the Council at *Turin*, and condemning *Proculus* of *Marſeilles*, and *Simplicius* of *Vienna*, who oppoſed his Deſign. In both thoſe Letters he grounds the Primacy of the Church of *Arles* upon its being founded by *Trophimus*, who was ſent from the See of *Rome*. Theſe Letters are the ſeventh and the eighth. The former is directed to the Biſhops of *Gallia Viennenſis*,; and the ſecond, to *Narbonenſis*; and the latter to *Hilary* of *Narbon*, who maintained, that to him belonged the Ordinations of the Biſhops of the firſt *Narbonenſis*. Both theſe Letters are dated the 27*th*. of *September*, 417.

He that moſt oppoſed *Patroclus*, was *Proculus* Biſhop of *Marſeilles*, who conſtantly Ordained Biſhops in his Province, notwithſtanding the Pope's Prohibitions. *Zoſimus* undertook him, and cited him to *Rome*. But he not much regarding that Citation, continued to maintain his Rights, and to Ordain, as he had done before. This brought upon him a Condemnation from *Zoſimus*, who writ againſt him, not only to *Patroclus*, but alſo to the People of *Marſeilles*, That they ſhould expell him out of his Biſhoprick. His Ninth Letter to *Patroclus*, is upon this Subject, *September* 27*th*. 417. And the eleventh to the ſame, written *March* 2*d*. 418. and the twelfth, to the People of *Marſeilles*, dated on the ſame Day. Yet notwithſtanding the Pope's Judgment and Threatnings, *Proculus* remained peaceable Poſſeſſor of of his Biſhoprick; and was always aknowledged Lawful Biſhop, not only by the *Gallican*, but alſo by the *African* Biſhops. And St. *Jerome* tells us in his Letter to *Ruſticus*, That this *Proculus* of *Marſeilles*, who was uſed ſo ill by the Popes, was a moſt Holy and Learned Biſhop.

The grudge which *Zoſimus* bore to *Proculus*, made him Condemn likewiſe two Biſhops Ordained by him, called *Urſus* and *Tuentius*; againſt whom he writ a Circular Letter to the Biſhops of *Africa*, *Gaul* and *Spain*; it is the ſeventh, dated *September* 20*th*. 417. He ſaith of theſe two Perſons whom *Proculus* had Ordained, that they had been both Condemned. The firſt by *Proculus* himſelf, and the ſecond by other Biſhops: that this Man, after his Condemnation, came to *Rome*; where he did Penance, and abjured the Errors of the *Priſcillianiſts*. He reproaches *Proculus* for regarding neither his Judgment, nor the Judgment of others. He ſpeaks alſo againſt *Lazarus*, whom *Proculus* Ordained Biſhop of *Aix*, who aſſiſted ar the Ordination of *Urſus* and *Tuentius*. He declares that thoſe Ordinations were Illegitimate, having been performed in prejudice of the Biſhop of *Arles*, who alone had the Right to Ordain in the Provinces of *Narbon* and *Vienna*. Laſtly, he adviſes the Biſhops of *Gaul*, *Spain*, and *Africa*, not to own either *Urſus*, or *Tuentius*, for Biſhops, and not to communicate with them.

By theſe Letters one plainly ſees the Reaſon why *Zoſimus* did ſo much deſire to invalidate the Judgment given againſt *Cœleſtius*, and *Pelagius*. Their Accuſers were *Heros* and *Lazarus*; *Patroclus*'s Adverſaries, and Friends of *Proculus* of *Marſeilles*. He openly declared for *Patroclus*. He eagerly proſecuted *Proculus* and his Adherents. He would have been glad to find Matter of Condemnation againſt *Heros* and *Lazarus*, by cauſing them to be looked upon as falſe Accuſers. Perhaps this is the only thing that made him favour *Cœleſtius* and *Pelagius* at firſt: But ſince both of them were convicted of Hereſie by the Biſhop of *Africa*, *The Love of Truth* prevailed in him, over the ſecret Satisfaction which he would have had by the Condemnation of *Heros* and *Lazarus*.

We have three Letters beſides aſcribed to *Zoſimus*, which do not ſeem to have had any relation to either of theſe Affairs we have now ſpoken of.

The firſt is directed to *Heſychius*, Biſhop of *Salona*; to whom he preſcribes with much Imperiouſneſs, and with a very Commanding Tone, the Diſtances which he ſhould cauſe to be obſerved between the Sacred Orders. The Date is of *February*, 418.

The ſecond is directed to the Clergy of *Ravenna*. He ſpeaketh there againſt thoſe who durſt go to Court to complain

Zosimus. plain against him: telling the Clergy of *Ravenna*, That they were Excommunicated. The Letter is of the 2*d.* of *October*, of the same Year.

The Last, if it be true, is directed to the Bishops of the Province of *Byzacena* in *Africa*; and not to the Bishops of *Byzantia*, as it is in the common Title. There he blames those Bishops for admitting Lay-men to judge Church-men. It is dated *November.* 14*th.* 418. But it is not probable that it is Suppositious, because it is of a very different Style from the rest. Zosimus.

Zosimus writes purely, and nobly. He speaks with Vigour, and Authority, and turns every thing to his own Advantage. He discerneth the weak side of his Adversaries, and omits nothing that can do them Hurt. In a word, he writes like a Man throughly skil'd in Business, who knows the strong and the weak side of every thing, and the exact Management of Affairs.

BONIFACE. I.

Boniface. I. AFter the Death of Pope *Zosimus*, the Church of *Rome* was divided about the Election of his Successor. The Arch-Deacon *Eulalius*, who aspired to the Bishoprick of *Rome*, shut himself up in the Church of the *Lateran*, with part of the People, some Priests, and some Deacons, and made them chuse him in *Zosimus*'s room. On the other side a great Number of Priests, several Bishops, and part of the People, being assembled in the Church of *Theodora*, elected *Boniface*. Both were ordained. *Eulalius* was ordained by some Bishops, among whom was the Bishop of *Ostia*, who used to ordain the Bishop of *Rome*. *Boniface* was likewise ordained by a great Number of Bishops, and went to take possession of St. *Peters*'s Church.

Symmachus, Governor of *Rome*, having try'd in vain to make them agree, writ to the Emperor *Honorius* about it. In his Letter of the 29*th.* of *December*, 418. he speaks in *Eulalius*'s behalf, and judges *Boniface* to be in the wrong. The Emperor believing his Relation, sent him word immediately, That he should expell *Boniface*, and uphold *Eulalius*. The Governor having received this Order, sent for *Boniface* to acquaint him with it, but he would not come to him; so that the Governor sent to him, to signifie the Emperor's Order, and kept him from returning into the City. The Bishops, Priests, and the People that sided with *Boniface*, wrote immediately to the Emperor, to intreat him that he would order both *Eulalius*, and *Boniface*, to go to Court, that their Cause might there be judged. To satisfie them, the Emperor sent to *Symmachus* an Order of the 30*th.* of *January* 419 signifying, that he should enjoin *Boniface*, and *Eulalius*, to be at *Ravenna*, about the 6*th.* of *February*. *Honorius* conven'd some Bishops thither to judge of their Cause; and that they might not be suspected of favouring any one side, he commanded, That none of those who had ordained either of them should be a Judge in the case. The Bishops that were chosen to judge this Cause being divided, the Emperor put off the Judgment till *May*, and forbad *Eulalius* and *Boniface*, to go to *Rome*; and sent thither *Achilleus*, Bishop of *Spoleto*, to perform the Episcopal Functions, during the *Easter* Holy-Days. In which time he prepared a numerous Synod, and invited the Bishops both of *Africa* and *Gaul*; but *Eulalius* could not endure that Delay, and spoiled his Business by his impatience: For whether he distrusted his Right, or whether he was of a restless temper, he returned to *Rome* the 16*th.* of *March*, and would have stay'd there, notwithstanding the Emperor's Orders, which obliged *Symmachus* to use Violence to drive him out of *Rome*, and the Emperor having been informed of his Disobedience, waited for no other Judgment, but caused *Boniface* to be put in possession, in the beginning of *April* 419.

One of the First Things that *Boniface* did, was to write to the Emperor, to intreat him to make an Edict, to prevent for the future, the Intrigues, and Cabals that were made use of to get the Bishoprick of *Rome*. This Letter bears Date the First of *July*. To cut of the Root of these Divisions, *Honorius* ordained, that if ever two Men should be ordained Bishops of *Rome*, that neither should remain in Possession, but that both the Clergy, and People, should chuse a third.

Boniface's Second Letter, ought to go before this now mentioned, if the order of their Dates was observed, since this is of the 13*th.* of *June*, 419. It is directed to *Patroclus*, and to the other Bishops of the Seven Provinces of *Gaul*, concerning *Maximus* Bishop of *Valence*, who was accused by by the Clergy of that City, who had carried their Accusation directly to the Pope, in all probability about the Contests which had been in that Province, concerning the Right of Primacy. *Boniface* accuses that Bishop not only for refusing to appear at *Rome* to plead for himself, but for avoiding to appear before Provincial Synods, to which he was remitted by the Popes his Predecessors. Yet he declares, that he would not condemn him, because he ought to have been judged in his own Province: wherefore he desireth them to call a Council before the first of *November*, that he might appear there to make his own defence to the Accusations formed against him; adding that if he refused to appear, he should hope no longer, that his absence could put a stop to his Condemnation. 'For, saith he, it is a shrewd 'Mark of a Man's Guilt, who, when he is accused, and 'has so many occasions of clearing himself, yet neglects to 'make use of them.' Boniface. I.

Boniface's Third Letter to *Hilary*, Bishop of *Narbona*, of the 2*d.* of *February* 422. overthrows all that *Zosimus* had done in the behalf of the Church of *Arles*. For upon the the complaint of the Inhabitants of *Lodeve*, a City of *Gallia Narbonensis Prima*, against *Patroclus*, Bishop of *Arles*, for ordaining a Bishop, without consulting with the Metropolitan, he declares that it was an Action against the Canons of the Council of *Nice*, which he could not patiently bear with, because he was obliged to maintain the Canons. Whereof he sends word to the Bishop of *Narbon*, That if that Church be of his Province, he should go to that City, and there perform a lawful Ordination, and put a stop to the Bishop of *Arles*'s Presumption, who undertook beyond the Bounds of his Jurisdiction. Lastly, he ordaineth, That for the future, every Province shall be subject to its own Metropolitan. Nothing can be more contrary than the Opinions of *Zosimus*, and *Boniface*, concerning the Dignity, and Jurisdiction of the Church of *Arles*. *Zosimus* is persuaded, that the Bishop of *Arles* ought to ordain all the Bishops of the seven Provinces; and *Boniface* declares, that that is a Violation of the Canons. The former saith, that the Bishop of *Arles* is the sole Metropolitan; and the latter affirmeth, That none can be Metropolitan of two Provinces. *Zosimus* is of Opinion, that the pretensions of *Hilary*, of *Narbon*, and of the other Metropolitans of the seven Provinces, that they have a Right to ordain the Bishops of their respective Provinces, are extreamly rash. On the contrary, *Boniface* maintains, that it is a well-grounded Right; and that the pretension of the Church of *Arles* to ordain in those Provinces, is a breach upon the Canons, to which opposition must be made. The one forbids *Hilary* of *Narbon*, to ordain the Bishops of his Province, when he asks it of him: The other enjoyns him to it without asking. Can there be a greater contrariety of Opinions betwixt Popes, who succeeded each other immediately. This made St. *Leo* say in the Epistle to the Bishops of *Provincia Viennensis*, that the See of *Rome* had taken away from *Patroclus* what it had given him, by a more just Sentence, than that by which it was granted. ID IPSUM QUOD PATROCLO A SEDE APOSOLICA TEMPORALITER VIDEBATUR ESSE CONCESSUM, POSTMODUM ESSE SENTENTIA MELIORE SUBLATUM. Is it because those Popes thought themselves absolute Masters of these Things? If so, why should they alledge the Canons, and profess to observe them? Is it because they believed that Priviledges attended the Persons of Bishops, and not their Churches? Wherefore then did *Zosimus* exalt the Dignity, and Antiquity, of the Church of *Arles* so high, because it was founded by *Trophimus*? We are therefore to conclude, that there is no other Reason of that contrariety, besides the difference of the Opinions of the two Popes: But which of the two was in the Right, and which in the Wrong, is a great Business to be decided, which we shall find afterwards sharply debated in the time of St. *Leo*. In the mean time we may observe, That the common Right was on *Boniface*'s side, and that we do not see any Priviledge Authentick enough, or any Custom sufficiently established, whereby we should allow to the Church of *Arles*, what *Zosimus* grants to it. There are besides five of this Pope's Letters to *Ruffus* Bishop of *Thessalonica*, and to the Bishops of *Illyricum* recorded in the Council that was assembled under *Boniface* II. in 531. *Boniface* I. was peaceable Possessor of the See of *Rome*, untill the Year 423. Though there were still some Christians of *Eulalius*'s Party.

SYNESIUS.

Synesius. SYnesius, Originally of *Cyrene*, a City of *Pentapolis*, a *Platonick* Philosopher, and Disciple of the famous *Hypatia*, having spent part of his Life in Worldly Employments was converted and chosen Bishop of *Ptolemais* in the Year 520. He was hardly brought to accept of that Office, which seemed to him to be contrary to that Philosophical Life, wherein he had lived till then: neither could he resolve to leave his Wife; nor was he yet fully Synesius.

Syneſius. perſuaded of all the Articles of the Chriſtian Religion. He believed that Souls were created before Bodies, and could not conceive that the World was to have an end: He did not believe the Reſurrection of the Dead, as it is believed in the Church; imagining, that what is ſaid in the Scripture, had ſome myſtical, and ſecret Senſe. He urges theſe Reaſons in his 105*th.* Letter, to prevent their ordaining him Biſhop. *Baronius* thinks, that he did not really hold ſuch Opinions, but that he feigned to have them to avoid the Epiſcopal Function. But this Conjecture is not at all Probable, becauſe he affirms with an Oath, that he expreſſes his real Senſe: Wherefore it is better to ſay with the Ancients, that *Syneſius*'s Merit, and the Need which the Churches of *Africa* ſtood in of his Protection in a moſt difficult time, ſuperſeded theſe Conſiderations, in hopes that being ordained Biſhop, he would ſubmit his Opinions to thoſe of the Church. It is related in the *Pratum Spirituale*, that when he was Biſhop, a very remarkable thing happened to him; which ſhews, that he had altered his Opinion, concerning the Reſurrection of Bodies. A Heathen Philoſopher, one *Evagrius*, *Syneſius*'s old Friend, came to *Cyrene*. *Syneſius* uſed all his Endeavours to convert him. After ſeveral Sollicitations to that purpoſe, this Philoſopher declared to him at laſt, that the Reſurrection of the Body was one of thoſe things which he was moſt diſpleaſed with in the Chriſtian Religion. *Syneſius* affirmed, that whatſoever the Chriſtians taught was true, and never left him, till he had Converted, and Baptized him. This Man ſometime after his Baptiſm, having given *Syneſius* a Sum of Money to diſtribute to the Poor, demanded a Bond, to repay it him again in the next Life. *Syneſius* readily gave him one. The Philoſopher kept it, and ſometime before his Death, commanded his Children to put it into his Coffin. Three Days after he appeared to *Syneſius* in the Night, and bad him come to his Grave, and take his Bond becauſe he was pay'd; and to aſſure him of it, he had ſignified a Diſcharge with his own Hand. *Syneſius* not knowing, that his Children had put the Bond in his Coffin, having ſent for them, and learned of them how the buſineſs had been carried, telling them withal what had happened, went to this Man's Grave, with his Clergy, and the chief Men of the Town, and cauſed the Coffin to be opened; where they found the Bond, with a Receipt newly written in *Evagrius*'s own Hand at the bottom. The Author of the *Pratum Spirituale*, relates this Hiſtory, as having learned it of *Leontius* of *Apamea*, who came to *Alexandria*, in the time of the Patriarch *Eulogius*, to be Ordained Biſhop of *Cyrene*; adding, that that Man certified, that this Bond was ſtill kept in the Veſtry of the Church of *Cyrene*. This may give ſome Credit to a Story which would deſerve none, were it ſolely grounded upon the Teſtimony of the Author of the *Pratum Spirituale*, who is known to be of no great Authority. However, *Evagrius* and *Photius* affirm, that *Syneſius* was no ſooner Ordained Biſhop, but he yielded to the Opinion of of the Church, concerning the Reſurrection.

Syneſius's Treatiſes are Philoſophical Diſcourſes, written with great nobleneſs, and loftineſs. The Catalogue of them is as follows,

A Diſcourſe *of reigning well*, ſpoken in the preſence of the Emperor *Arcadius* about the Year 398. when he was Deputy of his own Province that was waſted by the *Barbarians* Incurſions, to obtain ſome Succours, and ſome Eaſe of the Emperor. *Syneſius* ſpeaks there of Government with a wonderful freedom, and declaims openly againſt Courtiers, againſt the Luxury and Ambition of Princes. He lays down moſt excellent Inſtructions for Kings; He ſhews what are the truly Royal Virtues, and the Qualities of a good Prince. And diſcovers at laſt the ſpring of the Empire's Misfortunes, which was the Credit and Power that was given ſome time ſince to the *Goths* in the Affairs of the Empire. He compoſed at the ſame time another Diſcourſe directed to *Pæonius*, to whom he ſent Aſtronomical Tables which he had made. This Diſcourſe contains a Commendation of Philoſophy, and particularly of Aſtronomy, with a deſcription of the Work which he ſent.

The Book Intituled *Dion Pruſæus*, begins with the Praiſes of that great Man mentioned in *Philoſtratus*. There *Syneſius* juſtifies himſelf againſt thoſe that blamed him for applying himſelf to the Study of Philological Learning, and againſt ſuch as found fault that the Books he made uſe of were not very exact. He ſhews with great Eloquence, that the Study of the fine Learning of Poetry and Rhetorick is of very great Uſe, and not unworthy of a Philoſopher. Afterwards he ſtrongly oppoſes the ſecond Calumny; proving that it is ſometimes good for the Exerciſe of a Man's Parts, to uſe Copies that are not ſo very Correct.

The Praiſe of Baldneſs, is one of the moſt ingenious of all *Syneſius*'s Works; and though the Matter ſeems not to afford much of it ſelf, yet he enlarges and beautifies it with variety of wonderful Reaſons and Figures.

The two Books *of Providence* contain the Hiſtory, or rather the Romance of two Brothers, Kings of *Egypt*, called *Oſiris* and *Typhon*. It is thought that he deſcribes under thoſe borrowed Names, the State of the Empire in his time.

In the Book *of Dreams*, there are ſeveral curious Obſervations upon the Original, Vertue, and Significations of Dreams. *Syneſius.*

Syneſius's Letters are written with inimitable Eloquence, Pureneſs, and Dexterity: They are full of Hiſtorical Paſſages, Sublime Notions, Fine Railleries, Moral Reflections, and Pious Expreſſions. There are 155. of them: We ſhall ſpeak of thoſe only that relate to Religion, and the Church's Affairs which are but very few.

To this may be referr'd what he ſaith in the Fourth Letter of a Shipwrack; He obſerves, That their Pilot was a Jew, who quitted the Helm on the *Saturday*'s-Eve after Sun-ſet, and that he could not be perſuaded to take it again, what Threatnings ſoever were uſed, till the Ship was in an unavoidable Danger of periſhing. This Letter is of the beginning of the Year 410.

In the 5*th.* Letter directed to certain Prieſts, he exhorts them to proſecute the *Eunomians*, and to hinder their Meetings; yet ſo, that it might appear, that they had no deſign upon their Eſtates.

In the 9*th.* he commends a Letter that was written by *Theophilus* Biſhop of *Alexandria*.

In the 11*th.* he declares how unwilling he was to be made a Biſhop, and prays God who called him to that State, to give him ſtrength to diſcharge the Duties of it with Applauſe and recommends himſelf to the Prieſts and Peoples Prayers both Publick and Private.

In the 12*th.* he exhorts a Prieſt and a Biſhop called *Cyril*, to return to the Church from which they had been divided for a time; affirming, that *Theophilus*, their common Father, had admitted them if he had been alive. This Letter was written after *Theophilus*'s Death, which happened in *October* 412.

The 13*th.* is an Epiſtle written from *Alexandria*; wherein he aſſigns the Day to his Clergy when they were to obſerve the Feaſt of *Eaſter*: The Day there ſet agrees with the Year 412.

Andronicus Governor of *Pentapolis*, a cruel Man, exerciſed ſeveral Violences againſt the People. *Syneſius*, who was of a meek and merciful Temper, uſed all his Endeavours to hinder that Man's Cruelties, and to help thoſe Wretches whom he tormented. Among the reſt, he ſuccoured a Man of Quality, *Andronicus*'s Enemy, whom that inexorable Governor perſecuted without any Cauſe. That charitable Action provoked him, and made him utter in his anger theſe Impious Words: *That that Unfortunate Man fled to the Church in vain, and that no Man ſhould be taken out of* Andronicus's *Hands, though he held Jeſus Chriſt by the Feet*. *Syneſius* having heard this Blaſphemy, excommunicated him in a Synod held in the Year 411. and with him *Thoas*, the Chief Miniſter of all his Cruelties, with his whole Family. After this Excommunication, he pronounced a Diſcourſe againſt him, which is the 57*th.* of his Letters. There he deſcribes that Governor's Cruelty; He ſpeaks of his own former Life, and with what reluctancy he acccepted the Biſhoprick; he bewails the deplorable Condition of his Country, declaring, that he was altogether unfit to manage a Buſineſs of that Nature; wherefore he intreats his Brethren, either to chuſe one in his Room, or give him a Colleague that was verſed in Buſineſs.

In the 58*th.* Letter, he gives Notice to all Biſhops in the Name of the Church of *Ptolemais*, that an Excommunication was pronounc'd againſt *Andronicus*, declaring, that they ought to ſhut their Church-Doors againſt him and all his Accomplices; that if any Man receives him, not regarding the Sentence of a ſmall Church, he breaks the Unity of the Church, and that he will have no fellowſhip with him.

Andronicus ſtruck with that Excommunication, ſeem'd to be ſorry for his Fault, and promiſed to do Penance. *Syneſius* knowing his humour, did not think fit to admit him; but the other ancienter Biſhops were not of that Opinion, and judged that the Excommunication was to be ſuſpended; and that they ſhould forbear ſending the Letter that declared him Excommunicated, having taken his word, that thenceforth he ſhould not offer the like Violences. But this Governor, inſtead of keeping his Promiſe, was more Cruel than ever; ſo that *Syneſius* publiſhed the Excommunication that had been pronounced, and wrote to the Biſhops to give an Account of the Governor's relapſe in the 72*d.* Letter. He makes another Deſcription of this Governor's Violences in the 79*th.* But at laſt this cruel Man received the Puniſhment of his Cruelties, and was dealt withal as he had dealt with others. *Syneſius* charitably pitied his Condition, as he obſerves in the 89*th.* Letter to *Theophilus*.

In the 66*th.* *Syneſius* maliciouſly asks *Theophilus*, How he ſhould entertain *Alexandria*, who had been ordained by St. *Chryſoſtome*, Biſhop of *Baſinopolis* in *Bithynia*; giving him to underſtand at the ſame time, that he approved not of his Behaviour towards thoſe who ſided with that holy Patriarch of *Conſtantinople*. He readily tells *Theophilus*, that he reverenced his Memory; and, that at leaſt Men ought not to hate an Enemy when he is dead. He adds, that *Theophilus* himſelf had writ to *Atticus*, exhorting him to admit into his Communion thoſe of St. *Chryſoſtom*'s Party.

That

Synesius. That as for this *Alexander* who was born at *Cyrene*, formerly a Monk, then raised to the Dignity of a Deacon, and a Priest, and at last ordained Bishop of *Basinopolis* by St. *John Chrysostome*, that he was withdrawn into his own Country. *Synesius* durst not admit him to the Communion, nor to partake of the Church's Prayers; but he received him privately into his House, and shewed him much Friendship, it being his Custom so to deal with all guilty Persons. He intreats *Theophilus* to answer him plainly and clearly, whether he should look upon *Alexander* as a Bishop, or no? this Letter is of the latter end of the Year 410. or the beginning of 411.

The 57*th.* to the same *Theophilus*, contains several remarkable Points of Discipline; shewing the Power of the Bishop of *Alexandria* over all *Egypt*. He had appointed *Synesius* to compose some Disputes among the Bishops of *Pentapolis*, and in this Letter *Synesius* gives him an exact account of what he had done. There were in *Pentapolis* two Villages, *Palebiscus* and *Hydrax*, near *Libya*. Both these had formerly been Subject to the Bishop of *Erythra* the neareſt City. Since that under *Orion* Bishop of *Erythra* an Easie Man; the Inhabitants of both these Villages had caused a Young Man, *Syderius* by Name, to be ordained their Bishop, who had served in *Valens*'s Army; that they might have a Man of Courage to protect them; without observing the Formalities requisite in a Legal Ordination, for he was ordained by one only Bishop, and without the Approbation of the Bishop of *Alexandria*. But this happening when the Heretical Eactions were formidable, they forbore the Severity of the Laws: And St. *Athanasius* caused *Syderius* to be translated to *Ptolemais*; but towards the latter end of his Life, he returned to his former Church. After his Death, *Palebiscus* and *Hydrax* were reduced to their former dependency upon the Bishop of *Erythra*; the Inhabitants of those Places being willing, according to the Bishop of *Alexandria*'s Letters, to own *Paulus* of *Erythra*, for their Bishop. Since that, *Theophilus* upon the Information of some particular Men, offered to give them a Bishop, and gave *Synesius* a Commission to go and ordain him. He being come to the Village, found the People resolved to have no other Bishop but *Paul*, and could never bring them to consent that he should ordain a particular Bishop. He writ all this to *Theophilus*, and insinuates, that though the Inhabitants of those Villages were ready to obey, if he would absolutely impose a Bishop upon them; yet it was not convenient to do it.

There was another Business also to be decided at *Hydrax*. In this Town there was a Castle situate upon an Hill, whereunto belonged a great enclosure, which might have yielded a good income, if they rebuilt the Walls which had been thrown down with an Earthquake. The Dispute about it was betwixt *Dioscorus* Bishop of *Dardania*, and *Paulus* of *Erythra*: The latter to take Possession, consecrated there a Chappel, and alledged, that that place had been long since consecrated. *Synesius* having examined the case, found that formerly Publick Prayers had been made in that Castle during the *Barbarians* Incursions. But he thought that this was not sufficient to make the place sacred, because that by the same Reason, all others would prove consecrated Places, wherein Publick Prayers, and Holy Mysteries had been celebrated in the time of War. As for the Chappel, it was proved that *Paul* had consecrated it to make himself Master of the Place. *Synesius* declared, that it was an ill Example, to make use of the Church's Prayers, of the Holy Table, and of the Mystical Veil, to invade another Man's Estate. And so far from looking upon that Chappel as consecrated, he made no Scruple of declaring it to be common. 'For, saith 'he, we are to distinguish Superstition from true Religion. 'Superstition is a Vice adorned with the Name of Virtue; 'but Wisdom makes us discover it to be a third sort of 'Impiety: And so I do not think that there is any Sanctity in a thing unjustly undertaken; neither do I regard 'the Consecration that is alledged. It is not with Christians as with Heathens. They do not imagine that their 'God is made to come down with Words and Ceremonies; 'they require a pure Heart, and free from Passions: And 'when Wrath or Anger causes Ministers to act, they do 'not believe that the Holy Ghost accompanies their Motions.' *Paul* did not refuse to take away the Chappel, but since *Synesius* urged to have it done, he presented a Petition full of Invectives against *Dioscorus*, but he soon confessed his Fault and begg'd Pardon. Then *Dioscorus*, who would yield nothing whilst *Paul* disputed it, proposed of himself to come to an Agreement with *Paul* about that Castle, and so exchanged it, with some Lands hard by, for some other Lands which *Paul* gave him in another place, which lay more convenient for him, though of less Value. *Synesius* gave *Theophilus* an account of all this, and commended *Dioscorus* for relieving the Poor of *Alexandria*.

A third Business that *Synesius* had order to compose, was a Quarrel betwixt two private Persons, *Jason*, and *Lamponianus*; the latter being accused to have slandered the other, chose rather to confess, than to be convicted, and was required to do Penance, and to separate from the Assemblies of the Faithful. The People requested that he might be Absolved. *Synesius* referred the Matter to the Bishop of *Alexandria*, and only gave order to the Priests to admit him to the Communion of the Church, if he should be in danger of Death: *For*, saith he, *as much as in me lies, I will take Care that no man shall die bound with Ecclesiastical Bonds.* He adds, that Absolution should not be granted in case of Necessity, but upon this Condition, that if he recover, he shall be in the same State as before. *Lamponianus* was indebted to the Church one hundred forty seven Crowns of the Poors Money, which he had lost by some Misfortune, which he promised to pay; but required time to work, that he might get that Sum. *Synesius.*

Synesius writ again to *Theophilus* about some Abuses that were practised in those Parts. Bishops accused one another of Ill Behavionr, rather to make the Governors get Money, than because they had any Grounds for so doing. *Synesius* prays him to make an Order directed to him, whereby that Abuse might be forbidden; but without reproving any particularly, that it might not appear that he had accused them. He saith, that with such an Order, he would put a stop to that Infamy *of Bishops. For*, saith he, *God forbid that I should say, the Infamy of the Church.* He observes, that this will turn to greater Advantage for the Accusers, than for the Accused, because they shall be delivered from a greater Evil, since it is a greater Evil to do injury, than to suffer; because the one comes from our selves, and the other concerns other Men. The last thing which *Synesius* acquaints *Theophilus* withal, is concerning certain Bishops, who quitted their Bishopricks without being expelled, to go from Church to Church, to receive there the Honours due to their Character. His Opinion is, that they should not be received, nor Precedency given them; that they might be obliged to return to their Churches. And thus, he thinks, those ought to be dealt withal in Publick; as to what should be done privately, he waits for an Answer to the Letter he writ to *Theophilus*, concerning *Alexander*, which is that now mention'd; He concludes their Letter with those very humble Words: *Pray to God for me, and you shall Pray for a poor forlorn Man who wants all things, and needs help, not daring to address to God for himself; for I perceive that every thing is against me, since I undertook to Minister at the Altar, who am laden with Sins; who was brought up out of the Church, and followed all my life-time a Profession different from this.* This Letter is of the Year 411.

In the 76*th.* Letter *Synesius* recommends to *Theophilus*, *Antonius*, who had been chosen Bishop of *Olbiata*, a Town of his Province, and was going to *Alexandria*, to be ordained by *Theophilus*, according to the Custom of that time.

The 95*th* was written by *Synesius*, seven Months after he was made Bishop; He expresses, with what difficulty he accepted of the Office, and begs of God Grace to discharge it well.

The 105*th.* is that famous Letter which he writ to his Brother, when he was chosen Bishop of *Cyrene*; wherein he sets down the Reasons that kept him from being promoted to that Dignity. The rest of the Letters contain nothing that is remarkable touching Religion.

We have but two Homilies of *Synesius* which are not entire. The first is the beginning of a Homily upon God's Law, of which he understandeth what is said in the 75*th. Psalm*, *In the Hand of the Lord there is a Cup*, &c.

The second is likewise imperfect. It is the Fragment of a Sermon preached upon *Easter*-Eve. Both these Fragments shew, that *Synesius* did not excell in this kind so much as he did in others; yet he was Eloquent, and composed Pieces of Rhetorick very well; as appears by his Discourse *concerning the Ruine of his Province*; and by his *Panegyrick* upon *Anysius*, which come after the two Homilies now mentioned; but there is a particular sort of Eloquence necessary for the Pulpit, which he seems not to have had. He had a better genius for Hymns; We have ten of his which are very excellent, in which there are some Platonick Principles concerning the Trinity. This Author ascribes much to God's Help, and to the Grace of Jesus Christ, which he requires us to ask by fervent Prayer, that we may be delivered from those Passions and disorderly Desires of Lust, wherewith we are transported. We have lost a Philosophical Work of his, Intituled, *Cynegeticks*, mentioned in the 153*d.* Letter.

Synesius's Style, according to *Photius*'s Judgment, is great and lofty, but something Poetical.

He chiefly excelleth in Narratives and Descriptions. He varies the Matters which he treats of, with long Prefaces, and frequent Digressions. He makes them agreeable by excellent Passages out of Histories and Fables, and by the best Thoughts of the Profane Poets. His Philosophy hath nothing harsh or disgusting. He has found a way to render it pleasant and easie. He seems to have designed only to recreate, when he discovers the main Points of Wisdom. The Reader is brought insensibly to the Knowledge of most Important Truths, when he thought to read only pleasant Relations. He observes in his first Letter, that he writ two sorts of Books, some of the most refined Philosophy, and others Rhetorical Pieces; but that they are easily known to be all written by the same Person, who applies himself

Syneſius. ſometimes to ſerious things, and ſometimes to pleaſant ones.--And indeed, it maintains every where the ſame Character. His Philoſophical Works are adorned with Rhetorical and Poetical Figures, and his Pieces of Eloquence are ſupported with Philoſophical Thoughts. He had a thorough Knowledge of *Plato*'s Writings, and from that Fountain, he drew the nobleſt and the ſublimeſt Notions in the old Philoſophy, concerning the Knowledge of the Supreme Being, and Principles of Morality. He wrote but little touching our Religion, and he was far from underſtanding it ſo well as he did *Plato*'s Philoſophy. Yet one may ſee by his Letters that he was a very Wiſe, Prudent and Good Biſhop. He avoided Buſineſs as much as he could; but when he was engaged, he acted very dexterouſly, and brought every thing to a good iſſue. His Behaviour was accompanied with great Freedom and Uprightneſs of Heart. He wanted neither Courage nor Meekneſs, as there was occaſion. His endeavours to avoid being a Biſhop, and his manner of ſpeaking of himſelf, ſhow his great Humility. The Year of his Death is not known.

The Book *of Dreams* was Printed in Greek and Latin, Tranſlated by *Ficinus*, at *Venice* in 1497. and at *Lyons* in 1541. In 1553. *Turnebus* publiſhed moſt of his Works in Greek. The Letters were Printed in Greek at *Venice* in 1499. at *Baſle* in 1558. and at *Paris* in 1605. with *Turnebus*'s Tranſlation. The Hymns were likewiſe Printed in 1590. with the Poems of St. *Gregory Nazianzen*, and thoſe of St. *Cyril* of *Alexandria*, and Reprinted in 1603. in Latin by *Portus*. In 1653. *Janus Cornarius* tranſlated moſt of *Syneſius*'s Works, and his Tranſlation was Printed at *Baſle* in 1560. The Diſcourſe *of Government* of the ſame Tranſlation, was Printed by it ſelf at *Francfort* in 1583. *Syneſius.*

At laſt, *Petavius* having review'd and tranſlated a-new all *Syneſius*'s Works, cauſed them to be Printed in Greek and Latin at *Paris* by *Morellus* in 1612. With *Nicephorus*'s Notes and Commentary upon the Book *of Dreams*. This Edition was corrected and augmented in 1640. wherein *Syneſius*'s Works are joined with St. *Cyril*'s Catechetical Lectures.

POLYCHRONIUS.

Polychronius. *Polychronius* Biſhop of *Apamea*, Brother of *Theodorus* of *Mopſueſta*, and Diſciple of *Diodorus* of *Tarſus*, writ ſome Commentaries upon *Job* and *Ezekiel*; whereof you may find ſome Fragments in the Greek *Catenæ*, and in St. *John Damaſcene*, if any Credit may be given to that ſort of Quotations. There are Spurious Acts of St. *Sixtus* with *Polychronius*, dated after his Death. He lived about the latter End of the Fourth Century. *Polychronius.*

ATTICUS *Biſhop of* Conſtantinople.

Atticus. *Arſacius*, the Brother of *Nectarius*, who had been put into the See of *Conſtantinople*, in the Place of St. *Chryſoſtome* being dead in the Year of his Ordination, *Atticus* a Monk of *Armenia*, after ſome Conteſts *, was choſen to fill that See. He entered upon it in the Year 406. and enjoyed it peaceably until the Year 427. in which he dyed. *Socrates*, who had a very particular Eſteem for this Biſhop, has deſcribed him to us as a Man competently learned, but very wiſe and prudent, endued with abundance of Piety, Meekneſs and Charity, who not only took care of the Orthodox, but alſo won over the Hereticks by his courteous and taking Behaviour, He adds; That while he was a Prieſt he got his Sermons by Heart; and that after he was a Biſhop, he accuſtomed himſelf to ſpeak *ex tempore*, but that his Diſcourſes were not beautiful enough to gain the Applauſe of the People, nor to deſerve to be put in Writing. So true is it that a Diſcourſe muſt be ſtudied with an Intent to pleaſe. Nevertheleſs he helped forward the Converſion of many Perſons, and very much increaſed the Church. His Liberality contributed much towards it; for the People are much better diſpoſed to hear and believe their Paſtor, when they ſee that he provides as well for their Temporal as Spiritual Wants, and at the ſame time he diſpenſes to them the Bread of Life to nouriſh their Souls, he alſo gives them liberally that by which they may procure Nouriſhment for their Bodies: And this he did, not only to the Poor of his own Dioceſs, but likewiſe to Strangers. *Socrates*, in the Seventh Book of his Hiſtory, Chap. 25. recites a Letter which *Atticus* wrote to *Calliopius* a Prieſt of *Nice*; wherein he tells him, That he had ſent him Three hundred Crowns, to relieve the Neceſſities of the Poor of the City of *Nice*. He admoniſhes him, at the ſame time, to beſtow his Charity upon the moſt Poor, and to give them nothing who made a Trade of Begging: He would not have him, in this Diſtribution, to have any Regard to Religion: And recommends it to him, to give that which is neceſſary to ſupport Life, to all that are in Want, not excepting ſuch as are of a different Religion. *Socrates* further relates ſome Anſwers of this Biſhop, in favour of the *Novatians*; but ſince this Hiſtorian was a Friend to that Party, his Teſtimony is a little to be ſuſpected: However that be, the Anſwers that are attributed to him are very moderate, for when one ſaid unto him, That he ought not to ſuffer the Meetings of the *Novatians* in the Cities: He anſwered, Do you not know how much they ſuffered for the Faith under the Emperors *Conſtantius* and *Valens*? They are Witneſſes, beyond Exception, of the Truth of our Doctrine, for having ſeparated themſelves a long time from the Church, they are found to have the ſame Faith with us. He commended *Aſclepiades*, an Ancient Biſhop of the *Novatians*, that he had undergone that Charge for the ſpace of Fifty Years: And he ſaid to this Biſhop, I praiſe *Novatus*, but cannot approve of the *Novatians*. *Aſclepiades* having demanded of him the Explication of this Paradox; he reply'd, *Novatus* denyed not Communion but only to thoſe who had fallen into Idolatry during the Perſecution; I have done the ſame thing my ſelf; but I cannot approve of the *Novatians*, who exclude the Laity from Communion for trivial Sins. *Aſclepiades* anſwered him; That beſides Idolatry, there were many other Mortal Sins, for which the Church depoſeth the Clergy for ever: And that the *Novatians* did alſo excommunicate the Laity for ever, who had committed thoſe Sins, leaving the Power of Pardoning them to God only. *Socrates* tells us further, That *Atticus* foretold his own Death to *Calliopius*; and that he did die indeed, according to his own Prediction, in the Year 427. in the beginning of *October*. Beſides this Letter of which we have juſt now ſpoken, *Theodoret*, in his Second Dialogue, cites a Fragment of a Letter, to *Eupſychius*, concerning the Incarnation. He wrote alſo a Letter to St. *Cyril*, Biſhop of *Alexandria*, to perſwade him to put St. *Chryſoſtome*'s Name in the * *Diptychs*, as we underſtand by the Anſwer which St. *Cyril* made to him, related in the Fourth Book of *Facundus*; by whom we are informed, That *Atticus* was as moderate as St. *Cyril* was angry upon that account. We have *Atticus*'s Letter and St. *Cyril*'s Anſwer to it among the Epiſtles of the latter. Theſe Fragments of the Writings of *Atticus* make it evident, That *Socrates* hath paſſed a ſound Judgment of his Character, Style, and Temper. *Gennadius* ſays, That he had made an excellent Book concerning Faith and Virginity, dedicated to the Princeſſes, the Daughters of *Arcadius*; in which he condemns the Error of *Neſtorius* before-hand. St. *Cyril* cites a Paſſage of it in his Book to the Empreſſes; which is alſo repeated, with another, in the Council of *Epheſus*; altho' *Vincentius* doth not reckon *Atticus* among thoſe who were alledged for Witneſſes of the Faith of the Church in the Council of *Epheſus*, and ſays, That theſe Paſſages are not to be found in ſome Manuſcripts of that Council. *Atticus.*

* Within ſixteen Months and ſome odd Days. *Altero poſt anno.* Socr.

‡ *Qui petere erubeſcunt.*

* Eccleſiaſtical Tables, wherein the Names of the Living and Dead Saints were written; and out of which they were read, and ſolemnly commemorated at the publick Prayers, to ſhew reſpect to them, and Communion with them.

TICHONIUS.

Tichonius. *Tichonius*, an *African*, an ingenious Man, of the Party of the *Donatiſts*, was accounted very skilful in the Literal Senſe of Holy Scripture. Nor was he wholly ignorant of Profane Sciences, but was very well verſed in Eccleſiaſtical Studies. He hath compoſed a Treatiſe containing Seven Rules, for the explaining of the Holy Scripture; of which St. *Auſtine* hath made an Abridgement, in his Third Book of the Chriſtian Doctrine. *Gennadius* teaches us, That he had alſo written Three Books of the Inteſtine War, and a Narration of ſeveral Reaſons why he quotes the Ancient Synods in the Defence of his own Party. He further adds, That he had made a Commentary upon the *Revelation*, in which he explains that Book in a Spiritual Senſe altogether. He therein did reject the conjectural Opinion of the *Millennium*; and maintained, That there ſhould be but one Reſurrection of the Good and Sinners, which would happen at the ſame Time; Inſomuch, that according to his Judgment, the firſt Reſurrection of the Juſt is here below in the Church, when being delivered by Faith from the Death of Sin, they receive *Tichonius.*

Tichonius. receive by Baptism the earnest of Eternal Life. He affirms, in that Book, That the Angels are Corporeal. He flourished, according to *Gennadius*, at the same time as *Rufinus* and St. *Austin*, under the Empire of *Theodosius* the Great and his two Sons. We have his Book of the Seven Rules, published by *Schottus*, and inserted in the *Bibliotheca Patrum:* It is very obscure, and of little use. St. *Austin*'s Abridgment of it is to be seen at the End of his Third Book of the Christian Doctrine. *Tichonius.*

LEPORIUS.

Leporius. THis Monk is numbred among the Ecclesiastical Authors, upon account of a Book, which he made to retract the Errors of *Pelagius* and *Nestorius*, of which we have spoken in the Works of St. *Austin*. We may also see what is said of it by St. *Leo*, among the Testimonies of the Fathers, touching the Verity of the two Natures in Jesus Christ *Facundus* Bishop of *Harmianum*, l. 1. c. 4. *Gennadius*, c. 59. *Cassian* in the Book of the Incarnation, c. 4. And *Vigilius Tapsensis*, l. 2. of the Trinity. *Leporius.*

St. ISIDORE *of* Damiata.

St. *Isidore of Damiata.* ISidore, (*a*) a Priest (*b*) of *Damiata*, † a City in *Egypt*, situated upon the Mouth of the River *Nilus*, flourished in the Reign of *Theodosius* the Younger. (*c*) He embraced a Monastick State, and spent his whole Life in mortifying his Body, by continual Abstinence, and in nourishing his Soul with Meditation upon Celestial Doctrines, insomuch that it may be said of him, That he lived an Angel's Life upon Earth, and that he was a Living Picture of a Monastick and Contemplative Life. He was in so great Reputation for his Piety, Doctrine and Eloquence, that the *Greeks* gave him the Surname of (*d*) *Famous*. *Facundus* reports, That he had written two thousand Letters. *Suidas* attributes to him three thousand upon the Holy Scripture, and five thousand upon different Subjects. *Nicephorus* also reckons ten thousand; but it is as almost incredible that he should write so great a number: But however that be, we have no more than 2012. and there are no more extant in the most ancient Manuscripts. He had composed some other Works. (*e*) He speaks himself of a Treatise of Fate, against the Gentiles. *Evagrius* makes mention of some Writings of *Isidorus* to St. *Cyril*, but it may be he intends the two Letters which he wrote to him, which are still extant, and which are recited by *Facundus*. By them we are taught, that he was yet alive in the Time of the Council of *Ephesus*, but was then very old. The *Greek* and *Latin* Church celebrate his Memory on the fourth Day of *February*.

† Anciently called *Peluſium*, whence he is usually styled *Peluſiota*, by Authors.

Dr. *Cave*, 2013.

The Epistles of this Author are all *Laconick* that is to to say, (as he himself explains it, after St. *Gregory Nazianzen*) they contain a great many things in a few Words. In writing them he follows the Rule which he gives in the one hundred fifty third Letter of the first Book. He there observes, thrt they ought not to be void of all sort of Ornament; nor on the other side too curiously polished. The first Defect puts into them such a dryness and baseness of Style, that they are thereby rendred over-budensome to the Reader; but the other makes them weak and ridiculous, and therefore they ought to have so much Ornament as is necessary to render them grateful and profitable. And this he hath Marvellously well performed in all his Letters, for they are written with a great deal of Wit and Elegance, and yet there is not the least appearance of affectation or constraint. His Expressions are fine and delicate, nevertheless he hath not departed from the most natural way of speaking of things. There are no Ambiguities nor false Propositions to be found in them, but they are full of ingenuity and acuteness which runs equally through all of them. Lastly, it may be said of him, that he hath found out the secret so much searched after by others, of mingled Profit and Pleasure together. In truth, though he hath many Letters upon Critical Questions, relating to several Places of Holy Scripture, and whatsoever is of greatest subtilty in the explication of other Mysteries, yet he wants not Expressions to render them very grateful and acceptable to the Reader. But yet he hath joyned Knowledge and Learning with the Elegancy and Politeness of his Language; and his Letters are Collections of an infinite number of Common Places in Divinity, very well treated of and cleared. In them we may find a great many Texts of the Old and New Testament explained, and applyed to different Subjects. This is the most common Argument of these Letters. Some there are, wherein he explains and illustrates the Mysteries and Doctrines of our Religion; in others he makes Remarks upon the Discipline of the Church: In the greatest part of them he propounds and confirms the great Principles of Christian Morality, and teaches in many of them the Rules and principal Maxims of a Spiritual Life. Sometimes he gives lively Instructions, sometimes also he utters smart Reproofs, and more often Charitable Advice. He spares no Man; he speaks with Freedom, Steddiness, and Authority, not only to the Ignorant Laity, or the Monks subject to his Government, but also to Kings themselves, great Lords, Magistrates, and to Bishops of Sees, to whom he was subject. He opposes Vice where-ever he finds it. He gives sharp Reprimands to all disorderly and vicious Persons, of whatsoever condition they be. He applies himself to the Persons themselves, and never dissembles what he thinks of them. He not only flatters no Person in their Vices, but he makes use of no cunning Evasions to sweeten his Admonitions. He tells them plainly and severely what he thinks. He represents to them their Irregularities with all the Candor and Cogency possible, and presses them vigorously to forsake them. He commends very seldom, but when he doth, it is in a way that is not mean, and that cannot puff up with foolish Pride. This is in general the subject of St. *Isidore*'s Epistles, let us consider them in particular. St. *Isidore of Damiata.*

Of the Letters of St. Isidore *upon the Holy Scripture.*

The greatest and best part of St. *Isidore*'s Letters, are upon several Texts of Holy Scripture. There is hardly a Book, as well of the Old as of the New Testament, of which he doth not explain several Texts. He often recommends the Reading of Holy Scripture, and gives excellent Rules for the good Use and true Uunderstanding of it.

He requires that every one that attempts to read it, should prepare himself, by purifying his Heart, and purging it from Passions and Vice, *l.* 4. 133. that in Reading it all-a-long he should not only endeavonr to comprehend the Sense, but labour earnestly to believe and practise what it teacheth, *l.* 4. 43. He adds, that we must Read it with a great deal of Reverence, and not seek to dive into the incomprehensible Mysteries, *l.* 1. 24. That God hath, with much Reason, ordered, That there should be in Holy Scripture some things very plain, and other places very obscure, as a mark of his Wisdom and Providence; for if all of it were clear, what would Man have to stir up his Attention? And if all of it were obscure, how would it be possible to understand it? That which is evident explains that which is obscure; and altho' some places may still remain obscure, yet there is one great Advantage to be drawn from them, which is to debase Man's Pride, *l.* 4. 82. He also observes, in several places, that the Holy Scripture is written in such a Style, as is to be preferred before all other Authors: For, saith he, the affected Eloquence of Heathen Writers serves only to gratifie their Vanity, contributes nothing to Instruction; but the Style of Scripture is plain and natural, and very proper to instruct and inform the ignorant in the greatest Truths, *l.* 4. 61, 79, 140. He that undertakes to explain Holy Scripture, must have a grave and free elocution, and a Mind filled with Piety and Goodness. He must take the Sense of it, and not impose his own upon it, nor offer Violence to the Words of Scripture, that he may explain them agreeably to his own Fancy, *l.* 3 292. He must not take little pieces by themselves, and put that Sense upon them that first comes into his Head, but we must weigh every Word, examine the Context, the Subject of which it treats, and why it was written so, *l.* 3. 136. Those that maintain, that all that is in

(*a*) *A Priest.*] All the Ancients give him no other Title; and it doth not appear by his Letters that he had any other.

(*b*) *Of* Damiata.] *Ephrem* in *Photius*, c. 228. saith, That he was born at *Alexandria*; nevertheless it may be said, That he was of *Damiata*, because he retreated into a place near that City, as appears by his Letters.

(*c*) *He embraced a Monastick State.*] His Letters make it evident enough, and *Evagrius*, l. 1. c. 15. of his History, assures us of it in the same Terms that we have used.

(*d*) *Famous.*] So *Evagrius* calls him, τῦ κλεινῦ παρὰ πᾶσι ποιητοῦ. Whose Fame is spread far, as the Poet says. They that make use of this passage to prove that he made Poems, understand it ill. *Ephrem* gives him a like Epithet.

(*e*) *He speaks himself of a Treatise of Fate against the Gentiles.*] *Suidas* says, That he had composed some other Works. He cites the Treatise of Fate, in *Ep.* 235. *lib.* 3. I do not believe it a distinct Treatise from that against the Gentiles, cited in the 137*th.* and 228*th.* Letters of the second Book, because what is said in those Places respects the same matter.

St. *Iſidore of Damiata.*

the Old Teſtament hath a reſpect to Jeſus Chriſt are miſtaken, and do an Injury to Religion, by impoſing upon the Words of Scripture a far-fetched Senſe, which doth not agree to it, that it may have a Relation every where to Jeſus Chriſt. We muſt content our ſelves to apply that only to him which is apparently ſpoken of him, and not conſtrain our ſelves to attribute that to him which doth not relate to him; for thoſe who would find Jeſus Chriſt in thoſe places where he is not ſpoken of, give an occaſion to the Unbelievers to doubt of thoſe where he is. *Geneſis* is the firſt and principal of *Moſes*'s Books, becauſe it is neceſſary before a Law be eſtabliſhed, that the Power and Authority of the Law-giver be made known, and the Rewards which he will give to thoſe that keep his Commandments, and the Puniſhments which he will inflict upon thoſe that break them, be diſcovered: Both of which are laid down in the Hiſtory of *Geneſis*, *l.* 4. 176. In reading the three Books of *Solomon*, we muſt begin with the *Proverbs*, proceed next to *Eccleſiaſtes*, and end with the *Canticles:* And that for this Reaſon. The firſt of theſe Books teaches us Moral Virtues; the ſecond ſhews us the Vanity and Falſhood of Worldly Things; and the third inſpires us with the Love of Spiritual Things, and repreſents the Happineſs of that Soul, that is in poſſeſſion of them. If we ſhould read the *Canticles* firſt, we might be apt to believe that it ſpeaks of a Carnal and Terreſtrial Love, but when we are fitted for the reading of this Book by the two other, there is no fear that we ſhall have any ſuch Thoughts, for the Mind being furniſhed with Moral Precepts, and looſened from Earthly things, eaſily underſtands that the good Things and Beauties which that Book inſpires us with the love of, are altogether Spiritual.

Altho' the Explications which St. *Iſidore* gives to the greateſt part of the Texts of Holy Scripture, upon which he makes any Reflections, do rather reſpect Morality and Piety than the literal Senſe of Scripture, yet that hinders not but that he ſometimes diſcuſſes and reſolves Critical Queſtions. As for Example, he enquires into the beginning of *Daniel*'s ſeventy Weeks, and explains the Hiſtory of that Prophecy, *l.* 3. 89. He obſerves, upon the Genealogy of Jeſus Chriſt, that the Virgin was of the Tribe of *Judah* as well as *Joſeph*, *l.* 1. 7, 478. He proves that the Text of the Goſpel of St. *Matthew*, ch. 1. 20. *Joſeph knew her not*, i. e. Mary, *till ſhe had brought forth her firſt-born Son*, doth not prove that *Joſeph* knew *Mary* after her Delivery: Whereupon he produces a great many Examples taken out of Scripture, by which he ſhews, that the Particle *until* doth not ſignify that the thing was done afterward, but on the contrary it denotes that it never was. He adds, that Jeſus Chriſt upon the Croſs recommended the Virgin to St. *John*, becauſe that Apoſtle was a Virgin, *l.* 1. 18. He aſſerts, that the Meat that St. *John* the Baptiſt did eat in the Wilderneſs called ἀκρίδες, were not, as is commonly believed, Graſhoppers, or a ſort of Creatures like Snails, but the tops of Plants or Herbs. *l.* 1. 132. The Sabbath, called in Scripture δευτεροπρῶτον, or the ſecond Sabbath, *Luke* 6. 1. after the firſt, hath always ſeemed a Place hard to be underſtood. St. *Iſidore* gives an Explication of it natural enough: He ſaith, that it is the firſt Day of Unleavened Bread, which followed the Feaſt of the Paſſover. This was the ſecond Sabbath, or ſecond Feſtival after the Firſt, on which the Paſſover was celebrated, *l.* 3. 110. The three Days and three Nights which Jeſus Chriſt is ſaid to remain in the Sepulchre, are very hard to find out: St. *Iſidore* gives two explications to ſolve it: According to the firſt, Jeſus Chriſt having been Crucified on *Friday* at Noon, we ought to count the firſt Day from that Hour to the time when the Earth was covered with Miraculous Darkneſs: This Darkneſs may very well paſs for the firſt Night. The Darkneſs being over and gone, about three or four a Clock in the Afternoon, the Day returned; which may be called the ſecond Day. The ſecond Night was from *Friday* to *Saturday*. The third Day is *Saturday*. The third Night is from *Saturday* to *Sunday*. This firſt Explication is not at all Natural, not only becauſe it gives the Name of Night to the miraculous Darkneſs, but becauſe the Queſtion is not about the time that was ſpent after Jeſus Chriſt was faſtned to the Croſs to the Reſurrection, but about the time that his Body was in the Sepulchre. We muſt then rely upon the ſecond: The firſt Day is *Friday*, the ſecond *Saturday*, and the third *Sunday*, in the Morning of which Jeſus Chriſt roſe from the Dead: Theſe three are not whole Days, but ordinarily the Beginning and end of Days are taken for whole Days, when many are reckoned together. As for example, If it be ſaid to a Priſoner on *Friday* in the Evening, within three Days you ſhall come out of Priſon; it is meant that he ſhall come out on *Sunday*, becauſe whether it be in the Morning or Evening, it is true in ſome Senſe to ſay, that he hath been three Days in Priſon. As for the three Nights, it will be more difficult to find them out: We can count but two, and they are from *Friday* to *Saturday*, and from *Saturday* to *Sunday*. There is neither beginning nor end of the third Night; but neither is it neceſſary, becauſe that when Jeſus Chriſt ſaid, that he ſhould be three Days and three Nights in the Bowels of the Earth, as *Jonas* was three Days and three Nights, in the Belly of the Whale, it ought not to be underſtood literally, it being the uſual way of ſpeaking among the Jews, not to diſtinguiſh the Night from the Day. It is ſufficient to prove the Truth of the Prophecy, That Jeſus Chriſt was as long in the Sepulchre as *Jonas* was in the Belly of the Whale, *l.* 4. 114. *l.* 2. 212. There is a place which hath much perplexed all our Interpreters. 'Tis that in which St. *Paul* ſpeaks of *Baptiſm for the Dead*. St. *Iſidore* reſolves this Difficulty after a very intelligible and rational manner. To be baptized for the Dead, ſaith he, is to be baptized into the hopes of being changed into an incorruptible State, *l.* 1. 221. Some have taken great pains to know, what St. *Paul* means, and what we are to underſtand in the Creed by the *Quick and the Dead*, which ſhall be judged at the laſt Day. St. *Iſidore* tells us, that it is either the Body and the Soul, or perhaps the Good and the Sinner, or rather thoſe who ſhall be then alive, and thoſe who ſhall be dead before, *l.* 1. 221. Several Authors have confounded *Philip*, one of the ſeven firſt Deacons, who baptized the Eunuch of Queen *Candace*, with St. *Philip* the Apoſtle. St. *Iſidore* is not guilty of that miſtake, but diſtinguiſhes the two *Philips*, *l.* 1. 447. The curious Enquirers after the *Greek* Antiquities, have taken much pains to know the Original of the Altar erected to the Honour of the unknown God, of which mention is made in the *Acts*: Some affirm, ſaith he, that the *Athenians* having required the aſſiſtance of the *Lacedæmonians*, their Meſſenger was ſtopp'd near a Mountain of *Parthenia*, by a Ghoſt who commanded him to return home, and bid the *Athenians* be of good Courage; for they ſhould have no need of the help of the *Lacedæmonians*, he would aſſiſt them: That the *Athenians*, after this, having obtained the Victory, built an Altar to that unknown God, which had given them that Advice, and helped them. Others ſay, that the City of *Athens* being afflicted with a Rageing Peſtilence, The *Athenians* having invoked all their other Gods to no purpoſe, bethought themſelves to build an Altar to the unknown God, and immediately the Plague was ſtayed. *l.* 4. 69. There are a great number of others of St. *Iſidore's* Letters upon ſeveral Texts of the Holy Scripture: But as a Proof of his Acuteneſs and Ability to interpret Holy Scripture, it is ſufficient to obſerve, that he gives ten Explications of one Text of St. *Paul*, *l.* 4. 829. And that in one Letter of a few Lines, he explains eight ſeveral Texts of Scripture, *l.* 4. 112. ſo ready and Familiar was it to him. He ſometimes unfolds thoſe Texts which the Hereticks did abuſe to uphold their Errors, and maintains againſt their falſe Gloſſes thoſe Texts which the Orthodox alledged; he often enlarges upon ſuch Maxims of Piety and Principles of Morality as are contained in thoſe Texts of Holy Scripture which he quotes. He likewiſe very commonly explains it in a Spiritual Senſe, that he may raiſe out of it ſome Moral Obſervations and uſeful Inſtructions.

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Of his Letters of Doctrine.

Altho' St. *Iſidore* hath not profeſſedly treated of any Doctrine of Religion, yet in many of his Letters we find them very ſtrongly confirmed and proved. He ſhews, that the Heathen Religion hath evident Marks of Falſhood, *l.* 1. 95. *l.* 4. 27, 29, 30, *&c.* And that Chriſtianity hath all the Signs of Truth, and oppoſes thoſe who accuſe it of Novelty, *l.* 2. 46. He affirms, that if we do but compare the Holy Scriptures with the Heathen Writers, we may ſoon diſcern on which ſide the true Religion is, *l.* 1. 21. That the former contain ſublime Truths, which beget Reverence, whereas the latter are full of Fables and deſpicable Fooleries and Cheats, *l.* 2. 4. 5. Among the Proofs of the Chriſtian Religion he forgets not to inſert that of the confirmation of the Goſpel by Miracles, and the deſtruction of Paganiſm, *l.* 1. 271. He confutes the Jews in ſeveral places, not only by demonſtrating, that the Prophecies of the *Meſſias* are fulfilled in Jeſus Chriſt, but alſo by confirming the truth of the Conception of Jeſus Chriſt in the Womb of the Virgin, *l.* 1. 141. *l.* 4. 17. He proves, that God hath created Angels, Men and all Beings, *l.* 1. 343. That all things are over-ruled by Providence, and not by the influences of the Stars, or by Fate, *l.* 3. 135, 154, 191. That things do not come to paſs, becauſe God foreknows them or foretells them, but God foreknows and foretells them becauſe they will ſo happen, *l.* 1. 56. He explains the Myſteries of the Trinity and Incarnation in ſo many Letters, that it is needleſs to cite them all. Among others, theſe are worthy of our Conſideration about the Trinity, *l.* 1. 67, 138, 139, 327. *l.* 4. 99. About the Incarnation, *l.* 1. 323, 403. He confutes the Error of the *Arrians*, *l.* 1. 246, 353. *l.* 4. 31, 334. and of the *Sabellians*, *l.* 3. 247. He proves the God-head of the Holy Ghoſt, *l.* 1. 20, 60, 97, 109, 499, 500, *&c.* He condemns the Error of the *Neſtorians*, and ſhews that the name of the Mother of God ought to be given to the Virgin *Mary*, *l.* 1. 54. He alſo oppoſes thoſe, who confounded the two Natures, as well as the *Manichees*, who aſſerted, that the Fleſh which appeared in Jeſus Chriſt, was a mere Phantom, *l.* 1. 102, 303. He refutes the *Marcionites*, *l.* 1. 11. the *Manichees*, *l.* 4. 13. the *Montaniſts*, *l.* 1. 242. to

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242. to the 246. and the *Novatians*, *l.* 1. 100, 338. He maintains the perpetual Virginity of *Mary*, both before and after her Conception, *l.* 1. 23. He is of Opinion, that Jesus Christ came out of her Womb, as well as out of the Sepulchre, without opening the Passage, *l.* 1. 404. He proves the Soul to be Immortal, *l.* 3. 295. *l.* 4. 125. But he confutes the Doctrine of *Origen* about the eternal Præexistence of Souls, *l.* 4. 163. He also disproves the Opinion of those who believed, that the Soul is part of the Substance of God himself, *l.* 4. 124. He shews, that the Resurrection of the Body is certain, but the manner of it and time, is uncertain, *l.* 1. 284. *l.* 2. 43. He holds, that after the Resurrection, the Bodies of the damned shall be Spiritual, as well as the Bodies of the blessed; that is to say, as he explains it, active, and of the nature of the Air. He believes, that the damned shall be punished in different manners, according to the difference of their Sins, *l.* 4. 42. He defends the freedom of Man's Will, *l.* 1. 271, 303, 352, 363, *&c.* He allows, that Grace is necessary to perform that which is good, but he will have Man on his part to use his diligence and labour, that Grace may be operative. The Nature of Man, saith he, hath received several Graces which it is in Man's power to make good use of. Man's labour must concurr with Grace, as the Industry of Sailers is helpful to the prosperous Winds. It is of God's Providence that our help comes, but we must also joyn our endeavours with it, *l.* 2. 2. We are our selves, saith he, in another Letter, the cause of our own Damnation, and Jesus Christ is the cause of our Salvation; for it is he that hath justified us by Baptism, who hath delivered us from the Punishments we have deserved, and hath enriched us with his Gifts; but all his Graces will be of no advantage to us, if we do not what we are able to do on our part, *l.* 2. 61. Man, saith he in another place, stands in need of the divine Assistance to accomplish those very things, which seem to be in his Power; but that Grace is never wanting to those, who on their part do what they are able; for if the Divine Providence excites, and stirs up those, who have no desire to do good, with what reason can it deny necessary helps for doing good to those, whose Will is well inclined, and do what they are able? *l* 4. 171. Nevertheless, Man must not attribute the good he doth to himself, but must referr all to the Grace of God, otherwise his best Actions will be of no use to him, *l.* 2. 265, 242. In sum, no Man lives upon Earth, and sins not, *l.* 1. 435. St. *Isidore* delivers himself upon the Sacraments of Baptism and the Lord's Supper, in a way altogether conformable to the Doctrine and Discipline of the present Church. The Baptism of Infants, saith he, doth not only wash them from their natural Pollution, caused by the Sin of *Adam*, but it also conferrs Graces: It not only obliterates the Sin of those that receive it, but also makes them God's adopted Children, *l.* 3. 195. The Veil, that covers the Sacramental Elements, doth undoubtedly overspread the Body of Jesus Christ, *l.* 1. 123. And the Holy Spirit turns the Wine into the Blood of Jesus Christ, *l.* 1. 314. The scandalous Lives of Ministers, their Sins and Impieties do not hinder the effect of the Sacraments which they administer, *l.* 1. 120. *l.* 2. 37, 52. *l.* 3. 34, 294. He approves of the Honour which is given to the Martyrs, and the respect which is bestowed on their Relicks. He disallows not the presenting of Offerings at their Altars in honour of them; but the principal respect, which we can give them, is to imitate their Lives, *l.* 1. 55. *l.* 2. 89. He preferrs a single Life before Marriage, *l.* 2. 133. He observes, that the Polygamy of the ancient Patriarchs, was then very excusable, because it was necessary that they should have a numerous Posterity; but it may not be now used as a pretence to cover our Incontinence. We will conclude with the Idea and Definition which he gives the Catholick Church: The Faithful, saith he, dispersed throughout the whole World, make up the Body of the Universal Church; every particular Church is a Member of it, *l.* 4. 103. This Universal Church hath often been assaulted, but it never was, nor ever shall be utterly extinct, *l.* 3. 5.

Letters concerning the Discipline of the Church.

In the Letters of St. *Isidore* there are a great many important things worthy of our Observation touching the Discipline of the Church. He condemns Symony in an infinite number of them, *l.* 1. 26, 29, 30, 45, 106, 111, 119, 120, 136, 145, 158, 315. *l.* 2. 125. *l.* 3. 17. *&c.* He taxes all those Exactions which were used upon the account of Ordinations, with this Crime. He condemns, in several places, those who ambitiously sought for Bishopricks. He reminds the Priests about the Administration of the Sacrament of Penance, that they have Power to bind as well as loose; that they neither may nor ought to loose those, who bring no Medicine for their Sins, and who do not endure a Penance proportionable to the greatness of their Crimes. He advertiseth them, that they ought to be Ministers of Jesus Christ, and not Fellow-Criminals; that they are Intercessors with God and not absolute Judges; that they are Mediators and not Masters, *l.* 3. 260. He tells the Deacons, that they are the Bishops Eye, and that they ought to be very careful in the management of the Church's Revenue, *l.* 1. 19. He orders all Ecclesiastical Persons to carry themselves modestly, and avoid the familiarity, converse and sight of Women, *l.* 1. 89. *l.* 2. 284, 278. *l.* 3. 11, 66. He requires them to be subject to Princes, and pay them Tribute, *l.* 1. 48. He observes, that in the Apostles time the Christians had no Churches, but that in his time they were become very sumptuous and fine, *l.* 2. 246. He blames the Bishop of *Damiata* for having built a stately Church, with the Money which he had scraped together by selling Ordinations, and other Exactions of the People. He tells him, that it is to build *Zion* by Blood, and establish *Jerusalem* by Iniquity; as it is said in the Prophet *Micah*; *That a Sacrifice made up of another Man's Substance, is an Horror and an Abomination to the Lord.* He advises him to give over building that Church at the expence of the People, if he would not have that lofty Temple convince him of Injustice before God, and be a Monument, that shall cry eternally against him, and which shall require the restitution of what he hath taken from the Poor, and Vengeance for oppressing of them, *l.* 1. 37. We find also some Ceremonies of the Church taken notice of in St. *Isidore*'s Letters. In his time the Bishop wished Peace to the People, and the Congregation answered, *And with you also*, *l.* 1. 122. The Deacons which ministred at the Altar wore a Linen Vestment, and the Bishops had a kind of a Cloak made of Woollen, which covered their Neck and Shoulders, which they put off when the Gospel began to be read. The first of these Habits, according to *Isidore*, denotes the Humility of Jesus Christ; and the second, represented the wandring Sheep, which the good Shepherd brings home upon his Shoulders, *l.* 2. 246. The Custom then was to allow Women to sing in the Church; but St. *Isidore* says, that they had abused that practice, by causing themselves to be admired for the sweetness and harmony of their Voice, and were no less blame-worthy, than if they sang prophane Songs, and that they ought to be forbidden singing in the Church for the future, *l.* 1. 90. Divorce was only allowed in case of Adultery. The Reason which St. *Isidore* gives for it, is this, that Adultery is the only Sin by which conjugal Faith is violated, and which brings into a Family the Children of Strangers, *l.* 2. 376. He could not bear those who asserted, that Comedies might be of good use to beget a detestation of Vice, and make Men more virtuous. The aim and design of Comedians, saith he, is clear contrary; and their Art hath no other end, than to hurt and corrupt good Manners, *l.* 3. 336. Those, who are pleased to see counterfeit Passions represented, ordinarily become passionate; it is then necessary to keep from going to Comedies; for it is easier to avoid the occasion, and to oppose the first approaches of Vice, than to stop the course of it, when it is once begun, *l.* 5. 433. He says, that a Person condemned by his Bishop ought no where to be received into Communion; but he observes, That altho' this were the regular course, yet many Bishops of his time had neglected it; and that was the reason, that the good Bishops dare not take upon them to correct their disorderly and vitious Clergy.

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Letters of Pious Advice and Instruction.

There never was in the Church a more strict, or free Censor of Manners than St. *Isidore* of *Damiata*. The Church of *Damiata* was then governed by a Bishop, called *Eusebius*, who sought his own advantage more than that of Jesus Christ. Altho' St. *Isidore* looked upon him as his Superior, yet he was not afraid of violating the respect due to him, by telling him with all the freedom imaginable, that he did not lead a Life as became a Bishop. He made no scruple to reprove him for his Vices, to write of them to his Friends, to discover them to the publick, that he might make him ashamed of them, and to lament the unhappiness of the Church of *Damiata* in having such a Bishop. In his other Letters, he speaks the same things for the most part; sometimes he accuses him of selling Ordinations, sometimes he reproves his Covetousness, sometimes he taxes his Pride and Ambition, and sometimes he suspects him to be guilty of living disorderly. In a word, he gives him every where the Character of a Bishop altogether unworthy of his Ministry. He hath no more regard to the reputation of his inferior Ministers. His Arch-deacon *Pansophius*, and his Steward, called *Maro*, are taxed with the Crimes of Symony and unjust Exactions. The Monks, *Zosimus* and *Palladius*, meet with no better Treatment; he describes them as Debauchees who led a lewd and disorderly Life. Another Priest, called *Martinianus*, who after the Death of *Eusebius* strove to get himself ordained into his place, is also accused of many Crimes by *Isidore*. He wrote also of him to St. *Cyril* to hinder him from ordaining him Bishop of *Damiata*. If we will take the pains to read the Letters which he hath written to the Persons already named, and to his Friends upon the same Subject, we shall find therein excellent Instructions for all Bishops. Particularly we may see against those that Hunt after Bishopricks, *l.* 1. 23, 28, 104. *l.* 2. 127. and many others against the Bishops, who conferr Ordinations for Money, *l.* 1. 26, 29. and others which we have cited

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in ſpeaking of Symony. Againſt proud and covetous Biſhops, and who make not a good uſe of the Revenues of the Church, *l.* 1. 38, 44, 57, 215. Againſt their lording and and tyrannical Humour, *l.* 2. 208, 209. He deſcribes the excellency of the Prieſthood, *l.* 2. 200. and preferrs it before the temporal Government; becauſe Biſhops govern the Soul, whereas Princes have Power only over the Body. He ſpeaks, in ſeveral places, of the neceſſary Qualifications of a Biſhop, and of the difficulty that there is in diſcharging that Miniſtry well, *l.* 1. 104, 151. *l.* 3. 216, 259. *l.* 4. 213. 145. He admoniſhes thoſe that deſire to be Biſhops, that they ought to purifie themſelves before they undertake to purifie others, *l.* 2. 65. He thinks, that there are two Things abſolutely neceſſary for a Biſhop, Eloquence and Holineſs of Life; that if theſe two go not together, 'tis impoſſible that a Biſhop ſhould do any good in his Place, *l.* 1. 44. *l.* 2. 235. *l.* 3. 259. That Gravity, and a Conſtancy in his Actions, ought alſo to be joyned with theſe two Virtues. *l.* 1. 319. *l.* 2. 290.

But St. *Iſidore* did not only uſe ſuch Admonitions and Reproofs towards his own Biſhop and Clergy to amend them, but alſo he dealt in the ſame manner with St. *Cyril*, Patriarch of *Alexandria*, in writing to him about the Troubles that happened at the Council of *Epheſus*. He accuſes him for acting too raſhly and fiercely, and tells him, that many of thoſe that were aſſembled at *Epheſus*, boldly aſſerted, that he ſought more to be avenged of his Enemy, than to ſettle the Orthodox Truth. He is, ſay they, a true Nephew of *Theophilus*, he hath the ſame Spirit and Behaviour; and as this laſt thundered out his Fury againſt the Bleſſed *John*, his Nephew hath done the ſame, altho' there be a great deal of difference between the Perſons accuſed, *l.* 1. 310. He wrote to him after the ſame faſhion in another Letter. The Examples of Holy Scripture, ſaith he, create in me ſuch an horror as obliges me to write to you. For whether I look upon my ſelf as your Father (as you call me) I am afraid leaſt if I do not admoniſh you, I ſhould be puniſhed as the High-Prieſt *Eli* was, for having not reproved his Sons. But if I conſider my ſelf rather as your Son, upon the Account of St. *Mark*, whom you repreſent, the puniſhment of *Jonathan*, who was ſlain, becauſe he did not hinder his Father from conſulting the Witch of *Endor*, is a Warning to me. Wherefore, to avoid my own and your Condemnation, I am obliged to admoniſh you to lay aſide the Diſputes now on foot, and not engage the Church of Chriſt in a particular and domeſtick Quarrel, and ſo raiſe a perpetual Schiſm in the Church under the pretence of Religion, *l.* 1. 370.

It was the Grief that St. *Iſidore* had, to ſee the Orthodox Biſhops divided among themſelves, that made him ſpeak thus. He imagined that St. *Cyril*'s Raſhneſs was the Cauſe of it. He thought that he ſought to revenge an old Quarrel: And it appears likewiſe, that he ſuſpected him, not to have a thorough-ſound Opinion about the Incarnation, *l.* 1. 323. But, afterwards, being better informed, he approved his Doctrine, and exhorted him to continue ſtedfaſt in it, and not contradict himſelf, as it appears by Letter, 324. *l.* 1. St. *Iſidore* wrote not only to St. *Cyril*, to endeavour a Pacification between the Biſhops of the Council of *Epheſus*, but thought himſelf obliged to write to the Emperor *Theodoſius*. He adviſed him to go himſelf to *Epheſus*, to appeaſe the Troubles; and admoniſhes him, not to eſpouſe the Animoſities of either Side, nor ſuffer his own Officers to intermeddle with Matters of Doctrine, *l.* 1. 311. Thus did St. *Iſidore*, without leaving his Retirement, engage himſelf in the greateſt Affairs of the Church, and joyned with the Prayers, which he made to God for the Peace of his Church, the moſt effectual Counſels and Advice.

So that he was none of thoſe Monks who were contented to bewail their own Sins, and pray to God for others in ſecret, and who remain in perpetual Silence, without concerning themſelves with what happens, or having any Commerce with other Men. He found out a way to joyn the Love of Solitude with the Knowledge of what happens in the World; Piety and Silence with Charitable Advice and Admonitions; Mental Recollections with a continual Obſervation of others Actions: And, to ſpeak in one Word, all the Exerciſes of a Monaſtick Life, with the Care and Vigilance of a Paſtor. There were no Perſons, of whatſoever State and Condition they were, but he gave them Advice and Inſtructions about their Employments and Duties. We have already ſeen after what manner he gave them to Biſhops and Eccleſiaſtical Perſons, let us now take a view of ſome of them, which he gives to the Laity.

Advice to Kings. If you will obtain the Eternal and Incoruptible Kingdom, which God will give to thoſe who govern well here below, as a Reward, you muſt make uſe of your Power with Moderation and Goodneſs, and liberally diſpenſe your Riches to the Poor; for 'tis not a Prince's Power that ſaves him, but his Juſtice, Goodneſs and Piety: He cannot avoid being counted an Idolater, if he unjuſtly hoards up his Temporal Riches, without diſtributing them to the Poor, *l.* 1. 35. to *Theodoſius*.

Advice to Magiſtrates and Governors. They ought to think with themſelves, That the Time of exerciſing their Offices is ſhort; That Life it ſelf is not of long continuance; That the Rewards or Torments of another World are Eternal; That they ought to Adminiſter Juſtice freely to all the World, uſe their Authority with gentleneſs, and give no Man a juſt Ground of Complaint, *l.* 1. 31, 47, 48, 133, 165, 191, 208, 290.

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Advice to Courtiers. Not to miſuſe the Favour of their Prince, but to employ it for the Good and Safety of the People, and to imitate *Daniel*, *l.* 1. 36, 47, 48.

Advice to Soldiers. Not to take too much upon them, to do no Violence nor Injuſtice, *&c. l.* 1. 40. 87. 297, 327.

Advice to Subjects. Jeſus Chriſt ſubmitted himſelf to the Laws of the Emperors, and paid Tribute, to teach us Obedience to Kings, and not exempt our ſelves from paying their Dues, upon the Pretence of Poverty, *l.* 1. 206, 408.

Advice to Women. If they would be commended as *Judith*, *Suſanna* or St. *Thecla*, they muſt imitate the Virtues of thoſe Illuſtrious Women, *l.* 1. 187. That Chriſtian Women ſhould modeſtly apparel themſelves, and that they ſhould not uſe the Adornings and Finery of the Women of the World. Upon this occaſion he relates a remarkable Story of a Young Woman, who coming into the Sight of a Young Man, who was extremely in Love with her, cured him of that fond Paſſion by preſenting herſelf before him with her Hair crop'd, and her Head covered with Aſhes, *l.* 2. 53, 145. He recommends Modeſty alſo to them, but more eſpecially to Widows, *l.* 1. 179.

Advice to Parents. Concerning the Education of their Children, *l.* 1. 316.

Advice to thoſe that take the Holy Sacrament with a defiled Conſcience, l. 1. 170.

Advice to Sinners. The moſt perfect State is not to ſin, but it is good to repent when we have ſinned, and to riſe again, as ſoon as may be, from our Fall. Since you are fallen from your firſt Eſtate, which is above your Strength, have a care that you do not neglect the ſecond means of gaining your Salvation, and take heed that Deſpair do not entirely ruin you, *l.* 1. 381. *l.* 2. 160. *l.* 3. 62. Yet the Hopes of Pardon ought not to encourage us in Sin, for it is much eaſier to preſerve Innocency than to reſtore it, foraſmuch as ſome Scar always remains after the Cure, and it can never be recovered but with much Pain, *l.* 3. 157.

Advice to a Phyſician, who lived wickedly. You profeſs a Science which requires a great deal of Prudence and Wiſdom, but you have a Spirit of Contradiction; you cure ſmall Wounds for others, but do not heal your own Diſtempers, which are very great and dangerous: If you will be a True Phyſician, begin to cure your own diſeaſed Soul, *l.* 1. 391, 437.

There are an infinite number of ſuch like Inſtructions in the Letters of St. *Iſidore*. They are full of Maxims of Piety and the Rules of a Spiritual Life. He, in ſeveral Places of them, recommends Charity, Humility, Vigilance, Holineſs, Modeſty, Sobriety, Patience, Contempt of the World, Repentance, Labour, Prayer, and other Chriſtian Virtues, of which he teaches the Practical Part. He renders the contrary Vices deteſtable, and propounds fit Remedies for us to apply to them. He principally inveighs againſt three Vices very common in his Time, Ambition, Covetouſneſs and Intemperance. Laſtly, All his Letters are full of moſt ſolid and profitable Chriſtian Maxims: This is an excellent one, which he often repeats; Our Lives muſt correſpond with our Words, and we ought to practiſe our ſelves what we teach others, for it not enough to ſay, but we muſt do what we ſay.

Letters concerning the Diſcipline and Life of the Monks.

As St. *Iſidore* profeſſed a Monaſtick Life, ſo 'tis to the Monks that the greateſt part of his Inſtructions, which we have already ſpoken of, are directed. He extols a Monaſtick State in general, *l.* 1. *Let.* 129. and gives the Deſcription of a true Monk, *l.* 1. 200, 298, 308, 319. He makes that eſtate to conſiſt principally in two things; In Retiredneſs and Obedience, *l.* 1. 1. The Apparel of the Monks, according to him, ought to be like St. *John* Baptiſt's; that is to ſay, of Hair, and their Food ought to be nothing but Herbs: But if they are not able to undergo ſo great Auſterities, they ought to live in that Way which the Biſhop commands them, and follow the Rules which he ſhall preſcribe them, *l.* 1. 5, 74. They ought not to live as they liſt, but put themſelves under the Government of ſome Superior, *l.* 1. 193, 260. They ought not to concern themſelves with worldly Affairs, nor maintain any Trade or Commerce with the World, *l.* 1. 25, 75, 92, 220. When any Man hath once embraced a Monaſtick Life, he ought to perſevere with Zeal, *l.* 1. 91, 110. Inconſtant and fickle Monks are blame-worthy, *l.* 1. 41, 173, 314, 318. They ought not to be allowed to live in Idleneſs, but they muſt be employed and labour, *l.* 1. 49. They may not read the Books of Profane Authors, nor affect to ſpeak or declaim elegantly, *l.* 1. 62, 64. I omit to ſpeak of the Practice of ſuch Chriſtian Virtues as he recommends to them, and of thoſe Vices which he reproves in ſome Monks of his Time, becauſe that were to repeat what we have already ſaid.

What

St. *Isidore of Damiata.*

What we have spoken of St. *Isidore* of *Damiata*, may suffice to inform us of his Style and Person: Nothing remains more to be spoken of but the Editions of these Letters, which I shall do in a few Words. The three first Books were translated into *Latin* by the Abbot *Billius*, and printed after his Death in *Greek* and *Latin*, at *Paris* in 1585. with a Collection of the excellent Observations of that Learned Man, as well upon St. *Isidore* as upon other *Greek* Fathers. *Ritterhusius* added a Fourth Book to these, and caused it to be printed with [the other Three, and] his own large Notes [upon all the Four Books] by *Commelinus*] at *Heidelberg*] in 1605. The Jesuite *Schottus* joyned a Fifth Book to them, which was printed in *Greek* at *Antwerp* in 1623. in *Latin* at *Rome* in 1624. and in *Greek* and *Latin* [illustrated with Notes, Glosses and Arguments] at *Frankfort* in 1629. They are all collected into one Volume, and printed in the last Edition at *Paris*, in 1638.

St. *Isidore of Damiata.*

JOANNES CASSIANUS.

J. *Cassian.*

Joannes Cassianus, a Native of *Scythia* (*a*), having devoted himself to God in his Childhood, withdrew himself into the Monastery of *Bethlehem* (*b*); afterwards, being desirous to attain the utmost perfection of a Religious Life he departed from thence, with another Monk named *Germanus* with whom he had contracted an intimate Friendship, to go into *Ægypt* and *Thebais*, to see the Solitaries and Monks of that Country, and gather some Advantage by their Example and Instructions. Having lived Seven Years (*c*) in that Conntry, and conferred with the most Spiritual and most eminent Abbots of those Quarters, they returned to their Monastery, as they had obliged themselves; and having discharged this Duty to their Ancient Brethren, they went from thence into the Desart of *Scythia*. It is probable, that the Contentions of the Monks of *Ægypt* with the Bishop of *Alexandria* forc'd them as well as many others, to retreat to *Constantinople*: But however that be, it is certain that they were at *Constantinople* when St. *Chrysostome* was banished, and that they were sent to *Rome* to carry the Letters of the Clergy of that City thither; containing the Complaints of the Violence which had been used against their Bishop, as we read in the Life of St. *Chrysostome*, written by *Palladius*. Germanus *the Priest*, saith he, *and* Cassian *the Deacon, Persons of eminent Piety, who were for* St. Chrysostome, *came after* Palladius, *and brought Letters from all the Clergy of* Constantinople, *relating, how that their Church had suffered intolerable Oppression and Tyranny, their Bishop having been driven out by Force*, &c. St. *Innocent* returning an Answer to this Letter, says also, That is was brought by *Germanus* the Priest and *Cassian*. It cannot rationally be said, That this *Cassian* is a distinct Person from this of whom we are speaking, since he not only bears the same Name, and hath a Companion of the same Name, but also because we understand by *Cassian* himself, that he was the Scholar of St. *Chrysostome*. *Gennadius* also takes notice, that he was ordain'd by that Holy Bishop. Afterward he was promoted to the Order of Priesthood, it is likely in the *West*, and never returned again into the *East*. But however that be, it is out of doubt that he spent the latter part of his Life at *Marseills*; where he founded two Monasteries, one for Men and another for Virgins: There he composed all the Works which he left us. He dyed under the Empire of *Theodosius* and *Valentinian*, about the Year Four hundred and forty. The first of his Works is his *Institutio Monachorum*, *i. e*, Instruction of Monks, divided into Twelve Books: The first Four which treat of the Habit and way of Living used by the Monks of *Ægypt*, are look'd upon by *Gennadius* and *Photius* as a distinct Treatise. The Eight last are so many Precepts against the Eight Capital Sins; nevertheless, it appears by the Preface and the Sequel, that *Cassian* intended these two Parts for one entire Work only. This Treatise is dedicated to *Castor* Bishop of *Apta*; who desiring to model the Monasteries in his Province, like to the *Ægyptian*, requested *Cassian*, who had conversed a long time with those Monks, to lay down a Platform of their way of Living; to be, as it were, a Pattern for the Western Monks. In the First he speaks of the Habits of the *Ægyptian* Monks and describes them much after this Manner. Their Habit was merely to cover their Nakedness, and secure them against the Injuries of the Weather: It had nothing extraordinary either in the Colour or Fashion, lest the singularity of it should give them an occasion to be Proud. They wore a Girdle about their Loyns, and a Cowle upon their Heads. Their Linnen Coats had short Sleeves, which reached no further than their Elbows, the other part of their Arm was naked. They had over their Habit a kind of Scapulat, and a little short Cloak, which came down no further than the Shoulders. They had also a kind of Safe-guard of Leather, which they used in bad Weather. They carried a Staff. They wore no Shoes. They had only single Breeches to save themselves from Heat and Cold, and those also they put off when they went to Celebrate, or Receive the Holy Sacrament.

J. *Cassian.*

De institutis Cœnobitorum.

In the 2d. Book, *Cassian*, to obviate the great diversity which was in the Monasteries touching the Multitude of *Psalms*, which were sung at Divine Service, relates the usages of the Monks of *Ægypt* and *Thebais*. First, he observes, that these Monks at their entrance into the Monastery, forsook all things, laboured with their Hands, and lived in obedience. He then speaks of the Divine Offices of the Monks of *Egypt* and *Thebais*: They recited their Evening-Service, and their Night-Service, the 12 *Psalms*. On *Saturday* and *Sunday* they read two Lessons, which, during the whole Lent, were both taken out of the New Testament: On other days, one out of the Old, and another of the New Testament. At the end of every *Psalm* they made a pause, and all the Monks rising up, made a Prayer with themselves; then they cast themselves flat on the Ground, and being risen again, they made another short Prayer, without singing the *Gloria Patri*, as is the custom in the *West*. The *Psalms* were not sung by the Monks in a Choir, but one of them sung them, and the rest, sitting in silence, hearkened to him; now and then he made stops, that they might lift up their Hearts to God. Divine Service being ended, they betook themselves to their Cells modestly and silently, and went to their Labours there. They who committed any Fault, were excluded the Service, and it was not allowed any other to pray for them. They did not kneel down, nor fast from *Saturday*-evening to *Sunday*-evening, nor from *Easter* to *Whitsontide*, following the ancient Custom of the Church.

In the 3*d*. Book he speaks of the Offices of the third, sixth and ninth Hours, in every of which they recited 3 *Psalms*. The first Office which *Cassian* calls the *Mattins*, was not used in *Ægypt*; but he tells us, that it was newly settled not only in the West, but also in his Monastery of *Bethlehem*. They that came to the Church which he calls an Oratory, after the first *Psalm* was ended, did not enter at all, but stayed at the Door till the rest came out, and then cast themselves flat on the Ground to beg pardon for their Sloth. In the Night-service it was allowed to go in, till the end of the second *Psalm*. Besides these Offices there were Vigils on *Friday*-night to *Saturday*, in which they rehearsed three Anthems and three *Psalms*. They never Fast in the East on *Saturday*, as they do at *Rome*. *Cassian* thinks, That this fast was appointed at *Rome*, because St. *Peter* fasted to prepare himself for the encounter with *Simon Magus*; but he adds, that such a Custom ought not to be established upon that Example. On *Sunday* they celebrated but one Mass only, to which they joyned the Offices of the third and sixth: They recited some *Psalms* before and after Dinner. At Supper, they contented themselves to make a short Prayer, because that was an extraordinay and unusual Meal among the Monks.

The 4*th*. Book contains the Qualifications required in that Person, who desires to be admitted into a Monastery. He that offers himself for this end, must remain at the Gate, and beseech the Monks many times to receive him. He

(*a*) *A Native of* Scythia.] *Gennadius* says plainly, That he was a *Scythian*. *M. Holstenius* and *F. Norris* endeavour to prove that he was a *Frenchman*; and this they pretend to do from *ch*. 1. *conf*. 24. but that Place doth not prove what they assert, nor destroy the Testimony of *Gennadius*, which is of great weight. *Photius* says, That he was a *Roman*, but he means it of the Place of his Abode, and the Tongue he wrote in. *Honorius* calls him an *African*, perhaps because he thought that *Scythia* was in *Africa*. Some say he was a Native of *Scythia* and born at *Carthage*, but this is without Ground. What some say, That he wrote too elegantly in *Latin* to be a *Greek*, is not to be regarded. It is very possible that a *Greek*, living among the *Latins*, might write *Latin* as well as he hath done: Besides, he lived in an Age, when almost all Learned Men were skilled in both Tongues.

(*b*) *He withdrew himself into the Monastery of* Bethlehem.] He says so himself in the Preface of his Institutions, dedicated to *Castor*; where speaking of his First Exercise in that Monastery; he says, *A pueritia nostra constituti*.

(*c*) *Having lived Seven Years*] In his First Conference, *ch*. 1. he tells us, That it was the Desire he had to visit the Monks, and profit by their Instructions, that made him undertake that Voyage: *Germanus*, with whom he travelled, had been longer in the Monastery than he; they always were very intimate. He relates, in his Conferences, the principal Discourses which they had with the most Spiritual and Religious all-a-long their Voyage, and the Places whither they went, in the seventeenth Conf. *ch*. 31. He says, That at the end of Seven Years they performed their Promise, which they made, of returning to the Monastery; and then went into the Desart of *Scythia*.

J. Caſſian. muſt give proofs of his Patience, Humility and Contempt of the World, and be tryed with Denyals and Affronts. They by no means will allow that he give his Eſtate to the Monaſtery into which he goes, for fear that afterward it ſhould give him an occaſion to exalt himſelf above the other Monks. They make him to lay aſide his former Garb, and the Abbot muſt give him another, to ſhew him that he ought to be entirely ſtripped of all. Nor will they immediately after admit him into their Society. They put him with an old Monk into an Apartment near the Gate, where they receive Gueſts; and when they had ſerved him a long while, they put him under the government of another Senior, who had the care of Novices; there they teach him to ſubdue his Paſſions and renounce his own Will. They oblige him to reveal all his Thoughts to this Senior, and exerciſe him with the meaneſt Works, to to try his obedience, they give him no other Food but boil'd Herbs with a little Salt: But *Caſſian* obſerves, that this auſterity in Eating is not practicable in the Weſt. Theſe Holy Monks are ſo ſubject to the ſound of the Bell, that they are obliged to leave whatſoever Work they are about, to go whither it calls them, although it be a Letter, They can poſſeſs nothing of their own. They make them do Penance for the leaſt Faults. They read in the Hall at Dinner-time. It is forbidden them to eat any where but in the Hall. They wait upon each other at Table. Laſtly they perform a blind obedience to their Superior, who commands them to do things which ſeem impoſſible. *Caſſian* relates ſome Examples which ſeem incredible, and it would be dangerous to imitate.

This is the Subject of the Four firſt Books of *Caſſian*'s Inſtitutions, which *Gennadius* and *Photius* have looked upon as a diſtinct Work from the Eight laſt. And, indeed, theſe are upon another Subject. He teaches us, in them, to reſiſt the Eight principal Vices, with which Men are tempted. (*viz.*) Gluttony, Uncleanneſs, Covetouſneſs, Anger, Sorrow, Trouble, Vain-glory and Pride. In every Book he gives us the definition of theſe Vices, ſhews us the pernicious effects of them, propounds Examples to confirm it, how much they ought to be deteſted. He preſcribes Rules for the contrary Virtues, and teaches us fit Remedies to defend our ſelves from them. He maintains, that without Grace Man can do no good thing, nor reſiſt any Temptation; but he believes, that this Grace is given to all that uſe their Endeavours.

But *Caſſian* doth not think it enough to propound the Life of the *Ægyptian* Monks as an Example to the Weſtern, and propoſe Methods of reſiſting the moſt ordinary Temptations. He hath alſo collected the Inſtructions, which he had heard from the Mouths of the moſt Illuſtrious Abbots of thoſe Deſarts, in the Conferences he had with them. *Caſſian* hath made 24 Books of theſe, which he intitles, Collations or Conferences. The ten firſt are dedicated to *Leontius* Biſhop of * *Frejus* and *Helladius* the Preſident of the Abby built by *Caſtor*, who was dead. The firſt and ſecond contain the Diſcourſes of *Moſes*, Abbot of the Deſart of † *Schete*, in which, having ſpoken in general of the end of a Monaſtick Life, and the means of arriving at the end, he treats of the Spirit of Prudence. In the third the Abbot *Paphnutius* explains in what Particulars the forſaking of the world conſiſts, *Germanus* the Companion of *Caſſian* having put ſome Queſtions to him, touching the Abilities of the Free-will, he ſpeaks of the neceſſity of Grace, even for the beginning of Faith. In the fourth the Abbot *Daniel* ſhews of what uſe Temptations and the Motions of Concupiſcence are. He teaches us the means to reſiſt them; always owning, that without Grace all human Attempts and induſtry are to no Purpoſe, In the fifth, *Serapion* diſcovers the eight principal Vices, and teaches us fit Remedies to be applyed againſt them. In the ſixth, a Monk, who had a Cell between the Deſarts of *Scythia* and *Nitria*, endeavouring to explain the Queſtion which *Caſſian* had propounded, Why God did permit that the Monks be taken and put to Death by the *Arabians*? treats of the Happineſs of the Death of the Saints. The Abbot *Serenus* explains in the ſeventh Conference the various Temptations of the Devils, and the Stratagems which they make uſe of to draw the Soul of Man into Sin. They cannot force or conſtrain it, but they ſtir it up to evil. They do not certainly know the ſecret thoughts of Man, but gueſs at them by the Motions of the Body. Every Evil Spirit is Appointed to excite ſome paſſion, they know one anothers deſigns to do Man a Miſchief, yet they cannot poſſeſs him without the Divine permiſſion: The Vertue of the Croſs drives them away. They could not poſſeſs Mens Bodies, if they had not gotten ſome footing in the Soul, or God did not permit them to enter to puniſh ſome Faults. It is better to be tormented in our Bodies by the Devil, than to have the Soul ſubject to his Power by Vice. We ought to pity the Caſe of ſuch as are tormented by Devils; *Serenus* thinks it not reaſonable, that they ſhould be deprived wholly of the Communion, which is contrary to the ancient diſcipline of the Church. Laſtly, he makes ſome Obſervations upon the nature and differences of Devils, but he handles this matter more largely in the 18th. Conference where he ſpeaks of the Fall of Devils and the Sin of the firſt Man. He believes, that the Devils have ſubtile airy Bodies, and every Man hath a good and a bad Angel. In the two following Conferences is related the Diſcourſe of the Abbot *Iſaac* upon Prayer. This Holy Man having taught us how we muſt prepare our ſelves for Prayer, diſtinguiſhing it into 4 ſorts as the Apoſtle St. *Paul* doth, Supplications, Prayers, Interceſſions, and giving of Thanks, he ſhews for what Perſons every one of theſe Prayers is neceſſary, and the fitteſt Seaſons when we need them. He afterwards, expounds the Lord's Prayer, and from thence paſſes to private Prayers which proceed from the bottom of the Heart, which are often accompanied with Tears, and an aſſurance of being certainly heard. The ſecond Conference is prefaced with a relation of the Troubles raiſed among the Monks by the Paſchal Letters of *Theophilus*, written againſt the Error of the *Anthropomorphites*. *Caſſian* tells us, that the greateſt part of the ancient Monks explaining theſe Words of *Geneſis* in a groſs Senſe, *Let us make Man in our Image, and in our Likeneſs*, imagined that God had a Body like ours, and ſo did repreſent him to themſelves in their Prayers.

The Biſhop of *Alexandria* had a cuſtom of publiſhing on what Day *Eaſter* ſhould be celebrated every Year. And this he ordinarily did on the Feaſt of *Epiphany*; upon which, according to his remark they not only kept the Feſtival of Chriſt's Baptiſm, but alſo his Nativity in *Egypt*. Having given notice in his Church, in his Sermon, he made it known to the Churches and Monaſteries of *Ægypt* by his Letters, which were called, *Paſchal Letters*. *Theophilus* having taken an occaſion to write in one of theſe Letters againſt the Error of theſe Monks, they are extreamly diſturbed at it, and all the Monks of the Monaſtery of *Schete*, except *Paphnutius*, treated their Archbiſhop as an Heretick, and undertook to confute his Letter. Theſe good Monks had accuſtomed themſelves to repreſent God in the figure of a Man, and they could not free themſelves from this Imagination which was ſo ſtrongly engraved in their Minds, that an old Man named *Serapion*, (who was convinced of his Error by the Abbot *Paphnutius*) and a certain Deacon of *Cappadocia* called *Photinus*, going to Prayers, and not repreſenting God to himſelf in a bodily Shape, as before, fell to Weeping and Crying, Oh miſerable Man that I am! They have taken away my God, inſomuch that I know not how to adore and pray unto him more! this having paſſed after the firſt Conference which *Caſſian* and *Germanus* had had with the Abbot *Iſaac*, they thought at their return to find him full of the fancy of the Abbot *Serapion*, and asked him what he would do, ſince ſo Holy a Man was fallen into ſo groſs an Error? The Abbot *Iſaac* having anſwered them, that that Error was a Relick of *Paganiſm* which the Devil ſtill preſerved in the Minds of many ignorant Perſons; adds, that thoſe who are perfect and well inſtructed have no ſuch thing for the object of their Prayers, the only end of which is ſpiritual Love, which hath nothing carnal. Afterwards he recommends a very uſeful practice to them, which is to ſay every Moment and in all the Actions of Life, this ſhort Prayer of the Pſalmiſt, *O God, haſte thee to help me, make haſte, O Lord, to deliver me*. He ſpeaks in the laſt place of the way to avoid diſtractions, and to reſtrain the thoughts from wandring.

The ſeven following Conferences are dedicated to *Honoratus* the Abbot of * *Lerins*, who was after ordained Biſhop of † *Marſeilles* in 426.

The three firſt contain the Diſcourſe of the Abbot *Chæremon*. In the firſt he treats of the State of Perfection, and the way to attain it: Charity is the principal. In the ſecond he ſpeaks of Chaſtity, and the means of obtaining it. The third is that famous Conference of the Protection of the Divine Aſſiſtance, wherein he treats of Grace and Free-will. Theſe are the Principles, which *Caſſian* lays down in it under the Name of the Abbot *Chæremon*. 1. He ſuppoſes that Grace is the ſource not only of our Good Actions but alſo of our Good Thoughts. He adds, that this Grace is always preſent with us, and ſometimes goes before the beginning of our good deſires, but always follows them: That the Free-will is much impaired by the Sin of the firſt Man, but is not utterly extinguiſhed: That there remain in us ſome knowledge of Goodneſs and Seeds of Virtue: That Grace is given to perfect this Knowledge, and ſtrengthen theſe Beginnings: that although Man can naturally chuſe good, yet he hath need of Grace to accompliſh it: That this Grace goes ſometimes before the deſires and firſt motions of the Will, but moſt commonly follows them: That theſe two things being uſually mixt together, it is hard for us to know whether God ſhews us Mercy, becauſe we have Good inclinations in our Hearts, or whether God's Mercy is precedent to thoſe Motions: That it is ſafeſt to ſay, That ſometimes Grace inclines the Will to Good, as it did in the Converſion of St. *Paul* and St. *Matthew*, but there are ſome Occaſions when it follows it, as it happened in the Converſion of *Zacchæus*, and the Good Thief: That Man may of himſelf have a deſire to be converted, and the beginning of Repentance and Faith: That he may Pray, ſeek a cure, ſend for the Phyſician, reſiſt Temptations; but he can't be cured, he can't be juſt he,

* *Forum Julii.*

† Scetis, Soz.

* *Lerina*, an Iſland, adjoyning to *France*.

† *Maſſilia.*

J. Caſſian.

J. Cassian. he can't be perfect, and he can't be a perfect Conqueror without Grace: That this Grace is a Free Gift, altho' God never denies it to those that are laborious on their Part: That we ought not to believe that no good proceeds from Man: The good we do, depends partly on Grace, and partly on Free-will. These are the Principles which *Cassian* delivers in his 13*th.* Conference under the Name of the Abbot *Chæremon*, which have given *Prosper* an occasion to write against him, in defence of St. *Austin*'s Doctrine which *Cassian* seemed to oppose in this Conference.

The 14*th.* Conference is a Discourse of the Abbot *Nestorius* touching Knowledge and spiritual Sciences. The 15*th.* is another of his Discourses about the Miracles done by the *Anchorets*. Having discoursed upon them for some time, he makes two reflections, (*viz.*) one is, that Humility is to be preferred before the Power of doing Miracles: The other is, that it is more for our advantage to banish Vice from our Hearts, than Devils from the Bodies of others.

The 16*th.* is a Discourse of the Abbot *Joseph* about Friendship grounded upon Charity, Humility, Kindness and Christian Patience. In the 17*th.* the same Abbot desiring to persuade *Germanus* and *Cassian* not to return to their Monastery in *Palæstine*, although they had promised it, undertakes to demonstrate by several Examples taken out of Scripture, that it is sometimes lawful and profitable to lye. The seven last are written to four Abbots after the Ordination and yet before the Death of *Honoratus*, that is to say, between the Years 426. and 429.

Ἀνεξιθρ. Ἀναχωρ. The 1*st.* which is the 18*th.* speaks of the several sorts of Monks; the Abbot *Piammon* is made to speak it. He distinguishes the Monks into three sorts: 1. *Cœnobites*, who lived in common under an Abbot, imitating the Life of the Apostles. 2. *Anchorets*, who after they have been instructed and educated in the Monasterys, withdraw into the Desarts. The Authors of this Order, were St. *Paul* the Hermite, and St. *Anthony*. And 3. *Sarabaites*, who pretended to retire from the World, and joyned themselves together by two or three in a Company, to live after their own Humour, not being subject to any Man. He looks upon these last as a corruption of the Monastick State, rather than a distinct Order. He adds to these a 4*th.* sort of Monks, made of those who being not able to endure the Monastick Life in a Convent, retreated alone into certain Cells to live more at liberty. This Discourse concludes with some Instructions about Humility and Patience, and against Envy. The Abbot *John*, who speaks in the following Conference, having been an *Anchoret*, had betaken himself to a Monastery. It was therefore demanded of him, which of the two Orders was to be preferred? He thought the Life of the *Cœnobites* to be best for those who are not absolutely perfect; he shews that none but those who have attained to a degree of eminent Perfection, are capable of living an Hermite's Life.

The 20*th.* Conference is a Discourse of the Abbot *Pinuphius* about true Repentance. It consists in his Judgment in never committing those Sins of which we repent, or which our Consciences accuse us of: Also we ought to believe, that our Sins are pardoned, when we have renounced our Passions and our Desires of this World. It is good for a Man to call to mind his Sins at the beginning of Repentance, but he must afterwards forget them. There are many other ways of blotting out Sin, besides by Baptism and Martyrdom; Charity, Sorrow, Confession, Alms-giving, Prayers, &c. are means of obtaining Remission. If we are ashamed to confess our Sins to Men, it is sufficient to acknowledge them before God; which ought to be understood of ordinary Sins. When our greater Sins are remitted, and we feel no more the Motions nor Desires to commit them, we must quite forget them. But we must not do so with little Sins, into which we fall every day; and therefore must repent of them daily.

The 21*st.* Conference is the Abbot *Theonas*'s. He describes his own Conversion, and relates, how he left his Wife against her Will to retire himself into a Monastery. But *Cassian* is careful to advertise us, that he doth not propound this Example as lawful to be imitated. Lastly, the Question is put, why the Monks observe no Fasting-days from *Easter* to *Whitsuntide*? For resolution of this Question, he lays it down, that Fasting is in it self a thing indifferent, and not always convenient to be used; and maintains, that it is an Apostolick Tradition not to fast in those days of Joy. This Question gives an occasion for another, why Lent, in some places, is kept six Weeks, in others seven, since neither way, if we take away *Saturday* and *Sunday*, it is not of forty days continuance? *Theonas* answers, that the 36 days of Lent contained in the 6 Weeks, make the tenth part of the Year which is Holy to God. That those whose Lent is seven Weeks long, have 36 Fasting-days, without counting *Saturdays* and *Sundays*, because the Fast of the Holy *Saturday*, which they continue without interruption to *Easter-Sunday*, may well pass for two: That those, who keep a six weeks Lent only, fast on *Saturday*. In sum, that that time is called *Quadragesima*, altho' we Fast but 36 days, because *Moses*, *Elias* and Jesus Christ fasted 40 Days: That the Perfect are not tyed to this Law, which was ordained for those only who spend all their Lives in Pleasure and Delights, that being forced by a Law they may at least spend that time in God's Service. But as to those who give their Life entirely to God, this Law was not intended for them, they are freed from paying these Tythes. Upon this ground, he affirms, that there was no Lent observed in the Primitive Church, and that it was established for no other reason but because of the negligence of the Faithful. Lastly, *Theonas* concludes, that it is Love that makes the Precepts of the Gospel lighter and easier to be born than those of the Law. About the end, *Germanus* asks him, why those who fast much, do find themselves often troubled with the Temptations of the Flesh? the resolution of this Question is put off to the next Conference, where he treats of Nocturnal Pollutions, which happen either through immoderate Eating, or through Negligence, or lastly, by the craft of the Devil. These last are no Sin: and if the judgment of this Abbot may be followed, they need not hinder us from approaching the Holy Sacrament, altho' we ought to receive it not without much dread, and believing our selves unworthy: That we must be truly Holy, that we may approach it; but it is not necessary to be without Sin, because then no Body may receive it, since none but Jesus Christ is free from all Sin. In the 23*d.* Conference the same Abbot explains this Text of St. *Paul, The good that I would, I do not; and the evil that I would not, that I do*; and some other places of like nature. He holds, that we must understand them of St. *Paul* and the Apostles, and not of Sinners. For the explication of them, he says, that the Good which Man cannot do, is absolute Perfection, and a total freedom from Sin. He adds, that those that aim at a State of Perfection, often fall themselves, drawn away by the motions of the Flesh and Passions, and therefore acknowledge the necessity of Grace. He owns, that Concupiscence is an effect of *Adam*'s Sin, which hath brought Mankind into Bondage. That Jesus Christ came to deliver him from it, and that he hath done it, by restoring him again his Liberty entire, and not by clogging it. That altho' we have the knowledge of Goodness, and desire spiritual and celestial Goods, the Flesh often pulls us down to the Earth, and fills us with earthly desires, which do not indeed hurry good Men into enormous Sins, but yet make them fall into venial Sins, and so the most Holy and Just Men do truly call themselves Sinners, and desire of God every day the pardon of their Offences. That it is almost impossible to avoid all Sin even in our Prayers, either through distraction or carelessness; but yet these Sins ought not to discourage us from receiving the Communion. *Germanus* and *Cassian* having declared to the Holy Old Man *Abraham*, that they had a desire to return into their own Country, alledging that they might do much good there both by their Example and Exhortation. This Holy Abbot diverts them from this Design, and tells them plainly, that it was nothing but an hankering Mind, that they had to the World. He then enlarges upon the necessity of retirement, and an entire separation from the World. He speaks also of the Mortification of the Senses, and Lusts of the Flesh, which renders Jesus Christ's Yoke pleasant and easie to be born. He confesses, that we must allow our selves sometimes Recreation. Lastly, he proves, that those who have renounced the World entirely, enjoy Riches, Pleasures and Honour, infinitely more real and substantial than those that Worldings enjoy, and that so the Promise of Jesus Christ, which gives all those, who leave any thing for him, hopes of receiving an hundred fold, is accomplished in them, even in this present World.

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Cassian having finish'd this Work before the Year 429. was resolved to continue silent, and write no more; but he was over-persuaded by St. *Leo*, who was then Archdeacon of *Rome*, to write a Treatise upon the Incarnation, against the Heresy of *Nestorius*, which then began to spread it self; in which he confutes the first Sermon of *Nestorius*. This Work is divided into seven Books. In the First, having compared Heresy to an *Hydra*, he makes a Catalogue of the principal Heresies: And, insisting upon the *Pelagian* Heresy, he observes, that the Error of those who hold, that it was not a God, but a Man that was born of the Virgin *Mary*, was taken from the Principles of the *Pelagians*. *Leporius* was the first Author of that Erroneous Doctrine, and preached it to the *French*, but retracted it in *Africa*. In the second and third Book he proves, that Jesus Christ is God and Man, and the Virgin may be called the Mother of God. In the fourth he endeavours to shew, that there is but only one *Hypostasis* or Person in Jesus Christ. In the fifth he comes to a close Examination of the Error of *Nestorius*: He confutes his *Theses*, and shews, that the Union of the two Natures in one Person alone, makes it lawful to attribute to the Person of Jesus Christ, whatsoever agrees to both Natures. In the last Place, he proves, that the Union of the two Natures is not a Moral Union only, nor a Dwelling of the Divinity in the Human Nature as in a Temple, as *Nestorius* asserts; but it is a real Union of the two Natures in one Person. In the Sixth he falls upon *Nestorius* with the Creed of the Church of *Antioch*, where he was brought up, taught and baptized. Some have

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needleſsly enquired, by what Council of *Antioch* that Creed was made. *Caſſian* ſpeaks of the Creed which was uſually recited in the Church of *Antioch*, and not of a Creed compoſed by any Council of *Antioch*. But we muſt not forget here what *Caſſian* obſerves, that the Creed (* *Symbolum*) is ſo called, becauſe it is a ſhort Collection of all the Doctrines contained in Holy Scripture. He urges *Neſtorius* extreamly with the Authority of the Creed of his Church, which contained the Faith which he had embraced when he was baptized, and which he had always profeſſed. 'If you 'were, ſaith he to him, 'an *Arian*, or a *Sabellian*, and I 'could not uſe your own Creed againſt you, I would then 'convince you by the Authority of the Teſtimonies of Holy 'Scripture, by the Words of the Law, and by the Truth 'of the Creed acknowledged by all the World. I would 'tell you, that tho' you had neither Senſe nor Judgment, 'you ought to yield to the Conſent of all Mankind, and 'that it is unreaſonable to preferr the Opinions of ſome 'particular Men before the Faith of the Church. That 'Faith, ſay I, which having been taught by Jeſus Chriſt, 'and preached by the Apoſtles, ought to be received as the 'Word and Law of God. If I ſhould deal thus with you, 'what would you ſay? I was not brought up in this Faith, 'I was not ſo inſtructed, my Parents, my Maſters taught 'me otherwiſe, I have heard another thing in my Church, 'I have learned another Creed, into which I was baptized: 'I live in that Faith of which I have made Profeſſion from 'my Baptiſm. You would think that you had brought a 'very ſtrong Argument againſt the Truth upon this Occa'ſion. And I muſt freely own, 'Tis the beſt Defence that 'can be uſed in a bad Cauſe. It diſcovers at leaſt the Ori'ginal of the Error: And this Diſpoſition were excuſable 'if it were not accompanied with Obſtinacy. If you were 'of the ſame Opinions which you had imbibed in your In'fancy, we ought to make uſe of Arguments and perſua'ſions to bring you from your Error rather than ſeverity 'to puniſh what is paſſed; but, being born, as you were, 'in an Orthodox City, inſtructed in the Catholick Faith, 'and baptized with a true Baptiſm, we muſt not deal with 'you as an *Arian* or a *Sabellian*. I have no more to ſay 'but this, follow the Inſtructions you have received of your 'Parents, depart not from the Truth of the Creed which 'you have learned, remain firm in the Faith which you 'have profeſſed in your Baptiſm.

'Tis the Faith of this Creed which hath gained you ad'mittance to Baptiſm; 'tis by that that you have been 'regenerated; 'tis by this Faith that you have received the 'Euchariſt and the Lord's Supper. Laſtly, I ſpeak it with 'Sorrow, 'tis that which hath raiſed you to the Holy Mi'niſtry,' to be a Deacon and Prieſt, and made you capable 'of the Epiſcopal Dignity. What have you done? into 'what a ſad Condition have you caſt your ſelf? By loſing 'the Faith of the Creed, you have loſt all; the Sacraments 'of your Prieſthood and Epiſcopacy are grounded upon the 'Truth of the Creed. One of theſe two things you muſt 'do; either you muſt confeſs, that he is God that is born 'of a Virgin, and ſo deteſt your Error; or if you will not 'make ſuch a Confeſſion, you muſt renounce your Prieſt'hood, there's no middle way; if you have been Ortho'dox, you are now an Apoſtate; and if you are at preſent 'Orthodox, how can you be a Deacon, Prieſt or Biſhop? 'Why were you ſo long in an Error? Why did you ſtay 'ſo long without contradicting others? Laſtly, he exhorts '*Neſtorius* to reflect upon himſelf, to acknowledge his Er'ror, to make Profeſſion of the Faith into which he was 'baptized, and have recourſe to the Sacraments, *That they 'may regenerate him by Repentance* (they are *Caſſian*'s very 'Words) *as they have heretofore begat him by Baptiſm.*' With this Diſcourſe he mingles Arguments againſt the Error of *Neſtorius*, whom he undertakes to confute in the laſt Book, by anſwering the Objections which he propoſed, and by alledging the Teſtimonies of the *Greek* and *Latin* Church againſt him. He concludes with a Lamentation of the miſerable Condition of *Conſtantinople*, exhorting the Faithful of that Church to continue ſtedfaſt in the Orthodox Faith, which had been ſo learnedly and eloquently explained to them by St. *Chryſoſtome*. He ſeems to be much troubled for the Miſery of that Church. 'Altho' I am very little 'known, ſaith he, am of no worth, and dare not rank my 'ſelf with the great Biſhop of *Conſtantinople*, nor aſſume the 'Title of a Maſter, I have the Zeal and Affection of a 'Scholar, having been Ordained and Preſented to God by 'St. *John* of bleſſed Memory. And altho' I am far diſtant 'from the Body of that Church, yet I am united in Heart 'and Spirit, which makes me to ſympathize in her Grief 'and Sufferings, and pour out my ſelf in Complaints and 'Lamentations.' This and the foregoing Place teach us, that this Treatiſe of *Caſſian*'s was compoſed before the Depoſition of *Neſtorius*, or at leſt before it was known in the *Weſt*. They alſo give us ground to conjecture, that the Reaſon why St. *Leo* impoſed this Task upon him, to write againſt *Neſtorius*, was this, that being known at *Conſtantinople* to be St. *Chryſoſtome*'s Scholar, his Work might have more Weight, and be more effectual than if any other had written on the ſame Subject.

* ἁ συμβάλλειν, to joyn together, &c.

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The Inſtitutions of *Caſſian*, ſaith the learned *Photius*, are very uſeful, eſpecially for thoſe who have embraced a Monaſtick Life. It may likewiſe be ſaid, that they have ſomething ſo Powerful and Divine, that the Monaſteries which obſerve that Rule are flouriſhing, and make themſelves eminent for their ſingular Virtues; but they that do not obſerve it have much-a-do to uphold themſelves, and are always near a Diſſolution: And indeed of all the Rules for Monks there are none in my Judgment that are more Uſeful, Spiritual, and tend more to Perfection and true Devotion. He meddles not with Actions and Obſervances of little conſequence. He inſiſts upon Subſtantials, and the Ends of a Monaſtick Life, by explaining the principal Virtues, which they ought to practiſe, and diſcovering the moſt dangerous Temptations in which they are likely to be engaged, and by giving them Rules to avoid and reſiſt them. He never delivers his own private Thoughts and Imaginations about it, but he makes Obſervations, and delivers Rules and Maxims taken out of Holy Scripture, and backed with an infinite Number of Holy Teſtimonies. This is it that makes them generally eſteemed by all thoſe who have written of a Religious and Spiritual Life. His Conferences themſelves, although they be in my Opinion much inferior to his Inſtitutions, have been commonly read by the Monks. St. *Benedict*, *Caſſiodorus*, S. *Joannes Climacus*, *Rabanus*, St. *Gregory*, *Petrus Damianus*, St. *Dominick*, St. *Thomas*, and ſome other Founders of Orders, have recommended the Reading of them. Nevertheleſs, this very Work, ſo much praiſed, commended and eſteemed by theſe Holy Men, hath been ſtrongly oppoſed by St. *Proſper*, in a Book made on purpoſe, as containing Opinions contrary to the Doctrine of St. *Auſtin* concerning Grace, and the Strength of Free-Will. It is eaſy to judge, becauſe we have ſaid, that 'tis the Thirteenth Conference which he principally diſputes againſt. It is true, *Caſſian* doth not deliver theſe Principles in his own Name. The Abbot *Chæremon* pronounces them, but it is loſt Labour to make uſe of that Excuſe to defend *Caſſian*; for as *Proſper* obſerves, 'Tis *Caſſian* that makes him ſpeak, and who relates this Diſcourſe, and ſufficiently evidences that he approves and fully follows the Opinion of that Abbot. Beſides, it is certain that *Caſſian* was one of the Clergy of *Marſeills*, who diſcovered, that St. *Auſtin* in defending the Church's Cauſe againſt the *Pelagians*, had puſhed things too far. This was the Reaſon that induced Pope *Gelaſius* to reckon the Works of *Caſſian* among the *Apocryphal* Books. Some affirm, that he changed his Opinion, otherwiſe St. *Leo* would not have invited him to write againſt *Neſtorius*: But this is a Conjecture for which they bring no Reaſon, and which doth not appear probable in the leaſt. *Caſſian* finiſhed his Conferences in 429. He wrote his Books of the Incarnation in 430. Is it credible, that he could be brought from his Error in ſo ſmall a Time? Have we any Recantation extant? Doth St. *Proſper* any where mention it? Is it ſpoken of in any Author? But, ſay they, is it likely that St. *Leo* would intreat a Man who was in an Error, and who had publiſhed an Hereſy, to write in the Defence of the Church? This Objection would have ſome probability, if the Opinion of *Caſſian* concerning Grace had been look'd upon as a Condemned Hereſy: And if *Caſſian*, and thoſe that were of the ſame Judgment with him, had been declared Hereticks. But St. *Proſper* himſelf owns, that there was no ſuch thing; but, on the other hand, that thoſe who did not fully approve of St. *Auſtin*'s Doctrine were in the Church and of the Church, were eminent Men, preferred to the Church-Dignities, endued with much Learning, and made a great ſhew of Virtue and Piety; that they were generally eſteemed and acknowledged virtuous Men: That *Caſſian* was a Man of Worth and Learning. Laſtly, That theſe Perſons not being ſevered from the Church, we ought to bear with their Judgment, and not deſpair of their Amendment. This is what St. *Proſper* himſelf ſpeaks of *Caſſian*, and thoſe who were of the ſame Sentiments. After all this, may we count them for Hereticks, ſince their greateſt Adverſary owns that they were not ſo? So that nothing hinders but that St. *Leo* might deſire *Caſſian* to write againſt *Neſtorius*, although *Caſſian* were always of the ſame Opinion which he delivered and approved in his Conferences. Nothing hinders but that we may give him the Title of *Bleſſed* and *Saint*, which ſeveral Authors have freely beſtowed on him, and which ſeems to be acknowledged at *Marſeills*.

The Style of *Caſſian*'s Books is ſuitable to the things that he treats of, if we believe *Photius*; for, beſides the Elegancy, it is very fit to inſinuate into the Mind the Maxims which he propounds, and alſo to perſuade Men to follow them: He orders the whole with ſo much Art and Prudence, that the Second Book, *i. e.* the Eight laſt Books of Inſtitutions contain not only Moral Inſtructions, but alſo fit Motives to allure to Virtue, and to terrify and affright, ſo as to ſtir Men up to Repentance. All that have ſpoken of *Caſſian* agree, that he had a very free Elocution: But there is nothing Lofty nor Great in his Style. He wrote in *Latin*, as it appears both by the Style and his Prefaces. There is ſome probability that his Works were tran-

J. Cassian. translated into *Greek*, since *Photius* had read them, and does not say that they were written in *Latin*. St. *Eucherius* abridged them, as *Gennadius* observes in his Book of Ecclesiastical Writers, *ch.* 63. After him *Victor*, an *African*, undertook to take out what was contrary to the Doctrine of St. *Austin*, and add to it what he thought wanting in it. *Cassiodorus* is Witness of this Fact, and says, that he expected this Book; which perhaps, was the cause that *Ado* attributed this Correction of *Cassian* to him. We find the Extracts of *Cassian* in the Fourth Book of the Lives of the Fathers, published by *Rosweid* but it is not known who was the Collector of them.

The Twelve Books of Institutions were printed at *Lyons* in 1516. And with the Paraphrases of *Dionysius Carthusianus*, at *Basil* in 1559. And at *Colen* in 1540. His Conferences also were published at *Basil* in 1559. And his Seven Books of the Incarnation reprinted in 1571. *Ciaconius* procured them to be printed all together, the First Edition is at *Rome* in 1590. [1580. It was also printed at *Rome* in 1611. in Octavo.] The Second at *Lyons* in 1606. *Gucquius*, a Divine of *Lovain* put out a New Edition of them at *Antwerp* in 1578. Since *Alardus Gazæus*, a *Benedictine* Monk of the Abby of St. *Vaast* at *Arra*, caused them to be printed with long Commentaries [of his own and others.] The First Impression was made at *Doway* in 1616. [Two Volumes in Octavo,] the Second at *Arras* in 1628. [Folio,] the Third at *Paris* in 1642. by *Conterenus*.

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St. NILUS.

St. Nilus. ST. *Nilus*, a Governor of *Constantinople*, and Scholar of St. *Chrysostome*, having withdrawn himself from the World, from living with his Wife, with his Son *Theodulus*, betook himself to a Solitary Life, in the Desart of *Sinai*. He suffered there an inhumane Persecution by the Incursions of the *Barbarians*; who put to Death many of those Monks, and carried his Son *Theodulus* captive. He flourished under the Emperors *Arcadius* and *Theodosius*, and lived to the Empire of *Marcian*; in the beginning of which he died, about the Year 451. (*a*).

The Works of this Holy Religious Man, known and esteemed by the Ancients, have been printed several Times as well by themselves as in the *Bibliotheca Patrum*, and not long since were published in *Greek* and *Latin*, by the Care of *Suarez*, at *Rome* [1673.]

The First is a Treatise of the Monastick Life, which had been translated already by *Zinus*, and was printed at *Venice*, with some other Works of the same Author, *anno* 1657. and since put into the *Bibliotheca Patrum*. St. *Nilus*, in this Tract, reproves the Vices and Disorders of the Monks of his Time which he describes in a very smart manner. He condemns those who were ambitious to be Superiors and Governors of others, not having acquired by long Exercise such Virtues as were necessary to discharge that Office well. He also gives them many very useful Precepts and Instructions, which he delivers by Allegories. He exhorts the Religious to renounce their Estates wholly, and all worldly Pleasures, and to practise the Virtues that are becoming Monks, recommending in an especial manner Retirement and Solitude. This Treatise is written with much Fervor and Acuteness, and is full of very Judicious Observations. What he says in the beginning concerning the Rise, Perfection and Decay of the Monastick State, is well worth our Consideration. Having shewed, that neither the *Heathens* nor the *Jews* had any true Philosophers nor perfect Sages; That Jesus Christ is the First who manifested to Men the true way of Virtue and Wisdom, and that the Apostles and First Christians imitated their Master in all things, and following his Steps, have given us Examples of a most Wise and Regular Life and Conversation. He adds, that the Zeal of Christians, who should follow that Example, being cooled, some Persons have taken up a Resolution to abandon the perplexing Business of the World, and the Tumults of the Cities, to retire themselves in Solitude; that these Persons have exactly imitated the Apostles, in curbing their Passions and renouncing the Riches and Pleasures of the World, in contenting themselves with meer Necessaries, in living in great Union, and having all things in Common; but that at length this Profession, so Holy in the Original, had degenerated by degrees, and was now become clear another thing. That the present Professors of it disgraced their State, and the Memory of their Predecessors by their Disorders and Irregularities.

The Second Treatise dedicated to the Monk *Agathius*, is intituled *Peristeria*, from the name of a noble Lady, whom *Agathius* had propounded to St. *Nilus*, as an eminent Example of Virtue and Piety, in an Age which he affirmed to be as Corrupt as his. This Treatise contains in it several moral Considerations about Temperance, Humility, Prayer, Contempt of the World, and the Obligation of doing Alms. He describes the miserable condition of the Worldly-minded Man, when he comes to the Point of Death. He advises them that are Rich, to distribute to the Poor their Estates, rather than bequeath or leave them to their Heirs. He bewails the Misery of those, who being at the Point of Death, think of nothing but Worldly Business. He derides the Folly of those Persons, who give the Poor Legacies after their Death, but enjoy their Estates as long as they live, without bestowing any thing on them. He inveighs against the Luxury, Covetousness and Injustice of the Rich Men of his Time. The rest of his Discourse is about the Life of Good Men, and the Temptations, Persecutions and Misfortunes, which they must endure. And he gives us several Famous Examples of this taken from the Old and New Testament.

St. Nilus.

The Third Treatise of St. *Nilus*, is a Discourse of Voluntary Poverty, dedicated to a certain Deaconess of the Church of *Ancyra*, called *Magna*. It treats at large on the Happiness of those who have forsaken their worldly Possessions for the Service of God. He commends that Estate, and recites many Passages of Holy Scripture in praise of it, but many of them do not prove what he designs. He also recommends Obedience, Concord and Humility.

The following Discourse is a Sermon of Morality; whose Subject is no special Matter and in which there is nothing remarkable.

The Manual of *Epictetus*, which follows in the *Roman* Edition, is nothing like the Works of St. *Nilus*. He that published this Edition affirms, that this Manual was extracted out of *Epictetus*'s Works by St. *Nilus*; but he brings no Proof of it: And *Simplicius* assures us, that it was an *Arian* that made this Manual. We have already observed, that the Book call'd *Pacho*, and another Dogmatical Discourse, belong to *Evagrius Ponticus*.

The Treatise which begins at Page 377. is upon this Question, *viz. Whether the Life of the* Anchorites *or* Hermites, *which St.* Nilus *also calls* Hesycasts, *or* Quietists, *who dwell in Solitude, is to be preferred before the Life of those Religious who dwell in Cities.* This is a very Curious Question, about which the Judgment of the Spiritual Men is much divided. St. *Nilus* takes the affirmative for the *Hermites*, but many others as he confesses, were of a contrary Opinion. There are Reasons of both sides: They who preferr the Religious who live in Communities in Cities before the *Anchorites*, say; That they have more Worth, because they meet with more Opposition, whereas they that live in Solitude, being at Quiet, and not subject to Temptation, have not so much Virtue. St. *Nilus* answers to this Reason, which seemed very plausible; That there are as many Temptations in Solitude as in Cities, and that the Reason why some Persons argue so, is, because they mind outward Sins only, not considering that there are infinite Temptations and Spiritual Sins, which encounter us as well in Privacy as Cities. The Reason which St. *Nilus* brings for his Opinion is, that those who are in Cities are exposed to Danger, and can with more difficulty preserve their Virtue, being continually assaulted with irregular Passions and Motions. He supports this Opinion with Comparisons and Examples.

The * First Treatise to *Eulogius* is a Discourse of an uncertain Argument, which contains useful Counsel and Advice for Monks. The † Second is an Opposition of Vices to Virtues.

*Tractatus Ascaticus.
†De vitiis, quæ sunt virtutibus opposita.

The Treatise of the Eight Vices is of the same Nature. There are two that bear that Title, both attributed to St.

(*a*) HE *died about the Year* 451.] It is certain, that he lived under *Arcadius*; and that he was likewise a Recluse from that Time, since he wrote two Letters to that Emperor, about the Banishment of St *Chrysostome*, which happened in 405. which are Letter 279. *lib.* 3. and 265. *lib.* 2. He must needs be pretty ancient, since he had been Governor of *Constantinople*. He was about Fifty Years Old when the Monastery of *Sinai* was afflicted by the Incursions of the *Barbarians*, as he himself says, Now this must needs happen about the Year 410, or 411. He could not then live to the Empire of *Mauricius*, which did not begin till the Year 583. Wherefore we must correct the Menologies, where it is said, That *he lived under*, or, *to the Empire of* Maurice, and put the Name of *Marcian* instead of that of *Maurice*. *Allatius* affirms, That he lived in the Sixth Age, because in *Ist.* 70. *lib.* 1. directed to *Tribunus Zexarius*, he proves, That the Kingdom of the Jews is destroyed for ever, because there have passed Five hundred Years since the Death of Jesus Christ, and yet it hath not been re-established, nor have the *Jews* had any Help. But St. *Nilus* doth not precisely say, that the Five hundredth Year was passed, but that it drew near; ἐπὶ λοιπὸν πεντακοσιοστὸν ἔτος. That is to say, *Lo! it draws apace to Five hundred Years.* Four hundred Years are quite pass'd, and we are going on in the Fifth Age. We have placed this Author after *Isidore* and *Cassian*, because he hath written upon the same Matters.

St. Nilus.

Nilus: The firſt is that which is meant here, which was tranſlated by *Zinus*, and hath been publiſhed by F. *Combefis* and M. *Bigotius*; who hath joyned to it a very ancient Verſion which he found at *Florence*. The other Treatiſe, which is Tranſlated into *Latin* by *Billius*, among the Works of St. *John Damaſcene*, hath been publiſhed by *Cotelerius* in *Greek*, in his laſt Volume of the *Monuments of the* Greek *Church*. I believe that the firſt is the *Original* of St. *Nilus*, and that this laſt was made by ſome other, who hath taken his Senſe and Expreſſions from this Saint and ſeveral others.

To theſe Treatiſes may be joyned the Diſcourſe of Evil Thoughts, or of the Temptations of the Devil; where he preſcribes the means of Conquering them. *Photius* makes mention of a Treatiſe of St. *Nilus* concerning Prayer, divided into One hundred fifty and three Chapters or Sentences: They are very uſeful Directions or Maxims to learn to pray well. They were put out in *Latin* by *Turrian*. The greateſt part of the Sentences, from page 543, to 575. are rather *Evagrius*'s than St. *Nilus*'s, or perhaps both of them; for theſe ancient Monks had ſuch particular Sentences and Thoughts, which they would often repeat, which were common to them with many others. Moreover, the greateſt part of theſe Collections of Sentences, for the uſe of the Monks, were made by mean and obſcure Monks, who writing down the Sentences which they had learned from their Maſters, or taken from their Works, did put, in one Collection, the Sentences and Maxims of ſeveral Perſons, inſomuch that we cannot tell exactly to what Author the greateſt part of theſe Sentences belong. There are alſo in the *Bibliotheca Patrum* Two hundred twenty nine Sentences in *Greek* and *Latin* attributed to St. *Nilus*, which are of the ſame Nature with thoſe before-mentioned, publiſhed by *Turrian*, and printed at *Florence* in 1578. in *Greek*, and at *Antwerp* in 1590. in *Latin*, and in ſeveral other Places, as at *Colen*, *Baſil*, *Hamburgh* in 1614. at *Naples* in 1604. with the Commentaries of *Paul Minerva*, a *Dominican*, who attributes theſe Sentences to another *Nilus*, a Biſhop and Martyr, but he gives us no proof of it. This Volume of St. *Nilus*'s Treatiſes concludes with a Sermon of this Author's upon theſe Words of the Goſpel, *But now he that hath a Scrip let him take it*, &c. To which may be added ſome large Fragments of two Sermons upon the Feaſt of *Eaſter*, and three other Sermons upon *Pentecoſt*, recited by *Photius* in the Two hundred and ſeventy ſixth Volume of his *Bibliotheca*.

These are all the Works of St. *Nilus* contained in the Edition printed at *Rome* in 1683 [1673.] to which we muſt add the Seven Narrations of the Perſecutions of the Monks of *Sinai*, publiſhed by F. *Pouſſinus*, and printed at *Paris* in 1639 (Quarto,) with a Diſcourſe of the ſame Author, in the praiſe of one named *Albinianus*. There is a Commentary upon the *Canticles*, which is ſaid to be taken out of St. *Nilus*, *Gregory Nyſſen*, and *Maximus*, but theſe ſort of Works are of no great Authority. St. *Nilus* hath written a Book *Of Contrition*, of which he ſpeaks in the eleventh Epiſtle of the third Book of his Letters: And he obſerves, in the beginning of his Book *Of Repentance*, that he had ſpent ſome Labour upon the *Pſalms*. *Sixtus Senenſis* ſaith, That he made a Commentary upon *Job*, but I can find no Body elſe that makes mention of it. There are alſo ſome other Treatiſes about the Monaſtick Life, in the Libraries, bearing St. *Nilus*'s Name, which are not yet publiſhed, as the *Manual of Repentance*, *The Monk's Dial*, &c. The Seventh Council, *Act.* 4. cites ſome of his Letters, which the *Iconaclaſts*, had alledged for themſelves. Some of his Sentences alſo are to be ſeen in the *Scala Paradiſi* of St. *John Climacus*, and in other modern *Greek Authors*.

Albinianus a Monk of *Nitria*. *Cave.*

Only the Letters of St. *Nilus* remain to be ſpoken of, which are very numerous. *F. Pouſſinus* hath publiſhed 335, [355. *Cave*,] of them out of the *Florentine* Library, which were printed in *Greek* and *Latin* in Quarto [at *Paris*] in 1657. And ſince that time *Allatius* hath put out a far greater number from the Manuſcripts of the *Vatican* Library. He hath divided them into four Books, turned them into *Latin*, and cauſed them to be printed at *Rome*, in Folio, *anno* 1668. [with a Diſſertation of *Nilus*.]

The greateſt part of theſe Letters are Papers, which contain Moral Sentences, Precepts, Inſtructions, Reproofs, and Explications of the Doctrines of the Church, and of ſome Texts of Holy Scripture. They are written with much Ingenuity; the Sentences are Witty and Noble, and the Style is very fine. He ſpeaks to the Perſons of Quality, and Dignitaries of the Church, though his Superiors, with a great deal of Freedom. He inſtructs his Inferiors with much Love: He reproves Sinners with a Conſtancy that hath nothing ſharp and cruel: He ſays nothing diſagreeable to the Condition of the Perſon to whom he writes, or to the things he treats of. He is ſerious when he ought to be ſo: He derides handſomely when the Subject requires it: He uſes pleaſant or ſmart Terms, according as the Perſons are with whom he has to do. In a Word; He never recedes from the Character which he ought to have, but all-along a free Air and a wonderful Readineſs of Speech is diſcernable in him. There a great many of his Letters which manifeſt his Learning and Knowledge. He explains the Myſteries of Religion very elegantly, He confutes the Hereticks neatly. He relates ancient Hiſtories, and gives very Spiritual Explications to ſome Places of Scripture. He makes many curious and ſolid Remarks. Laſtly, it may be ſaid, That his Letters are as a Magazine, of an infinite number of excellent and fine Thoughts upon all ſorts of Subjects. He explains the Myſteries of the Trinity againſt the *Arians* and *Macedonians*; and of the Incarnation, againſt the *Appollinariſts*, in ſeveral of his Letters. In ſome of them he derides the Error of the *Valentinians*: In others he ſcoffs at the Vanity of *Paganiſm*. He ſaith, in the Forty fourth Epiſtle of the firſt Book, that the Bread and the Wine of the Sacrament after the Words of the Prieſt are no longer common * Bread and Wine, but the Body and Blood of Jeſus Chriſt. He adds, in the One hundred forty and fourth Letter, that the Chriſtians were † nouriſhed with this Body and Blood: He commands them to receive it in a ſtate of Holineſs; and to ſhew with what Reverence it ought to be approached. He tells us in the Two hundred ninety and fourth Letter of the ſame Book, that St. *Chryſoſtome*, celebrating the Divine Myſteries, ſaw the Angels aſſiſting the Biſhops, Prieſts, and Deacons at the Diſtribution of the adorable Body and Blood of Jeſus Chriſt. He often recommends Penance. In the Two hundred forty and third Letter of the third Book, he admoniſhes a Prieſt, not to deal too roughly with a Perſon who had confeſſed his Sin publickly; and adviſes him to give him Abſolution, not requiring any other Penance; not that he thought that he ought always ſo to deal with Offenders, for, on the contrary, he acknowledges that it is good and neceſſary for a Sinner to faſt, watch, to lie on the Ground, to cover himſelf with Sack-cloath and Aſhes; and laſtly, to perform rigorous Penance: But he requires that it be remitted, for the ſake of thoſe who are not able to endure thoſe Auſterities, and that Abſolution be given them immediately after the Confeſſion of their Crime. He obſerves upon that occaſion, that a Prieſt ought to be active, to plant the Vine of the Lord, and ſlack to pluck it up. He diſlikes the cruel Treatment of Sinners, leſt thereby they be driven to Deſpair. In the One hundred and ninetieth Letter of the ſecond Book, he reproves a Biſhop who would not receive Hereticks into the Church: And to render him inexcuſable, he relates a Story, which he ſays happened in the Apoſtles time to one *Carpus* a Biſhop, who having uſed too much Rigour toward the Younger ſort, who had ſinned was rebuked miraculouſly. He ſpeaks of the Uſefulneſs of the Sign of the Croſs, and commands Chriſtians to make it often, in Letter Eighty ſeven, Book One, and in Letter Three hundred and four, Book Two. In Letter Sixty four, Book Four, inſcribed to *Olympiodorus*, and recited in the Second Council of *Nice*, he blames this Lord, that he had cauſed the ſhapes of Beaſts, and other ſtrange Figures to be painted upon the Walls of the Church. He tells him, that we may only paint the Croſs in the Chancel, and round the Church place Pictures of the Hiſtory of the Old and New Teſtament, that thoſe that cannot read may learn the Hiſtory of the Bible. The *Iconoclaſts* had falſified this Paſſage; and whereas it is ſaid in that place, that we may paint Pictures, they put inſtead of it, We muſt white-over the Walls of the Church. The Laſt Letter contains the Relation of a Miracle done by the interceſſion of a Martyr called *Plato*, who had freed the Son of a certain Monk of Mount *Sinai* from the Captivity he was in; an Hiſtory which proves that the Interceſſion and Invocation of Saints was in uſe at that Time. I have forgotten to obſerve what St. *Nilus* maintains in Letters Two hundred ſixty and nine, and Two hundred and ſeventy, Book One; that *Mary*, the Mother of Jeſus Chriſt, was always a Virgin, before, after, and in her Delivery. He exhorts Men to labour, yet acknowledges, that all our Labour is of no uſe, without the aſſiſtance of God. That theſe are the Principal Points of Doctrine, which may be gathered out of St. *Nilus*'s Letters. There are an infinite Number of Moral Points, which it would be too long to recite particularly. It may ſuffice to ſay, that he commends Charity, Peace, Vigilance, Mortifications, Watchings, Obedience, Humility, Alms-giving, and other Chriſtian Virtues. He gives alſo many uſeful Counſels to thoſe who profeſs a Religious Life, and who may be very ſerviceable to Superiors; as alſo to thoſe who are charged with the Government of others: read upon this Subject, Letter Three hundred and three, Book Three, and Letter One, Book Four. In ſeveral Places he Extolls the State and Condition of the Monks, and obſerves very well, in Letter One, that Princes and great Perſonages are obliged to deſire the Help of their Prayers to obtain the Graces they ſtand in need of. Among all the Excellencies that we have taken notice of in St. *Nilus*'s Letters, there are ſome falſe Notions, forced Allegories, impertinent Compariſons, and Apocryphal Stories. This, for example, is laughed at by St. *Jerome*, and that with good reaſon. He ſays, in Letter Two, Book One, *That* Palæſtine *was the Place of* Adam's *Habitation*; *that he dyed in Mount* Calvary; *and that from thence it had that Name*; *for Men wondering to ſee a bare Skull*

St. Nilus.

*Not common but holy Bread † becauſe ſtill Bread and Wine.

St. Nilus. *Skull in that Place, called the Place* Calvary. St. *Jerome* says fitly; That that Exposition is plausible, and pleases credulous People, but is by no means true. *Favorabilis interpretatio, & mulcens aurem populi, non tamen vera:* Yet *Origen*, St. *Ambrose* and St. *Epiphanius*, in *Hær.* 46. agree to it. But St. *Jerome*'s Opinion, who assures us, that 'twas the Place of Execution of Malefactors, is much more probable. St. *Nilus.*

The Author of the Confessions of Faith, *attributed to* RUFINUS.

The Author of the *Confessions of Faith*, &c. F. *Sirmondus* published, in 1650. a long *Confession of Faith*, which bears the Name of *Ruffinus*, and which *Joannes Diaconus* hath attributed to him, that was a Priest of *Aquileia*. But this learned Jesuit, at the same Time assures us, that it cannot be his, because it expressly contradicts the Doctrine of *Origen*, which *Rufinus* never condemned. In the Manuscripts of the Abby of *Corby*, *Pelagius* is said to be the Author of that Writing which he published under *Rufinus*'s Name.

F. *Garner* hath also put out since another *Confession of Faith*, much shorter than the former, made up of twelve *Anathemas*, which is found at the beginning of the Collection of Pieces composed by *Marius Mercator*. This also condemns the Opinions of *Origen*, and particularly that of the Pre-existence of Souls, which the Priests of *Aquileia* never would condemn: So that this cannot be *Rufinus* of *Aquileia*'s, no more than the former. Nevertheless it appears to be him to whom it is commonly attributed, and not another *Rufinus*, as F. *Garner* affirms. 1. Because the Author, who hath preserved it, hath put it at the end of *Anastasius*'s Letter to *Rufinus* of *Aquileia*. 2. Because the same Author tells us, that it is this *Rufinus* which is spoken of in *Anastasius*'s Letter by this Title, *Incipit fides ejusdem* Rufini: *Here begins the Sum of* Rufinus's *Faith*. 3. Because it is said of the Author of that *Confession of Faith*, that he held and defended heretofore the Doctrines which he now condemns. This agrees to *Rufinus*, who had defended the Opinions of *Origen*. 4. Because the Opinions of *Origen* condemned in that Confession of Faith, are the very same that *Rufinus* is accused to have held, and about which he defends himself in his Apology to Pope *Anastasius*, and in his Invectives against St. *Jerome*. It is true, he doth not condemn them in those Places, as it is noted in that *Profession of Faith*; nor will I ascertain you that it is infallibly *Rufinus*'s of *Aquileia*, but I say it belongs to him to whom it is attributed; for I am apt to believe, that it is a Form of Confession of Faith which Pope *Anastasius* made for *Rufinus* of *Aquileia* to sign.

As to the First *Confession of Faith*, 'tis certainly the Work of some *Pelagian*, for he directly opposes Original Sin: He maintains, That Infants are born without Sin: That they are not baptized for the Remission of Sin, since they are innocent, and that those that die without Baptism are not condemned to Eternal Torments. He owns, that the First Man had not died if he had not sinned; but he affirms, that he was created Mortal, and that Death, Griefs and Pains, which are the effects of Sin, are profitable for Man; which come very near the Opinions of *Julian*, whom F. *Garner* makes the Author of the Translation of this Writing, for it is noted at the end, that it was translated out of *Greek* into *Latin*. This proves to us, that the Author of this Confession was a *Greek*, or at least, that it was made in the *East*. We can say nothing more of the Author of this Confession.

F. *Garner* affirms, that it is certainly one *Rufinus*'s, altho' it be not the Priest's of *Aquileia*, but another *Rufinus*, whom he believes to be he that was *Pelagius*'s Master, of whom *Cœlestius* speaks in the Council of *Carthage*; *That he had heard of* Rufinus *the Holy Priest, who maintain'd at* Rome *with* Pammachius, *That the Sin of the first Man did not descend to his Posterity*. It hath ever been thought that this *Rufinus* was the Priest of *Aquileia*, and indeed St. *Jerome* says in several Places, That *Rufinus* was the Fore-runner of *Pelagius* and his Adherents. But F. *Garner* maintains, that it is another *Rufinus* of whom *Cœlestius* speaks; and he says likewise, that it is he that St. *Jerome* sent to *Rome* in the Time when he had the Contests with *Rufinus* of *Aquileia*, of whom his last complains in this Apology to Pope *Anastasius*. The Author of the *Confessions of Faith*, &c.

There is no doubt but that this *Rufinus* condemned the Opinions of *Origen*, and that he contended with the Priest of *Aquileia*, because he defended them: But we do not see that he maintained the Doctrine of *Pelagius* touching Original Sin. Let us consider the Reasons which F. *Garner* brings, to shew that the Master of *Pelagius* and *Cœlestius* is a different Person from the famous *Rufinus* of *Aquileia*. 1. The Master of *Pelagius* was a *Syrian*, but the Priest of *Aquileia* was an *Italian*, according to the Testimony of *M. Mercator*. 2. This same Author speaks of the Master of *Pelagius*, as a Man little known, one *Rufinus*, saith he. 3. The Priest of *Aquileia* came to *Rome* under *Syricius*; the Master of *Pelagius* came not till the Popedom of *Anastasius*, according to the Testimony of the same Author. 4. The Master of *Pelagius* sojourned with *Pammachius*; the Priest of *Aquileia* was none of this great Man's Friends; but on the contrary it was *Pammachius* that put St. *Jerome* upon writing against *Rufinus*. 5. The Master of *Pelagius* taught at *Rome*, that there was no such thing as Original Sin; the Priest of *Aquileia* was gone when this Doctrine was preached. 6. When St. *Jerome* accuses the Priest of *Aquileia* of being the Fore-runner of *Pelagius*, he speaks of no other Doctrines but those of *Apathy* and *Sinlessness*. 7. *Paulinus*, who disputed against *Cœlestius*, in the Council of *Carthage*, doth not retort upon him, that that *Rufinus*, whom he cited, had been condemned, which he undoubtedly would have done, if he had heard him speak of the Priest of *Aquileia*. 8. *Cœlestius* speaks of one *Rufinus*, as then alive; the Priest of *Aquileia* was then dead. 9. Lastly, *Rufinus*, cited by *Cœlestius*, was in the Communion of the Church; the Priest of *Aquileia* was excommunicated from it. These Reasons are not incapable of Reply, and it may be said that many of them are too subtle.

That which amazeth me most is that which *Cœlestius* says, that *Rufinus*, who denied Original Sin, abode with *Pammachius*; for what likelihood is there that he should lodge with one of his greatest Adversaries, and one of the best Friends of St. *Jerome*? the rest are weaker; for *Rufinus* having dwelt in *Palæstine* for near thirty Years, and coming from that Country, when he taught his Doctrine to *Pelagius*, *Marius Mercator* might say, that he was a *Syrian*, and that he first brought that Doctrine to *Rome*; and so much the rather, because this Author had a Design to demonstrate that this Doctrine came from the *East*. It is true that *Rufinus* came to *Rome* at the end of the Popedom of *Syricius* in 397. but he staid there some time in the Popedom of *Anastasius*. *Cœlestius* doth not say, that he, of whom he speaks, was then alive. If *Paulinus* did not object his Condemnation, if he passed for a Man, who died in the Communion of the Church, it was because he was not looked upon in *Africa* as an Heretick, or an excommunicate Person. There is then nothing of Difficulty in any of the Objections, but concerning the abode with *Pammachius*, but perhaps *Cœlestius* was mistaken, or *Rufinus* was after reconciled to *Pammachius*. Nevertheless, it cannot be denied but that the Opinion of F. *Garner* hath much probability in it. For this cause I have set down his Reasons, that it may be left to the Reader to judge.

POSSIDIUS.

Possidius. THis *Deacon* of *Africa*, and Scholar of St. *Augustine*, hath written the Life of his Master in a plain Style, and hath joyned to it a Catalogue of his Works. We have nothing more to note about this Work, besides what we have written of it in the Life and Works of St. *Augustine*. Possidius.

URANIUS.

Uranius. *URanius* the Priest, a Scholar of St. *Paulinus*, hath also written the Life of his Master, in a Letter, directed to *Pacatus*. This Letter hath been published by *Surius*, by F. *Chifflerius*; and Lastly, in the last Edition of St. *Paulinus*. The Style of it is plain, clear and elegant: This is all the Goodness it has in it. Uranius.

St. COELESTINE.

S.Cœleſtine

ST. *Cœleſtine* was choſen Biſhop of *Rome* after the Death of *Boniface*, in the beginning of * *November*, in 423. This Election was made without contending and diviſion; and he governed the Church of *Rome* peaceably, till *April Anno* 432. The Buſineſs of *Neſtorius*, and the aſſembling the Council of *Epheſus* have made his Popedom famous, and given him occaſion to write ſeveral Letters, of which we ſhall deferr to ſpeak, till we come to the Hiſtory of the Council of *Epheſus*, where they have a more fit Place; ſo that we have nothing more to ſpeak of here, ſave three Letters, which have no relation to the Buſineſs of *Neſtorius*.

* September 16.

The firſt was written in 431. after the Death of St. *Auſtin*, and is addreſſed, *To* Venerius *Biſhop of* Milan, Leontius *Biſhop of* Frejus, and ſome other of their neighbouring *French* Biſhops, who tolerated and alſo favoured thoſe who oppoſed ſome of the Opinions of St. *Auguſtine*, concerning Predeſtination and Grace: St. *Proſper* and *Hilarius*, Scholars of St. *Auſtin*, and cloſe Adherents to his Doctrine, finding themſelves the weaker Side among the *French*, went to *Rome*, to complain to Pope *Cœleſtine*; 'That the Prieſts 'of their Country were ſuffered to raiſe Diſputes and Diviſions in the *French* Church, and to Maintain, that St. 'Auſtin and his Scholars had promoted Opinions contrary 'to the Truth.' *Cœleſtine* blames the Biſhops, 'Who ought, 'ſaith he, to hinder theſe Diſputes, and not allow theſe 'Perſons to take upon them to teach: That the Silence 'which the Biſhops kept, upon this occaſion, might paſs 'for a kind of Approbation: That it was enough to declare 'their own Opinions, not to ſuffer others to ſpeak; ſo 'that upon ſuch like occaſions Silence is a ſtrong Preſumption, becauſe the Truth could not but oppoſe it ſelf to 'Error, if Error it ſelf did not pleaſe. Laſtly, that the Biſhops themſelves were guilty of the Error which they favoured by their Connivance and remaining in Silence.' He admoniſhes the Biſhops, in the next Place, 'To reprove 'thoſe who vented their new Doctrines, contrary to the 'Opinions of St. *Auſtin*. Let them not be permitted, 'ſaith he, to ſpeak for the future according to their own 'Fancy: Let not Novelty be ſo bold as to oppoſe Antiquity: Let thoſe unquiet Spirits not trouble the Peace of 'the Church: 'Tis your Buſineſs to keep your Churches 'quiet. Let thoſe Prieſts know, that they ought to be ſubject to you: Let thoſe that do not teach the Truth, know, 'that they ought to learn, and not pretend to teach. What 'Power have you in your Churches, if they are Maſters to 'teach what they pleaſe? But it is no Wonder, adds St. 'Cœleſtine, if they are not afraid to attempt ſuch things a'gainſt the Living, ſince they dare aſſault the Memory of 'our Brethren after their Death. We have always had St. 'Auſtin, of bleſſed Memory, in our Communion, whoſe 'Life and Merit is very well known; his Fame hath not 'received the leaſt Blemiſh, and his Knowledge is ſo well 'known, that my Predeceſſors have looked upon him as 'one of the moſt excellent Doctors of the Church. All 'Orthodox Chriſtians have ever thought well of him; he 'hath been generally honoured and reverenced through the 'whole World. Reſiſt therefore the Enemies of his Memory, whoſe Number increaſeth every Day. Suffer not 'thoſe Religious Perſons who defend him to be afflicted 'and perſecuted: He that is attacked by ſuch a Novelty, 'ſuffers in the Cauſe of the Univerſal Church. Shew, that 'thoſe that diſpleaſe us diſpleaſe you; which you will ap'pear to us to do, if having impoſed Silence upon ſuch Of'fenders, you cauſe that there be no future Complaints 'upon this Account.

To this Letter of St. *Cœleſtine* is uſually joyned a Collection of the Deciſions of the Popes, *Cœleſtine*'s Predeceſſors, and of the Councils of *Africa*, upon the principal Points touching Grace and Free-will, intituled, *The Authorities or Sentences of the ancient Biſhops of the Holy Apoſtolick See, concerning Grace and Free-will.* It is alſo called, *Rules of the Holy Apoſtolick See*: But the moſt common Name which is given it, is, *Articles or Aphoriſms about Grace.* This Writing is cited under the Name of St. *Cœleſtine*, in the beginning of the Sixth Age; for *Dionyſius Exiguus*, hath put it into his Collection, among the Decrees of this Pope: And *Petrus Diaconus*, writing to St. *Fulgentius* about the Year 519. cites a Paſſage of it, as taken out of the Decrees of this Pope. *Creſconius* Biſhop of *Africk*, who wrote towards the end of the ſame Age, attributes it alſo to St. *Cœleſtine*. And ever ſince it hath always been cited under the Name of this Pope, as by the Church of *Lyons*, by *Hincmarus*, by *Lupus* of *Ferrara*, by *Remigius* of *Lyons*, by *Ivo Carnutenſis*, and many others. It is very probable, that it is this Collection of Teſtimonies, of which Pope *Hormiſdas* ſpeaks in his Letter to *Poſſeſſor*, written in 520, where he ſays, that tho' it is eaſily known, what is the Doctrine of the Church of *Rome* touching Grace and Man's Free-will, by the Writings of St. *Auſtin*, yet he hath more expreſs and plain Articles in his Church-Regiſtry, which he will ſend him, to whom he writes, if he hath them not, and thinks it neceſſary. S.Cœleſtine

Theſe Authorities ſeem to prove very ſtrongly, that this Collection is the Work of Pope *Cœleſtine*. Yet this Opinion is oppoſed by ſo many Conjectures, that almoſt all the Criticks in theſe latter times have abandoned it. 1. It is affirmed, that theſe Aphoriſms are not of the ſame Style with the Epiſtle of St. *Cœleſtine*. 2. This Epiſtle, concluding with theſe words, *Deus vos incolumes cuſtodiat, Fratres chariſſimi*, the Lord preſerve you in Safety, dear Brethren. Altho' St. *Cœleſtine* doth not ſay, that he added nothing more, yet it is not credible that theſe Articles were any part of it, or were added by way of Poſtſcript. 3. The Author of theſe Sentences doth not ſpeak as a Pope, he doth not give his Judgment or Advice with Authority: He declares, that he had no other deſign but to collect the Judgments of the Biſhops of the Holy See, or of the *African* Councils, which the Holy See had made hers by her Approbation. 4. Speaking of the Popes, he always calls them the Biſhops of the Holy Apoſtolick See, without giving them the Name of his Predeceſſors, which no Biſhop of *Rome* would have omitted. 5. St. *Proſper* bringing the Deciſions of the Popes concerning Grace and Free-will againſt *Caſſian*, cites fitly St. *Cœleſtine*'s Letter, but ſays nothing of theſe Sentences; Is it credible that he would have forgot them, if they were this Pope's? This was a moſt decretory Piece. *Photius* and *Vincentius Lirinenſis* make mention of this Letter of St. *Cœleſtine*, but ſpeak nothing of the Aphoriſms of Grace. Beſides, is it credible, that *Vincentius Lirinenſis* would have cited St. *Cœleſtine*'s Letter for the defence of the *Semipelagian* Party, if this Pope had condemned them ſo manifeſtly? 6. If we conſider the manner how theſe Aphoriſms are inſerted in the *Dionyſian Code*, we ſhall eaſily gueſs, that he did not attribute them to Pope *Cœleſtine*, as ſome think; for altho' he puts them at the end of his Letter, yet he diſtinguiſhes them by this Title: *Here begin the Authorities of the Biſhops of the Holy See, concerning Grace.* And the ſame Remark is added to the end, *Here ends*, &c. Theſe are the Conjectures which may balance the Authorities which ſeem to prove that this Collection is St. *Cœleſtine*'s. And by theſe have the Criticks been obliged to ſearch out ſome other Author of them, than this Pope, and having found none to whom this Work agrees better than St. *Proſper*, many have confidently attributed it to him, altho' they have neither MSS, nor ancient Author for them. It is true, that they quote a Paſſage of *Hincmarus*, taken out of a Book he made againſt this Expreſſion, *Trina Deitas*, the three-fold Godhead, where he ſays, that St. *Proſper* by the Order of St. *Cœleſtine* did confute and overthrow the Hereſie which began to ſpread among the *French*, as well by the Authority of Scripture as by the Doctrine of St. *Auſtin*. They ſuppoſe, that it is of this Writing that *Hincmarus* ſpeaks, and conclude from thence, that it was St. *Proſper* that wrote it by the Order of St. *Cœleſtine*. But this Proof doth not ſeem to me to be ſolid: 1. Becauſe *Hincmarus* could not be a very good Author of a Fact of this nature. 2. Becauſe the ſame *Hincmarus* attributes the Aphoriſms to St. *Cœleſtine*. 3. Becauſe 'tis not certain, that the Work ſpoken of in that place is the Collection of Authorities, nor is it indeed certain that he ſpeaks of any particular Work. 4. If he ſpeaks of any particular 'tis likely to be ſome other, for what he ſays of it, that St. *Proſper* did overthrow the Hereſie which began to ſpread among the *French*, by the Authority of Holy Scripture and the Doctrine of St. *Auſtin*, doth not agree to our Aphoriſms, in which the Author contents himſelf to relate the Deciſions of the Popes and Councils, without diſputing with the Enemies of St. *Auſtin*, and where not ſo much as one Paſſage of St. *Auſtin*, is alledged. But ſay they, it can't be ſaid, that any other Work of St. *Proſper* was written by the Order of *Cœleſtine*. It appears by his Works themſelves that he wrote them as a private Author, and as a Perſon who defended the Doctrines he thought true, without condemning any Man. It cannot therefore be ſaid, that it was by the Order of the Pope, and as *Hincmarus* ſays, *Ex delegatione Pontificis*, by the Pope's Commiſſion, that he wrote them. There is none but the Aphoriſms that it agrees to; he ſpeaks therefore of theſe. This is the ſum of the Objection. They confirm it by a Paſſage of St. *Proſper* taken out of his Anſwers to the Objections of *Vincentius*, where he ſays, that he recites the very words of the Faith and Opinions, which he defended againſt the *Pelagians* by the Authority of the Holy See. *Propoſitis ſigillatim ſexdecim capitulis ſub unoquoque eorum Senſus noſtri & Fidei, quam contra Pelagianos ex Apoſtolicæ Sedis Auctoritate defendimus, verba ponemus*; Having propounded ſixteen Heads ſeverally, we will ſet down under every one of them the words of our Senſe and Faith, which we have defended by the Authority of the Holy See. Which referrs, ſay they, to the Aphoriſms of Grace written againſt the *Pelagians*. It may be anſwered to all this, that they take the words of *Hincmarus* too ſtrictly, and perhaps St. *Proſper*'s too.

The

S. Cœlestine

The first never affirmed, that St. *Prosper* had an expres's Command from St. *Cœlestine* to write some particular Work about Grace. His meaning only is, that this Pope had approved what he wrote for the defence of St. *Austin*'s Doctrine; and this is evident from St. *Cœlestine*'s own Letter. St. *Prosper* boasts so of defending St. *Austin*'s Doctrine by the Authority of the Holy See, because he was certain, that it was approved by the Holy See, and that the *Semipelagians* would destroy the Principles which he had established against the *Pelagians*. In sum, it is not necessary to understand the Passage of the Preface of the Answer to the Objections of *Vincentius*, of any preceding work. It referrs much more naturally to the same Work of the Answer to *Vincentius*, as the Passage entire will manifest. *Propositis igitur sigillatim sexdecim capitulis sub unoquoque eorum Sensus nostri & Fidei, quam contra Pelagianos ex Apostolicæ sedis auctoritate defendimus, verba ponemus, ut qui paululum se ad legenda hæc dignati fuerint occupare, evidenter agnoscant impiarum profanarumq; opinionum nullum cordibus nostris inhæsisse vestigium, & blasphemias quas perspexerint nostra professione damnari, in earumdem repertoribus censeant debere puniri*; Having propounded sixteen Heads severally, we set down under every one of them the words of our Sense and Faith, which we have defended by the Authority of the Holy See, that they who will condescend to busie themselves a little in reading these things, may openly acknowledge, that there are no Footsteps of those impious and prophane Opinions in our Hearts, and may judge those Blasphemies which they see condemned in our Confession, worthy to be punished in the Inventors of them. The sequel of this Discourse makes it evident, that when St. *Prosper* says, that he reported the true Doctrines, which he defended against the *Pelagians* by the Authority of the Holy See, he speaks of the same things, which he says in his Answers to *Vincentius*, and not of those, which he hath spoken of in another Work. He doth not send his Reader to what he hath written else-where, but he exhorts him to read the Answers which he gives to the Objections of *Vincentius*, to know what is the true Doctrine approved by the Holy See which St. *Austin* and his Scholars defend against the *Pelagians*. It must be confessed then, that there is no probability that he speaks in that place of the Aphorisms attributed to St. *Cœlestine*.

But they bring yet other Reasons to fasten them upon St. *Prosper*. They say, that 'tis his Style; that no Person, at that time, had a fitter opportunity to make this Collection than St. *Prosper*; that 'tis his Doctrine; and lastly, that there is so great an agreement between the Opinions and Expressions of the Author of these Aphorisms and St. *Prosper*'s, that 'tis hard not to acknowledge him the Author of them. And this a Modern Critick pretends to prove, by comparing the Aphorisms with some Passages of St. *Prosper*'s Works. F. *Quesnel* also finding in St. *Leo*'s Works some Expressions like to those which are met with in these Aphorisms, scruples not to attribute them to this Father*; which shews how the Judgments of Learned Men do sometimes differ about the likeness of Style. These two Criticks, who had both of them read St. *Leo*, St. *Prosper* and the Aphorisms well, the one finds no two things more like than the Style of the Aphorisms and St. *Prosper*'s; the other can find no resemblance between them, and thinks he perceives some Lines more like in St. *Leo*'s Works. They both produce Words and Expressions of their Author like those of the *Capitula*. But to speak the Truth, it is very hard in so short and incoherent a Work, as these Aphorisms are, to find out the Author certainly by the meer consideration of the Style.

* [And therefore hath printed them at the beginning of this Edition of St. *Leo*'s works at *Paris*, 1675.]

As for my self, I have much-a-do to leave the Testimony of the Ancients, who attribute the Aphorisms to Pope *Cœlestine*. It is certain, that they relate to his Letter, that they were framed at the same time, and evidently given to St. *Prosper*; and from that time there hath been a Copy of them preserved in the Registry of *Rome*; that an hundred years after they were quoted under the Name of this Pope, and have ever since continued under his Name to this our Age.

But perhaps it may be said, that it was not St. *Cœlestine* that composed them himself, but he caused them to be framed, either by St. *Prosper*, who was the Pope's Secretary, as some say, or St. *Leo*, whom the Office of Archdeacon of the Church of *Rome*, seems to have engaged in that Business. But these are bare Conjectures, which not being supported with the Testimony of any Author worthy of Credit, cannot be of any great weight. And, besides, if it were true, that St. *Cœlestine* himself did not compose these Aphorisms, but caused them to be framed by some other, yet they may lawfully be attributed to him always, since it is confessed, that they were framed by his Order; that he approved them, and sent them with his Letter; and lastly, that he caused them to be put into the Registry of the Church of *Rome*, as an Authentick Monument of his Doctrine.

The Reasons which they alledge to shew the contrary, prove well enough, that these Aphorisms are no part of this Pope's Letter, nor are a solemn definition of the *Roman* Bishop; but they do not evince, that they are not Precepts of Instruction composed by this Pope, or at least by his order, upon the account of which he wrote his Letter, and perhaps sent them with it. This is most probable in this Matter. S. Cœlestine

St. *Prosper* and St. *Hilary* seeing that the Doctrine of St. *Austin* was openly opposed in *France*, and that he was accused of going too far, went to *Rome* to implore the Pope St. *Cœlestine* to take it into his Protection. The Pope did two things: The first was to write to the Bishops, that he might oblige them to stop the Discourse of those that defamed the Doctrine of St. *Austin*. The Second was, to make a Collection of the Principles approved by the Authority of the Holy See, that he might draw some Consequences from them against those who did not approve St. *Austin*'s Doctrine, altho' they condemned *Cœlestius* and *Pelagius*, and professed to hold the Decisions of the Holy See against their Error.

The first of these Articles imports, that all Men have lost their Innocency in the Person of *Adam*, and their natural ability of doing good, and that no Man can be delivered out of this profound Abyss of Perdition by the strength of his Free-will, if he be not raised by the Grace of the God of Mercy.

The second imports, that no Man is good of himself, if God, who is only good, doth not communicate his goodness to him.

The third is, that no Man can conquer the Temptations of the Devil and the motions of the Flesh, if he doth not receive continual assistance from God, and if he have not the Gift of Perseverance: Which ought to be understood also of those who have been renewed by the Grace of Baptism.

The fourth is, that no Man knows how to make use of his Free-will, but by the Grace of Jesus Christ. These three Articles are confirmed by the Testimony of St. *Innocent*.

The Fifth is, that all the Good Righteous Men do ought to be referred to the Glory of God, because no Man can please him but by the Gifts of his Grace. Pope *Zosimus* and the Council of *Africa* have also delivered this Maxim.

The Sixth is, that God acts after such a manner in the Free-will of Man, that the Holy Thoughts, Pious Intentions, and all the good Motions of his Will proceed from him. Pope *Zosimus* also suggests this Principle.

The seventh Aphorism contains the Decrees of the Council of *Carthage*, which hath determined the absolute necessity of Grace to do good.

The eighth makes use of the Prayers of the Church, to shew, that all the Good that we do from the first Motion of Conversion to our final Perseverance, is the effect of the Grace of Jesus Christ.

The ninth shews, that the Exorcisms and Sufflations which the Church useth before Baptism, to drive away evil Spirits, are a clear Proof of the necessity of Grace to deliver us from the Tyranny of the Devil.

He concludes these Principles, that God is the Author of all the good Motions, good Actions, and all the Virtues by which we tend to him from the beginniug of the Faith, insomuch that he goes before all our Deserts, and makes us will and do that which is good.

He adds, that the Divine Assistance doth not deprive us of our Free-will, but it delivers it, and dispells its former darkness; of crooked and perverse it makes it right, of distempered it renders it sound, and instead of Ignorance and Error it implants Wisdom and Prudence. 'For the Goodness of God is so great, *saith he*, That he is willing to 'look upon his own Gifts as our Merits, and to give an 'eternal Reward for those good Works, of which he is 'the Author. He makes us to will, and to do what pleaseth him, and he leaves not those Graces useless, which 'he hath wrought in us. Lastly, he declares, that in respect of the deep and perplexing difficulties, which may arise from the Questions who have been formed and have 'been treated on by those which have opposed the Hereticks, 'he dare not really contemn them, but that he thought it not necessary to stay there, because it is sufficient to acknowledge the Grace of Jesus Christ, to the Efficacy and Merit of which all the good which we do ought to be attributed, it is sufficient to hold whatsoever is conformable to the definitions of the Holy See, which he believes so true, that he scruples not to assure us, that whatever 'is contrary to these Rules is not Catholick and true 'Doctrine.

It may be demanded what the Author of these Aphorisms means by these deep and perplexing difficulties. Some affirm, that they are Questions which relate to the Efficacy of Grace and Gratuitous Predestination. But it seems evident to me that the Author of these Aphorisms lays down the first Doctrine in many of his Articles, and supposes the other, which makes me to think that he means some other Questions, which St. *Austin* hath disputed on in his Works against the *Pelagians*; as when he asks, Wherein consisteth Original Sin? After what manner is it propagated to the Posterity of *Adam*? What is the Original of the Soul? What is the Punishment of Children which die unbaptized? In what consisteth Concupiscence? And many

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other Difficulties of that Nature, which have been treated on by St. *Auſtin*. I do not affirm for all that, that the efficacy of Grace and gratuitous Predeſtination are Articles of Faith, and I believe we may truly enough own, That the Author of thoſe Aphoriſms did look upon them as implicity contained (if I may uſe that Term) in the Deciſions of the Popes and Councils of *Africa*. Beſides, it being certain, as it is, that the Adverſaries of the Doctrine of St. *Auſtin* did principally oppoſe thoſe two Points, this Author, whoſe purpoſe it was to confute them could not but maintain that Doctrine. To be convinced of this, we need only read the Objections of *Vincent*, and the Anſwers of St. *Proſper*, which will diſcover that all the Objections of the Adverſaries of St. *Auſtin* devolve themſelves upon theſe two Points, and that his Scholars maintain them, as having a neceſſary Relation to the Doctrine of the Holy See, againſt the *Pelagians*.

The ſecond Letter of St. *Cœleſtine*, ought to be ſet before this, of which we have already ſpoken, ſince it was written in the Year 428. It is directed to the Biſhops of the Provinces of *Vienna* and *Narbonne*. He tells them in the beginning of this Letter, that he could wiſh that he had cauſe to rejoyce with them for the good Order he did obſerve in their Churches, rather than be obliged, as he is, to tell them the Grief that he hath, becauſe they did things contrary to the Diſcipline of the Church; but being appointed by God to watch over his Church, he is obliged by his Charge to reſtrain all evil Practices, and order what ought to be obſerved; for his Paſtoral Care ought to have no Bounds, but is extended to all Places, where the Name of Jeſus Chriſt is known.

The firſt Practice which he reproves, is that of ſome Biſhops, who apparelled themſelves after a particular manner in wearing a Cloak and a Girdle. The thing ſeems in it ſelf to be indifferent, but *Cœleſtine* finds the fineſt Arguments in the World to condemn that Uſage. 'We muſt, 'ſaith he, make our ſelves remarkable for our Wiſdom, 'Prudence, and Purity, not by our Garb and Cloathing. 'We muſt teach the Faithful, and give them a good Ex'ample by our Lives, and not impoſe upon them by out'ward Shows. We ought not to ſeek how to pleaſe their 'Eyes, but to fill their Minds with Divine Precepts.' Nevertheleſs he doth not blame thoſe who cloathed themſelves ſo in the Places where ſuch a Cuſtom was ſettled, but thoſe who through a Superſtitious Affectation would change and alter the manner of Cloathing which was then in uſe.

The ſecond Diſorder concerns the Adminiſtration of Penance. There were among the *French* ſome ſevere Rules of the ancient Church Diſcipline, which obliged them to deny Abſolution to Sinners, who requeſted it at the Point of Death: St. *Cœleſtine* condemns that Rigour, and maintains that they ought not to deny Abſolution to Sinners at any time, when they demand it.

The third reſpects the Qualifications of thoſe who may be ordained Biſhops: St. *Cœleſtine* complains, that Lay-men were made Biſhops, not having paſſed through the inferior Orders. Which, tho' it was contrary to the Rule, and againſt all Reaſon; yet he adds, That they were not contented to ordain Lay-men, but it happened likewiſe, that they did chuſe ſuch Perſons for Biſhops as were guilty of open Crimes. He gives an Example of one named *Daniel*, who having been Head of a Monaſtery of Virgins in the *Eaſt*, was come to retire himſelf in *France*. All the Monaſtery where he lived, accuſed him of ſcandalous Crimes, and ſent the Informations of them to St. *Cœleſtine*, who diſpatched a Letter by *Fortunatus* the Deacon to the Biſhop of *Arles*, in which he ſummoned this Man to his Council, to anſwer to the Heads of Accuſation brought againſt him. but at the ſame time when the Pope cited him he was ordained Biſhop. St. *Cœleſtine* diſcovers how much that Buſineſs troubled him: He blames him that had ordained him, and ſcruples not to ſay, That he had loſt his Epiſcopal Dignity himſelf, by beſtowing it upon a Perſon ſo unworthy. Laſtly, he exhorts the Biſhops to whom he writes, to obſerve the Diſcipline of the Church exactly, which was not unknown to them, becauſe many among them had lived ſometime at *Rome*. But to put them in Mind, he preſcribes them ſome Laws, which he thought moſt neceſſary.

S. *Cœleſtine*

The firſt, that every Province ſhould ſuffer it ſelf to be governed by its Metropolitan, and that no Biſhop attempt any thing out of his own Province.

The ſecond, that when a Biſhop is to be choſen, the Clergy of the ſame Church, whoſe Deſerts are known, and who have already merited well, be preferred before Clergy-men, who are Strangers and unknown.

The third, that a Biſhop be not impoſed upon any Perſons againſt their Conſent, but that the Votes and Agreement of the Clergy, People and Magiſtrates be followed.

The fourth, that no Clergy-man be choſen out of another Dioceſs, when there is any in the ſame Church which may fitly be ordained.

The fifth, that none be ordained Biſhop who hath been married twice, or hath married a Widow; which he ordains as a Rule not only for the future, but he requires, that the Ordinations already made, in prejudice of this Law, be looked upon as unlawful Ordinations, which may not be allowed in Force.

As to that *Daniel*, whom we mentioned above he commands, that he ſhall be ſeparated from the Communion of the Biſhops, until he be freed from his Accuſation before him. And as to the Biſhop of *Marſeilles*, who was accuſed of being an Acceſſary in the Death of his Brother, he leaves the Judgment of him to the Biſhops, to whom he directed that Letter.

The third Letter of St. *Cœleſtine*, written to the Biſhops of *Apulia*, and *Calabria*, begins with a general Advertiſement to all Biſhops; which imports that it is not allowable for any Biſhop to be ignorant of, nor do any thing contrary to the Laws of the Church; for, ſaith he, in what a Caſe ſhall we be, if Liberty be allowed to private Men to change the form of the Holy Decrees, according to the Will and Fancy of the People?

Upon this Ground he forbids them to Ordain ſuch Lay-men Biſhops as the People demand. He adviſes the Biſhops, not to follow the Peoples Judgment in this, but to oppoſe themſelves Courageouſly againſt what they deſire, when 'tis contrary to the Rules. This Letter is dated, *July 19th.* in the Year 429.

This Pope writes in an earneſt and cloſe away. His Style is full of Sentences and intricate.

St. CYRIL *Patriarch of* Alexandria.

St. *Cyril of Alexandria.*

S. *Cyril* Nephew (*a*) of *Theophilus* Biſhop of *Alexandria*, was ordained in his Place (*b*), three Days after his Death, *Octob.* 16. *anno* 412. The Biſhop of *Alexandria* had already gotten a great Authority and Power in the City, and exerciſed it with a great deal of Majeſty: St. *Cyril* was ſo far from remitting any thing of this Authority, that he ſought all Opportunities to confirm and enlarge it. He was no ſooner made Biſhop, but he baniſhed the *Novatians*, and deprived their Biſhop *Theopemptus* of all he had. A little time after, the *Jews* having committed ſome outrages upon the Chriſtians of *Alexandria*, St. *Cyril* having put himſelf at the Head of his People, went to aſſault the Synagogue of the *Jews*, took them away from them, and drove them out of the City, and ſuffered their Eſtates to be plundered by the Chriſtians. This Action much diſpleaſed *Oreſtes*, Governor of the City, who was already much troubled to ſee that the Biſhop of *Alexandria*, had an Authority, which extremely leſſen'd the Governor's. This began to put all things in confuſion, and rendered them profeſſed Enemies. They had each of them their Party, and as the People of *Alexandria* are naturally very ſeditious, this Diviſion cauſed frequent Skirmiſhes in the City. One Day, as *Oreſtes* went in his, Coach, he was encompaſſed with Five hundred Monks who ſallied out of the Monaſteries, to revenge the Quarrel of their Biſhop; they purſued him, wounded him with the Blow of a Stone, and had ſlain him, if his Guards had not come to his Aſſiſtance, and the People had not ſtop'd their Fury. *Oreſtes* cauſed one of theſe Monks to be apprehended, named *Ammonius*, and examined him upon the Rack, with ſo great ſeverity, that he died in the Torments. St. *Cyril* honoured him as a Saint, and publickly commended his Zeal and Conſtancy. There was at that Time in *Alexandria* a famous Heathen Philoſopheſs, named *Hypatia*, whoſe Fame was ſpread ſo far, that they came from all parts to ſee her, and conſult her. Now becauſe *Oreſtes* went often to ſee her, it was imagined, that it was ſhe that cheriſhed him in the Averſion which he had towards the Biſhop. Some of the Seditious, headed by a certain Reader *, ſet upon her, as ſhe returned Home, dragged her through the Streets, and cut her in a Thouſand Pieces. This Story is not only related by *Socrates*, but is alſo atteſted by *Damaſcius*, who in the Life of *Iſidore*, the Philoſopher, deſcribes the Tragical Death of this Illuſtrious Woman, and accuſeth St. *Cyril* to be the Author of it. But we muſt not believe that Hiſtorian. St. *Cyril* was no ways concerned in

St. *Cyril of Alexandria.*

* Named *Petrus*.

(*a*) NEPHEW.] *Socrates, l. 7. c. 5. Theodoret, l. 5. c. 35. Iſidore of Damiata, l. 1. ep. 310. Alypius*, in a Letter which he wrote to him, *t. 3. Conc. p. 788.* ſay, that *Theophilus* was his Uncle. *Nicephorus* thinks that it was by his Father's-ſide, but *Facundus, c. 2. l. 4.* and *Epiphanius ſcholaſticus hiſt. trip. c. 25.* ſay, that St. *Cyril* was his *conſobrinus, i. e.* the Son of *Theophilus*'s Siſter.

(*b*) *Ordained in his Place.*] After the Death of *Theophilus*, which happened *Octob.* 13. 412. There was a great Conteſt about the Election, ſome ſtood for *Timotheus* the Arch-deacon, others named St. *Cyril*: this laſt carried, although the * Captain of the Army in *Ægypt* was againſt him.

* *Abudatius dux militum Ægypti.*

her

St. *Cyril* of *Alexandria.*

her Death. They were some seditious Persons, who took the Opportunity of the Division between him and *Orestes*, to commit this cruel and bloody Murther.

The Contest with *Nestorius* was that which made St. *Cyril* so very eminent: This Bishop of *Constantinople* having delivered in his Sermons, that we ought not to give the Virgin *Mary* the Name of *Mother of God*, gave great Scandal in the Church; some of his Homilies being brought into *Ægypt*, and there causing great Disturbances among the Monks. St. *Cyril* wrote a Letter to them; in which he maintained, That the Virgin *Mary* ought to be called the Mother of God. *Nestorius* knowing that St. *Cyril* had written against him, declared openly, that he looked upon him as his Enemy, and would not have Communion with him. St. *Cyril* wrote a very courteous Letter to him, yet without approbation of his Doctrine. *Nestorius* also returned him a civil Answer, but without retracting his Opinions. They also wrote two other Letters to each other, wherein they disputed of the Question in Controversy, but without coming to an agreement; yet these Writings which passed *pro* and *con* between them exasperated their Spirits. The Business was brought before St. *Cœlestine*. St. *Cyril* fortified with his own Authority, proceeded against *Nestorius*, and composed Twelve *Anathemas* against his Doctrine which became a fresh Subject of Contest. The *Eastern* Bishops disapproved them. Lastly, the Quarrel grew so great that a General Council at *Ephesus* was forced to be called, to quench the Flame. St. *Cyril* presided in it, and was much crossed in his Designs: but this is not the place to write that History, which shall be found at the end of this Tome. We must here betake our selves to St. *Cyril*'s Works. They have been collected together, and printed in *Greek* and *Latin* at *Paris*, in 1538. in Six great Volumes in Folio, by the Care of *Johannes Aubertus*, Prebendary of † *Laudunum*, President of the College of the same Name, and *Regius Professor*.

† *Laon.*

The first contains Seventeen Books, of the Adoration and the Worship of God in Spirit and Truth, Translated by *Antonius Agellius*, a * *Theatin* Priest of *Naples*; who caused them to be printed at *Lyons* and *Rome*, and his Book called *Glaphyra*, or a curious and elegant Commentary upon the Five Books of *Moses*, which are Translated by the Jesuit *Schottus* [and printed by themselves at *Antwerp* 1618.]

a *Theatin*

* [One of the Order of the *Theatins*, a Sect of Priests in great credit in *Clem.* vii's time.]

The 17 Books of God's Worship in Spirit, are composed in form of a Dialogue, The design of this Work is to shew, that all the Law of *Moses*, as well as the Precepts, and all the Ceremonies which it prescribes, being understood aright, relate to the adoration of God in Spirit and in Truth, which the Gospel hath discovered. To prove this Proposition, he seeks out all the Allegories in the Histories of the Old Testament. In the first Book he shews, That that which happened to *Adam*, *Abraham* and *Lot*, teaches Men how they fall into Sin, and after what manner they may raise themselves again. The Pleasure which allures them, is figured by the Woman, by the delights of *Ægypt*, and by earthly good Things: The Grace of our Saviour by the calling of *Abraham*, by the Protection which God vouchsafed to *Lot*, by the care which he takes of his People; Lastly, Repentance, flight from Sin, love of Virtue by the Actions of the ancient Patriarchs. In the second and third, he makes use of several places of the Law to shew, that the Fall of Man could not be repaired but by the coming of Jesus Christ; That he alone can deliver him from the lamentable Consequents of Sin, which are Death, the tyranny of the Devil, an inclination to Evil and Concupiscence. Lastly, That he alone can redeem and justifie Man. He finds Baptism and Redemption by Jesus Christ figured in many places of the Law and Prophets. In the fourth he uses the Exhortations, Promises and Threatnings laid down in the Law to incline Christians whom Jesus Christ hath redeemed, to follow their Callings, renounce Vice and embrace Virtue. In the fifth he affirms, that the Constancy and Courage of the Ancients in suffering Evils and opposing their Enemies, is a figure of the Strength and Vigour with which Christians ought to resist their Vices and irregular Passions. In the sixth he demonstrates, that the Law commands the Worship and Love of one God only, and that it hath condemned all Superstitions and Prophaneness contrary to that Worship. In the two following Books, he also prescribes Charity towards our Brethren and Love towards our Neighbour. In the ninth and tenth he finds infinite resemblances between the Tabernacle and the Church. The Priesthood of the Old Law, the Consecration of the High Priests, the Sacerdotal Vestments, the Ministry of the *Levites*, &c. furnish him with abundance of Matter for Allegories, which he treats of in the three following Books. The Prophane and Unclean Persons under the Law, who were shut out of the Tabernacle and Temple, are the figure of Sinners, which ought to be expelled out of Churches, and do teach us, that none but those that are pure may present themselves before God. Clean and Unclean Beasts are the subjects of some Allegories: These are the subject of the fourteenth and fifteenth Books. Lastly, the Oblations and Sacrifices of the Law are Types of the Spiritual Oblations which we ought to offer to God; and the solemn Festivals of the *Jews* denote to us the Celestial Rewards: This is the subject of the two last Books. It is easy to judge, by what we have said, how mystical a Work this is, and how full of allegorical and unusual Explications. He must needs have an inexhaustible Fund of them to furnish out seventeen Books so long as these are, which are all-a-long carried on with continual Allegories.

St. *Cyril* of *Alexandria.*

His * *Glaphyra* upon the *Pentateuch* are not less full of Mystical Notions: In them he referrs to Jesus Christ and his Church all that is said in the *Pentateuch*. There is not any History, Circumstance or Precept which he applies not to Jesus Christ or the New Testament. These sorts of Commentaries are of little use, for they help nothing towards the literal Explication, they teach little Morality, they prove no Doctrine, all passes into Metaphysical Considerations and abstract Comparisons, which are not proper either to convince Unbelievers, or edify the Faithful.

* [Printed alone in *Latin* at *Paris*, in 1605. and in *Greek* and *Latin*, by *A. Schottus*, at *Antwerp* in 1618.]

The long Commentary upon *Isaiah*, which is contained in the second Tome, is much more rational: St. *Cyril* therein applies himself to the literal Sense of this Prophet, and doth not digress so much from the natural Sense, to find out Jesus Christ, because the Prophecy of *Isaiah* agrees more naturally to him. This Commentary is divided into Six Parts. The same Judgment may be given upon the Commentary upon the Twelve Prophets; in which also he sets himself to the literal Explication, so that there is a great deal of difference between the Commentaries of this Father upon the Prophets, and his Writings upon the *Pentateuch*. *M. Simon* doth not think so, but having spoken of the Commentaries of this Father upon the *Pentateuch*, as a Work purely allegorical, he adds, that he passes over in silence his Commentaries upon the Prophet *Isaiah*, because this Father is very uniform in his Method. But whosoever will give himself the trouble to read any Place of his Commentaries upon *Genesis* and *Exodus*, and compare them with some other Place of his Commentary upon *Isaiah* or the Minor Prophets, he will find in them a very considerable difference.

The Commentaries upon the Gospel of St. *John*, which make up the fourth Tome, do explain also the Letter and Connexion of the Gospel; but he now and then intermixes with it some Theological Questions. And because those which concern the Trinity, come in naturally in the Gospel of St. *John*, he ordinarily treats of them in proving the Divinity, Consubstantiality and Equality of the Son of God. He also speaks of the Divinity of the Holy Spirit, and observes that it proceeds from the Son, and takes his Nature of the Son. Sometimes he proves that the Law was Figurative, and that Salvation and Grace are passed from the Jews to the Gentiles. There is also a Chapter in it about Liberty and Man. These are the principal Points he treats of. This Commentary is very long, and divided into twelve Books. We have only some Fragments of the seventh and eighth. The fifth and sixth are not extant in this, no more than then in the preceding Editions. But *Jodocus Clictovæus*, a Doctor of *Paris*, who hath translated this Commentary of St. *Cyril*, hath composed four Books, to supply those that are wanting; which hath given occasion to some Authors to quote them as St. *Cyril*'s: It is true, that they are almost all taken out of the ancient Fathers, but 'twas * *Clictovæus* that collected them, not St. *Cyril*.

* [But he affixed them to St. *Cyril*, as that Father's, and not made by himself.

The fifth Tome of St. *Cyril*'s Works, hath two Parts, which make two Volumes. The first contains his *Thesaurus*, and Dialogues upon the Trinity and Incarnation, and the second is made up of his Homilies and Letters.

His *Thesaurus* is a Work upon the Trinity, in which he lays down Thirty five Propositions about the Divinity and Consubstantiality of the Son and Holy Spirit; which he proves exactly after the manner of the Schools, by Texts of Scripture, upheld and supported by Arguments and Syllogisms in Form, which he uses to subdue the *Arians* and *Eunomians*, and to retort upon them those Testimonies of Holy Scripture, which they commonly alledged. He propounds their Objections in the same manner, and answers them with the like Subtilties.

Georgius Trapezuntius hath published a very imperfect Version, or rather a *Latin* Abridgment of this Book; in which he hath taken out, changed and added several things, and quite inverted the Order of St. *Cyril*. But since *Vulcanius Brugensis* hath made a faithful Translation, which was published at *Basil* in 1576. There can be no doubt that this Work is St. *Cyril*'s, since *Photius* had read it, and described it to be such as we have in the 136*th*. Volume of his *Bibliotheca*.

St. *Thomas* often quotes a Passage in favour of the Court of *Rome*, as being taken out of the second Book of St. *Cyril*'s *Thesaurus*, which is not to be found entire in that Work: But we need only to read it, and we shall be satisfied that there was never any such, nor never could be found there. This is the famous Passage, as he cites it: *We must remain as Members in our Head, in the Apostolick Throne of the* Roman *Bishops, from whom we ought to request whatsoever is necessary to be believed and held, having a particular Respect*

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for him, and enquiring of him about all Things, becauſe it belongs to him to reprove, correct, order, diſpoſe things, looſe in his ſtead, who hath founded him, and given him a fulneſs of Power, him alone and not any other, to whom all the Faithful are obliged by Divine Right to be ſubject, and whom the Princes of the World ſhould obey. Who of all the *Greek* or *Latin* Fathers ever ſpake thus? Who of them ever flattered the Biſhop of *Rome* at this rate? But how is it poſſible for it to enter into the *Theſaurus* of St. *Cyril*, which is nothing elſe but a contexture of Texts and Arguments upon the Trinity? What coherence hath our pretended Paſſage with that Subject? What doth this Phraſe mean, *That we may remain as Members in our Head, which is the Apoſtolick Throne of the* Roman *Biſhops?* Did ever any Author ſpeak any thing like it? To whom doth he ſpeak theſe Words? And of whom are they ſpoken, *That we may remain Members*, &c. Are they the Biſhops of *Ægypt* that ſpeak them? Could it find a Place in a Theological Treatiſe of one Father only?

St. *Thomas* is the Firſt that cited this Paſſage; and we know with how much careleſneſs, and with how little Judgment he quotes the Works of the Fathers. It likewiſe appears, that he had never ſeen St. *Cyril*'s *Theſaurus*, becauſe he quotes the ſecond Book of that Work, which was never divided into Books. *Urban* IV. hath alledged it after St. *Thomas*, but upon the Credit of that Author. In the Council of *Florence* St. *Cyril*'s *Theſaurus* is quoted in general, but when it was ſeaſonable to produce this Paſſage, there is nothing ſaid of it. All this makes it evident, that neither this Paſſage nor another like it cited by the ſame St. *Thomas*, in his *Catena* upon St. *Matthew*, as being in St. *Cyril*'s *Theſaurus*, which is not found there no more than the former, are not, nor can be this Father's, nor are taken out of his *Theſaurus*. I wonder that F. *Labbe* ſhould openly profeſs himſelf a Defender of theſe two ſuppoſititious Paſſages.

The Style of St. *Cyril*'s Dialogues is not ſo rough and ſcholaſtick as that of the foregoing Book. There are ſeven of them upon the Trinity, and two upon the Incarnation. He proves in theſe laſt, that Jeſus Chriſt is one only Perſon, made up of the Humane and Divine Nature. At the end of this Volume we find ſome clear Reſolutions upon the Myſtery of the Incarnation, where he anſwers the Objections which were propounded to him. *Photius* ſpeaks of this little Book, in the One hundred ſixty and ninth Volume of his *Bibliotheca*.

To this Treatiſe may be joyned, a Diſcourſe of the Orthodox Faith to *Theodoſius*; the Treatiſe addreſſed to the Empreſſes, the Sermon which is annexed to it, which are in the ſecond Part of this Tome: In them he proves, that Jeſus Chriſt is God, and that all the Properties of the Divine Nature may be attributed to him. To prove this he makes uſe of a great number of Texts of Holy Scripture, and the Teſtimonies of ſome Fathers. Theſe Treatiſes are alſo in the Acts of the Council of *Epheſus*.

Paſchal Homilies are not peculiar to St. *Cyril*. It was the Cuſtom of the Biſhops of *Alexandria*, whom the Council of Nice had particularly charged with the care of publiſhing *Eaſter*-day; I ſay, it was the Cuſtom to declare it in *Alexandria* by a ſolemn Diſcourſe. *Theophilus*, St. *Cyril*'s Predeceſſor had made that Uſage very famous, and St. *Cyril* kept it up with a great deal of Splendor, ſo that ſo long as he was Biſhop, there paſſed not a Year but there was a Sermon, at the end of which he gave notice of the beginning of Lent, and of *Eaſter*-day. Of the Thirty which he made we have Twenty nine. The ordinary Subject of theſe Sermons was the Uſe and Advantage of Faſting, and the way how Chriſtians ought to fit themſelves for the celebration of Feſtivals. In them alſo he ſometimes exhorts the Faithful to joyn Alms-giving and Charity, with Faſting. He ſpeaks in ſome of them of Double-mindedneſs. In many of them he treats of the Trinity and Incarnation, againſt the *Arians* and *Neſtorians*. He ſometimes ſpeaks alſo againſt the *Jews* and *Idolaters*. Theſe Sermons are flat and tedious; they are nothing elſe, almoſt, but a contexture of Texts of Scripture, which he mingles with myſtical Explications.

There are alſo here ſome other Diſcourſes of this Father, which are for the moſt part againſt the Error of *Neſtorius*. The firſt and ſecond are entirely upon that Subject. They were preached at *Epheſus*. The third is a ſmall Diſcourſe, which he made after the Sermon of *Paul*, Biſhop of *Emeſa*, about the time that the *Oriental* and *Ægyptian* Biſhops were reconciled to each other. The fourth and fifth are two Sermons, preached at *Epheſus* againſt *Neſtorius*. The ſixth is againſt *John* Biſhop of *Antioch*. The ſeventh is a Diſcourſe, which he delivered alſo at *Epheſus*, when he was impriſoned. The eighth is upon the Transfiguration. The ninth is upon the Lord's Supper: In this he ſpeaks very ſtrongly for the Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt, as well as in his Commentary upon St. *John*'s Goſpel. The tenth is a Diſcourſe in praiſe of the Virgin *Mary*, preached at *Epheſus*. The eleventh upon the Feaſt of the *Purification*. The twelfth upon the Feaſt of *Tabernacles*. The laſt is upon the Day of Judgment. Theſe Sermons are written in a cloſe Style, and more ſententious than the former. They are full of Points, Alluſions and Jinglings of Words. There is alſo a ſhort one upon the Incarnation, which is extant in *Latin* only.

St. *Cyril* of *Alexandria.*

Almoſt all his Letters concern the Hiſtory of the Council of *Epheſus*, and the Diſputes which St. *Cyril* had with *John* Biſhop of *Antioch*, and the other *Eaſtern* Biſhops; for which Reaſon it is that we intend to ſpeak of them, when we come to treat of the Council of *Epheſus*, where they are inſerted. Nevertheleſs, there are five or ſix at the end, which relate to other Matters. The firſt is the Letter of *Atticus*, Biſhop of *Conſtantinople* to St. *Cyril*; wherein he exhorts him to put the Name of St. *Chryſoſtome* into the *Diptychs*, among the Biſhops that died in the Communion of the Church, as he had done by the Example of *Alexander* Biſhop of *Antioch*. St. *Cyril* returns him this Anſwer, that he diſapproved his Action, being contrary to the Decrees of the Council of *Nice*, and that *John*, Biſhop of *Conſtantinople*, having been degraded in his life-time, by the Judgment of the Church, he could not put him among the Biſhops in the Communion of the Church, after his Death: That what he had done had given great Offence in all the Provinces of *Ægypt*. He takes notice, that they were counted but Six, *viz.* *Ægypt*, *Auguſtamnicum*, *Arcadia*, *Thebais*, *Libya* and *Pentapolis*. The third of the Letters, of which we are ſpeaking, is written to *Domnus* Biſhop of *Antioch*. *Athanaſius*, Biſhop of a City belonging to the Patriarchate of *Antioch*, although far diſtant from that City, being offended by ſome of his Clergy, who would expel the Stewards out of his Church, againſt his Conſent, made his Complaint to a Synod held in *Conſtantinople*, where St. *Cyril* was: But ſince *Athanaſius* was not ſubject to the Juriſdiction of the Biſhops of that Synod, they would not judge of his Cauſe. But St. *Cyril* wrote in his behalf to *Domnus*, relating to him the Trouble which this Biſhop unjuſtly ſuffered, and deſiring him to conſtitute Judges, who might ſummon the Stewards accuſed, and their Accuſers, and condemn the Guilty. He tells him, that the Metropolitan was miſtruſted by the Biſhop, and that the City, of which he was Biſhop, was far from *Antioch*. Theſe Circumſtances are remarkable, for otherwiſe the Judgment of it did in the firſt Place appertain to the Metropolitan, or if he were excepted againſt, to the Patriarch. In this Example we ſee, 1. The Authority of Patriarchs over their Patriarchate. 2. The Antiquity of making ſuch Perſons Judges as were near to the Accuſed and Accuſers. 3. How exactly the Biſhops of one Patriarchate kept themſelves within the Bounds of their own Juriſdiction, without meddling in others. 4. That this Caution did not hinder them from helping Perſons afflicted and perſecuted, which fled to them, but yet only by Interceſſions for them, without attempting any thing contrary to the Laws of the Church.

The next Letter, written to the ſame *Domnus*, furniſhes us with another Proof of this Epiſcopal Charity. Another Biſhop, belonging to the Patriarchate of *Antioch*, named *Petrus*, was deprived of the Government of his Church, and likewiſe plundered of all his Goods. This Biſhop, who was very aged, complained heavily of this Condemnation, and maintained that he was unjuſtly thruſt out of all: *Domnus* writing to St. *Cyril* and *Proclus*, gave this Prelate the Name of a *Religious and Holy Biſhop*. St. *Cyril* takes occaſion from hence to write in his Favour, and ſhew *Domnus*, that if this Biſhop deſerved to be deprived of his Church, he alſo deſerved to loſe the Name of Biſhop. He then admoniſhes *Domnus* to pacify the Complaints of this Biſhop, and to ſuffer him to appear before him and his Suffragan-Biſhops, to be judged there according to the Cuſtom. He deſires him alſo to give him the Liberty to reject thoſe Biſhops, which may be ſuſpected by him; for, ſaith he, although we do not believe that any Biſhop is an Enemy to his Brethren; nevertheleſs, to remove all Pretences of Complaint againſt the Sentence, which ſhall be given, it is convenient, that thoſe whom he ſuſpects ſhould withdraw themſelves. As to the Money that had been taken from him, St. *Cyril* thinks, it ought to be reſtored to him, for two Reaſons: 1. Becauſe he ought not to be deprived after ſuch a manner. 2. Becauſe it is an Abuſe to demand an Account, as they do, of the Revenues of the Church, of the Biſhops: It is ſufficient that they cannot diſpoſe either of the precious Veſſels or Lands. The management of the Revenues ought wholly to be truſted to them. Laſtly, whereas it might be ſaid, that this Biſhop had given a Writing, in which he had renounced his Claim to his Church, and ſo was not to be received again; St. *Cyril* anſwers, that he did not give it voluntarily, but it was extorted from him by Force and Threatnings; and ſince it was ſo, ſuch Acts of Abjuration ought not to be regarded, nor ought Biſhops to be ſuffered to give them; for if they are worthy of their Miniſtry, they ought not to renounce it; if they are not worthy, they ought not to be deprived by a Renunciation, but by a Canonical Sentence.

The laſt Letter contains a Preſcription, directed to the Biſhops of *Libya* and *Pentapolis*, to prevent a Diſorder, which the Monks of *Thebais* complained of. Some Perſons, newly married, had a deſire to be ordained Clerks or Prieſts

St. *Cyril of Alexandria.*

Priests, and the Bishops very easily admitted them, without obliging them to renounce their Marriage: Others who had been expelled out of the Monasteries for their Debaucheries, found means also to get themselves ordained, and then got into Monasteries again, where they would celebrate the Holy Sacraments, and perform the sacred Functions of the Ministry; which occasioned so great Scandal, that those that knew them would neither be present, nor communicate at their Ministration. St. *Cyril*, to put a Stop to this Scandal, ordered, that every Bishop, before he ordained a Clergyman, shall inform himself of his Life, if he be married or not, how long since, and how long he hath departed from his Wife; whether he hath not been driven out by his Bishop, or expelled some Monastery; and that he shall not ordain him, unless he find his Conversation unblameable; for, saith he, this is the only way of discharging our Duty, and preventing that the Holy and Venerable Mysteries be not profaned by the Impurities of the Ministers. He adds a Rule concerning those, who being separated from the Church, or Catechumens, fall into a mortal Disease; and orders, that according to the Custom they should be allowed the Communion and Baptism. This Tome concludes with a Letter of St. *Cyril* to the Bishops of *Africa*, when he sent them an Authentick Copy of the Canons of the Council of *Nice*.

The sixth Tome begins with the five Books against *Nestorius*; in which he confutes what *Nestorius* had written against the Name of the *Mother of God*, given to the Virgin, and against other such like Expressions. He recites *Nestorius*'s Words, and in answering to them labours to convince him of Error and Imposture. Of Error, because he divides Jesus Christ into two, and denies the Union of the two Natures in one Person only: Of Imposture, in attributing to the Orthodox such Opinions as they never thought on, accusing them of Teaching, that the two Natures in Jesus Christ are mingled and confounded, and that the Divinity is made subject to Humane Infirmities. He maintains, that the two Natures remain in Jesus Christ without Mixture or Confusion, but are united in so strict an Union, that what only agrees to God may be predicated of Man, and what agrees only to Man, of God; altho' the Properties of the Humanity may not be attributed to the Godhead, nor the Attributes of the Godhead to the Manhood.

Next to this Treatise follow the Writings made by St. *Cyril* for the Defence of his twelve *Anathemas*. The first contains an Explication of the twelve Propositions; in which he rejects the bad Sense that might be put on them. The second is an Apology for the *Anathema* against the Objections of the Oriental Bishops. The third is an Answer to what *Theodoret* had written against these *Anathemas*. Lastly, the Apology of St. *Cyril* to *Theodosius* it put here; but we shall speak more largely elsewhere of these Treatises.

The Books against the Emperor *Julian* ought to have gone before these, we have spoken of, because 'tis one of St. *Cyril*'s Principal Works: It is dedicated to *Theodosius* the Emperor, and divided into ten Books.

In the first he proves, by the Testimony of the Ancient Historians, and most learned Philosophers, that the *Jews* Religion is much more ancient and rational than the *Greeks*: That the History of *Moses* is true, and that the *Greeks* have taken all their best Expressions out of the *Jews* Books. In the next Place he undertakes to confute the Books of *Julian* closely, and answers all his Objections. He recites them at length, and then answers them. It seems he confuted only the first Book, in which that Apostate assaults the Christian Religion in general. He begins with a Comparison of the *Jewish* and *Heathen* Religion, and of the Books of *Moses* and *Plato*, and Extols his Philosophy above the Laws of that Prophet. Next, he opposes the Christian Religion, and propounds some trivial Objections against the History of the Gospel. Lastly, he makes use of the *Jewish Religion* and Books to overthrow the Christian Religion. The Objections which he brings are weak and idle, but he makes them look well by the fine and pleasant Management of them. St. *Cyril* discovers the weakness of them, and disperses them entirely. He also often opposes the Heathen Religion, and establishes the Christian. This Work is written with a great deal of Elegancy, but it is nothing so finely written as *Julian*'s altho' it be very learned and solid.

The Treatise against the *Anthropomorphites*, is written against those silly and dull-witted Monks; who asserted, That these Words of *Genesis*, *Let us make Man in our image, and in our likeness*, ought to be understood of Man's Body, because they did not conceive that there was any Spiritual Essence, but imagined that God himself was Corporeal. St. *Cyril* wrote to *Cœlosyrius*, in the Letter which is set before the Body of this Work, to stop the Course of this impertinent Doctrine, and to forbid the Monks to argue about a Matter so far above the reach of their Understandings. He reproves other Monks also, who thought that the Eucharist had no vertue to sanctify, when it was kept from One Day to Another. He condemns also the Monks, who did not follow their Labours, pretending that they gave themselves wholly to Prayers, and so used Pretence of Piety to defend their Sloth and Idleness: He asks them, whether they are more perfect than the Apostles? And whether they would enjoy a more Happy Condition than they? He tells them, that the Church doth not receive them, who live as they do; that it is good for Solitaries to pray continually, but that ought not to hinder their Labours, that they be not chargeable to others. Lastly, He admonishes *Cœlosyrius* not to suffer the *Meletians* to receive the Sacrament among the Orthodox, if they have not abandoned their own Sect, to unite themselves with the Church, and have not given evident Signs of their Conversion.

St. *Cyril* commands *Cœlosyrius* to publish these Rules in the Monasteries of Mount *Calamon*, where some Monks were infected with these Errors. At the same time he sent him a Treatise, in which he answers the Objections which these Monks propounded, and solves the Difficulties which they had cunningly framed: Nevertheless he observes, that it is hard to resolve these kinds of abstruse and subtle Questions, and that all that can be done is only to bring such Conjectures as may in some measure satisfy.

The First is concerning the Breath of Life, which God breathed into *Adam*, after he had formed him: Is it his Soul, or a Breath different from the Soul? Is it a Part of the Divine Essence, or some created Being? St. *Cyril* maintains, that 'tis not the Soul of Man, nor any Creature, but it is the Holy Spirit it self which is given Man for his Sanctification. This Opinion is not very probable.

It is demanded in the second Question, How Man was created in the Image of God? St. *Cyril* answers, by the Holy Spirit, for by Sin he hath lost that Similitude, and hath recovered it again by Jesus Christ.

The third is, whether the Angels were made in the Image of God? St. *Cyril* affirms it.

In the fourth, it is enquired, whether there be any difference between the Image and the likeness of God, and he saith that there is none.

The fifth is upon an abstracted Conceit, *viz.* Whether Man is the Image of God, or the Image of the Image of God the Father, that is to say, of the Word. He answers, that he is the Image of the three Persons in the God-head.

In the sixth it is demanded, whether the Souls of the Blessed receive any perfection? St. *Cyril* answers, that it will not have a more perfect Nature, but it will act more perfectly, because it will be delivered from Concupiscence, Ignorance and Vice, and be filled with the Holy Spirit.

The seventh Question is, why all Men are subject to Death, and Sin, upon the account of *Adam*'s Transgression and why all those who are purified and sanctified by Jesus Christ, do not communicate the Fruits of their Sanctification to their Posterity? St. *Cyril* answers that we are not punished as having sinned with the First Man, but because he being become Mortal by his Sin, hath transferred that Curse to all his Posterity: That Jesus Christ had redeemed and delivered us all from Death, but that no Man though he be Sanctified, can communicate that Sanctification to his Posterity, because it comes from Jesus Christ, who only sanctifies us. 'Tis by Jesus Christ that every Man receives Remission of his Sins, and 'tis by him that all Men in general are delivered from Death.

In the eighth Question it is enquired, Whether, when *Ezekiel* saw the Bones of the dead to be joyned together, and resume the Form of a Man; Whether it was, I say, a real Resurrection, or only a Figure of the general Resurrection? St. *Cyril* is for the latter.

The ninth is, whether Jesus Christ added any thing to the Flesh of Man when he was united to it? St. *Cyril* answers, that Jesus Christ, by his Incarnation, hath granted several Graces to the Humane Nature; that he hath restored to Man, the Image and Likeness of God, which was defaced by Sin; That he hath revived the Divine Characters of Justice and Holiness, and perfected them; that *Adam* had Ability and Freedom to do good, but he was defective in his Actions and the Effect, whereas those who live in Jesus Christ are Just and Holy in the Effect, and in their Actions.

In the tenth he teacheth, that by the assistance of God we may repulse and weaken the motions of Concupiscence, but cannot root them out in this Life.

In the eleventh he maintains, that the Holy Sacrament must not be celebrated but in the Churches of the Orthodox, and they that do otherwise break the Law.

The twelfth Question is very Metaphysical; It is demanded, whether God can make that which hath happened not to be? Whether he can make a common Harlot to have been always a Virgin? St. *Cyril* says, that we must not set Bounds to the Power of God, but neither may we attribute to him a Power of doing things Absurd and Contradictory, and that it is good not to move such sort of Questions: That, in Sum, God cannot make that which hath hapenned, not to have have happened; or a common Prostitute to have always been a Virgin, because he cannot make a Lye Truth; yet it is not a sign of his Impotency, but an effect of his Perfection.

The thirteenth is against those who dare affirm, that Jesus Christ as God, was ignorant of the Day of Judgment.

St. *Cyril* of *Alexandria.*

St. *Cyril* proves, that that cannot be, becauſe under this Title he hath created all things; he is the Council and Will of the Father, and knows all his Purpoſes: From hence he concludes, that when it is ſaid, that he knoweth not the Day of Judgment, it ought to be underſtood of Jeſus Chriſt, conſidered as Man, becauſe under that Title he is ſubject to all the imperfections of humane Nature, Sin only excepted.

The fourteenth, how this Sentence ought to be underſtood; *The Word was made Fleſh*: By the Word *Fleſh*, St. *Cyril*, ſays, the Scripture underſtands the whole Man; as when it ſaid in the Prophets, That *God pours out his Spirit upon all Fleſh; and all Fleſh ſhall ſee the Salvation of God.*

The fifteenth is againſt thoſe who aſſert, that every Man receives his Reward immediately after his Death, before the Reſurrection; and to prove it they make uſe of the Parable of *Lazarus* and *Dives*. St. *Cyril* maintains, that the Judgment ought not to be paſſed till after the Reſurrection; and that it is abſurd to ſay, that the Good or Sinners have received their Reward already: And that what is ſaid of *Lazarus* and *Dives*, is a Parable which ſignifies only, that Mercileſs Rich Men ſhall one Day be grievouſly puniſhed. This doth not at all agree with the particular Judgment and Bleſſedneſs of Souls after Death.

The ſixteenth, how the Angels, if they have no Bodies, can have any Carnal Knowledge of Women, as it is ſaid in *Geneſis*? St. *Cyril* anſwers, that they are not Angels, which are ſpoken of in *Geneſis*, but the Poſterity of *Enos*, who had Commerce with the Daughters of *Cain*: And for this Reaſon it is that four Interpreters, who have tranſlated this Place after the LXX. have rendred it, *Sons of the Mighty*, or *Princes*, and not *Sons of God*; That, in Sum, it is a great Weakneſs to think, that the Angels can have Children.

The ſeventeenth and eighteenth are againſt thoſe who affirm, that the Perſon of the Son being made Man, and deſcending to the Earth, was not united to his Father, nor did inhabit in Heaven.

In the nineteenth St. *Cyril* explains his Opinion about the Incarnation, and holds, that it may be ſaid, that the Fleſh of Jeſus Chriſt did miracles, becauſe the Word, and Man being united in the ſame Perſon, and in the Son only, both the Divine and Humane Operations may be attributed to him.

In the twentieth it is ſaid, That Jeſus Chriſt is aſcended into Heaven, with the Fleſh, which was united to him; but for all that, it cannot be ſaid that the Body of Jeſus Chriſt was mingled with the Trinity.

In the twenty firſt he treats alſo of this nice Queſtion, In what Senſe the Fleſh of Jeſus Chriſt may be ſaid to do Miracles? and explains it by this Example; although it be the Soul that moves the Body in all its Operations, yet we call it the Action of the Body, as well as of the Soul. The ſame may be ſaid of the Miracles which the Word doth by his Humanity.

In the twenty ſecond he ſays, that the Humane Nature in Jeſus Chriſt was ſubject to Sin certainly, becauſe he came to deliver Man from Sin.

The Twenty third Queſtion is this, why the Word was not made Man at the beginning of the World? Why ſtaid he till theſe laſt Times? St. *Cyril* anſwers, that he acted the Part of a good Phyſician, who does not undertake the Cure of a Diſeaſe in its beginning, but waits till the Diſeaſe plainly diſcovers it ſelf. So did the Word wait till the Sins and Wickedneſs of Man had fully manifeſted themſelves.

The twenty fourth imports, that the Head of the Infernal Dragon ſhall not be entirely broken till after the Reſurrection. This puts me in mind of the Title of a very fantaſtical Book, *A Treatiſe of the broken Head of the Infernal Dragon.* I believe the Author had not read this Place of St. *Cyril*.

The twenty fifth, is a very obſcure Compariſon, between the Flame that appeared to *Moſes* in the Flaming-Buſh, and the Myſtery of the Incarnation.

In the twenty ſeventh he ſaith, that *Zacharias* was ſlain between the Temple and the Altar, for ſuffering *Mary* to enter into that Place, where the Virgins only had a Right to enter.

The laſt explains, in a few Words, the Cauſes of the Joy, which the Angels ſhewed at the Birth of Jeſus Chriſt.

The following Treatiſe about the Holy Trinity, is written by an Author more modern than St. *Cyril*, altho' it comes very near his Doctrine, and his Method, and Principles, but it is eaſy to diſcern that he lived after the Riſe of the Hereſy of the *Monothelites*, for he throughly diſcuſſes this Queſtion, whether there are two Wills and two Operations in Jeſus Chriſt. He confutes thoſe that hold the contrary, and explains the Senſe of the Ancients, who taught, that there was in Jeſus Chriſt but one Incarnate Nature, and one Operation as God-man.

St. *Cyril* of *Alexandria.*

The Collection of Expoſitions upon the Old Teſtament is not wholly taken out of the Works of St. *Cyril* only, but alſo of St. *Maximus*, and ſeveral other Interpreters: So that it muſt not be looked upon as St. *Cyril*'s Work.

Balthazar Corderius publiſhed 19 Homilies upon *Jeremiah*, printed at *Antwerp* (in *Greek* and *Latin*) *in* 1648. [*Octavo*] which bear the name of St. *Cyril* *. As for the Moral Fables put out by the ſame Author in 1631. under the name of St. *Cyril*, they belong to a *Latin* Author. The 16 Books upon *Leviticus*, which were heretofore among St. *Cyril*'s Works, are *Origen*'s. It is nothing to the purpoſe, that ſome have doubted, whether the Treatiſe of the Adoration in Spirit be St. *Cyril*'s, ſince it is his Style, and *Photius* attributes it to him. Nor is there greater reaſon to doubt of the Letter to *Cœloſyrius*, nor of the other Works of which we have ſpoken.

[* But are found to be *Origen*'s, *Cave.*]

He made Commentaries upon all the Prophets, but they were never yet printed: His Commentary upon St. *Matthew*, cited ſeveral times in the *6th.* and *7th.* General Councils, and that upon the Epiſtle to the *Hebrews*, cited by *Theodoret*, are loſt. If we may believe *Caſſiodorus*, he made Commentaries upon all the Books of Holy Scripture. *Gennadius* mentions two Treatiſes of St. *Cyril*'s, which we have not, *viz. A Treatiſe of the Defect of the Synagogue*; And *a Book of Faith againſt the Hereticks.* The ſame Author aſſures us, that he compoſed divers Treatiſes upon various Subjects, and a great number of Homilies, which the *Grecian* Biſhops got by Heart to preach to the People. So that tho' the Works of St. *Cyril*, which we now have, make up at preſent 7 great Volumes, yet we ſhould have ſeveral others, if we had all that he hath written. It is very wonderful, that a Biſhop of ſo great a See as that of *Alexandria*, buſied with ſo many Affairs, and engaged in ſo great a Conteſt as that with the *Eaſtern* Biſhops was, ſhould have time to compoſe ſo many Works. But St. *Cyril* was wonderfully ready at Compoſing, and applyed himſelf to a way of Writing, which it is eaſy to furniſh out, for either he copyed out Texts of Scripture, or made large Diſcourſes, or expounded Allegories. It is eaſy to make great Works of this Nature in a little time, eſpecially, when we beſtow no time to poliſh our Diſcourſe nor keep it within certain bounds, and we reſign up our Hand and Pen entirely to all the Notions that come into our Heads. After this manner did St. *Cyril* write, and he was ſo much accuſtomed to this way of Writing, that he had, as *Photius* obſerves a Style altogether particular, which ſeemed contrary to others, and in which he extremely neglected the exactneſs and cadency of his Expreſſions. He had a Subtle and Metaphyſical Genius, and readily ſpoke the fineſt Logick. His Wit was very proper for ſubtle Queſtions, which he had to do with upon the Myſtery of the Incarnation. He held the See of *Alexandria* 32 years, and died in 444.

There were divers Collections of St. *Cyril*'s Works in *Latin*, before the Edition in *Greek* and *Latin* at *Paris*, *Anno* 1638. *. The firſt was at *Baſil* in [1546. in 4 Tom. by *Georgius Trapezuntius*, and again, in] 1566. The ſecond, at *Paris* [by *Gentian Hervet* in 2 Tom.] in 1573. The third, by *Sonnius* at *Paris* in 1605, which is the largeſt. There are ſeveral of his Treatiſes printed by themſelves in *Greek* and *Latin*, as the Treatiſe of the Worſhip of God in Spirit and Truth, publiſhed by *Agellius*, and printed at *Rome* in 1588. That of the Orthodox Faith in *Greek* and *Latin*, by *Beza* in 1570. His Writing againſt the *Anthropomorphites*, put out by *Vulcanius*, and printed at *Amſterdam* in 1605. The Commentaries upon the 12 ſmall Prophets [in *Greek* and *Latin*] at *Ingolſtadt* in † 1607. The Treatiſe againſt *Neſtorius* in *Greek* and *Latin* by *Agellius* at *Rome* * in 1607. The Books againſt *Julian* in *Greek* and *Latin* by *Borbonius* at *Paris*, in 1630. Some ſmall Tracts in *Greek* by *Meurſius*. His Paſchal Homilies by *Andrew Salmatias* at *Antwerp*, in 1618. The Book of the Trinity in *Greek* and *Latin*, by *Wegelinus* at *Ausburg* in 1604, and 1608. And ſeveral Letters and Treatiſes among the Councils.

[* By the care of *Johannes Aubertus*, in Tom. 7.]

† 1605. *Cav.*

* 1608. *Cav.*

There is a Lexicon, and a Treatiſe of Animals, which bears the Name of St. *Cyril*, but it is certainly ſome other *Cyril*, not the Patriarch of *Alexandria*.

MARIUS MERCATOR.

Marius Mercator.

THis Author remained a long time in obſcurity. The ancient and modern Compoſers of *Bibliothecas* have ſpoken nothing of him. His Works have been but lately recovered. He began to write in St. *Auſtin*'s Life-time, who aſſures us in his 193*d.* Letter, written in 418, that *M. Mercator*, to whom it is directed, had made a Treatiſe againſt the New Hereticks; that is to ſay, againſt the *Pelagians*. St. *Auſtin* ſpeaks of him,

Marius Mercator.

Marius Mercator.

him, as a Man of Worth and Learning. It is probable he was an *Italian* (*a*), and he seems to have been but a meer Layman (*b*).

This Man was one of the most zealous Adversaries of the Hereticks of his time, and especially of the *Pelagians*, whom he pursued vigorously, publishing Memoirs against them, and Collections of Pieces to discover their Errors, and bring them to Condemnation.

The first Work which he composed, was a Discourse against the Opinions of the *Pelagians*, in which he hath collected several Texts of Holy Scripture, as St. *Austin* tells us in his 193*d*. Letter. We have not this Work unless it be the *Hypognosticon*, which bears the name of St. *Austin*, as we have guessed in the first part of this Tome of our *Bibliotheca*, p. 256.

The second is an Historical Commentary against *Cœlestius*, which he first made in *Greek* to publish at *Constantinople*, which he presented to the Emperor *Theodosius*, Anno 429. (*c*), that he might inform the *Eastern* Christians of the Condemnation of *Cœlestius* and his Followers. The Title of this Commentary discovers the time, occasion, and the effect of it. Thus it is expressed; *A Copy of the Commentary, which* Mercator *published in* Greek *against* Cœlestius, *and which he not only gave to the Church at* Constantinople, *and disposed to several Persons of Piety, but also presented to the Emperor* Theodosius *in the Consulship of* Florentius *and* Dionysius, *and which he afterwards translated out of the* Greek *into* Latin; *which Commentary having discovered the Errors of* Cœlestius, *was the Cause that* Julian, *and his Companions who defended them was banished from* Constantinople *as well as* Cœlestius, *by the Emperor's Edict, and afterward condemned in the Council of* Ephesus, *by the Judgment of 275 Bishops.*

Commonitorium super nomen Cœlestii Dr. Cave.

This Commentary is an Abridgment of the History of the Condemnation of the Heresie of *Pelagius*. *Mercator* tells us therein, that *Cœlestius*, a Scholar of *Pelagius*, being come from *Rome*. where he had been almost 20 years, went to *Carthage*, where he was accused by *Paulinus* a Deacon of St. *Ambrose*, of several Errors, contained in 6 Articles which he transcribes; That the Bishops of *Africk* had condemned them in a Synod, and had enjoyned *Cœlestius* to Anathematize them; that he thought it convenient to appeal to the Bishop of *Rome*, but neglecting to prosecute the Appeal, he came to *Ephesus*, where he procured himself to be ordain'd Priest; That from thence he passed to *Constantinople* in the time of *Atticus*, but being known, he was driven from thence by that Bishop, who wrote circular Letters against him; That *Cœlestine* seeing himself thus thrust out went to Pope *Zosimus*, and pretending to condemn the Articles which were charged upon him, he obtained Letters in his favour directed to the Bishops of *Africk*. But these Bishops having given *Zosimus* information in writing of all that had passed, *Cœlestius*, who would not perform what he had promised, durst not appear before *Zosimus* again, and so withdrew himself from *Rome*. Whereupon *Zosimus* condemned him by a long Writing, which contained the Articles of *Cœlestius*, and all the Story of his Condemnation. *Mercator* next speaks of the Errors of *Pelagius*, Master of *Cœlestius*, which he relates in the very words of *Pelagius* taken out of his Commentary upon St. *Paul's* Epistles. He adds, That these Errors having been condemned by *Zosimus*'s Letter sent into all parts, and confirmed by the Consent and Subscriptions of the Bishops of other Countries. *Julian* and his Associates who would not sign them were banished out of *Italy* by the Imperial Law and deposed by the Decrees of the Synods, and that some of them having acknowledged their Error were received and confirmed by the Holy See.

Mercator adds, that *Pelagius* and *Cœlestius* had been already condemned by *Innocent Zosimus*'s Predecessor; and to prove it he goes back to the Original of the cause of the *Pelagians*. *Pelagius*, saith he, retired into *Palæstine* after the taking of *Rome*. His Writings falling into the Hands of some Bishops, they found many things in them contrary to the Catholick Faith, and they sent them into *Africa*, where they were read and examined in three Councils, who wrote them to the Holy See. The Bishop of *Rome* condemned these Books, and excommunicated *Pelagius* and *Cœlestius*. *Pelagius* was also accused to a Synod held at *Jerusalem*, but he escaped that Condemnation which he deserved by deceiving the Bishops with his Subtleties and Shifts. He was condemned in a second Synod, wherein *Theodotus* Bishop of *Antioch* was President, as the Letter written in the Name of this Bishop, and *Praylus* Bishop of *Jerusalem*, convinces us. He then recites the particular Errors of *Pelagius* condemned in this Synod, and ends his Commentary with an earnest request to *Julian* and his Adherents to condemn *Pelagius* and *Cœlestius*, who have been convicted of so many Errors.

Marius Mercator.

The third Work of *M. Mercator* is another Commentary against the same Hereticks written after the Death of St. *Austin*. In it he describes the Original of the Error of *Pelagius*, of which he makes some *Syrians*, and principally *Theodorus* of *Mopsuesta*, the Authors. He adds, that *Rufinus* who was a *Syrian* also, who brought it first to *Rome*, not daring to publish it there, taught it to *Pelagius* * an *English* Monk, who inserted it in his Commentaries upon St. *Paul*. That *Cœlestius*, a Person of Quality and Wit, but who was born an Eunuch, had joyned himself to *Pelagius*, and had comprized his Doctrine in 6 Articles, which he dispersed among the People. That altho' his Errors had been condemned, *Julian* had undertaken to defend them in large Books, to which St. *Austin* had opposed long and effectual Answers. That after he had read these Works, he had also made some short Observations upon the Writings of *Julian*, which he had collected and made publick to satisfie the desire of *Pientius* the Priest. He chiefly opposes 4 Errors of *Julian* in it. 1. That Concupiscence is not the consequent or effect of the Sin of the first Man, but it is natural to Man. 2. That Death entred into the World by the Sin of *Adam*, but that it passed upon other Men only, because they imitate the Sin of *Adam*. 3. That the Sin of the first Man hath not descended to his Posterity. 4. That Baptism pardons the Sins of those who have them; and as for Infants that have none, it perfects their Natures by the Gifts of Grace. *M. Mercator* recites the Passages of *Julian*, where he expressly lays down these Propositions, and then confutes them by close Notes, in which he mixes sharp and biting Expressions against *Julian*. He passes not over any suspicious Sentence; and whereas he uses the word *Innovation* for *Renovation*, he blames him for it, tho' St. *Austin* hath made use of both. He observes, that the Orthodox do not assert, that Sin is natural to Man, but that Original Sin cleaves to the corrupted Nature of Man. He shews him, that he contradicts himself in saying, that Death passed upon all for *Adam*'s Sin, and yet it hath Dominion over them only who imitate his Transgression. Lastly, he proves by all that is said in Holy Scripture concerning the Redemption of Jesus Christ and of Baptism, that it necessarily supposes, that all Men, yea, Infants themselves, are in Sin, before they are renewed and regenerated by that Sacrament.

[* A *Welsh* Man.]

M. Mercator is not contented to oppose the Authority of the Church against *Julian* and the *Pelagians*, but he also brings the Testimony of *Nestorius* against them, who received them so well, and wrote in their favour to Pope *Cœlestine*, and sent a consolatory Letter to *Cœlestius*. Next he produces with the 3 Letters of *Nestorius* written for them, the Extracts of 4 Sermons preached by that Bishop in the presence of the *Pelagians*, wherein he affirmed, 1. That the fall of *Adam* hath been the cause of all the Miseries to which the nature of Man is subject, and of the bondage by which it hath been brought under the Tyranny of Satan. 2. That Jesus Christ is come to redeem Man from his Sins, to blot out the Hand-writing that was against him, and set him at liberty. 3. That it is by the Sacrament of Baptism that he works these things, and that Catechumens are always subject to the Curse of Sin, till they have received this Sacrament. The third of these Sermons is in *Greek*, among the Works of St *Chrysostome*, of *Savil's* Edition, Tom. 7. And F. *Garner* hath caused it to be printed with the Extracts of *Marius Mercator*.

Marius Mercator.

But because *Julian* might brag, that *Theodorus* of *Mopsuesta* Bishop of *Cilicia* was for him, *M. Mercator* undertakes to shew, that this Bishop had Heretical Opinions about the Incarnation. And to prove it, he translates a Creed attributed to *Theodorus* of *Mopsuesta*; and at the end annexes an Observation, shewing, that the Doctrine contained in that Creed is Heretical; and that it supposed, that Jesus Christ is made of two Natures, and not of two Natures united in one and the same Person. He confutes that Error, and proves the Doctrine of the Church by Texts of Holy Scripture.

(*a*) AN Italian.] F. *Garner* was of that Opinion, but the conjecture upon which it was grounded, was weak. F. *Gerberon* thought he was an *African*, and *M. Baluzius* was of this Mind. The whole Letter of St. *Austin*, published by the *Benedictins*, clears the Matter. For it appears by the beginning that *M. Mercator* lived at *Rome* with St. *Sixtus* and *Cœlestine*, to whom St. *Austin* wrote at the same time the two foregoing Letters, which he sent with this last by the same Bearer.

(*b*) *A meer Lay-man.*] He was neither Bishop nor Priest when St. *Austin* writ this Letter to him, for he gives him no Title of Honour, tho' he calls him his Son. Nor was he any thing more when he presented his Memoir to the Council of *Ephesus*. Lastly, in his Book to the Priest *Pientius*, he speaks as a Man inferior to him to whom he wrote. *Tu quoque, venerande Presbyter Pienti, jussisti, parui imperaris.* Thou also, O Reverend Priest *Pientius*, hast commanded, and I have obeyed.

(*c*) *Anno* 429.] All this is taken from the Title of this Memoir. Nevertheless there is a doubt concerning the year, for it is not manifest whether it were in 429. that this Memoir was presented or translated. But he speaks in the Body of the Work of *Theodoret* Bishop of *Antioch*, who died in 428. as a Bishop deceased; and in the Title it self he speaks of the condemnation of *Cœlestius* in the Council of *Ephesus*, as a thing done; which proves plainly, that he translated it in the year 431.

Marius Mercator.

He demonſtrates alſo in another Writing the agreement there is between the Error of *Neſtorius* and of *Paulus Samoſatenus*.

And for the more full Conviction of *Neſtorius* and his Followers, he rehearſes long Extracts of *Neſtorius*'s five Sermons, a Letter to St. *Cyril*, and the Extracts of his Books, and he oppoſes to them the two Letters of St. *Cyril* to *Neſtorius*, and a third Letter of the ſame Perſon to the Clergy of *Conſtantinople*.

He alſo examines the Aphoriſms of *Neſtorius* oppoſed to St. *Cyril*'s, and when he hath confuted them in order, he delivers briefly the Faith of the Church concerning the Incarnation, and diſcovers the different Errors of thoſe that have oppoſed it. For the confirmation of what he was about to propound, he produces out of the Acts of the Council of *Epheſus*, whatſoever is moſt direct and convincing againſt the Hereſie of *Neſtorius*. He joyns to this a Tranſlation of St. *Cyril*'s two Apologies made for the defence of his Anathema againſt the Orientals. He endeavours to render the Doctrine and Perſon of *Theodoret* odious, by reciting the Extracts of his Treatiſes and Letters. He treats him as an Heretick and a wicked Man, altho' he owns, that he did at laſt approve of St. *Cyril*'s Doctrine, tho' he would not condemn *Neſtorius*. He relates a Fragment of the Council againſt *Domnus* of *Antioch*, where *Theodoret* is accuſed to have ſpoken againſt the Memory of St. *Cyril*, ſaying, that the *Ægyptians* Hereſie was buried with him. And from hence he concludes, that *Theodoret* ought to be condemned as well as *Theodorus* and *Neſtorius*. And to convince *Theodorus* of Error and Hereſie, he recites ſome Fragments of his Books againſt St. *Auſtin*, to which he joyns ſome Extracts out of his Maſter *Diodorus*. He accuſeth *Ibas* Biſhop of *Edeſſa* to have publiſhed this Blaſphemy; I do not envy Jeſus Chriſt his Divinity, becauſe I can become ſo as well as he, for he is of the ſame nature with my ſelf. He quotes a Paſſage taken out of a Sermon of this Author, which contains nothing like it. He adds to all this, an Extract of a Sermon of *Eutherius* Biſhop of *Tyana*, which he affirms to have been of the ſame Judgment with *Neſtorius*, and concludes this Collection with a Reflection againſt the *Neſtorians* and *Eutychians*, which are two contrary Hereſies equally rejected by the Orthodox. He hath brought againſt both of them ſome Teſtimonies taken out of the Sermons of *John* Biſhop of *Tomi*, a Province of *Scythia*, but they are not to be found at preſent in the Collection of *Mercator*'s Works. This Concluſion diſcovers, that this Collection of Pieces was made after the Hereſie of the *Eutychians* was known by that Name, *i. e.* after the Council of *Chalcedon*, which was held in 451. Nevertheleſs the reproachful manner, after which he ſpeaks of *Theodoret*, who was received in that Council would make us believe, that this Collection was compiled ſome time before, but that we know that there were always ſome Perſons, who would never forgive *Theodoret* for quarrelling with St. *Cyril*.

There is alſo at the end of *Marius* a Tranſlation of theſe following Pieces. The Letter of *Neſtorius* to St. *Cœleſtine*, a Synodical Letter of St. *Cyril* againſt *Neſtorius*, and the *Scholia* of the ſame Father upon the Incarnation againſt *Neſtorius*. Theſe Pieces ought to be joyned to the preceding.

Marius Mercator.

M. Mercator is no very eloquent Author, nor indeed do ſuch Works as he compoſed require much Eloquence: It is enough in ſuch ſort of Memoirs and Collections, that they be exact and faithful. He tranſlated the *Greek* elegantly and faithfully. His Style is not intricate, but hath nothing noble or lofty, and degenerates into Childiſhneſs, when he undertakes to confute others of his own Head. His Collection hath been of great Uſe in the *Latin* Church; and we ſee that *Facundus* and *Pelagius* the ſecond have uſed his Tranſlation.

There are two Manuſcripts of the Works of this Author, the one in the *Vatican*, the other in the Library of the Church of * *Beauvais*. F. *Labbe* printed the Hiſtorical Commentary of *M. Mercator* firſt, in his Edition of the Councils [Tom. 2.] and deſigned to have publiſhed the reſt of the Works of that Author; But dying before he had performed his Promiſe, F. *Garner*, his Fellow-*Jeſuit*, publiſhed them [with his own large and learned Commentaries, at *Paris*] in 1673. But he has changed the Order in which his Works were put, in the two Manuſcripts, hath added many other Pieces to them, and increaſed the Bulk of the Volume much, by long Notes, and a great number of Diſſertations upon the Hiſtory of the *Pelagians* and *Neſtorians*.

* *Cæſaromagus, Bellovacum*, a City of *Picardy* in *France*.

At the ſame time F. *Gerberon*, a *Benedictine*, put out under the borrowed Name of *Rigberius*, the Commentary againſt *Julian*, the Tranſlation of † the Sermon of *Theodorus* of *Mopſueſta*, with his Preface, the two Letters againſt *Neſtorius*; and the Treatiſe of a *Neſtorian*, he did not put in the firſt Hiſtorical Memoir, becauſe it was printed already in the ſecond Tome of the Councils, by F. *Labbe*. This Edition of *M. Mercator* is very ſmall, in Twelves, printed at *Bruſſels* in 1673. His Notes are not ſo long as F. *Garner*'s, but they are full as uſeful and learned.

† Creed, Dr. Cave.

It is eaſy to ſee that theſe Editions were defective, for F. *Garner*'s was not ſo much an Edition of *M. Mercator*, as a great Commentary upon the Hiſtory of the *Pelagians*, and *Neſtorians*; F. *Gerberon*'s contained but a ſmall part of his Works: Beſides, neither of them had conſulted the Manuſcripts exactly, F. *Garner* contenting himſelf to follow that of *Beauvais*, and F. *Gerberon* that of the *Vatican*. Theſe Reaſons induced *M. Baluzius*, who hath taken ſo much Pains all his Life-time, to clear and reſtore the Eccleſiaſtical Antiquities, to publiſh a new Edition of *Mercator*'s Works, in which he printed the Text, as it is in theſe two Manuſcripts before mentioned, and explains, by ſhort Notes, thoſe Places which have any Difficulty in them, without digreſſing into common Places upon the Hiſtory or Doctrine of the Hereticks, which are ſpoken of in *M. Mercator*'s Works. This Edition was put out at *Paris* in 1684. by *Francis Mugvet*, in Octavo.

ANIANUS.

Anianus.

ANianus, a *Latin* Author, a Deacon of a City called *Celeda* (*a*), was one of the Defenders of *Pelagius* (*b*). St. *Jerome* tells us, that he wrote Books againſt his Letter to *Cteſiphon*; in which he maintains, by large Diſcourſes, the Doctrines which *Pelagius* taught. He tranſlated fifteen Homilies of St. *Chryſoſtome*, *viz.* the eight firſt upon St. *Matthew*, and ſeven Sermons of the Praiſes of St. *Paul*; and hath put, at the beginning of theſe Tranſlations, two Letters, the one to *Orontius*, the the other to *Evangelius*: In which he declares himſelf openly againſt the Scholars of St. *Auſtin*, to whom he gives the Name of *Traducians*. The ancient Tranſlation of St. *Chryſoſtome*'s Homilies to the * *Neophytes*, which was made, as St. *Auſtin* obſerves, in his firſt Book againſt *Julian*, ch. 6. by a Scholar of *Pelagius*, may be attributed to him. This Author was well ſkilled in *Greek*, and wrote *Latin* well enough: St. *Jerome* accuſes him for uſing Jingling Words, *verbis tinnulis, & emendicatis*; This appears chiefly in two Letters which ſerve as a Preface to the Tranſlation of St. *Chryſoſtome*'s Homilies. He flouriſhed in the beginning of the Fifth Age; but we muſt not confound him, as *Sigbert* hath done, with him that wrote the *Theodoſian Code*, in the Time of *Alaricus*, at the beginning of the Sixth Age.

Anianus.

* *Novices.*

(*a*) *Of a City called* Celeda.] St. *Jerome* in *ep. 79.* to St. *Auſtin*, calls him *Celedenſis*. It is not known where this City is; ſome think that it is *Celene*, a City of *Campania*. We have ſtill a Letter of St. *Jerome*'s to *Mark* Biſhop of *Celeda*.

(*b*) *Of the Defenders of* Pelagius.] *Janſenius* affirms, that he was *Pelagius* himſelf, who took the Name of *Anianus*; but this Conjecture is falſe. The Prefaces to the Tranſlation of St. *Chryſoſtome*'s Homilies, make it evident, that *Anianus* is a real Author. St. *Jerome* ſpeaks the like of him, and ſays, that he defends the Blaſphemies of another Perſon, that is to ſay, of *Pelagius*. It is true that he defends in his Work ſuch Doctrines, as he would not acknowledge in the Synod of *Dioſpolis*; but there muſt needs be ſome Defect in the Text of St. *Jerome*, *Quicquid enim in illa miſerabili Synodo Dioſpolitana dixiſſe ſe denegat, in hoc Opere profitetur*: Whatſoever he denied in the wretched Synod of *Dioſpolis*, that he had ſaid, he aſſerts in this Work. We ought to add, or underſtand, the Name of *Pelagius*, and read, *Pelagius dixiſſe ſe denegat*: *Pelagius* denies that he had ſaid *Pelagius* was a Prieſt. The Author of the Books againſt St. *Jerome*, and of the Tranſlation of St. *Chryſoſtome*'s Sermons, was a Deacon only; is not there more reaſon to confound him, as *Baronius* has done, with *Valerian* or *Julian*.

JULIAN

JULIAN.

Julian. JUlian, born in *Apulia* (*a*), about the Year 386. the Son of *Memor* or *Memorius*, (*b*), who is thought to have been Bishop of *Capua*, and *Julienna*, married the Daughter of *Æmilius*, [Bishop of *Beneventum*,] named *Ja*. Afterwards he became a Clergy Man. He was a Deacon when St. *Austin* wrote his thirtieth Letter to his Father: Where he gives a Commendation of Father and Son. He was ordained (*c*), in 416. by Pope *Innocent*, Bishop of *Eclane*, (*d*), a City situated between *Campania* and *Apulia*. So long as this Pope lived, *Julian* did not discover his Opinions, but soon after his Death, he declared himself for the Doctrine of *Cœlestius* and *Pelagius*. *Gennadius* assures us, that before this he passed for one of the most learned Doctors of the Church, but he doth not take notice of any of his Works in particular, and 'tis not certain that he had then composed any. However that be, we have none of his Works but what might have been composed before he declared himself against St. *Austin*; But we have considerable Fragments of the Writings which he made against the Church.

In the Popedom of *Zosimus* he began to maintain the Opinions of *Cœlestius*, in his Discourses which he held at *Rome*. He then set himself to cry down, by Writing, the Doctrine of St. *Austin*, and the Church, concerning Original Sin.

The first thing he did was, to write in his own Name to Pope *Zosimus*. We have some Fragments of this Letter in *M. Mercator*. Not long after he addressed a second Letter to him in the Form of a profession of Faith, written in the Name of ten Bishops of that Age: F. *Garner* hath put out this. *Julian* owns, that he was the Author of it, as well as of that which was directed in the Name of the same Bishops, to *Rufinus*, Bishop of *Thessalonica*, 'Tis this which St. *Austin* recites, in his three last Books to *Bonifacius*. These Letters were written in 418.

The first Book of St. *Austin*, concerning Concupiscence and Marriage, falling into the Hands of *Julian*, he wrote, in 419. Four Books, dedicated to *Turbantius*, against the first Book of St. *Austin*: A little after he was banished out of *Italy*, by the force of the Emperor's Edict, and was compelled to retire into the *East*. He went into *Cilicia*, to find *Theodorus* of *Mopsuesta*; and there made, if we may believe *M. Mercator*, eight Books, dedicated to *Florus*, Bishop of *Beneventum*, against the second Book of St. *Austin*, concerning Concupiscence and Marriage. Sometime after he withdrew from *Cilicia*, and, if we give credit to what *Mercator* says, he was condemned, after his Departure, in a Synod of the Province of *Cilicia*. It may be, he returned into *Italy*, but being again banished from thence, he retreated to *Constantinople*; where he was rejected by *Atticus*, and afterwards by *Sisinnius*. But *Nestorius*, a Scholar of *Theodorus*, being chosen Bishop of *Constantinople*, favoured them, and sent two Letters in their behalf to *Cœlestine*. At this Time it was that *M. Mercator* presented his Memoir against *Cœlestius*, *Julian*, and his Companions; and obtained thus much by his Sollicitations, that they were banished from *Constantinople*. They went to the Council of *Ephesus*, where they were received by *John* Bishop of *Antioch*: But the Council condemned them, and confirmed all that had been done against them in the *West*; so that *Julian* always remained excluded from the Church, and banished from *Italy*. He used his utmost Endeavours to gain entrance into them under Pope *Sixtus*, but all in vain. *Gennadius* says, that he died under *Valentinian*, *i. e.* before the Year 455. after he had given all his Estate to the Poor, to relieve them by that means in a Famine, and so drew over several Persons to his Party. Some hold, that he was in *Sicily*, where he spent the last part of his Life in teaching a School, and that this inscription was put on his Tomb.

Here lieth in Peace JULIAN *an Orthodox Bishop.*

Which Epitaph was to be seen in the Ninth Age. These are the Words of *Julian*, of which we are now coming to speak. Julian.

Some Fragments of the Letter to *Zosimus*, in *M. Mercator*, *lib. subn. c. 6. n.* 10. *&c. 9. n.* 3. He owns, in these Fragments, that Death entred into the World by the Sin of *Adam*. A long Profession of Faith, published by *F. Garner*, *in Dissert. 5. Par.* 1. of the Works of *M. Mercator*. This Profession of Faith hath Four Parts. The first contains the Articles of the Creed explained; among which he placeth the Necessity of Baptism for all Ages. The second is an Abridgment of his Doctrine about Grace and Free-Will: Which may be reduced to five Propositions. 1. That Man is absolutely free to do Good or Evil. 2. That to do Good, he hath need of Grace, but that Grace is never wanting to him. 3. That the Nature of Man is good and perfect. 4. That there is no such thing as natural Sin, or by whatever Name else it may be called. 5. That the just Men of the Old Testament were justified by their Works, and by Faith in Jesus Christ. The third Part rejects the Errors of the *Arians*, *Sabellians*, *Eunomians*, *Macedonians*, *Apollinarists*, and *Novatians*, to whom are joyned the *Jovinianists*, such as assert, that Man justified by Baptism can never sin. Next, he comes to the *Manichees*, with whose Errors he confounds the Doctrine of the Orthodox, which he exposes after an odious Fashion. 'They, saith he, who 'defend natural Sin, affirm, that the Devil is the Author of 'Marriages; That Children that are born of them are Chil-'dren of the Devil; That all Men are born in his possessi-'on; That the Son of God did not begin to pour down his 'Graces upon Men but from the time of his Incarnation; 'That Sins are not entirely forgiven by Baptism; That the 'Saints of the Old Testament are dead in a State of Sin; 'That Man is necessitated to Sin; That Sin cannot be a-'voided, even with Grace. Lastly, he condemns the gross 'Errors of the *Pelagians*, *viz.* Those, who said, that Men 'can avoid Sin without the help of God; that Infants ought 'not to be baptized, or that other Terms ought to be used 'in baptizing them; That they, who are born of bapti-'zed Parents have no need of the Grace of Baptism; That 'Mankind died not by *Adam*, and is not raised by Jesus 'Christ.' In the last part, the Bishops in whose Name this Profession was written, declared to *Zosimus*, that if he still persists to molest them, they will appeal to a fuller Synod; That they could not sign a condemnation passed against the absent, but were ready to suffer the worst rather than forsake Justice and Truth. He ends with a Passage of St. *Chrysostome*'s Sermon to the Novices.

The Letter of *Julia* and other Bishops to *Rufinus* of *Thessalonica*, is recited almost entire in the 3 last Books of St. *Austin* to *Boniface*. It contained the Heads of the Accusations which we have delivered in speaking of that Treatise of St. *Austin*.

The first Book to *Turbantius* is recited entire in the second Book of St. *Austin* of Marriage and Concupiscence. There are Fragments of three other Books in the six Books of St. *Austin* against *Julian*. Lastly, all the five Books of *Julian*, to *Florus*, are copyed out whole in the six Books of St. *Austin*'s imperfect Work.

Beda makes mention also of the three Books of *Julian*, * A Treatise of Love, A Commentary upon the *Canticles*, and, A Book of † Constancy. It appears by the Fragments which *Beda* hath taken out of those Works, that he delivers the same Principles in them, as in his other Books; That we are absolutely free to do good or evil; that the love of Man inclines him naturally to do good; and, that Man is not born in Sin. He cites in his Last Book a little Treatise of St. *Chrysostome*, which bears this Title, *No Man is hurt but by himself*.

* This is a kind of Prefatory Discourse to the Commentary upon *Canticles*, and so not a distinct Book.

† *De bono Constantiæ.*

Lastly, some attribute to *Julian* the Translation of the Profession of Faith, which bears the Name of *Rufinus*, but they bring no Proof of it.

(*a*) Born *in* Apulia.] St. *Austin*, *lib. 6. op. imperf. c.* 18. *non enim quia te Apulia genuit*: Because *Apulia* brought thee forth. *Fulgentius* says, that he was a Person of Quality.

(*b*) *Memorius.*] St. *Austin*, in *let.* 30. *Paulinus* in the Epitaph of *Julian*, *M. Mercator*. This last upbraids *Julian*, as unworthy to be the Son of *Memor* and *Julienna*, and treats him as a Bastard. He also observes, that he had two Sisters, the Ancients do not tell us of what City *Memorius* was Bishop.

(*c*) *Ordained.*] *M. Mercator* says, that it was St. *Innocent* that ordained him. In 408. he was no more than a Deacon. He was young, but it is probable that he was Ordained before 416. for *Innocent* died in 417.

(*d*) *Of* Eclane.] Some have read *Celane*, but it is *Eclane*. The Testimony of *Mercator* fully determines this Point of History. This City was near the Lake *Ampsanctus*, between *Campania* and *Apulia*, distant from *Beneventum* about Twenty Miles: It is called at this Time *Fringent*.

NESTORIUS.

Nestorius. NEstorius Born at *Germanica* a City of *Syria*, brought up and baptized at *Antioch*, withdrew himself into a Monastery of *Euprepius*, which was in the Suburbs of that City. He was ordained Priest by *Theodorus*, and in a little time acquired a very great Reputation by his way of living, and by his Sermons. *Sisinnius* Archbishop of *Constantinople* being dead in 427. the Ambition which the Clergy of that City had to obtain the Government of that Church, made the Emperor to resolve not to suffer any of them to be chosen Bishops, and Nestorius.

Neſtorius. to cauſe a Clergy-man of ſome other Church to be choſen, notwithſtanding the Pains that were taken to procure it by ſome, for *Philip* [of *Sida*], and by others, for *Proclus*, he caſt his Eyes upon *Neſtorius*, choſe him *by common conſent, cauſed him to come from *Antioch*, and three Months after his Election he was ordained, and put in poſſeſſion of the See of *Conſtantinople* in the Month of *April* in the year † 428.

*It ſeems abſurd, when 'tis ſaid, the People deſired others. And *Socrates* ſays, that *Siſinnius* was choſen by conſent of all but not *Neſtorius*, for he was choſen rather againſt than by the conſent, of all.

†A great miſtake in Chronology for *Atticus* died *Octob.* 427. *Siſinnius* was Arch-biſhop almoſt 2 Years as *Socrates* tells us, *l.* 7. *c.* 28. *Neſtorius* was ordained 3 Months after *Siſinnius*'s Death, ſo that he could not be in poſſeſſion of the Patriarchate till near 430. and yet Dr. *Cave* agrees with *Du Pin*.

In his firſt Sermon, which he made in the preſence of the Emperor, he declared the deſign he had to make War with the Hereticks, ſpeaking boldly to the Emperor; *Sir, Free the Earth from Hereticks, and I will give you Heaven; joyn in the War againſt them with me, and I will aſſiſt you againſt the* Perſians. Altho' the hatred which many of the People had for the Hereticks, made them approve of this Diſcourſe; yet the wiſer ſort, ſaith *Socrates*, condemned the Pride and Fierceneſs of it, and were amazed to ſee a Man before he had taſted, as he ſays, the Water of the City, declare, that he would perſecute thoſe who were not of his Opinion. Theſe Threatnings were followed with a ſuitable effect; for five days after his Conſecration, he attempted to demoliſh the Church where the *Arians*, tho' ſecretly, celebrated their Aſſemblies, and reduced them to ſo great deſpair, that they ſet it on Fire themſelves, which being conſumed, the Flame took the Neighbouring Houſes. This Fire ſtirred up an unuſual Diſorder, and from that time he was called, *An Incendiary*. He did all he could to vex the *Novatians*, but the Emperor ſtopt his Fury. He exerciſed alſo ſo great Severities againſt thoſe People of *Aſia*, *Lydia* and *Caria*, who kept the Feaſt of *Eaſter* upon the xiv day of the Moon, that many Murthers happened by them at *Miletum* and *Sardis*. He perſecuted alſo the *Macedonians*, and took their Churches from them. He did not ſpare ſo much as the *Pelagians*; but at length prevailed with the Emperor to make a Law againſt all Hereticks. He brought the Memory of St. *Chryſoſtome* into Veneration. He lived in a very regular and ſtrict manner, and applyed himſelf diligently to the Duties of his Miniſtry. In a word, he might have paſſed for a great Saint, if he had not engaged himſelf to maintain an Opinion, which made him condemned as an Heretick. Which came this way to paſs.

He had brought from *Antioch* a Prieſt called *Anaſtaſius*, for whom he had a very particular eſteem, and whom he made uſe of in all Affairs of Importance. This *Anaſtaſius* preaching one day in the Church, ventured to ſay, *Let no Man call* Mary *the Mother of God*; Mary *was a Woman, and God cannot be born of a Woman*. This Propoſition gave great offence among the People, who accuſed this Prieſt of Impiety. A Biſhop called *Dorotheus* confirmed the Opinion of *Anaſtaſius*, by ſaying *Anathema* to all that call the Virgin the Mother of God; and *Neſtorius* himſelf, diſcourſing upon this Queſtion in his Sermons, took his Prieſt's part, and always rejected the Name of the Mother of God.

The People being accuſtomed to hear this Expreſſion, were much inflamed againſt their Biſhop, being pertuaded, that he revived the Error of *Paulus Samoſatenus* aud *Photinus*, and believed, that Jeſus Chriſt was a meer Man. The Monks declared themſelves openly againſt him, and ſeparated themſelves from his Communion. The People, and ſome more conſidering Men followed their Example, inſomuch that in a ſhort time the Church of *Conſtantinople* was in a ſtrange confuſion; a Monk preached againſt his Biſhop; *Euſebius*, afterward Biſhop of *Dorylæum*, made a ſolemn proteſtation againſt his Doctrine. *Proclus* Biſhop of *Cyzicum* did preach 3 Sermons againſt him; and all the ancient Clergy of *Conſtantinople* oppoſed *Neſtorius*; yet he ſtill maintain'd what he delivered, and made ſeveral Sermons more upon that Subject. His Party made a Collection of them, and ſent them into *Ægypt*, which falling into the Hands of the Monks of thoſe Parts, raiſed Diſputes among them. This obliged St. *Cyril* Biſhop of *Alexandria*, to write a large Letter to them, in which, having acknowledged, that he had much rather not meddle with ſuch ſubtle Queſtions, which are above the reach of humane underſtanding, he declares againſt *Neſtorius*'s Opinion; and ſhews, by ſeveral Reaſons, that the Virgin *Mary* may be called the Mother of God. *Neſtorius* having ſeen this Writing of St. *Cyril*'s which was diſperſed up and down *Conſtantinople*, and much confirmed his adverſe Party, complained greatly of this carriage of St. *Cyril*. But he excuſed himſelf in a Letter written to *Neſtorius*, exhorting him to confeſs, that the Virgin *Mary* may be called the Mother of God. *Neſtorius* anſwered him with much Civility, but did not approve of that Term. St. *Cyril* wrote a ſecond Letter to him, to which *Neſtorius* returned an Anſwer, but did not fully approve of St. *Cyril*'s Expreſſions about the Incarnation. He likewiſe wrote againſt the Letter which St. *Cyril* had ſent to the Monks of *Ægypt*, altho' *Anaſtaſius* declared at *Conſtantinople*, that he held nothing which was not in that Writing of St. *Cyril*; ſince he himſelf owned, that no Council had uſed the Term of the Mother of God. I will not in this place relate what paſſed in the Conſequence of this Buſineſs; how it was carryed to the Council of *Epheſus*; after what manner *Neſtorius* behaved himſelf there; how he was condemned, and what was the Concluſion; becauſe I ſhall be obliged to do this in ſpeaking of the Acts of the Council of *Epheſus*. I ſhall content my ſelf to obſerve, that after the ſentence of this Council, *Neſtorius* never durſt return to *Conſtantinople*, but hid himſelf in his ancient Monaſtery at *Antioch*, from whence he was taken four years after, in 435. by the Emperor's Order, and baniſhed to *Oaſis*. But the *Barbarians* having taken and deſtroyed that City, he was obliged to go into *Thebais* to the City of *Panopolis*, where he was not ſuffered to remain long; yea, he was ſo often removed from place to place, that he died in his Journey, being mortally bruiſed by a fall. *Evagrius*, who relates theſe Accidents, tells us, that he met with an Author who aſſured him, that before *Neſtorius* died, his Tongue was eaten with Worms, as a puniſhment of the Blaſphemies which it had uttered. But he brings no confirmation of this Circumſtance, which may well be thought an invention of this Anonymous Author, becauſe it was commonly ſuppoſed, that all Hereticks had a Tragical End. *Neſtorius.*

Neſtorius had a great freedom of Speech, and *Gennadius* aſſures us, that he had compoſed a great number of Treatiſes and Diſcourſes before he came to *Conſtantinople*. We have none of theſe firſt; but there remain a great number of Fragments of his Sermons preached at *Conſtantinople*, and ſome whole Sermons alſo, with ſome Letters and other Works; of which this is the Catalogue.

A Fragment of his firſt Sermon that he preached at *Conſtantinople*, recited by *Socrates*, *lib.* 7. *chap.* 29. of his Hiſtory.

Some *Latin* Fragments of 4 Sermons preached at *Conſtantinople* before *Julian* and the other *Pelagian* Biſhops, in which he delivers Principles contrary to their Errors. Theſe Fragments are recited in *Latin* by *M. Mercator* in F. *Garner*'s Edition, *Part* 1. *pag.* 73. and in M. *Baluzius*'s *pag.* 119. The third is perfect in *Greek* among the Works of St. *Chryſoſtome*, Tom. 7. of *Savil*'s Edition, p. 301. and with a *Latin* Tranſlation in *M. Mercator* by F. *Garner*, pag. 85. Part 1.

The firſt Sermon which he made to maintain what *Anaſtaſius* the Prieſt had aſſerted, is tranſlated whole almoſt by *M. Mercator*, and confuted by *Caſſian*.

He preached ſeveral other Sermons upon the Myſtery of the Incarnation, of which a Collection was made at the ſame time. Out of this Collection the Orthodox took ſeveral Extracts to diſcover his Doctrine. And for this Reaſon it is, that when they cite them, they ordinarily ſet down the Sheet. We have four Collections of theſe Extracts. The *1ſt.* is that which was preſented to the Council of *Epheſus* by *Petrus Diaconus*, Act. 1. Conc. Tom. 3. p. 520. The *2d.* is *M. Mercator*'s, where the Extracts are only in *Latin* in *Baluzius*'s Edition, p. 109. The *3d.* is taken out of St. *Cyril*'s Books of Contradictions againſt *Neſtorius*; and the laſt is compoſed of the Extracts of *Neſtorius*, recited in the other Works of St. *Cyril*. F. *Garner* hath taken the pains to have theſe Collections printed in the *2d.* part of his Edition of *M. Mercator* from p. 95. to p. 112. He hath alſo attempted to reſtore theſe Sermons by putting theſe Extracts together, and by adding other Fragments to them, to bring them into their natural Order.

After the Sermon of Providence he hath put that *De Theognoſia* or of the knowledge of God which he frames out of ſeveral paſſages quoted by St. *Cyril*, and in the Council of *Epheſus*, Part 2. pag. 8. Theſe follow.

Some Fragments of a Sermon againſt the *Macedonians* and *Arians*, taken out of the Books of St. *Cyril* and the Extracts of the Council of *Epheſus*. This Sermon is cited by *Arnobius* Junior, in his Diſpute againſt *Serapion*, which may convince F. *Garner* that he hath put two Sermons into one, ſo hard it is to put theſe Fragments exactly together.

A Sermon of the Incarnation againſt *Proclus*. It is recited in *Latin* by *M. Mercator* in the Edit. of F. *Garn.* par. 2. pag. 26. of *Baluz.* p. 70.

Another Sermon againſt the ſame Perſon taken out of the Extracts of St. *Cyril*, and of the Council of *Epheſus*, by F. *Garn.* p. 29.

Another Sermon upon theſe words, *Conſider Jeſus Chriſt the Apoſtle and High-Prieſt of our Profeſſion*, ibid. p. 30.

A Sermon againſt thoſe, who upon the account of the Union of the two Natures in Jeſus Chriſt do render the God-head Mortal, or the Manhood Divine. This is a large Treatiſe rehearſed entire in *Latin* by *M. Mercator*, of which alſo we have ſome Extracts in St. *Cyril* and the Council of *Epheſus*, in F. *Garn.* Edit. p. 34. *Baluz.* p. 56.

A Frag-

Neſtorius.

A Fragment of a Sermon upon *Judas* againſt the Hereticks taken out of St. *Cyril*'s Books againſt *Neſtorius*, and *M. Mercator*'s Collection of Fragments, by F. *Garn.* p. 65.

A Fragment of a Sermon upon theſe Words of Jeſus Chriſt in St. *Matth.* c. 5. v. 23. *If thou haſt ought againſt thy Brother*; taken out of the Council of *Epheſus* and *M. Mercator*'s Collection, p. 66. *ibid.*

A Fragment of a Sermon againſt the *Macedonians*, recited in the Council of *Epheſus*, and tranſlated by *M. Mercator*, *ibid.* p. 67.

Another Fragment of Sermons recited in the Council of *Epheſus* and by *M. Mercator*, of F. *Garn.* Ed. p. 68. of *Baluz.* 109. *&c.*

A Sermon of *Neſtorius* when he had received St. *Cœleſtine*'s Letter, and the Bill of complaint which was made by St. *Cyril*, tranſlated and recited entire by *M. Mercator* in the Edition of F. *Garn.* p. 85. and *Baluz.* p. 74.

Another Sermon preached the next *Sunday*, recited alſo in *Latin*, by *M. Mercator*, F. *Garn.* Ed. p. 93. of *Baluz.* p. 87.

The Fragments of two Sermons taken out of the Collection, intituled, *Of the Illuſtrious Inſtitution*, recited in the *6th.* Council, Tom. 6. of the Councils, *pag.* 318.

Theſe are all his Sermons. His other Works are,

His firſt Letter to St. *Cyril* in *Greek* and *Latin* in the Council of *Epheſus*, part 1. ch. 7. p. 316.

The ſecond Letter to St. *Cyril*, *ibid.* ch. 9. p. 321.

Two *Latin* Letters to St. *Cœleſtine*, *ibid.* ch. 16. and 17. pag. 349, and 351. and in *M. Mercator* of F. *Garner*'s Edit. part 1. pag. 65.

A Letter to *Alexander* Biſhop of *Hierapolis*, of which there is a Fragment in the *6th.* Council, pag. 319.

A Conſolatory Letter in *Latin* to *Cœleſtius* related by *M. Mercator* in F. *Garner*'s Edition, part 1. pag. 71. *Baluz.* p. 65.

The Anathematiſms of *Neſtorius* oppoſed to thoſe of St. *Cyril* in the Acts of the Council of *Epheſus*, part 1. ch. 29. p. 424.

The Letter of *Neſtorius* to *John* Biſhop of *Antioch* before the Council of *Epheſus*, in *Lupus*'s Collection, p. 15. with a Sermon at the ſame time. *ibid.* p. 17.

The Declaration of *Neſtorius*, wherein he puts a good Senſe upon what he had delivered in his Sermons, *ibid.* p. 23.

His Letter to the Emperor concerning what paſſed at *Epheſus* in the beginning of the Council, *ibid.* pag. 30.

A Letter of *Neſtorius* to *Scholaſticus* the Emperor's Eunuch, written from *Epheſus*, *ibid.* 43. Theſe 4 laſt Letters are alſo in *M. Baluzius*'s new Collection of Councils, and in the laſt Tome of *Theodoret*, of *F. Garner*'s Edition.

A Letter to the *Præfectus-Prætorio* of *Antioch*, about the Order he had received, commanding him to retire into a Monaſtery, *ibid.* pag. 68.

Three Letters of *Neſtorius* written in his Baniſhment, of which *Evagrius* recites ſome Fragments in *lib.* 1. of his Hiſtory, ch. 7.

If we enquire diligently into theſe Writings, to know what was *Neſtorius*'s Doctrine about the Incarnation, we ſhall find, 1. That he rejected the Error of *Ebion*, *Paulus Samoſatenus* and *Photinus*, and elegantly condemns the Error of thoſe who dare affirm, that Jeſus Chriſt was but a meer Man. 2. He maintains in expreſs Terms, that the Word was united to the Humane Nature in Jeſus Chriſt, and that this Union was moſt intimate and ſtrict. 3. That theſe two Natures being united together make but one Chriſt, one Son only, and likewiſe one Perſon only made up of two Natures. 4. That the Properties of the Humane and Divine Nature may be attributed to this Perſon; and that it may be ſaid, that Jeſus Chriſt was born of a Virgin, that he ſuffered and died; but he always denyed that it might be ſaid, that God was born, ſuffered or died; and herein conſiſted his Error, for by reaſon of the Hypoſtatick Union of the Divine and Humane Nature, the Properties of the two Natures, of which it is compounded, may not only be affirmed of the Perſon, but it may alſo be ſaid, that God is born, hath ſuffered and is dead; and that the Man ought to be adored, is become immortal, impaſſible, *&c.* altho' it cannot be ſaid, that the Divinity is born, is dead, or hath ſuffered; or that the Manhood may be worſhipped, is immortal or impaſſible. *Neſtorius*

Neſtorius.

Neſtorius did not only reject the laſt Expreſſions, uſed by the *Eutichians* and *Appollinariſts*, but he rejected the firſt, which uſage had introduced into the Church, and would not own that it might be ſaid upon the Account of the Union of the Divine and Humane Nature in Jeſus Chriſt that God is born, hath ſuffered or is dead. From this Principle it follows, that he muſt reject the Term of the Mother of God; for if it may not be ſaid, that God is born, it can't be ſaid, that the Virgin *Mary* is the Mother of God. He owned, that ſhe might be called the Mother of Chriſt, *i. e.* of the Perſon made up of the two Natures, but he could not underſtand, how ſhe could be called the Mother of God.

This Term, as we have ſeen, was the original of the Quarrel. It was in uſe in the Church, and all the World was offended to hear it condemned by *Neſtorius* and his Followers. The People immediately believed, that he did not acknowledge the Godhead in Jeſus Chriſt, ſince he would not endure that his Mother ſhould be called the Mother of God. But the more Learned knew well enough, that his Error conſiſted not in that Point, but in this; that by condemning this Expreſſion, he deſtroyed the Union of the two Natures in one Perſon only, and ſeemed to allow of a moral Union only between them. The Compariſons which he made uſe of, did incline them to believe that he was of that Opinion; for he ſaid, that the Humanity was in Jeſus Chriſt, the Temple, the Habit, the Veil of the Divinity; and compared the Union of the two Natures to the Union of Husband and Wife. Whence they concluded, that he allowed of no other Union between the two Natures, but an Union of Operation and Will, and not a real, ſubſtantial Union, notwithſtanding the Proteſtations he made, that there was but one Chriſt, and but one Perſon. It is true, that *Neſtorius*'s obſtinacy in rejecting the Term of the Mother of God, and other Expreſſions of like Nature, which are conſequent upon the ſubſtantial Union of the two Natures, made Men think that he did not acknowledge the Hypoſtatick Union of the two Natures, although he never durſt affirm but that there were two Perſons really diſtinct in Jeſus Chriſt, nor openly diſcover that he allowed only a Moral Union between the two Natures. He likewiſe declared, that the Terms of the Mother of God diſturbed him, upon no other account, but becauſe he believed that they eſtabliſhed the Error of *Arius* and *Apollinarius*, who confounded the two Natures. But in that he was miſtaken, and his Obſtinacy in refuſing to approve an innocent Term, and to receive the Expreſſions which confirmed the Union of the two Natures in one Perſon, were a lawful and a ſufficient ground to condemn him, and a Proof of his evil Intention. This his Friend, *John* Biſhop of *Antioch*, confeſſes in the Letter, in which he exhorts him to receive the Term of *the Mother of God*: Where he tells him, that though he was perſuaded that his Doctrine was Orthodox, his obſtinate refuſal to acknowledge that the Virgin is the Mother of God, might give cauſe to ſuſpect that he was in an Error. Nor can we doubt but this Biſhop did at length acknowledge that *Neſtorius* was in an Error, and that his Obſtinacy deſerved Puniſhment, ſince he forſook him, and would not ſuffer him in his Dioceſs. *Theodoret* defended him a long time, but he was at laſt forced to condemn him, as we ſhall ſee in the ſequel: And indeed what poſſibility was there to defend him, when his moſt intimate Friends acknowledged him to be blameworthy.

The Fragments of *Neſtorius*'s Works confirm the Judgment which the Ancients have given of his Style and Diſpoſition. It appears, by what we have ſaid, that he ſpake with Freedom and Elegancy; but that his Genius was mean, which had little Loftineſs or Nobleneſs of Wit. All the Grace of his Sermons conſiſted in Deſcriptions, Metaphors and Apoſtrophes, which are dry and inſipid. In ſum, they are very good Senſe, and the Notions ſeem very rational, his Error excepted. He had but little Learning or Knowledge, but what he knew he ſet it out to the greateſt Advantage.

JOHN *Biſhop of* Antioch, ACACIUS *of* Beræa, *and* PAUL *of* Emeſa.

John Biſhop of *Antioch*, &c.

THeodotus, Biſhop of *Antioch*, being dead, in 427, had for his Succeſſor one named *John*, who was not known till after his Ordination, upon the occaſion of the Conteſt which he had with the *Orientals*, againſt St. *Cyril* of *Alexandria*. He was ſummon'd to the Council, but came not at the Day appointed; and finding that St. *Cyril* had held a Council without him, he called another Council of the Biſhops of his Party, condemned St. *Cyril*, and excommunicated the Biſhops who with him had condemned *Neſtorius*, undertook his Defence, and perſiſted till the end of the Council in this Reſolution, ſo that the *Eaſt* and *Ægypt* were ſome time divided: But at laſt Peace was made, and the *Eaſtern* Biſhops abandoned *Neſtorius*, and profeſſed the Orthodox Faith, yet would not approve the *Anathema* of St. *Cyril*. All this gave *John* Biſhop of *Antioch* occaſion to write ſeveral Letters. We have ſome of them in *Greek* and *Latin*, in the Acts of the Council of *Epheſus*, and ſeveral others in *Latin*, in the Collection of F. *Lupus*. There is alſo one of his Sermons in the Acts of the Council of *Epheſus*, p. 375.

John Biſhop of *Antioch*, &c.

John Biſhop of *Antioch*, &c.

Acacius, Biſhop of *Beræa*, was alſo one of the principal Defenders of the *Eaſtern* Party. He was elder (*a*) than *John* Biſhop of *Antioch*, and had a great ſhare in all that paſſed in that Buſineſs; but he always loved Peace. During the Council of *Epheſus*, he abode at *Conſtantinople*, where he did the *Eaſtern* Biſhops no harm; for 'twas he that adviſed the Emperor to confirm the Depoſition of *Cyril* and *Neſtorius*. After the Council, during the great Diſſentions, St. *Cyril* never durſt break with him. It was to him that he ſued to make up a Peace. He compoſed the Propoſitions, and at length brought it to a Concluſion. We have One of his Letters to St. *Cyril*, in the Acts of the Council of *Epheſus*, *Tom.* 3. of the Councils, p. 382. and two Letters to the Biſhop of *Alexandria* in F. *Lupus*'s Collection, p. 109, and 188. *John* Biſhop of *Antioch*, &c.

Paul Biſhop of *Emeſa*, who ſupplied the Place of *Acacius* in the Council of *Epheſus*, was alſo very inclinable to Peace: 'Twas he that concluded it with St. *Cyril*, who prepared the Form of Faith which was to be approved on both Sides, and who made two Sermons upon the Peace. We have theſe Monuments in the Acts of the Council of *Epheſus*, *Tom.* 3. of the Councils, p. 1089, and 1096, and a Letter of his to *Anatolius*, in the Collection of F. *Lupus*.

(*a*) HE *was elder.*] He was the Scholar of the famous Anchorite *Aſterius*, and had for a very long Time profeſſed a Monaſtick Life, in a Monaſtery, in a Village near *Antioch*. He was ordained Biſhop in the Year 378, and died in the Year 436.

The Biſhops of NESTORIUS's *Party.*

Biſhops of Neſtorius's Party.

THere were other Biſhops, who were more addicted to the Party and Doctrine of *Neſtorius* than thoſe of whom we have already ſpoken, who would by no means hear of a Peace, and whom the *Ægyptians* would not have included in it. Becauſe we have ſome of their Letters, we will take notice of them in this Place.

Meletius of *Mopſueſta*, Succeſſor of *Theodorus*, who was depoſed in the Council of *Epheſus*, and baniſhed. We have eleven of his Letters in the Collection of F. *Lupus*. *Dorotheus*, Biſhop of *Martianople*, depoſed in the ſame Council, and expelled out of the Council of *Conſtantinople*; There are four Letters of his in the ſame Collection. *Alexander* Biſhop of *Hierapolis*, the Author of four and twenty Letters, which are found in the ſame Collection. *Zenobius* Biſhop of *Zephyria* in *Cilicia*, and ſome other Biſhops, of whom we will ſpeak afterward, who would never be comprehended in the Peace, and therefore were depoſed and baniſhed. *Biſhops of Neſtorius's Party.*

EUTHERIUS *Biſhop of* Tyana.

Eutherius Tyanæus.

Eutherius Biſhop of *Tyana*, of all the Biſhops of the Party of *Neſtorius*, hath left us the moſt conſiderable Monument. It is a Work which hath gone a long Time under the Name of *Athanaſius*, which *Photius* attributes to *Theodoret*; but *M Mercator*, who is more to be credited than *Photius*, cites it under the Name of *Eutherius* of *Tyana*. In the firſt Place, he deſcribes, in the moſt odious manner, the Perſecutions which he pretends were prepared for thoſe of his Party to ſuffer. Theſe are his Words: 'It is ſaid that our Enemies will not content 'themſelves to go on in their old Courſes, to work the 'Ruin of the Simple and Unwary, but that they have a 'Deſign boldly to attempt whatever they pleaſe, being ſup'ported by the Authority of the Sovereign Power, that they 'will force others to be of their Opinions: that they will 'require Obedience to their Commands immediately, and 'deliver them to Juſtice that do not perform them; that they 'will bring them to Puniſhment, brand ſome with Diſ'grace and baniſh others; that they will frame falſe Ac'cuſations againſt them, and deprive them thereupon of 'their Dignities and Offices. I do not mention the Bonds, 'Priſons, Diſgraces and Torments which they ſhall ſuffer, 'and the tragical Sights of thoſe which they will put to 'Death. And that which is moſt to be lamented is this, 'that the Biſhops are the Authors of this Tragedy. O pro'phane Compulſion! O intolerable Juſtice! When they 'begin to celebrate the Holy Myſteries, or to teach the 'People, they have in their Mouth this heavenly Speech, 'Peace be with you all. Nothing is ſo urgently command'ed in Holy Scripture as Gentleneſs and Kindneſs; 'Why then do they condemn us without taking Cogni'zance of our Cauſe? Why do they reject that which they 'do not know to be falſe? Why do they give the Name 'of Force to their Outrages? Why do they conceal their 'Cruelty under the Shadow of falſe Zeal? Why do they 'cover their deteſtable Politicks with the Name of Wiſdom? 'What Tragedian is there that can deſcribe theſe Things 'in a Style doleful enough? The *Lamentations of* Jeremiah 'would not ſuffice to deſcribe ſo great Evils.

From hence we may ſee, that it is not a late Invention, for Perſons who are not willing to forſake their Errors, to make thoſe Charitable Severities which are made uſe of to recover them, to paſs for inſupportable Violences and unheard of Cruelties; by aggravating them and repreſenting them in ſuch an odious manner, as is proper to ſtir up Indignation.

The Principles which he lays down in the following Part, are very agreeable with thoſe of the Proteſtants. In the firſt Article he oppoſes thoſe, who will have it determined, where the Truth is, by the Judgment of the greater Number. 'Je'ſus Chriſt ſaith he, is the Truth (as *Tertullian* hath a long Time ſince affirmed) 'and 'tis he that we ought to conſult. 'This being ſo, are they not to be pitied who judge of the 'Force and Authority of a Doctrine only by the Number 'of thoſe who approve it; without conſidering that our 'Lord Jeſus Chriſt choſe ignorant and poor Men, whom 'he made uſe of to convert all the World. He required, 'that Millions of Men ſhould yield themſelves up to the 'Doctrines of theſe twelve. Thus hath the Truth always 'triumphed, although it were among the ſmalleſt Number, 'and whoſoever he be, that deſpairing to prove what he 'affirms to be true, flies to the Authority of the Multitude, 'he confeſſes himſelf vanquiſhed. The great Number may 'affright, but cannot perſuade: There are but few that ſhall 'be ſaved. St. *Stephen*, *Phineas*, *Lot* and *Noah* had the 'Multitude againſt them; yet who had not rather be on 'their Side than on that, which did oppoſe them? 'Tis 'not, ſaith the ſame Author, that I bear not a due reſpect 'to the Multitude; but it is to that which proves what it 'teacheth, and not to that which will not ſuffer us to exa'mine and ſearch out the Truth: 'Tis to that which doth 'not condemn with Severity, but correct with Gentleneſs; 'not to that which loves Novelties, but to that which pre'ſerves the Truth, which they have received from their 'Anceſtors. But what is this Multitude which you object 'againſt me? It is the Throng of Men corrupted by Flatte'ries and Priſons: 'Tis the Number of ignorant Men, who 'have no Underſtanding to guide them: It is a crowd of 'weak and fearful Men, who ſuffer themſelves to be con'quered: They are the Souls which preferr the Pleaſures 'that Sin affords us in this Life, which are momentary, 'before Eternal Life and Glory: So that when you object 'to me this Multitude, to gain Credit to a Lye, you do but 'diſcover the extent of Wickedneſs, and the great Num'ber of the Miſerable. *Eutherius Tyanæus.*

The ſecond Chapter is of like Nature with this firſt. In it he oppoſes thoſe who maintain, that it is needleſs to ſearch the Holy Scripture that we may know what we ought to believe, either becauſe it is ſufficient for every one to believe what his own Reaſon teacheth him; or, becauſe in ſearching for the Truth in Scripture, we meet with more Obſcurity and Uncertainty. Our Author cannot approve of this Advice: For he ſaith, 'That being perſuaded of the 'Truth of the Myſteries, and truſting in the Help of Jeſus 'Chriſt, who hath promiſed to thoſe who ſeek after the 'Truth that they ſhall certainly find it, he ſeeks after the 'Truth in the manner that he ought, he ſhall find it with'out miſtaking, that he puts himſelf into a Condition of 'proving what he teacheth, of inſtructing the Faithful, con'futing Hereticks, and convincing himſelf of the Truth, 'and confirming the Doctrines, ſo as none can doubt of 'them. Would you have me, ſaith he, neglect the Study 'of Holy Scripture? whence then will you have Know'ledge neceſſary to ſupport your Faith? It is dangerous 'for this Life to be ignorant of the *Roman* Laws, and 'tis 'no leſs dangerous for another Life to be ignorant of the 'Oracles of our Heavenly King. The Scripture is the 'Nouriſhment of the Soul: Suffer not then the inward 'Man to die with Hunger, by depriving him of the Word 'of God. There are too too many who inflict mortal 'Wounds upon the Soul; ſuffer them to ſeek Medicines 'for their Maladies and Griefs.

'But there are, ſay you, things which paſs our Under'ſtanding: I own it, but the Scripture teaches us, that we 'muſt ſearch, and that there are things that we cannot com'prehend: And as it would be a kind of Impiety to deſire 'throughly to comprehend them, ſo it is to have a kind of 'Contempt for the Divine Truths, to lay aſide wholly the 'ſearch into them: Every one ought to know what it is he 'adores, as it is written, *We know what we worſhip*: But

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Eutherius Tyanæus.

'it is a Madness to enquire how much? After what manner? By what means, and where we must adore him? In sum, they who discourage others from reading and studying the Holy Scripture, under a Pretence, that they ought not to dive into Things too profound, do it because they are afraid that they should be convinced of their Errors by it. So when they find themselves pressed by convincing Testimonies of Holy Scripture, they give a Sense clear contrary to the Words; and if they find but one Word which can be brought to their Opinion, although it be nothing to the Sense of the Place, they must use it as an invincible Demonstration.' We must own that these Principles are not ill, although Men may offend in the Application they make of them.

Eutherius Tyanæus.

In the other Chapters he answers the Objections which the *Ægyptians* made against the *Eastern* Bishops, and oppose some of their Expressions; such as these: The Word hath suffered in an impassible manner: The Word hath suffered in the Flesh. He hath delivered several Expressions agreeable to those of *Nestorius*.

In sum. He hath written with much Elegancy and Reason. This Work is a Doctrinal Treatise, and not a Collection of Sermons. It is in *Tom.* 2. of *Athanasius*'s Works under the name of that Father, and since it hath been printed at the End of *Tom.* 5. of *Theodoret*'s Works put out by F. *Garner* [at *Paris* in 1684.] There are also some of this Bishop's Letters in F. *Lupus*'s Collection.

THEODOTUS *Bishop of* Ancyra.

Theodotus of Ancyra.

THeodotus Bishop of *Ancyra* a City of *Galatia*, whom *Gennadius* calleth *Theodorus*, was one of the greatest Adversaries of *Nestorius*. He was present at the Council of *Ephesus*, where he couragiously delivered his Opinion against him. *Gennadius* says, that he made a Treatise on purpose to confute him, and that Work was very Logical, but that it was not sufficiently grounded upon the Authority of Holy Scripture, but lays down several Arguments before he comes to Scripture-proofs. This description agrees well to the two Sermons of *Theodotus* upon the Feast of the Nativity, preached in the Council of *Ephesus*, and which are recited in the Acts of that Council, where he proves, by several Arguments, that Jesus Christ is God and Man, and that it is truly said, that God is born of a Virgin.

There is also a 3*d*. Sermon preached at *Ephesus* upon St. *John*'s day, where he likewise speaks against the Error of *Nestorius*. The beginning of it is remarkable, wherein he compares a Bishop to a Physician, Error to a Disease; And says, that as a Physician cuts of putrified and gangrened Members to prevent the spreading of the Disease into the other parts; so Bishops are obliged to cut off the Members of the Church, but yet they ought not to do it but with regret, and in cases of necessity, when there is no other remedy left sufficient, and proper to effect the Cure.

He hath also a 4*th*. Treatise upon the same Subject, which was published [at *Paris*] in 1675. [in Twelves] by F. *Combefis* out of a MS. copyed by *Holstenius* *. It bears this Title, *An Exposition of the* Nicene *Creed*, but it is a confutation of *Nestorius* grounded upon the *Nicene* Creed. In it he makes mention of 3 Books, which he had written concerning the Divinity of the Holy Spirit.

[*It had been published by Card. *Barberinus* at *Rome* in 1669. *Octavo*.]

Theodotus of Ancyra.

The *Iconoclasts* having quoted a Testimony of *Theodotus* Bishop of *Ancyra* against Images, *Epiphanius* maintained in the 7*th* Council, Act 6. that that place was supposititious. And to prove it invincibly, he says, that he had collected all the Works of that Author, but never met with the Passage which they alledged. And then gives us the following Catalogue of them, *viz.* Six Books against *Nestorius* dedicated to *Lausus*: The Exposition of the *Nicene* Creed: A Sermon upon the Feast of the Nativity: Another upon the Purification: Another upon *Elias* and the Widow: Another upon St. *Peter* and St. *John*: Another upon the Lame Man, who lay at the Gate of the Temple: Another upon him that had received the Talents: And, lastly, upon the two blind Men. Altho' *Epiphanius* makes mention here of several of *Theodotus*'s Works which we have not, yet we cannot say, that he forgot none. *Nicephorus* attributes to him a Sermon upon the Virgin and St. *Simeon*. Some think, that it is the 4*th* Sermon among *Amphilochius*'s, which bears his Name in a MS. in Cardinal *Mazarini*'s Library. F. *Combefis* who published *Theodotus*'s Exposition upon the *Nicene* Creed, assures us, that he had 4 Sermons more of this Author, and, among others, that upon the Purification of the Virgin *Mary* cited by *Epiphanius*.

The Style of this Author is short and concise, full of subtle Interrogations and cogent Arguments. He speaks like a Logician or Controvertist, rather than like an Orator or Preacher. There is nothing very remarkable in his Writings, but we may observe in them a great deal of Artifice and Subtilty.

The Orthodox Bishops of St. Cyril's *Party.*

Orthodox Bishops of St. Cyril's Party.

THese Bishops of St. *Cyril*'s Party have written in the defence of the Church.

Acacius Bishop of *Melitene* made a Sermon in the Council of *Ephesus*, which is in the Acts of the Council, *Tom.* 3. of the Counc. p. 839. and wrote a Letter to St. *Cyril*, which is in F. *Lupus*'s Collection.

Memnon Bishop of *Ephesus* hath written a Letter to the Council of *Constantinople*, which is found in the Acts of the Council of *Ephesus*, p. 762.

Rheginus Bishop of *Constantia* in *Cyprus* made a Discourse in the Council upon the deposition of *Nestorius*, ibid. p. 577.

Maximian chosen in his place, wrote a Letter to St. *Cyril*, which is also in the Acts of the Council of *Ephesus*, p. 1061.

Orthodox Bishops of St. Cyril's Party.

Lastly, To these Bishops may be joyned two Priests, the one called *Alipius* a Priest of *Constantinople*, who wrote a Letter to St. *Cyril*, which is recited in the Acts of the Council, *p.* 785. and *Charisius* a Priest of the Church of *Philadelphia*, who presented a Petition to the Council of *Ephesus*, with a Form of Faith recited in the Acts of the Council, *p.* 673.

St. SIXTUS III.

St. Sixtus III.

SIxtus, a Priest of the Church of *Rome*, was a long time one of the greatest Ornaments of the *Roman* Clergy. We understand by the two Letters which St. *Austin* wrote to him in 418. that he was a Protector of *Pelagius* and his Adherents who therefore had given out a Report that he was of their Opinion; but when they were condemned by *Zosimus*, he was one of the first that pronounced an *Anathema* against them: That he wrote a short Letter to *Aurelius* Bishop of *Carthage*, in which he assures him, that he was not of *Pelagius*'s Sentiments; and that he afterward made a larger Book, in which he explained his Opinions more amply, which were consonant to those of the Bishops of *Africa*, and contrary to the Errors of the *Pelagians*. We have neither this Letter nor this Writing, but this Story, and the manner in which St. *Austin* writes to *Sixtus*, shews us sufficiently how he was already looked upon in the Church of *Rome*. So that it is no wonder, that after the Death of St. *Cœlestine* which happened in 432. he succeeded him in the See of *Rome*. The Eastern Churches were then divided about the Condemnation of *Nestorius*. St. *Cyril* and the *Ægyptian* Bishops maintained what was done against him. *John* Bishop of *Antioch*, and the other Oriental Bishops would not receive him, they excommunicated and condemned one another, and the Church was in danger of falling into a lamentable Schism, if the Prudence of St. *Sixtus* had not contributed to the Peace, which was concluded in the time of his Popedom. St. *Cyril* sent two Bishops to *Rome* in the Name of the Council, to incline the Pope to approve what he had done, and to declare himself openly against the Orientals. These two Bishops, called *Hermogenes* and *Lampelius*, at their arrival found St. *Cœlestine* dead, and *Sixtus* in his place. This Pope graciously received these Messengers, approved what was said in the Council of *Antioch* concerning the Faith, and the Condemnation of *Nestorius*. But as to *John* Bishop of *Antioch* and the Orientals, he ordered, that if they would acknowledge and approve the Faith of the Council, they ought to be received. This he wrote to St *Cyril* and the other Bishops in two Letters, which M. *Cotelierius* hath published in *Greek* and *Latin*, in his 1*st*. Tome of the

St. Sixtus III.

St. *Sixtus* III.

Monuments of the *Greek* Church *p.* 42, and 44. And Mr. *Baluzius* hath put them in his new Collection of Councils, *p.* 658.

These Letters had very good ſucceſs, and prepared their Minds for Peace. As ſoon as it was concluded, St. *Cyril* ſent St. *Sixtus* the News of it, who ſhewed a great deal of Joy at it, and immediately wrote to St. *Cyril* and *John* Biſhop of *Antioch*, to aſſure them, that he did joyn with them in their Re-union. We have theſe two Letters at the end of the Acts of the Council of *Epheſus*, *p.* 1175, and 1178. He wrote to St. *Cyril*, that at that time when he was much troubled for the condition of the Eaſtern Churches, he was greatly pleaſed to hear by his Letters, that all the Members of the Church were again united in one Body, excepting him only who was the Cauſe of all the Miſchief; that he had imparted this good News to the Biſhops of his Synod which was aſſembled upon his Birth-day. He adds, that *John* Biſhop of *Antioch* had never followed the Errors and Blaſphemies of *Neſtorius*; that he had only ſuſpended his Judgment, and that he ought to rejoyce that he had at laſt declared himſelf for the right ſide; That it was an excellent Work to bring over ſo great Biſhops, and that he thought it well done by himſelf, that he had not acted raſhly in that affair, but had waited till the Vine of Jeſus Chriſt brought forth uſeful and pleaſant Fruit: That St. *Cyril* ought entirely to forget the Injuries which the Oriental Biſhops had done him, in pronouncing the Sentence of Condemnation againſt him; that he had ſuffered undeſervedly to render the Truth victorious. Laſtly, he tells him, that he expected that the Clergy of *John* Biſhop of *Antioch*'s Party ſhould write to him.

He ſhews the ſame Joy to *John* Biſhop of *Antioch*, and diſcovers the ſame Diſpleaſure againſt *Neſtorius*. He praiſes him, that he made an elegant Profeſſion of the Faith of the Church, and rejected Novelty to apply himſelf to the Ancient Doctrine.

Altho' theſe two Letters are both dated the ſame Day, which is *Sep.* 15. 433. yet the Letter to *John* ought to bear date ſome Days after the Letter to St. *Cyril*. St. *Sixtus* III.

The 3*d*. Letter to the Oriental Biſhops aſcribed to St. *Sixtus* is an evident Forgery made up of Paſſages taken out of the 8*th*. Council of *Toledo*. St. *Gregory* the Great, *Felix* III. *Adrian*, the *Theodoſian* and *Juſtinian Codes*, and it is in great part in the 3*d*. Epiſtle attributed to *Fabian*, which is the Work of *Iſidorus Mercator*, as well as this. This Letter is written about an Accuſation, which it pretends was brought againſt St. *Sixtus* by *Baſſus*, who had been Conſul, from which he was cleared in a Synod, and *Baſſus* was condemned. This Story is related in the Pontifical, and we have the pretended Acts of that Council, but the very reading of them will fully ſatisfie us of their Falſhood. They have the ſame Date with the Letter, that is to ſay, they are dated in the Year 440. ſome Days after St. *Sixtus*'s Death. Although the Author of the Pontifical places this Accuſation in the 11*th*, year of St. *Sixtus*'s Popedom, the Name of one of the Conſuls is changed. The Acts themſelves are nothing but an heap of Impertinencies and Fables. The Acts of the Condemnation of one *Polychronius* pretended to be Biſhop of *Jeruſalem*, given at *Rome*, is of the ſame ſtamp. There was no Biſhop of that Name at that time. The Date of theſe Acts agrees with the Pontificate of *Leo*, and yet they ſay he was condemned under *Sixtus*. They ſpeak alſo of a Siege of *Jeruſalem*, which is imaginary, but if all theſe things did not, the reading of theſe Acts would diſcover the Forgery.

We muſt not then give any Credit to the Acts of the Condemnation of *Baſſus*. We are not ſure that ever he accuſed St. *Sixtus* III. this Fact not being related by any credible Author; ſo that it is not Probable, that the whole Story is fabulous. *Sixtus* III. died in the Month of *March*, in the year 440.

PROCLUS.

Proclus.

Proclus was yet very young, when he was made a Reader of the Church of *Conſtantinople*. The Eccleſiaſtical Offices did not hinder him from following his Studies, and eſpecially applying himſelf to Rhetorick. He was afterwards Secretary to *Atticus* Biſhop of *Conſtantinople*, by whom he was ordained both Deacon and Prieſt. After whoſe Death ſome pitched upon him to ſucceed him, but the Votes of the People were for *Siſinnius*, who ordained *Proclus* Biſhop of *Cyzicum*. The Inhabitants of that City not being willing to accept of him, becauſe they would not ſo apparently acknowledge the Juriſdiction of the Biſhop of *Conſtantinople*, he was forced to continue at *Conſtantinople*, where he got a great reputation by his Preaching. After the death of *Siſinnius*, he had a great many Votes for him. But to appeaſe the heats which were among the Clergy of *Conſtantinople*, it was reſolved to chooſe *Neſtorius* a Prieſt of *Antioch*. After his Depoſition, *Proclus* was propounded a third time to be Biſhop of *Conſtantinople*, and he had been elected, if ſome Perſons of great Credit had not repreſented it as contrary to the Canons, which forbid the Tranſlations of Biſhops. Wherefore he was rejected that time alſo, and *Maximian* was choſen; but at laſt he arrived at that Dignity, to which he had been deſigned ſo many times, and was ordained Biſhop of *Conſtantinople*, after the Death of *Maximian*, *Anno*, 434. in the Month of *April*. He enjoyed that See peaceably to his death, which happened in 446.

The Sermons of this Author have been publiſhed at *Rome*, by *Vincent Riccard* in *Greek* and *Latin*, in 1630. and were inſerted by F. *Cambefis* in the firſt Tome of his *Auctuarium* to the *Biblioth. Patrum*, [at *Paris* in 1648.]

There are 20 of them, the 1*ſt*, 5*th*, 6*th*. are upon the Virgin *Mary*. In it he extolls almoſt only her Title of the Mother of God. The 2*d*. and 3*d*. are upon the Incarnation. The 4*th*. is upon the Nativity of Jeſus Chriſt: This is near akin to the 2*d*. Sermon of *Theodotus* Biſhop of *Ancyra*. The 7*th*. is upon the *Theophany*, or the Baptiſm of Jeſus Chriſt, which is in the Acts of the Council of *Epheſus*. The 8*th*. upon the Transfiguration of our Saviour. The 9*th*. upon the Feaſt of Tabernacles. The 10*th*. upon Holy *Thurſday* and againſt Covetouſneſs. The 11*th*. upon the Paſſion. The 12*th*. upon the Reſurrection. The 13*th*, 14*th*, and 15*th*. upon the Paſſover. The 16*th*. upon *Pentecoſt*. The 17*th*. upon St. *Steven* the Protomartyr. The 18*th*. is a Panegyrick upon St. *Paul*. The 19*th*. is on St. *Andrew*. The laſt, is a *Latin* Fragment of a Sermon in the Praiſe of St. *Chryſoſtome*. *Proclus.*

Theſe Sermons are written in a conciſe and ſententious Style, full of Antitheſes, Interrogations, Exclamations and Points. The Notions are ſtudied and ſubtle, but are of little Uſe and Inſtruction. He ſpeaks the ſame thing an hundred ſeveral ways, and gives it abundance of different Turns. This ſort of Compoſure requires a great deal of Labour and Application, and manifeſts the Wit and Livelineſs of the Speaker. But it is of little uſe to the Auditors; it diverts them, and ſometimes delights them, ſo long as they hear this ſtudied Diſcourſe, but ordinarily they go away from it, neither more knowing nor better affected; and they are ſcarce gone, but they forget all that has been ſaid to them; for theſe pleaſant ways of ſpeaking, which delight us only for the Curiouſneſs and Delicacy, make not any impreſſion upon the Mind nor Heart, and leave nothing behind them but a general Reminiſcence, that they were much pleaſed with what they heard, but know not why. This is a true Character of *Proclus*'s Sermons, who was mighty ſucceſsful in this kind. By this he ſhews what he could have done, if he had made choice of a better Style, or had had the good luck to have lived in a time when Men had better Judgments.

CAPREOLUS.

Capreolus.

Capreolus Succeſſor of *Aurelius* in the See of *Carthage*, ſent in 431, his Deputies to the Council of *Epheſus* with a Letter, which is ſet down in the Acts of that Council. We have alſo a little Treatiſe which he wrote in anſwer of *Vitalis* and *Conſtantius*, Chriſtians of *Spain*, who had conſulted him, whether it might be ſaid, that God is born of a Virgin. In it he proves this Truth, by ſhewing, that there is but one Perſon in Jeſus Chriſt, and confuting thoſe that are of a contrary Judgment. He ſpeaks in this Treatiſe of the Condemnation of *Neſtorius*, and of his Hereſy in the Council of *Epheſus*; to which he ſays, that he ſent his Deputies. It is very remarkable, that the 2 *Spaniards* apply themſelves to *Capreolus*, to deſire of him, what they ought to believe in ſo important a Point as this is, and that they do it in the moſt ſubmiſſive Terms. What would not the Divines of the Court of *Rome* ſay, if this Conſultation had been addreſſed to the Biſhop of *Rome*? What Conſequences would they not draw from ſuch a Conſultation in favour of the Pretenſions of the Court of *Rome*? This Treatiſe was publiſhed by F. *Sirmondus*, and printed by *Cramoiſy* [among *Opuſcula Veterum* at *Paris*] in 1630. in [*Octavo*]. [It is alſo in *Bibl. Patr.* Tom 7. *Capreolus.*

ANTONIUS

ANTONIUS HONORATUS *Bishop of* Constantina *in* Africa.

Antonius Honoratus Bishop of *Constantina* in *Africa.*

WE have a Letter of this Bishop directed to one named *Arcadius*, who was banished for the Faith by *Gensericus* King of the *Vandals*. He exhorts him to suffer patiently for Jesus Christ, and propounds to him several Examples of Holy Scripture to encourage him to persevere in his Sufferings with Constancy, that he may obtain the Crown of Martyrdom, which he gives him an assurance of, if he continues firm in the Faith. This Letter is short, and full of lively and cogent Notions and Expressions. In the end he brings some comparisons to explain the Mystery of the Trinity. It is found in the *Biblioth. Patrum* [Tom 8.] [and in *Baronius*'s Annals in the year 437.] it was written about the year 435.

Antonius Honoratus Bishop of *Constantina* in *Africa.*

VICTOR *of* Antioch.

Victor of Antioch.

THis *Victor*, a Priest of *Antioch*, hath made a Commentary upon the Gospel of St. *Mark*, which hath been translated into *Latin*, and published by *Peltanus*. It is thought this Author lived in the beginning of the Fifth Age*, or towards the end of the Fourth, for he says, upon the thirteenth Chapter of St. *Mark*, that in his time some Remains of the Temple of *Jerusalem* were to be seen. He says also in the same place, that there were yet some Christians, who put off Baptism to the End of their Life. In the next Chapter he speaks of the Heresy of the *Novatians*, as of a Sect then in being.

* And accordingly Dr. *Cave* placeshim in *A. C.* 401.

He observes in his Preface, that several Authors had written upon the Gospels of St. *Matthew* and St. *John*; That very few had bestowed their Labours upon St. *Luke*, but he could never meet with any that had written upon St. *Mark*, although he had exactly run over the Catalogues of the Works of the Ancients. He adds, that for this Reason he took up the Resolution to collect what the Doctors of the Church had upon divers Places of this Gospel, and composed a short Explication upon it. He says afterwards, that St. *Mark* was also called *John* and that his Mother was that *Mary*, with whom the Disciples abode at *Jerusalem*, of whom mention is made in the *Acts*. That it was he who accompanied St. *Barnabas*, and afterwards joyned himself with St. *Peter*: That he wrote his Gospel at *Rome*, at the Desire of the Faithful of that City. St. *Matthew* had written his Gospel some time before.

Victor of Antioch.

This is what this Author says of St. *Mark* in the Preface of his Commentary. In his Commentary he applies himself to the Explication of the Letter and History, which he clears by very solid and judicious Notes and Observavations. This Commentary was printed with that of *Titus Bostrensis* upon St. *Luke*, at *Ingolstadt* in 1580. and put into the *Bibliotheca Patrum* [Tom. 4]

VICTOR *of* Marseilles.

Victor of Marseilles.

CLaudius *Marius Victor*, or *Victorinus*, a Rhetorician at *Marseilles*, hath made a Commentary upon *Genesis* beginning at the Creation, and ending at the Death of *Abraham*. It was divided into three Books, dedicated to his Son *Ætherius*. It is evident that it was composed by a Christian, and an Orthodox Person: But since prophane Learning was the Principal Employment of this Author, and he was not instructed by any able Teacher in the Knowledge of Holy Scripture, this Work was very weak. He died under the Empire of *Theodosius* and *Valentinian*. This is taken out of *Gennadius*, Chap. 60. The Work of this Author which is extant * in the *Bibliotheca Patrum* [*Tom.* 8.] is a Poem in *Latin* Heroicks, and contains a Narration of the History of *Genesis* to the Death of *Abraham*. The Style of it is harsh, and the Verses are rough, but the Sense is Noble, and the History well explained. There are at the end of it some Verses of the same Author, against the corruption of the Manners of his Time.

Victor of Marseilles.

* It also is printed by it self at *Paris* in 1560. in Octavo.

SEDULIUS.

Sedulius.

COelius *Sedulius**, a Christian Poet, composed, under the Empire of *Theodosius* II. and *Valentinian* III. about the Year 430. an Heroick Poem, of the Life of Jesus Christ: It is intituled, *Opus Paschale. A Paschal Work*, because that Jesus Christ is our Passover. It is divided into five Books; the first begins at the Creation of the World, and runs through the most remarkable Histories of the Old Testament. The three others contain the Life of Jesus Christ. This Work is dedicated to an Abbot called *Macedonius*. It hath been reviewed and published by † *Turcius Asterius*. *Arator*, *Cassiodorus*, *Fortunatius* and *Gregorius Turonensis*, mention it as an excellent Poem. He put it himself afterward into Prose, [and adding it to the former four in Verse, made the Work to contain five Books;] we have them both with an Acrostick Hymn, which contains the Life of Jesus Christ in short. This Author had a Genius, the Style of his Poem is Noble and Great, his Notions are Poetical, and his Verses very Passable. It is not necessary to advertise [the Reader,] that this *Sedulius* is different from him who made the Commentary upon all St. *Paul's* Epistles, which is nothing properly but an Extract of the Commentaries of others. Since he quotes Authors much later than the Poet *Sedulius*, and among others St. *Gregory* the Pope, and Venerable *Bede*. It is evident that he lived a long time after. This is he who was an *Englishman* and Co-temporary with *Bede*.

Sedulius.

* By Nation a *Scotchman*

† Consul in 494.

The Poem of *Sedulius* hath been printed by *Aldus Manutius* in 1502 at *Basil* [in 1528, 1534. and with the Notes of *Antonius Nebrissensis*] in 1541. and hath been put into the *Bibliotheca Patrum* [*Tom.* 6.]

PHILIPPUS SIDETA.

Philippus Sideta.

THis is the Relation which *Socrates* gives us of this Author, and the Judgment he passes on him: *Philip* of *Side*, a City of *Pamphylia*, boasted, that he was the Father of *Troilus* the Sophist, a Native of the same City. Being but a Deacon, he conversed much with St. *Chrysostome*, and was afterwards ordained Priest. He was very laborious and diligent in the Studies of good Learning, and had made a great Collection of Books of all Sorts. He composed several Works in an *Asiatick* Style, for he confuted the Books of *Julian*, and composed the History of Christianity, divided into thirty Books: Each Book was parted into divers Sections, insomuch that there were in all near a thousand. The Argument of every Section is as large as the Section it self. He gave this Book the Name of a Christian History, and not of an Ecclesiastical History, and collected in this Work many Curious and Learned Observations that he might seem a great Philosopher. He speaks often of Theorems of Geometry, Astronomy, Arithmetick and Musick. He spends much Time and Pains in describing Islands, Mountains, Trees and several other things of little Importance: By these Means he hath made his Book very great, and, in my Judgment, useless, both to the Ignorant and Learned; for the Ignorant take no notice of the Ornaments of this Discourse, and the Learned condemn the vain Repetitions: Nevertheless, let every one give what Judgment he pleases of this Work. All that I shall say of it is this, that he inverts the Order of Time; for after he has related what passed in the Time of *Theodosius*, he ascends to the Time of *Athanasius*, and there often changes the natural Order of things.

Philippus Sideta.

Because he hoped to have been ordained Bishop of *Constantinople* in the room of *Atticus*, he takes the Liberty, in his History, to rail against the Ordination of *Sisinnius*, who was preferred before him, and reports very scandalous things of those who chose and ordained him.

Photius, who had read some part of this Work of *Philip* of *Side*, says much the same things of it, and passes the same Judgment upon it, in *Code* 35. of his *Bibliotheca*. 'I

Philippus Sideta.

'have read, ſaith he, the Work of *Philip* of *Side*, intituled, '*The Chriſtian Hiſtory*, which begins at the Creation of the 'World, and goes on as far as the Story of *Moſes*. Some-'times he treats of Things very ſhort, and ſometimes more 'copiouſly. The firſt Book contains twenty four Sections, 'and the twenty three others a like Number. Theſe are 'all we have ſeen. He is full of Words, but they are nei-'ther pleaſant nor elegant; but on the contrary are flat, 'and ſoon tire the Reader. We find in it a greater Show 'of Learning than Profit. He puts in many things into his 'Hiſtory, which are impertinent. Inſomuch that he that 'ſees this Work, would never call it an Hiſtory, but a 'Miſcellaneous Treatiſe, he makes ſo many needleſs Di-'greſſions. He was Con-temporary with *Siſinnius* and '*Proclus* Biſhops of *Conſtantinople*: He often ſpeaks againſt 'the Former, in his Hiſtory, being diſpleaſed, becauſe be-'ing in the ſame Dignity, and in the ſame Church, *Siſin-'nius* was prefer'd to the Patriarchate before him, although 'he thought himſelf more Eloquent than he.' The Judg-ment which theſe Authors give of this Work, may make us not be troubled much at the loſs of it. [*Niceph. Calliſtus* quotes a Fragment of it.]

Philippus Sideta.

PHILOSTORGIUS.

Philoſtorgius.

Philoſtorgius, born in *Cappadocia*, about the Year 388, the Son of *Carterius* and *Eulampia*, undertook to write an Eccleſiaſtical Hiſtory, but being brought up in *Arianiſm*, and engaged in the *Eunomian* Par-ty *, his Work is rather a Panegyrick of theſe Hereticks, than an Hiſtory: Therein he openly declares againſt the Or-thodox, he ſlanders them, blames them, and abuſes them all-a-long it; on the contrary, he praiſes, at a venture, all the *Arian* Party. *Aetius*, according to him, was the great-eſt Man that ever was: He and *Eunomius* were the Reſto-rers of the Faith. *Euſebius* Biſhop of *Nicomedia*, *Theophilus* Biſhop of the *Indies*, and ſeveral *Arian* Biſhops, are the Saints that have done Miracles. In it the *Semi-Arians* meet with little better Treatment than the Catholicks. He blames the Deportment of *Eudoxus*, and deſcribes *Acacius*, as a cunning Impoſtor. St. *Gregory Nazianzen* is the only Per-ſon of the Orthodox whom he doth not abuſe. He cannot likewiſe forbear commending St. *Baſil*'s Eloquence. In ſum, he is full of Falſities, Lyes and Calumnies againſt the Or-thodox Biſhops; and he hath written with ſo much partia-lity that we cannot ſafely believe any thing he ſays: Yet there are many things that may be uſeful to the Church. He gives ſeveral Examples of God's Providence. He com-mends Faſting and Continency. He approves of the Wor-ſhip of Martyrs, and the Reliques of Saints. He ſays, that the firſt Book of *Maccabees* is of greater Authority than the ſecond. He wholly rejects the third. His Style is plea-ſant and elaborate. He makes uſe of Poetical Expreſſions and choice Words very fitly. He is very happy in applying of Tropes and Emphatical Words; which would render his Diſcourſe very fine and pleaſing, if he uſed them mo-derately, and did not run the hazard of extraordinary and forced Expreſſions, which make it dull and flat. His Diſ-courſe is ſet out with ſo great variety of Figures, that it becomes thereby obſcure and tedious. He hath, very often very proper and Significant Words.

Philoſtorgius.

His Hiſtory is divided into twelve Books; it begins with the Controverſy between *Arius* and *Alexander*, that is to ſay, in 320. and ends at the Time when *Theodoſius* the younger admitted *Valentinian* III. into a Share of the Im-perial Government with him, who was the Son of *Placi-dia* and *Conſtantius*, about the Year 425. Every Book be-gins with one of the Letters of his own Name.

This Hiſtory of *Philoſtorgius* was had in ſo great Deteſta-tion among the Orthodox, that 'tis no wonder it has not been preſerved entire to our Times: But we have an A-bridgment of it in *Photius*, and ſome Extracts taken out of *Suidas* and other Authors. *Jacobus Gothofredus*, a learned Lawyer, firſt publiſhed them, with his Tranſlation and large Notes. This Book was printed at *Geneva* in 1634*. Since, Mr. *Valeſius* having reviewed this Abridgment by the Ma-nuſcripts, and corrected the Text in ſeveral Places, hath cauſed it to be printed with the Eccleſiaſtical Hiſtory of *Theodoret* and *Evagrius* [at *Paris* in 1673].

* Hence called *Athens.*

* In Quarto, Dr. *Cave.*

NONNUS.

Nonnus.

Nonnus, a Chriſtian Poet, of the City of *Panopolis* in *Ægypt*, is reckoned among the Authors of the fifth Age, though it be not exactly known at what time he flouriſh'd*. All that can be ſaid is, that he lived after St. *Gregory Nazianzen*, but is more ancient than *Juſtinian*, ſince *Agathias*, who lived in the Time of this Emperor, quotes him in his fourth Book of the *Gothick* Wars. His Style and Manners are ſuitable to the Authors of the fourth Age. He hath made a Paraphraſe upon St. *John*'s Goſpel in Verſe, in a ſwelling and lofty Style. *Al-dus Manutius* firſt publiſhed the *Greek* Text, in the begin-ning of the former Age, [in 1508. at *Rome*.] Several Ver-ſions have been ſince made of it, which were printed with the Text, at *Lyons* in 1590. at *Frankfort* in 1541. and at *Heidelberg* in 1596. *Heinſius* having ſpent much Pains up-on this Work put out a new Edition of it [with his own Exercitations upon it] at † *Amſterdam* in 1627. There was alſo another Edition at *Paris* by *Cramoiſy* in 1623. 'Tis alſo in the *Bibliotheca Patrum*, printed [at *Paris*] in 1624. [It was alſo printed at *Leyden* in 1598. in Octavo, with *Nan-ſius*'s Notes.]

Nonnus.

* Dr. *Cave* placeth him in *A. D.* 410.

† At *Leyden* Dr. *Cave.*

This Author alſo hath compoſed another Poem in the ſame Style, but upon a very different Subject. It is divided into forty eight Books, called *Dionyſiacks*, containing the fabulous Expeditions of *Bacchus* [written while he was an Heathen, printed in *Greek* at *Antwerp* in 1569. in Quarto, in *Greek* and *Latin* at *Hanover* in 1605. in Octavo, among the *Greek* Poets at *Geneva* in 1606. and with *Cunæus* and *Scaliger*'s Notes at *Hanover* in 1610.]

SOCRATES.

Socrates.

Socrates was born at *Conſtantinople* in the beginning of the Empire of *Theodoſius*. He ſtudied Grammar un-der the two famous Grammarians *Helladius* and *Am-monius*, who had withdrawn themſelves from *Alexan-dria* to *Conſtantinople*. After he had finiſhed his Studies, and for ſome time had profeſſed the Law, he undertook to write the Eccleſiaſtical Hiſtory, from the Year 309. where *Euſebius* ends, and continues it to the Year 440. He there relates, in 7 Books, the great Events which happened in the Church from the Converſion of *Conſtantine*. This Hiſtory is written, as Mr. *Valeſius* obſerves, with a great deal of Judgment and Exactneſs. His Exactneſs appears, in his be-ing induſtrious to conſult the Original Records, the Biſhops Letters, the Writings of the Authors of his own time, of which he often gives us an Extract in his Hiſtory. He is alſo careful to ſet down exactly the Succeſſion of Biſhops, and the years in which every thing was tranſacted, and he deſcribes them by the Conſuls and Olympiads. His Judg-ment appears in the Reflections and Obſervations, which he makes now and then, which are very judicious and im-partial. We may ſee in the 22*d*. Chap. of the 5*th*. Book, an Example of the diligent Enquiry he had made about the Diſcipline of the Church. He there treats of the Diſpute on what day the Feaſt of *Eaſter* ſhould be celebrated, and remarks very judiciouſly, that there was no juſt reaſon to diſpute a thing of ſo little Conſequence with ſo much heat; that it was not neceſſary to follow the cuſtom of the Jews; that the Apoſtles had no general Rule for the keeping of Feſtivals, but they were brought into the Church by uſe only; that they had left no Law concerning the time when *Eaſter* ſhould be celebrated, and that it was only for the ſake of the Hiſtory that it is related, that Jeſus Chriſt was crucified in the Feaſt of Unleavened Bread; that the Apoſt-les did not trouble themſelves to make any Orders about Holy-days, but their only deſign was to teach Faith and Virtue; that the Apoſtles having decreed nothing concern-ing the celebration of *Eaſter*, it is no wonder if the Churches did not unanimouſly agree about it; after he hath brought down the Quarrel from *Victor* to the Council of *Nice*, he adds ſome Heads about the different Ceremonies of the Church. He finds great Differences about the *Lent*-Faſt. The *Romans*, ſaith he, content themſelves to faſt three Weeks, *Saturday* and *Sunday* excepted. The Chriſtians of *Illyria* and *Achaia*, as alſo thoſe of *Ægypt*, faſt ſeven Weeks before *Eaſter*, and have given the Name of Lent to all that ſpace of time. Others begin ſeven Weeks before, but faſt no more than three Weeks, each conſiſting of five Days, leaving out two Fortnights in which they do not faſt at all; and yet they alſo call their Faſt by the Name of Lent. Nor is there only a diſagreement about the number of Faſting-days, but alſo about the Abſtinence it ſelf. For ſome eat no living Creature, others eat nothing but Fiſh, others admit of Fowls, which were created out of the Wa-ters, as it is ſaid in *Geneſis*. Some abſtain from the Fruits

Socrates.

of

Socrates.

of Trees and Eggs. There are ſome that eat nothing but Bread, others abſtain from that alſo. Laſtly, there are ſome who allow themſelves not to eat till after three a Clock in the Afternoon, but they make no difficulty to eat all ſorts of Meat. There are an infinite number of like Practices, differing in different Churches, of which each labours to give a Reaſon. There is no leſs difference about the days for the ſolemn Aſſemblies of the Faithful. All Churches, excepting thoſe of *Rome* and *Alexandria*, celebrate the Holy Myſteries on *Saturday*. The People of *Ægypt* and *Thebais* have their Meetings on the ſame day, but they do not receive the Euchariſt as the others; for after they have feaſted themſelves, they communicate in the Evening. At *Alexandria* they meet on *Wedneſday* and *Saturday* to hear the Holy Scripture read, and to perform the Divine Worſhip, but they do not receive the Sacrament. In this Church of *Alexandria* likewiſe they chooſe their Singers and Readers promiſcuouſly out of the *Catechumens* or Faithful. In *Theſſaly*, if a Clergyman, who is Married, lies with his Wife after Ordination, they deprive him of his Office. In the Eaſt, the Clerks and Biſhops themſelves abſtain from their Wives, but it is of their own Accord, and without being obliged to it by any Law; and there are many who have had Children by their Wives, while they were Biſhops. It is ſaid, that *Heliodorus* Biſhop of *Trica*, who when he was young made ſome Amorous Books, was the Author of this Cuſtom, which hath obtained not only in *Theſſaly*, but alſo in *Macedonia* and *Achaia*. In *Theſſaly* they baptize upon *Eaſter*-day only. At *Antioch* the Site of the Church is contrary to others, the Altar not being turned toward the Eaſt, but toward the Weſt. In *Theſſaly* and at *Jeruſalem*, as ſoon as the Lamps are lighted, they betake themſelves to their Prayers. At *Cæſarea* in *Cappadocia*, and in the Iſle of *Cyprus*, the Biſhops and Prieſts at the ſame time interpret Holy Scriptures. Laſtly, it is hard to find any two Churches exactly agreeing in their Ceremonies. The Prieſts do not preach ot *Alexandria*. This Cuſtom began in the time of *Arius*, who troubled the Church by his Sermons. They faſt every *Saturday* at *Rome*. The Cauſe of theſe differences, and many others proceeds from the Cuſtoms eſtabliſhed at ſeveral times by the Biſhops, which being received and authorized by their Succeſſors, have obtained the force of a Law.

It may be that *Socrates* is miſtaken in ſome of theſe Articles, and that he hath taken the Error of ſome particular for the practice of the Univerſal Church; but this is a ſign that he was curious, and that he had made very exact Obſervations and Diſquiſitions touching the Diſcipline of the Church. He had at firſt compoſed the two firſt Books of his Hiſtory upon the Credit of *Rufinus*, but afterwards having diſcovered by reading the Works of St. *Athanaſius*, that that Hiſtorian had omitted the principal Circumſtances of the Perſecution, which that valiant Defender of Chriſt's Divinity had ſuffered, he amended the two firſt Books. As for the five laſt, he compoſed them as well upon the Credit of *Rufinus* and ſome other Authors, as from the Records of the Church, and the relation of thoſe that had been Witneſſes of the things, or from what he had ſeen himſelf. But all this hath not ſecured him from falling ſometimes into very conſiderable Faults, as when he confounds *Maximian* with *Maximin*; when he aſſures us, that there were five Biſhops condemned in the Council of *Nice* for having refuſed to approve the Confeſſion of Faith, altho' it appears by a Letter of the Council clearly, that there were but two, *viz.* *Theonas* and *Secundus*; when he attributes the three Confeſſions of *Sirmium* to the ſame Council, altho' they were made by three ſeveral Councils, and he hath committed ſome other Faults of leſs Conſequence. *Socrates.*

It cannot be denied but he ſpeaks very well of the *Novatians*, and that he had a great kindneſs for that Sect, for he is curious in making a Catalogue of their Biſhops; he commends them, relates what they have ſaid and done, and owns that he hath a particular Eſteem for them. In his Opinion, *Novatian* is a Martyr, and the *Novatians* are a very Religious People, who have not altered the Faith, their Practices and Cuſtoms are not to be ſlighted, and the greateſt part of Men reject them for no other reaſon, but becauſe they are Lovers of a looſer Church-diſcipline. This is all that perſuades the World that *Socrates* was a *Novatian*. Notwithſtanding this he always gives us the Name of the Church and the Orthodox; he reckons the *Novatians* among the *Schiſmaticks*, l. 6. c. 20. and 23. which makes it apparent, that he was not a through *Novatian*, altho' he had a good Opinion of their Sect, and did believe perhaps that they might be ſaved; being perſuaded, as he was, that they had preſerved the ancient Diſcipline, and that the difference which was between them and the Orthodox, was not in Matters of Faith.

The Style of *Socrates* is plain and eaſie. He hath nothing of an Orator, and keeps himſelf within the bounds of a ſingle Narration, which is not adorned with the Elegancies uſual among Hiſtorians, but which hath nothing in it obſcure or intricate. He produces long Quotations to prove the Matters of Fact, which he relates. The ſame Authors who tranſlated the Hiſtory of *Euſebius*, have alſo tranſlated *Socrates* and *Sozomen*'s; for which reaſon it is to no purpoſe to repeat their Verſions and Editions in this place.

SOZOMEN.

Sozomen.

HErmias *Sozomenus* lived at the ſame time with *Socrates*, was of the ſame Profeſſion, and undertook a Work of the ſame Nature. He was of a good Family, a Native of a City in *Palæſtine*, called *Bethelia* near *Gaza*. His Grandfather having been converted by a Miracle of *Hilarion*'s, applied himſelf to the ſtudy of Holy Scripture, and converſed very much with the Monks of his own Country. *Sozomen* was brought up among them, and had imbibed a very great eſteem for that Order. This he plainly diſcovers in his Hiſtory, where he gives an high commendation of a Monaſtick Life, and enlarges himſelf very much upon the Actions, and Manner of living uſed among thoſe Solitaries. This is almoſt all that is conſiderable, which he addeth to the Hiſtory of *Socrates*, for he begins and ends at the ſame time. I ſay, that that's all he hath added, becauſe I am perſuaded that he wrote after *Socrates*. For beſides, that he was then a Lawyer, when he compoſed his Hiſtory, and by conſequence was younger than *Socrates*, who had left off that Profeſſion, it is viſible enough that he follows the Relation of *Socrates*, to which he adds or changes ſome things now and then; alſo he is ordinarily put after *Socrates*. Theſe Additions have made his Hiſtory larger, and obliged him to divide it into nine Books. *Sozomen.*

His Style is more florid and elegant than *Socrates*'s, but he is not ſo judicious an Author. He hath inſerted ſome things into his Hiſtory, which are not agreeable to it. He is guilty of all the ſame Faults that *Socrates* is, and is himſelf fallen into more groſs ones. As when he ſays, that Pope *Julius* not being able to go to the Council of *Nice* by reaſon of his great Age, he ſent *Vito* and *Vincentius*; although 'tis certain that that Council was held under Pope *Sylveſter*. He confounds the Ordination of *Gregory* by the Church of *Alexandria*, with the Intruſion of *George*. He hath been very negligent in ſetting down the Catalogues of the Biſhops of the great Sees. He hath placed *Romanus* in the number of the Patriarchs of *Antioch*, although he was no more than a Deacon. He makes the Popedom of *Julius* to laſt 25 Years, whereas it continued but fifteen Years, and puts his Death after *Gallus*'s, although it happen'd two Years before. I omit to ſpeak of many more Faults in this Author. His Hiſtory is dedicated to *Theodoſius* the Younger.

THEODORITUS.

Theodoret.

* *Hiſtoria Religioſa*, or *Philotheus.*

THeodoritus was born at *Antioch*, in the Year 368. His Birth was accompanied with Miracles before and after, which he himſelf relates in his Religious Hiſtory: * For if we may believe him, his Mother was cured of an incurable Diſeaſe, which ſhe had in her Eye, by a Monk called *Peter*. It was by the Prayers of another Religious Man, called *Macedonius*, that God granted her to conceive a Son, and bring him into the World: And it was by the Prayers of the firſt of theſe two Holy Monks that ſhe was preſerved from Death after her Delivery. Her Husband and Son felt alſo the Effects of the Deſerts of this Holy Man, being often healed of their Diſtempers by the touching of his Girdle. *Theodoret.*

After ſo great Favours, which God had ſhewn to this Infant, who can in the leaſt doubt but that his Parents ought to devote him to God, who had given him to them (*a*)?

(*a*) *Devote him to God*, &c.] Hence he was called *Theodoret*, either becauſe he was given by God, or devoted to God. *Euſtathius* and *Suidas* obſerve, that we ought to read and pronounce his Name Θεοδωρήτος, *Theodorit*, and not Θεοδώρητος, *Thodoret*. The Ancients call him Θεοδώριτος, and the Manuſcripts write him ſo; notwithſtanding Uſage hath corrupted the *Latin* Name, and made him called *Theodoret*. The more Learned indeed call him always *Theodoret*, but if we ſhould call him *Theodoret* in the *French*, it would not be known what we mean. The *Greek* do not give him the Name of Saint, becauſe he hath written againſt St. *Cyril*, and the Fifth Council hath imprinted a Mark of Diſgrace upon his Memory.

Theodoret. His Mother had engaged her ſelf to it, when the Holy Anchorite promiſed her a Son; which ſhe performed by putting him into the Monaſtery of St. *Euprepius*, when he was but ſeven Years Old; where he learned the Sciences, Religion and Piety. He had for his Maſter *Theodorus* of *Mopſueſta*, and St. *John Chryſoſtome*, and for his Fellow-Scholars *John*, afterwards Biſhop of *Antioch*, and *Neſtorius*, who was not long after preferred to the See of *Conſtantinople*. The Biſhops of *Antioch* having knowledge of his Learning and Virtue, admitted him into Holy Orders; yet did he not, upon that account, change either his Habitation or manner of Life, but found out a way to reconcile the Exerciſes of a Religious Life with the Function of a Clergy-man. After the Death of his Father and Mother, he diſtributed his whole Inheritance to the Poor, reſerving nothing at all of it to himſelf.

The Biſhoprick of *Cyrus* being become vacant about the Year of Chriſt 420 (*b*). The Biſhop of *Antioch* ordained *Theodoret* againſt his Will, and ſent him to govern that Church. *Cyrus* is a City of *Syria*, in the Province of *Euphrateſia*, which was a Country unpleaſant and barren, but very populous: There were eight hundred Villages which were ſubject to that Biſhoprick. The Inhabitants commonly ſpake the *Syriack* Tongue, few of them underſtood *Greek*, they were almoſt all poor, rude and barbarous; many of them were engaged in prophane Superſtitions or in ſuch groſs Errors; as rendred them more like Heathens than Chriſtians. The Learning and Worth of *Theodoret* ſeemed to qualifie him for a greater See; yet he remained in this, and diſcharged all the Offices of a good Biſhop. He cleared his Dioceſs from Barbariſm and from Errors, which were predominant among them. He converted eight Villages, infected with the Hereſy of the *Marcionites*, and planted the true Faith in two other Towns, where there was none but *Arians* and *Eunomians*. In a word, he utterly extirpated Hereſy out of his Dioceſs, yet not without much Labour, and running the Hazard of his Life, for it coſt him ſometimes ſome of his Blood, being often purſued with Showers of Stones, and almoſt killed by the Infidels; ſo that in him we have the Picture of a good Shepherd, who layeth down his Life for the Sheep. But the Goodneſs of *Theodoret* extended it ſelf much farther. He prevented the Churches of *Phœnicia* from falling into Error; and being called to *Antioch* by the Patriarch of that great See, he preached there with Applauſe and Benefit. Let no Man think that he Courted this Employment, or ſought an opportunity to leave his Dioceſs, to reſide in a more civilized City, he went not to *Antioch* but with regret, in obedience to the Commands of his Patriarch, and the Laws of the Church; which condemn a Biſhop who comes not to the Synod of his Patriarch, when he is cited thither: Yea, he was ſo exact in that Point, that he aſſures us, that he had the good Luck, not to leave his Dioceſs to go to *Antioch*, above five or ſix times under three Patriarchs, *viz.* under *Theodotus*, *John* and *Domnus*, and that by their expreſs Order only. He governed his People with ſo much gentleneſs that he gained the Love of all the World. All the time that he was Biſhop, he never had any Suit at Law with any Perſon: No Man brought an Action againſt him, nor did he the like againſt any Man. He was ſo very careleſs of his own Gain, that he kept nothing for himſelf but ſome plain Garments, with which he was cloathed. Neither he himſelf nor his Domeſticks would receive any thing of any Man: Neither himſelf nor his Clergy did ever appear at the Judgment Seats. He employed but a very ſmall part of the Church-Revenues to maintain himſelf very frugally, and gave the reſt to the Poor, or employed it for the erecting ſome publick Buildings, neceſſary for the City of *Cyrus*. He ſet up Cloyſters, raiſed two Bridges, repaired the Baths, and conveyed Water, by a Conduit, into the City. He requeſted of the Empreſs *Pulcheria*, that ſhe would releaſe the Inhabitants of the Country of *Cyrus* from a Tribute which was very grievous to them. He provided a Phyſician for the City. In fine, he laid out all he had for the common Good. He was not only a Benefactor to his own People, but his Charity extended it ſelf to Strangers: A Lady of *Carthage*, named *Mary*, who had been taken and ſold by the *Vandals*, being brought to *Cyrus*, taſted of the effects of his kindneſs, for he fed her at the expence of the Church, and having purchaſed her Liberty, ſent her home to her Father. He relieved alſo another Woman, who had been forced to make her eſcape out of *Africa*, and leave all her Eſtate there, and recommended her to other Biſhops his Neighbours. As he had been brought up among the Monks, ſo he had a very particular Love for the Solitaries; he went often to viſit them, recommended himſelf to their Prayers, and ſhewed that he had a very great Regard and Reſpect for them. He celebrated the Holy Myſteries by the Hands of his Deacon, in favour of *Maris* the Monk, who had been Twenty ſeven Years in Solitude, without being preſent at the Celebration of the Sacrifice; but this was a particular Act of *Theodoret*. Nevertheleſs, we muſt conſider the manner how he managed himſelf in the Affairs of the Church and Religion, in which he had a greater Share than any other Biſhop of his Time. *Theodoret.*

Although *John* Patriarch of *Antioch*, appeared at the Head of the *Eaſtern* Biſhops, yet it may be ſaid, that the whole Party were principally ſwayed by the Counſels of *Theodoret*, who was, as it were, the Soul and Spirit of it. It was by his Counſel that *John* wrote at firſt to *Neſtorius*, to receive the Term of *The Mother of God*. It was he that undertook to confute the *Anathematiſms* of St. *Cyril*, and accuſed them of Hereſy. In the Council of *Epheſus* he was one of the moſt earneſt Defenders of the Party of the *Orientals*, and he held a conſiderable place among the Deputies, which they ſent to the Court, where he maintained their Cauſe with Courage. Being returned from *Antioch*, he exaſperated things more, by cauſing them to confirm what they had done againſt St. *Cyril* and *Memnon*, and by compoſing Five Books againſt St. *Cyril*. When a Pacification was propounded, he acknowledged indeed, that the Letter, which St. *Cyril* had written, contained Orthodox Doctrine, but he would have them condemn his *Anathematiſms*, and not be obliged by any means to ſubſcribe the Condemnation of *Neſtorius*.

When a Peace was concluded between *John* Patriarch of *Antioch*, and St. *Cyril*, he was diſpleaſed that *Neſtorius* was forſaken. He oppoſed the Peace for ſome Time, but at laſt entered into it, and wrote a very obliging Letter to St. *Cyril*, wherein he praiſed his Treatiſe, *De Capro Emiſſario*, *Of the Scape Goat*: He received Thanks from that Biſhop, and ever after they had a Correſpondence by Letters, and after his Death he quotes him, with much Honour, among the Fathers of the Church. I am very ſenſible, that ſome Men moved by the Teſtimony of *Liberatus*, pretend, that *Theodoret* made a Third Party different from both the Orientals, and St. *Cyril*, which he calls by the Name of *Acephali*, but it is a falſe Aſſertion, which confutes it ſelf, ſince there never were any other *Acephali* known but thoſe who were in the Error of *Eutyches*. Beſides, it appears, by the very Confeſſion of *Theodoret*, writing to *Dioſcorus*, and by the Courſe of his Hiſtory, that he was joyned in Communion not only with the *Eaſtern*, but alſo the *Weſtern* and *Ægyptian* Biſhops. Nevertheleſs, there was always a certain Antipathy between the *Eaſtern* and the *Ægyptian* Biſhops, and principally between *Theodoret* and St. *Cyril*. They had ſome Difference upon the account of the Remembrance of *Theodorus* of *Mopſueſta*, and they always continued in a kind of Defiance one of another. The Death of St. *Cyril* did not put an End to the Quarrel, for *Dioſcorus*, his Succeſſor, declared himſelf openly againſt *Theodoret*, and cauſed him to be excommunicated in his Church, through the Accuſation of certain Monks come from the *Eaſt*: But *Domnus* Biſhop of *Antioch* ſtood up in his Defence: *Flavian* Biſhop of *Conſtantinople*, acknowledged him to be an Orthodox Biſhop: But *Dioſcorus* having the Authority to call a General Aſſembly at *Epheſus*, in which he did what he pleaſed; he therein depoſed *Theodoret*, in his Abſence, and without Hearing, after he had been forbidden by the Emperor to go to the Synod. *Theodoret* ſeeing no Body that could defend him in the *Eaſt*, *Domnus* having ſubſcribed his Condemnation, and *Flavian* being dead, after he had been unjuſtly depoſed by the Synod of *Dioſcorus*: He ſeeing, I ſay, himſelf unlikely to find any Support ſtrong enough in the *Eaſtern* Church, had recourſe to Pope *Leo*, beſought his Help, and conſulted him, Whether he thought him obliged to yield to the Sentence, that had been pronounced againſt him, and deſired him at the ſame Time to demand a new Synod, and he wrote himſelf to *Patricius Anatolius* to endeavour to obtain it of the Emperor. St. *Leo* having no regard to the Judgment of *Dioſcorus*, received his Deputies favourably, and continued Communion with him. He demanded, that all things ſhould remain in the ſame ſtate that they were before the Judgment of *Dioſcorus*; and that he would hold a General Council to re-examine the Caſe of *Flavianus* and *Eutyches*. He could not obtain this of *Theodoſius*, but *Marcian*, his Succeſſor, had regard to their Remonſtrances, and aſſembled a General Council at *Chalcedon*, where *Theodoret* was preſent. In the Firſt Seſſion the Imperial Commiſſioners ſaid, that *Theodoret* might enter; the Biſhops of *Ægypt*, *Illyria* and *Palæſtine* were againſt it; the *Eaſtern* Biſhops on the contrary, and thoſe that were ſubject to the Patriarch of *Conſtantinople*, maintained, that he ought to be received; and cryed out, that the *Ægyptians* ought to be turned out. After great Clamours on both Sides, it was allowed that *Theodoret* ſhould take his Seat in the Synod, in

(*b*) *About the Year* 420.] In his Letter 81. to *Nomus* the Conſul, he ſays, that he had then been Biſhop, twenty five Years. He ſets down the ſame time in his eightieth Letter to *Eutrechius*. *Nomus* was Conſul in 445. out of which, if we take 25 Years, the remainder will be 420. But in the 113*th* Letter, written to St. *Leo*, after the Conventicle of *Epheſus*, in 449. he ſaith, there were 26 Years ſince he was Biſhop. This will prove but only, that he was ſo in 423. The difference is of ſmall conſequence.

conſi-

consideration that St. *Leo* had admitted him into his Communion, and judged him worthy of his Bishoprick. This was ordained only for the present, and without Prejudice to either Party, and with an entire Reservation of their Actions, upon the Heads of Accusation, which they had propounded one against the other. This Business was brought to a Determination in the Eighth Session of the Council, in which a Definitive Sentence was passed in favour of *Theodoret*. Here is a particular acccount how the whole Business was transacted. Some Bishops (it is probable they were the *Ægyptian* Bishops, who were the Accusers of *Theodoret*) required that he should pronounce *Anathema* against *Nestorius*. *Theodoret* answered, that he had presented Petitions to the Emperor and St. *Leo*. The Bishops replied, that there was no need to read any thing more, let him but pronounce *Anathema* against *Nestorius*. *Theodoret* returned Answer, that (praised be God) he had always been nourished, and brought up in the true Faith by very Orthodox Persons; that he had always taught the Orthodox Faith; that he did condemn *Nestorius*, *Eutyches*, and all other Persons, who held any Opinions that were not sound. Those Bishops that were not his Friends, would not be satisfied with this Declaration, but still required, that he should pronounce distinctly *Anathema* against *Nestorius*, against his Doctrine and Followers. *Theodoret* answered, that above all things he desired, that they would be perswaded that he had no Design of staying in a great City, that he was not ambitious of Honours, and that he was not come thither for that End; That he was come meerly to clear himself from that Calumny, which they had nourished of him, and to justify himself to be Orthodox; That he did pronounce *Anathema* against *Nestorius*, *Eutyches*, and all other Persons, who believed that there were Two Sons of God. The Bishops here interrupted him, and pressed him to say *Anathema* to *Nestorius*, and to those of his Judgment. *Theodoret*, who was afraid that by condemning *Nestorius* clearly and absolutely, he should seem to disapprove the Opinions of the *Ægyptians*, whom he thought *Eutychians*, answered, that he would not say *Anathema* to *Nestorius* till he had made a Profession of what he believed. As he began to say, *I believe then*, he was interrupted by his Adversaries, who cryed out tumultuously, *He is an Heretick*, *He is a* Nestorian, *away with this Heretick*. *Theodoret* seeing himself born down by tumultuous Cries, was obliged to pronounce *Anathema* against *Nestorius*, and all those who did not confess that the Virgin *Mary* is the Mother of God, or who divided the only Son of God into two. He adds, that he did subscribe the Form of Faith, and St. *Leo*'s Letter, and that he was of the same Judgment. Then the Imperial Commissioners, accepting his Speech, declared there remained nothing more of Difficulty in reference to the Person of *Theodoret*, since he had pronounced *Anathema* to *Nestorius*, had been received by St. *Leo*, had subscribed the Form of Faith agreed upon by the Council, and the Letter of St. *Leo*, and that the Council had no more to do but to confirm Pope *Leo*'s Act by their Judgment. After this Declaration all the Bishops cryed out, *Theodoret* is worthy to hold his See: And after many other Acclamations of that nature, the chief of them gave their Voices separately, and all the others followed their Judgments, insomuch that the Commissioners pronounced, that, according to the Judgment of the Holy Council, *Theodoret* should remain in the possession of the Church of *Cyrus*. He returned thither soon after the Council, and passed the rest of his Life in quiet, composing his Commentaries upon the Holy Scriptures. He died in peace, in the beginning of the Reign of the Emperor *Leo*, in 457, or 458. in the Seventieth or Eightieth Year of his Age. But his Enemies, after his Death, revived the Accusations, that they had formed against him in his Life-time, and contrary to the Judgment of the Council of *Chalcedon*, used all their Endeavours to obscure his Memory. The Ring-leaders of this Faction designed it against the Council it self, and did not attack the Memory of *Theodoret* with any other Design, but that they might give a Blow to the Council it self. But they had insensibly drawn over many Orthodox Persons to their Opinion, and being upheld by the Authority of *Justinian* the Emperor, they brought about their Undertaking, by causing his Writings to be condemned in the Council, which they account the Fifth General Council. But notwithstanding the Judgment of this Council, many of the Orthodox have always defended, and do still defend his Person and Writings. But this is not a convenient Place to treat of this Matter, of which I shall speak afterward. This sufficeth to have advertised you, that *Theodoret* met with as bad Usage, almost, after his Death, as he had while he lived.

Theodoret.

Of all the Fathers, who have composed Works of different kinds, *Theodoret* is one of those who hath been very lucky in every one of them. There are some who have been excellent Writers in Matters of Controversie, but bad Interpreters. Others have been good Historians, but naughty Divines. Some have good success in Morality, who have no skill in Doctrinal Points. Those, who have applied themselves to confute the *Pagan* Religion by their own Principles and Authors, have ordinarily little knowledge in the Mysteries of our Religion. Lastly, It is very rare for those, who have addicted themselves to Works of Piety, to be good Criticks. *Theodoret* had all those Qualities, and it may be said, that he hath equally deserved the Name of a good Interpreter, Divine, Historian, Writer of Controversies, Apologist for Religion, and Author of Works of Piety. But he hath principally excelled in his Compositions upon the Holy Scripture. He hath out-done almost all other Commentators in that kind according to the Judgment of the learned *Photius*. 'His Language, *saith the same* 'Author, is very proper for a Commentary; for he explains 'in proper and significant Terms whatsoever is obscure and 'difficult in the Text, and renders the Mind more fit to 'read and understand it, by the pleasantness and elegan-'cy of his Discourse. He doth not weary his Reader by 'long Digressions, but on the contrary he labours to instruct 'him ingeniously, clearly and methodically, in every thing 'that seems hard. He never departs from the Purity and E-'legancy of the *Attick* Tongue, if there be nothing that 'obliges him to speak of abstruse Matters, to which the 'Ears are not accustomed. For it is certain, that he pas-'ses over nothing that needs Explication, and it is almost 'impossible to find any Interpreter who unfolds all man-'ner of Difficulties better, and leaves fewer things obscure. 'We may find many others who speak elegantly, and ex-'plain clearly, but we shall scarcely find any who have 'written well, and have forgotten nothing which hath 'need of Illustration, without being too diffuse, nor with-'out running out into Digressions, at least, such as are not 'absolutely necessary for clearing the Matter in Hand. Ne-'vertheless this is what *Theodoret* has observed in all his 'Commentaries upon Holy Scripture, in which he hath 'wondrously well opened the Text by his Labour and 'diligent Search.

Theodoret.

There are two sorts of Works of *Theodoret* upon Holy Scripture. The one is by way of Question and Answer, the other is a Commentary, wherein he followeth the words of the Text. The eight first Books of the Bible, that is to say, the Pentateuch of *Moses*, the Books of *Joshua*, *Judges* and *Ruth*; the Books of *Kings* and *Chronicles* are explained after the first manner, the other are expounded by Commentaries.

The first of these Works is intitul'd, Εἰς τὰ ἄποχα τῆς θείας γραφῆς κατ' ἐκλογὴν, which is translated thus; *Of some select doubtful Questions of Holy Scripture*; but may be better translated, *Select Questions upon the difficult places of Holy Scripture*. It is written by way of Question and Answer. The Question propounds the difficulty, and the Answer resolves it. This is the last of the Works of *Theodoret*. He composed it at the desire of *Hypatius*, as he tells him in the Preface, where he observes, that there were two sorts of Persons who raise difficulties out of the Holy Scriptures; the one do it with a wicked Intent, to find in the Holy Scriptures Falsities or Contradictions; but others do it with a design to inform themselves, and learn that which they demand. *Theodoret* undertakes to stop the Mouth of the former, by making it appear, that there is neither Falsity nor Contradiction in Holy Scripture, and to content the latter by satisfying all their Doubts, so that the Intent of this Work is not so much to explain the Literal Sense of Holy Scripture, as to answer the Scruples that might rise in the Mind by reading the Text.

There are some of the Questions which are very useless, and which do not naturally come into the Mind. As for Example, he demands in the first Question, why the Author of the Pentateuch did not make a Discourse upon the Being and Nature of God, before he spake of the Creation? Few Men would make that Doubt. *Theodoret* says, that he condescended to the Weakness of those he had to instruct in speaking first of the Creatures which they knew, that he might make known the Creator to them, for he hath sufficiently discovered the Eternity, Wisdom and Bounty of that Being, in composing a History of the Creation; and lastly, because he spake to Persons who had already some Idea of him, since *Moses* had spoken already in *Ægypt* in his Name, and had taught them that he is what he is, a Name that signifies his Eternity. The following Questions are concerning the Angels. He pretends, that *Moses* hath not spoken of their Creation for fear they should be taken for Gods. He teaches, that they are created and finite Beings; that they keep their place in the Universe; that they are appointed to defend the People and Nations; and likewise, that every Person hath his Guardian Angel; that they were created at the same time with the World, tho' it may be said, that their Creation was before that of Heaven and Earth. After these Preliminary Questions, which serve only for the explication of the Text, he resolves others that serve to clear the Text. One of the Principal is upon these words. The Spirit of God moved upon the Face of the Waters. 'Some, *saith he*, believe, that it is the Holy Spi-'rit who animated the Waters, and made them fruitful; 'but I am of Opinion, that it is the Air, which is called 'in this place the Spirit of God. For having said, that God 'created the Heaven and Earth, and made mention also of

Theodoret.

‘ the Waters under the Name of the Abyſs, he ought ne-
‘ ceſſarily to ſpeak of the Air, which is extended upon the
‘ Surface of the Waters even to the Heaven. And it is for
‘ that reaſon that he makes uſe of the Term, *it moved*, which
‘ ſhews the Nature of the Air.’ *Theodoret* propounds alſo a multitude of other Queſtions that are curious, ſuch as theſe that follow: Whether there be one only Heaven, or many? He ſeems to admit of no more than two. He is not contented to give Solutions of his own, but ſometimes he relates other Mens, as upon that famous Text of *Geneſis*, where it is ſaid, that Man was made in the Image and Likeneſs of God. He cites ſome Paſſages out of *Diodorus*, *Theodorus* of *Mopſueſta* and *Origen*, to prove that it ought to be underſtood of the Soul of Man, and he quotes them alſo, tho’ but ſeldom, upon ſome other Queſtions, if yet theſe Citations have not been added to the Text of *Theodoret*, which is ſo much the more probable, becauſe they are not to be found in the Manuſcript of the King’s Library. That he may give the true Senſe of Scripture, he hath recourſe often to the Verſions of the ancient Greek Tranſlators, and likewiſe to the Hebrew Text, which he read in the *Hexapla* of *Origen*, and in the Interpretation of Hebrew Words by that Father. He doth not at all ſearch into the Allegories, but applies himſelf to the explication of the Letter and the Hiſtory, and ordinarily he pitches upon the moſt plain and natural Senſe. As for Example, when he explains what is meant by the Tree of Life, and the Tree of Knowledge of Good and Evil, he thinks it enough to ſay that theſe Names were given them upon the account of the Effects which they produced, that the one preſerved Life, and the other made Man to know what Sin was. To make it evident why our firſt Parents were not aſhamed of their Nakedneſs, he ſaith, that they were like Infants being not yet defiled with Sin. In ſum, that Cuſtom did take away or diminiſh Shame, as we ſee in Seamen, who being accuſtomed to be Naked, are not in the leaſt aſhamed when they ſtrip themſelves; and as it is the faſhion in Baths, without which it would make ſome Impreſſion. He believes not, that Man was created Immortal; but he ſays, that God did not paſs the Sentence of Death upon him till after he had ſinned, that he might beget in him a greater hatred of Sin. He ſaith, that *Adam* being driven out of Paradiſe, was ſent into a place not much diſtant from it, that the ſight of the place might put him in mind of his Sin. He quotes *Theodorus*, who thought, that by the Cherubims which were placed at the Gate of Paradiſe, they ought not to underſtand Angels, nor any Spiritual Eſſences, but Apparitions and Phantoms, which had the ſhape of Ghaſtly Creatures. He doubts not, but that *Enoch* was tranſlated alive into ſome place to preach the Reſurrection, but that no Man ought to trouble himſelf to know where it is. The Sons of God of whom it is ſaid, that they had familiarity with the Daughters of Men, are not, according to the Judgment of *Theodoret*, Angels, but the Poſterity of *Seth*, who marryed themſelves to the Daughters of the Generation of *Cain*, of whom were born thoſe great Men to whom they gave the Names of Giants. The reaſon why the firſt Patriarchs lived ſo long a time, was, that Mankind might be multiplied, and for that reaſon it was, that they married ſo many Women. In the Queſtions upon *Exodus*, he maintains, that it was God and not an Angel which appeared to *Moſes* in the Flaming Buſh. He enlarges himſelf much upon theſe words, *The Lord hardned the Heart of Pharaoh*, that he might prove, that it was *Pharaoh* himſelf that hardened his own Heart, againſt all the Admonitions and Chaſtiſements of God, who treated him with Goodneſs and Mercy in ſparing him. And in explaining in what Senſe God may be ſaid to harden his Heart, he brings this familiar Example: The Sun is ſaid to melt Wax and harden Clay, altho’ there is but one Vertue only in it, which is to make hot; by the ſame Goodneſs and Patience of God, two contrary Effects are wrought, the one is profitable to ſome, and the other renders others guilty; which is as much as to ſay, that it converts ſome and hardens others. As Jeſus Chriſt hath declared in his Goſpel, when he ſays that he came, *That thoſe that ſee not, might ſee*; *and that they which ſee, might be made blind.* The deſign of Jeſus Chriſt was not to make thoſe blind, who could ſee, for he wills, that all Men ſhould be ſaved, and come to the knowledge of the Truth, but he notes by this what happened. For Man being a free Agent, they who have believed ſecure their Salvation; but on the contrary, they who believe not, are themſelves the Authors of their own Damnation. It is in this Senſe that *Judas*, who could ſee as he was an Apoſtle, became blind; ’tis in this Senſe alſo that St. *Paul*, who was blind, received his ſight; ’tis in this Senſe likewiſe, that the *Jews* are blinded and the *Gentiles* ſee; yet the World may not be deprived of the coming of our Lord Jeſus Chriſt, becauſe ſome Men make an ill uſe of it. Altho’ *Theodoret* ſeldom expounds any Allegories, he cannot avoid doing it ſometimes. In ſpeaking of the *Jewiſh* Paſſover, he there diſcovers the Relation it has to the new Law, which he unfolds in a very natural way. The Sacrifices and Ceremonies of the old Law afford him Subjects of Allegory in his Queſtions upon *Leviticus*. He alſo referrs many to Morality, and draws Inſtructions for Mens manners out of the greateſt part of the Ordinances of *Leviticus* and the Book of *Numbers*. He hath made many ſuch like Reflections in his Queſtions upon *Deuteronomy*. He confines himſelf more to the Hiſtorical and Literal Senſe in his Queſtions upon *Joſhua*, *Judges* and *Ruth*, which make up the Octateuch, and in thoſe which he hath compoſed upon the four Books of *Kings* and two Books of *Chronicles*. Theſe laſt are a ſecond part of his Work, and have a ſpecial Preface, in which he obſerves after what manner the Books of *Kings* and *Chronicles* were compoſed. Theſe are his Words. ‘ There were, *ſaith he*, many Pro-
‘ phets who have left us no Books, and whoſe Names we
‘ learn out of the Hiſtory of the *Chronicles*. Every one of
‘ theſe Prophets wrote ordinarily what happened in their
‘ time. For this reaſon it is, that the firſt Book of the *Kings*
‘ is called by the *Hebrews* and *Syrians*, the Prophecy of
‘ *Samuel*. We need only to read it, and we ſhall be con-
‘ vinced of the Truth of this. They, then, that compoſed
‘ the Books of *Kings*, wrote them a long time after from
‘ theſe ancient Memoirs. For how could they that lived
‘ in the time of *Saul* or *David*, write that which happened
‘ afterward under *Hezekiah* and *Joſiah*? How could they
‘ relate the War of *Nebuchadnezzar*, the Siege of *Jeruſa-*
‘ *lem*, the Captivity of the People and the Death of *Nebu-*
‘ *chadnezzar*? It is then viſible, that every Prophet wrote
‘ what paſſed in his time, and that others making a Collecti-
‘ on of their Memoirs have compoſed the Books of *Kings*?
‘ And after theſe, came other Hiſtoriographers, who made
‘ a Collection of what the firſt had forgotten, of which they
‘ compoſed the two Books of *Chronicles*.’ This is the manner in which *Theodoret* thinks, that the Books of *Kings* and *Chronicles* were compoſed. We will not ſtay longer to ſpeak in particular of thoſe Queſtions which may be eaſily run over. The Tranſlation of the Queſtions upon the Octateuch was made by *Johannes Picus* Preſident of the Inqueſts of the Parliament of *Paris*, who firſt publiſhed them in 1558, [at *Paris*.] *Gentian Harvet* Canon of *Rheims*, tranſlated the Queſtions upon the *Chronicles* and *Kings*.

Theodoret.

The Commentary of *Theodoret* upon all the *Pſalms* is an excellent Work. He ſaith in the Preface, ‘ That he had al-
‘ ways a deſign to beſtow his Labour upon the Book of
‘ *Pſalms*, it being a Book which of all the Books of the
‘ Bible is moſt in uſe among the moſt pious Perſons, and
‘ principally among the Religious. That the *Pſalms* being
‘ continually in the Mouths of the Faithful that ſing them,
‘ it would be a thing of great advantage to make them eaſy
‘ to be underſtood, that they might receive a double bene-
‘ fit by their Prayers. That this reaſon had cauſed him to
‘ take up a Reſolution to begin his Commentaries upon
‘ Holy Scripture with that Book; but his Friends having
‘ demanded of him ſome Commentaries upon other Books
‘ of Holy Scripture, he was obliged to ſatisfie them, before
‘ he compoſed this Commentary. In ſum, that it ought not
‘ to be imagined that his Labour would be unprofitable,
‘ becauſe others had written before him upon the ſame
‘ Subject (*d*), that having read many Commentaries, he did
‘ find ſome of them full of tedious Allegories; and others
‘ did ſo much apply the Prophecies to the Hiſtories of their
‘ own time, that they ſeemed rather to be made for *Jews*
‘ than Chriſtians: That he had endeavoured to avoid the
‘ two oppoſite Extremes by referring to the ancient Hiſto-
‘ ries, what at preſent agreed to them, and not applying to
‘ other Perſons (as the *Jews* do to cover their own Infide-
‘ lity) the Prophecies that are to be underſtood of Jeſus
‘ Chriſt, and what is ſpoken in the *Pſalms* concerning the
‘ Church and the Preaching of the Goſpel: That he had
‘ avoided the prolixity of Others, and had gathered into a
‘ few Words what was profitable. That he firſt gave
‘ the ſubject of every *Pſalm*, and then proceeded to the
‘ Interpretation of the Text: That we ought to know a-
‘ bove all things, that a Prophecy is not deſigned only to
‘ fortell what ſhall happen, but alſo to be an Hiſtory of
‘ what is preſent and paſt, ſince *Moſes* hath written an
‘ Hiſtory of the Creation not from the Records of Men,
‘ but by the Inſpiration of the Spirit, that he therein de-
‘ clares the things that happened in his time, as the Plagues
‘ of *Pharaoh*, and the Manna: And, laſtly, that he hath
‘ foretold things to come, as the coming of Jeſus Chriſt,
‘ the diſperſion of the *Jews*, and ſalvation of the *Gentiles*:
‘ That *David* alſo, who is the firſt that wrote after *Moſes*,
‘ ſpeaks of the Benefits that God had beſtowed upon Men
‘ a long time before, and foretells what ſhould come to paſs
‘ in after Ages: That his *Pſalms* do not only contain Pre-
‘ dictions, but Inſtructions and Precepts: That he ſome-
‘ times lays down Morals and ſometimes Doctrine: That
‘ he ſometimes bewails the calamities of the *Jews*, and in
‘ other places promiſes Salvation to the *Gentiles*: But that

(*d*) *Others had written before him, &c.*] Thoſe, whom he hints by the by without naming them, are, *Apollinarius*, whoſe Commentaries were full of Allegories: *Theodorus* of *Mopſueſta*, who was too much pleaſed with the Explications of the *Jews*; and St. *Chryſoſtome*, whoſe Commentaries are too large.

‘ he

Theodoret. ‘ he foretells the Sufferings and Reſurrection of Jeſus Chriſt ‘ in ſo many places and ſo many ways, that whoſoever ‘ reads them with attention will find them eaſily: That ‘ ſome did believe, that *David* was not the Author of all ‘ the *Pſalms*, but there were ſome that belonged to other ‘ Perſons: And in this Senſe they explained the Inſcriptions, and attributed ſome to *Jeduthun*, others to *Ethan*, ‘ and others to the Sons of *Care* and Children of *Aſaph*, ‘ whom the Hiſtory of the *Chronicles* tells us, were Prophets. As for me, ſaith he, I will affirm nothing concerning it: For what is it to me, whether all, or only ‘ ſome part of them be *David*'s, ſince it is evident, that ‘ they were all written by the Inſpiration of the Holy Ghoſt? ‘ We know that *David* was a Prophet, and that the Hiſtory ‘ of the *Chronicles* gives the Name of Prophets to the other. ‘ Now the Office of a Prophet is to ſpeak as the Spirit ‘ gives him utterance; as it is written in the *Pſalms*, *My ‘ Tongue is as the Pen of a ready Writer*. Nevertheleſs he ‘ thinks it ſafeſt to follow the Judgment of the greateſt ‘ number, who attribute them to *David*.’ He ſpeaks then of the Inſcriptions of the *Pſalms*, and ſays, it is great raſhneſs either to reject them wholly or to change them, ſince they have been received in the time of *Ptolomy*, tranſlated by the LXX, together with the Holy Text which had been reveiwed and confirmed by *Ezra*. He undertakes afterwards to give the meaning of them. The word *Diapſalma*, according to ſome, notes an Intermiſſion of the Inſpiration of the Holy Spirit; according to others, a change of the Prophecy; and in others Judgment, a different *Pſalm*. *Aquila* hath tranſlated the *Hebrew* word *Ever*, a Particle, which in that place ſignifies a connexion of that which follows with what went before. But *Theodoret*, after he hath related the different Opinions of others, will not recede from the Tranſlation of the LXX, and will have it that the word *Diapſalma* denotes the change of the Song, altho' he will not have this Explication received as abſolutely certain, confeſſing, that none can know the true Senſe of that Term, but he who compoſed the *Pſalms*, and he to whom it ſhall pleaſe God to reveal it. He, in the laſt place, obſerves, that the *Pſalms* are not ranked according to the order of time in which they were made, ſince there are ſome of the latter *Pſalms*, which relate to the Hiſtories, which went before thoſe of which he ſpeaks in the Former. As for example, the 3*d*. is upon *Abſolom*, and the 141*ſt*. upon *Saul*. He believes, that the diſorder is not *David*'s, but theirs who have diſpoſed the *Pſalms*, into the form they now are.

F. *Garner* hath publiſhed in his Supplement, which he made to the Works of *Theodoret*, another Preface upon the *Pſalms* attributed to *Theodoret*, but 'tis evident that 'tis none of his, ſince the Author therein promotes things which do not agree with what *Theodoret* ſays in his laſt. There are likewiſe ſome Fragments of his Commentary upon the *Pſalms*, recited by him in it, which belong to ſome more Modern Author, who quotes the Words of *Theodoret*'s Commentary, and adds to it other Authors, or his own proper Opinions.

Theodoret follows in his Commentary the Method which he hath preſcribed in his Preface. He expounds, in few Words, the Senſe of every Verſe of the *Pſalms*. After he hath ſhewn the differences of the Verſions of *Theodotian*, *Symmachus* and *Aquila*, and ſometimes alſo of the *Hebrew* Text, he explains the Senſe of the Words, and applies them to the Hiſtory or Prophecy to which they relate. This Commentary hath been tranſlated by *Antonius Caraffa*, and dedicated to the Cardinal of the ſame Name.

The Explication of the Song of Songs is the laſt Book of the firſt Tome of *Theodoret*'s Works, It is certain that he had written upon this Book of the Holy Scripture, ſince he ſays expreſſly ſo in his Preface upon the *Pſalms*; by which it appears, That the Commmentary upon the *Canticles* was his firſt Work upon the Bible. But there is ſome reaſon to doubt whether this Commentary which has been tranſlated by *Zinus*, is really *Theodoret*'s. Theſe Conjectures ſeem to prove, that it is not his. 1. The Author of the Commentary ſaith, in the Preface, that he had an abundance of Buſineſs in the City, in the Field, in the Army; and that he had the charge of both Eccleſiaſtical and Civil Affairs. This doth not in the leaſt agree to *Theodoret*, who had paſſed all his Life in a Monaſtery, and who never concerned himſelf in any Affairs of War. 2. He ſpeaks of St. *Chryſoſtome* as a Perſon then alive. ‘ *John*, ſaith he, who hath to this preſent time ‘ enlightened all the World by the torrent of his Eloquence. 3. He confutes very ſtrenuouſly the Opinion of *Theodorus* of *Mopſueſta*, for whom *Theodoret* always had much reſpect. It may be alſo objected, that theſe Commentaries are longer than *Theodoret*'s; that this Commentary is not cited in the *Catenas*, as the other Comments of *Theodoret* are; that the only Paſſage which is cited, as being a Commentary of *Theodoret* in one of his Works, is not found in this Commentary; and that *Theodoret* doth not quote this Book to juſtifie the Purity of his Faith, although it was extremely ſuitable to prove it. On the other ſide, there were ſome Reaſons which ſeem to prove it evident enough, that this Work is *Theodoret*'s. 1. It bears the Name of *Theodoret* in two MSS. which *Zinus* and F. *Sirmondus* uſed. 2. *Pelagius* II. or rather St. *Gregory* in his Letter to the Biſhops of *Illyria*, ſaith, that *Theodoret* hath reproved the Opinion of *Theodorus* of *Mopſueſta* in his Paraphraſe upon the Book of *Canticles*, by concealing his Name, which is all that the Author of the Preface to this Commentary hath done. But there is ſtill ſomething more: *Pelagius* II. cites the words of this Preface, as being *Theodoret*'s, inſomuch, that it is not to be doubted, but that in the time of this Pope, this very Commentary was looked upon to be certainly *Theodoret*'s. 3. The Author of this Commentary in his Preface explains a Text of *Ezekiel*, where *Jeruſalem* is compared to a Lewd Woman, after the ſame manner that *Theoret* expounds it in his Commentary upon that Prophet. 4. This Commentary is very like the other Commentaries of *Theodoret*; it is the ſame way of Expoſition, and the ſame Style. Laſtly, the Conjectures which are brought to prove, that this Commentary is not his, do not appear very convincing. The firſt, which ſeems to be ſtrongeſt, is of little Conſequence. For *Theodoret* having compoſed this Work when he was firſt made a Biſhop, he was then buſied in many Affairs both Eccleſiaſtical and Civil; and it may be Military, becauſe the Diſorders which his Dioceſs was in, forced him to implore the Help of the Magiſtrates and Governors to protect him from the Aſſaults of the Rabble, which he underwent ſeveral times, as the Hiſtory of his Life informs us. It may alſo be underſtood of the Wars, which the Country was then threatned with. The ſecond Objection would be unanſwerable, if it were certain, that the Author ſpeaks of St. *Chryſoſtome* as a Perſon then living and of the Sermons which he preached *viva voce*. But what he ſays, may very well be underſtood of the Writings of that Father. It is of his written Sermons, and not of his Preachings *viva voce*, that it may be ſaid that they enlightned the Whole Earth. For his Writings had been diſperſed throughout all the World, his Preachings had gone no farther than thoſe, who were there where he preached. As to *Theodorus* of *Mopſueſta*, the Author of that Commentary ſhews, that he had a reſpect for him in not mentioning his Name. It is true, that he ſmartly reproves his Opinion about the ſignification of the Song of Songs. But why ſhould not *Theodoret* do ſo, not being of his Judgment, ſince he could not follow him without abandoning all the other Fathers, and rendring his Commentary, which he was about to compoſe, wholly uſeleſs? He doth not ſpare him more in his Preface upon the *Pſalms*. For 'tis he which he attacks without naming him, when he ſays, that ſome Commentators had explained the *Pſalms* after a Judaical manner. The other Conjectures are of no force at all, *Theodoret* is a little more large in this Commentary than in ſome others, but not more than in that which he made upon the Prophet *Daniel*, and thoſe two Works being the firſt Fruits of his Labour, 'tis no wonder if they were not ſo compact. In ſum, his character and manner of expounding Holy Scripture are very diſcernable in it. The Authority of the *Catenas* is of no great weight, for we know that the Names of the Fathers are ſometimes confounded in them, and often the beſt ſort of Expoſitions are omitted. It is eaſy to put the name of *Theodoret* for *Theodore*. In fine, *Theodoret* hath not alledged all the Places, which might be brought to juſtifie him, but only the Principal. So that there is nothing to prove that this Commentary upon the *Canticles* is not his, and the Proofs which are produced to confirm it, are much ſtronger than thoſe which are made uſe of to overthrow it. The Preface is *Theodoret*'s Style, and like his other Prefaces. After he hath ſpoken of his Various Buſineſſes, and implored the Illumination of the Holy Spirit, he ſpeaks in general of the ſubject of this Book. He confutes thoſe who underſtand it of the Love of *Solomon* with *Pharaoh*'s Daughter or the *Shunamite*, and oppoſes to the Perſons of this Opinion, not only the Authority of the Holy Fathers who have ranked this Book among the divinely inſpired Writings, and have judged it worthy to be receiv'd in the Church as ſuch; but alſo the Teſtimony of the Holy Spirit it ſelf, which inſpired *Ezra* to revive the Books of the Holy Scripture which had been burnt in *Manaſſes*'s time, and entirely loſt in the Captivity. Now the Song of Songs is one of thoſe Books, which *Ezra* hath written without the help of any Copy by the Inſpiration of the Holy Ghoſt only. And how could he do this, if it contained nothing in it but a deſcription of the paſſionate Love of a Creature? ‘ It is not then without reaſon, *ſaith he*, that the ‘ Holy Fathers have reckoned it among the Sacred Volumes, ‘ and many of them have explained it in their Commentaries, or cited it with great Praiſe in their Writings? For ‘ not only *Euſebius* of *Palæſtine*, *Origen* of *Ægypt*, the glorious Martyr St. *Cyprian*, and ſome other Fathers beſides, ‘ who were more ancient and nearer to the Apoſtles, but ‘ alſo thoſe who have ſince gained credit to the Church, ‘ have acknowledged this Book for a Divine Work. St. *Baſil* explaining the beginning of the *Proverbs*, both the St. ‘ *Gregories*, one of whom was the Brother the other the ‘ Friend of St. *Baſil*; *Diodorus*, that excellent Defender of ‘ of the true Religion; *John*, whoſe Diſcourſes do inſtruct ‘ the whole World at this Preſent, and all that have followed them, are of his Judgment. Is it lawful to contemn

Theodoret.

Theodoret.

‘ theſe great Men to follow private Opinions? Is it reaſo-
‘ nable to forſake the Teſtimony of the Holy Spirit to
‘ hearken to the Surmiſes of Men? But leaſt it ſhould be
‘ thought, *adds* Theodoret, that we are not ſollicitous to
‘ undeceive our Adverſaries, being contented, that we are
‘ our ſelves perſuaded of the Truth, Let us ſee what is it
‘ that might cauſe them to fall into Error, and endeavour to
‘ cure it by Remedies taken out of Holy Scripture. In read-
‘ ing of this Book, and finding therein theſe words, Per-
‘ fumes, Lilies, Fruits, Kiſſes, Lettices, Eyes, Thighs, and
‘ many other Expreſſions of that Nature, they have ſtop-
‘ ped at the Letter without diving into the hidden and Spi-
‘ ritual Senſe. But they ought to conſider, that in the Old
‘ Teſtament there are many figurative Expreſſions, which
‘ have a clear different Senſe from that which the Terms
‘ do properly and naturally ſignifie. As for example in
‘ *Ezek.* c. 17. the King of *Babylon* is deſcribed by an Ea-
‘ gle, his Power by the Wings of that Bird, and his Armies by
‘ the Talons. *Jeruſalem* is there called *Lebanon*, the Cedars
‘ are the Inhabitants. Nor do the Chriſtians only thus ex-
‘ pound this Text, but the *Jews* themſelves. In the Pro-
‘ phet *Zachariah*, c. 11. 1. *Jeruſalem* is alſo underſtood un-
‘ der the name of *Lebanon*, the King of *Babylon* under that
‘ of Fire, the Cedars are the Nobles and great Men, the
‘ Pines are thoſe of a middle condition; there are an infi-
‘ nite number of ſuch like expreſſions. But to uſe an Ex-
‘ ample which hath a nearer reſemblance to the ſubject we
‘ are upon; God addreſſing himſelf to the Nation of the
‘ *Jews*, ſpeaks to it as to a Woman, and uſes the ſame
‘ Terms that *Solomon* doth. Read but *Ezek.* 16. and you'll
‘ find there Breaſts, Thighs, Hands, Noſtrils, Ears. He
‘ ſpeaks alſo there of Beauty, Love, Embraces, which Things
‘ nevertheleſs ought not to be underſtood according to the
‘ Letter. There are like places in *Jeremiah*, *Iſaiah*, and in all
‘ the other Prophets. We do nothing extraordinary then
‘ when we underſtand the Song of Songs ſpiritually; and
‘ ſo much the rather, becauſe the Apoſtles have expounded
‘ who is the Bridegroom and the Spouſe ſpoken of in this
‘ Book. Jeſus Chriſt himſelf is called the Bridegroom, the
‘ Spouſe is his Church, her Companions are the Souls
‘ which are not yet perfect enough to be Spouſes of Jeſus
‘ Chriſt; they that converſe with the Bridegroom are either
‘ the Prophets or Apoſtles or rather the Angels.’ Laſtly,
Theodoret obſerves, that the three Books of *Solomon* are as
ſo many Degrees of aſcent to Perfection; that the *Proverbs*
teach Morality, *Eccleſiaſtes* the vanity of worldly Things,
and the *Canticles* the Myſtical Union of Chriſt and his
Church, and that's the reaſon that this Book is put in the
laſt place. He believes, that *Solomon* hath learned a part of
what he ſays from the Books of his Father, who hath gi-
ven an Idea of it in *Pſalm* 44. He will not that this Book
be put into the Hands of young and weak People; and
he ſays, that none ought to be allowed to read it but ſuch
as have good Wit, and can comprehend the Spiritual and
hidden Senſe. Laſtly, he admoniſhes us that he hath taken
many things out of the Works of the Fathers which have
written before him, yet does not account himſelf a Thief
for that, becauſe it is a Priviledge allowed to thoſe that
ſucceed them, to make uſe of what they have ſaid. He tells
us, that he added many things; that he abridged what was
too long, and enlarged what ſeem'd too ſhort in others.
He makes a concluſion with a Petition to thoſe who en-
joy his Labours without any Toyl, that they would pray
for him in Recompence; and if they find not his Commen-
tary very exact, he requeſts them to accept at leaſt, his La-
bour in good part, and amend what they find wanting in it.
This Preface alone gives ſufficient Evidence, that this Work
is *Theodoret*'s. It is divided into four Books. He explains the
Text with reſpect to the Senſe, as he had obſerved in the
Preface.

Theodoret hath alſo made Commentaries upon all the Prophets, as he declares it in his 82. Letter to *Euſebius*, Biſhop of *Ancyra*. We want none of them but that upon *Iſaiah*, of which we have ſome Fragments taken out of the *Catenas*, collected by F. *Sirmondus*: But although much Credit is not to be given to Writings of that ſort, I ſee no cauſe to fear but what he hath taken from them is *Theodoret*'s. As to the Commentaries upon *Jeremiah*, and *Ezekiel*, *Daniel*, and the twelve Minor Prophets, they are all entire in *Greek* and *Latin*, in the ſecond Volume of *Theodoret*'s Works. The Commentary upon *Daniel* was compoſed firſt in 426. The Comment on *Ezekiel* was next. The Explication of the Twelve Minor Prophets followed this. This was no ſooner ended but he undertook to explain *Iſaiah*: and after he had finiſhed that, he wrote upon *Jeremiah*, and concluded all his Works upon the Prophets, with the Explication of the *Lamentations*, as he himſelf tells us at the end of his Commentary upon that Holy Book. In this Commentary he keeps to his ordinary Method, explaining in a few Words, very clearly and intelligibly, the Literal and Hiſtorical Senſe of the Holy Text, without departing from it through Allegories or Moral Digreſſions. The Tranſlation of the Comment upon *Jeremiah*, was made by *Picus*, Preſident of the Inqueſt: Upon *Ezekiel* and *Daniel*, by *Gabius*: and upon the twelve Minor Prophets, by one named *Ægidius* of *Albiga*, [or *Albigenſis*.]

Theodoret.

The Commentary upon all the Epiſtles of St. *Paul*, excells all the Commentaries of *Theodoret* for their Solidity and Elegancy: He therein explains the Text of that Apoſtle in a very plain and natural way: He compoſed it after the Council of *Epheſus*. *Theodorus* of *Mopſueſtia* and St. *John Chryſoſtome*, having already made excellent Commentaries upon thoſe Epiſtles, it might ſeem inconſiderately done to undertake to make a new one: This *Theodoret* himſelf excuſes in his Preface; and after he hath, according to his uſual Cuſtom, invoked the Aſſiſtance of God's Holy Spirit, he owns that he hath done nothing, almoſt, but abridged the Commentaries of others. He next obſerves the Order, in which, he believes, that the Epiſtles of St. *Paul* were compoſed; for he doth not think that they are ranked according to the Order they were written. This Commentary is literal. He follows exactly the Explications of St. *Chryſoſtome*, which he does no more, often, than abridge, by cutting off the Moral Obſervations. This Commentary is the firſt Work of the third Tome. It hath been tranſlated by *Gentianus Harvet*.

The Eccleſiaſtical Hiſtory of *Theodoret*, which is divided into five Books, is a kind of Supplement, to *Socrates* and *Sozomen*, as being written after theirs (*a*), about the Year 450 (*b*). He hath not brought it down to that time. It begins where *Euſebius* ends, *i.e.* at the Riſe of the *Arian* Hereſy in 322 or 323, and ends in 428, (*c*), before the beginning of the Hereſy of *Neſtorius*. *Photius* thinks the Style of *Theodoret*'s Hiſtory much more agreeable to his matter than *Sozomen* and *Socrates*'s: For it is, ſaith he, clear and ſublime, and hath nothing Superfluous: But he uſeth too bold Metaphors, which are ſometimes altogether extravagant. He hath had no great Care to obſerve the Years in which thoſe things happened which he relates, but he hath taken pains to collect and copy out, in his Hiſtory, Original Pieces, as the Letters of the Synods, Emperors and Biſhops, and hath made mention of ſome remarkable Circumſtances which *Socrates* and *Sozomen* have not ſpoken of. He gives us a more exact Hiſtory of the *Arians* than they do. He deſcribes many Particulars, which thoſe two Hiſtorians have taken no notice of, and he diſcovers many things concerning the Churches and Biſhops of *Antioch* which had remained in Oblivion, if he had not preſerved the Me-

mory

(*a*) *After theirs.*] *Caſſiodorus*, *Theodorus Lector* and *Photius*, name *Theodoret* laſt of theſe three Eccleſiaſtical Authors. *Theodoret* corrects ſome of their Errors; he clears the Hiſtory of S. *Athanaſius*, and relates a great many things which concern the *Eaſtern* Church, which the other two Authors had not reported; particularly what concerns *Meletius*, *Flavian*, *Euſebius* of *Samoſata*, and other Oriental Biſhops. This ſeems to be the meaning of that which he hath written in the beginning, that his Deſign is to write τῆς ἐκκλησιαστικῆς ἱστορίας τὰ λειπόμενα, *the remaining part of Eccleſiaſtical Hiſtory*, although it may be underſtood of the Continuation of *Euſebius*.

(*b*) *About the Year* 450.] *Theodoret*, in his 82*d*. Letter to *Euſebius*, written in the Year 445. making a Catalogue of his Works, doth not mention his Hiſtory. It is manifeſt that he wrote it after the Council of *Epheſus*, ſince he ſpeaks, *l.* 5. *c.* 36. of the Tranſlation of the Reliques of St. *Chryſoſtome*, made in 438. He ſpeaks of the Conteſts which were raiſed in the Church about the Incarnation, and ſeems to take notice of the Doctrines of *Eutyches*, *l.* 5. *c.* 3. He wrote it before the Death of *Theodoſius*, which happen'd on *July* 29. 450. becauſe he ſpeaks of that Emperor, as then reigning, *l.* 5. *c.* 36. In the ſame Book, *c.* 35. he counts Thirty Years from the Martyrdom of *Abdas*, which is put in 420.

(*c*) *Ends in* 428.] *Gennadius* ſaith, that he continued it to the Time of the Emperor *Leo*, and that he had done it in Ten Books: This would make us believe that we have loſt the five laſt; but there is no likelihood that he hath compoſed more than five. He declares in the End of his fifth Book, that he hath ended his Hiſtory the[illegible]. *Evagrius* ſaith, in the beginning of his, that the Hiſtory of *Theodoret* ends at the Empire of *Theodoſius* the Younger, at the time of the Death of *Theodorus*, and juſt when *Siſinnius* was made Biſhop. *Photius* ſays the ſame thing. Laſtly, no Man ever ſaw theſe five laſt Books. It is true, that *Theodorus*, in his Collections, *l.* 2. cites *Theodoret* in the Buſineſs of *Petrus Mongus* and *Calendion*. St. *John Damaſcene*, in his third Book of Images, cites ſome Places of the Hiſtory of *Theodoret* which are not to be found there; but they are miſtaken, for by their account *Theodoret* muſt have lived till he was an hundred Years old. Their Words have given occaſion to ſome to conjecture, that there was another *Theodoret*, the Author of an Hiſtory, younger; and F. *Garner* pretends that it was a Biſhop of *Alindes* in *Caria*, who aſſiſted at the Council of *Conſtantinople* under *Mennas*: But this ſeems to me very doubtful; we had better ſay, that theſe two Authors, who in other Matters are not exact, are miſtaken in this.

mory of them. He hath committed ſome Faults (*d*); but *Baronius* being prejudic'd againſt him, reproves ſome Places of *Theodoret*'s Hiſtory, where that Father hath not at all departed from the Truth (*e*). Yet this is much more tolerable than to accuſe him as a Modern Author does, that he hath compoſed his Hiſtory for no other end but to abuſe the Orthodox, and to make a Compariſon between *Neſtorius* and St. *Athanaſius*, and St. *Chryſoſtome*, and between St. *Cyril*, and *Euſebius* of *Nicodemia* and *Theophilus*. There appears no ſuch thing in *Theodoret*'s Hiſtory, but, on the contrary, he ſhews a great Averſion to all Hereſies, a great Zeal for Religion, a great Love for the Church, and a great Reſpect for all the Holy Biſhops, who have defended the Faith, and a great Eſteem for all Men who lived well. This Hiſtory hath been printed in *Greek* at *Baſil*, 1536 *. Eight Years after *Rob. Stevens* printed it at *Paris* [with the other Eccleſiaſtical Hiſtorians, in *Greek*]. F. *Sirmondus* hath put it in the ſecond Volume of his Edition of *Theodoret*'s Works. And laſtly, M. *Valeſius* cauſed it to be printed, after he had corrected and compared it with the Manuſcripts, according to his uſual Exactneſs. There are five different Tranſlations into *Latin*. 1. By *Epiphanius Scholaſticus*, which *Caſſiodorus* makes uſe of in his Tripartite Hiſtory. 2. By *Camerarius*, printed in 1537. 3. By *Chriſtophorſon*. 4. By F. *Sirmondus*. The laſt by M. *Valeſius*, which is the beſt and moſt exact. M. Preſident *Cauſinus* hath turned the Hiſtory of *Theodoret* out of the *Greek* into *French*, ſetting a learned Preface before it; in which he defends his Memory againſt thoſe that have attacked it. This Moderation is much more commendable than the Paſſion of another Author, who ſeems to have diligently read *Theodoret* only to diſparage him, to repreſent his moſt innocent Actions ill, and to interpret what he hath ſpoken Orthodoxly in a bad Senſe.

[* 1535. Dr. *Cave*.]

[* *Hiſtoria Religioſa* Dr. *Cave*.]

The Hiſtory, intituled *Philotheus*, or * the Monaſtick Life, contains the Life, and Praiſes of thirty famous *Eaſtern* Monks, whom *Theodoret* had ſeen, or whoſe Actions and Virtue he had learned of thoſe that had ſeen them. He compoſed it about the Year 440. The famous *James* of *Niſibis* is the firſt, who lived a great part of his Life in the Mountains, having no Retreat in the Winter but Caves and Dens, nor any other Shelter in Summer but the Woods. He fed upon nothing but Herbs, or the Fruits of wild Trees, nor had other Cloathing than the Skins of Beaſts. After he had paſſed ſome Years in that Solitude, he was obliged to leave it, againſt his Will, to take care of the Church of *Niſibis*, of which he had been choſen Biſhop; but this Change made no alteration in his Way of Living, nor cauſed him to lay aſide his Auſterities. He did a great number of Miracles, but that which is remarkable in them, that *Theodoret* relates, is this, that they have all a good End, either to puniſh Sin, or to convince of the Truth. He puniſhed the Impudence of certain Virgins, who diſcovered themſelves before him, in making the Fountain dry where they waſhed their Linen, and by making their Hair white. He made the Injuſtice of a Judge's Sentence manifeſt, and cauſed him to revoke it. Certain Beggars bringing one of their Companions, who pretended himſelf dead, that they might gain ſome Alms upon the account of Burying him, and addreſſing themſelves to St *James* of *Niſibis*, he beſtowed an Alms on them, and betook himſelf to his Prayers for that pretended dead Man. But God ſo permitted it, that he died indeed, inſomuch that after this Holy Man was gone from them, his Companions were aſtoniſhed to ſee that he anſwered them no more: Immediately they returned to him again, by whoſe Prayers their Cheat had been ſo ſeverely puniſhed, and confeſſed their Fault to him. He pardoned them, and reſtored the Dead Man to Life by his Prayers. *Theodoret* alſo attributes the ſudden Death of *Arius* the Heretick to his Prayers. But he is miſtaken in ſpeaking that of *Alexander* Biſhop of *Alexandria*, which agreed only to *Alexander* Biſhop of *Conſtantinople*. The laſt Miracle that *Theodoret* relates is of the wonderful Preſervation of the City *Niſibis*, which was near being taken by *Sapores* King of *Perſia*.

The ſecond Monk, of which he ſpeaks in that Hiſtory, is *Julianus Sabas*, a Monk of *Oſroene*, who lived a long Time in a Den, eating nothing but a little courſe Bread, made of Millet, and that but once a Week. All his Delight was to ſing Pſalms. Many Perſons reſorted to him in the Deſart, and ſubmitted themſelves to his Diſcipline; inſomuch that in a little Time he had a great many Religious Perſons under his Conduct; who all remained in that Cave, and had no other Room but a little Pantry to keep the Herbs in, which they eat. He ſent them every Morning two by two into the Deſart, and commanded them to rehearſe by Turns fifteen *Pſalms* of *David*. He that rehearſed them ſtood up, the other heard them upon his Knees. In the Evening they all returned again to the Cave; and after they had reſted themſelves a little, they again ſang Praiſes to God. *Theodoret* relates many Miracles of *Julianus*, and inſiſts particularly upon the Voyage he had made to *Antioch*, under the Emperor *Valens*, at the requeſt of *Acacius* Biſhop of *Beræa*, to confirm the Orthodox of *Antioch* againſt the *Arians*.

Theodoret. *Theodoret.*

Marcian deſcended of a Noble Family of the City of *Cyrus*, retired into the Deſart. He did eat every Day, about Evening, a quarter of a Pound of Bread, accounting it more convenient to eat every Day, without ever fully ſatisfying his Hunger, than to faſt many Days, and afterward eat his Fill. He had for his Scholars *Euſebius* and *Agapetus*. The firſt had the Government of many Religious Perſons, who withdrew themſelves into the ſame Solitude, where he was. The latter went to *Apamæa*, and there made alſo many Monks. It appears by the Hiſtories which *Theodoret* relates of *Marcian*, that he had an holy Mind. He did what he could to conceal the Miracles he wrought, and did leſs than he could have done. When theſe five Biſhops, *viz.* *Flavian* of *Antioch*, *Acacius* of *Beræa*, *Euſebius* of *Chalcis*, *Iſidorus* of *Cyrus*, and *Theodorus* of *Hierapolis* came to viſit him, he remained a long time ſilent, and when they were urgent with him to talk with them, he ſaid, God himſelf ſpeaks to us every Day, both by his Creatures and by the Holy Scriptures; he admoniſhes us what we ought to do, he threatens and exhorts us, but we do not profit thereby; how then can the Diſcourſes of *Marcian* be of any Advantage? He would not ever endure that theſe Biſhops ſhould ordain him. Another Monk, named *Avitus*, being come to ſee him, after he had entertained him a long time, he cauſed Supper to be got ready, after the * ninth Hour, and invited the Solitary to eat with him. This Hermite told him, that it was his Cuſtom not to eat till the Sun was down; and that he ſometimes ſtaid two or three Days without eating. *Marcian* deſired him, for once, to wave that Cuſtom, for his ſake, becauſe being of a weak Body, he was not able to ſtay till the Sun was down. This Requeſt prevailing nothing with *Avitus*, he ſat him down to Supper, ſaying, that he was very ſorry that *Avitus* had taken ſo much Pains to viſit a Perſon ſo intemperate. *Avitus* having anſwered him, that he would rather eat of his Meat than ſuffer him to ſpeak in that manner. He ſays unto him, we have no Cuſtom more than you to eat before the Sun is down, but we are ſenſible that Charity ought to be preferred before Faſting, for that is commanded, but Faſting is left to our own Liberty. Now we ought to preferr the Law of God before any private Inſtitutions. He engaged another Monk called *Abraham*, to follow the Diſcipline decreed by the Council of *Nice*, concerning the Celebration of *Eaſter*. He hated all Hereticks, but moſt of all the *Apollinariſts*, *Sabellians* and *Euchaitæ*. Having underſtood that many Perſons had built Oratories to interr their Bodies therein, after their Death, he engaged his Scholar *Euſebius*, by an Oath, to bury him in a Place, where no Body knew for a long Time where he was. *Euſebius* executed his Order faithfully, and no Body knew where the Body of this Holy Monk was, till after all the other Oratories were conſecrated by the Relicks of the Martyrs.

[* Three a Clock in the After-noon.]

In the Fourth Chapter *Theodoret* deſcribes the Virtues of *Euſebius*, and his Colleague *Marcian*, and of their Scholars, who had dwelt near *Antioch*.

In the fifth he deſcribes the Life of *Publius*, a Native of the City *Zeugma*, the Head of many Monks, which he cauſed to take up their Abode in the ſame Monaſtery. As his Society was made up of *Greeks* and *Syrians*, he made the Divine Service to be ſung in *Greek* and *Syriack*. *Theodoret* alſo ſpeaks in this Chapter of *Theotimus* and *Apthonius*, the Succeſſors of *Publius*.

The Hiſtory of old *Simeon* is full of extraordinary Events. He conducted the Jews by the Lyons; he put out a fire ſent from Heaven, which had taken a Village. He undertook a Voyage from Mount *Sinai*; by the way he found a Man in a Cave, who had dwelt there a long time, and was fed by a Lyon, which brought him Dates: *Simeon* continued a whole Week in Prayer upon Mount *Sinai*, without taking any Food, after which he heard a Voice

(*d*) *Some Faults.*] Here are ſome Examples of them: He places the Death of *Arius* among the Circumſtances of the Council of *Nice*, *l.* 1. *c.* 14. He makes *Euſebius* of *Nicomedia* Succeſſor to *Alexander* in the See of *Antioch*, *ibid. c.* 16. He relates the Election of *Euſebius* of *Caſarea*, to fill the See of *Antioch*, after the Death of *Eulalius*, *c.* 21. He makes S. *Athanaſius*'s Exile to continue five Months longer than it did, *l.* 2. *c.* 1. He fixes the Ordination of St. *Ambroſe* in the beginning of *Valentinian*, altho' it did not happen till 370. *l.* 4. *c.* 5. He commits a like Fault almoſt in relating the Sedition of *Antioch*, after the Murder of *Theſſalonica*. He miſtakes in the Number of the Biſhops of the Council of *Sardica*. He counts 250. *l.* 2. *c.* 7. when they were no more than 170. He confounds the Seige which the *Perſians* laid before *Niſibis* in 350. with that which they laid there in 359, *l.* 5. *c.* 3. He ſays, that *Paulinus* refuſed the Agreement which *Meletius* offered him, as it appears by the Letters of the Biſhops of *Italy*, *l.* 4. *c.* 30. He is alſo miſtaken *ch.* 8. *ibid.* where he hath written, that *Maximus* was Ordained Biſhop of *Conſtantinople* by *Timotheus*, whereas it was his Succeſſor *Peter* that ordained him.

(*e*) Baronius *being prejudiced*, &c.] *Theodoret* puts the Depoſition of *Euſtathius* Biſhop of *Antioch* in 330. *Baronius* reproves him, but he is miſtaken, for *Euſebius* confirms the Opinion of *Theodoret*. *Baronius* accuſes him further, for being too Favourable to *Meletius* and *Flavian*, but 'tis rather the Cardinal, who was too much incenſed againſt them.

Theodoret. which bad him eat, and he found three Apples which he did eat. But being returned he built a Monaſtery. *Palladius*, the Friend of *Simeon*, made a dead Man tell him who ſlew him.

Aphraates the *Perſian*, profeſſed a Monaſtick Life, but ſpent a great part of his Life at *Antioch*, in oppoſing the *Arians*. It ſeems very ſtrange that he performed a Miracle, to cure the Emperor's Horſe, by giving him Water to drink, on which he had made the Sign of the Croſs, and rubbing his Belly with conſecrated Oyl.

Petrus, a Native of *Galatia*, lived fourſcore and nineteen Years, and paſſed ninety two of them in the Exerciſes of a Monaſtick Life: His firſt Years he ſpent in his own Country, and came into *Paleſtine* to worſhip Jeſus Chriſt, in the very Place where he died for us. From thence he went to *Antioch*, where he ſhut himſelf up in a Tomb, drinking nothing but Water, and eating Bread only, and that but once in two Days. He freed many that were poſſeſſed with Devils, and healed many diſeaſed; among others, the Mother of *Theodoret*, who was troubled with a Diſtemper in her Eyes, after he had adviſed her no more to adorn or paint her ſelf. He cured her alſo of a dangerous Sickneſs, which ſhe had after Child-Bearing.

Theodoſius, a Monk of *Cilicia*, was forced, by the Excurſions of the *Barbarians*, to retreat to *Antioch*. The moſt remarkable Things in his Life are his continual Labours and Mortifications. He was interr'd in the Tomb of *Aphraates*, and had for his Diſciple *Helladius*, who after he had paſſed ſixty Years in the Exerciſes of a Monaſtick Life, was Ordained Biſhop of *Tarſus*.

Romanus imitated the Life of *Theodoſius*. He abode near *Antioch*, lived upon nothing but Bread and Water, loaded himſelf with Chains, lying on the bare Ground. He was a very pious Man, and did many Miracles.

Zeno, an Officer of the Emperor *Valens*, forſook the Court, to paſs his Life in a Tomb near *Antioch*, without fire, without a Bed, without Houſhold Goods. He came on Feſtivals and *Sundays* to the Church, and there heard the Inſtructions of the Biſhops. and approached the Holy Table. He diſpoſed one part of his Eſtate to the Poor, while he was alive, and left the reſt to *Alexander* his Biſhop, to be diſtributed as he pleaſed.

Macedonius the Monk lived forty Years in Solitude, near *Antioch*, eating nothing but Barly-bread. Towards the end of his Life, he began to eat ordinary Bread, fearing to render an account to God concerning his Death, if he did not do whatſoever was neceſſary for the Preſervation of Life. *Flavian* having cauſed him to come to *Antioch*, upon pretence of an Accuſation, ordained him Prieſt without his Knowledge. When the Maſs was over, ſome Body telling him of it, he was very angry with all that aſſiſted, but chiefly with *Flavian*, ſo that they had much-a-do to pacify him: And, on the next Lord's Day, when they invited him to come to the Feaſt, he replied to thoſe that came to intreat him, would you make me a Prieſt the ſecond Time: They had a great deal of Trouble to perſuade him that it could not be done again, and it was a long time before he would come to *Antioch*. For all this Simplicity he was not wanting, in his Endeavours, to prevent the Execution of thoſe Orders, which the Emperor had given againſt the People of *Antioch*, being provoked that they had beaten down his Statue. That which he ſays thereupon to the Captain, who was to execute the Orders, is very Divine. We can eaſily enough, ſaid he, raiſe thoſe brazen Statues again which we have beaten down, but 'tis not in the Emperor's Power to raiſe the Dead: Can it then be reaſonable for him to deſtroy the Images of the Living God for Statues of Braſs and Copper? *Theodoret* afterwards relates many Miracles of this Monk.

Theodoret paſſes over in ſilence a great number of other Monks at *Antioch*, that he may ſpeak of thoſe of his own Country, *Cyrus*. The firſt is *Maiſymas*, whom he makes Governor of a ſmall Borough. He never changed his Habit, contenting himſelf to ſtitch the Pieces on to it again, as was torn. It is ſaid, that he had two Veſſels, one of Corn, the other of Oyl, which were never empty, although he was always giving out of them to the Poor.

Acepſimas was an Hermite of the ſame Province, who paſſed ſixty years in one Cell, without ſeeing or ſpeaking to any Man. They carried him Lentils and Water, which he took through a Hole, made ſloping that no Man might ſee him. He uſed ſometimes in the Night to go out to ſeek Water; one Day he was met by a Shepherd, who believing him to be a Wolf, flung Stones at him, but his Hand and the Boughs kept them off from him. Another time a certain Perſon had the Curioſity to get upon a Tree, that he might ſee what this Hermite did in his Cell, but he became ſuddenly lame in half his Body, and could not be recovered till the Tree was cut down by his means. *Acepſimas* having foreſeen his own Death, opened his Cell fifty Days before his Death, and ſuffered himſelf to be ſeen by all that would viſit him. His Biſhop being come to him, ordained him Prieſt, by impoſing his Hands upon him in his Cell. He ſuffered him, becauſe he had but a few Days to live. There was alſo in the ſame Country an Hermite, eminent for Virtue, called *Maro*, who did a great many Miracles, and was the Author of the Monaſtick Life, in the Country of *Cyrus*. *Theodoret.* But he was not more admirable than Holy *Abraham*, who converted a Village, and was afterwards ordain'd Biſhop of *Carræ*, without leſſening at all the Auſterities or Practices of the Monaſtick Life. His Reputation for Holineſs was ſo great, that the Emperor ſent for him to *Conſtantinople*. He propounds alſo Examples of ſingular Virtue, in three Hermites of the ſame Region, *Euſebius*, *Salamanus* and *Maris*. This laſt having been a long time abſent from the Celebration of the Holy Myſteries, deſired *Theodoret* to celebrate them; he did ſo, and cauſing the Holy Veſſels to be brought, he offered the Holy Sacrifice by the Hands of the Deacons, who miniſtred to him at the Altar.

All thoſe whom *Theodoret* hath ſpoken of hitherto, were dead when he wrote; theſe Ten which follow were yet alive. He enlarges upon the Life of a certain Monk called *James*, who was one of his Friends. He recounts many Apparitions which the Devil made uſe of to trouble him. There is in that Place a very remarkable thing concerning Relicks: *Theodoret* had received, with a great deal of reſpect, ſome Relicks, which were ſaid to be St. *John* Baptiſt's, the Apoſtles and Prophets. This Hermite doubting whether thoſe which were reported to be St. *John* Baptiſt's, were not ſome Martyrs of that Name, would not receive them with the other: He was thereupon reproved, in a Viſion, and ſaw St. *John* Baptiſt, who aſſured him that they were his; and he deſired *Theodoret* to bring them to him.

I paſs over ſome other Monks, of whom *Theodoret* ſpeaks in the following Chapters, to come to the famous St. *Simeon Stylites*, whoſe Life *Theodoret* hath written with a great deal of exactneſs. He was of *Cilicia*, and had kept Sheep in his Youth; but being at Church one Day, and there having heard the Goſpel, where it is ſaid, *Bleſſed are they that mourn*, he withdrew himſelf into the Monaſtery of *Euſebius Ammianus*, but becauſe he uſed ſuch wonderful Auſterity, which the other Religious Men could not undergo, they expelled him. He retired into a Ciſtern, from whence they fetched him, repenting that they had driven him out ſo: But he did not continue with them long, but he went to a Village called *Telmeſſus*, where he ſhut himſelf up in a little Houſe. He was deſirous to paſs the *Lent* without Eating or Drinking; and having propoſed it to *Baſſus*, who was preferred to the Office of viſiting many other Churches, he gave him Advice not to undertake a thing which might be the Cauſe of his Death: Notwithſtanding, he ſhut himſelf up, with Ten Loaves and a Pitcher of Water, and paſſed Forty Days without touching them; And when *Baſſus* being returned at the End of the Time, came to him, he found all the Loaves whole and the Pitcher full, and *Simeon* lying on the Grouud, ſenſeleſs: After he had moiſtned and waſhed his Mouth with a Sponge, he gave him the Sacrament, by which being ſtrengthned, he raiſed himſelf up, and came to eating again by little and little, yet from that Time he paſſed all other *Lents* without Eating. He remained Three Years in his Cell, and then removed from thence to the Top of a Mountain, where he tyed himſelf with a Chain of Thirty Cubits long: But *Meletius*, or rather ſome other Biſhop of *Antioch* (for *Theodoret* muſt needs be miſtaken, *Meletius* being dead a long Time before) telling him, that he need not cumber himſelf with the Chain, he brake it, yet did not go from the Place to which he had confined himſelf. His Fame having drawn an infinite number of People of all Nations to come to ſee him, and to be very earneſtly deſirous to touch him, he thought upon this Device, that he might avoid the Multitude, to get up upon a Pillar; inſtantly he was upon one of Ten cubits Cubits, afterwards he raiſed it to Twelve, then to Twenty two, and preſently after, ſays *Theodoret*, he is on a Pillar of Thirty ſix Cubits high. *Theodoret* approves of ſuch a Life, which appeared extraordinary, and which ſome diſallowed, although an infinite Number of Men highly reverenced him, and came in Multitudes to receive his Bleſſing. He gave them Inſtructions, compoſed the Differences that were among them, foretold what ſhould befal them, and often wrought Miracles. He ordinarily continued his Prayers till the Ninth Hour, and did not admit any to Audience who came to ſee him, till after that Hour. Laſtly, he took care of the Affairs of the Church, oppoſed the Jews and Hereticks, wrote to Emperors, Governors and Biſhops, to admoniſh them of their Duty.

If this manner of Living, by remaining in the Poſture of ſtanding upon a Mountain for ſo many Years, ſeem incredible, that of Two other Hermites, who ſhut themſelves up in Places, where they were forced to continue always ſtooping, and bowed down, is not leſs admirable. This Poſture, in my Judgment, is more inconvenient than that of *Stylites*. The Two Monks which uſed this Poſture were *Baradatus* and *Thalalæus*. *Theodoret* writes their Lives in the Twenty ſeventh and Twenty eighth Chapters. He makes an end with propoſing the Examples of certain Women, who had embraced a Monaſtick Life. *Marana* and *Cyra* dwelt in a Cell near *Beræa*, if we may call that Place a Cell which was incloſed with Four Walls, without any Covering, where they paſſed their Life in the Injury of the

Theodoret. the Weather. They wore long Garments, which covered all their Bodies, and were loaden with Chains. *Domnina.* made her a little House in a Garden; she was covered with Hair-cloth, went every Day to Church, and eat nothing but Lentils. *Theodoret* saith, that in his Time there were a great number of Virgins consecrated to God, not only in the *East* but in *Ægypt*, *Palæstine*, *Asia*, *Pontus* and *Europe*, who either lived in common or by themselves, practising the Exercises of a Monastick Life. That in *Egypt* there were Monasteries, which had Five thousand Monks in them. He concludes his Book with a Request to those, whose Lives he hath written, not to contemn him, though he comes short of their Virtue, that he might have also a share in their Glory. A Modern Author accuses this Opinion of Rashness, Impatience and Arrogance, but I do not believe that he can find many Persons that have so little Equity, as he hath shewed himself to have, in judging after this manner.

This History contains many things very remarkable, concerning the Discipline of that Time. By it we may see, that there was a great deal of Honour given to the Saints; that they were invoked; that Men expected help by their Prayers; that their Relicks were sought after with great earnestness; that they believed very easily in them; that they attributed a great deal of Vertue to them; that they did many Miracles, and were very credulous; that they were fully persuaded that the Saints enjoyed Eternal Happiness immediately after their Death; that they were with Jesus Christ and his Angels; that they prayed for the Dead; that they visited the Holy Places, as Mount *Sinai*, and the *Holy Land*. As to the Monks and Hermites, it appears that they practised excessive Austerities: It was most ordinary with them not to eat, but a very little dread, to drink nothing but Water, to fast all their Lives, and that sometimes many Days together, to be exposed to all the Injuries of the Air, to load themselves with Chains, to make long and tedious Journeys, to put themselves into unnatural and inconvenient Postures, to lye on the bare Ground, to be cloathed with course and unseemly Garments, to wear Hair-Cloth, to have neither Bed nor Table, nor any other Houshold-stuff, to pray continually, to mortifie all the Senses, to abstain from all Pleasures, to keep Silence, to shut themselves up in a narrow place, to stand or bow down always, *&c.* But among these Austerities, there is nothing spoken of Whipping; it seems this was not used, unless for the punishment of Monks, who had offended. There were few of the Monks that were in Holy Orders. They had a great Antipathy against that Dignity, insomuch that some Bishops conferred it on them against their Consent: Nevertheless, many were brought out of their Privacy and their Monasteries, to be raised to the Episcopal Seat: Usually when they were Bishops, they kept the same way of Living. Some Monks were a long time without hearing the Mass, preferring a continual Retreat, before the Presence at the Holy Sacrifice; others came every *Sunday* to Church. This History of *Theodoret* is written in a swelling Style, rather in the form of a Dialogue than an History. He often compares the Anchorites with the Patriarchs and Prophets.

Although the Epistles of *Theodoret* be placed at the end of the third Volume, after his Treatise called *Philotheus*, yet we shall speak to them, when we have treated of the Works, which make up the fourth Volume. The first is a Work which he hath named * *Eranistes* or *Polymorphus*, because he intends to write against certain Persons, whose Error was deduced from the Principles of many Sects of Hereticks, wholly different from each other. Although the Heresy of *Eutiches* was not yet broken out, when he composed this Work, for it was made before the Year 448 (*f*), yet he there assaults the Opinions which that Monk maintained, and which were common in *Ægypt* and many Monasteries. He holds, that they come near the Impiety of *Simon Magus*, *Cerdo* and *Marcion*, in attributing to Jesus Christ the Divine Essence only: That they departed not far from the Principles of *Valentinus* and *Bardesanes*, in asserting, that the Divine Essence did only pass through the Virgin, without taking any thing of her Nature. And lastly, that they said with *Appollinarius*, that there was but one Nature in Jesus Christ. These are the Doctrines which he attacks in the three Dialogues, which make this Treatise. He shews, in the first, that the Divinity of the Word hath not been changed. In the second, that the Union of the Divine with the Human Nature is made without any Confusion of the two Natures. In the last, that the Divinity of the Son remained impassible. This is that which hath made him give to each of these Dialogues a Title agreeable to its Subject. The first is named *Immutable*, the second *without Confusion*, the third *Impassible*. He ends with a fourth Part, wherein he propounds many Arguments against the three Errors which he opposes.

[* This Book was printed by it self in *Greek*, at *Rome*, in 1547. In *Greek* and *Latin*, with *Beumler's* Notes at *Zurich* in 1593. In *Greek* at *Leipsic* in 1568.]

(*f*) *Before the Year* 448.] *Theodoret* speaks of this Treatise, in his sixteenth Letter to *Irenæus*, and eighty third to *Dioscorus*. The first was written in 448. and the second in 449. before *Dioscorus* was condemned; it was then precedent to these two Letters, but yet was made after the Death of St. *Cyril*, whom he there cites among the Fathers, whose Authorities he produces, and in the Time when the Quarrel, which broke out upon the Account of *Eutyches*, began to be formed.

In the first Dialogue, after he hath distinguished between Substance and Hypostasis, and shewn, that Hypostasis in the Usage of the Church denotes a Person; he examines in what Sense the Word was made Flesh, and makes it appear, that it cannot reasonably be said, that the Divinity hath been changed into the Nature of Flesh. He overthrows this Error by Texts of Holy Scripture, out of which he makes very subtile Arguments, and by express Testimonies of Holy Fathers of the Church, from St. *Ignatius* to St. *Chrysostome*. He adjoyns also some Passages of *Apollinarius*, which the force of the Truth hath wrung from him, in explaining this Text of the Gospel, *the Word was made Flesh*, after an orthodox manner. Theodoret.

In the second he makes use of the same Arguments, to prove that the two Natures which are united in Jesus Christ remain distinct without Confusion or Mixture. He produces several Examples after what manner the Two Natures are united without being mingled and confused; and a great number of Testimonies of Holy Scripture which prove that the Qualities and Proprieties of the Humane Nature are preserved entire in Jesus Christ, even after the Resurrection. He afterwards produces the Tradition of the *Greek* and *Latin* Fathers, among whom he quotes *Theophilus* and St. *Cyril*.

In fine, he shews, in the last Dialogue, that it can't be said, that the Word hath suffered, although we add, likewise in the Flesh; because altho' it be true, that Jesus Christ hath suffered according to the Humane Nature, yet those Sufferings may not be attributed to the Divinity. He maintains, that the Scripture never attributes the Sufferings to the Word of God, but only to the Person of Jesus Christ. He joyns also the Tradition of the Fathers to his Authorities and Arguments.

The last part of this Work is a Collection of very strong Arguments, which he uses utterly to beat down the three Errors which he hath resisted in the Dialogues.

The Style of this Work is clear and plain. *Theodoret* explains in it many obscure Difficulties in a very intelligible and grateful way. He propounds his Arguments in a good Order, and conceals not the Exceptions or Reasons of his Adversary, but forces him out of his last Hold, and at length brings him over to the Truth, after such a manner as that he seems compelled to it by the Proofs which he hath urged against him. He nevertheless sometimes uses Texts of Scripture improperly, and draws from them far-fetch'd Consequences; brings Comparisons not always just, Proofs not over solid, and Reasonings not very convincing. The Tradition of the Fathers which he alledges against the three Errors he opposes, are of very great force. The passages he relates are decisive, and very well chosen.

The Doctrine which he confirms, is as Orthodox, as that which he opposes is contrary to the Faith of the Church. And, in my Judgment, they do him a great deal of wrong, who pretend, that he designs to introduce *Nestorianism*, and that he allows only a moral Union of the two Natures in Jesus Christ. On the contrary, there is hardly a Page in which he doth not acknowledge, that the Word was made Man, that Jesus Christ is both God and Man; that the two Natures are united in one only Person; that there is but one Christ, one Son. But say they, *Theodoret*, in his last Dialogue, rejects such Expressions as are consequent upon the Hypostatick Union, for he is against the Phrases; God hath suffered, God is dead, God is risen; which are most true in the Sense of the Orthodox. It is then truly said, that he opposes, at least indirectly, the Hypostatick Union. But if they consider well, *Theodoret* rejects not these Expressions but in the bad Sense that they are capable of, and as they understand them of the Divine Nature it self. He opposes these Expressions in the Reduplicative Sense, God hath suffered as God; and in the abstract Terms, the Divine Nature, the Divinity hath suffered. But he owns, that the Person, who hath suffered was God, although he could not suffer as God, but as Man. 'Jesus 'Christ, saith he, *is not a meer Man, he is both God and 'Man. We have often made profession of it, but he hath suf-'fered as Man, not as God.*' This is the Doctrine of *Theodoret* in his Dialogues. It is so true, that this Work was of Orthodox Principles, that the most zealous of his Party found fault, that he had cited *Theophilus* and St. *Cyril*, but had not mentioned *Diodorus* and *Theodorus* of *Mopsuesta*, so that *Theodoret* was obliged to justifie himself in this Point, which he did in the 16*th*. Letter to *Irenæus*; wherein he tells us, that he did it not because he was not willing to make use of any Witnesses suspected by his Adversaries. Also *Theodoret* alledges that Book in his Letter to *Dioscorus*, as a proof of the Purity of his Faith, and of the respect that he bore to the Memory of *Theophilus* and St. *Cyril*. Had he been well advised to quote St. *Cyril*, with so much Commendation, if he had opposed his Opinions as Hereti-

cal? In ſum, there never were any but *Eutychians*, who have condemned this Work of *Theodoret*. 'Twas by their Craft, that *Theodoſius* baniſhed him by his Edict, in which he approves the Doctrines and Outrages, that *Dioſcorus* and *Eutiches* had ſet on foot in the ſham Council of *Epheſus*. But the Emperor *Marcian* revoked that Decree, and tho' afterwards they quarrelled with *Theodoret* upon the Account of the Writings which he compoſed againſt St. *Cyril*, yet we never ſaw him attacked for his Dialogues. *Theodoret.*

The 5 Books of Heretical Fables *, are a no leſs Authentick Proof of the Learning, than Faith of *Theodoret*. He compoſed them ſometime after the Council of *Chalcedon* at the deſire of *Sporatius* an Officer of the Emperor, who was Conſul in 452. He gives us in 5 Books, an Abſtract of the Doctrines of the Hereticks, to which he oppoſes in the laſt an Abridgment of the Orthodox Doctrine of the Church.

[* Theſe Books have been Printed alone in *Greek* at at *Rome*, 1568.]

The firſt Book contains an Hiſtory of the Hereſies, which have oppoſed the Divinity, by admitting many firſt Cauſes. All the Hereticks believed, that the Son of God took the Humane Nature in appearance only. He begins with *Simon* and ends with the *Manichees*. In the ſecond, he ſpeaks of thoſe who did truly acknowledge that there was but one firſt Cauſe, but make Jeſus Chriſt to paſs for a meer Man. This Sect of Hereticks begins with *Ebion*, and ends with *Marcellus* of *Ancyra*, and *Photinus*. The third Book contains the Hiſtory of thoſe Hereticks, who had other Errors, ſuch as the *Nicolaitans*, *Montaniſts* and *Novatians*. The fourth Book deſcribes the new Hereſies of *Arius*, *Eunomius*, and ends with thoſe of *Neſtorius* and *Eutiches*. It is doubted, whether the Chapter which concerns *Neſtorius*, where that Heretick is ſo much inveighed againſt, be really *Theodoret*'s. F. *Garner* believes, that it is a forged Piece, and brings many plauſible Conjectures to prove it. He ſaith, firſt, that if we compare what the Author of this Chapter ſays of *Neſtorius*, with what *Theodoret* hath written of him, we ſhall be convinced that it can't be his; for *Theodoret* hath always excuſed *Neſtorius*, he hath always ſpoken honourably of him, he never condemns him but with regret. On the contrary, the Author of this Chapter declares himſelf againſt him, and treats him with all poſſible Severity. If you will believe him, *Neſtorius* was an Inſtrument of the Devil, and the Scourge of *Ægypt*, he hath overthrown quite the Myſtery of the Divinity and Humanity of the only begotten Son of God under a falſe ſhow of Piety. He was an Hypocrite, who ſtudied nothing but to get himſelf a great Name, and get the Affection of the People by a ſhow of Religion. He was no ſooner poſſeſſed of the Epiſcopal Power in the Imperial City, but he changed the Sacred Authority into a Tyrannical Government, and abuſing his Power by an unbridled Liberty he made known the Impiety of his Heart, and pronounced publickly Horrid Blaſphemies againſt the Son of God. In a Word, he was a Man who had blotted out of his Memory the Doctrine of the Apoſtles and their Holy Succeſſors.

Secondly, the Author of this Chapter ſeems contrary to *Theodoret*, not only touching the Doctrine of *Neſtorius*, but alſo about the Circumſtances of his Life. The Author of this Fragment ſays, that he knows not what was the Education of *Neſtorius*. *Theodoret* knew well, that he had been the Scholar of *Theodorus*. He ſaith further, that *Neſtorius* had changed his abode before he came to *Antioch*. *Theodoret* knew that he had lived in the Monaſtery of St. *Euprepius*, and likewiſe that he had been baptized at *Antioch*. He adds, that *Neſtorius* had ſhewn in the beginning of his Epiſcopacy, after what manner he ought to manage himſelf, and ſpeaks of him as a contemptible Man; *Theodoret*, on the other ſide, ſpeaks of him always as a very Learned and Holy Perſonage.

Thirdly, *Theodoret* having promiſed, that all the Hereſies of which he hath ſpoken in the former Books, ſhould be confuted by him in the *5th*, doth not count the *Neſtorians* among thoſe Hereticks who were in an Error, concerning the Incarnation.

Fourthly, this Chapter ſeems not to be *Theodoret's* Style. It is ſwelling, figurative, full of aggravations. The beginning ſeems to be nothing to the purpoſe, and diſagreeabe to the following part of the Hiſtory.

Fifthly, this Chapter is taken out of the Letter to *Sporatius*, which contains, beſides this Hiſtory, a long refutation of the Doctrines of *Neſtorius*. Now this Letter is an evident piece of Forgery, for, 1. 'Tis a Writing which hath no form of a Letter, as being without beginning or end. 2. Why ſhould *Theodoret* write a Letter to *Sporatius* at that time, when he dedicated a Book of Hereſies to him? 3. The Author of this piece directs his Speech to *Neſtorius*, but uſes the Phraſes of St. *Gregory Naz.* 4. 'Tis not *Theodoret*'s Style. 5. 'Tis quoted by no ancient Author. 'Tis then a forged piece, from whence in all probability the whole Hiſtory of *Neſtorius* is taken, and put into the Book of Heretical Fables, where *Theodoret* has not ſpoken of that Hereſie. Some Perſon ſeeing that he ended this Work with the Hereſie of *Eutiches*, and that he had ſaid nothing of *Neſtorius*'s, thought he might take that place, which bore the Name of the ſame Author, to make a kind of Supplement to the Books of Heretical Fables. *Theodoret.*

Laſtly, if the Fragment and the Letter to *Sporatius* were Genuine, how comes it to paſs, that it was not alledged by thoſe that defended his Memory, at the time of the *5th.* Council? Why did not *Facundus* and *Liberius* cite it? How is it, that St. *Gregory* being deſirous to prove, in his Letter, that he wrote in the name of *Pelagius* II. to the Biſhops of *Iſtria*, that *Theodoret* had been Orthodox in his Opinions ever ſince the Council of *Chalcedon*, hath brought no Arguments ſo Authentick as this would have been? Theſe are the Conjectures which ſeem to be very ſtrong; notwithſtanding 'tis very hard to believe, that this Chapter ſhould be added to the Text of *Theodoret*, and ſo much the rather, becauſe *Leontius*, *Photius*, and the Abbot *Theodorus* acknowledged it to be Genuine, and theſe two laſt have produced it likewiſe to juſtifie him. The Conjectures which are alledged againſt the truth of this paſſage, are not ſufficient wholly to determine it. The firſt were of ſome conſequence, if that Work had been written before the Council of *Chalcedon*, but ſince it is certain that it was written after *Theodoret* had ſolemnly curſed *Neſtorius*, it might be well enough that he had changed his diſpoſition in relation to him. 'Tis certain, that as favourable as he had been to him, he diſliked him, becauſe he never would acknowledge the name of the Mother of God, which the Ancients had given the Virgin. Since he hath cited St. *Cyril* as one of the Fathers of the Church, altho' he had at other times condemned him, why might he not alſo blame *Neſtorius* after he had heretofore commended him? The different diſpoſition that he was in, made him ſpeak differently. It was the Intereſt of *Theodoret*, after he had anathematized *Neſtorius*, to deſcribe him in that ſort as he doth in his Treatiſe of Hereſies, as it was before for his honour to excuſe him as well as he could. As to the difference of Circumſtances which is obſerved between that which is ſaid of the Life of *Neſtorius* in that place, and what *Theodoret* ſays, 'tis a thing that deſerves no ſtay upon it, 'tis ſo eaſily ſolved. When he ſays here, that he knows not what was his firſt Education, he ſpeaks not of the time when he was under the Inſtruction of *Theodoret*, but of his firſt Inſtructions that he received from his Parents. And although he knew, that he had abode in the Monaſtery of St. *Euprepius*, he could not know the Journies he had made before he came thither to retire. As to that which he ſays of his Temper and Government, he never ſpeaks elſewhere to the contrary. He hath ſpoken ſome things more honourably of him; in other places he excuſes him; here he blames him and ſpeaks of him as others, either becauſe he hath changed his Opinion in reference to him, or becauſe he thought himſelf obliged to ſpeak ſo, that he might free himſelf from the ſuſpicion, that ſome had againſt him, or to make it appear that he did ſincerely anathematize him.

The third Conjecture is weaker than all the reſt. *Theodoret* in his laſt Book doth not name all the Hereſies, of which he had ſpoken in the former. He contents himſelf to lay down the Principles which are contrary to their Errors. Among theſe Principles, there are things as well againſt the Hereſie of *Neſtorius* as againſt the Errors of other Hereticks. He ſpeaks not againſt the Hereſie of *Eutyches* in this laſt Book, although he hath ranked it among the Hereſies in the firſt Book. The Style of this place is not ſo different from *Theodoret*'s, as he imagines, but on the contrary it may be ſaid, that it hath a great ſimilitude and likeneſs to the other Chapters of that Work. The *5th.* Objection ſhews us well enough, that it is incongruous to make a Letter to *Sporatius* into a Chapter of *Theodoret*'s Treatiſe of Hereſies, which was dedicated to *Sporatius*. But this doth not prove, that this Chapter is ſuppoſititious, nor that it hath been taken out of that forged Letter. But on the other ſide, 'tis probable, that 'tis through Miſtake, that the name of a Letter is given to an Extract taken out of a Treatiſe of *Theodoret* to *Sporatius*, to which a Diſcourſe taken out of ſome other Works of *Theodoret's* was joyned. So that it may be ſaid, that this Chapter of the Book of Hereſies is genuine, and that it was this which gave an occaſion to forge the Letter of *Theodoret* to *Sporatius*. A Concluſion drawn from a negative Argument is not very convincing. The Defenders of *Theodoret* have not cited all the places which might be alledged in his Juſtification, and we have not all that was then ſaid for him. St. *Gregory* did not know all his Works. It is ſufficient that we ſee, that at length this place has been cited by Authors worthy of Credit, as an undoubted Work of this Father.

I will not undertake to relate in this place what *Theodoret* hath ſpoken in particular of every Hereſie; for then I muſt tranſcribe all his Treatiſe. He hath related the Errors of the Hereticks in a way very ſhort clear and eaſy. He hath gathered what he ſays touching the Ancient Hereticks, out of St. *Juſtin*, St. *Irenæus*, St. *Clement* of *Alex.*, *Origen*, *Euſebius* of *Paleſtine* and *Phœnicia*, *Adamantius*, *Rhodon*, *Titus*, *Diodorus* and *Georgius*. Theſe are the Authors which he cites in his Preface. He ſpeaks nothing of *Epiphanius*, nor of the Latin Authors which have written an Hiſtory of Hereſies

Theodoret. Hereſies. He is more exact and judicious than they, yet he is not without ſome faults. He hath not put the *Pelagians* nor *Origeniſts* in his Liſt of Hereticks. He obſerves at the end of his third Book, that the greateſt part of the ancient Hereſies were of ſhort continuance, that they had but few Followers, that they ſpread themſelves but into few Provinces, and there was ſcarce any Man that made Profeſſion of them; whereas all the World was full of Chriſtians, who made Profeſſion of the Orthodox Faith according to the Promiſe which God had made to his Church.

The laſt Book contains an Explication of the Faith of the Church, oppoſite to the Errors of the Hereticks, of which this is the Sum. There is but one firſt Cauſe of all things, *viz.* God the Father of our Lord Jeſus Chriſt. This God is eternal, ſimple, and incorporeal, infinitely good and juſt, omniſcient and almighty. The Son is begotten of the Father before all Worlds. He is not created, but equal to his Father, and of the ſame Subſtance, eternal and almighty as well as he. The Holy Spirit received his Exiſtence from the Father. He is neither created nor begotten, but he is God, and of the ſame nature with the Father and the Son. Theſe three Perſons are no more than one and the ſame God, who hath created Heaven and Earth, Matter it ſelf, and all the Beings which are in the World. The Angels alſo are Creatures, but we muſt not think that they are of a carnal Nature like ours, nor ſubject to the ſame Paſſions. They are Immortal and Spiritual. God hath created Millions of them. Their Buſineſs is to ſing the Praiſes of God; yet he believes that there are ſome who are charged with the care of Nations, and particular Men. The Devils are not Sinners by Nature. God created them in a ſtate wherein they might do Good or Evil. They fell voluntarily into Sin through Pride, and God puniſhed them for their Sin, by caſting them from their firſt Eſtate. Man is alſo the Work of God, who hath formed him by his Almighty Hand; he is made up of a Body, and a Spiritual and Reaſonable Soul, which is Immortal; God created it when the Body was formed. All things were governed by Divine Providence; we are not ruled by Deſtiny. There are three ſorts of things in the World, which are worthy of conſideration; real good things, which conſiſt in Virtue, real Evils which conſiſt in Vices, and things indifferent, which may be good or evil according as we make uſe of them, as Riches and Poverty, Proſperity and Adverſity, Health and Sickneſs. If we may believe *Theodoret*, the Goods and Evils of the firſt ſort are in our Power; he holds, that it is in our Power to be Virtuous or Sinners; but as to all other things, God diſpoſeth of them as he pleaſeth, for reaſons to us unknown. The Word of God, his only Son was made Man to reſtore our decayed Nature, and as the whole Man had ſinned, he aſſumed our Nature entire. He did not take a Body to cover his Divinity, but a Soul and Body like to ours, nor did he put off that Nature at his Reſurrection. He came to teach Men a more perfect Law than that of *Moſes*, but yet not contrary to it in the leaſt. Baptiſm came in the place of the Jewiſh Waſhings. This Ordinance, which is of marvellous Virtue, was not eſtabliſhed for the remiſſion of Sins paſt only, but alſo to make us hope for the good things promiſed, by making us Partakers of the Death and Reſurrection of Jeſus Chriſt, and rendring us the Children of God, Heirs of his Kingdom, and Co-heirs with Jeſus Chriſt: For Baptiſm is not only a Razor (as I may ſay) to cut off Sins paſt: *For if that were ſo, why ſhould we baptize Children in their Infancy*, ſays *Theodoret*, here, *who have nothing of Sin*? (This is *Pelagianiſm*, if he doth not underſtand it of actual Sins.) This Sacrament of Baptiſm gives us the hopes of the Reſurrection, which we expect. The Soul is not raiſed, that ſhall only be re-united to its Body, which ſhall be formed anew. The Unbelievers ſhall be raiſed from the Dead as well as Believers, the Sinner as well as the juſt. All Men ſhall receive at the Day of Judgment, either a Reward of their Virtue, or a Puniſhment for their Sins. The reward of the Saints ſhall have nothing temporal or periſhing in it. It conſiſts in the enjoyment of Eternal Goods. Chriſt's Millenary Reign is a Fable. This Eternal Life is free from Temptation and Sin, and full of ineffable Joy. Before all this, ſhall the coming of Jeſus Chriſt in Glory be, which ſhall follow the coming of Antichriſt.

Theodoret, after he hath ſpoken of that which concerns the Faith of the Creed, paſſeth to the Articles which relate to Mens Manners. The firſt is of *Virginity*. God hath not commanded it, but yet he gives it ſuch Commendation as it deſerves, that he may encourage Men to embrace it. Marriage is not forbidden, but the end of it ought to be for the Procreation of Children. Second Marriages are not prohibited neither, but Fornication and all other Uncleanneſſes are condemned by the Evangelical Law.

Theodoret goes on next to Repentance, and after he hath obſerved, that the Scripture doth not only forbid Sin, but alſo affords a Remedy for the Cure of thoſe, who have committed it, by exhorting to Repentance; he ſaith, That there is alſo a Medicine for Sins committed after Baptiſm, but that they cannot be cured as before, by Faith alone; we muſt make uſe of Tears, Weeping, Groans, Faſtings, Prayers, and a Satisfaction proportionable to the greatneſs of the Sins, that we have committed. And as to thoſe, who are not ſo diſpoſed, the Church doth not deſpair of them, but admits them to Communion. *Theſe*, ſaith he, *are the Laws of the Church about Repentance*. Laſtly, as concerning Abſtinence, the Church doth not forbid the Uſe of Wine and Fleſh, as ſome Hereticks do, but leaves us at Liberty, that they that will may abſtain. She obliges no Man to embrace a monaſtick Life, but that is entirely free. Theſe are the Articles of the Doctrine of the Church, which *Theodoret* oppoſes to the Errors of the Hereticks, and which he proves by expreſs Teſtimonies of Holy Scripture excellently well choſen. Theodoret.

In ſpeaking of Providence, he referrs us to what he hath ſaid in the ten Books which he hath written upon that Subject. He cites them alſo in his Commentary upon the 67*th. Pſalm*, and ſpeaks of them in his 133*d.* and 182*d.* Letters. This makes it evident, that altho' the Diſcourſes of Providence are put after the Treatiſe of Heretical Fables, yet they were compoſed a long time before about the year 433. Theſe are the Diſcourſes or Sermons which he recited probably at *Antioch*. In the five firſt, he proves a Providence by the admirable Poſition of the heavenly Bodies, by the wonderful Order of the Elements, by the Contexture of the Parts of Man's Body, by the Invention of Arts, and by the Dominion of Man over the Beaſts. In the 6*th.* 7*th.* and 8*th.* he anſwers ſome Objections which may be made againſt Providence, by ſhewing, that Poverty, Bondage and other Misfortunes, to which Men, and even the Juſt, are ſubject, have Profit in them. In the 9*th.* he ſhews, that the Practice of Virtue is not unprofitable, altho' very often it is not recompenſed in this World, becauſe it ſhall be rewarded in another Life. In the laſt, after he hath obſerved, that God hath always loved and taken care of all men; he ſhews, that this Love appears plainly in the Incarnation of the Son of God, and all that Jeſus Chriſt hath done for them. Theſe Diſcourſes are written with a great deal of Generoſity and Eloquence. They have been publiſhed by *Majoranus* [at *Rome*] in 1545. and tranſlated by *Gualter* [at *Tigur*] in 1546. [Afterward at *Paris*, in 1630. in Octavo, Dr. *Cave*.

There is not leſs Eloquence and much more Learning in the 12 Diſcourſes concerning the * Cure of the falſe Opinions of the Heathens, where he proves the Truth of our Religion, and convinces the Heathens of Falſhood, by comparing them together. *Theodoret* undertook this Work to ſatisfie ſome Objections which had been made to him. He ſpeaks of it in his Letter to *Renatus*, and in that which he wrote to St. *Leo*, and he puts them among thoſe Books, which he had compoſed before the year 438. He therein ſpeaks of the Law of the Emperor, in which he had commanded that the Temples ſhould be demoliſhed, purſuant to a Law of *Theodoſius* promulgated in 426. So that this Work was framed in ſome of the following years. It is divided into 12 Diſcourſes, of which *Theodoret* himſelf hath made an Abridgment. The firſt is of the Credulity of the Chriſtians and Ignorance of the Apoſtles. *Theodoret* proves both of them are unjuſtly imputed to the Chriſtians, as a Proof of the Falſhood of their Religion; that the wiſeſt Perſons have not always been thoſe who have had moſt Eloquence and Learning; that the *Greeks* have been taught that Wiſdom by the *Barbarians*; that *Plato* had acknowledged, that the greateſt Philoſophers were not always thoſe, who were moſt skilful in Arts and Sciences; that it was not true, that the Chriſtians believed raſhly and without Proof; that the Heathen Philoſophers required Faith, and that they themſelves had yielded Faith to the Poets; that they had acknowledged, that Faith was neceſſary in order to Knowledge; yea, that there was no part of Knowledge but required ſome ſort of Faith in order to it.

[* *De curandis affectionibus* Græcorū. *Dr.* Cave.]

In the ſecond, after he hath examined the Opinions of the heathen Philoſophers concerning the Beginning of the World, he makes it appear, that what *Moſes* hath ſaid of it, is much more rational than all that the Philoſophers have imagined; and that *Plato* had taken all that he hath ſpoken ſo well upon that Subject, out of the Books of *Moſes*.

In the third, he compares that which the *Greeks* have written concerning their Petty-Gods, with what the Chriſtians have ſaid of ſpiritual Creatures, Angels and Demons; and makes it clear, by that Compariſon, that the Doctrine of Chriſtians is as wiſe and rational as the Heathens is impious and ridiculous.

In the fourth he ſhews, that what the Chriſtians believe of the Creation of the World, is far more reaſonable than what *Plato* and the other Philoſophers have taught of it.

In the fifth, he ſpeaks of the Nature of Man; and after he hath laid down what the Chriſtians and *Greeks* think of it, he ſhews the difference between Light and Darkneſs, Ignorance and Error.

In the ſixth he diſcourſes of Providence; 'For, *ſaith he*, 'it was juſt, after I had ſpoken of God and the Creatures, 'to ſay ſomething of Providence, in refutation of the Im'piety of *Diagoras*, the Blaſphemies of *Epicurus*, and the 'fabulous Sentiments of *Ariſtotle*, by confirming the Doc'trine of *Plato* and *Pheninus* upon that Subject, and by pro-

Theodoret. ‘ving, from Reaſons, drawn from Nature and the Frame ‘ of the World, that the Providence of God is manifeſted ‘ in all Creatures.

In the ſeventh Diſcourſe he condemns the Sacrifices of the Heathen, and makes uſe of the Teſtimonies of the Prophets, to prove that the Ceremonies of the old Law were intended for Perſons unperfect only.

In the eighth he undertakes to defend the Honour which the Chriſtians give the Martyrs, ſhewing, by the Teſtimonies of the Philoſophers, Poets and Hiſtorians, that the *Greeks* have honoured the Memory of eminent Men, by offering Sacrifices to them after their Death, and by beſtowing on them the Qualities of Gods, Demi-Gods and Heroes, altho' the greateſt part of them had been infamous and Criminals: And this he does to give a clearer Demonſtration that the Chriſtians did honour their Martyrs far more deſervedly. He makes a compariſon between the heathen Lawgivers and the Apoſtles, which is the Subject of the ninth Diſcourſe.

In the tenth he compares the Predictions of the *Greeks* with the Prophecies of the *Jews*, and by that compariſon demonſtrates, that the one promoted Falſhood and Abſurdities, whereas the other had foretold nothing but what is true and reaſonable.

In the eleventh he relates what both Heathens and Chriſtians have ſaid concerning the end of the World, and the laſt Judgment.

Laſtly, in the twelfth Diſcourſe he ſhews, that the Life of the Apoſtles, and of thoſe who have imitated them, is far above the Life of other Men.

In theſe Diſcourſes there is a great deal of Learning; *Theodoret* quotes above an hundred heathen Authors in them: They are written with a great deal of Art and Eloquence, and may not give place in any thing to all the Works of Antiquity, compoſed for the defence of Religion. They are tranſlated by *Acciaolus*, who printed his Verſion at *Paris* in 1519. *Silburgius* hath publiſhed them ſince in *Greek* [and *Latin*, at *Heidelberg* 1592. in Folio, with his own Notes, full of moſt uſeful and excellent Learning, *Cave*.]

The Addition, which is at the end of this fourth Tome of the Works of *Theodoret*, doth not contain forged Pieces, but certain Treatiſes that have not yet been put in order. The firſt is a Diſcourſe of Charity, which is a kind of a Concluſion of his Hiſtory of Religion; in which he extols the Charity and Love that the Martyrs of the Old and New Teſtament had ſhewn in their Sufferings.

The Diſcourſe which carries the Name of a Letter to *Sporatius*, is not a Letter, but a Fragment of the Treatiſe of Hereſies, to which is joyned an Explication of the Myſtery of the Incarnation. We will put the Letter to *John* Biſhop of *Germanicia* to the other Letters of *Theodoret*, and will elſewhere ſpeak of the Confutation of St. *Cyril*'s *Anathematiſms*, as alſo of the Diſcourſe that he made at *Chalcedon* againſt St. *Cyril*, when he was Deputy for the *Oriental* Biſhops, after the Council of *Epheſus*. We have one of theſe Diſcourſes entire, in the Acts of the Council of *Epheſus*, and ſome Fragments of three other, in the Acts of the fifth Council.

Theodoret being returned to *Antioch*, after the Council of *Epheſus*, compoſed five other Books againſt St. *Cyril*. *M. Mercator* hath given us ſome Extracts of them in *Latin*, and *F. Garner* hath publiſhed ſome Fragments of them in *Greek*. *Photius*, in the forty ſixth Book of his *Bibliotheca*, makes mention of twenty ſeven Books of *Theodoret* againſt ſeveral Propoſitions. The twenty laſt are *Eutherius*'s of *Tyana*, as we have learned of *M. Mercator*. *F. Garner* believes, that the ſeven firſt Books are the Work againſt St. *Cyril*, but, for my part, I rather believe them another Treatiſe of the Incarnation, which he often ſpeaks of. For, 1. The Work of St. *Cyril* was divided into five Books, this into ſeven. 2. *Photius*, without doubt, would have obſerved, that theſe Diſcourſes were againſt St. *Cyril*. 3. The Subject of theſe Diſcourſes does not agree, in the leaſt, with the Treatiſe againſt St. *Cyril*. ‘ The firſt, ſaith *Photius*, is a- ‘ gainſt thoſe, that ſay, that the Word and Humanity ‘ make up but one Nature, and who attribute the Suffe- ‘ rings to the Divinity. The ſecond ſets upon the ſame Er- ‘ rors very ſtrongly, by Teſtimonies of Scripture. The third ‘ is about the ſame Subject. The fourth contains the Opi- ‘ nions of the holy Fathers about the Incarnation of Jeſus ‘ Chriſt our Saviour. The fifth gathers together the Opini- ‘ ons of the Hereticks, and ſhews that they are near a-kin ‘ to their Error, who will not acknowledge two Natures ‘ in Jeſus Chriſt. The ſixth ſhews, that there is but one Je- ‘ ſus Chriſt. The ſeventh is inſtead of a Letter.

[*Reſponſiones ad queſita Magorũ.]

[† Opus myſticum, ſive de Myſteriorum Fidei expoſitione, l. 12.]

Theodoret, in the Catalogue, which himſelf made of his Works, mentions other Treatiſes, which he had compoſed againſt the *Arians*, *Macedonians*, *Apollinariſts* and *Marcionites*, but theſe Works are irrecoverably loſt (g); as alſo the Treatiſe againſt the *Jews*, and * the Anſwer to the Queſtions of the *Perſian Magi*; nor have we his † Book of Myſteries, to which he refers his Readers, when he is ſpeaking of Baptiſm, in his laſt Book of Heretical Fables, and of which he makes mention in the Places where he gives a Catalogue of his Works, nor the Book of Theology. It ſeems likewiſe, that all theſe Works were not known to thoſe who have ſpoken of *Theodoret*, for neither *Photius*, nor *Gennadius*, nor *Nicephorus*, nor *Hebedieſu*, who have made Catalogues of *Theodoret*'s Works, have made mention of them. He had alſo made an Apology for *Diodorus* of *Tarſus* and *Theodorus* of *Mopſueſta*, which the Author laſt named, calls the Apology of the Fathers. *Theodoret* gives an Hint of them in one of his Letters, and ſome Fragments are to be found in the fifth Council. *Photius* hath preſerved large Extracts of the five Diſcourſes, compiled in the Commendation of St. *Chryſoſtome*. He obſerves, that he had made a greater number, but he had never ſeen any but theſe five: That the one part of the firſt Diſcourſe ſeems to reſpect another Subject; but, in the latter Part, he tells us, how St. *Chryſoſtome* was made Biſhop, the Deſign he had to reſtore the Prieſthood to its ancient Splendor, the Diſcourſe he made againſt the *Caimites*, his Sermons which he preached for the good of the State, the Envy that they had againſt him, the manner how he was driven out, and ſent into Exile, and other Circumſtances of the Life of this great Saint. He ſaith, that the ſecond Sermon being but ſhort, contained very little of his Praiſe, but the third, which was much ſuperior to the others, in the Choiceneſs of Words and Notions, ſurpaſſed the Bounds of a *Panegyrick*. The fifth and ſixth finiſh the Deſcription of his Virtues.

Theodoret. *Photius* relates theſe long Extracts, but they are in a Style wholly different from *Theodoret*'s. They are nothing but *Antitheſes*, Jinglings of Words, abrupt Phraſes, childiſh Notions, and nothing like *Theodoret*'s Style, which is grave, maſculine and ſerious. 'Tis not the ſame with the Sermon upon the Nativity of St. *John* Baptiſt, publiſhed by *F. Garner*, which is like enough to *Theodoret*'s Style. *Hebedieſu* attributes to *Theodoret* a Book againſt *Origen*, but he hath not ſpoken of it in any other Place, and 'tis very unlikely that he hath written any thing againſt that Author. There is a Manuſcript, where a Book of *Aſceticks*, printed under the Name of *Maximus*, carries *Theodoret*'s Name, but it is rather the former's.

We have deferred to ſpeak of the Letters of *Theodoret* 'till this Place, becauſe they are very proper to repreſent the Hiſtory of his Life, and give us a true *Idea* of his Conduct, ſo as we ordinarily conclude with a Deſcription of the Authors. We have judged that we cannot do this better of *Theodoret* than by drawing it from his Letters, where he ingenuouſly diſcovers his Opinions and Notions. There we may ſee the Obligations he had, the Motives by which he acted, the Diſpoſition he was of, and the Virtues and Failings which he had.

Theſe Letters are of two Sorts: The one concerns the Diſputes which he had, through his whole Life, with the Biſhops of *Ægypt*: Others are familiar Letters, written about private Affairs. The firſt of theſe may be referred to three Claſſes; the firſt is made up of thoſe which were written before and in the time of the *Epheſine* Council; the ſecond of ſuch as were written during the time that the Peace between the *Oriental* Biſhops and the *Ægyptians* was in making, till it was agreed on: And the third contains thoſe which were written from the time he began to be troubled afreſh, untill his Abſolution pronounced in the Council of *Chalcedon*.

Since we ſhall be obliged to ſpeak of theſe Letters in particular, when we ſhall lay down the Hiſtory of the Councils of *Epheſus* and *Chalcedon*, we ſhall content our ſelves to obſerve only their Number in this Place, and what may be deduced from thence, to make known the Diſpoſition of *Theodoret*.

The firſt Claſs contains but a very ſmall number of Letters, eſpecially if we do not attribute to *Theodoret* all the Letters which were written from *Epheſus* in the Name of the *Eaſtern* Biſhops. The firſt is the Letter which he wrote to *John* Biſhop of *Antioch*, when he ſent him the Confutation of St. *Cyril*'s twelve Chapters, in the year 431. This we have in *Greek* and *Latin*; but of all the others only the *Latin* Verſion. *M. Mercator* hath preſerved a Fragment of a Letter, which *Theodoret* wrote from *Epheſus* to *Andrew* Biſhop of *Samoſata*. There is alſo a Letter in the Acts of the Council of *Epheſus*, written from *Chalcedon* to *Alexander* Biſhop of *Hierapolis*, and four or five others in the Collection of *Lupus*, written before the Affair of the Peace began to be ſpoken off. It is evident by theſe Letters that *Theodoret* was extremely incenſed againſt the twelve Chapters, becauſe he thinks them heretical, defends *Neſtorius*, accounts him orthodox and unjuſtly condemned, and was perſuaded that St. *Cyril* and *Memnon* had been juſtly condemned. In a word, he maintains all that was done by the *Oriental* Biſhops, and diſapproves whatſoever St. *Cyril* and the Council had done.

The ſecond Claſs contains no other Letters, almoſt, but thoſe which have been lately publiſhed by *F. Lupus*, out of

(g) *Irrecoverably loſt.*] *F. Garner* pretends, that theſe are the Dialogues in St. *Athanaſius*, but it is more probable that they are *Maximus*'s. See what we have already ſaid in the Notes, upon the Works of St. *Athanaſius*.

but

Theodoret. a Manuscript of the Library of *Monte Cassino*, which comprehends a great Number of Letters of the Oriental Bishops, but all in *Latin*. These are all taken out of a Collection, which had been formerly made by Count *Irenæus*, who assisted at the Council of *Ephesus* in the room of the Emperor, and was after a Bishop in *Phœnicia*. As he was one of the most zealous Favourers of *Nestorius*, he had gathered all the Letters together, which might countenance him; and drew Consequences from them to maintain his Party. This Book was intituled *A Tragedy*, because he pretends to shew, that the Condemnation of *Nestorius* was but a bloody Scene exhibited to the World. We have already seen that *Isidore* of *Damiata*, and *Eutherius* of *Tyana* had given that Name to what was done in the Council of *Ephesus*. The Ancient Author, who hath taken out of him these Letters, which he hath inserted in his Collection, hath set down in some Places the Reflections of *Irenæus*. The Design of this Author hath been to justify *Theodoret*, and to shew, that since all the Letters are certainly his, he cannot be accused of Heresy, because it appears, that he always acknowledged the Letter which St. *Cyril* wrote to procure Unity, to be Catholick Doctrine, and that he never defended *Nestorius* but in Matter of Fact, believing him of the same Judgment.

Although we have these Letters only upon the Faith of this Author, and in one Manuscript, which the *Romanists* likewise are careful to conceal, ever since F. *Lupus* made use of it, it may be, because it contains some Pieces, which are not favourable to the Pretensions of the Court of *Rome*; yet it is not to be doubted but that they are Ancient: For, 1. We find in this Collection those which are in the Acts of the Council of *Ephesus*, and of the third Council, and of which *M. Mercator* recites some Fragments. 2. They contain such particular Facts, and are accompanied with such Circumstances, and which have such a natural Relation to the rest of the History of the Council of *Ephesus*, that it is impossible that they should be devised by an Impostor. 3. The principal Matters, which they discover, are confirmed by other undoubted Records, although they are not sufficiently explain'd and clear'd but by these Letters. Lastly, it cannot be doubted but they are taken out of the Collection of *Irenæus*. The Terms, which are cited, make it evident, that this Work is not forged. Now *Irenæus* lived in the very Time of the Controversy, and was a Witness of all that had passed, so that these Letters are very Ancient. It may be objected, that *Irenæus*, being of the *Novatians* Party, might forge those Letters of *Theodoret* in their Favour: But what likelihood is there that he should have the Boldness to do it, in a time, in which it was so easy a Matter to convince him of the Imposture. There are more than Thirty Letters in this Collection, which bear the Name of *Theodoret*. I will not here speak of every one in particular, because I will not repeat the same thing over twice, I will content my self to relate the Consequences which may be drawn from them.

First of all, they shew that *Theodoret* did always approve the Doctrine contain'd in St. *Cyril*'s Letter, written about the Reconcilement: He looked upon it to speak the Truth, as a kind of Recantation of the Doctrine contain'd in the twelve Chapters, but he thought it Orthodox, although *Nestorius*, *Alexander* Bishop of *Hierapolis*, and some others, found Fault with it.

II. At first he shewed a great deal of Averseness to receive St. *Cyril* into his Communion, for though he believed that he professed Orthodox Doctrine, and revoked his pretended Errors, yet he could not bring himself to a Reconciliation, with a Person, whom he thought to be the Author of all his Troubles: Nevertheless, he passed it over at length, and offered to communicate with him, provided that he should not be obliged to pronounce *Nestorius* accursed, and that all the Bishops of the *Eastern* Party might be restored.

III. Having heard that the Peace was concluded, without mention of their Restoration, that *Nestorius* was forsaken, and that *Paul* Bishop of *Emesa* had cursed him, he joyned himself with *Alexander* of *Hierapolis*, and many other Bishops, who would have nothing to do with that Agreement, and who separated themselves from *John* of *Antioch*, because he had made it.

IV. Being Sollicited by *John* Bishop of *Antioch* to yield himself, and pressed to it by his Monks, who were afraid that he would be driven out of his Bishoprick, he entred a Conference about it with *John* Bishop of *Antioch*, and consented to receive St. *Cyril* into his Communion, nevertheless, without cursing *Nestorius*, and exhorted the other Bishops to do the same soon after. He wrote Letters to St. *Cyril*, and received Letters from him, but he did not entirely put off the good Opinion he had of *Nestorius* and his most zealous Adherents; and although he dare not stand up in their Defence ever after, yet he seems always to have some Compassion for them, and also a secret Grudge against St. *Cyril*, and the Bishops of *Ægypt*, who envied him, both in his Life-time and after his Decease. St. *Cyril* himself complains of his Behaviour, if the Letter which is found in the *Vatican* Manuscript, and which F. *Garner* has printed, be really his. And *Theodoret*, for his part, bespatters the Memory of St. *Cyril*, in as bloody a Letter as can be written: If it be of him that he speaks, in that which is recited in the fifth Council, and if that Letter be not forged; but this we shall examine elsewhere: Yet we must observe, that F. *Garner* hath published a Letter of *Theodoret*'s, to *John* of *Antioch*, in *Greek* and *Latin*, which had been before printed by *Leo Allatius* and *Cotelerius*; in which he approves the Form of Agreement as very Orthodox. *Theodoret.*

The third Class of *Theodoret*'s Letters, which are Historical, is contained in the *Greek* and *Latin* Collection of his Letters, which F. *Sirmondus* hath published at the End of the third Tome of his Works.

The sixtieth Letter may be reckon'd the first, according to the Order of time, which was written to *Dioscorus*, newly preferr'd to the See of *Alexandria*, after the Death of St. *Cyril*, which happen'd in 444. This Letter is a proof that the Reconciliation of *Theodoret* with the *Ægyptians* was sincere, and that he did not intend to trouble the Peace of the Church. Nevertheless he was accused to the Emperor, the next Year, by those that favoured the Error of *Eutyches*, of troubling the Peace of the Church, by holding frequent Assemblies at *Antioch*, instead of residing in his own Dioceſs. Under this pretence they obtained an Order from the Emperor, in which he strictly enjoyned *Theodoret* to remain in his own City *Cyrus*, and not stir from thence. This Order was shew'd him by Count *Rufus*, and he immediately obeyed it. Yet he wrote in his own defence to *Patricius Anatolius*, to the Præfect *Eutrechius*, and to the Consul *Nonius*. These Letters are the Seventy ninth, Eighty, and Eighty one. He therein shews, that it was very unjust to give Credit to the Accusations of his Enemies without hearing him; that he has always lived a blameless Life; that no Man complained of him in his own Country; that he was not troubled that he was confined to the City *Cyrus*, but on the contrary, there was no place of Dwelling more pleasing to him; but this grieved him, that he was constrain'd to it by the Order of the Emperor, because it would give an occasion to the People of his Dioceſs to slight his Instructions; that he was wrongfully accused of having held frequent Assemblies at *Antioch*, since he never came thither but when he was summoned by his Patriarch; that he had done nothing but what was according to the Canons and Discipline of the Church; that he had lived and discharged all the parts of his Ministry without fault; that all his Crime was, that he lamented the Miseries of the *Phœnician* Churches; that he was ready to be Judged by a Council of Bishops, and that in the presence of the most Illustrious Magistrates.

The Enemies of *Theodoret* were not satisfied to have accused his Behaviour, but they would render his Faith suspected, and to this end published in *Alexandria*, that he taught, that there were two Sons of God. This obliged him to write his eighty second Letter to *Eusebius* Bishop of *Ancyra*, wherein he declares, that he was so far from that Error, that when he discovered some of the Fathers of the *Nicene* Council to incline to a Division of the two Natures, he was much troubled, because he knew, that the excessive use, they made of it, had given occasion to that Error. 'And for fear, addeth he, that it should be thought, 'that it is fear, which makes me now speak in this man'ner, let those who would inform themselves fully of my 'Opinion, read the Works which I have composed, either 'before the Council of *Ephesus*, or within these twelve 'Years last past, which if they examine, and judge of my 'Opinions by them, they will find, that I have no other.

The Accusation, which *Theodoret* endeavours to clear himself of in this Letter, was greedily received by *Dioscorus* Bishop of *Alexandria*, who besides the old Controversie of the *Ægyptians*, had another private Quarrel with *Theodoret* about the Jurisdiction of the Bishop of *Alexandria*. He wrote to *Domnus*, who had succeeded *John* in the See of *Antioch*, that it was told him, that, *Theodoret* preaching publickly at *Antioch*, had divided the Person of Jesus Christ into two. *Theodoret* having seen this Letter, which was given to him in the seventh Year of the Pontificate of *Domnus*, in 447, he wrote the eighty third Letter to *Dioscorus*, wherein he complains, that *Dioscorus* had given Credit to the Testimony of a few Persons so easily. He opposes to their Testimony the infinite number of those who had heard the Sermons which he preached at *Antioch* in twenty six Years time under three Arch-bishops, without incurring blame from any Person for that matter. He professes to follow the judgment of the Fathers, to defend the Doctrine of the *Nicene* Council, and to acknowledge but one Jesus Christ the Son of God, as he did confess but One Father, and One Holy Ghost. He proves this Truth likewise, and shews, that tho' there are two Natures in Jesus Christ, there is nevertheless but one Jesus Christ, to whom the Properties of the two Natures agree. He adds, that he hath taken this Doctrine out of the Writings of St. *Alexander*, St. *Athanasius*, and St. *Basil*, and that his Writings make it appear, that he made use of the Books of *Theophilus*, and St. *Cyril*, to confute the Errors of those, that say, that one of the two Natures hath been changed into the other; that he hath written to St. *Cyril*, and that that Saint received his

Theodoret. Letters; that he hath read and admired his Books againſt *Julian*; that he wrote to him upon that Subject, and that he yet hath the Anſwer which he made to St. *Cyril*. He then deſires *Dioſcorus* not to hearken to his Calumniators, nor to reject him from his Communion; and after he hath cited his Books as Authentick Witneſſes of the Purity of his Faith, he concludes with this Proteſtation, *If any one refuſeth to confeſs, that the Bleſſed Virgin is the Mother of God, or ſays, that Jeſus Chriſt our Lord is but a mere Man, or divides him into two, he, who is the only Son of God, and the firſt Born, of every Creature, Let him looſe all the hope which he hath in God.* Altho' *Theodoret* ſeemed to have fully juſtified himſelf by this Letter, nevertheleſs *Dioſcorus* gave not over his Enterprize, and inſtead of rejecting the Calumnies which were ſo ill grounded, he called together his Accuſers, cauſed them publickly to pronounce him Accurſed, and did the ſame himſelf. When *Theodoret* heard it, he implored the help of other Biſhops, but particularly *Flavian* Biſhop of *Conſtantinople*. The Letter which he wrote to him is the eighty ſixth. After he hath related the Attempt of *Dioſcorus*, he ſays, that he heard, that that Biſhop of *Alexandria* had ſent ſome of his Biſhops to *Conſtantinople*, hoping to raiſe great Commotions againſt him, but he put his Confidence chiefly in God, ſince he is Aſſaulted upon the account of the true Faith, and next in the protection of *Flavian*, whom he prays to maintain the Orthodox Faith, and vindicate the Canons, which were ſlighted. 'For, *ſaith* 'he, the Fathers of the Council held at *Conſtantinople*, fol-'lowing the determination of the *Nicene* Council, have 'diſtinguiſhed the bounds of Dioceſſes, expreſly forbidding 'the Biſhops of one Dioceſs to incroach upon the Rights 'of another. They ordered the Biſhop of *Alexandria* not 'to concern himſelf but in *Ægypt* only, and have left to o-'thers the Government of their own Dioceſſes. But *Dioſco-'rus* contemning theſe Laws, boaſts that his See is St. '*Mark*'s, that he may aſſume the Rights that do not belong 'to him. We might oppoſe to him, that the Church of '*Antioch* was the See of St. *Peter*, the Prince and Head of 'the Apoſtles. But we do not regard the Dignity of the 'See, we know and keep within the bounds of Humility 'which the Apoſtles have taught us. *Theodoret* ſays further 'to engage *Flavian* on his ſide, that *Dioſcorus* had hated him 'ever ſince he conſented to the Rules made in the time of '*Proclus*, in favour of the See of *Conſtantinople*.' He wrote alſo Letters to *Domnus* Biſhop of *Antioch*, to the Biſhops of *Cilicia*, and to many Officers of the Emperor's Court, whom he fills with Complaints. We may ſee upon this ſubject the eighty third Letter, and the following to the one hundred and tenth.

But all his endeavours were to no purpoſe; he became every Day more and more odious to the Emperor, and the main thing that was ſought, was an occaſion to ruin him. This was thought a very fit One, to depoſe *Irenæus*, whom he had ordained Biſhop of *Phœnicia*. Two Faults were found with that Ordination. The firſt was, that *Irenæus*, was a *Neſtorian*, and did not believe that the Virgin ought to be called the Mother of God. The other was, that he had been twice Married. The Emperor wrote to *Domnus* to depoſe him. *Theodoret* tells him in his Hundred and tenth Letter that he could not do it without an Offence againſt God, becauſe he had Ordained him purſuant to the declaration of the Biſhops of *Phœnicia*, who had judged him worthy to be a Biſhop for his rare Virtues; and as to that Charge, that he had been twice Married, he had paſſed by the ordinary Rules according to the Example of *Alexander* Biſhop of *Antioch*, who with *Acacius* Biſhop of *Beræa* had Ordained *Diogenes*, a Man twice Married, and of *Prailus* Biſhop of *Jeruſalem*, who alſo had ordained *Domnus* Biſhop of *Ceſarea* altho' he was twice Married. That in fine, *Proclus* had approved the Ordination of *Irenæus*, and the Biſhops of *Pontus*, *Paleſtine*, and *Cappadocia*, had acknowledged him, and that no Man ever had called in Queſtion the Validity of it; that it was unjuſt after this to condemn him; that *Domnus* ought to repreſent theſe things to the Emperor; That he could nevertheleſs anſwer otherwiſe, if he judged it fit; that as to himſelf, he expected to ſuffer the utmoſt; That he believed in the laſt place, that the beſt Expedient were to wait the Anſwer of the Biſhops of *Paleſtine*, to write unanimouſly to *Conſtantinople*. He wrote at the ſame time the third Letter to *Irenæus*, wherein he ſignifies to him obſcurely, that he ought not to withdraw himſelf, if he were not forced to it.

But another Buſineſs was brought upon the Stage againſt *Theodoret*; he was accuſed, that he had evil-intreated and unjuſtly condemned the Accuſers of *Ibas*. He defends himſelf againſt that Accuſation in the Hundred and eleventh Letter to *Anatolius*, by telling him, that he was none of the Judges, being detained at *Cyrus* by the Emperor's Order; that he had no part in that Judgment, but that *Domnus* had done his duty in reviewing their Affair, not only as to the Judgment of *Ibas*, but alſo of *Simeon* Biſhop of *Amida*, to the end that their Cauſe might be judged by two different Metropolitans. He complains, that in all other Countries the Biſhops were at eaſe, and that no regard was had to any but the *Eaſtern* Biſhops; that whatſoever their malicious Adverſaries could invent againſt them, was hearkened to. That as to himſelf, there was leſs reaſon to accuſe him than any other, ſince he had kept himſelf quietly in his own Dioceſs according to the Emperor's Order, and that he had not aſſiſted at two Ordinations made in his Province. He adds, that if he were not detained by the Emperor's Order, he would retire altogether for the remaining part of his Life. Theodoret.

The Calling of a Council at *Epheſus* under *Dioſcorus* affrighted *Theodoret*. He foretel'd eaſily enough, that he could hope for nothing from a Synod, where *Dioſcorus* his Adverſary preſided, and ruled all. Alſo when *Domnus* ſent him the Letter of the Convocation, which was directed to him, he ſignifies to him by his Hundred and twelfth Letter, the fear he had, that this Synod would have but a very bad iſſue, if God did not diſappoint the deſigns of Men, for tho' the Council of *Nice* had condemned *Arius*, and the Biſhops of his Party had conſented to his Condemnation, yet they had continued in their Impiety, and troubled the Church for many Years; that he feared yet worſe of this preſent Synod, becauſe the other Dioceſſes did not diſcover the Poiſon of the twelve Chapters, and that only conſidering the Reputation of him that compoſed them, this was the cauſe, that they ſuſpected no ill in them; that he did not doubt but that his Succeſſor would do what in him lay to have them confirmed in a ſecond Council: 'For having already pronounced, *ſaith he*, Ana-'thema againſt thoſe who would not approve them, what 'will he not do at the Head of a Council? But, *ſaith he*, 'further to *Domnus*, be it well known to you that none 'of thoſe Biſhops who have eſpyed the Hereſie that is 'couched in thoſe Propoſitions, will ever give their Ap-'probation of them, although the number of them that 'ſhould ordain it be as great again. We have already re-'ſiſted them, although many Biſhops had approved them 'at *Epheſus*, nor did we communicate with the Author of 'them, till he had declared his conſent plainly to that 'Explanation of the Faith, which we had preſented to him 'without mentioning the twelve Chapters.' He proves afterwards by Authentick Records, that the Biſhops of the *Eaſt* had always condemned them, and exhorts *Domnus* not to forſake the Faith of his Anceſtors, and not to receive a ſtrange Doctrine. It is plain, that this Letter was written a little before the Council in 449.

The Council of *Epheſus* did worſe than *Theodoret* had foretold, for it approved the Doctrine of *Eutyches*, rejected the Faith of the Church, condemned *Flavian*, and pronounced a Sentence of Depoſition againſt *Theodoret* without hearing him, or citing him. But he in many Letters made it appear immediately, that he was unjuſtly condemned by them.

The largeſt and moſt conſiderable, is, that which he wrote to St. *Leo*, to whom he made his Appeal in this Urgent Neceſſity, it is the Hundred and thirteenth Letter. After he hath complimented him about his Primacy, the Greatneſs and Prerogatives of his Church, and the Purity of his Doctrine, explained in his excellent Letter to *Flavian*. He deſcribes the Injuſtice that *Dioſcorus* had committed, not only as to *Flavian*, but alſo as to himſelf, in depoſing him ſo irregularly; that is to ſay, in his abſence, without having cited him judicially, without queſtioning him, without having ordered his Proceſs, and after he had cauſed him to make Excuſes of coming to the Council. He next proves his own Innocence, chiefly by the unblameable manner in which he had managed the Government of his Dioceſs. Laſtly, he implores the help and protection of St. *Leo*, and prays him to ſend for him to *Rome*, that he may juſtifie by his Writings, that his Doctrine is throughly conformable to that of the *Roman* Church. But above all things, he beſeeches him to let him know whether he ought to yield to that unjuſt Sentence; that he would wait his Advice thereupon, and if he thought it beſt for him to abide there, he will do it freely, that he will be troubleſome to no Man, any more, but wait patiently the Juſt Judgment of God, that as for himſelf, he valued his own Reputation but little, but that he was afraid of giving Scandal, and being an occaſion of falling to the Weak, who believing his Doctrine Heretical might fall into Error.

He wrote at the ſame time to *Renatus*, a Prieſt of the Church of *Rome*, to deſire him to put forward his Propoſition, with his Biſhop of aſſembling a Council in his Church, promiſing to ſubmit himſelf to his Judgment, be it what it will. He alſo quotes his own Writings as an Authentick Proof of the Truth of his Faith. This is the Hundred and fifteenth Letter.

The Hundred and ſeventeenth Letter is directed to the Biſhop of *Florence*, if we follow the Title, but the Body of the Letter makes it appear, that it was written to many Biſhops, or to the whole Clergy. He repreſents to them the Injuſtice that was done him, and implores their Aſſiſtance. He makes the like Complaints to the Arch-Deacon of *Rome*, by the Hundred and eighteenth Letter, and to *Anatolius Patricius* by the Hundred and nineteenth, and Hundred twenty firſt Letters, to *Uranius* Biſhop of *Emeſa* in the Hundred twenty third, and Hundred twenty fourth Letters, to Biſhop *Timothy* by the Hundred and thirtieth Letter, to *Ibas* Biſhop of *Edeſſa* by the Hundred thirty ſecond Letter

to

to *John* Bishop of *Germanicia* by the Hundred thirty third, and Hundred forty seventh Letters, and many others. All these Letters were written toward the end of the Year 449, or at the beginning of the Year 450, from the Monastery whither he had retired. The Hundred twenty fifth, Hundred forty fourth, Hundred forty fifth and Hundred and forty sixth, are Explications of the Faith written at the same time, and from the same place; as also the Hundred twenty sixth Letter to *Sabinian* Bishop of the *Pareni*, who having been deposed in the Council of *Ephesus*, was retreated. *Theodoret* commends him for his Valour. *Theodoret.*

At the end of this Year the Face of things was changed by the Death of *Theodosius*. *Marcian* who succeeded him, made the Judgment of the Council of *Ephesus*, held under *Dioscorus*, to be void, and restored *Theodoret* who had been driven out of *Cyrus*. He then wrote many Letters to his Friends, either to complain of them who had forsaken him, as he doth in the Hundred thirty fourth, and Hundred thirty fifth; or to return them Thanks who had assisted him, and opposed his Enemies, as he doth in the Hundred thirty seventh, Hundred and forty, Hundred and forty one, Hundred forty two, Hundred forty three, or to make them some part of a means, and pray them to obtain it of the Emperor, that a new Council might be called to settle the Peace of the Church, and uphold the Orthodox Faith. This is what he desires of *Anatolius* in the Hundred thirty eighth Letter, and *Asparus* the Consul, in the Hundred thirty ninth Letter.

These are the principal Letters of *Theodoret*, the other, which contain nothing Historical, are either Letters of rejoycing upon some Festival, or Letters of Consolation, Thanks, Recommendation, and Congratulation to his Friends. The twenty ninth, and the following Letters, recommend the Orthodox banished from *Carthage* in 442. The forty second and four following, are written to obtain the discharge of a Sum which was demanded of his Country, the payment of which was sollicited by a wicked, excommunicated Bishop. The seventy seventh, seventy eighth, shew to the Bishops of *Armenia*, near adjoyning to *Persia*, what they ought to do in the time of Persecution. *Theodoret* in all his Letters discovers a great deal of Piety, Charity, and Humility; these have all the Qualifications which render Letters valuable, they are Short, Plain and Neat, Elegant, Civil, Pleasant, full of Matter, Wit, and Holiness.

There is no necessity of making a further Description of *Theodoret*; what we have related of his Life, the Judgment which we have passed upon all his Works in particular, and what we have spoken of his Letters, are sufficient to give a full *Idea* of his Conversation, Learning and Eloquence.

As to his Doctrine we shall have frequent occasion to speak of it. Notwithstanding we see by his Conduct hitherto, that though he defended the Person of *Nestorius*, he never divided, but only distinguished the two Natures; he never maintain'd his Errors; he always profess'd his Belief of one Jesus Christ, God and Man in one Person; he never disapproved the Term of the Mother of God, and gave advice to *Nestorius* and *Irenæus* to use it. This is true, that he never would approve the Chapters of St. *Cyril*, but it was, because he thought they contain'd in them that Error which was after maintained by *Eutyches*. In fine, he explains in so many places of his Works, the Doctrine of the Incarnation in so orthodox and exact Terms; that he cannot be accused of Error in that point without a great deal of Injustice. St. *Cyril* hath accused him of being in that Error, but he also accuses all the Oriental Bishops of the same, which after he acknowledged to be Orthodox, after they had signed the Confession of Faith, which was made in order to the Peace, which because *Theodoret* approved, he ought to be accounted Orthodox. The Eastern Bishops were not obliged to approve of the 12 Chapters of St. *Cyril* to be accounted Orthodox; why then should *Theodoret* be obliged to it? *M. Mercator* rails on *Theodoret*, and finds Errors in his Books against St. *Cyril*: But the very places which he cites, justifie him, and 'tis only by Consequences, which *Theodoret* disowns, and which do not follow from his Principles, that *M. Mercator* extracts his Errors. As to the Authors which lived in the time of the 5*th*. Council, or since that time, they ought not to be alledged, because we know, that they were Parties in this Cause or followed the Judgment of the fifth Council, of which we will speak hereafter. If we desire to know the Defenders of *Theodoret*, we shall find Men worthy of Credit, *John* Bishop of *Antioch*, all the Bishops of the East, all his Hearers at *Antioch*, are so many Witnesses of the Purity of his Faith. St. *Leo* was an Apologist for him, and the Emperor *Marcian* declared him Innocent. The Council of *Chalcedon* owned him for a Bishop, and did not oblige him to any Retractation, but only to say *Anathema* to *Nestorius*. Many other Authors might be produced, which defended him against Calumny. But his best Defence are his Writings themselves, his Protestations, Declarations, Explanations of Faith, which cannot be accused of Heresie without condemning also the Letters of St. *Leo* to *Flavian*, the Writings of the most Orthodox Fathers, and the Forms of Doctrine which the Church of God hath always used. *Theodoret.*

I will not stay any longer to speak of the particular Opinions which are attributed to *Theodoret*. Every one knows, that he was of the Judgment of the *Greeks* touching the Procession of the Holy Ghost. The Controversie upon the Passages of the Eucharist, are too famous and too common to be unknown. It would be to no purpose to repeat in this place what hath been so often insisted upon. He is accused of being a *Pelagian*, and that he knew nothing of Original Sin. But this is certain, that he was not of *Pelagian* Principles, since he owns, that Death, our Propensity to Evil, Concupiscence, are the Effects of the Sin of the first Man. He also often acknowledgeth the Necessity of the Grace of Jesus Christ, and begs his Assistance. But he is not of the Principles of St. *Austin* concerning the Nature of Original Sin and Efficacy of Grace. He follows those of St. *Chrysostome*, to whose Opinion he joyns himself.

We have spoken of the principal Editions of the Works of *Theodoret* in particular. The first Collection which was made of them, was made up of Versions only. It was printed at *Colen* in 1573. and at *Paris* 1608. [also at *Colen* 1567, 1617.] F. *Sirmondus* hath printed these Collections in *Greek* with the *Latin* by the side. This Edition is disposed into 4 Vol. in Folio, printed at *Paris* in 1642. F. *Garner* a little while since hath added a 5*th*. Vol. printed in 1684. This last contains, besides the Pieces of *Theodoret*, which we have spoken of, 4 Dissertations of F. *Garner*, upon the Life, Works and Doctrine of *Theodoret*, whom he inveighs much against. The Dialogues of *Maximus*, upon the Trinity, which he attributes to *Theodoret*, a Dissertation upon the 5*th*. Council, the Collection of Pieces which F. *Lupus* had printed in 1682. A Treatise of *Eusebius* of *Tyana*, which was among the Works of St. *Athanasius*, and the different Readings of the Treatise of *Theodoret* against the *Gentiles*, collected by *Ursinus*.

ANDREW *Bishop of* Samosata.

Andrew of Samosata.

ANdrew, Bishop of *Samosata*, was an intimate Friend of *Theodoret*'s, and observed almost the same way of Deportment. He was chosen by *John* Bishop of *Antioch* to confute St. *Cyril*'s Anathematisms, which he did with a great deal of Moderation. We have yet that Work with St. *Cyril*'s Answers. *Andrew* of *Samosata*, having seen them, he confuted them by a more smart Writing*. *Anastasius Sinaita* makes mention of this last, and recites a Fragment of it in his Book, intitled, Ὁδηγὸς, *The Guide*, Chap. 22. There are †9 Letters of his in the Collection of F. *Lupus*, by which it appears, that he condemned *Rabbulas*, who had the boldness to pronounce *Theodorus* accursed; that he disallowed at first St. *Cyril*'s Letter for the Union and Peace which was made with him, but that afterwards he yielded, following the Example of *Theodoret*, and counselled *Alexander* [Patriarch of *Antioch*] to do the same. He was condemned in the sham Council of *Ephesus*, if we may believe *Theophanes*. He was dead before the Council of *Chalcedon*, where his Successor, called *Rufinus* was present. *Andrew of Samosata.*

[*Virulento admodum Libello. Dr. Cave.]

[†8. Dr. Cave.]

HELLADIUS *Bishop of* Tarsus, MAXIMINUS *Bishop of* Anazarbum, *and* IRENÆUS *Bishop of* Phœnicia.

Helladius Bishop of Tarsus, &c.

HElladius Bishop of *Tarsus*, the Metropolis of the upper *Cilicia*, was deposed in the first Council of *Ephesus*. St. *Cyril* would not suffer him to be included in the Peace, and he himself was averse to it. He resisted a long time, but at last he yielded. He hath *7 Letters in *Lupus*'s Collection.

Maximinus, Bishop of *Anazarbum*, Metropolitan of the lower *Cilicia*, he stood out longer than *Helladius*; but at last seeing himself molested with the Emperor's Orders, he followed his example, he, and all the Bishops of his Province. We have the Synodal Letters which he wrote *pro* and *con*, with three or four other Letters upon the same Subject in *Lupus*'s Collection. *Helladius Bishop of Tarsus, &c.*

Count *Irenæus*, who was present at the Council of *Ephesus* in the place of the Emperor in quality of a Commissioner, was afterward chosen Bishop of *Phœnicia* by the Bishops

[*6. Dr. Cave.]

Helladius Biſhop of Tarſus, &c.

ſhops of that Province, and ordain'd by *Theodoret* in 444. He did not enjoy that Biſhoprick long, being depoſed in 448. by the Emperor's Command. We have made an Extract of *Theodoret*'s Letter, wherein he ſpeaks of the Defects of his Ordination; and of another Letter wherein that Father exhorts him to own, that the Virgin *Mary* is the Mother of God, but all in vain. He was too cloſe linked to the Doctrine of *Neſtorius* to change. This firm Adherence appears by the Work which he intitled *Tragœdia*, the Tragedy, in which he hath written ſtrongly in his own Defence, and condemned not only St. *Cyril* and the *Ægyptians*, but alſo *John* Biſhop of *Antioch*, and all the Biſhops of the Eaſt, who had joyned in the Peace, commending none but thoſe, who thro' unheard of Obſtinacy, remain'd in a Separation from the Church. We have already obſerved, that F. *Lupus* hath publiſhed a Collection of that ancient Author, who hath tranſlated and copied a part of the Letters, which he had gathered in that Work, and ſome Reflections of *Irenæus*.

Helladius Biſhop of Tarſus, &c.

St. LEO.

St. Leo.

ST. *Leo.* (*a*), after he had gotten himſelf Repute among the Clergy of *Rome* (*b*), under the Pontificate of St. *Cœleſtine* and St. *Sixtus*, in quality of an Arch-deacon, was choſen Biſhop of *Rome* after the death of the latter (*c*), which happened *Apr.* 1. in the year 440. He was ſent into *France* to procure a reconciliation between *Aetius* and *Albinus* [two chief Captains of the *Roman* Army.] While he was there, Deputies were ſent from *Rome* to him, to carry him the News of his Election, and to haſten his return to *Rome* where he was ordain'd 40 days after the death of his Predeceſſor. He maintained his Dignity with ſo much Splendor, Vigilance and Authority, that he rendred himſelf more famous in the Church than any of the Popes which had been before him, even from St. *Peter*. He not only had a ſpecial care of the Church of *Rome*, and thoſe Churches which were ſubject to his Metropolis, but he extended his Paſtoral Vigilance over all the Churches of the Eaſt and Weſt. He maintain'd the ancient Doctrine, oppoſed Hereſies, upheld the Eccleſiaſtical Diſcipline, renewed and confirmed the ancient Canons, enlarged the Grandeur and Authority of his See, and manfully defended the Rights of it. There was no Affair almoſt tranſacted in the Church in the time of his Pontificate, in which he had not a great ſhare. We do not mention them here, becauſe his Letters teach us them in particular. He died in the 21*ſt*. year of his Prelacy, in the year 461. (*d*).

This Pope is deſervedly ranked among the Fathers of the Church, becauſe tho' we have no great Treatiſes under his Name, his Sermons and Letters are very uſeful Works. We will begin to make the Extract of his Letters, which contain a great number of very important Points of Doctrine, Hiſtory, Morality and Diſcipline.

But before we enter upon the particular diſcuſſion of the Letters, it is convenient to examine the Conjecture of a Modern Critick, who aſſerts, that the Letters attributed to St. *Leo* are the Work of St. *Proſper*. This Conjecture is principally upheld by the Teſtimony of *Gennadius*, who ſpeaking of St. *Proſper*, ſaith, *Epiſtolæ quoq; Papæ Leonis adverſus Eutychem de vera Chriſti Incarnatione, ad diverſos datæ, & ab ipſo dictatæ dicuntur aut creduntur. The Epiſtles alſo of Pope* Leo *againſt* Eutyches, *written to ſeveral Perſons, about the Incarnation of Chriſt, are ſaid or believed to be dictated or publiſhed by him.* Theſe words are found exactly in *Marcellinus*'s Chronicon in the Conſulſhip of *Vivian* and *Felix*; and 'tis from hence, that *Ado Viennenſis* hath taken that Paſſage, as *Honorius Auguſtodunenſis* and *Tritbemius* have taken it from *Gennadius*. But *Ado* gives St. *Proſper* the Title of a Secretary *Notarius* to St. *Leo*. 'Tis from the Teſtimonies of theſe Authors that M. *Anthelmi* takes the boldneſs to aſſert this Paradox, that all the Letters of St *Leo* were written by St. *Proſper*. For confirmation, he compares the Letter of St. *Leo* to *Flavian*, and that directed to the Biſhop of *Aquileja*, with ſome places of St. *Proſper*'s Works, and thinks that he finds an entire conformity of Style in them. He adds, that St. *Jerome* was Secretary to Pope *Damaſus*, and that he made Anſwer to ſuch as conſulted any thing of him in the name of that Pope. And ſo St. *Gregory*, when he was a Deacon, was Secretary to *Pelagius* II. and it is credible, that all the Popes wrote nothing almoſt themſelves, but had Secretaries to write for them. Theſe are the Conjectures upon which M. *Anthelmi* grounds himſelf, but they are too weak to prove what he aſſerts.

For firſt of all, the whole frame of this Argument is ſupported by a mere *Hear-ſay*, related by *Gennadius*, who was not himſelf really of that Opinion; for ſpeaking before of Pope *Leo*, chap. 70. he attributes to him, in expreſs Terms, the Letter to *Flavian*, and ſays nothing of his other Works, inſomuch, that he could not have put him in the number of Eccleſiaſtical Writers, but becauſe he thought this Letter was of his Writing. Now when an Author ſpeaks affirmatively in one place, and in another reports it upon *Hear-ſay* only, his Judgment is to be gathered from the place, where he ſpeaks of his own Head, and not from that wherein he ſpeaks according to the common Opinion.

St. Leo.

Secondly, 'Tis not certain that theſe words in chap. 84. *Epiſtolæ quoque Leonis*, &c. The Epiſtles likewiſe of St. *Leo*, &c. are *Gennadius*'s: But on the contrary, 'tis probable, that they have been added. To be convinced of this, we need but caſt our Eyes upon chap. 84. and we may ſoon ſee what is *Gennadius*'s, and what is added. For after that *Gennadius* hath ſpoken of the Works of St. *Proſper* in ſuch a manner as made it evident, that he did not approve what he had written about Grace, ſome Body hath added; *This* Proſper *hath been the Defender of St.* Auſtin's *Books alſo againſt the Hereticks, who were Enemies to the Grace of Jeſus Chriſt*. This is plainly an Addition to the Text of *Gennadius*. Theſe words which are now in Queſtion follow this Addition, and are a part of it; for, 1. If they were *Gennadius*'s, they would be joyned to his Text, and would not follow this Addition. 2. The way in which this Phraſe is expreſſed, *Epiſtolæ quoque Leonis*, &c. ſhews, that it hath a relation to the preceding Addition, and that it hath nothing to do with the Text of *Gennadius*. It begins with theſe words, *Epiſtolæ quoque*. The word *quoque* referrs to the preceeing Addition, *Hic etiam Proſper*, and cannot be joyned with the Genuine Text. *Quæ enim vere Caſſiani & Proſperi, de gratia & libero arbitrio ſententiæ fuerunt, in aliquibus contrariæ ſibi inveniuntur*. The Opinions of *Caſſian* and *Proſper* of Grace and Free-will, are contrary the one to the other in ſome things. Who would ſay after this, the Epiſtles of St. *Leo* alſo, &c? It is then certain, that this laſt Phraſe hath relation to the Precedent, where he ſpeaks with diſlike of the *Semi-Pelagians*. So that it is not certainly *Gennadius*'s; 'tis an Addition no Man can doubt. And what can we ſay of the other?

But whence comes this Addition? Whence was it taken? It is no hard Matter to gueſs, ſince the ſame words are to be found in *Marcellinus*'s Chronicon. From hence ſome Perſon took them to add them here to the Text of *Gennadius*, chap. 84. One of thoſe two muſt be, either that *Marcellinus* hath taken this place from *Gennadius*, or ſome Body hath taken this paſſage out of *Marcellinus*. The firſt is very unlikely: *Marcellinus* doth not uſe to copy out *Gennadius*. We muſt then hold the latter, and ſo much the rather, becauſe there are other Conjectures to prove, that this Paſſage is an Addition to the Text of *Gennadius*, and there is nothing to prove, that it hath been added to *Marcellinus*.

This being ſo, all the proofs of M. *Anthelmi* are reſolved into a common Rumour which was current in the time of *Marcellinus*, who lived an hundred years after *Leo*. For as for *Ado*, 'tis viſible enough, that he hath taken all he ſays from *Marcellinus*; and beſides, an Author of the 9*th*. Age is of no great Authority. And the ſame I ſay of *Honorius* of *Auguſtodunum*, and *Tritbemius*, who have copied the Addition, which had been made to chap. 84. out of *Gennadius*'s Book.

There is likewiſe very great probability, that the Title of Secretary or Notary, which *Ado* hath given to *Proſper*, is grounded upon nothing but what he had read in *Marcellinus*'s Chronicon. For from whence ſhould he know, that St. *Proſper* had the Title? But if it were certain, that he had the quality of *Notarius* in the time of St. *Leo*, it doth not follow that he made the Letters of that Pope. The Notaries in the time of St. *Leo*, were not thoſe who compoſed the Letters, but thoſe who kept them, carried them, publiſhed them, and kept the Regiſters of the Eccleſiaſtical Affairs. We read, in the 25*th*. Epiſtle of St. *Leo*, that *Dulcitius* the Notary, was ſent to the 1*d*. Council of *Epheſus*,

(*a*) ST. Leo.] It is commonly believed, that he was a *Tuſcan*. F. *Queſnel* thinks rather that he was a *Roman*, becauſe he himſelf calls the City of *Rome* his Country, *Ep.* 27. St. *Proſper*, in his Chronicon, ſays the ſame thing. It is true, that in the ordinary Editions of the Pontifical, 'tis ſaid, he was a *Tuſcan*. But there are 2 MSS wherein 'tis ſaid, he was a *Roman*. However that be, he was brought up and educated at *Rome*.

(*b*) *Repute among the Clergy*, &c.] He carried *Zoſimus*'s Letter to *Auxilius*, when he was but an *Acolythus*, as appears by the 101*ſt*. Letter of St. *Auſtin to Sixtus*. He was Arch-deacon under Pope *Celeſtine*; the Books of *Caſſian*, concerning the Incarnation, written in 420. at the deſire of St. *Leo*, then Arch-deacon, are a plain proof of it. In 429. he got himſelf a great Name by appearing againſt the *Pelagians*, as it is noted in St. *Proſper*'s Chronicon.

(*c*) *Was choſen*, &c.] After the ſame manner doth St. *Proſper* deſcribe St. *Leo*'s Election.

(*d*) *In the Year* 461. *according to the Vulgar* Æra.] The day is not certain. An ancient Kalendar, which is in the 10*th*. Tome of M. *Luke D' Acheri*'s Spicilegium, places the death of St. *Leo* on *Octob.* 30. *Marianus Scotus* places it on *June* 28. His Memory is celebrated on that day in ſeveral Martyrologies and Eccleſiaſtical Offices. His Feſtival is commonly on *April* 11.

to

St. Leo. to write the Acts of it. *Dionysius*, who was sent to *Constantinople* to carry the Letters of St. *Leo*, Ep. 46. is called, *Romanæ Ecclesiæ Notarius*. *Tiburtius*, Secretary of the Church of *Rome*, signed the Letter to *Flavian*, under that Title. *Tiburtius Notarius*, &c. I *Tiburtius*, the Notary, by the command of my Reverend Lord the Pope have publisned. These were the Offices of a Notary. Also altho' it were certain, that St. *Prosper* was a Notary of the Church of *Rome*, it would not follow, that he hath composed the Letters of St. *Leo*. And, likewise, if we follow the Correction, that M. the Abbot *Anthelmi* hath made in the Chronicon of *Ado*, by 2 MSS. in M. *Colbert*'s Library; this Author doth not say, that St. *Prosper*, as he was a *Notary*, hath written the Letters of St. *Leo*, but only that he set them out, *a quo editæ creduntur*.

The example of the Office of St. *Jerome* with Pope *Damasus*, doth not prove, that St. *Prosper* hath performed the same Office with St. *Leo*. There have been Popes, who have written for themselves; there are others who have made use of the help of others, not being of sufficient Abilities to write. For example, *Pelagius* II. had need of the assistance of St. *Gregory*; but who will say, that St. *Gregory*, being made Bishop, used another to write his Letters?

Nor is there any conformity of Style between the Letters of St. *Leo* and the Works of St. *Prosper*, as is pretended by M. Abbot *Anthelmi*, but this is that in which he least of all agrees with him. The Comparisons and Parallels which he makes, shew indeed, that they agree in some Terms, which all that treat of these Matters do commonly use, and which are taken from St. *Austin* in a thousand places. But this will never for all that persuade them, who have any Judgment, that the Style of St. *Leo*'s and St. *Prosper*'s Writings, is the same. And let any Man read but a little of each, and he will find a considerable difference, and be convinced, that St. *Leo* had a loftiness of Expression, which St. *Prosper* was not able to attain, and a readiness in Writing and Speaking, which raised him above the help of a Secretary. Lastly, the Style of his Letters is so like that of his Sermons, that it cannot be doubted but that they are the same Author's. Now who is there, even at this day, that is so inconsiderate as to say, that St. *Leo*'s Sermons are not his? It is true, that M. Abbot *Anthelmi* also thinks, that St. *Prosper* had an hand in them; but this is another Paradox more extraordinary than the former, and is not supported by the Testimony of any Author, and which he cannot make good, as we shall shew afterwards. But let us return to St. *Leo*'s Letters, and follow the Order of time, according to which they are disposed by F. *Quesnel*.

The First is directed to the Bishops of *Mauritania Cæsariensis*, which was probably written before *Genfericus*, King of the *Vandals*, had conquered that Province, which happened after the Death of *Valentinian*, who died 455 (*a*). This Letter contains Directions how to reform the Disorders which were committed in *Africa*, in the Ordination of Bishops. Bishop *Potentius*, whom St. *Leo* had sent into *Africa* to get Information of it, and to let him know if it were true that the Bishopricks there were so ill bestowed, had given him an Account, that for the most part the Churches were governed by Persons unworthy of the Name of a Bishop; that they were raised to that Dignity either by Bribery or popular Faction. St. *Leo* immediately wrote to them, as well to testifie his own Grief, which he had for their Disorders, as to prescribe them Means to reform them. First, he shews, that 'tis prejudicial to the People's Salvation, to place over them Pastors unworthy of their Office, that in doing it they were so far from comforting them; that they made their Case more dangerous. He superadds, that though he found some who were ordained by Sedition or Bribery worthy of their Office, yet the Example was of ill Consequence, and that it is very improbable that that should end well which had a bad beginning. St. Leo.

He observes in the Second Article, that if they are obliged to take care, that they do not mistake in the Election of all, that are admitted into the Clergy, that nothing be done in the Church of God, which is not in Order, they are much more obliged to chuse Persons of Worth to rule over others. Upon this occasion he quotes a Text of St. *Paul*'s, wherein he gives *Timothy* charge to lay Hands suddenly on no Man: *What is it*, saith he, *to lay Hands suddenly on no Man*, but not to conferr Priests Orders upon Persons whose Worth we are ignorant of, before they are of fit Age; before we have had Time to try them; before they have approved themselves fit by their Industry, and have given some signs of their Knowledge and Experience?

After these general Rules he speaks particularly of the Conditions necessary for entring into Holy Orders. The first is, not to have above one Wife, and she not to be a Widow, the second, to have passed all the Inferior Orders, and to have exercised them for some Time. After he hath proved the Necessity of these two Conditions in the third and fourth Articles, he commands, in the fifth, the Bishops to whom he wrote, to deprive them of their Bishoprick, who were found to have had two Wives, or had married a Widow: But as to them whose Ordination was not Faulty, but upon this account, because they were made Bishops immediately of Laicks, he permits them to keep their Bishoprick, telling them, that he did it only by a kind of Indulgence and without prejudicing the Holy See, the Decrees of his Predecessors, or his own, by which it is forbidden to promote any Person to the first, second or third degree of the Clergy, who have not arrived at these Dignities by the Ordinary ways, declaring to them, that for the future he intended that those Rules should be strictly observed.

He comes at last to the Affairs, in which he was personally concerned: A *Novatian* Bishop, called *Donatus*, had been converted with all his People. St. *Leo* suffered him to keep his Bishoprick, but required him to send a profession of his Faith to him; in which he condemns the Errors of the *Novatians*, and professes the Faith of the Church. He exacted the same thing of *Maximus*, who had been before a *Donatist*, and had after been made a Bishop of a Layman. As to *Aggæus* and *Tiberianus*, who had been ordained Bishops, being before but mere Laymen, and that with a great Uproar, he enjoyned the Bishops of *Africk* to inform themselves exactly of all that had passed at their Ordination and to write to him of it. This is what respects the Ordination of Bishops.

He speaks, in the eighth Article of the Virgins who had been deflower'd by the Barbarians, and advises them, not to comp are themselves with those that had yet their Virginity, because, although they were Innocent, and had not contented to the Sin, yet they ought to bewail the Loss they had suffered. He exhorts the Bishops, at last to hearken to his Advice, and observe the Holy Canons.

The Second Article, in the ordinary Editions, is not put in this Edition, because it is not to be found in the best Manuscripts, and hath no Connexion with the precedent Article, insomuch that this is a Supposititious Passage, which is none of St. *Leo*'s (*f*), or if it be his, 'tis a Fragment of not be said that St. *Leo* hath repeated the same thing in one and the same Letter, in two different Articles, about Virgins; either then the second or eighth Article must be added: Now 'tis most probable that it is the second. For, 1. It is not to be found in the most Ancient Manuscripts. 2. It begins with the Conclusion of the same Letter: *Cum itaque de omnibus quæ Fratris nostri Potentii relatio continebat*, &c. This supposeth, that the Letter is finished, whenas this is but the second Article of the Letter; and he speaks afterwards of many other things, contained in *Potentius*'s Relation. 3. F. *Quesnel*, says, that that which is discoursed of in these Articles doth not agree with the Condition the Church of *Africa* was then in. It is not probable that in the Persecution, wherein the Church was, they could ordain Bishops in the Boroughs. 4. He maintains, that 'tis not *Leo*'s Style, that the Words *Diocesis* for *Parish*, *Specialibus & propriis commoveri*, *damnum propriis honoris evadere*, *Episcopalia gubernacula præsidere*, *pendente negotio*, were not St. *Leo*'s, nor so much as used in his Time. 5. *Isidore* hath not put this Article into his Collection, although he hath omitted nothing that might favour the Right of Appeals to the Holy See. 6. 'Tis likely that it hath been added to the ancient Collection of *Dionysius Exiguus*, for the Title is differently expressed from that of the others; that the Titles at the beginning of the Letters and Index are different. Lastly, *Cresconius*, who follows the Code of *Dionysius Exiguus*, and hath inserted it in his Collection, hath put nothing of that Letter in it. These Reasons have made F. *Quesnel* to conjecture, that this Fragment hath been added in the Code of *Dionysius Exiguus*, by the same Person that hath added the Letters of Pope *Hilary*, and his Successors, as far as *Gregory* II.

(*a*) *In* 455.] It is not probable that it was written in 458. as *Baronius* and *Blondel* are of Opinion, because *Rome* was sack'd by the *Vandals*. St. *Leo* had Business enough to watch over his own Church, without troubling his thoughts about the condition of others. Is is very likely that *Mauritania* was still under the Dominion of the Empire, because otherwise he could not have received the News so easily, nor have written thither. He says, indeed, that that Province was at war with the *Barbarians*, but he doth not say that it was entirely subdued. F. *Quesnel* thinks, that this Letter was written in 442. One thing may make it doubtful, which is, that he speaks of the Decrees which he had made already, to hinder Laymen from being raised to the first, second or third Degree of the Clergy, which is pretended to have relation to *Epist.* 12. to *Anastasius* Bishop of *Thessalonica*, where he forbids him to prefere Laymen to the Episcopal Dignity: But, besides that he speaks not in that Place of the second or third Degree of the Clergy, but only of Bishops, he might make this Decree in another Letter. F. *Quesnel* grounds himself upon this, that *Potentius* might well be one of the Bishops of *Africk*, who having been expoled to the Mercy of the Winds by the *Vandals*, were driven a shore at *Naples*; but this is not beyond Controversy, all that can be said is this, that this Letter was written before the Year 455.

(*f*) *It is a Suppositious Passage, which is none of St. Leo's.*] This Article is found in the Collection of *Dionysius Exiguus*, where the sixth, seventh and eighth are not to be found: But these are in four ancient Manuscripts, where the second is not. *Merlin*'s Editions of the Councils in 1524, and 1525. agree with these last Manuscripts, which are the ancientest and best. It can-

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ſome other Letter unfitly inſerted in this: It contains a Prohibition of ordaining Biſhops in the Villages or Caſtles, and an Advertiſement to the Virgins that had been defiled by the Barbarians, that they ought not to reckon themſelves, according to the Judgment of the Author of this Fragment, neither among the Widows nor Virgins. Laſtly, He therein ſpeaks of a Biſhop of *Africk*, called *Lupicinus*, who had been excommunicated in *Africk*, notwithſtanding the Appeal which he made to *Rome*, and in whoſe Place they had ordained another Biſhop, before the Pope had given Judgment. This ſhews, that the Biſhops of *Africk* retained their Liberty about Appeals for a long time, and did not recede from their Rights in the leaſt, when this Letter was written by St. *Leo*, or by ſome other Pope.

The ſecond Letter is written about the Year 442 (*g*), to *Raſticus* Biſhop of *Narbonne*. This Biſhop ſent his Archdeacon *Hermes* to St. *Leo*, to propoſe ſeveral Queſtions to him touching Diſcipline, and communicate to him his Proceedings againſt two Prieſts, who were under his Juriſdiction, who had withdrawn themſelves before their Judgment was pronounced: St. *Leo* leaves it to his Diſcretion to cenſure them as he thought fit; and exhorts him only to do what he was able to recal them again to the good way, by treating them with Gentleneſs. He afterwards diverts him from his Purpoſe to leave his Biſhoprick, and paſs the remaining part of his Life in a Retreat. At laſt, he anſwers ſeveral Queſtions, which that Biſhop had put to him. I ſhall in this place relate the Anſwers of this Pope.

In the firſt place he declares, that they who have not been either choſen by the Clergy, or deſired by the People, nor ordained by the Biſhops of the Province, with the conſent of the Metropolitan, may not be accounted Biſhops, that they ought not to be allowed the Dignity, which they have not received: Nevertheleſs, if he finds that theſe falſe Biſhops have ordain'd Clerks in the Churches by the conſent of ſuch as preſide, that is to ſay, the Biſhops of theſe Churches, their Ordinations may be approved of, upon condition that they continue in theſe Churches; but ought to be looked upon as Null, if they had not been fixed in one Church, nor approved by a Lawful Authority.

In the ſecond he ſays, that it is not allowable to put a Prieſt or a Deacon to do publick Penance, although he deſires it, and if he find himſelf guilty of any Crime, he ought to retire himſelf, and do Penance in private. This Rule of St. *Leo* is contrary to the Ancient Diſcipline of many Churches and to the Canons of the firſt Council of *Orange*, and ſecond of *Arles*.

In the third, he orders, that the Miniſters of the Altar, that is, the Deacons, and Subdeacons, as it appears by his Letter to *Anaſtaſius* of *Theſſalonica*, ſhould be ſubject to the Law of Continence, as well as the Biſhops and Prieſts. He adds, that being Laicks or Readers they may be married and have Children, but being arrived at the ſacred Miniſtry of the Altars, 'tis not to be permitted them; that their Marriage ought to be changed from carnal to ſpiritual, that ſo they may neither forſake their Wives, nor have any carnal Knowledge of them. St. *Leo* is the firſt who hath extended the Law of Celebacy to Subdeacons. His Predeceſſors St. *Syricius* and St. *Innocent*, ſpeak of none but Deacons. The Uſage of the Church of *France* was contrary in the very time of St. *Leo*, as it appears by the Canons of the firſt Council of *Orange*, the ſecond of *Arles* and *Anjou*, where only Deacons were obliged to Continence; for the Decree of the Council of *Orange* was only for the future. It coſt a great deal of Trouble to bring the Deacons to a Submiſſion to that Law, ſeeing that the Biſhops were forced to renew it often. It was afterwards enlarged to the Subdeacons in ſome Churches, as appears by the Councils of *Venice* and *Agatha*, but that Diſcipline was not general in all Churches of *France*, as we learn by the Letter of *Lupus* of *Troyes* [*Tricaſſinus*] and *Euphronius* of *Autun* [*Auguſtodunenſis*] to *Thalaſius* Biſhop of *Anjou*.

In the fourth he declares, that a Clergyman, who gives his Daughter in Marriage to one that hath a Concubine, ought not to be treated as if he had given her to a Perſon already married, becauſe Concubines cannot be counted lawful Wives, nor the familiar Commerce with them Marriage; at leaſt, they are not free, endowed nor joyned together by publick Marriage.

In the fifth he ſaith, that the Daughters of thoſe Parents, who have married them to Perſons that have Concubines, do not ſin in dwelling with thoſe to whom they are married.

In the ſixth, that it is not the Sin of Adultery, but a virtuous Action, for a Man to caſt off his Concubine, that he may live only with his Wife. The Concubines, which are ſpoken of in this Place, are Slaves, with whom Men lived as with their Wives, without having any Commerce with others, although they were not ſolemnly married to them.

In the ſeventh he ſaith, that they are much to be blamed for their Negligence, who attend dying Perſons, to require Repentance of them, but do not inſiſt upon it, when they are returned to Health again; that they ought not to give over wholly their Deſign, but bring them by frequent Exhortations to perform that which Neceſſity obliged them to require; becauſe we ought to deſpair of no Man ſo long as he is in this World, and it often happens that Men do that in their riper Age which they have deferred thro' Diſtruſt.

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In the eighth, that thoſe that die after they have undergone their Penance, without being reconciled, ought to be left to the Judgment of God, and no Signs of Communion be allowed them. This Practice was contrary to that of the *African*, *French* and *Spaniſh* Churches.

In the ninth he ſpeaks of thoſe who having demanded Penance, when Afflictions lay upon them, would not undergo it when they were mitigated. He ſaith, that it may be this Diſpoſition doth not proceed from a Contempt of Repentance, but from a Fear of ſinning, and that it muſt not be deny'd them, if they requeſt it a ſecond time.

In the tenth he ſaith, that a Penitent ought not to go to Law before the ſecular Judges, but before the eccleſiaſtical only, becauſe he ought to abſtain from ſuch things as are permitted.

In the eleventh he ſaith, that altho' it is nothing but the Nature of Gain that excuſeth or condemneth Trading, yet it is moſt convenient for a Penitent wholly to forbear it, becauſe it is hard to avoid Sin in Commerce, either on the part of the Seller, or on the part of the Buyer.

In the twelfth he obſerves, that it is contrary to the Laws of the Church, to become a Soldier after a Man hath done Penance.

In the thirteenth he ſays, that he could wiſh that thoſe who have done Penance when they were Boys, would not marry; yet he excuſes young Men who do it, when it is to avoid Incontinency.

In the fourteenth he orders, that the Monks, who have married, or liſted themſelves for Soldiers, ſhould be made to do Penance, becauſe they cannot leave that Profeſſion without Sin, when they have once embraced it, but are obliged to perform their Vows.

In the fifteenth he condemns the Virgins, who married after they had voluntarily put on the Habit of Virgins, and embraced Virginity, altho' they were not yet conſecrated.

In the ſixteenth and ſeventeenth he affirms, that they muſt be baptized anew who have not any Proof that they have been already baptized, altho' they remember that they have been heretofore in the Church.

In the eighteenth he ſaith, that it is ſufficient to lay Hands upon, and call upon the Holy Spirit, over thoſe that do remember that they have been baptized, but know not in what Sect.

In the nineteenth, and laſt, he ſaith, that thoſe Infants, who after Baptiſm have lived among the Heathen, ought to be put to publick Penance, if they have worſhipped Idols, or committed Sins; but it is ſufficient to purge them by Impoſition of Hands, and Faſting, before they are permitted to approach the Communion, if they have been only preſent at the Heathen Feaſts, and eat only of Meats offered to Idols.

It muſt be obſerved after F. *Queſnel*, that moſt of theſe Queſtions have been determined by the Canons of the Councils of *Orange*, *Vaiſo*, and *Arles* II. in which *Hilary* Biſhop of *Arles* was Preſident; and 'tis likely, that *Raſticus* Biſhop of *Narbonne*, who was evil affected to that Biſhop, had rather have Recourſe to the Biſhop of *Rome*, than to the Councils of his Province; but theſe Deciſions of St. *Leo* are not conformable to the Cuſtoms of the Church of *France*, as we have obſerved, and may be ſeen by conſulting the Canons of thoſe Councils.

The third Letter of St. *Leo* is directed to the Biſhops of *Campania*, *Hetruria*, and *Picenum*, and other Provinces, dated *October* the 12th. in the Year 443. St. *Leo* obſerves in the Beginning of this Letter, that as the Order of the Churches was a Joy to him, ſo he was troubled when any thing was done contrary to the Canons and Diſcipline of the Church. He adds, that if the Biſhops did not reſtrain the Diſorders with all poſſible Diligence, ſince they are appointed to watch over the Flock of Jeſus Chriſt, they are inexcuſable; to ſuffer, that the Body of the Church, which they ought to keep in Purity, ſhould be defiled and corrupted with Diſſentions, is a great Fault. He annexes to this Admonition theſe following Canons.

In the firſt he forbids, that ſuch Perſons be not received into the Clergy, as are Slaves, as alſo Farmers, or Sureties, or any other, who depend in any manner ſoever upon Maſters, at leaſt, that thoſe upon whom they depend, do not require it. He gives two reaſons for this Prohibition; the firſt, becauſe the ſacred Miniſtry is as it were made Contemptible by ſuch ſort of Perſons; And the ſecond is, becauſe it doth an Injury to their Maſters. Pope *Gelaſius* allows the contrary, in reſpect of the Farmers, in his ninth Epiſtle.

(*g*) *In* 442.] The Queſtion which *Raſticus* propounded to St. *Leo*, proves, that he wrote in a time when the Chriſtians were much diſtreſs'd by the Barbarians. F. *Sirmond* hath referr'd this to the Irruptions of the *Huns* into *France*, under the conduct of *Attila*; F. *Quesnel* to the taking of *Carthage*, and the Deſolation of *Africa* by *Genſerick*, in 450. This Opinion is confirmed by the Eighteenth Queſtion; wherein he ſpeaketh of the Chriſtians of *Africa* and *Mauritania*.

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In the second Canon he smartly reproves the Ordinations of Persons that have been twice Married, and commands, by vertue of his Apostolical Authority, that they be hindred from doing the Offices of their Ministry, reserving to himself the Cognizance of the Cause of such as bring some Excuse for it; and that no Man might pretend Ignorance (although 'tis not sufferable for a Bishop to be Ignorant of what is ordered by the Canons) he tells them, he had sent this Letter by three Bishops, which may be a Reason to think, that it was written in a Synod.

The third and fourth Canons are against Usurers. These are the first, which forbid Usury to Lay-men. In the last Canon he declares, that those that will not obey these Decrees, shall be deprived of their Dignities, and that they that will not conform to the Discipline of the Church of *Rome*, shall have no part in her Communion. Lastly, he commands them to keep the Decrees and Ordinances of his Predecessors, but especially of Pope *Innocent*. *Those*, saith he, *which have been promulged about the Order of the Church, and Canonical Discipline. Quæ de Ecclesiasticis ordinibus, & Canonum promulgata sunt disciplinis.* For so it ought to be read, as it is in the MSS. and not *Ordinata*, as it is in some Editions. *Hincmarus* reads *promulgata*, and much amplifies this passage in *Opusculo*, 33. *Ch.* 10. This Letter was sent to the Bishops of *Italy* subject to the Church of *Rome*, as their *Metropolis*, and therefore it is no wonder if St. *Leo* speaks to them with so much Authority.

The fourth Letter to *Anastasius* Bishop of *Thessalonica*, is taken out of the Acts of the Council of *Rome*, under *Boniface* II. which is to be found in *Holstenius*'s Collection. In this Letter St. *Leo* made *Anastasius* his Deputy in *Illyria*, imitating therein the Example of *Siricius*, who had first granted that place to *Anysius*, and he exhorts him to imitate his Predecessor, and to have a care of the Churches which he committed to his Charge. Above all, he recommends to him, that he cause the Canons about the Ordination of Bishops to be observed, and that he oppose the Election of Persons who have been twice Married, especially when they have married the first Wife before Baptism. He would not have him suffer the Metropolitans of *Illyria* to ordain any Bishop without his Approbation, nor themselves to be ordained but by himself. He charges the Bishops to come to the Synods which he shall call, to judge in common what concerns the Discipline of the Church; and desires him, that if there happen any Cause of great Consequence which they could not determine, he would give him an Account of it, that the Holy See might decide it according to the ancient Custom. Whereupon he observes, that he entrusted him with his Authority, in such manner nevertheless, as that he reserved to himself those Causes which could not be ended in the Province, or in which there should be an Appeal to the Holy See. He admonishes *Anastasius* to make known all these Orders to all the Bishops, that they may have no ground of Excuse, if they did not put them in practice, and that he had written to the Metropolitans, that they ought to acknowledge him the Deputy of the Holy See. In the conclusion, he reproves the fault of some Bishops, who ordain'd Priests and Deacons upon other Days than *Sundays*, an Usage, which he says, was contrary to the Canons and Tradition of the Fathers. This Letter is dated *January* the 11*th*. 444.

The fifth Letter, which is directed to the Metropolitans of *Illyria*, is that which he mentions in the foregoing. St. *Leo* exhorts them to take care that the Canons be not broken, and tells them, that he had made *Anastasius*, Bishop of *Thessalonica*, his Deputy, that they might obey him in those things which concern the Discipline of the Church. He sends them at the same time some of the Rules which he wrote in the foregoing Letter, and repeats them in this.

The sixth Letter is superscribed to a Bishop of *Aquileia*, his Name is not found in any Manuscripts, nor in the more ancient Editions. In the latter Editions the Name of *Nicetas* is put before it, without any other Reason, but only, because there is another Letter of St. *Leo*'s that bears the Title of *Nicetas* Bishop of *Aquileia*. But since there is also one to *Januarius* Bishop of the same See, there is nothing that can determine to which of these two this Letter belongs, but only the time when it was written. That which is directed to *Nicetas* bears Date in the year 458, and that to *Januarius* in 447. This of which we are now speaking, is not far from 447, for St. *Leo* therein speaks against the *Pelagians*, whom he opposed in the Beginning of his Pontificate; at the same time, when he attacked the *Manichees*, as the Author of the Book of *Predictions and Promises* attributed to St. *Prosper*, shews, in *Chap.* 6. Now it is certain, that it was in 444. that he set upon the *Manichees*. And consequently it must be to *Januarius*, and not *Nicetas*, to whom this Letter was written. In it St. *Leo* tells him, that he had heard, by the relation of *Septimius*, that some Priests, Deacons, and other Ecclesiastical Persons, who had been engaged in the Heresie of *Pelagius*, or *Cœlestius*, had been admitted to the Communion of the Church in their Province, without being required to condemn their Error expressly. Insomuch, that while the Shepherds slept, the Wolves have entred into the Fold of Jesus Christ, without laying aside their Cruel Disposition. That they had likewise done a thing which the Canons and Constitutions of the Church do not allow the most Innocent, in leaving the Church, where they had been admitted Clerks, to go to other Churches. That their design was, by this means, to corrupt many Churches, by hiding the Heresie, with which they were infected, under the show of Communion to which they had been received, without being obliged to any Profession of Faith. To remedy their disorder, he enjoins the Bishop to whom he wrote, to call a Synod, and to compel all his Clergy to condemn openly the Authors of their Heresie, and to make a Confession in Writing, that they do firmly hold all the Synodical Decrees made for the Extirpation of that Heresie, and confirmed by the Authority of the Apostolick See. He adds, that great care ought to be had, that they make use of no obscure, or ambiguous Terms, because he knows them to be so deceitful, that if they can avoid the Condemning any Branch of their Errors by that means, they will put themselves under any disguise. That one of their principal Artifices is, when they pretend to condemn all their Doctrines, and renounce them sincerely, to slide in this pernicious Maxim, *That Grace is given according to Deserts.* That that Opinion is contrary to the Apostle's Doctrine, who teaches us, that Grace, which is not given without Merit, is not Grace, and that the disposition to Good Works is also an effect of the Grace of Jesus Christ, which is the beginning of Righteousness, the Source and Original of our Merits. That when they say on the contrary, that Natural Industry must go before it, their design is to insinuate by it, that our Nature hath not been impaired by Original Sin. Then he exhorts *Januarius* to beware, lest his People raise new Scandals by obliging them to purge themselves from all manner of suspicion, upon pain of being driven out of the Church. He admonishes him also about the end, that he should not suffer the Priests, Deacons, or other of the Clergy, to pass from one Church to another at their own pleasure, but force them to continue in that Church wherein they have been once ordain'd. Lastly, he discovers to him the Obligation that all Bishops are under, to see that the Canons be observed, because if they do not do it, they keep up the Disorders of their Inferiors by their Gentleness, and increase the Evils by not using the Remedies sufficient to cure them.

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The following Letter to *Septimius* Bishop of *Altinum*, (now *Torzello*) a City of the Patriarchate of *Venice*, is upon the same subject with the former, and contains the same things in short. This, and the fourteenth to *Januarius*, are written much about the same time, but this applies to the *Pelagians* in particular, what is said in the fourteenth in general against Hereticks and Schismaticks, that they ought not to be received, till they have abjured their Errors, and condemned the Authors of them. Besides this, the Letter to *Septimius* doth only repeat what had been said in the first Letter to *Januarius* concerning those Clerks, who leave their Church to go to another; whereas in the fourteenth he speaks nothing of this Change, but he orders, that those Clerks who are converted, ought to look upon it as a great favour, that they are allowed to continue in the Clergy in which they are, provided, that they have not been baptized twice, and they may not hope to be raised to any higher Dignity. The seventh hath no Date, the fourteenth is dated *December* the 29*th*, or *June* the 24*th*, *Anno* 447. It was intituled to *Julian* in the vulgar Editions. But *Dionysius Minor*, *Cresconius*, *Hincmarus*, and all the MSS. carry the Name of *Januarius* Bishop of *Aquileia*. There are three other Letters which bear the Name of St. *Leo*, very like for the subject. The first and second, that is to say, the sixth and seventh, contain nothing but the same thing exactly, but the one is a great deal longer than the other. The seventh and fourteenth are not so like in the subject, but they are much more so in the terms, or rather they are the same thing, a few Lines excepted. Which made F. *Norris* believe, that they were really two Copies of the same Letter sent to two different Bishops. But that Conjecture doth not seem possible to be defended; for besides, that the Sense of the last part of these two Letters is wholly different, it cannot be of the *Pelagians* of whom he speaks in the latter, but in general of all Hereticks, and Schismaticks, and particularly of the *Donatists*, who caused themselves to be re-baptized. It cannot then be said, that these two Letters are two Copies of the same Letter, they are certainly two different Letters; for is it likely that St. *Leo*, who had so great a facility of Writing, should be brought so low, as I may say, as to copy out his own Writings himself, Word for Word, and to follow the terms only of one of his Letters to write another to a distinct Person upon a different subject? this is not at all Credible. 'Tis more probable, that one of these two Letters is forged, but which of the two is disputable. Father *Quesnel* thinks 'tis the seventh, and his Adversary maintains that it is the fourteenth. Let us consider their Reasons.

F. *Quesnel* proves, that the 14*th*. is authentick, by the Testimony of *Dionysius Exiguus*, and *Cresconius*, who have inserted it in their Collections of *Hincmarus* who hath cited this Letter, and by the Authority of the more ancient MSS.

St. Leo. On the contrary, he rejects the 7th. which is not in the ancient Collections, but in *Iſidore*'s only, by theſe Conjectures: The moſt valid is taken from this Term, *Metropolitan of the Province of* Venice, which is to be found in this Letter, which is not in the 14th. We ſhall never find, ſays he, that the Metropolitan of the Province of *Venice* was ever ſpoken of, before the City of *Venice* was made an Epiſcopal See, and what Senſe can that Expreſſion have, when *Venice* was not the Metropolis of any Province, and the Province it ſelf was not called *Venice*, but *Iſtria*? The Biſhop of *Aquileia* was never called Metropolitan of the Province of *Venice*, but of the Province of *Iſtria*, and the Biſhops of that Country, Biſhops of *Iſtria*, and not of the *Venetian* Province. *Photius*, in the 54th. Code of his *Bibliotheca*, ſays well, that *Septimius* had written to St. *Leo* againſt the Hereſie of the *Neſtorians* (he means of the *Pelagians*, for they were known in the Eaſt under the Name of the *Neſtorians* only) who would exalt themſelves; but he ſays not that St. *Leo* had ſent a Letter to *Septimius*.

The Adverſary of F. *Queſnel* doth not oppoſe the Proofs, by which the 14th. Letter is upheld, but he makes it his Buſineſs to relate ſuch Conjectures as prove it ſuppoſititious, and anſwers to thoſe which F. *Queſnel* hath brought againſt the 7th. He ſays then, againſt the 14th. 1. That the Concluſion is not anſwerable to the Beginning; that it is an unſhapen Monſter; for in the beginning, St. *Leo* commends the Zeal of the Perſon to whom he writes, and at the end threatens him, if he neglects to have his Decrees put in practice. 2. That this Concluſion is taken, word for word, out of the 6th. Letter of St. *Leo* to the ſame *Januarius*; that nevertheleſs it is all that is different almoſt in this Letter from that which is directed to *Septimius*. Now what probability is there, that St. *Leo* ſhould uſe the ſame Concluſion in two diſtinct Letters written to the ſame Perſon. 3. It is probable, that the Terms, which are in the 14th. Letter and not in the 7th. have been added. 4. That the 6th. Letter to *Januarius* confirms the 7th. It is certain, that *Septimius* had written to St. *Leo*, concerning the *Pelagians*, which is alſo confirmed by the Teſtimony of *Photius*. There is then a greater probability, that the Letter, which is written to him upon that Subject, is genuine, than another Letter to *Januarius* concerning the *Donatiſts*. For when we have two Writings, one of which is certainly forged, and we find one to have relation to the Circumſtances of the Hiſtory of the Time, and the other none at all; we ought to uphold the former rather than the latter.

Theſe are the Arguments which M. the Abbot of *Authelmi* brings againſt the 14th. Letter. Next, he anſwers to thoſe which F. *Queſnel* hath offered againſt the 7th. Letter; ſince there is none but that which reſpects the *Metropolitan of* Venice, which appeared ſtrong to us, we will not ſtay to diſcuſs the other. M. Abbot *Authelmi* is ſenſible of the force of it. And, firſt, he endeavours to elude it, by ſaying, that among the Records of the Ancients, the Names of *Venice* and *Iſtria* are to be found. Whereupon he quotes two Inſcriptions, and the 25th. Letter of St. *Ambroſe* to the Church of *Vercellæ*, wherein he ſpeaks of the Provinces of *Liguria*, *Æmilia* and *Venice*. But diſtruſting this firſt Anſwer, he ſays, that the Name of *Venice*, in this Letter, is evidently added or changed for *Iſtria*. And he endeavours to diſcover after what manner this Change might be made, but he doth not prove it by the Authority of any MSS. that it hath been done; yet this is all that he hath brought to prove it. This is what he ſaith on both ſides concerning the Authenticknes of theſe two Letters. Altho' it doth not belong to me to judge between two Perſons, ſo judicious as theſe Criticks are, nevertheleſs I cannot but give my Opinion concerning theſe Letters, yet upon this condition, that it be not reckoned of any great worth.

The Authority of the Collections of *Dionyſius Exiguus* and *Creſconius*, ſeem to me to prove the Authenticknes of the 14th. Letter, to which 'tis hard not to yield Aſſent. It is true, we have rejected ſome Parts of the firſt Letter, altho' they are in the Collection of *Dionyſius Exiguus*. But 'tis becauſe we had a lawful Reaſon to doubt, whether they were there heretofore, and becauſe *Creſconius* had not put them in his Collection, and becauſe they are not to be found in the ancient Manuſcripts, and becauſe they are evidently added. It is certain, that *Dionyſius* hath recited that Letter, *Creſconius* hath followed him, the Manuſcripts agree, and there is nothing that proves the Letter ſuppoſititious, for the Conjectures of M. Abbot *Authelmi* do not ſeem ſtrong enough.

The firſt is grounded upon this Suppoſition, that the laſt Words of that Letter are directly applied to *Januarius*, but this is not altogether ſo, for they may as well relate to other Biſhops. Furthermore, theſe Words are not ſo ſharp, but St. *Leo* might make uſe of them to awaken and increaſe the Zeal of the Biſhop to whom he wrote.

The 2d. is not at all more concluding. It is not very unuſual for the ſame Man to write two different Letters after the ſame manner, and to repeat the ſame Sentence in two different Places. St. *Leo*'s Letters afford us many Examples of it. Read but the 97th. and the 134th. Letters, and you will find there 6 or 7 Chapters tranſcribed out of the one into the other. Beſides, the Concluſion of theſe two Letters is perhaps a Form of Threatning, which the Popes ordinarily uſed. But however that be, it is not leſs allowable to St. *Leo*, to take this Concluſion out of his 6th. Letter, than to Pope *Adrian* I. to take the whole 4th. Chapter of this ſame Letter, and inſert it into his 97th. Letter. St. Leo.

The third is the very Point about which all the Conteſt is. F. *Queſnel* holds, that what there is over and above in the 14th. Letter is no Addition, but what comes naturally in with the Text; and that it is the 7th. Letter which is defective. Let the Reader judge. The Senſe of the 2d. Part is quite different. The Order, which is found in the 14th. Letter, by which it is forbidden to promote converted Clergymen to any higher Degree, is certainly ancient; it bears a Mark of Veneration, and is expreſſed in Terms ſuitable to St. *Leo*. This is in my Judgment, of great Weight.

The laſt Conjecture of M. Abbot *Authelmi*, although he thinks it able to determine the Point, yet doth not ſeem to me to be altogether ſo. The Forgers of Writings do often take occaſion to counterfeit Books from ſome Circumſtance of Chronology. They think not upon new Notions, nor of Affairs very lately tranſacted, but they ordinarily derive them from the Ancients. It was much eaſier for an Impoſtor to forge a Letter of St. *Leo*, to *Septimius*, by taking the Hiſtory of the 6th. Letter, and the Terms of the 14th. than to produce one wholly from his own Fancy.

The Conjectures which F. *Queſnel* hath alledged againſt the Letter to *Septimius*, are not altogether deciſive; but if we muſt neceſſarily aſſert, that one of the two Letters is forged, and the other genuine, I ſhall readily conclude in favour of the 14th. And muſt, withal, acknowledge, that the Objection taken from theſe Words, *Ad Metropolitanum Epiſcopum Venetiæ*, is almoſt unanſwerable; a like Example cannot be produced. The Word *Venetia*, in the ſingular Number, is no where to be found, nor *Provincia Venetiæ*, but *Liguriæ, Æmiliæ Venetiarumque partes*. In fine, It was never heard, that the Biſhop of *Aquileia* was called *Metropolitanum Venetiæ Provinciæ*. It is not likely, that this Place hath been added or changed, ſince the Letter was written. The Abbot *Authelmi* ſuppoſeth, that the precedent Letter, in many Manuſcripts was intitled, *Ad Metropolitanum Provinciæ Venetiæ*, and that that gave an Occaſion to the Notary, who ſaw that the precedent Letter was ſpoken of in this, to change *Iſtriæ* into *Venetiæ* upon the Credit of the Title only. But there are only two Manuſcripts wherein this Letter is ſo ſuperſcribed. In all the other, it is only directed to the Biſhop of *Aquileia*, and yet we find in the Letter to *Septimius*, *Metropolitanum Provinciæ Venetiæ*. It is then far more probable, that it was the 7th. Letter, which gave occaſion to intitle the 6th. ſo, in ſome Manuſcripts, than that the meer Title of the 6th. Letter ſhould be the cauſe, that the Text of the 7th. hath been corrupted. But we have ſtayed too long upon a critical Point of little Importance.

The 8th. Letter of St. *Leo* is dated *Jan.* 30. 444. In many MSS. it is directed to the Biſhops of ſeveral Provinces. In one, to the Biſhops of *Sicily*, but commonly to the Biſhops of *Italy*. St. *Leo* writes in this Letter, that he had found out and convinced many *Manichees* of their Error in the City of *Rome*; that he received ſuch of them to Penance, as acknowledged their Sin, and the reſt he had baniſhed according to the Edicts of the Emperors. He exhorts thoſe to whom he writes, to be Vigilant, as good Paſtors, to diſcover thoſe, who might lurk in their Dioceſſes.

The 9th. Letter to the Biſhops of the Province of *Vienna* had never been publiſhed, had it not been found in a MSS. in the Library of the Abby of *Fleury*. It is a very dubious Piece, as F. *Queſnel* ſhews in his Notes, for, 1. The date, by the Conſuls, is apparently falſe. *Valentinian* had been Conſul 4 times in 435. but never had *Avienus* for his Colleague, who was not Conſul till 450. St. *Leo* was not yet Pope, when the firſt was Conſul, and *Hilarius* Biſhop of *Arles*, to whom this Letter was written, was dead, when the latter was Conſul. But the date may be amended, by putting it under the Conſulſhip of *Valentinian*, the 6th. time, and of *Nomius*. 2. The Style of this Letter is altogether different from St. *Leo*'s. 3. We find therein the Name of Archbiſhop, which the *Latin* Authors did not uſe at that time. 4. Nor is it probable, that St. *Leo* did write two Letters to the ſame Biſhops at the ſame time, and upon the ſame Subject; and the 10th. being certainly St. *Leo*'s, this ought to be accounted a Forgery. 'Tis very ſhort. He therein revokes the Privileges granted to the Church of *Arles*, becauſe *Hilarius* had refuſed to ſubmit to his Judgment, and reſtored them to the Church of *Vienna*.

The 10th. Letter to the Biſhops of that Province, is about the difference between *Hilarius* Biſhop of *Arles* and St. *Leo*. For the full underſtanding of which we muſt obſerve, 1. That there had been a Conteſt, a long time, between the Biſhops of *Vienna* and the Biſhop of *Arles*, about the Rights of the Metropolis in the Province of *Vienna*. 2. That the Council of *Taurinum*, to appeaſe this Quarrel had ordain'd, that whoſoever, of the two, could prove, that his City was the Civil Metropolis, ſhould enjoy the Right of the Eccleſiaſtical Metropolitan of all the Province; but

that,

St. *Leo.* that, in the mean while, each ſhould have for Suffragans, the Biſhops which were neareſt to his City, and ſo they ſhould live peaceable. 3. That the Biſhop of *Arles* would not only have the Title of Metropolitan of the Province of *Vienna*, but alſo that of Exarch of the 7 Provinces of *Narbonne*. *Zoſimus* acknowledges this Right, in his *5th.* Epiſtle; and the Biſhop of *Arles* obtained an Edict in 418. by which it was granted him. Pope *Boniface* oppoſed his Claim, and bewails it in a Letter to the Biſhop of *Narbonne*, that the Biſhop of *Arles* had ordained a Biſhop in the Church of *Luteva*, which belongs to the Province of *Narbonne*, without the conſent of the Metropolitan of that Province. 4. That *Hilarius*, Biſhop of *Arles*, deſirous to maintain the Right of the Metropolis and Exarchy, given to his Church, went his Viſitations, into all the 7 Provinces, and having light upon a Biſhop called *Celidonius*, of the Province of *Vienna*, who had been married to a Widow, and who had had ſecular Employments, he depoſed him in a Synod. This Biſhop went to *Rome*, and there complained of the Judgment given againſt him by *Hilarius*. 5. That *Hilarius*, Biſhop of *Arles*, followed him, and after he had viſited the Church of St. *Peter* and St. *Paul*, to pray to theſe Apoſtles there, he went to St. *Leo*, and humbly beſought him not to trouble the Churches. He made his complaints concerning the *French* Biſhops, who, after they had been deſervedly condemned in *France*, were, notwithſtanding, allowed to aſſiſt at the Holy Sacrament in the City of *Rome*, and earneſtly deſired him to yield to his Perſuaſions, declaring to him at the ſame time, that he was not come to accuſe his Adverſary, but barely to make his Proteſtations and Declarations, and if it did not pleaſe him, he would return home, as he really did, when he ſaw, that St. *Leo* called a Synod to bring the Matter to Tryal. 6. That after his Departure, St. *Leo* abſolved and reſtored him to his See.

Upon this occaſion, and in this juncture of Affairs, did this Pope write in 445. to the Biſhops of the Province of *Vienna*, this Letter of which we are ſpeaking. He begins with an Encomium of the Apoſtolick See, and ſays, that he had been conſulted very often by the *French* Biſhops, and had diſannulled and confirmed their Judiciary Sentences, which had been brought to him by Appeal. He complains that *Hilary* had diſturbed the Peace and Union of the Churches; that he had endeavoured to make the Biſhops of the ſeven Provinces ſubject to his Authority, without ſubmitting to St. *Peter*'s, whom he had reſiſted and leſſen'd, being puffed up with a Spirit of Pride. He adds, that having examined the cauſe of *Celidonius*, he found him really Innocent of what he was accuſed, and therefore had made void the Sentence which had been given againſt him, which nevertheleſs he would have ratified, if what was alledged had been true.

He ſpeaks afterwards of the cauſe of another Biſhop of the Province of *Vienna*, named *Projectus*: He complains, that *Hilary* would have ordained, in his Place, a Perſon who had been choſen neither by the People, nor Clergy, nor Nobility. He demands why St. *Hilary* did intermeddle with the Ordinations of another Province. He reproves his departure from *Rome*, and at length declares, that he had ordained that *Projectus* ſhould remain in his See.

He then commands the Biſhops to ordain Canonically, in purſuance of the Election of the People or Clergy, and that every one of them keep within their own Bounds. He condemns *Hilary* for carrying along with him armed Men in ordaining or driving out Biſhops: He forbids him the calling of Synods, and declares him deprived not only of his Right of Primacy, which he had pretended to, but alſo of the Right of Metropolis in the Province of *Vienna*, which he had uſurped. He will not have him ordained, and declares him fallen away from the Communion of the Apoſtolick See. He brings here an excellent Rule about Excommunication, *We muſt not*, ſaith he, *eaſily excommunicate any, nor ought it to be inflicted upon any at the Humour of every peeviſh Biſhop, but we ought to uſe that Means to puniſh a great Crime.* He adds, *That none may be excommunicated but the Guilty, not they that have no Part in the Action.*

He exhorts the Biſhops to whom he wrote, to put in execution what he had commanded: He makes them take notice, that he did not aſſume to himſelf the Ordinations of their Churches, but preſerved them from the incroachments of *Hilary*. Laſtly, He forbids them calling a Synod, of more than one Province, without the conſent of *Leontius* an ancient Biſhop (he doth not tell us of what See, but in the Life of *Honoratus*, written by *Hilary* Biſhop of *Arles*, there is one *Leontius* Biſhop of *Frejus* [*Forum Julii*, a City in *Provence*] ſpoken of). St. *Leo*, by this, gives him the Primacy for a Time, upon the account of his Age, but yet wholly by the Leave and Approbation of the Biſhops of *France*, *ſi vobis placet*, and without diminiſhing the Rights of the Metropolitans.

It remains that we obſerve, that neither *Hilary* Biſhop of *Arles*, nor the Biſhops of *France* did give place to St. *Leo*, and that this Pope continued firm to his opinion, although *Hilary* ſent two Deputies to him to appeaſe him. This is evident by the Letter of *Auxiliaris*, Governor of *Rome*, recited by *Honoratus*; in which he tells this Saint, that he hath ſpoken with Pope *Leo*, and adds: *In reading this you will be ſtirr'd, for you are always the ſame, and in the ſame Reſolution. He adviſes him to ſoften his Terms, becauſe*, ſaith he, *Roman Ears are tender.* St. *Leo.*

Upon this account it was that the Pope, labouring with all his Might to have his Decrees put in execution, obtained an Edict of the Emperor *Juſtinian*, which he ſent after this Letter; by which the Emperor declares, that the Primacy of the Apoſtolick See ought not to be leſſened, being built upon the Merits of St. *Peter*, and confirmed by the Authority of the Councils. He blames *Hilary* Biſhop of *Arles*, for having arrogated the Ordinations to himſelf that did not belong to him, and having depoſed Biſhops unjuſtly. He commands, that the Sentence given againſt him by the Holy See, which ought to take place without the Imperial Authority, be executed, that no Man oppoſe it, and that there be no Diſturbances in the Churches for the future. He ordains, that for ever hereafter, neither the *French* Biſhops, nor the Biſhops of other Provinces, ſhall undertake any thing without the Authority of the Biſhop of *Rome*; That all that he orders ſhall be acknowledged for a Law; and that the Biſhops, which he ſhall cite, ſhall be compelled by the Governor to come to *Rome*. This Edict, which is contrary to the Canons, as alſo to the Decrees of the Council of *Sardica*, hath no place here. It is dated the *6th.* of *June*, in 445.

The eleventh Letter to *Dioſcorus* Biſhop of *Alexandria*, was written, certainly, ſome time after the Ordination of that Biſhop, and conſequently in 445. St. *Leo* having ſpoken of the Union and Agreement that there ought to be between the Church of *Rome* and *Alexandria*, becauſe the firſt was founded by St. *Peter*, and the ſecond by St. *Mark* his Scholar: He exhorts *Dioſcorus* to obſerve that which was practiſed in the Church of *Rome*, touching the Times of Ordinations, which ought not to be conferred on all Days indifferently, but only on *Saturday*-night, juſt before the Lord's-day, which may be looked upon as belonging to the Lord's Day. He would have them, who celebrate Ordination, to be faſting, and that they they continue the Faſt of *Saturday* upon the Lord's Day; that is to ſay, that ſince they begin to faſt all Day upon *Saturday*, they do not eat till the Evening of the Lord's Day, after the Ordination is ended; ſo we ought to underſtand St. *Leo*'s Words. This Explication is confirmed by *Urban* II. in the Council of *Clermont* in the Year 1095. where ſpeaking of Ordinations, he ſays, *Et tunc protrahatur jejunium uſque ad craſtinum, ut magis appareat in die dominico ordines fieri. And then let the Faſt be lengthned till the Morrow, that it may be the more apparent that Orders are conferred on the Lord's Day.*

In the ſecond part of this Letter, he adviſes him to obſerve the Cuſtom of the Church of *Rome*; which was to reiterate the holy Communion, when ſo great Numbers come to the Church upon ſolemn Feſtivals, that all thoſe that come can not enter. It was evidently the ſame, who began the Sacrament again, for the Biſhop ordinarily adminiſtred it, and it was not allowed to a Prieſt to offer in the preſence of a Biſhop. He wrote this Letter to *Dioſcorus*, by *Poſſidonius* a Deacon of *Alexandria*, who is evidently the ſame that St. *Cyril* ſent to St. *Cœleſtine*; for St. *Leo* witneſſes, that he had often been preſent at the Ordinations and Proceſſions of *Rome*.

The twelfth Letter is to *Anaſtaſius* Biſhop of *Theſſalonica*, and altho' the Date of it be not well known, yet it is referred to this Year. St. *Leo* in this Letter lays ſome Faults to the Charge of this Biſhop, and preſcribes him ſome Rules, which he would have him obſerve. He tells him, that he and his Predeceſſors being made his Deputy, he ought to execute that Charge with Moderation, and ſuſpend the Judgment of Matters of Conſequence, and which have ſome Difficulty to make Report of them to the holy See. He tells him, that he muſt act with Gentleneſs and Charity, principally in reproving Biſhops, and that he muſt rather amend them by Kindneſs than Severity. He afterward objects ſome Faults againſt him, not directly laying them to his Charge. *They*, ſaith he, *who ſeek their own Intereſt more than that of Jeſus Chriſt, take no Care how they manage Affairs; they depart from the Laws of Charity; they love rather to rule than to adviſe; the Honour pleaſeth them, when it raiſeth them, and they abuſe the Title which hath been given them for the Preſervation of Peace.* He adds, that it is a Grief to him, that he is forced to uſe ſuch Terms, but he thinks himſelf in Fault, when he knows, that he, whom he hath made his Deputy, is departed from the Laws which he hath given him. He then tells him, that the Reaſon of this Imputation is the Severity which he hath uſed towards *Atticus* Metropolitan of *Epirus*, becauſe he had not appeared at the Synod, to which he had been ſummon'd. He tells him, that altho' he were blame-worthy, yet he had not Power to condemn him, without waiting for the Judgment of the holy See; becauſe being but Deputy, he was aſſumed, *in partem ſollicitudinis, non in plenitudinem poteſtatis; To ſhare in his Care, not exerciſe the ſame Authority.*

He appoints, in the ſecond Canon, that Metropolitans ſhould preſerve the Rights which are granted them by the Canons.

St. Leo.

In the third, he ſays, that ſuch Perſons may not be choſen for Biſhops, as are Laymen, or Novices, or twice married or have married Widows. In the old Edition it is, *Sed nec qui viduam copularit*; *Neither he that marrieth a Widow:* It ought to be read, *Qui unam vel habeat vel habuerit, ſed quam ſibi viduam copularit*; *He that hath or ſhall have but only one Wife, but whom he married when ſhe was a Widow.* F. *Queſnel* hath thus corrected it, following the Authority of the Collections of Councils.

In the fourth Canon he commands the Biſhops, Prieſts and Deacons, to live unmarried, and obſerves, that the Uſe of Marriage was not allowed to Sub-deacons. Nevertheleſs, St. *Gregory*, *lib.* 2. *Regiſt. Ep.* 42. ſays, that it was too hard to refuſe it to the latter.

In the fifth Canon he ſaith, that he ought to be made a Biſhop, who is choſen by the Clergy and People. He gives Power to the Metropolitan, in caſe that their Judgments be divided, to preferr him who is of greateſt Worth, and hath moſt Votes: But he peremptorily forbids him making any Perſon a Biſhop, whom the People would not have.

In the ſixth Canon he judges it very fit, that the Metropolitan ſhould write to his Vicar concerning the Election, that it may be confirmed by his Judgment, and ſo, after the Death of the Metropolitan, he wills that the Biſhops of the Province ſhould aſſemble themſelves and chuſe one of the Prieſts or Deacons of the vacant Church, and that they give an Account of their Election to his Vicar that he may confirm it: He commands him, notwithſtanding, to return a ſpeedy Anſwer; *Sicut enim*, ſaith he, *juſtas electiones nullis volumus dilationibus fatigari, ita nihil permittimus te ignorante præſumi*; *For as we will not have due Elections to be diſturbed with Delays, ſo we do not allow that any thing be preſumed on without your Knowledge.*

In the ſeventh Canon he appoints, according to the *Nicene* Council, that two Synods be held every year in each Province. He requires, that if there be any Cauſe among the Biſhops, accuſed of Crimes, which cannot be determined in the provincial Synod, it ſhould be made known to his Vicar, and, if he could not end it, he ſhould write to the holy See.

In the eighth he declares, that he that would go from one Church to another, out of Contempt of his own, ſhall be be deprived both of that he would have, and of that he hath. *Ut nec illis præſideat, quos per avaritiam concupivit, nec illis quos per ſuperbiam ſprevit. That he may not preſide over thoſe whom he thro' Covetouſneſs hath deſired, nor thoſe whom thro' Pride he hath contemned.* St. *Leo* in this follows the Canon of the Council of *Sardica*; but thoſe of *Nice* and *Chalcedon* permitted them to continue in their firſt Church.

In the ninth he forbids the Biſhops to receive or invite the Clergy of another Church. He will ſo have it, that if a Clerk, being come out of his own Dioceſs, abide in the ſame Province, he ſhould be compelled to return to his own Church by the Metropolitan; and if he be out of the Province, by the Vicar of the holy See.

In the tenth he enjoyns him to obſerve a great deal of Moderation, in calling his Brethren together. He requires, that if it be neceſſary to convene a Synod about ſome weighty Affair, he would conſtrain no more than two Biſhops of each Province to come to it, and thoſe ſuch as the Metropolitan ſhould chuſe; and that he ſhould keep them no longer than five Days.

In the laſt he commands *Anaſtaſius*, that if in any thing he found his Judgment different from his Brethrens, that he ſhould write to him before he did any thing, that all things might be done with Unity and Concord. He obſerves, that altho' the Dignity of Biſhops be common (for ſo it ought to be read, *Etſi dignitas communis, non eſt tamen ordo generalis*) their Order is different; that altho' the Apoſtles were equal, yet a Primacy was always given to one only: That, according to this Platform, the Diſtinction of Biſhops is formed; and it hath been provided, that all ſhould not aſſume to themſelves all ſorts of Rights. For this Reaſon it is that Metropolitical Biſhops have greater Authority than other Biſhops; that in great Cities there are thoſe that have a greater Charge: And, that, laſtly, the Care of the univerſal Church belongs to the See of St. *Peter*, that all the Churches may agree with their Head: That he muſt not take it ill to have one above him, who is himſelf above others, but he ought to obey the rather, as he deſires others ſhould obey him, and as he would not bear an heavy Yoke himſelf, he muſt not impoſe it upon others.

It is to be obſerved, that St. *Leo* wrote this Letter to a Biſhop of *Theſſalonica*, whom he had made his Vicar in the Dioceſs of *Illyria*, which he had a mind to add to his Patriarchate, and govern it with the ſame Authority that he did the Sub-urbian Provinces.

The thirteenth Letter directed to the Metropolitans of *Achaia*, is taken out of the Collection of *Holſtenius*. It is dated *January* the 6*th.* 446. St. *Leo* tells them how joyful he was at the Receipt of their Letters, underſtanding thereby, that they approved of what he had done, in committing the Care of the Churches of *Illyria* to *Anaſtaſius* Biſhop of *Theſſalonica*. He admoniſhes them, that if there ariſe any Controverſies among the Biſhops of that Country, which cannot be decided in the Province, they ought to be brought before him, and determined by his Judgment, but if they are of very great Conſequence, and cannot be ended in the Provinces, nor accommodated by the Mediation of the Biſhop of *Theſſalonica*, the Biſhops of the Provinces muſt come to a Synod, which he will call, and two or three Biſhops at leaſt of each Province muſt be preſent at it. He then reproves the Metropolitan of *Achaia*, becauſe he had ordained many contrary to the Canons of the Church, and particularly had not long before made a Perſon Biſhop of *Theſpiæ*, who was unknown to the Inhabitants and whom they were againſt. He thereupon forbids Metropolitans to ordain ſuch Perſons as they thought good of, Biſhops, without waiting for the Conſent of the People and Clergy, and enjoyns them to accept him who ſhall be choſen by the common Conſent of all the City. Laſtly, He requires them to obſerve the Canons, which forbid a Biſhop to take a Clerk of another Biſhop, if he do not ſhew Letters from his own Biſhop, that he is willing to let him have him. He looks upon this Point of Diſcipline as being very uſeful to uphold Agreement and Peace among Biſhops.

St. Leo.

We have already ſpoken to the fourteenth Letter written to *Januarius* Biſhop of *Aquileia*.

The fifteenth Letter written to *Turribius*, is of *July* the 21*ſt*, 447. St. *Leo* therein commends that Biſhop, that he had care to give him notice, that the abominable Hereſie of the *Priſcillianiſts* began to ſpring up afreſh in *Spain*. He alſo calls it the Sect of the *Priſcillianiſts* becauſe, he ſays, it was an heap of deteſtable Errors, and moſt filthy Superſtitions.

He adds, that that Hereſie hath been condemned by the Church as often as it hath appeared, and that the Magiſtrates themſelves have had ſo great an hatred for that deteſtable Sect, that they have uſed the ſeverity of the Laws againſt them, puniſhing the Author and principal Abetters with Death. And that not without Reaſon, becauſe they ſaw that all Laws, Divine and Humane, would be ſubverted, and the Civil Society diſturbed, if ſuch Perſons, who divulged ſo deteſtable Errors, were ſuffered to live. That this ſeverity had been uſed a long time together with the lenity of the Church, becauſe, tho' the Church being contented with the Judgment of her Biſhops, avoids all ſanguinary Puniſhments, yet it is helped by the Edicts of Princes, which cauſe them, that fear temporal Penalties, to have recourſe ſometimes to ſpiritual Remedies. St. *Leo* in the next place relates the ſixteen Articles, in which *Turribius* makes the Doctrine of the *Priſcillianiſts* to conſiſt; and ſhews us, that they contain ſo many Impieties. The Articles are theſe, 1. That the Father, Son, and Holy Ghoſt, are only one Perſon. 2. That there come from the Eſſence of God, Virtues, that is to ſay, Spiritual Beings, which proceed from his Eſſence. 3. That Jeſus Chriſt is the Son of God only, becauſe he was Born of the Virgin *Mary*. 4. That they faſt on Chriſt's Nativity, and *Sundays*. 5. That the Soul is from the Divine Eſſence. 6. That Devils were never good by their Nature; that they were not created by God, but they were formed out of the Chaos, and Darkneſs. 7. That Marriage is forbidden, and that Generation is a deteſtable thing. 8. That the Bodies of Men are made by the Devil, and that they ſhall not riſe from the Dead. 9. That the Children of the Promiſe are born of Women, but are conceived by the Holy Ghoſt. 10. That the Souls of Men have their abode in Heaven, before they are incloſed in their Bodies, and that they are thruſt into them upon the account of their Sins which they have committed heretofore. 11. That the Stars and Conſtellations govern all things by an inevitable Fate. 12. That the Body and Soul are ſubject to certain Powers, thoſe that govern the Soul are called Patriarchs, and thoſe that rule the parts of the Body, are Stars. 13. That the whole Body of the Canonical Scriptures is contained under the Name of the Patriarchs, which denote the twelve Virtues, which reſtore and illuminate the inner Man. 14. That our Bodies are ſubject to the Stars and Conſtellations. 15. St. *Leo* obſerves, that they have corrupted the Books of Scripture, and make uſe of Apocryphal Works full of Errors; that the Biſhops ought to take them from them and burn them, altho' they bear the Names of the Apoſtles, and have ſome ſhow of Piety, becauſe they ordinarily have an hidden Poiſon in them, and lead Men into Error. In the 16*th.* Article St. *Leo* prohibits the Book that *Dictinius* had compoſed, being a *Priſcillianiſt*. He alſo ſpeaks of their Infamous Myſteries, like to thoſe of the *Manichees*, whom he had made to acknowledge their Crime. Laſtly, He condemns thoſe Biſhops, who are in thoſe Errors, which he before obſerved, or rather, who did not oppoſe them, and would not curſe them.

In fine, as to that which *Turribius* hath noted to St. *Leo*, that ſome of the Orthodox did doubt, whether the Fleſh of Jeſus Chriſt was really in the Sepulchre, during the time that his Soul went down into Hell? He anſwers, that he wondered that any Chriſtian ſhould doubt of that Truth, ſince it is plain by the Teſtimony of Holy Scripture, that the Body of Jeſus Chriſt was buried, and was raiſed again from the Dead. He concludes, that it is neceſſary that a Council be called in *Spain* in ſome convenient place, where the Biſhops of the Neighbouring Provinces may be preſent, and there examine, if there be any Biſhop who hold theſe

Errors

St. *Leo.* Errors which he hath related, and if any be found, they must be excommunicated, because it is not to be endured, that they who ought to preach the Faith to others, should have the boldness themselves to dispute against the Creed and Gospel. He says, that he hath written to the Bishops of the Provinces of *Spain* to assemble a National Council, and that it belongs to him, to whom he writes, to cause it to be put in execution; but if that cannot be done, the Bishops of *Gallæcia* should at least meet. He leaves the care of calling the Council not only to *Turribius*, but also to *Idacius*, and *Cæponius*, to which two Bishops *Turribius* wrote a Letter which he sent a little after along with that which St. *Leo* wrote to him. That Bishop shews therein his Grief which he was in, to find his Country infected with so many Errors, and commands them not to suffer the Christians to read such Apocryphal Books, as the Acts of St. *Andrew*, St. *John*, St. *Thomas*, and the Book intituled, *The Memoirs of the Apostles.*

The sixteenth Letter to the Bishops of *Sicily* is dated *October* the *21st*, 447. St. *Leo* in it reproves the Custom of the Churches of *Sicily*, in administring Baptism upon the Feast of *Epiphany*, and says, that no Man ought to be baptized, but upon the Feasts of *Passover* and *Pentecost*, according to the Custom of the Church of *Rome*, which he would have them to understand, that they are obliged to follow, because they were ordain'd by the Bishop of *Rome*. Nevertheless he pardons their fault, because he had not as yet given them notice of it, hoping they would alter this Custom. He then proves, that they ought to observe certain times for the Celebration of the Mysteries of Religion; that the Feast of *Easter* is the most proper time for the Administration of Baptism, because that is the time when those Mysteries are remembred, which are represented by Baptism; that the Feast of *Pentecost* may also be joined with it; that those who thro' Sickness, or Absence, could not receive the Sacrament of Baptism at *Easter*, might not be deprived at *Pentecost* of the Grace which it conferrs, and which the Holy Spirit pours out upon the Faithful; that the Apostles themselves have authorized this Usage; but that there is no other Feast on which Baptism can be administred after a solemn manner, because, tho' we ought to give a due respect to all the Festivals which are appointed for the Honour of God, yet we must keep the Mystical Representation of that Sacrament; that this Law nevertheless doth not hinder from succouring those at all times which are in danger of Death; that those, who respect the Feast of *Epiphany*, as a fit Season for the Administration of Baptism, because Jesus Christ upon that Day received the Baptism of *John*, ought to consider, that there is a great deal of difference between the Baptism of *John*, and that of Jesus Christ, and that this last was not instituted till the Side of Jesus Christ was opened, and there came from thence Blood and Water. This was the reason that St. *Leo* defended the Custom of the Church of *Rome*, to which he endeavoured to oblige the Bishops of *Sicily*, who were in his Patriarchate, and commanded them to send every Year three Bishops to the Synod which he did hold at *Rome* the *29th.* of *September.*

There is another Letter to the same Bishops, dated the next Day in which this last was written, wherein upon the Complaints of the Clergy of two Churches of *Sicily*, who had accused their Bishops for squandring away the Revenues of their Churches, he forbids the Bishops, that they do not give, pawn, change, or sell the Goods of their Churches, unless it be for the advantage of the Church, and with the advice of all the Clergy. But for fear lest the Priests and Deacons should agree with their Bishop to make away the Church-goods, he forbids them, upon pain of Excommunication, to do any thing of that Nature, because it is just, saith he, that not only the Bishops, but all Ecclesiastical Persons, should preserve the Revenues of the Church, and unreasonable, that the Goods given by the Faithful for the Salvation of their Souls, should be embezelled, or consumed.

Father *Quesnel* doubts, whether this Letter be St. *Leo*'s, being induced to it by these Conjectures, 1. It is not found in any MSS. under the Name of St. *Leo*. *Vossius* having met with it in a MS. of Cardinal *Sirlet*'s, hath printed it under St. *Leo*'s Name, upon the account of the Date. 2. 'Tis not this Pope's Style, and there are in it many Expressions (*b*) which he never uses. 3. What probability is there, that S. *Leo* would write to the same Bishops two different Letters, two Days together? Could he not have written in the former what is in this latter? 4 The Abuse which is reproved in this Letter, doth not in the least agree with the times of St. *Leo*, and the Discipline which is therein establish'd hath yet less resemblance. Who will believe, that in the time of St. *Leo*, it was allowed to a Bishop to alienate the Goods of the Church with the consent of his Clergy only? 5. The Author of this Letter imposeth this Penalty upon the Clergy, who abuse the Goods of the Church, to be deprived both of their Office, and the Communion of the Church. In St. *Leo*'s time they never joined these two Punishments together. These Conjectures are certainly very probable, and make me of F. *Quesnel*'s Judgment, who thought this Letter forged, or at least, that it is another *Leo*'s, and the Names of the Consuls have been added to it. This last is so much the more probable, because it is cited by *Gratian* under the Name of Pope *Leo* the *12th.* *Quest.* 2. *cap.* 52. *sine exceptione.* St. *Leo.*

The eighteenth Letter is written to *Dorus*, Bishop of *Beneventum*, and dated the *8th.* of *March*, in the Year 448. He reproves that Bishop, for having disturbed the whole Order of Priests, by preferring a younger Priest before the more aged. He commands, that the more ancient should take their Places, unless it were those two who had consented, that the Person, of whom he speaks in this Letter, should be preferred before them, tho' they were elder than he.

The nineteenth Letter, dated *June* 1. 448. is an Answer to a Letter that *Eutyches* had written to St. *Leo* before he was condemned by *Flavian*. He had told him, that some Persons did revive the *Nestorian* Errors again. St. *Leo* returns him Answer, that he commended his Care; and tells him, that he would provide a sure Remedy, when he should be informed more at large, who they are that have attempted it.

The following Letters, for the most part, concern the Affair of *Eutyches*, and the History of the Councils of *Constantinople* under *Flavian*, of *Ephesus* under *Dioscorus*, and of *Chalcedon*. We shall put off speaking of these, till we shall make a particular Relation of that Affair. We shall satisfie our selves to speak, in this place, of those that have no reference to it.

Of this sort is the thirty sixth Letter to the Bishops of the Province of *Arles*. He congratulates them, for that, according to the desire of the Clergy, Nobility and People, they had, with one consent, ordained *Ravennius* Bishop of *Arles*, in the room of *Hilarius*, whom he calls a Bishop of blessed Memory. This Letter is dated *Aug.* 449.

The thirty seventh Letter is written to *Ravennius*, to congratulate his Promotion to the Bishoprick of *Arles*. He tells him, that he was much rejoyced at it, not only for his own sake, but upon the Account of the Church of *Arles*; for it is an Honour, as well as an Advantage to the Faithful, to have a Bishop who can help them, and give them an Example. He says, that he hath heretofore experienced his Moderation (*Ravennius* having been sent to *Rome* heretofore by *Hilarius* his Predecessor.) He exhorts him to join Authority with that Moderation, to mingle Justice with Lenity, to avoid Pride, to love Humility, and to keep himself within the bounds prescribed by the Laws of the Church. Lastly, he desires him to inform him often of his Government.

The following Letter is also directed to *Ravennius*, to whom he wrote about a Vagabond, named, *Petronianus*, who being in *France*, boasted himself to be a Deacon of the Church of *Rome*. He gives him notice, that he was a Cheat, and desires him to write to all the Bishops of his Province, that they should not receive him into Communion. It is dated the *26th.* of *Aug.* 449. but it is not very certain, that it is really St, *Leo*'s.

The Bishops of the Province of *Arles* having receiv'd a Letter from St. *Leo*, concerning the Ordination of *Ravennius*, thought that they had a favourable opportunity given them of obtaining of St. *Leo*, a restitution of the Rights belonging to the Metropolis of *Arles*. They preferred a kind of Petition to him, in which, after they had shewn what respect they owed to the Holy See, and thanked St. *Leo* for the approbation he had given to their Election of *Ravennius*, they prayed him to restore the Priviledges of the Church of *Arles*, which had been diminished by St. *Leo*'s last Declarations. To prove the Prerogatives of that Church, they alledge, 1. The Antiquity of the Church of *Arles*, which they say, was founded by *Trophimus*, to whom they attribute the first planting of Religion in the Province of *France* called *Narbonne*. They observe, that *Trophimus* was sent by the Apostle St. *Peter*, which ought to be understood according to the ordinary manner of speaking used at that time, by the Bishops of *Rome*, Successors of St. *Peter* and the Apostles. 2. They confirm the Dignity of the Church of *Arles* by the Privileges, which the Popes themselves had granted to it. 3. As also by the Privileges which the Emperors *Constantine*, *Valentinian* and *Honorius*, had bestowed upon the City of *Arles*. 4. They alledged, that the Bishop of *Arles* was in the present possession of three Provinces adjoyning to *Vienna*, as subject to his Care; and besides these, which he governed by his own Authority, he had the Inspection over all *France*, as Apostolick Vicar, to enforce them to observe the Rules of the Church. Moved, by these Reasons, they intreated him to render to the Church of *Arles* all his Prerogatives.

The *50th.* Letter to the Bishops of the same Province, is an Answer to the precedent Petition, or the Judgment which St. *Leo* gives upon their Demand. After he hath declared the Joy, that he did conceive for the kindness which the *French* Bishops had for *Ravennius*, he says, that the

(*b*) *Expressions.*] Of which these are some Examples, *Ab omni Episcoporum usurpatione resecare, Ecclesiæ nuditatem deplorare, querimoniarum causam deferre, exemplum fiat imitabile, diversis modis alienare, conniventiam in Ecclesiæ damno miscere.* All the Letter is written after a dry and barren way.

St. Leo. Biſhop of *Vienna* had prevented him from granting their Petition, having ſent Letters and Deputies to complain, that the Biſhop of *Arles* had ordained the Biſhop of *Vaſio*. He adds, that having conſidered the Reaſons, on both ſides, he had found, that the Cities of *Arles* and *Vienna*, having always been very famous, had diſputed about their Church-Privileges; that ſometimes one was Superior, and ſometimes the other got uppermoſt; ſo that he muſt not leave the Church of *Vienna* without any Prerogative, eſpecially ſince he had lately honoured it with the Power which he had taken away from *Hilarius* Biſhop of *Arles*. He therefore grants him four Suffragan-Biſhops, which are *Valentia*, *Tarentum*, *Geneva* and *Gratianople*, and leaves the other under the Juriſdiction of the Biſhop of *Arles*, who will be, as we require him, ſaith he, ſo great a Friend of Peace and Concord, that he will not think that taken from him that is given to his Brother.

The fifty firſt Letter is directed to *Ravennius*. He ſends to him his Letter to *Flavian*, and exhorts him to get himſelf a Name in the beginning of his Epiſcopacy, by defending the Catholick Faith, about the Incarnation. 'Tis dated *May* 5. 450.

The ſeventy ſixth Letter is alſo written to the ſame Biſhop, but upon another Subject. He gives him notice on what day the Feaſt of Paſſover was to be celebrated in the year 452. and commands him to publiſh it to all the *French*; which ſhews, that he acknowledged him his Vicar among the *French*.

This Letter is followed by a Letter of *Ceretius*, *Salonius* and *Verannus*, *French* Biſhops, in which they thank St. *Leo*, that he had ſent them his Letter to *Flavian*, and pray him to review and correct the Copy, which they had taken of it. This Letter is not ſo conſiderable as the next to it, which is a Synodical Letter of a *French* Council to Pope *Leo*, to thank him for ſending them his Letter to *Flavian*. The name of *Ravennius* is in the beginning of it, which may make us think, that the Synod was held at *Arles*. The Subſcriptions ſhew, that it was compoſed by 44 Biſhops out of the ſeven *French* Provinces. Theſe Biſhops, after they have excuſed themſelves, that they gave him an Anſwer no ſooner, becauſe they could not meet together, ſay, that they received St. *Leo*'s Letter as a ſum of Faith; that many of them acknowledged the Doctrine which they had received by Tradition to be contained in it, and ſome of them had been better inſtructed by reading of it. They thank S. *Leo*, in the moſt obliging Terms, and ſcruple not to ſay, that next to God the Faithful are beholding to him for the purity of their Faith.

They add, that they had alſo written unto the Emperor upon the ſame Subject, to teſtifie to him the Zeal which they had for the Faith, by following the example of the Pope, but that having received News from the *Eaſt*, they believed that it would be unprofitable. They call the Emperor St. *Leo*'s Son, *Filium Veſtrum*. In fine they write, that they never ceaſe to give God thanks, that he hath given a Biſhop of ſo much Holineſs and Faith to the Apoſtolick Church, from whence comes the Origine and Source of our Religion: *Apoſtolicæ Sedis, unde Religionis noſtræ fons & origo manavit*, they pray to God to preſerve him a long Time in that See. They make an end by ſaying, that although they come ſhort of his Merit, yet they have the ſame Faith *Impares meritis, pari fide*, and that they are ready to defend it and die for it. This Letter is full of Expreſſions very reſpectful to the Holy See, and very obliging to the Perſon of St. *Leo*.

St. *Leo*, alſo anſwers them in a courteous Manner in Letter 77. He therein accepts their Excuſe, commends their Faith, explains the Errors of the *Neſtorians* and *Eutyches*. He lets them know, that this laſt Heretick hath been condemned in a Synod of 600 Biſhops, who confirmed the Catholick and Apoſtolick Faith. He obſerves, that the Catholick Faith may not be changed; that it may be aſſaulted by its Enemies, but that ſuch Oppoſition rendred it more illuſtrious. He ſays, that the Synod hath approved the Letter which he had written, and had condemned *Dioſcorus*. Laſtly, he earneſtly intreats them to give God thanks, to pray for the happy return of them who were gone to the Council: And he deſires them to let the Biſhops of *Spain* know what had paſſed in the *Eaſt*.

This Letter is followed by a Letter of *Euſebius*, Biſhop of *Milan*, to St. *Leo*, in which that Biſhop ſignifies to him the Joy that he had for the return of the *Weſtern* Biſhops, who had been preſent at the Council of *Chalcedon*, and aſſures St. *Leo*, that his Letter to *Flavian* hath been read and approved in the Council of *Milan*, where alſo the Error of *Eutyches* was condemned.

The following Letters are in the Council of *Chalcedon*. In Letter 78. to *Marcian*, after having congratulated the Council of *Chalcedon*, he blames the Ambition of *Anatolius*, Patriarch of *Conſtantinople*, who coveted thoſe Rights that did not belong to him. He was willing, that the City of *Conſtantinople* ſhould be equal to *Rome*; but he ſays, it muſt not be ſo in the Churches; that there is no ſolid Foundation, but that Rock which Jeſus Chriſt hath laid for the Foundation of his Church; that *Anatolius* cannot prove, that his Church is an Apoſtolick See; that the Privileges of Churches cannot be overthrown by any other way, being eſtabliſhed by the Canons of the Fathers, and fixed by the Decrees of the Council of *Nice*; that he is obliged by his Office, to ſee them executed, and he ſhould be much to blame if he ſhould ſuffer them to be broken. He then exhorts the Emperor to deſire *Anatolius* to deſiſt from the Right he pretends to, and to which the Legates of the Holy See oppoſed themſelves, and if he will not, to make uſe of his Authority to keep him in order, and hinder him from incroaching upon the Rights of other Biſhops. This Letter is dated *April* 22. in the year 452. St. Leo.

He repeats the ſame things in the 79*th*. to the Empreſs *Pulcheria*, which is of the ſame date. In it he obſerves particularly, that *Anatolius* had obtained the Biſhoprick of *Conſtantinople* through the favour of the Empreſs, and thro' his conſent, *Pietatis veſtræ beneficio, & pietatis meæ aſſenſu*. He had alſo ſaid before in the precedent Letter, that he owed his Biſhoprick to the kindneſs of the Emperor, *Veſtro beneficio*. He urges alſo the Canons of the Council of *Nice* againſt the pretences of *Anatolius*, and declares that he doth cancel and make void, by the Authority of St. *Peter*, all the Conſtitutions which are contrary to the Laws eſtabliſhed in the Council of *Nice*.

He repreſents the ſame things to *Anatolius* in the 80*th*. Letter. He therein commends his Faith, but condemns his Pretenſions. He finds fault with him, that he ordained the Biſhop of *Antioch*, and was willing to break the Decrees of the Council of *Nice*, by making the Church of *Alexandria* to loſe the ſecond place, and that of *Antioch* the third, and by depriving the Metropolitans in his Juriſdiction of the Rights and Honours which they had. He accuſes him of endeavouring to make uſe of the Council, which was called for the ſuppreſſing of Hereſie, to further his own Ambition. He aſſures him, that no Synod can hurt what the Council of *Nice* hath done, and that the Legates of the Holy See had reaſon to oppoſe his Attempts. He exhorts him, at length, to keep himſelf within the bounds of Humility and Chriſtian Charity, and not give any further occaſion of Scandal in the Church of Jeſus Chriſt. He tells him, that he may not elevate himſelf upon the account of ſome pretended Conſtitutions of the Biſhops, made 60 years ſince, which were never ſent to the Holy See, and have never been executed. He forbids him diſturbing the Metropolitans about their ancient Rights, and he declares, that he intends that the Churches of *Alexandria*, and *Antioch* ſhould remain in Poſſeſſion of their ancient Order. This Letter is alſo dated the ſame day.

St. *Leo* hath not contented himſelf with writing ſo ſtrongly againſt the pretenſions of *Anatolius*, but in his 81*ſt*. Letter written ſome days after the former, he commands *Julian*, Biſhop of *Coos*, who had the charge of his Affairs in the Eaſt, not to conſent to *Anatolius*'s pretences. And ſince *Julian* had written to him in his Favour, he tells him, that tho' he had a very great reſpect for him, yet he will never do any thing upon his Recommendation, which is contrary to the Rules of the Church. He adds, that *Anatolius* ought to be throughly ſatisfied, that by his Suffrage he had been raiſed to the Biſhoprick of *Conſtantinople*, without obliging him to break the Laws of the Church in favour of his Ambition. He commands *Julian* to have a greater regard to the order of the Univerſal Church, than the perſonal Friendſhip of *Anatolius*, and not deſire a favour of him, which he cannot obtain, without making him that requeſts it, and him that ſhould grant it, guilty of a great Sin.

The 82*d*. Letter is directed to *Ruſticus*, *Ravennius*, *Venerius* and other *French* Biſhops. St. *Leo* relates the definition of the Council of *Chalcedon*, and ſends them a Copy of the Sentence which *Paſchaſius* and *Lucentius*, had pronounced in the Council of *Chalcedon*. It follows this Letter, but is ſomething different from that which is found in the Council of *Chalcedon*.

The 83*d*. Letter is directed to *Theodorus* Biſhop of *Frejus*, and dated *June* 10. *Anno* 452. St. *Leo* having been conſulted by this Biſhop, without communicating it to his Metropolitan, he admoniſheth him, that he ought firſt of all, to adddreſs himſelf to him for the obtaining an Explication of his Difficulties, and if he were alſo ignorant of the Solution, they might joyn together to conſult the Holy See, becauſe there ought to be no Queſtion made, ſaith he, of any things which concern the general obſervation of all the Churches, without the Authority of the Primates, *i. e.* the Metropolitans. Notwithſtanding he doth not forbear to inſtruct this Biſhop about that which he demanded of him, concerning the Diſcipline of the Church towards Penitents. He ſays, that Repentance is the only remedy for Sins committed after Baptiſm; that Jeſus Chriſt hath given power to Prieſts to impoſe Penance upon Sinners, and to admit them when they are purified by proportionable ſatisfaction; to admit them, I ſay, to the participation of the Sacrament by the door of Reconciliation. He adds, that Jeſus Chriſt comes between the action of the Prieſt, as I may ſay, inſomuch, that if the effect follow the action, we muſt believe that it is by the Vertue of the Holy Spirit; that if any Penitent die before

St. *Leo.* fore reconciliation, he can't be reconciled after Death, but must be left to the Judgment of God; but he assures us, that it is very profitable and necessary, that Sins be remitted before the day of Death, by the Prayer of the Priest. He will not have reconciliation denied to those who demand Penance, when they see them in danger of death, but he admonishes Sinners not to trust or depend upon that Pardon, nor put off their Repentance till the hour of death. He saith, that it is a sufficient Reason to grant reconciliation to those, who are in manifest Danger, that they shew their desires of it by some Signs, or there are some to witness that they have required it. Lastly, he commands this Bishop to inform his Metropolitan of these Answers.

The 84*th*. Letter is written to the Emperor *Marcian*. St. *Leo* in the first place congratulates the re-establishment of the Catholick Doctrine. He then signifies to him, that he had had some suspicion of *Anatolius*, and upon that account it was that he had not, for some time, sent him Letters of Communion, but in consideration of the Emperor's Testimony, and the Profession of Faith which he had made, he had received him to his Communion, yet having advertised him, that he would not communicate with those who had persecuted *Flavian*, and that the Defender of the *Eutychian* Party should be deposed, that he was throughly satisfied, by his Letter, in which he signifies to him what had been decided in his Synod, but that he was surprized to hear, that after he had begun so well, he had deposed *Aetius* the Arch-Deacon, who was always an opposer of the *Eutychians*, to put into his place *Andrew* an *Eutychian*; which was done with so great Precipitancy, that he was ordained upon a *Friday*, contrary to the common Usage, and to Apostolick Tradition, and that in degrading the former, they had given him the charge of the Cœmetery, condemning him by that means to a kind of Exile. He prays the Emperor to take *Aetius* into his Protection, and to compel *Anatolius* to revoke what he had done. This Letter is of *March* 10. 453.

He wrote also at the same time the 85*th*. Letter to the Empress *Pulcheria*. It is upon the same Subject, and contains almost the same things. He therein observes, that tho' *Andrew* had abjured the Error of the *Eutychians*, yet he ought not to be preferred before those who have always preserved the Faith in Purity.

He wrote also the next Day the following Letter about the same business to *Julian* Bishop of *Coos* his Agent in the *East*. It appears by that Letter, that *Anatolius* had taken away the Arch-Deaconry from *Aetius*, by ordaining him Priest (for a Priest not being capable of an Arch-Deaconry) under the pretence of raising him to a greater Dignity, he had really deprived him of the Office of Arch-Deacon, which was more Honourable. St. *Leo* complains of these proceedings, and so much the more, because he had put a Person that favoured the *Eutychians* into his Place. He commands *Julian* to observe diligently, in the Name of the Holy Apostolick See, what passes in the *East*, and speak freely to the Emperor about those things that respect the good of the Church. He would have him write to him about such matters as may administer Debates. He enjoyns him to reprove *Anatolius* smartly, because he had put an Heretical Arch-deacon into the place of an Orthodox One. He accuses this Patriarch of having no Zeal for the Faith. He desires *Julian* to let him know what it was that disturbed the Monks of *Palæstine*, whether they are *Eutychians*, or whether they are at odds with their Bishop *Juvenal*, because he is a Favourer of that Party. He observes, 'That they ought 'to be punished according to the Nature of their fault; 'for there is a great deal of difference, saith he, between op-'posing the Faith, and being a little too hot for the Faith.' He requires him also to give him intelligence of the Monks of *Ægypt*, and the affairs of *Alexandria*. In the last place he tells him, that he had not received the Form of Faith which he had sent him. It is not known what Form of Faith this is which St. *Leo* speaks of in this place, and which *Julian* sent him. F. *Sirmondus* hath published one, which he pretends is this, but F. *Chiffletius* assures us, that he found it in that MS. of F. *Sirmondus* attributed to *Alcuinus*. F. *Quesnel* believes, that the Form of Faith which *Julian* sent to St. *Leo*, was nothing else but the definition of Faith, which is in the Fifth Action of the Council of *Chalcedon*. St. *Leo* also desires *Julian* to send him a Translation of the Acts of the Council of *Chalcedon*, at large, which were not understood at *Rome*, because they were written in *Greek*.

The eighty seventh Letter is directed to the Bishops who were present at the Council of *Chalcedon*. In it St. *Leo* approves of the Decisions of that Council concerning Matters of Faith, but declares at the same time, that he will never consent to what hath been done there contrary to the Canons of the Council of *Nice*. This Letter bears Date *March* the 21*st*. 453.

St. *Leo* was obliged to write it for the satisfaction of the Emperor, who had required him to give his approbation plainly to that which had been defined in the Council of *Chalcedon*, for fear, lest he should take an occasion to oppose the Council, because the Pope would not acknowledge the Rights which he had granted to *Anatolius*. This St. *Leo* himself testifies in the following Letter to *Julian* of *Coos*, wherein he praises the Zeal of the Emperor, and Empress, who had restrain'd the Insolence of some Monks. He also St. *Leo.* tells him, that the Emperor having privately bid him to admonish the Empress, he wrote presently to her, and he desires him to let him know what was the effect of his Letter, and if in short she hath approved of his Doctrine, or rather, St. *Athanasius*, *Theophilus*, and St. *Cyril*'s.

As to the business of *Aetius*, he says, that he much commiserated his Affliction, but he thought he must bear it patiently, for fear he seem to carry things too high. In fine, he tells him, that *Anatolius* persisted in his Claim, and that he understood by the Messenger that brought him the News of the Ordination of the Bishop of *Thessalonica*, that he would make the Bishops of *Illyria* to subscribe it. For this reason it was that he did not write to them, although *Julian* had desired him to do it, because he knew by that, that he would not be amended by it. He sends him two Copies of the precedent Letter, the one by it self, the other at the end of the Letter which was written to *Anatolius*, that he might give that to the Emperor which he thought most convenient.

In the eighty ninth he writes to the Emperor about that which he required of him, to give his Approbation of what the Council of *Chalcedon* had defined concerning the Faith. He assures him, that he had approved it already, when he wrote to *Anatolius*, but that that Bishop would not publish his Letter, because he therein reproves his Ambition. He thanks God, that he had given them an Emperor who knew how to join the Priestly Vigor and Royal Power together. Perhaps you will wonder at this Expression, but as F. *Quesnel* has already observed, there are many such in St. *Leo*'s Letters. *Constantine* assumes to himself the Title of an outward Bishop of the Church. The Fathers of the Council of *Chalcedon* and of *Constantinople*, under *Flavian*, have not scrupled in their Acclamations of Praise to the Emperors, to give them the Title of Bishop. St. *Leo* also commends *Marcian*, because he took upon him to maintain the Decrees of the Council of *Nice*, and that he had suppressed the Commotions of the Monks. Lastly, he assures him, that he had declared his Judgment of the Council of *Chalcedon* in obedience to his Command. He says a little after the same things to *Pulcheria* in the ninetieth Letter, dated *March* the 21*st*. 453.

In the ninety first written to *Julian* Bishop of *Coos*, he tells him, that he had omitted nothing that he was able to do for the defence of the Church's Cause; that it belongs to the Emperor to suppress the Disturbers of Church and State. He adds, that the Bishops ought not to allow the Monks to preach, and therefore he wondred, that *Thalassius*, who was Bishop of *Cæsarea* in *Cappadocia*, had given that Liberty, to one *George*, who was fallen from the monastick State by his Irregularities. He says, that he will write to him according to his Duty, if *Julian* judges it convenient. Lastly, he exhorts him to do his utmost Endeavour, that the Emperor do hinder the Hereticks from troubling the Peace of the Church. This Letter is dated *April* the 9*th*. in the same Year.

The ninety second Letter to *Maximus* Bishop of *Antioch* treats of several things. He observes in the first place, that the Catholick Faith keeps the Mean between the two Extreams of *Nestorius*, and *Eutyches*. He admonishes *Maximus* to be vigilant over the Churches of the East, but more especially over those, which the Council of *Nice* had entrusted him withal, to prevent that Heresie be not established in them. And that he might be able to do this with the greater Authority, he advises him to maintain the Rights, which the Council of *Nice* had allowed his Church, and preserve to himself the third place. That he will easily gain his ends, by doing so, because it is impossible, that the Order established by the inviolable Canons of the Council of *Nice* should be overthrown; that Ambition might prompt to make a Change as it already hath happened in the Council, where *Juvenal* endeavoured to usurp the Primacy of *Palæstine*, and attempted to ground his Pretensions upon some supposititious Writings, and that St. *Cyril* being afraid of that Enterprize, had written to him, but that whatsoever Constitutions were made thereupon, against those of the Council of *Nice*, whensoever a more numerous Council should meet, it would not, nor ought to be valid; that if his Legates had consented to any Decree of the Council of *Chalcedon*, which did not concern Doctrine, he declared it null, because he had sent them for no other end but to defend the Faith of the Church against Heresies; that all that had been handled in the Synods of Bishops, except what concerned the Faith, may not be received, if it do not agree with the Decrees of the Council of *Nice*; that he will see, by the Copy of the Letter written to *Anatolius*, how vigorously he defends the Council of *Nice*. Lastly, he advertiseth *Maximus* to prohibit the Monks and Lay-men from Preaching, and so much the more because it belongs to the Bishops only to do it. This Letter is of the 10*th*. of *June*.

In the ninety third Letter to *Theodoret*, he, in the first place, testifies the Joy which he had when he understood by the Legates which he had sent to the Council of *Chalcedon*, that the Catholick Faith had triumphed over the Errors of the *Nestorians* and *Eutychians*, and that the Council had con-

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firmed by its Judgment, which was not ſubject to amendment, the Doctrines which he had aſſerted. Theſe Words are very remarkable, becauſe they evidently prove to us, that there is no Judgment but that of an univerſal Council, which may not be re-examined, and that the Judgment of the Pope himſelf is ſubject to amendment. This was it that made him add, that he was not troubled, that ſome People would not accept the Judgment which he had given, to evidence that the acknowledgment which the other Sees had made of his Supremacy, as given to him by God, was not meer Flattety. That the Oppoſition which the Truth had met withal upon that occaſion, was the cauſe of ſome Good, becauſe the Divine Favours are more thankfully acknowledged, when they are obtained with Difficulty, and God's Providence brings us to the fruition of Good by a kind of Evil. That the Truth is made clearer, and upholds it ſelf with the greater ſtrength, when the examination confirms that Faith which we have been taught; and that laſtly, the Grandeur of the Prieſtly Dignity ſhews it ſelf beſt, when we reſpect the Authority of the Biſhops that are moſt highly promoted; yet with a Proviſo, that we do not in any wiſe incroach upon the Privileges of ſuch as are inferior to them. Afterward he invites *Theodoret* to rejoice with him at the Victory which the Truth had obtained. He ſets himſelf againſt the Outrages which *Dioſcorus* had committed. He tells *Theodoret*, that he muſt equally avoid the Errors of *Neſtorius* and *Eutyches*. He thanks God, that he hath been freed from all manner of Suſpicion; and at laſt, exhorts him to be watchful for the Defence of the Faith of the Church, and not permit either Lay-men or Monks to become Preachers. This Letter is dated *June* 12.

The ninety fourth Letter to the Emperor *Marcian*, is about a difficult Controverſy which was in the Church, concerning the day on which *Eaſter* ſhould be kept in the year 455. St. *Leo* ſays, that the ancient Fathers had impoſed that Task upon the Biſhop of *Alexandria* to find out the Feaſt of *Eaſter* every year, and to make it known to the Apoſtolick See, that he might give notice of it to the far diſtant Churches. That *Theophilus* had made a Calendar for an hundred years, beginning at the year 380. but that the Paſſover in the 76*th*. year, *i.e.* in the year of Jeſus Chriſt 455, is appointed upon an extraordinary day, and too much advanced in the Month of *April*. He beſeeches *Marcian* to command, that an exact Calculation be made, that all Churches may celebrate this Feaſt at the ſame time. The following Letter to *Julian*, is upon the ſame Subject. Both are of *June* 16. This laſt, in the ordinary Editions, is directed to *Eudoxia*. But the manner of writing, and MSS. prove to us, that it was really written to *Julian*.

The ninety ſixth Letter is addreſſed to the Empreſs *Eudoxia*. In it he exhorts her to make uſe of her Authority to compel ſome Monks of *Palæſtine* to ſubmit themſelves to the Council of *Chalcedon*.

In the ninety ſeventh Letter to the Monks of *Palæſtine*, he explains the Opinions which he had aſſerted in his Letter to *Flavian*, and evinces, that his Doctrine is clear contrary to the Error of *Neſtorius*, as well as that of *Eutyches*.

In his ninety eighth Letter, he deſires *Julian* to give him an exact Account of the News of what happened at *Conſtantinople*, and to take effectual care that the Canons be obſerved. It is dated *June* 25. 453.

The ninety ninth bears date *Jan*. 9. following. He gives the Emperor thanks for appeaſing the Troubles of *Palæſtine*, and reſtoring *Juvenal*, Biſhop of *Jeruſalem*, to his See again.

The following Letter to *Julian* is of the ſame date. In it he ſhews much Joy, that the Monks of *Palæſtine* had acknowledged their Error, and that *Juvenal*, Biſhop of *Jeruſalem*, was reſtored. He adds, that *Proterius*, Biſhop of *Alexandria*, [Succeſſor of *Dioſcorus*, who was depoſed] did write him a Letter, in which he makes known to him the Purity of his Doctrine. He ſpeaks of the difference between himſelf and this Biſhop, about the Celebration of *Eaſter*, in the year 455. He ſays, that he hath approved nothing in the Council of *Chalcedon* but what concerns the Faith, and was much pleaſed that *Aetius* had been found innocent.

In the hundred and firſt Letter to *Marcian*, St. *Leo* aſſures this Emperor, that he will freely be reconciled to *Anatolius*, and for that end had already written to him, if his Letters, which he hath ſent him, had had any effect, or he had anſwered them; yet if he will ſubmit himſelf to the Canons, and renounce his ambitious Pretenſions, he would inſtantly receive him to his Communion. This Letter bears date, *March* the 9*th*.

The following Letter to *Julian* is of the ſame date. He lets him know, that he had receiv'd a Letter from *Proterius*, in which he ſhews himſelf well principled in the Faith; but becauſe he was extremely troubled with the Faction of the *Eutychians*, who having made a corrupt Tranſlation of St. *Leo's* Letter to *Flavian*, would perſuade Men, that it favoured the Error of *Neſtorius*; he deſires *Julian* to cauſe it to be tranſlated into *Greek*, and ſend it to *Alexandria*, ſealed with the Emperor's Signet. He commands him to get knowledge of the Emperor's Anſwer about the day on which the Feaſt of *Eaſter* is to be kept the next year, and ſend him word of it, becauſe the time of ſending the Circular Letters for the Paſſover is at hand.

St. *Leo.*

The hundred and third Letter is written to *Proterius* Biſhop of *Alexandria*. St. *Leo* diſcovers to that Biſhop, the Joy which he had conceived, when he underſtood, by his Epiſtle, that he is of an Orthodox Judgment, and that the Church of *Alexandria* hath received of St. *Mark*, the Scholar of St. *Peter*, the ſame Faith which the *Romans* have received of his Maſter. He exhorts *Proterius* carefully to defend this Faith. He adds, that he hath taught no new Doctrine in his Letter to *Flavian*, nor departed from the Rule of Faith received from his Anceſtors; and if *Dioſcorus* had done the ſame, he would not have ſeparated from the Church, ſince he had the Works of St. *Athanaſius*, the Sermons of *Theophilus* and St. *Cyril*, which ought to have incouraged him to reſiſt the Error of *Eutyches*. He adve tiſes *Proterius*, that he muſt carefully avoid ſpeaking any thing, which may come near the Opinions of *Neſtorius*; and that in teaching the People, he muſt let them know, that he vents nothing new, but teaches what the Holy Fathers have unanimouſly preached, and to convince them of it, it is not ſufficient to ſay ſo, but it is convenient to prove it, by bringing and explaining their Authorities, to which he may join his Letter.

In fine, St. *Leo* ſays, that he applies himſelf to Antiquity, as well in Matters of Diſcipline as Faith, and for this reaſon it is, that he hath oppoſed them, who through their Ambition would rob the Church of *Alexandria* of her Privileges, and Metropolitans of their Rights. He adviſes *Proterius* to uphold the Cuſtoms which were in uſe in the time of his Predeceſſors; to keep the Biſhops, who according to the ancient Canons, are ſubject to the Church of *Alexandria*, cloſe to their Duty, by obliging them to be preſent at his Synod at the appointed times, or when there is ſome Buſineſs that requires their preſence. This Letter is of *March* 10. 454. It hath never been publiſhed.

To this Letter the Epiſtle of *Proterius*, Biſhop of *Alexandria*, to St. *Leo* touching the Feaſt of *Eaſter* in the year 455. is joined. He was of a contrary Judgment to the Pope, who at length yielded to the Opinion of *Proterius*. Thoſe that are curious Enquirers after the Accounts which were then made, to find out the day on which *Eaſter* was to be kept every year, may find much ſatisfaction in it. About the end, he cautions St. *Leo*, that he ſhould not venture to have this Letter turned into *Latin*, becauſe it is very hard for Men that do not underſtand it well, to expreſs exactly, in *Latin*, a Matter ſo hard and intricate as this is.

The hundred and fourth Letter to the Emperor *Marcian*, is of the ſame date with the hundred and third to *Proterius*, and contains almoſt the ſame things. St. *Leo* therein commends *Proterius*, becauſe he had approved his Letter to *Flavian*. He ſays, that ſome Hereticks had falſified it, and deſires the Emperor to cauſe it to be turned into *Greek*, and ſent to *Alexandria*.

The hundred and fifth to the ſame bears date the 15*th*. of *April* following. In it he promiſes the Emperor to be reconciled to *Anatolius*, provided that he would deſiſt from his Pretenſions. He deſires his Majeſty to baniſh *Eutyches* further, becauſe he divulged his Doctrines in the place of his Exile. He thanks him for ſending a Perſon to *Alexandria*, that he might inform himſelf exactly of the time, when *Eaſter* muſt be celebrated.

The Letter of *Anatolius* to St. *Leo* is taken out of *Holſtenius's* Collection. In it he complains that St. *Leo* had given over writing to him, and declares, that the Letter which he had written to others about him, had increaſed his trouble. He tells him, that he deſired nothing more than to give him ſatisfaction, and that having ſeen a Letter which St. *Leo* wrote to the Emperor, he had immediately performed what he deſired of him for the good of the Church; that he had preferred *Aetius* to an honourable Office among the Clergy, tho' not to be an Arch-Deacon, as appears by the following Letter; that he had expelled *Andrew* out of the Church, altho' he had made him Arch-Deacon, for no reaſon but that he came to that Dignity, by reaſon of his Age; that he had alſo put from the Communion of the Church, thoſe who had been of the *Eutychian* Party, altho' they had ſatisfied him by their Subſcriptions and Declarations, and that he would not receive them, till he had known from him, what he ought to do. He earneſtly intreats him to write to him. Laſtly, he proteſts, that as to the Dignity, which the Council of *Chalcedon* hath granted him in favour of the See of the Church of *Conſtantinople* he had not any hand in it, but it was the Clergy of *Conſtantinople* which deſired it, and the Eaſtern Biſhops, who had cauſed it to be ordained; that as for himſelf he had not concerned himſelf in it, but had always lived in ſuch a manner, as could give no juſt Cauſe to think that he was ambitious or forward in ſuch Attempts. The Body of this Letter is written in *Latin*, but the words are in the *Greek* Character.

St. *Leo* anſwers this Epiſtle in his hundred and ſixth, and tells *Anatolius*, that it is not for lack of kindneſs, that he had deſiſted from writing to him, but being obliged to oppoſe himſelf againſt thoſe things which he had acted contrary to the Canons, he had received no Anſwer from him. He commends him, that he hath compoſed the Buſineſs about

St. *Leo.* about *Aetius*, and turned *Andrew* out of the Arch-Deaconry. He informs him, that he may receive him, and ordain him Prieſt, yea him, and all that have been engaged in the *Eutychian* Party, if they do profeſs publickly, in writing, that they condemn the Hereſies of *Eutyches* and *Neſtorius*, but that he ought not to make any Perſon Arch-Deacon, who hath ever been engaged in thoſe Sects. He was not at all ſatisfied with the Excuſe made by *Anatolius*, about the Prerogatives given to the See of *Conſtantinople*, by the Council of *Chalcedon*; for he ſays, that the Clergy could not do it without his conſent. Notwithſtanding, he was glad to ſee him ſo well diſpoſed to give over that Enterpriſe, and exhorts him to do it forthwith. This Letter is dated *May* 29. 454.

The hundred and ſeventh Letter to the Emperor *Marcian* is upon the ſame Subject. He ſhews him, that he hath returned an Anſwer to *Anatolius*; that this Biſhop ought to attribute the interruption of Commerce by Letters, which had been between them, to nothing but his own ſilence; that he did not doubt, but that it was the Emperor who had diſpoſed him thus to amend himſelf: that he doth not reconcile himſelf to him but upon Condition that he abandons his Pretenſions, which he hath contrary to the Canons of the Church, and will be watchful to diſcover cloſe Hereticks; that he may drive them out by the Aſſiſtance of the Imperial Authority, that it is eaſy, by that means, to extinguiſh the other Hereſies entirely, ſince *Palæſtine* was already returned, and *Ægypt* began to acknowledge him; that he was much pleaſed with that which he had done in favour of *Aetius*, and deſires him to hearken to what *Julian* hath to communicate to him. Laſtly, he requires him to prohibit the Monk *Caroſus* from diſperſing his Error in *Conſtantinople* as he hath done.

He wrote alſo another Letter to the Emperor at the ſame time, in which he thanks him for the Enquiry he had made, to let him know *Eaſter*-day. He aſſures him, that he had received *Proterius*'s Letters, and that he will follow his Judgment, altho' he is not perſuaded of the Reaſon, yet for Peace and Unity ſake. Laſtly, he prays the Emperor, that the * Receivers of the Church of *Conſtantinople* might not give up their Accounts before the ſecular Judges, but leave it according to the ancient Cuſtom to the Biſhop's Court.

[* Oeconomi.]

The hundred and ninth Letter is a Circular Letter to the Biſhops of *France* and *Spain*, in which he gives them notice, that the Feaſt of *Eaſter*, in the next year, ſhall be kept upon the 22*d*. of *April*. It is dated *July* 28. *Anno* 454.

The hundred and tenth is written to *Juvenal* Biſhop of *Jeruſalem*. In it he declares his Joy, that this Biſhop, having condemned the Error of *Eutyches*, was again ſettled in his See. He exhorts him to defend the Faith of the Church about the Incarnation, of which the Holy Places, which are in his Biſhoprick, are a convincing Proof. He explains the Catholick Doctrine, and tells him, that he will find it proved by Teſtimonies of Holy Scripture, in his Letter to *Flavian*. This Letter bears date *September* 4th.

The hundred and eleventh Letter is an Anſwer to *Julian*'s, wherein he had ſent him the News of *Dioſcorus*'s death. He tells him, that he hopes that it will render the Converſion of many more eaſy. He commands him to manage the Inclinations of the Emperor well, and to inſtruct him, what he may do for the good of the Church, becauſe he knew that this Prince is perſuaded, that he never acts ſo much for the good of his Empire, as when he procures the good of the Church. He puts *Julian* in mind to let him know, what condition the Church of *Alexandria* is in.

The hundred and twelfth, hundred and thirteenth and hundred and fourteenth Letters of St. *Leo* are written in 455. In the firſt, he thanks the Emperor *Marcian* for the care he had taken, to have it plainly ſettled on what day *Eaſter* ought to be celebrated; and aſſures him, that he ſubmits to the Judgment of the Biſhop *Alexandria*, and that he hath followed it in the Letters which he hath written to all the Biſhops of the Weſt, to give them notice of the day of that Feaſt. He alſo thanks the Emperor for expelling *Caroſus* and *Dorotheus* from their Monaſteries. In the ſecond, he makes anſwer to *Julian*'s Letter, who had written to him, that *Caroſus* had profeſſed the Orthodox Faith, but was yet at variance with *Anatolius*; that *John* was ſent into *Ægypt* to reſtore the Faith, and ſettle Peace there. He deſires *Julian* to let him know what ſucceſs he ſhall have there, and tells him, that he is much troubled for the condition of the Biſhop of *Antioch*, if what his Accuſers ſay, be true. He adds, that he hath ſo great confidence in the Piety of the Emperor, that he doth not doubt but that he will hinder the eſtabliſhment of Hereſie. In the 114*th*. he exhorts *Anatolius* to labour with all his Might to extinguiſh the remainders of the Hereſie. The laſt of theſe Letters is dated *March* 13.

We have nothing more of that year nor the next, becauſe *Rome* having been taken by the *Vandals*, St. *Leo* was ſo buſy about the Affairs of his own Church, he had no leiſure to take care of others. Beſides, that in the trouble he then was, it was hard to ſend or receive Letters from diſtant Countries. But as ſoon as he began to be a little at reſt, he then began afreſh to give Marks of his Paſtoral Care and Vigilance over the Church.

The Hundred and fifteenth Letter to the Emperor *Leo*, dated *June* 9. *Anno*. 457. is the firſt. He prays the Emperor to protect the Faith, and not permit the Authority of the Council of *Chalcedon* to be queſtioned, particularly at *Alexandria*, where according to the account he had received from *Anatolius*, it was ſtrongly oppoſed. St. *Leo.*

To him alſo he directs the following Letter of *July* 11. St. *Leo* praiſes him, becauſe he was troubled to ſee the Church of *Alexandria*, reduced to ſo lamentable a Condition through the Outrage of the Hereticks; that the Emperor *Marcian* was taken out of the World, juſt when he was uſing Remedies for it; but (God be praiſed) he had left a Son, from whom the Orthodox Religion might expect the ſame protection; that he had written to him for that reaſon; that he ought to joyn with him in endeavouring to maintain the Deciſions of the Council of *Chalcedon*, and prays him to let him know what he could do with him thereupon.

The Hundred and ſeventeenth is of the ſame date; In it he tells *Julian*, that he wondered he did not write to him; but being informed, by *Anatolius*'s Letter, that he was gone to *Alexandria*, he had written to the Emperor to pray him to reſtore Peace to that Church; and to *Anatolius*, that he ſhould uſe his Intereſt with the Emperor upon that Subject. He commands him to joyn his Sollicitations with *Anatolius*, to uphold the Decrees of the Council of *Chalcedon*, and ordain an Orthodox Biſhop at *Alexandria* in the place of *Proterius*.

The Hundred and eighteenth Letter, dated *Aug*. 23, 457. is directed to *Baſilius* Biſhop of *Antioch*. In the beginning he complains, that this Biſhop had not given him Notice of his Ordination: He exhorts him to joyn with him and other Biſhops that are Orthodox, to defend the Catholick Faith with Courage, becauſe he is perſuaded, that the Emperor and Lords of the Court will not undertake to innovate any thing, when they ſee the Orthodox Biſhops firm and united,

In the Hundred and nineteenth Letter he exhorts *Euxithius* Biſhop of *Theſſalonica*, and *Juvenal* Biſhop of *Jeruſalem*, to be reſolute, and not ſuffer that any Council be aſſembled to diſanul what hath been done in the Council of *Chalcedon*. He ſent theſe Letters to *Julian* and *Aetius*, that they might deliver them to the Metropolitans to whom they are directed, and by that means all the Biſhops may know it. This appears by the 120*th*. and 121*ſt*. Letters.

In the Hundred and twenty ſecond Letter he congratulates the Emperor *Leo*, that he declared himſelf for the Council of *Chalcedon*, and exhorts him to further the Peace of the Church. This Letter is dated *Sep*. 1. 457.

He comforts the Biſhops of *Ægypt*, who had been baniſhed from their Churches for the Orthodox Doctrine in the following Letter. This is of *Octob*. 11.

The Hundred and twenty fourth Letter is to *Anatolius*. After he hath thanked him for his care in writing to him the News, he exhorts him to oppoſe the Temptations of Hereticks vigorouſly, but he reproves him for ſuffering the Clergy of *Conſtantinople* to have Commerce with the Enemies of the Catholick Faith. This Letter is dated the 11*th*. or 14*th*. of *October*.

In the Hundred and twenty fifth Letter to the Emperor *Leo*, he endeavours to ſhew the Emperor that he ought not to revive again the Queſtions about the Incarnation of Jeſus Chriſt, and that he ought to hold to the Deciſion of the Council of *Chalcedon*. He exhorts him to apply Remedies to the Diſtempers of the Church of *Alexandria*, and not ſuffer the Enemies of the true Faith to thruſt themſelves into the Government of that Church; that having received Petitions from both Hereticks and Catholicks, he eaſily diſcerned to which of them he ought to lend his Aſſiſtance, ſince on the Hereticks part there is nothing but Violence and Sacrilege, who have put to death an Innocent Biſhop, caſting his Aſhes into the Air, overturning the Altars, laying open the Myſteries to Parricides and Wicked Men, caſting down the Oblation, and deſtroying the Holy Oyl; that after all this they had the boldneſs to demand a Council; that the Emperor ought not to ſuffer this Impudence, but reſcue the Church of *Alexandria* from the Oppreſſion in which it was; that he had ſent him a Letter treating of Matters of Faith, to inſtruct him fully in the Doctrine of the Church. Laſtly, he complains, that ſome of the Clergy in *Conſtantinople* held Heretical Opinions. He accuſes *Anatolius* of Negligence in not puniſhing them, and exhorts the Emperor to baniſh them out of the City. He recommends to him the Biſhop *Julian*, and *Aetius* the Prieſt. This Letter is dated *Decemb*. 1.

In the Hundred and twenty ſixth Letter he deſires *Anatolius* to joyn with him in perſuading the Emperor to maintain the Deciſions of the Council of *Chalcedon*, oppoſe the Hereticks, and reſtore the Peace of the Church of *Alexandria*. He tells him, that he was very joyful to hear, that there were but four Biſhops of *Ægypt* who were guilty of the ſame Crime with *Timotheus*, and who were of his Party; that he muſt do his endeavour to help the other Biſhops of *Ægypt*, who were under Perſecution, and aſſiſt thoſe who are withdrawn to *Conſtantinople*; that their Preſence is very neceſſary to divert the Emperor from calling a new Sy-

St. *Leo.* nod. He admoniſhes him not to ſuffer *Atticus* and *Andrew*, two Clergy-men of *Conſtantinople*, to perſiſt in their ſpeaking againſt the Council of *Chalcedon*. He likewiſe makes ſmart Reflections upon him for ſuffering them.

In the one hundred twenty ſeventh he comforts the Orthodox Biſhops of *Ægypt*, who had retired to *Conſtantinople*. *Anatolius* bore the reflections which St. *Leo* made upon him, with a ſort of Diſturbance. *Atticus* the Prieſt, whom St. *Leo* had branded, ſought to juſtify himſelf, by ſending ſome Writings, which he pretended to be Orthodox, but St. *Leo* was not ſatisfied with that, but inſiſted upon it, that he would plainly condemn the Error and Perſon of *Eutyches*, and ſign the Profeſſion of Faith made by the Council of *Chalcedon*. This Letter is dated in *March* 458.

The one hundred twenty ninth Letter of St. *Leo* to *Nicetas*, or rather, to *Niceas*, Biſhop of *Aquileia*, is dated *March* 21. in the ſame Year. The firſt and principal Queſtion which he treats of in this Letter is this, *viz.* Whether thoſe Women, who in the Captivity or Abſence of their Husbands, whom they thought dead, having been married to others ought to return to their firſt Husbands, if perchance they return again? He anſwers, that they are obliged to it, if their firſt Husbands demand them again, although their ſecond Husbands have not ſinned in marrying them. And he at the ſame Time orders, that thoſe Women be excommunicated, who would not return to them.

The ſecond Queſtion is concerning thoſe who have eaten Meats offer'd to Idols, being urg'd to it through Hunger, or conſtrain'd through Fear. He ſays, that they muſt be cleanſed by Penance, which ought to be conſidered not ſo much in reſpect of the length of Time, as of the Sincerity of Grief. He orders, that they do the ſame to thoſe who have been baptized a ſecond Time, either by Force, or becauſe they have been engag'd in the Heretical Factions. He wiſely obſerves, that the Time for Penance ought to be ordered according to the Devotion, Age or Profeſſion of the Penitents. In fine, as to thoſe Perſons who have been baptized but once, but by the Hereticks, he ſays, that they ought to be confirmed by the Impoſition of Hands, with Invocation of the Holy Spirit. *Sola invocatione Spiritus Sancti, per Impoſitionem Manuum Confirmandi.*

In the one hundred and thirtieth Letter he comforts the Biſhops of *Ægypt*, who were retired to *Conſtantinople*, and adviſes them not to ſuffer thoſe Matters to be diſputed afreſh, which were decided in the Council of *Chalcedon*. This Letter is dated *March* 21.

The one hundred thirty firſt is of the ſame Date. He exhorts the Clergy of *Conſtantinople* to continue ſtedfaſt in the Faith, and ſeparate themſelves from the Hereticks; and he admoniſhes them, that they ought not to ſuffer *Atticus* and *Andrew* to remain in the Church, if they will not make profeſſion in Writing of the Faith of the Council of *Chalcedon*.

The next Day he wrote to the Emperor the One hundred thirty and ſecond Letter, in which he declareth to him, that he ought not to ſuffer the Decrees of the Council of *Chalcedon* to be brought under Examination a ſecond Time; hat he could neither communicate with Hereticks, nor depart from the Deciſions of the Synod; that he will ſend the Legates of the Holy See, as he hath deſired; that he doth it not to enter into Diſpute about that which hath already been decided, but only to clear it, and make it known.

In the one hundred thirty third Letter, to the ſame Emperor, dated *Aug.* 17. He writes to him, that he had ſent two Biſhops, to require him, in his Name, to take Care of the Peace of the Church, maintain the Faith, and not ſuffer the Definitions of the Council of *Chalcedon* to be called in queſtion. He enlarges chiefly upon the latter, ſhewing, that if once it be allowed to diſpute continually, and uſe Logical and Rhetorical Arguments in the Explication of the Myſteries there will never be an end. That Jeſus Chriſt hath evidently prov'd that he would not have theſe Arts made uſe of, ſince he had not choſen Philoſophers or Orators to preach his Goſpel, but poor Fiſher-men, leſt the Heavenly Doctrine, which is ſo powerful, ſhould be thought to need the Help of Humane Eloquence: That the Arguments of Rhetorick appear ſo much the more, by how much the things that are treated on are the more obſcure and uncertain, and accounted true becauſe they are defended with more Wit and Eloquence, but that the Goſpel of Jeſus Chriſt hath no need of that Artifice, becauſe the Doctrine of Truth is clear in it ſelf, and that no Man ſeeks what is pleaſing to the Ear, when he deſires only to know what he ought to believe. Next he explains, in a few Words, the Doctrine eſtabliſhed in the Council of *Chalcedon*. He bewails the Outrage committed againſt the Perſon of the Biſhop of *Alexandria*. He requires no Puniſhment, but hopes that the Authors of it would amend, and ſuffer Penance for their Sin. In fine, he recommends to him his Legates, St. *Leo.* which he ſent to him, not to enter any Diſpute, but to repreſent to him what muſt be done for the Maintenance of the Faith, and Reſtoration of the Church's Peace. He prays him to ſend an Orthodox Biſhop to *Alexandria*, and re-ſettle the Biſhops of *Ægypt*, which have been forced away by the Hereticks. This excellent Letter is one of thoſe which F. *Queſnel* hath lately publiſhed. *Prudens**, Biſhop of *Troyes*, hath copied out a part of it in his Book againſt *Joannes Scotus*. *Vigilius* and *Pelagius* II. have alſo cited it, and *Facundus* hath produced a Paſſage of it. [* *Tricaſſinus.*]

The one hundred thirty fourth Letter is a Diſcourſe againſt the Error of *Eutyches*. St. *Leo* relates therein firſt of all the Errors of the Hereticks about the Myſtery of the Incarnation. He proves, that the Council of *Nice* hath confounded them altogether. He demonſtrates, that it was neceſſary for the Reconciliation of Man to God, that Jeſus Chriſt ſhould be God and Man, and the divine and human Nature ſhould be united in one Perſon. He proves afterwards by many Reaſons, confirmed by Teſtimonies of Holy Scriptures, that theſe two Natures are really and truly in Jeſus Chriſt: This, in the laſt place, he makes good by the Authority of the Holy Fathers, of whom he produces many Paſſages. In a Word, he proves and explains the Myſtery of the Incarnation in a clear, noble and ſublime manner, without involving himſelf in School Subtleties.

The one hundred thirty fifth Letter is written to *Neonas* Biſhop of *Ravenna* (for ſo it ought to be read, and not *Legio.*) F. *Queſnel* thinks it was written in the year 458 (*i*), altho' it be dated in the Conſulſhip of *Marcian*. St. *Leo*, in this Letter, reſolves a difficult Queſtion, which had been propoſed in a Synod, *viz.* Whether they who were carried Captive in their Infancy, before they had any Uſe of Reaſon, not knowing whether they have been baptized or no, muſt be baptized? He concludes, that they need not fear to baptize them, ſince they have no proofs that they have been, but if they know that they have been baptized, tho' it were by Hereticks, they muſt not be then baptized. This Letter ſhews, that Baptiſm upon condition was not in uſe at that Time.

In the one hundred thirty ſixth Letter, directed to the Biſhops of *Campania*, *Picenum* and *Samnium*, St. *Leo* reproves thoſe Perſons who baptized without Neceſſity upon the Feſtivals conſecrated to the Martyrs. He forbids the Celebration of Baptiſm upon any other Days beſides the Feaſts of *Eaſter* and *Pentecoſt*, at leaſt if no Danger or Peril oblige to a ſpeedy Adminiſtration of that Sacrament. He alſo oppoſes the Practice of ſome, who cauſed Offenders to recite publickly the Sins which they had committed, and ſays, that it is ſufficient to diſcover them in private Confeſſions to the Prieſt; and altho' it ſeems to be a commendable Action that Men ſhould expoſe themſelves to Shame thro' Fear of God's Judgment, yet ſince it is poſſible to have Sins, which they that have committed them dare not often even publiſh them; therefore this Cuſtom muſt be entirely aboliſhed, for fear of frighting Men from the Remedy of Penance, leſt they ſhould diſcover thoſe Crimes to their Enemies, for which they may be puniſhed by civil Juſtice. It is enough to confeſs his Sin firſt to God, and then to the Prieſt, who ought to pray to God for the Remiſſion of the Sins of Penitents, that by this means Sinners will be more eaſily drawn to Repentance, when they are ſure that the Sins, of which they confeſs themſelves guilty ſhall not be made publick. This Letter bears date *March 6th.* 459.

In the one hundred thirty ſeventh Letter St. *Leo* congratulates the Emperor *Leo* for having put *Timotheus Ælurus* out of the See of *Alexandria*, and exhorts him to take care that ſome Orthodox Perſon, worthy of that See, be choſen into his Place, aſſuring him, that though *Timotheus* ſhould return from his Errors, and profeſs the Catholick Faith, yet his Crimes render him unworthy of being reſtored. This Letter is dated *June* 460.

The one hundred thirty eighth Letter, of the ſame date, is written to *Gennadius* Biſhop of *Conſtantinople*. He complains that he permitted *Timotheus* to come to *Conſtantinople*. He adviſes *Gennadius* not to communicate with him, and to put him out of all Hopes of recovering his Biſhoprick, by ordaining ſome Perſon of Merit in his Place.

This was put in execution, for a little after *Timotheus*, ſurnamed *Solofaciolus* [or *Baſilicus*,] who was an Orthodox Perſon, was put into the See of *Alexandria*. St. *Leo* wrote to him, to congratulate his Election, and to exhort him to oppoſe the Hereſies of *Neſtorius* and *Eutyches*. This Letter is the one hundred thirty ninth, and dated *April* 18. 460. He wrote alſo the one hundred and fortieth Letter, at the ſame time, to the Clergy of *Alexandria*; in which he

(*i*) *Thinks it to be written in* 458.] He affirms, that there is a Fault in the Date of the Conſulſhip, and that we muſt read *Majorian* for *Marcian*. 1. Becauſe all the Letters of St. *Leo*, written in 451. under the Conſulſhip of *Marcian* and *Adelphius*, carry all the Name of *Adelphius*; and indeed when St. *Leo* mentions but one Conſul, 'tis always the *Weſtern* one which he names. 2. It is there *Conſulatu*, but St. *Leo* never ſets it down ſo, but *Conſule* or *Conſulibus*. 3. Becauſe it is evident by the Letter, that it is written on the occaſion of a Queſtion raiſed upon the account of ſome Perſons who had been carried Captives by the Barbarians, and were lately returned into the Province of *Ravenna*, their Country. In 451. there was no Invaſion of the Barbarians in *Italy*, it could not be before 452. that *Attilas* laid waſte the Country of *Ravenna*. This Letter then muſt be written ſome Years after.

exhorts

St. *Leo.* exhorts them to Peace, and encourages them to maintain the Faith which had been taught them by the Orthodox Biſhops of *Alexandria*, without any Variation, *For the Truth*, ſaith he, *which is Simple and One, receives no Change.* He admoniſhes him to bring over and receive to Repentance thoſe who are in an Error.

St. *Leo* a little after (*viz. September* 1.) congratulates the Biſhops of *Ægypt*, that they had an Orthodox Patriarch, and exhorts them to labour after a re-union of Minds, and the Converſion of thoſe who were engaged in Hereſy. This Letter is the one hundred forty firſt, and the laſt of St. *Leo*'s Letters, in this new Edition, augmented with thirty Letters.

St. *Leo* hath written many other Letters beſides; *Pelagius* in his one hundred and eleventh Letter, to the Biſhops of *Iſtria*, cites two Fragments of a Letter of St. *Leo*, to *Baſil*: One of theſe Fragments is found in the one hundred thirty and third Letter, to the Emperor *Leo*, the other is not to be met with; ſo that this muſt be, either that St. *Leo* hath repeated the ſame thing in two Letters, or *Pelagius* is miſtaken in his Quotation. The ſame Pope cites alſo a Fragment of a Letter of St. *Leo*'s, to the Archdeacon *Aetius*, which is not to be found among thoſe we have.

St. *Leo* had given his Legates ſome Memorandums in Writing, when he ſent them to the Council of *Chalcedon*, of which *Boniface* read a part in the ſixteenth Action of that Council. F. *Queſnel* hath collected theſe Fragments, at the end of the Letters, and joyned to them a Letter of *Julian* Biſhop of *Coos* to the Emperor *Leo*; in which this Biſhop anſwers the Emperor, who had deſired Advice from him and other Biſhops about the preferring of *Timotheus* ſurnamed *Ælurus*, and about the Council of *Chalcedon*: He anſwers him, I ſay, that *Timotheus* ought not be accounted a Biſhop, and that he ought to be expelled from the See of *Alexandria*, which he had invaded, and that he ought to keep to the Deciſion of the Council of *Chalcedon*, and maintain its Decrees.

There is mention made in St. *Leo*'s own Letters, and ſome other Records, of ſeveral other Letters written by or to St. *Leo*, of which we have no Fragments. F. *Queſnel* hath made an exact Catalogue of them, at the end of his Notes upon St. *Leo*'s Letters, to which we may have Recourſe: There alſo we may ſee the Inſcriptions of nineteen or twenty Letters of St. *Leo*, of which we have not one Word more remaining.

He hath left out a Letter which was heretofore reckoned the eighty eighth of St. *Leo*'s Letters, to the Biſhops of *Germany* and *France*, touching the Office of the *Chorepiſcopi*; but he hath proved in a Diſſertation, purpoſely made on that Subject that that Letter is certainly ſuppoſititious (*k*), and taken out of the Canons of the ſecond Council of *Sevil*, held *Anno* 619. which forbids, in the ſame Terms thoſe Offices to Prieſts which this Canon does to the *Chorepiſcopi*; neither hath he ranked in the Number of St. *Leo*'s Epiſtles, that which was formerly counted the ninety ſixth Letter, becauſe 'tis not this Pope's, but a Synodical Letter, written in the Name of St. *Leo* * Biſhop of *Bourges*, *Victurius* † Biſhop of *Mans*, *Euſtochius* ‡ Biſhop of *Tours*, and ſome other Biſhops in the Churches of the third Province of *Lyons* (*l*), which is that of *Tours*.

[* *Leo Bituricenſis.* † *Cenomanum viduum.* ‡ *Caſarodunum Turones.*]

From the Letters we will come to his Sermons, bnt we muſt firſt examine the Conjectures upon which M. *Anthelmi* grounds himſelf, in attributing them to St. *Proſper*. The firſt is the Likeneſs of Style, which he pretends is to be found between the Writings of St. *Proſper* and the Sermons which are ſaid to be St. *Leo*'s. He thinks that he meets in ſeveral Places of them not only with Words but alſo Phraſes, Sentences, Expreſſions, and particular Modes of Speech proper to St. *Proſper*, and produces many Examples, which he ſays are ſufficient to determine the Point. The ſecond Proof is from an ancient Manuſcript of nine hundred years old, written in the *Saxon* Character, which was heretofore in the Library of M. *Thuanus*, and at preſent is in M *Colbert*'s; where the Anniverſary of the fourth year of the Exaltation of St. *Leo* bears the Name of St. *Proſper*, according to an ancient Inſcription. There are alſo in the Manuſcript two other Sermons attributed to St. *Leo*; the one is of Collection and Alms-giving, and the other upon the Faſt of the tenth Month, which are the tenth and ſixteenth in F. *Queſnel*'s Edition of St. *Leo*'s Sermons. The old Title of theſe Sermons doth not carry the Name of St. *Leo* in the Manuſcript, but it hath been added by a later hand: From whence he concludes, that theſe two Sermons as well as the former, are St. *Proſper*'s, and not St. *Leo*'s. He brings for a third Proof, that neither *Gennadius* nor Pope *Gelaſius*, who ſpeak of St. *Leo*'s Letter to *Flavian*, do make the leaſt mention of his Sermons, no more than *Anaſtaſius Bibliothecarius*, who ſpeaks of the Actions of this Pope. It is ſaid alſo, that in thoſe Times the Biſhops preached Sermons made by others: That *Gennadius* aſſures us, that *Salvian* had compoſed many for Biſhops, and ſays the ſame thing of *Honoratus*. That if Biſhops did make uſe of the Sermons of a Prieſt and * Biſhop of *Marſeilles*, and deſired them of 'em, 'tis very credible that they ſhould apply themſelves to St. *Leo* (whoſe Reputation was very great) for them. Now St. *Leo* being buſied with ſo many Affairs, 'tis not likely that he could compoſe them himſelf, and if ſo, whom ſhould he chuſe to do it for him but St. *Proſper*, who was his Secretary, and was ſufficiently qualified to make good Sermons? And that it was theſe he ſent to the Biſhops under the Name of St. *Leo*. This is the Opinion of the Abbot *Anthelmi* upon the Sermons which bear the Name of St. *Leo*, and the Conjectures upon which he builds it.

[* *Salvian* was no Biſhop. *Du Pin* miſtakes *Gennadius*'s words. See *Cave* in *Salvian.*]

But altho' I have no ſmall eſteem of the worth of this Author, yet I cannot but ſay, that this whole Frame appears to me a mere *Chimæra*, and the Proofs which he brings are extremely weak; for what probability is there, that other Biſhops ſhould addreſs themſelves to St. *Leo* to make Sermons for them? It is viſible enough, that the Biſhops of *Rome* have otherwiſe been conſulted about the affairs of the Church, but whoever ſaid, that they were deſired to make Sermons? Is there any Example of it? *Salvian* made Sermons for ſome Biſhops, and *Honoratus*'s Homilies were uſed by others, but what is this to the Biſhop of *Rome*? M. *Anthelmi* ſuppoſes that he was burdened with ſo many affairs, and incumbred with ſo much buſineſs, that he had not leiſure to write Letters. And is it credible, that they did addreſs themſelves to him to have Sermons? Or, that he ſhould contrive to have them made and publiſhed in his Name? Further, it is diſcernable, that St. *Leo*'s Sermons were compoſed by St. *Leo* for his own People, and preached in his own Church (*m*). 'Twas only for St. *Leo* that they were made, and for no other Biſhops. But ſay ſome, *Sozomen* aſſures us in his Eccleſiaſtical Hiſtory, *l.* 7. *c* 19. That in the Church of *Rome*, neither the Biſhop, nor any in his ſtead, preached to the People, as if this Remark of *Sozomen* ought to be followed. Do they not know, that even they, that maintain this, as M. *Valeſius* hath done, own that St. *Leo* did not conform to that Cuſtom. So clear it is, that he preached himſelf to the People: But yet it is not probable, that what *Sozomen* ſays in that Place, was ever true; or he muſt be underſtood in another Senſe, for who can

(*k*) *Certainly Suppoſititious.*] The Reaſons which he alledges are convincing: Theſe are the principal of them. 1. This Letter is not in the Ancient Manuſcripts, but only in thoſe which are later than *Iſidore*'s Collection. 2. The Ancients have not cited it: It is not in any Collection of Canons before St. *Iſidore*'s. 3. The Style is different from St. *Leo*'s: It doth not come up to his Elegancy: St. *Leo*'s would not have been ſo barren upon ſo good a Subject. 4. In the Title the Name of a Biſhop of the *Roman* Church is given to this Saint, whereas he never aſſumed any other but that of a Biſhop of the Church of *Rome*, or of the City, or Orthodox Church of the City of *Rome*. 5. This Letter is copied Word for Word out of the ſecond Council of *Sevil*, except the firſt part of it, which is impertinent. 6. It contains Rules contrary to the Uſage of the Church of *Rome*; as for inſtance, this, by which it is forbidden a Prieſt to enter into the Baptiſtery, or to baptize in the preſence of a Biſhop. It will be ſaid, perhaps, that in a Canon of the Council of *Sevil* it is ſaid, that theſe Prohibitions were made by the Holy See, which agrees very well with St. *Leo*'s Letters. But this may be anſwer'd, 1. That this concerns not St. *Leo* more than any other Biſhop of *Rome*. 2. That theſe Words are not in *Loayſa*'s Edition. It may be further objected, that *Leo* III. in his Letter to the *French* Biſhops, writing againſt the *Chorepiſcopi*, quotes the Decrees of St. *Leo*, but it is not this Letter which he cites, but the Letter to *Ruſticus*, which lays down the Principles againſt the Ordination of *Chorepiſcopi*. The Councils of *Paris*, *Melde* and *Meta*, cite the Decrees of *Damaſus*, *Innocent* and *Leo* to prove, that the Epiſcopal Functions which the *Chorepiſcopi* did perform were of no worth: But this doth not prove that thoſe Popes have written any thing in particular againſt the *Chorepiſcopi*. But although it were true that the Authors of the eighth and ninth Age had cited the Letter, under Examination, under the Name of St. *Leo*, it would not follow that it were really his: Perhaps 'tis *Leo* III's. This is what F. *Queſnel* ſays upon this Letter in his eleventh Diſſertation.

(*l*) *The Third Province of* Lyons.] This Letter was falſly directed to the Biſhop of *Thrace*, for the Biſhops named in the Title are *French* Biſhops. It was *Eccleſiarum quæ ſunt intra Provinciam tertiam conſtitutæ*; ſome Scribe, not knowing what was meant by *Tertia*, put *Thracia* inſtead of it.

(*m*) *Preached in his own Church.*] It is evident that the four firſt Sermons upon the Anniverſaries of St. *Leo*'s Exaltation to the Pontificate, are proper to this Pope, and were preached at *Rome*. They cannot agree to any other Biſhop, or any other Church. There are alſo in theſe Sermons ſome things which none could fitly ſpeak but St. *Leo*. The Sermons upon the Collects are built upon the Uſage of the Church of *Rome*. The end of the Sermons upon the Monthly Faſts, prove invincibly, that they were preached at *Rome*; for could he otherwiſe ſay, *Sabbato apud Beatum Petrum Vigilias celebremus.* The fifth of Faſting contains a particular Faſt of St. *Leo*'s. The *Lent-Sermons* relate to the Uſage of the Church of *Rome*. The 80*th* and 81*ſt* upon the Feaſt of St. *Peter* and St. *Paul*, cannot be for any other Church, but for that of *Rome*, no more than that for the Feaſt of St. *Peter*'s Chair. Laſtly, they have all the Character of the Biſhop of *Rome* ſpeaking to his People. There is very little of them which could be preached by any other Biſhop, in any other Church.

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imagine, that in ſo flouriſhing and orderly a Church as that of *Rome* was, the Biſhop ſhould neglect his principal Duty, and ſuffer his Flock to be without Feeding? Beſides, St. *Leo* tells us in ſeveral places of his Sermons (*n*), that he did nothing new in Preaching, but followed the ſettled Cuſtom, and in the eighty ſecond Sermon he obſerves particularly, that his Predeceſſor St. *Sixtus* had made ſome publick Inſtructions. And do we not learn from St. *Ambroſe*, that *Liberius* * made a Sermon upon the Occaſion of *Marcellina*'s vowing Virginity in the Church of St. *Peter* on the Feaſt of the Nativity? This is ſufficient to make it appear, that *Sozomen*'s Obſervation is falſe, or ought to be underſtood in another ſenſe. But however that be, no Man dare extend it as far as St. *Leo*'s Time, becauſe 'tis manifeſt beyond all Contradiction, that the Sermons which bear his Name, were compoſed for the People of *Rome*, and preached before them. So that there is nothing more fictitious, than the Syſtem of M. Abbot *Anthelmi*? But perhaps tho' St. *Leo* preached them, yet he did not make them himſelf? Could a Biſhop in ſo much buſineſs as he was, have time to make his Sermons? Is it not more likely that St. *Proſper* made them? This ſuppoſition is not ſo abſurd as the former, but yet not much better grounded. Why might not St. *Leo* have had time enough to compoſe ſuch ſhort Sermons as his are? The chief Duty of a Biſhop is to inſtruct his People, and it being eſpecially appropriated to him, as St. *Leo* himſelf ſaith in his Letters to *Maximus* and *Theodoret*, it is evident, that he ought to preferr this Employment before all others. St. *Leo* was eloquent, and ſpoke readily, he needed no very long Time to make his Sermons. He preached apparently without much preparation: Afterwards, they wrote his Sermons either in the Time he preached them, or he dictated them himſelf. But ſuppoſing that St. *Leo* had cauſed them to be made, he did certainly make uſe of ſome other Pen, than St. *Proſper*'s, for they are of a more ſublime Stile than the Works of that Author. The Stile of this laſt is plain and doctrinal, not at all florid, as the Sermons and Letters of St. *Leo* are. That jingling and rhiming Cadence ſo proper to St. *Leo*, is very rarely to be found in St. *Proſper*. This it is that we muſt judge the likeneſs of Stile by, and not becauſe the ſame Words, or Thoughts, are by chance found in two Authors. And yet this is all that proves the parallels of M. Abbot *Anthelmi*. And if any Perſons will give themſelves the trouble to compare the Places, which he alledges, they'll ſee that there is no likeneſs of Stile between the Paſſages of one Author, and the other, although they meet with the ſame Words. And further, altho' there were ſome little Conformity of Stile between the Writings of St. *Proſper*, and St. *Leo*, yet have we not much greater reaſon to ſay, that St. *Proſper* hath imitated his Maſter whom he often heard ſpeak and preach, whoſe Sermons he read, and perhaps copied out to keep them, *In Scrinio Romanæ Eccleſiæ*, In the Regiſtry of the *Roman* Church, it being ſuppoſed that he was a Notary of the *Roman* Church?

As to the *Saxon* MS. as it contains no more than three Sermons, whatſoever Authority we allow it, it ought to make us doubt of no more than three Sermons, for this doubt ought not to reach to others, which are always attributed to St. *Leo* in all the Manuſcripts, and never to St. *Proſper*. But notwithſtanding theſe three Sermons are not to be found, ſave in this Manuſcript only, where the firſt is attributed to St. *Proſper*, yet the Stile and Matter do evince that they are St. *Leo*'s, and canot be St. *Proſper*'s. This is the Judgment, which the learned M. *Faber*, whoſe is this Manuſcript, gives of it, and which he ſent to *Voſſius* Provoſt of *Tongres* to add them to his Edition of St. *Leo*. See what this great Man ſaith in his Letter to *Voſſius*, p. 113. and 114. of his Works, *Hearing that* Michael Sonnius *Bookſeller hath a Correſpondence with you by Letters, and that he expects ſhortly your Edition of St.* Leo's *Works, I thought that I might do you a kindneſs in ſending you three Sermons of this Father copied out of an ancient Manuſcript that you might add them, if they have eſcaped your Obſervation. I have ſent you them at firſt, that you might ſee whether they are among thoſe that you have. And ſince you have made anſwer to* Sonnius, *that they are not there, I do ſend you them ſo much the more freely, becauſe I obſerve in them, as I think, the Eloquence of that Father, the Roundneſs of his Periods, and that compact Stile, which is peculiar to him. That which is attributed to St.* Proſper, *doth evidently belong to the ſame Author as the others, as is proved by the Agreement in the Stile, and becauſe he ſpeaks of himſelf as Biſhop of* Rome, *for tho' indeed ſome ſay, that St.* Leo *made uſe of St.* Proſper, *yet I ſhall never be perſuaded, that ſo eloquent a Pope as St.* Leo *was, hath craved the Pen of another, and preached to his People the Sermons that another made.* M. *Anthelmi* muſt pardon me, if I preferr M. *Faber*'s Judgment before his, and if without relying upon the Authority of that Manuſcript, we acknowledge the firſt Sermon to be St. *Leo*'s. But why doth it bear St. *Proſper*'s Name in that ancient Manuſcript? Do we not know, that there is a great Confuſion in the moſt ancient Manuſcripts, about the Titles of Sermons, and that often they are very faulty? Witneſs the two ancient Manuſcripts a thouſand Years old, of which F. *Mabillon* ſpeaks in the Preface to St. *Maximus*'s Homilies, *Muſ. Ital. T.* 1. *P.* 4. where the Homilies of St. *Maximus* bear the Name of St. *Auſtin*. We need not then wonder, if a Sermon of St. *Leo*'s carries the Name of St. *Proſper* in a Manuſcript of 900 Years old. And yet this doth not prove that it is this Father's, nor that he hath put it under his own Name, becauſe it was known even then, that St. *Proſper* made St. *Leo*'s Sermons, or that it was copied out of a Manuſcript, wherein the Sermons of St. *Leo* were attributed to St. *Proſper*. M. Abbot *Anthelmi* owns, that in the Time of St. *Proſper*, the Sermons which were made for St. *Leo*, did bear the Name of that Pope. Why then was the Name of St. *Proſper* affixed to them three hundred Years after? Whence did he that wrote the Manuſcript learn that they were St. *Proſper*'s? Why had not all his other Sermons the ſame luck? What neceſſity is there for amending all other Manuſcripts by this, wherein there are no more than three of St. *Leo*'s Sermons? The Tranſcriber might eaſily miſtake, he might copy the firſt Sermon from a Manuſcript which had been St. *Proſper*'s, or written by St. *Proſper*, and take the Name of him that wrote the Manuſcript, or the Perſon's, whoſe it was, for the Name of the Author. He might find this Sermon at the end of St. *Proſper*'s Works, and ſo attribute it of his own head to St. *Proſper*: However that be, it often happens, that we find in the moſt ancient Manuſcripts the Sermons of St. *Maximus*, and St. *Cæſarius*, under the Name of St. *Auſtin*, and *Ambroſe*, which in our Time have been reſtored to their true Authors, upon the account of the mere agreement of Stile with the other Sermons of St. *Maximus*, and *Cæſarius*, and without the Authority of any Manuſcript? And why may we not do the ſame to the Sermon of St. *Leo*? A negative Argument taken from the ſilence of *Gennadius*, *Gelaſius*, and *Anaſtaſius*, is of little conſequence. *Gennadius* often paſſes over in ſilence many excellent pieces of thoſe Authors of whom he ſpeaks. *Gelaſius* had no deſign to ſpeak of his Sermons, and *Anaſtaſius* never uſes to mention the Writings of Popes. We muſt then leave St. *Leo* in poſſeſſion of his Sermons.

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The four firſt are Diſcourſes upon his own Promotion to the See of the *Roman* Church. The firſt was preached according to ſome, a Year after, according to others, on the Day of his Ordination, but it is more probable, that it was on the *Octave* after it, for he ſpeaks of his Election as lately paſt, and of ſome time that came between, and yet he ſignifies, that he did not preach it upon the ſame Day that he was ordained, but *recurrente per ſuum ordinem Die, quo me Dominus Epiſcopalis officii voluit habere principium*, the ſame Day returning in its courſe, on which the Lord was pleaſed to give a beginning to my Epiſcopal Charge, which agrees very well to the *Octave*. He gives God thanks in this Sermon for the favours which he had received of him, and more eſpecially, that he had permitted him to return again to *Rome*, after a long abſence, to govern that Church. He declares to his People the grateful Senſe he had of their good-will to him, in chuſing him their Biſhop, beyond his deſert. He deſires them to help him by their Prayers, that he may govern the Church in Peace. He aſſures them, that he will always have that Day in great Honour, in which he was advanced to his See, becauſe, although he ought to tremble by reaſon of his unworthineſs, yet he was obliged to rejoyce in the favour which God had ſhewn him, hoping, that he, who hath permitted him to be put into a Charge of ſo great Weight, will help him to undergo it, and give him ſtrength that he may not faint under the Burden of that Dignity. Laſtly, he teſtifies the Joy that he hath to ſee the Biſhops his Brethren aſſembled, and makes them to hope, that St. *Peter* is with them, and that he governs that Church in the Perſon of his Succeſſor.

In the ſecond Diſcourſe preached a Year after his Ordination, he ſays, that though all Biſhops ought to give God the Honour of their Miniſtry, yet he had greater reaſon than any Body elſe to attribute it wholly to the Divine Mercy, when he conſiders on the one hand his own Weakneſs, and on the other, the Excellency of his Miniſtry. That the very thoughts of it made him tremble, becauſe nothing is more to be feared, than Labour by the weak, great Dignity by mean Perſons, and an Office by Men of no deſert. *Labor fragili, ſublimitas humili, dignitas non merenti.* That nevertheleſs he doth not deſpair, nor is faint-hearted, becauſe he puts his Truſt in him who works in, and by Man. That the *Pſalm*, which they are about to ſing, is very proper to humble a Biſhop, and to give all the Glory to Jeſus Chriſt; that it ſpeaks of *Melchiſedeck* an Eternal Prieſt, whoſe Parents are not known, which is a Type of the New Law, and the practice of the Church, which beſtows not the Prieſthood upon Perſons of Quality, or of a particular Family,

[* *Valeſius* ſays, *Non erat Sermo ad Populum ſed exhortatio ad Marcellinam.* No publick Sermon, but a private Admonition. But this is only to maintain his aſſertion, for the F. ſays, *Populus convenerit, nemo impaſtus recedet*, and for that end goes on preaching, *Amb. lib. 3. de Virgin. in ipſo limine.*]

(*b*) *In ſeveral places of his Sermons.*] Sermon 111. of the *Epiphany. Tamen ut noſtri nihil deſit officii, loqui de eadem feſtivitate, quod Dominus donaverit, audebo.* Serm. 7. de Paſſ. c. 10. *De ſervitute quam debeo.* Serm. 2. de Reſurrect. c. 1. *Repoſcere vos conſuetudinis debitum.* Serm. 82. in Nat. Macc. he ſays of St. *Sixtus*, that he was, *Magnificentior adificator animarum—ut utilitatibus inſtitutionum ejus erium in ipſo fruetetur devota poſteritas, & habitando quod condidit, et faciendo quod docuit.*

nor

St. *Leo.*

nor by Succeſſion, but chuſes ſuch Men as the Holy Spirit hath fitted for it, inſomuch that it is not the Prerogative of Birth that qualifies for the Sacerdotal Unction, but 'tis the Heavenly Grace that makes Biſhops. That the Church is ſtill governed by Jeſus Chriſt, who hath given to St. *Peter* the Apoſtolick Power. That the Apoſtle never forſakes his Church, but continues to be the Foundation of it; that his Authority and Power ſtill lives in his Succeſſors, and that it is to him that that little Good which he doth in his Charge is to be attributed. That it is St. *Peter* alſo that he ought to Extol upon that Day, that is the Feaſt of that Apoſtle; that the Biſhops his Brethren were aſſembled not ſo much to honour him as St. *Peter*, who is not only Biſhop of the *Roman* Church, but the Head of all the Churches in the World. Upon this account he exhorts the Chriſtians of the Church of *Rome* to excel the Chriſtians of all other Churches in the World in Virtue.

In the third Diſcourſe upon the ſame ſubject, after he hath ſhewn that all Chriſtians ought to joyn in that Feaſt, becauſe all are in ſome meaſure Prieſts to God, having received the Unction of the Holy Spirit, which makes them in a Senſe Prieſts, he ſpeaks of the Prerogatives granted to St. *Peter*, and he adds, *that the Right of that Power hath paſſed to all the Primates of the Church, but it is not without good reaſon, that God ſpake that to one, which belongs to all, becauſe in chuſing St.* Peter *to entruſt with his Power, he hath made him the Prototype of all Biſhops, and that this Privilege granted to St.* Peter *meets in all thoſe who judge according to the Juſtice of that Apoſtle.* That as all the Apoſtles and Biſhops have received the Keys in the Perſon of St. *Peter*, ſo likewiſe it was for all the Apoſtles, and all the Biſhops, that Jeſus Chriſt hath prayed, when he prayed in particular for St. *Peter*, *that his Faith fail not.* Laſtly, that St. *Peter* doth ſtill take care of his Church, and though he doth not refuſe to aſſiſt all the Chriſtians in the World, yet it is to be believed, that he helps in a particular manner thoſe of the Church of *Rome*, whom he hath preferred, and among whom his Body is buried.

The fourth Sermon is almoſt ſpent upon the ſame matters. After he hath proved, that all the good that we do, ought to be referred to God, he demonſtrates, that the higher Men are promoted in the Church, the more they ought to fear; that all Biſhops muſt give an Account of their Flocks; that all Churches having recourſe to the Holy Apoſtolick See, God requires of his Biſhop ſuch an Univerſal Charity, as he hath commanded St. *Peter* to have; that it would be impoſſible for him to diſcharge ſo great an Office well, and that he muſt infallibly faint under the Burden, if Jeſus Chriſt, who is an Eternal Prieſt after the Order of *Melchiſedeck*, did not by his Divine Aſſiſtance continually aid and aſſiſt his Church. That this Anniverſary Feſtival was not appointed for Pride, and Vanity, but to give Jeſus Chriſt upon that Day, the Honour of what he doth in the Perſon of his Miniſter, and to celebrate the Memory of St. *Peter*, who never ceaſeth to preſide over the Holy See, and hath tranſmitted to his Succeſſors the ſame conſtancy which he hath received from Jeſus Chriſt; that it is to him that we are obliged for that ſmall Power which remains yet in the Church of *Rome*. 'For, ſaith he, if God hath granted to 'the Martyrs as a recompence of their ſufferings, and to 'make known their deſerts: If he he hath granted them, 'I ſay, an ability to relieve Men in Diſtreſs, reſtore 'Health to the Sick, and caſt out Devils out of the Bodies 'of ſuch as are poſſeſſed, and to heal all manner of Di'ſeaſes, who can be ſo Ignorant, or ſo Repining againſt 'the Glory of St. *Peter*, as to aſſert that there is any part of 'the Church which is not governed by his Care, or ſtrengthned by his Help?' He concludes, that if all the Church acknowledge it ſelf obliged to St. *Peter*, the *Roman* Church ought more eſpecially to ſhew all tokens of the reſpect which it hath for him, and make all thankful acknowledgements of his Bounty; that it is to this Apoſtle, that all the Honour and Reſpect which is this Day given to his Succeſſor is directed and intended.

The ſix following Sermons, are upon the Collections, or Contributions, which were made for the Poor upon ſome *Sundays* in the Year. They are very ſhort, and much commend Alms-giving to us, and ſhew, that Gatherings for the Poor are derived to us from Apoſtolick Practice.

Next there are nineteen Sermons upon the Faſt of the tenth Month, that is, upon the *Ember-Week* in the Month of *September*. He obſerves, that the *Ember-Faſts* were appointed to teach us, that there is no time which ought not to be employed in the doing of Good Works; that this Faſt in *September* was inſtituted to give God thanks for the Fruits of the Earth, which they had juſt gathered in, and put us in mind of beſtowing a part of thoſe things which God hath given us, to the Poor, by abſtaining from them our ſelves. That the new Law doth not diſcharge Men from the obligation of Faſting, but on the contrary, the Faſts which it preſcribes, are of longer continuance than thoſe of the *Jews*; that the Apoſtles commanded it; that Faſting is of great advantage, but it ought to be accompanied with other Chriſtian Virtues, and chiefly, Charity to our Neighbours; that Almſgiving, Prayer, and Faſting, are efficacious Means to obtain remiſſion of Sins, that when we give Alms, we lend our Money to God upon Uſury; that ſuch Uſury is allowed, but 'tis not permitted under any pretence whatſoever to lend to Men upon Uſuries. St. *Leo.*

The ten Sermons upon the Nativity, contain in them more of Doctrine, than Morality. In them he explains the Myſtery of the Incarnation, confutes the Errors of the Hereticks who have oppoſed it, and adds to the Doctrine ſome Moral Conſiderations.

The eight Sermons upon the *Epiphany*, contain ſome Conſiderations upon the circumſtances of that Myſtery.

In the twelve *Lent-Sermons* he ſpeaks of the Inſtitution and Benefit of Faſting. He believes, that it was appointed principally to make Expiation for Sins, and do Penance for their Sins; that the *Catechumens* are obliged to it, as well as the Faithful; that Virtues muſt be joined with the due Obſervation of Faſting, and chiefly Alms-giving, and forgiveneſs of Enemies; that the whole *Lent*, and above all, the laſt Days of it, ought to be uſed to prepare our ſelves for the Feaſt of *Eaſter*.

In the nineteen following Sermons he explains the Myſtery, Fruit, Effects and Circumſtances of the Paſſion of our Saviour.

He hath two Sermons upon the Reſurrection, two upon the Aſcenſion of Jeſus Chriſt, and three upon the Pentecoſt. In theſe laſt he proves the Divinity of the Holy Spirit, in the ſecond he takes notice of ſome Circumſtances of the Hereſie of *Manes*.

The four next Sermons are upon the Ember-days immediately after *Whitſuntide*, which follow that Feaſt, ſaith St. *Leo*, that the Graces beſtowed by Vertue of thoſe Myſteries may be preſerved by that means. He ſpeaks in theſe Sermons of the Benefit of Faſting.

The Sermon upon the Feaſt of St. *Peter* and St. *Paul* is looked upon, and that with a great deal of Reaſon, as one of the beſt Sermons of St. *Leo*. He ſhews, in the beginning of it, that tho' this Feaſt be common to all the Churches in the World, it is reaſonable that it ſhould be celebrated with the greateſt Solemnity in the City of *Rome*, where theſe two Apoſtles have manifeſted the Light of the Goſpel, and where they received the Crown of Martyrdom. He deſcribes the manner how Religion was firſt ſettled at *Rome*, and how that City, which was the chief City of the Empire, became the principal Church in the World. He extols the Zeal of St. *Peter* who came thither firſt of all to preach the Faith. He equals St. *Paul* with St. *Peter* in deſert, and ſays, that theſe two Apoſtles were as the two Eyes of the Body of the Church, of which Jeſus Chriſt is the Head; that their Call, Travails and End, made them equal. He concludes, ſaying, that he doth not doubt but that theſe two glorious Apoſtles do endeavour, by their Prayers, to move our Lord to Mercy.

There was heretofore another Sermon upon this Feaſt, but F. *Queſnel* hath rejected it in his Appendix, becauſe all of it, except the beginning, is taken out of the 3*d*. Sermon of St. *Leo*, upon the Anniverſary of his advancement to the Popedom.

The following Sermon is on the *Octave* of the preceding Feaſt, if we may believe the Title: But it appears by the Body of the Sermon, that it was made upon another Subject, and apparently at another time after that *Rome* was freed from the *Vandals*. St. *Leo* therein condemns the *Romaniſts* Superſtition, who after they were delivered by the help of the Saints and the Mercy of God, did celebrate their * Cirque-ſhows with a great deal of Pomp and State.

The eighty ſecond Sermon is upon the Feaſt of the ſeven *Maccabees*, which was joined to the Feaſt of the Dedication of ſome *Roman* Church. He exhorts the Faithful to imitate theſe Generous Martyrs in conquering the Perſecutions of their Spiritual Enemies. He highly praiſes the Perſon that had built the Church, which was dedicated, and takes an occaſion to admoniſh the Chriſtians, that they ought to build a Spiritual Temple in themſelves.

St. *Leo* makes an Obſervation in the beginning of his Panegyrick of St. *Lawrence*, that the Martyrs are thoſe, who have moſt exactly imitated the Charity of Jeſus Chriſt; that our Lord in dying for us hath redeemed us, and that the Martyrs ſhew us by their death, that we ought not to fear Tortures; that among all the Martyrs, there is none that was more cruelly perſecuted, and ſhewed more Conſtancy than St. *Lawrence*; that as he was a Miniſter of the Sacraments, the Perſecutor was animated by a double Motive, and put on by two different Paſſions. Being Covetous of Money, and an Enemy to the true Religion, his Avarice put him upon ſeizing the Treaſures of the Church, and his Impiety upon deſtroying the Chriſtian Religion. He could not make St. *Lawrence* deliver up the Treaſures of the Church, but he muſt at the ſame time make him renounce his Religion. He demands of him then the place where the Treaſures of the Church were? Our Saint ſhews him the Flocks of Poor which were maintained and cloathed out of the Church's Revenues. The Tyrant being diſappointed of his hopes, was all in a fury, and prepared the moſt cruel Torments; and after he had torn and mangled his Body with

[* *Ludi Circenſes*, in honour of *Neptune*, or as others, of *Juno*, *Minerva*, & *Jupiter*.]

St. *Leo.*

many Blows, he broiled his Body upon a Grid-Iron. But the more cruel his Tortures were, the greater was the Glory of this Martyr: So that *Rome* hath been as famous for the Martyrdom of St. *Lawrence*, as *Jeruſalem* for St. *Stephen*. We hope, adds this Father, that we ſhall be helped by his Prayers and his Interceſſion.

The nine following Sermons are upon the Summer Ember-days. He exhorts the Faithful to Faſting, and ſhews the Advantage of it, and requires them always to join Faſting and Abſtinence together. He recommends the Love of God.

The ninety third Sermon is againſt the Error of *Eutyches*. The ninety fourth contains ſome Reflections upon the Myſtery of the Incarnation upon the occaſion of the Transfiguration of our Lord. In the ninety fifth he explains the Degrees of Bleſſedneſs, ſet down in the Sermon of Jeſus Chriſt upon the Mount. The ninety ſixth upon the Feaſt of St. *Peter*'s Chair is newly publiſhed out of a Manuſcript of the King's Library. It is St. *Leo*'s Style.

F. *Queſnel* obſerves, in this place, that there are many Prayers in the *Miſſal* and *Roman* Pontifical, which are St. *Leo*'s Style. In this number he puts the Prefaces of the Maſs, and hence he adds two of them, the one for the Maſs of Conſecration of Biſhops, the other for the Ordination of a Prieſt, with a Prayer of the Arch-Deacon to the Biſhop, upon the reconciling of Penitents. Theſe Pieces are taken out of the Pontifical, but 'tis not certain that they are St. *Leo*'s.

The Appendix contains three Sermons falſly attributed to St. *Leo*, and two others made up of little Pieces taken out of this Father. The 1*ſt*. is upon St. *Vincent*. The 2*d*. upon the Nativity of our Lord. The 3*d*. upon the Aſcenſion. The 4*th*. upon the Feaſt of the Apoſtles St. *Peter* and St. *Paul*; and the Laſt is a Treatiſe againſt the Errors of *Eutyches* and other Hereticks.

We do not here ſpeak of the Books of the Calling of the *Gentiles*, the ſhort Heads about Grace and Free-will, nor of the Epiſtle to *Demetrias*, Works which Father *Queſnel* hath put under St. *Leo*'s Name in the beginning of his Works, becauſe we will allow a Chapter by it ſelf for the Examination, whether they are St. *Leo*'s or not.

The Style of St. *Leo* is polite and over-elegant. His Diſcourſe is made up of Periods, whoſe Parts are well diſtinguiſhed and meaſured. He has a Rhyming Cadence of words, which is very wonderful; it is ſwelled with noble Epithets, fit Appoſitions, ſuitable Antitheſes and admirable endings of Periods; this renders it pleaſant to the Ear, and that ſets ſuch a luſtre upon it as is dazling and raviſhing. But this Style not being natural, is found ſometimes intricate and obſcure, and keeps the Reader or Hearer in ſuſpenſe. The Elegancy of theſe ſort of Diſcourſes ariſes from nothing but the ranging of the words, which makes a wonderful Cadence. If we will alter it, and expreſs the ſame Senſe in other words, we ſhall perceive no ſuch Beauty as we admired before. Nevertheleſs St. *Leo*'s Senſe is very good; he is exact in Points of Doctrine, and very skilful in Diſcipline, but he is not very full of Moral Points; he treats of them very dryly, in a way that rather diverts than effects. He was zealous for the Rights and Privileges of his See, and ſought all opportunities of advancing and enlarging them as much as poſſible. This Deſign is very apparent in all his Writings, but we muſt own that he uſed his Power with a great deal of Meekneſs and Moderation, being perſuaded, that the only Uſe of it was to provide that the Laws of the Church be duly obſerved, and that nothing be commanded or allowed contrary to the Decrees of the Councils. Theſe were his Principles. He greatened his Authority, but it was for Edification, and never for Deſtruction. He had a great Veneration for Emperors and Kings. He medled not with Civil Affairs. Laſtly, it may be ſaid, that the Church of *Rome* never had more Grandeur and leſs Pride than in this Pope's time. The Biſhop of *Rome* was never more honoured, more conſiderable and reſpected than in this Pope's time, and yet he never carried himſelf with more Humility, Wiſdom, Sweetneſs and Charity.

St. *Leo.*

The firſt Edition of St. *Leo*'s Works was compoſed by *John Andrew*, Biſhop of the Iſle of *Corſica*, and printed at *Venice* in 1485. This Edition was re-printed in 1505. by *Porteſius*. This had but a few of his Letters. But the Collections of *Merlin* and *Crabbe*, afford us a greater number. *Caniſius* undertook a new Edition of St. *Leo*'s Works, which he publiſhed at *Collen* in 1546, and 1547. *Surius* made another in 1561. This was followed by another of the Canons of St. *Martin* of *Louvain* in 1575, and 1578. and at *Antwerp* in 1583. The Letters of St. *Leo* are inſerted in the Collection of the Decretals and Councils. In 1614, and 1618. the Works of St. *Leo* were printed with the Homilies of St. *Maximus* and St. *Chryſologus* [at *Paris*], and afterwards re-printed ſeveral times at *Lyons*, [*viz.* 1633, 1651, and 1671.] and at *Paris*.

But all theſe Editions are not comparable to the laſt, which F. *Queſnel*, a Prieſt of the Oratory, hath publiſhed. It was printed at *Paris* by *Coignard* in 1675. He hath publiſhed 31 Sermons never before printed, and reviewed the Works already publick, by a great number of MSS. from which he hath taken very conſiderable Amendments. It is divided into two Tomes, in Quarto. The 1*ſt*. contains St. *Leo*'s Sermons and Letters, with the Books of the Calling of the *Gentiles*, the Aphoriſms of Grace attributed to St. *Cœleſtine*, and the Epiſtle to *Demetrias*, which he pretends to be St. *Leo*'s. He hath ranked his Sermons and Works in a better Order, and hath ſeparated his Suppoſititious Works from his Genuine. This Tome ends with the Life of *Hilary* Biſhop of *Arles*, written by *Honoratus*. The 2*d*. Tome contains an ancient Book of Canons and Conſtitutions of the Popes, which F. *Queſnel* holds to be that which the Church of *Rome* uſed heretofore; ſix Diſſertations upon Matters that have relation to the Works he was about to publiſh, and very learned and uſeful Notes upon St. *Leo*'s Letters. Altho' his Diſſertations ſeem to be ſomething long, and contain ſome things which ſeem remote from the Works of this Father, yet they are written with ſo much Reaſon, and are ſo full of Learning, that no Man will be troubled to have them joined with the Works of this Father. The Induſtry of the Printer, the Beauty of the Character, and Correctneſs of the Edition, are anſwerable to the Learning of him who had the care of it.

St. HILARY *Biſhop of* Arles.

St. *Hilary of Arles.*

HOnoratus Biſhop of *Marſeilles*, whom we think to be the Author of the ancient Life of *Hilary* Biſhop of *Arles*, hath written it with ſo much Exactneſs, that we cannot be miſtaken in following him. He ſpeaks nothing of his noble Extraction and Country, imitating therein St. *Hilary* himſelf, who made no account of thoſe Privileges. He paſſes over in ſilence what was very worthy of obſervation in his Youth concerning his Studies, the Acuteneſs and Vigor of Wit, his Proficiency in the Sciences, being perſuaded, that it is needleſs to enlarge upon thoſe things, in writing the Life of a Perſon ſo Virtuous as St. *Hilary*.

In the next place he relates after what manner *Honoratus* Abbot of * *Lerins* left his Society, and went into his Country to find out St. *Hilary*, that he might convert him. He deſcribes the oppoſition he met withal at firſt from St. *Hilary*, the Arguments which he made uſe of to move him, the diſturbance St. *Hilary* himſelf was in, and at laſt, how being touched by Grace, which changeth the Will, he took up a reſolution to withdraw himſelf from the World. Having ſold his Eſtate to his Brother, he gave the price of it to the Poor, or diſpoſed of it for the Subſiſtence of the Monks, and then retreated into the Iſle of *Lerins*. Sometime after *Honoratus* having been choſen Biſhop of *Arles*, St. *Hilary* went with him thither; but the Love of Retreat ſoon recalled him to his ancient Privacy. Two years after, in 429. *Honoratus* being ready to paſs out of this Life into a better, ſent for his dear Son *Hilary* to do the laſt Offices for him; whom, as he was about to return, the Governor *Caſſius* caſt his Eyes upon, to make him Succeſſor to *Honoratus*, and his Choice was unanimouſly approved by all, wherefore he detained him, and, tho' againſt his Will, ordained him Biſhop of *Arles*.

[* *Lerina*, an Iſle of *France*.]

St. *Hilary of Arles.*

This Dignity, which often corrupts others, did only increaſe his Holineſs and Zeal. He founded a Society of the Clergy, which he trained up to Godlineſs, by Imitation and Example. He taught them, by his own Practice, to contemn the World, to neglect the Body, to ſubdue it by Faſting and Mortifications, to ſuppreſs Sin, to live Hardly, to journey on Foot, to eat and drink juſt no more than Neceſſity requires, to undergo hard Labour, to meditate on the Law of God, to relieve the Poor and Widows, and be good Examples to all the World. He ſold the Ornaments of the Church to redeem Captives, inſomuch that he was forced to uſe Chalices and Pattins of Glaſs. He expended the Offerings of the People for the Redemption of the Members of Jeſus Chriſt, not reſerving any thing for himſelf. He had a ſpecial regard for the Holy Monks. He was extremely humble, and yet he was inflexible in reſpect of the Proud, and terrible to Perſons Haughty, and puffed up with their own Grandeur. This is an eminent Inſtance of his Conſtancy and Inflexibleneſs. The Governor of the City having done many Injuries, he often admoniſhed him of them in private, but ſince the Governor valued it not, on a day, when he came into the Church with his Guards, while St. *Hilary* was preaching, he broke off his Sermon, ſaying, that he ought not to hear the Word of God in publick, who is not bettered by private Inſtructions. His Sermons were Eloquent, and adorned with curious Sentences. He employed the Spiritual Sword of the Word of God to cut off Hereſies. On the Faſting-days he preached to the People even till Night, and that with ſo much Delight, that they almoſt

St. Hilary of Arles.

almoſt forgot they had need of Eating. When he was to ſpeak to the Ignorant, he uſed ſuch Language as was ſuitable to their Capacities. But when he ſaw learned Perſons come to hear him, he elevated himſelf, and made himſelf ſo much admired, that two Biſhops of that time, called *Sylvius* and *Euſebius*, Perſons very well known by their Writings, going one day into his Church as he was preaching, did own, that there was ſomething Extraordinary and Divine in his Diſcourſes. When he had once begun, he would never make an end, if the Sign, which was given him to tell when it was time to conclude, had not made him give over. His Diſcourſes were ſo elegant, that a learned Poet of his time proclaimed publickly, that if St. *Auſtin* had lived after St. *Hilary*, he would have been accounted inferior to him. The Works which he hath left us, are an evident Proof of his Eloquence, *viz.* The Life of *Honoratus*. His Homilies upon all the Feſtivals of the year, his Expoſition of the Creed, a great number of Letters, and his Poems written with a great deal of Wit. If what I ſay of his Eloquence, ſaith *Honoratus*, be not credible, ſure *Eucherius* will be regarded, who having received his Book in Verſe and Proſe, wrote back again to him, that there was in it an equal Portion of Wit and Eloquence; yea, let them believe *Auxiliaris*, a Roman Orator, who commends his Letters as Pieces excellently written. He had ſo ready a Wit, that he could read, compoſe, dictate and write with his own Hand at the ſame time. 'Tis wonderful, but it is authorized by the Teſtimony of the Poet *Edeſius*, who himſelf ſaw it. His Table was ſo Frugal, that he never durſt invite any Body to it. He ſought all Opportunities of being ſerviceable to the Publick. Being at the Salt-pits, he invented and made ſome Engines himſelf, or certain Inſtruments to make ſome Wares, which would remove themſelves conveniently and eaſily. He roſe at Midnight, went eight or ten Miles on Foot, officiated every day at Divine Service, and made very long Sermons. When he impoſed Penance on Offenders (which he did ordinarily on the Lord's day) they came to hear him in Throngs. All that were preſent poured forth Tears, and being aſtoniſhed at the Judgments of God, and allured by the Promiſes, they ſent out ſuch ſtrong Cryes and Sighs, that all the Place was filled with the noiſe of them. Who ever better diſplayed the Rigor of God's Judgments? Who ever more livelily repreſented the Torments of Hell? Who ever made Sinners more ſenſible of the Enormities of their Crimes? After his Exhortation was ended, he received the firſt Supplications with Tears, and confirmed by Prayer the Fruit of Repentance ſtirred up by his Exhortations. He caſt out Devils from the Bodies of ſuch as were poſſeſſed, by making them renounce their Sins publickly. When he ſaw his People go out of the Church after the Goſpel was read, he kept them back, by telling them, you may eaſily go from hence, but you cannot go from Hell.

Who can expreſs, ſaith *Honoratus*, how much good his Viſitations did in the *French* Churches? He often went to ſee St. *German*, with whom he made an Enquiry into the Life and Manners of the Clergy. While he was with him a certain Biſhop named *Celedonius*, was accuſed before him, becauſe he had married a Widow before he was ordained, which is forbidden by the Canons, and the Authority of the Holy See: Some added, that he had been preſent at the Tryal and Condemnation of Criminals. The Caſe being diſcuſſed with all the fairneſs imaginable, and the Witneſſes heard, he pronounced, that he whom the Holy Canons deprived of his Prieſthood, ought to forſake it of himſelf. He reſolved with himſelf to go to *Rome*; he complains, that he had been condemned with two much ſeverity. St. *Hilary* underſtanding this, puts himſelf immediately upon his Journey to go to *Rome*; the coldneſs of the Seaſon, the Heighth of the *Alps*, and other troubles in the Journey, could not take off the Edge of his Zeal; he conquered them all, and went to *Rome* on Foot; after having paid his Devotion to the Tombs of the Apoſtles and Martyrs, he went to St. *Leo*, gave him all due Reſpect and Veneration, and humbly beſought him that he would make no Alteration in the ordinary Diſcipline of the Church: He complained, that thoſe Biſhops who had been condemned in *France* were permitted to exerciſe their Miniſtry at *Rome*, which was a great Scandal, and ought to be rectifyed by him: As for himſelf, he ſays, he came not to aſſiſt at their Tryal or Condemnation, but only to pay his reſpects; and what he ſaid was by way of Proteſtation, not Accuſation, and if he would not hearken to him, he would not be further troubleſome about it.

Nor was he more bold and couragious in his Words than Actions: He proved, that he very little valued the Menaces of *Rome*, for he ſtiffly maintained what he had done, yielded to no Man, would never communicate with thoſe whom he had condemned, and ſeeing that he could not make the *Romans* underſtand Reaſon, he went home again. Being returned, he neglected nothing that might appeaſe the Pope's Mind; he firſt of all ſent *Ravennius* the Prieſt who afterward was his Succeſſor, and then deputed the * Biſhops *Nectarius*, and *Conſtantius*, to negotiate his affair, with the Pope; he gave them long Inſtructions, but found no acceptance. It is worth our Pains to read what *Auxiliaris*, the Præfect of *Rome* [who was alſo employed to pacify the Pope] wrote to our Saint: 'I have received, according to my 'Duty, the Biſhops *Conſtantius* and *Nectarius*, who are 'come hither on your behalf. I have often diſcourſed with 'them about your Conſtancy and Contempt of the World. 'I have alſo ſpoken of your Buſineſs to Pope *Leo*: I do 'not doubt but here you will be a little aſtoniſhed, ſince 'you are always firm, and in the ſame purpoſes, not be'ing tranſported with exceſſive Anger or Joy; I do not be'lieve but that you muſt ſuſpect ſome part of the World 'to be governed by Pride, but Men do not eaſily endure 'that others ſhould ſpeak their Opinions freely of them, be'ſides, the *Roman* Ears are very Nice, that they will not 'ſuffer any thing that doth not pleaſe them. I am of Opi'nion, that if you would become more mild, you would 'gain much by it. Grant me this, and remove thoſe little 'Clouds by the ſmall Change of a Calm.' St. *Hilary* did nothing of it, but ſeeing that no great Succeſs was to be hoped for by that Negotiation, he gave himſelf wholly to Prayer and Labour, and paſſed the reſt of his Days in continual Auſterities. Some Hours before his Death he called together his Society, and having made a very affectionate Diſcourſe to them, he reſigned his Soul to God, *anno* 454. We have related the Life of this Biſhop at length, as it is written by *Honoratus* Biſhop of *Marſeilles*, becauſe it contains many very important Points of Diſcipline, and diſcocovers the Diſpoſition and Character of St. *Hilary*. We have alſo in it an enumeration of the Works of St. *Hilary*: We have nothing of them at preſent but the Life of *Honoratus*, a Letter to *Eucherius*, and a Poem upon the beginning of *Geneſis*. F. *Queſnel* hath collected theſe three Pieces, and cauſed them to be printed at the end of St. *Leo*'s Works.

* The Life of *Honoratus* hath already been publiſhed by *Bollandus*. It doth not at all come ſhort of the *Idea* which *Honoratus* hath given us of the Wit and Eloquence of St. *Hilary*.

He ſays, in the beginning, that he had a great Conflict in his Mind, and though he took great delight in celebrating the Memory of St. *Honoratus*; yet on the other Hand, he was much troubled to think that he had loſt a Perſon for whom he had ſo great a Love, *Talem reminiſci dulce eſt, tali carere ſupplicium*. After he hath amplified this Notion, he obſerveth, that it is dangerous to praiſe a Man before his Death: But he cannot praiſe good Men too much, when they are departed into another Life, becauſe, that beſides that the Praiſes which we beſtow upon them cannot be ſuſpected of Flattery, they tend much to the Edification of the Church, and may be of good uſe to the Faithful: God is praiſed in his Saints, becauſe all their Worth and Excellency ought to be imputed to the Author of Grace. He adds, that he is not afraid that any Man will think he ſpeaks too favourably of St. *Honoratus*, becauſe nothing can be ſaid of him which doth not come far ſhort of his Merit and Virtues. That he was very ſenſible that he had not Wit and Eloquence enough to undertake to write upon ſuch a Subject, which requires the Eloquence of the moſt accompliſhed Orators of Antiquity, but that the Reſpect and Kindneſs which he had for him, engaged him to ſatisfy their Deſires, hoping that the Deſerts of that Saint would put Life into his Diſcourſe, and revive the meanneſs of it.

The Cuſtom of ſuch Authors as write Panegyricks, is to begin with the Commendations of the Country and Parentage of him, upon whom they make them, that the Glory of his Anceſtors may ſupply the defects of his Virtues. But as for us Chriſtians, we are all but one in Jeſus Chriſt; the greateſt Nobility among us is to be the Children of God, He is the moſt glorious and greateſt who hath the meaneſt Conceit of his noble Extraction. Theſe reaſons kept St. *Hilary* from enlarging upon the Honours and great Offices which had been in the Family of *Honoratus*, and among others the Conſulſhip which the World looks upon as one of the moſt eminent Dignities. He begins his Encomium of him with the Praiſe of his Chriſtian Virtues and Spiritual Regeneration, the Tractableneſs of his Infancy, Modeſty of his Youth, the Regularity of his Converſation, and Life in his Youth; but above all, the earneſtneſs with which he deſired and demanded Baptiſm, againſt the Will and Conſent of his Parents, and the care he had, after he had received it, to keep himſelf harmleſs and undefiled, by avoiding all occaſions of Sin, reſiſting Temptations, and ſhunning the pleaſures of the World. He often ſaid to himſelf, this Worldly Life pleaſeth us, but it deludes us: This Conſideration made him often reſolve to renounce a worldly Life wholly: This induced him to cut off his Hair, wear a courſe Habit, and mortify his Body with Labour. This Change ſtirred up his Father and neareſt Relations againſt him, but he oppoſed them, and continued to live an auſtere Life: His Example prevailed ſo much with his elder Brother, named *Venantius*, that he embraced the ſame way of Living. The reputation of their Holineſs ſpread it ſelf ſoon through all the World, and attracted the Praiſe and Admiration of all Men: This made them take up a Reſolution to forſake their Country, and find out a Retreat; they took with them a certain old Man named *Capraſius*,

[* Prieſts, Dr. Cave.]

[*The Life of *Honoratus* was put out by *Genebrard* and printed at *Paris* 1578. Octavo. 'Tis alſo in *Surius*, and in *Bibl. Patr.* Tom. 7. with the other Two.]

St. *Hilary* of *Arles.*

and went into ſeveral places to live in Solitude, but for all this their Reputation diſcovered them. They took Ship, intending to go by Sea into the *Eaſt*, but *Venantius* being dead by the way, in *Achaia*, *Honoratus* returned into *Italy*, and at length retired into the Iſle of *Lerins*, there to paſs his Life in the Exerciſes of a Monaſtick Life. This engaged him to enter into Holy Orders, which he had ever before avoided; and when many Perſons came to find him out, that they might live under his Conduct, he built a Monaſtery, took care to govern the Religious, and ruled them with all the Kindneſs and Prudence poſſible. St. *Hilary* commends his Diſcretion, chiefly his Care to provide for the Neceſſities of the Religious, his kind Entertainment of Strangers, his liberal Diſtribution of Alms, and his Love for all the World. He alſo relates what great Pains he took to convert him, and after what manner he caught him. He proceeds, in the next Place, to his Epiſcopal Virtues, upon which nevertheleſs, he doth not enlarge ſo much as he might have done, becauſe they were ſufficiently known to the Chriſtians of *Arles*. He obſerves, notwithſtanding the greatneſs of his Vigilance and Charity, how he mixt Severity with mildneſs, after what manner he took care of his Flock, with what Vehemency he reproved Vice, how he ſettled Peace and Concord in the Church. He adds, that he did not make uſe of his Power for Terror, but he governed his Flock with Love; and that during the Time that he was Biſhop, the Church grew in Grace, but decreaſed in Riches, becauſe he diſtributed thoſe Treaſures which his Predeceſſors had gathered together, and for a long Time lay uſeleſs, reſerving no more than what was juſt neceſſary for his Subſiſtence, of which likewiſe he would retrench a part, if there were need of it.

In fine, St. *Honoratus*, being impaired with Labours and Auſterities, fell into a languiſhing Diſtemper, which nevertheleſs did not hinder him from executing his Prieſtly Office. He preached in the Church upon the Feaſt of *Epiphany*, *anno* 429. but his Diſeaſe being increaſed, took him away within eight or nine days after. He ſhewed a great deal of Conſtancy and Courage in the Extremity of his Sickneſs; St. *Hilary*, who was preſent at his Death, relates here many exemplary Circumſtances. He deſcribes alſo his Funeral Solemnity; and after he hath made a ſhort Relation of his Virtues, and equalled him with the Martyrs, he ends his Diſcourſe with an addreſs to him, to pray him to remember him and his People, and to be their Patron and Interceſſor with God. St. *Hilary* of *Arles.*

His Poem upon the Beginning of *Geneſis* is much inferior to the Life of *Honoratus* in Beauty and Elegancy. It is full of Faults againſt the Rules of *Proſodia*; it contains nothing noble or remarkable in it.

The Letter of *Hilarius* Biſhop of *Arles* to St. *Eucherius*, is a ſmall Ticket, in which he tells him, that he had run over the Books of Conſtitutions, which he ſent him, and deſires to ſend him one of his Children, to whom he had given ſuch excellent Precepts. This ſhews the Intimacy and Friendſhip there was between *Hilary* Biſhop of *Arles* and St. *Eucherius*. It appears alſo by the Writings of this latter, who ſpeaks very honourably of him, and hath dedicated his Book, *Of the Praiſe of a Monaſtick Life*, to him. *Conſtantius*, the Author of the Life of St. *German*, *Julianus*, *Pomerius*, *Sidonius*, *Apollinaris*, and all other Authors of that Time, ſpeak of him as a very holy Man. St. *Proſper*, who did not like well of him, becauſe he was not altogether of St. *Auſtin*'s Opinion about Grace, nevertheleſs, in his Letter to St. *Auſtin* ſpeaks of him as a Perſon of great Authority, and very well verſed in all ſpiritual Knowledge, and owns that he was a Man of excellent Worth. In his *Chronicon* he joins him with St. *Eucherius*, and ſays, that they both conſummated an eminent Life by an holy Death. Laſtly, altho' St. *Leo* had great Quarrels with him, and ſpake very ill of him in his Life-time, yet he could not refrain ſpeaking honourably of him after his Death. The only thing that he can be reproached with is, that he did not follow St. *Auſtin*'s Opinion about Grace, and having favoured, or at leaſt being one of the principal Patrons of the *Semi-Pelagians*: But at that Time the moſt learned and holy Perſons of *France* were of that Opinion. This was the Doctrine of the Monks of *Lerins*, with whom St. *Hilary* lived; yea, this was the Doctrine held by the Biſhops and all the Clergy of the Provinces of *Vienna* and *Narbonne*. Thoſe that maintained this Opinion were not looked upon as Hereticks, unleſs it were by the zealous Followers of St. *Auſtin*: It is no Wonder then that St. *Leo* does not reproach him with it. I have forgotten to obſerve, that St. *Hilary* was preſent at, and ſubſcribed firſt, the Councils of *Ries* in 439. and *Orange* in 441.

St. VINCENTIUS LIRINENSIS.

St. *Vincentius Lirinenſis.*

[*Being a Soldier.]

Vincentius, a *Frenchman* by Nation, after he had ſpent ſome part of his Life among the Troubles, Commotions and Waves of the World *, through the Impulſe of the Holy Spirit, retreated, as he himſelf ſays, into the Haven of Religion; O happy and ſafe Haven for all the World: And having gotten Shelter againſt the Storms of Pride, and the Vanity of the World, to retire the remaining part of his Days, and offer to God the continual Sacrifices of Humiliation, that he might avoid the Sufferings of this Life, and the Flames of the Life to come. The Place of his Retreat was the famous Monaſtery of the Iſle of *Lerins*, ſo famous for ſo many Perſons eminent for Doctrine and Piety, which it hath produced for the Church: *Vincentius* the Prieſt was none of the leaſt Ornaments of it: St. *Eucherius*, who tells us, that he was the Brother of *Lupus* Biſhop of *Troyes*, compares him, for the Fervency of his Devotion, to the Brightneſs of a ſparkling Diamond, *interno gemmam ſplendore perſpicuam*: And in another place commends his Learning and Eloquence. *Gennadius* aſſures us, that he was well skilled in the Holy Scriptures, and very well verſed in the Diſcipline of the Church.

He hath compoſed an excellent Treatiſe againſt the Hereticks, in which he hath given very infallible Rules and convincing Principles to diſtinguiſh Error from Truth, and the Sects of the Hereticks from the Catholick Church. But his Humility made him conceal his Name, and he publiſhed his Treatiſe under the Title of a * Commentary made by *Peregrinus* againſt the Hereticks. It was divided into two parts, but the ſecond being loſt, he contented himſelf to make an Abridgment of it.

[* Admonition, as *Gennadius's Commonitorium*, *Voſſ.* Cave.]

He propoſes to himſelf in this Commentary, to gather the Principles of the ancient Fathers againſt the Hereticks. He tells us in the Preface, that it was the Uſefulneſs of the Work it ſelf, the Time and the Place that he lived in, and his Profeſſion, that engaged him to undertake this Work. The Time, becauſe all things here below being carried on with ſuch a ſwiftneſs, it is reaſonable that we ſhould ſnatch up ſomething that may ſtand us in ſtead in another Life, and ſo much the rather, becauſe the terrible expecting of the laſt Judgment (which he thought nigh at hand, becauſe that the *Barbarians* had made ſo great a Progreſs into the Empire) ought to ſtir up the Zeal of the Faithful for Religion, and the Malice of the Hereticks ought to oblige the Orthodox to ſtand upon their Guard. The Place alſo was very ſuitable for ſuch a Work, becauſe being diſtant from the Noiſe and Crowd of the Cities, retired in a private Village, and ſhut up in the Cloyſters of a Monaſtery, he was able, without Diſtraction, to do that which is ſaid in the *Pſalm*, *Attend ye, and ſee, that I am your God.* Laſtly, no Employment can be more agreeable to a religious Life, which he profeſſed. He therefore undertakes * to write rather as an Hiſtorian than an Author, what he hath learned from the Ancients, and they have entruſted to their Poſterity. He advertiſeth us, that his Deſign was not to collect all, but only offer to our Obſervation what there is moſt neceſſary. St. *Vincentius Lirinenſis.*

[* *Voſſius* in his Hiſt. *Pel.* proves him a Semi-*Pelagian* from ſome places of this Treatiſe, as alſo of his Objections againſt S. *Auſtin.*]

Entring then upon his Matter, he ſaith, that he hath learned from many learned and holy Perſons, that the means to avoid Hereſie, and adhere ſtedfaſtly to the true Faith, is to ground themſelves upon two Foundations. 1. Upon the Authority of Holy Scripture. 2. Upon the Tradition of the Catholick Church. But perhaps ſome will demand, ſaith he, the Canon of the Holy Books being perfect and ſufficient of it ſelf to ſettle all Religion; why is it neceſſary to join the Authority of the Church with it? He anſwers, 'tis becauſe Holy Scripture having a ſublime ſenſe, is differently explained; one underſtands it after this manner, and another after that, inſomuch, that there are almoſt as many Opinions about the true meaning of it, as there are Perſons. *Novatian* underſtands it one way, and *Photinus* another. It is neceſſary then altogether upon the account of the ſubtle Evaſions of ſo many Hereticks of ſeveral ſorts, in interpreting Scripture to take the ſenſe of the Catholick Church for our Rule. But yet we muſt be careful to chooſe out of thoſe Doctrines, which we find in the Church, ſuch as have always been believed in all places, and by all true Chriſtians; for there is indeed nothing truly and properly Catholick, as the Name in its full ſignification doth denote but what comprehends all in general. Now it will be ſo if we follow Antiquity, unanimous Conſent and Univerſality. We ſhall follow Univerſality, if we believe no other Doctrine true, but that which is taught in all Churches, diſperſed thro' the whole World. We ſhall follow Antiquity, if we depart not from the Judgment of our Anceſtors and Fathers. Laſtly, we ſhall follow unanimous Conſent, if we adhere to the Opinions of all, or of almoſt all the Ancients. But what ſhall an Orthodox Chriſtian do if ſome part of the Church apoſtatize from the Faith of the whole Body of the Church? There is nothing to be done but to preferr the Doctrine of the whole Body that is ſound, before the Error of a rotten and putrefyed Member. But what if ſome new Error is ready to ſpread it ſelf, I do not ſay, over a ſmall part, but almoſt over all the Church? We muſt then be ſure to cleave cloſe to Antiquity, which cannot

St. *Vincentius Lirinensis.*

cannot be corrupted with Novelty. In fine, if among the Ancients we find one or two Persons, or perhaps a City or Province in an Error, we must preferr the Decrees of the ancient and universal Church before the Rashness or Ignorance of some Particulars. But if there arise any Question, to which we cannot find a parallel Case, we must then consult the Judgments of the Ancients, and compare together what those Authors have said at several Times, and in distinct Places, who being in the Communion of the Church may be esteemed Teachers worthy of Credit, and not only to rely upon what one or two have said, but what they all have held, written and taught unanimously, clearly, and without contradicting themselves at any Time. To these Rules *Vincentius Lirinensis* had added these Examples. The Example of the *Donatists* he uses to prove, that we ought to keep to the Universality, that of the *Arians*, that we must cleave to Antiquity and reject Novelty. The Opinion of St. *Cyprian* about the Rebaptization of Hereticks, he makes use of to shew, that we must not always follow the Sentiments of one particular Ancient, but we may be Hereticks in maintaining the Doctrine which one Orthodox hath taught, wherefore we must depend upon Consent and unanimous Agreement.

Photinus, *Apollinaris* and *Nestorius*, are also brought for Examples of Hereticks, who were unfortunately mistaken by departing from the Tradition of the Catholick Church. The Fall of *Origen* and *Tertullian* may be a Warning to all Christians how they lean upon the Authority, or Reputation, or Learning of any private Person, and forsake the Doctrine of the Universal Church. *Vincentius Lirinensis* after he hath enlarged, as much as was possible, upon these Examples, returns to his Principles, and maintains, that we ought to keep our selves to the ancient Rule of Faith, and ought not at any time to seek after or propagate any new Doctrine in the Church; that they who suffer any new Doctrine, hitherto unknown, to be taught, are Deceivers; that Men may labour to explain and clear the ancient Faith well, but may not teach any thing new; they may have a new Way of expressing Matters, but no new Subjects. *Cum dicas nove, non dicas nova.* But may some say, how is it, that the Faith may not be improved or perfected? Certainly it may be, but it cannot be changed. The Church grows in Knowledge, Understanding and Wisdom, but it always holds the same Doctrines, neither taking from them nor adding to them. Things may be made more evident, receive greater Light, and be better distinguished, but they remain always in the same Fulness, Perfection and Nature: Antiquity may be polished or perfected, but we must always keep the same Foundation. And truly the Church hath done nothing else in the Councils, but maintained the ancient Faith against the Innovation of Hereticks. It obliges us to believe more explicitly what we have already believed, and teach that, with more Power, which we have heretofore taught, and defend with greater Care, what we have already defended. In fine, it gives us an express definition in writing of that, which it hath received from its Ancestors by Tradition. The Hereticks, on the contrary, have broached new Doctrines, and made use of the Holy Scripture to gain reception of them. *Vincentius Lirinensis* brings several Examples. In the next place he considers after what manner we ought to consult and compare the Opinions of the ancient Fathers, and brings for an Example, in the 2*d*. part of his Commentary, the Proceedings of the Council of *Ephesus* against *Nestorius*, but because that part was lost, he contented himself in giving us an Abridgment, making a Summary of the Principles, which he had laid down in his Work. But we must not forget, that *Vincentius Lirinensis* owns, that there are two Occasions, upon which these excellent Rules concerning Tradition are not of so great use. 1. When Questions of very small Consequence, which do not concern the Rule of Faith, are under debate, or Questions, which serve for the Foundation of Christian Doctrine. 2. When we have to deal with Heresies which are of a long standing; for, saith he, 'tis not convenient to oppose all Heresies by Tradition only, but only such as are newly risen up, as soon as they appear, and before they have corrupted the ancient Records; for when they are once throughly settled and grown old, this Argument becomes weak, because they have had, as I may say, Time to cover themselves with an appearance of Antiquity. So that we must content our selves to confute them by Scripture, or avoid them as Sects condemned and disproved by the ancient Councils of the Catholick Church. It is very probable that this Author is the same with him, who propounded the Objections, or rather Questions against St. *Austin*'s Doctrine concerning Grace, which St *Prosper* hath answered. There are likewise some places in that little Treatise in which he seems to quarrel with the rigid Scholars of St. *Austin*. But be that as it will, he was in a Country and in a Monastery, where he did not think himself obliged to addict himself to St. *Austin*'s Opinions, whatsoever esteem he had for him. And perhaps it is for that reason, that he hath laid it down so firmly, that we ought not to submit to the Authority of one Father alone, but to the unanimous Consent of many. Nevertheless he condemns *Pelagius* and *Julian*, and there is no Objection to be made against the Rules, which he gave to discern the Doctrines of Faith from Heresie, Error and Opinion, since they are the same, which the Church hath always observed, the holy Fathers have laid down in their Writings, and St. *Austin* himself hath given in many places. *Vincentius Lirinensis* did no more but collect, enlarge, and put those Rules in order which he found in the Church, and he hath done it with much Faithfulness, Clearness and Eloquence. He composed this Treatise 3 Years after the Council of *Ephesus* in 434. He died in the Reign of *Theodosius* and *Valentinian*, he is acknowledged for a Saint in the *Roman* Martyrology, and his Memory is celebrated on the 24*th* of *May*. This little Tract hath been printed in the *Bibliotheca Patrum* [Tome 7.] and in several Collections of Authors, at *Basil* in 1528. [at *Collen* 1569. with *Costerius*'s Notes] at *Paris* in 1569. and in 1586. which Edition is reviewed by *Peter Pitthæus* [at *Collen* it was reprinted with *Costerius*'s Notes in 1613, Twelves.] *Fillesachus* hath commented on it, and had it printed 1619. [in Quarto.] It was printed at *Lyons*, with a controversial Treatise in 1622. Lastly, M. *Balusius* published it with *Salvian*, 1663. [whose Edition was reprinted at *Paris*, 1669. in Octavo. It was also printed at *Cambridge* in 1687, Twelves.]

St. *Vincentius Lirinensis.*

St. EUCHERIUS.

St. *Eucherius.*

[*Verantus Cave.]

ST. *Eucherius*, after he had had two Sons, called *Salonius* and *Veranus* * withdrew himself into the Isle of *Lerins*, and was afterward made Bishop of *Lyons*. We have some of his Works. The first is a Book written in Praise of the Desart, or of Solitude, dedicated to St. *Hilary* afterward Bishop of *Arles*, in the time that he left *Honoratus* to return to the Solitude of *Lerins*, that is to say, about the Year 428. He hath collected, in that little Treatise, a great number of Arguments to raise Mens good Opinion of a solitary Life. The Desart is the Temple of God. In the Desart God is found. The earthly Paradise is the Figure of it. *Moses* saw God in the Desart. The People of *Israel* were delivered by passing through the Desart. The Red-Sea opened it self to give them a free Passage into the Desart, and afterward closed again to prevent their Return from thence. In the Desart they were nourished with the heavenly Food, and quenched their Thirst with the miraculous Water. In the Desart they received the Law. *David* was preserved in the Desart. *Elias*, *Elisha*, and the Prophets dwelt in Desarts. Jesus Christ was baptized in the Desart. There it was that Angels ministred unto him, where he fed 5000 Men. It was upon a Mountain in the Wilderness, that his Glory appeared. He prayed in the Desart. The Saints retired themselves into the Desart. The Habitation of Desarts is to be preferred before all others; there God is more easily found, there we converse more familiarly with him, there we live more quietly and free from Temptations. The Praises of Desarts in general are attended by the particular Commendations of the Desart of *Lerins*. That is a sweet Place full of Fountains, overspread with Herbs, abounding with most pleasant Flowers, grateful as well to the Eyes as Smell, an Abode fit for *Honoratus*, who first founded the Monasteries, and had *Maximus* for his Successor; blessed *Lupus*, his Brother *Vincentius*, and reverend *Caprasius*, and many other holy old Men, who dwelt in separate Cells, have made the Life of the *Ægyptian* Monks to flourish among us. Lastly, after he hath spoken of their Virtues, he congratulates *Hilarius*, that he was return'd again to such a charming and delightful Dwelling.

St. *Eucherius.*

The second Work is a * Treatise of the Contempt of the World dedicated to his Kinsman, called *Valerian*, who was of an Illustrious Family, to exhort him to fly from the World. He represents to him the two principal Duties incumbent upon Man. 1. To know and worship God. 2. To take Care of the Salvation of his Soul. That these two Duties are inseparable, because no Man can be careful of his Soul unless he worship God, nor honour God, unless he take care of his Soul: That it is more reasonable to be sollicitous for the Safety of our Souls than our Bodies, because the Life of the Soul is eternal, whereas the Life of the Body must have an end; and for that Reason we must labour in this Life for Eternity: That it is easy to obtain the Eternal Happiness which we desire, provided that we contemn this miserable Life: That the World hath two principal Attractives to allure us to it, Riches and Honour, but that we ought to tread them both under our Feet: That Riches are ordinarily the Causes of Injustice, that they are uncertain, that we must necessarily leave them at our Death: That Honours are common to the Good and Evil, that Fortune hath her flittings, and nothing is stable and permanent but true Piety: That the true Honours and Riches are celestial: That it is impossible to make a serious Reflection

[* *Epistola de contemptu mundi, & saeculari Philosophia*, Dr. *Cave.*]

St. *Eucherius.*

upon the ſhortneſs of Life, and the neceſſity of Death, but we muſt think that theſe are not the only good Things for our Salvation: That we ought not to follow the Examples of thoſe who lead a worldly Life, but to propound to our ſelves the Lives of them who renounce the World that they may lead a truly Chriſtian Life, although they were Perſons of Quality, and might have enjoyed Honours and Riches. St. *Clemens*, St. *Greg. Thaumaturgus*, St. *Baſil*, St. *Greg. Nazianzen*, St. *Paulinus* of *Nola*, St. *Hilary* Biſhop of *Arles* and *Petronius*, are thoſe whom St. *Eucherius* propounds to *Valerian*; he mentions the excellent Orators who renounced the Honours which they might have hoped for in the World, yet laid aſide all their Glory to write for Religion, ſuch as *Lactantius*, *Minutius Fœlix*, St. *Cyprian*, St. *Hilary*, St. *J. Chryſoſtome* and St. *Ambroſe*. He propounds to him alſo the Examples of Holy Kings. Laſtly, he makes uſe of the whole Frame of Nature, and all the Viſible World, to prove that the only Employment of Man ought to be to honour the Creator of all Things. After all theſe Conſiderations he diſcovers to him the Vanity of all Philoſophical Knowledge, and ſhews him that there is no true Wiſdom taught, nor any true Happineſs to be found but in the Religion of Jeſus Chriſt. This Writing is dated in the 1085*th.* Year from the firſt Building of *Rome*, which is the 432. of our common *Æra*. Theſe two Treatiſes are written in a Style very Clean and Elegant, the Matter is Spiritual, and the manner of handling it very agreeable. It may be ſaid that theſe little Books are not inferior in the Politeneſs and Purity of Language to the Works of theſe Authors who lived in thoſe Ages, when Language was in greater Purity. They have been printed diſtinctly at *Antwerp* in 1621. [This Treatiſe to *Valerian* was printed at *Baſil*, with *Eraſmus*'s Notes; who commends it to us, as one of the moſt elegant Pieces of Antiquity, *anno*, 1520 and 1521. It was alſo publiſhed by *Roſweidus*, with Notes, at *Antwerp* 1620. together with the former, in the Praiſe of Solitude, which *Genebrard*, put out at *Paris* 1578.]

His other Treatiſes are not ſo Profitable nor ſo Elegant as the former by a great deal. His Treatiſe of * *Spiritual Terms and Phraſes*, directed to *Veranus*, is a Collection of Myſtical and Spiritual Reflections upon the Terms and Expreſſions of Holy Scriptures, in which there is very little Solidity. His firſt Book of Inſtructions contains the Explication of ſeveral Queſtions, which he propoſes to himſelf out of the Old and New Teſtament. Some of them are very well reſolved, and we may find in them ſome very good Remarks. The ſecond Book contains, 1. The Explication of the *Hebrew* Names. 2. The ſignification of ſome *Hebrew* Terms, which are often met withal in the Bible, ſuch as *Amen*, *Halleluja*, *&c.* 3. The Explication of ſome ſpecial Phraſes. 4. An Explication of the Names of Nations, Cities and Rivers which are not known. 5. Of the *Hebrew* Months and Feſtivals. 6. The Names of Idols. 7. The Explication of their Habits and Cloathing. 8. Of Birds and Beaſts. 9. A Compariſon of the *Jewiſh* Weights and Meaſures with thoſe of the *Greeks* and *Latins*, and the Signification of ſome *Greek* Names. The Uſefulneſs and Worth of this Critical Work may be eaſily known, but the Compoſing of it is very hard. St. *Eucherius* hath not examined theſe things throughly, but contents himſelf to give the Meaning of every thing in ſhort, without troubling himſelf to prove them. He hath taken the greateſt part of what he diſcourſeth of, out of ſeveral Authors: He diſcuſſes them very often well enough, but he is miſtaken in many Places. *Gennadius* make mention of theſe Books.

[* *De formulis ſpiritualis intelligentiæ* Cave.]

The Commentaries upon *Geneſis*, and the Books of Kings, which go under the Name of St. *Eucherius*, cannot be his, becauſe the Author himſelf tells us upon Ch. xxii. of the *Third Book of Kings*, that he lived under the Popedom of St. *Gregory*, at the time when he ſent St. *Auſtine* and St. *Paulinus* into *England*. He alſo quotes *Caſſiodorus*, and copies out often the Comments of St. *Gregory*, which evidently prove that theſe Books do carry a falſe Name.

The Hiſtory of the Sufferings of St. *Mauritius* and the other *Thebæan* Martyrs related by *Surius*, on the 22*d.* of *September* and printed by it ſelf [at *Ingolſtadt* in 1617. by the Care of *P. Steward*, is not the Style of our St. *Eucherius*: It may better be accounted another St. *Eucherius*'s who was preſent at the fourth Council of *Arles*, in 524, and at the ſecond Council of *Orange*, in 529. for he of whom we now ſpeak was dead in 454, as is noted in *Proſper*'s *Chronicon*.

We have neither his Abridgment of *Caſſian*, nor ſome other Works concerning a Monaſtick Life, which *Gennadius* makes mention of. As to the Homilies of which St. *Mamertus* ſpeaks, ſome think that ſome of thoſe which bear the Name of *Euſebius Eneſenus* are his, which it may not be amiſs to examine in this Place. We have often ſpoke of them already, but did not throughly determine it, becauſe we had not throughly examined it, but it is a convenient Time to do it. We find, at the firſt Sight, 145 of them upon all the *Sundays* and *Holydays* in the Year, which all the Manuſcripts of *Monte-Caſſino* and the *Vatican* reſtore to * *Bruno* Biſhop of *Signi*. The Agreement of the Style of theſe Homilies with the other Treatiſes of that Author, leaves no place to doubt but that they are really his. Thus we ſee already the great Number of Sermons attributed to St. *Eucherius* much leſſened. The others are certainly, as I have already obſerved, ſome one or ſeveral *French* Authors. There are ſome of the Sermons, as that of *Maximus Regenſis*, that cannot be compoſed but by a Perſon who lived in the Time when the Monaſtery of *Lerins* flouriſhed. We find in the Life of St. *Hilary*, written by *Honoratus* Biſhop of *Marſeilles*, that there was at that Time a Biſhop of *France* called *Euſebius* who made a great many Sermons: This is confirmed by the Verſes of *Helman*, Scholar of *Rabanus* who reckons *Cæſarius* and *Euſebius* among the famous Biſhops of *France*. All theſe Homilies therefore might well be attributed to him; but this cannot be, becauſe we find ſome made by *Cæſarius*, others by *Maximus* Biſhop of *Ries* and and laſtly by *Fauſtus Regenſis*; which prove that 'tis a Collection of Sermons, compiled by the Clergy of the Monaſtery of *Lerins*, which bear perhaps the Name of *Euſebius* becauſe theſe Monks had a Cuſtom of Concealing themſelves under an Appellative Name, ſo that theſe Sermons of *Euſebius* ſeem to import nothing elſe, than the Sermons of a Pious Perſon. Perhaps this Title was given to theſe Sermons becauſe the Author was not known, or becauſe thoſe who compoſed them would not name them otherwiſe, according to the Cuſtom of *Lerins*. For this Reaſon it is that *Vincentius* of *Lerins* took the Name of *Peregrinus* in his Commentary, *Salvian* of *Timotheus*; and it may be 'tis for the ſame Reaſon that the Life of St. *Hilary* Biſhop *Arles*, compoſed by *Honoratus*, bears the Name of *Reverend*.

St. *Eucherius.*

There are alſo ſome of theſe Sermons made by *Cæſarius* Biſhop of *Arles*, who penn'd a vaſt number of Sermons, and ſent them every way to the Biſhops, that they might have them preached in their Churches. *Salvian* alſo compoſed ſome for the Biſhops, inſomuch that the great Number of Sermon-makers, who lived at that Time, have bred much Confuſion among their Sermons, which are almoſt all alike, which hath been much increaſed by the Copyers. Nevertheleſs, let us paſs our Conjectures upon them.

It is certain that the Panegyrick of St. *Maximus* belongs to *Fauſtus Regenſis*, to whom it is attributed by *Dinamius*, who compoſed the Life of this *Holy Abbot*. In it he marks, that the Monaſtery of *Lerins* had yielded two Biſhops to the City of *Ries*: The firſt was *Maximus*, who was an Honour to it, but of the ſecond it ought to be aſhamed. It is plain, that it is *Fauſtus* who ſpeaks ſo thro' Humility. It is alſo evident, that the Sermon upon the Death of *Honoratus* was preached at *Lerins* before the Monks of that Monaſtery, which makes it Credible, that it was alſo *Fauſtus*'s. Now theſe Sermons being in the ſame Style with the foregoing, we eſteem them to be the ſame Author's, *viz.* The 1*ſt*, and 2*d*, Homily upon the *Nativity*, the 1*ſt*, upon *Epiphany*, the 2*d*, 6*th*, 8*th*, 9*th*, 10*th*, and 11*th*. upon the Feaſt of *Eaſter*; that upon the good Thief; the 2*d*, about the *Aſcenſion*, the Panegyricks of St. *Elpbodius*, St. *Alexander*, St. *Geneſius*, St. *Romanus*, and all the Sermons publiſhed lately under the Name of *Euſebius*, ſome of which bear the Name of *Fauſtinus*. Among the Sermons of St. *Cæſarius* Biſhop of *Arles*, the 5*th*, 6*th*, 9*th*, and 10*th* Sermons to the *Monks*, and an Exhortation to the People, are really his. We alſo attribute to him the 2*d*, 3*d*, and 4*th*. Homilies upon *Epiphany*, the 1*ſt*, upon *Lent*, the 2*d*. upon the *Creed*, the 1*ſt*, 3*d*, and 7*th*, upon *Eaſter*, the 1*ſt*, upon *Aſcenſion*, that of *Pentecoſt*, the two Homilies upon St. *John*, St. *Peter*, and St. *Paul*, that upon the *Maccabees*, the Diſcourſe upon the *Trinity*, two Sermons upon St. *Matthew*.

All the Diſcourſes to the *Monks* ſeem to be the ſame Author's, ſo that if there be any of *Cæſarius* Biſhop of *Arles*, they are all his; perhaps, they are *Maximus*'s or *Fauſtus*'s, for their Works are confounded. To theſe we muſt add the Sermon to the Penitents, and the five ſubſequent, which are very like *Cæſarius*'s. The fourth Sermon upon *Eaſter* is *Maximus Regenſis*'s, and it may be there are ſome other Sermons his. The firſt Sermon upon the *Creed* is likely to be *Hilary*'s Biſhop of *Arles*, who made a Diſcourſe upon that ſubject, as we underſtand by *Honoratus*. But indeed it is not worthy of him. The Sermon of St. *Blandinus* was made by ſome Biſhop of *Lyons*, probably *Eucherius*, 'tis his Style. The Homily upon *Eaſter* bears the Name of *Iſidore*, in a Manuſcript of the Abby of St. *Germains*. Indeed it is a Modern Compoſure, for it treats of the *Euchariſt*. St. *Thomas* hath taken out of it the ſubject of his Proſe. The Homily upon the *Litanies* agrees exceeding well to St. *Mamertus*, Author of the *Rogation-Days*. The Sermon upon the Repentance of the *Ninevites* ſeems to be the ſame Author's. The Sermon upon St. *Stephen* is altogether unlike to the other, it is probable, that it is a Tranſlation of ſome *Greek* Sermon, but that is not certain. Theſe are my Conjectures upon the Sermons publiſhed under the Name of *Euſebius*. I confeſs, they are not abſolutely certain, but there is ſo great diſorder and confuſion among theſe Sermons in the Manuſcripts, and the Authors did follow the Copies, and imitate them ſo ordinarily at that time, that it is hard to ſpeak any thing more certain.

[* *Vulgo Bruno Aſtenſis.*]

PETRUS

PETRUS CHRYSOLOGUS.

Petrus Chrysologus.

PEtrus, who was surnamed *Chrysologus*, was a Native of * *Imola*. He was taught, and admitted into the Clergy by St. *Cornelius* Bishop of that City, as he notes in his 165 Sermon. Some are of Opinion, that being at *Rome* with his Bishop, at that time when the Clergy and People of *Ravenna* had sent their Deputies to desire a Bishop of *Sixtus* III, then Pope, he was chosen by that Pope to fill that vacant See, as he had been warned in a Dream by St. *Peter*, and *Apollinaris* the first Bishop of the See of *Ravenna*. But this is a groundless Story being related by no credible Author. It is only certain that P. *Chrysologus* was chosen and ordained about that time Bishop of *Ravenna*. He governed that Church several Years. There is a Letter of St. *Leo*'s written to *Neonas* his Successor, which was heretofore the 37*th*, and is at present the 135*th*, which is thought to be written in 451, in the Consulship of *Martian* and *Adelphius* *. This supposeth that P. *Chrysologus* was Dead in 449. But F. *Quesnel* having proved in his Notes upon that Letter, that it is rather written in 458, some few Years more may be allowed for the continuance of this Saint in his Episcopal Charge, yet not to carry it so far as the Year 500, nor confound him with that *Petrus* who lived under *Theodoricus*.

[* Ancientely called, *Forum Cornelii*.]

[* Dr. *Cave* follows this Opinion.]

Trithemius says, that this Bishop composed several Sermons, or Homilies, for the People, a Letter to *Eutyches*, which beginneth with these words, *I have read with grief*, and some other Letters. We have 176 Sermons, and the Letter to *Eutyches*.

These Sermons are very short. In them he explains the Text of Holy Scripture in few words, but in a way very pleasing, and makes short Moral Reflections upon them. The Parables, and Miracles, of Jesus Christ, are the chief Subjects of his Sermons. In some of them he treats of Fasting, Alms-giving, Vigilance, Patience, and some other Christian Virtues. He hath also several upon the Great Feasts, with some Panegyricks of Saints. St. *Chrysologus* hath found out the way to join extreme Brevity, and very great Elegance together, in his Discourses. His Style is made up of short Sentences, and Phrases, which have a natural sequence and connexion one with another; the Words are very fit, and the Sense is simple and natural. It hath nothing swelling, or forced. His descriptions are clear and easy. But for all this, there is nothing great enough, sublime enough, nor eloquent enough to intitle him justly to the Sirname of *Chrysologus*, of which he is possessed; We see no extraordinary Motives; we meet with nothing that quickens, or affects much we find no Truth enforcing consent, only Doctrines explained at large. All that can be said is this, his Relations are pleasant, and his Moral Discourses represent very well to the Mind what we ought to do, but make no impression upon the Heart, nor are able to change the Will.

The Sermons of this Author have been collected together above nine hundred Years, by *Fœlix* Bishop of *Ravenna*, who lived in the Year 702, or 708. F. *Oudin* proves it in his Advertisement, that he found them in three Manuscripts. They have been printed since at *Cologne* in 1541, 1607, [1618] and 1678, [*Quarto*] at *Paris* in 1585, at *Antwerp* in 1618, at *Lyons* in [1633] 1636, at *Bologne* in 1643. This Edition is the best. They are also to be found in *Bibliotheca Patrum*, [Tom. VII.] and with St. *Leo*'s Works at *Paris* in 1614, and 1670.

Petrus Chrysologus.

The Epistle to *Eutyches* was written after that Monk had been condemned by *Flavian*. St. *Chrysologus* tells him, that he read with sorrow his sad Letter; for if the Peace of the Church, the Agreement of the Clergy, and the Quiet of the People, cause Joy in Heaven; on the contrary, Divisions ought to beget Sadness, and Grief; especially, when they proceed from so lamentable a Cause, as that was, for which he separated from his Bishop. He adds, that the Church had been free from Controversies for thirty Years; that *Origen* and *Nestorius* had fallen into Error by reasoning upon the ineffable Mystery of the Incarnation. That it was a shame for Priests to be Ignorant of that which the *Magi* acknowledged and adored; that when Jesus came into the World, *Glory to God* was Sung, and it is strange at present, that all the World bow at the Name of Jesus, that he should be Ignorant of the Reason of it. He saith afterward with the Apostle, that tho' we have known Jesus Christ according to the Flesh, yet now we know him no more; that it becomes us not to be very inquisitive, and that we ought to honour, respect, wait upon our Judge, and not dispute about his Title, this is, saith he, what may be answered to your Letter in a few words, I would have sent you a longer Answer, if our Brother *Flavian* had not sent me some Instruments about what passed in your Cause. You say, that his Judgment ought not to stand, because he made whom he thought fit to be Judges, but how should we know that, since we neither heard, nor saw them? We should be unjust Arbitrators, if we should determine in favour of one Party, before we hear the other. In sum, we exhort you, my most honoured Brother, to submit to what hath been written by the Bishop of *Rome*, because St. *Peter*, who lived and presided in his See, teaches the true Faith to those that enquire after it. As for us, we dare not, for the Love we have to Peace and Truth, concern our selves either to hear or judge Causes without the consent of the Bishop of *Rome*. *Gerard Vossius*, who hath published this Letter in *Greek* and *Latin* among several other Pieces, at the end of St. *Greg. Thaumaturgus* at *Mentz*, in 1604, [in 1603, *Cave*] tells us, that there are two Manuscripts in the *Vatican*, where this Letter ends at these words, *This is what I thought fit to answer at present to your Letter*. And indeed it is likely that the Letter ends at that Place, and that what follows hath been added afterward to raise the Authority of the Church of *Rome*. It is nevertheless to be found in the Manuscripts of Cardinal *Sirlet*, and it is printed also in the first Part of the Acts of the Council of *Chalcedon*, and in the ordinary Editions of St. *Chrysologus*.

MAXIMUS TAURINENSIS.

Maximus Taurinensis

MAximus Bishop of *Turin* flourished under the Empire of *Honorius*, and *Theodosius* the younger. He lived to the Year 465, since in that Year we find him at a Synod at *Rome* held under Pope *Hilarius*. *Gennadius* saith, that he applied himself to the Holy Scripture, and that he was able to make an *Extempore* Homily to the People. We have several of his Homilies, which are the greatest part of them cited by *Gennadius*. There are some upon the Feast of the *Nativity*, *Circumcision*, *Epiphany*, *Easter*, and *Pentecost*, for the two *Sundays* in *Advent*, *Ash-Wednesday*, for *Palm-Sunday*, for the *Passion-Week*. There also some for the Saints-Days, *viz.* for St. *Stephen*, St. *John Baptist*, St. *Peter*, St. *Paul*, St. *Lawrence*, St. *Cyprian*, St. *Eusebius* of *Verceille*. St. *Michael*, and the Martyrs of *Turin*. There is one upon the Creed, another upon Watchfulness, another upon that Custom of giving Thanks after Meat. Two against Covetousness, two more upon Alms-giving, a Discourse upon the Eclipse of the *Moon*, and a Sermon upon these words of *Isaiah*, *Thy Wine is mixt with Water*. In all there are Sixty three of them. Several others are mingled among the Sermons of St. *Austine*, and St. *Ambrose*, for it appears that they are not those Fathers, but this Bishop's. For besides, that they are for the most part taken notice of by *Gennadius*, they are of the same Style. It is likely, that there are also others among the Sermons of the *Latin* Fathers which ought to be restor'd to this Father. His Sermons are short and weak, they have neither Ornament, Beauty, nor Loftiness, the Style of them is mean, and the Sense ordinary, they contain nothing in them very remarkable. They have been printed at *Cologne*, in 1535, at *Antwerp* 1618, at *Rome* in 1564 and 1572. at *Paris* in 1614, and 1623. with the Works of St. *Leo*, and in the *Bibliotheca Patrum*, [Tom VI. Part 1.] [At *Lyons* in 1633, and again at *Cologne* in 1678, with *Chrysologus*'s Homilies joyned to them.] F. *Mabillon* in the first part of his *Musæum Italicum*, hath published twelve Homilies of St. *Maximus*'s, which he thought to be new, but they had been printed three times before among the Works of St. *Ambrose*.

Maximus Taurinensis

VALERIAN.

Valerian.

VAlerianus or *Valerus*, Bishop of (*a*) *Cemele*, a City of the Sea-Alps, an Ancient Bishoprick, subject to the Metropolis of *Ambrun*, flourished in the Popedom of St. *Leo*. We have a Letter of this Pope's to the Bishops of *France*, in the inscription of which we find the Name of *Valerian*, and a Letter of the Bishops of *France*, in the subscription of which we find it also. He was present at the Council of *Ries* in 439. at the 3*d*. Council of *Nicæa*, which hath been a Bishop's See since, *Cemele* being destroyed, so that there are no Remainders of it.

Valerian.

(*a*) *Cemele.*] *Cemele*, *Celle* or *Comelle*, was the Capital City of the *Vediantians*, a People of the Sea-Alps. It was a long time the Seat of a Bishop. St. *Leo* joined it to the Castle

Valerian. *Arles* in 455, to which he was ſummoned by *Ravennius*, to determine the difference between *Theodorus* Biſhop of *Frejus*, and *Fauſtus* Abbot of *Lerins*. He took the Part of *Fauſtus* and the Monaſtery of *Lerins*, of which he was once a Monk. We have 20 Homilies of this Author, and one Letter to the Monks. The *1ſt.* is of the Uſefulneſs of Diſcipline. The *2d.* and *3d.* is of the narrow way to Salvation. The *4th.* is upon the obligation of paying of Vows, and giving to God what is promiſed. The *5th.* is of the Abuſe of the Tongue. The *6th.* is of Idle Words, wherein he blames vain Talk, Detraction, Raillery, Songs, and whatſoever tends not to the Edification of our Neighbour. The *7th.* *8th.* and *9th.* are upon the obligation that lies upon Men to be Charitable. He requires, among other things, that Chriſtian Charity ſhould extend it ſelf to all the World, excepting no Man. The *10th.* is an elegant Satyr upon the Life of Paraſites. The *11th.* teaches the Faithful to humble themſelves by acknowledging, that they are beholding to God for all the Good they do, yet he maintains that Man contributes to it by his Free-will: But as it would be ridiculous in a Soldier to attribute the Victory to himſelf, although he fought in it, ſo it would be a fooliſh thing for a Chriſtian to arrogate to himſelf the Honour of the good he does by the aſſiſtance of the Holy Spirit. We muſt give God the Praiſe of all our Labours, becauſe they belong to him. The *12th.* and *13th.* are about the Love of Enemies, and the Benefit of Peace. The *14th*, is concerning the neceſſity and conditions of Chriſtian Humility. The following Three are upon the Advantages of Martyrdom. The *18th.* is in Honour of the 7 *Maccabees*. The *19th.* oppoſes the Diſorders of thoſe who follow their Debaucheries upon the *Sundays* in Lent, under pretence that it is allowed not to faſt upon thoſe Days. *Valerian* exhorts the Chriſtians to keep up the Lent-diſcipline even upon thoſe Days, and not run to any Exceſs. The laſt Homily is againſt Covetouſneſs. The Letter to the Monks is a very little thing. *Valerian.*

The Style of theſe Homilies is not lofty, but plain and without Ornament, yet perſpicuous and familiar. It hath neither Allegories nor Clinks of Words, nor harſh Figures. They are moral Diſcourſes, very uſeful, where we may find very edifying Inſtructions and profitable Maxims. The Opinions of the Monks of *Lerins* and Prieſts of *Marſeilles* about Grace and Free-will, are ſcattered up and down his Sermons. He holds a neceſſity of Grace in order to doing good, but gives Man an abſolute Liberty. He ſuppoſes, That the beginning may proceed from him, and that God never denies Grace for the Accompliſhment. This Author was publiſhed [at *Paris*] in 1612. [Octavo.] by F. *Sirmondus*, and after printed [at *Lyons*] in 1623. [1633.] with the Works of St. *Leo*. [They are in *Bibl. Patrum*, Tome VIII.]

VICTOR CARTENNENSIS.

Victor Cartennenſis. *Victor* Biſhop of *Cartenna*, a City of *Mauritania*, wrote a Treatiſe againſt the *Arians*, which he cauſed the Orthodox to preſent to King *Genſericus*, as the Preface makes me think. He alſo compoſed a Tract upon the repentance of the *Publican*, wherein he lays down Rules for Penitents about the manner how they may live conformable to the Mind of Holy Scripture. He ſent alſo a Book to one named *Baſil*, in which he comforts him for the Death of his Son by the hopes of the Reſurrection. This Work is full of ſolid Inſtructions. Laſtly, he hath compoſed many Homilies, which have been carefully kept, and divided into ſeveral Books by thoſe who have been diligent to collect Works of Piety. Let the Reader conſider what *Gennadius* ſaith of this Author. We have none of his Works under his own Name, but there is among the Works of St. *Baſil*, a *Latin* Treatiſe intituled *Conſolation in Adverſity*, which hath alſo been put among the Works of St. *Eucherius*, which in all likelihood is that which *Gennadius* ſpeaks of. Becauſe it is written to *Baſil*, 'twas thought St. *Baſil*'s, but 'tis plain it belongs to a *Latin* Author, and what *Gennadius* ſpeaks of *Victor*'s Treatiſe, agrees to this, for therein he ſpeaks of the Reſurrection, and the Book is full of Authorities and Examples of Holy Scripture. There is alſo a Treatiſe of Repentance among the Works of St. *Ambroſe*, which is certainly *Victor*'s for it ends with theſe Words, *Remember* Victor *in your Prayers*. This, together with the Teſtimony of *Gennadius*, puts it out of all doubt, that this Treatiſe of Repentance is *Victor*'s of *Cartenna*. But F. *Labbe* obſerves, that in two ancient MSS. this Tract is attributed to *Victor* Biſhop of *Victor Cartennenſis.* *Tunna*, Author of the *Chronicon*, and not *Victor* of *Cartenna*. Nevertheleſs I believe 'tis more likely to be this *Victor*'s; for, 1. *Gennadius* aſſures us, that this laſt made a Book of Repentance. 2. That he preſcribes Rules of Repentance in it conformable to Holy Scripture, which abſolutely agrees to this Book, for he gives very uſeful Rules and Inſtructions to Penitents, which he confirms by ſeveral Texts of Holy Scripture. Laſtly, this Treatiſe is in the ſame Style, and written after the ſame manner as the Treatiſe of Conſolation to *Baſil*, which can't be attributed to any other *Victor* but this. We have nothing particular of theſe two Books. In the Diſcourſe of Conſolation he demonſtrates, by examples taken out of Holy Scripture, that God permits Men to be oppreſſed by Misfortunes and Afflictions, either to puniſh them for their Faults, or to try them, or to heal them of their Sins and Paſſions, yea, for what Reaſon ſoever he ſends them, 'tis always for our good. He derides the Opinion of thoſe who afflict themſelves for their Diſeaſes, or for the loſs of their Members, becauſe they imagine that they ſhall be raiſed in the ſame condition that they died, One-ey'd, Lame or Leprous, &c. This is a filly Thought, the Reſurrection ſhall deliver us from all our Maladies. In the Treatiſe of Repentance he exhorts Sinners to acknowledge their Sin before God, deſire Pardon of him, to be touched with ſincere Regret, and to do Penance. He diſcourages no Man, but invites the greateſt Sinners to Repentance. He confirms all he ſays with Teſtimonies and Examples of Holy Scripture, as in the other Treatiſe. [* *Tunna* in *Africa*, Cave.]

St. PROSPER.

St. Proſper. *Proſper* of *Ries* in *Aquitain*, although he was a meer Lay-man (*a*) did yet concern himſelf in Theological Queſtions, and was one of the moſt Zealous Defenders of St. *Auſtine*'s Doctrine. He wrote a Letter to him in 429. which is among St. *Auſtine*'s Epiſtles, in which he propounds to him the Objections which the Prieſts of *Marſeilles* made againſt his Doctrine, and declares to him their Opinions, and prays him to anſwer their Objections, and confute their Opinions. St. *Auſtine* ſatisfied him by writing his Books of the Saints Predeſtination, and of the Gift of Perſeverance.

The Letter of St. *Proſper* to *Rufinus* concerning Grace and Free-will, was alſo written in St. *Auſtine*'s Life-time. Who this *Rufinus* was is not known, but it appears by the beginning of that Letter, that he had been much diſturbed at the Reports, which the Enemies of St. *Auſtine*'s Doctrine had ſpread abroad to cry it down, and wiſhed, that upon this occaſion it might be cleared. St. *Proſper*, deſirous to ſatisfy him fully, explains to him, what were the Reports which the Enemies of St. *Auſtine*'s Doctrine had divulged, and upon what account they did it. He ſaith then, that one of the Fundamental Errors of the *Pelagians* is, that Grace is beſtowed according to Deſerts, and that they made uſe of this Principle to revive their Doctrines. That at firſt they had maintain'd openly, that Man may fully perform a good Action by the proper ſtrength of his own Free-will, without the Aſſiſtance of Grace. But this Opinion being viſibly contrary to ſound Doctrine, and having been condemned *St. Proſper.*

(*a*) *Proſper of* Ries, *altho' he was a meer Lay-man.*] He was neither a Prieſt nor Clergyman, when he wrote to St. *Auſtine* as appears by his Letter. In his Letter to *Rufinus* and the People of *Geneva*, he aſſumes to himſelf the Title neither of Biſhop nor Prieſt. All the Ancients who have ſpoken of him, give him neither of theſe Titles. *Victorius Aquitanus*, in the Preface of his Chronicon, having given *Euſebius* the Title of Biſhop, and *Jerome* of Prieſt, calls St. *Proſper*, *Vir venerabilis*, a Reverend Perſon. This was written a little after St. *Proſper*'s death. Pope *Gelaſius* gives him no other Title but *Vir religioſiſſimus*, altho' he calls *Auſtine* Biſhop, and *Jerome* Prieſt. *Gennadius*, who never omits the Titles of the Authors he ſpeaks of, ſays of St. *Proſper* only, that he was *Homo Aquitanica regionis*. St. *Fulgentius* in his Book to *Monimus*, ch. 30. *Proſper Vir eruditus*. *Marcellinus* and *Ado*, in their Chronica, call him alſo, *Hominem Aquitanica regionis*. *Hincmarus*, *Florus*, *Prudentius*, *Rabanus*, never give him the Title of Biſhop or Prieſt. None but *Honorius Auguſtodunenſis*, or rather ſome Ignorant Scribe, hath called him, *Epiſcopum Aquitanica regionis*, by changing *Homo* into *Epiſcopus*. *Trithemius* makes him Biſhop of *Ries*, but that cannot be, becauſe *Maximus* was Biſhop there in St. *Proſper*'s Life time, and he had for his Immediate Succeſſor *Fauſtus*, who out-lived St. *Proſper*. This appears by *Sidonius*'s Euchariſtcal Poem, dedicated to *Fauſtus*, where he ſays, that *Fauſtus* ſucceeded *Maximus* twice; once in the Abbacy of the Monaſtery of *Lerins*, another time in the Biſhoprick of *Ries*. It is ridiculous to ſay, that he was of *Rhegium* in *Italy*. There were two *Proſper*'s Biſhops in *France*, but one was Biſhop of *Orleans*, to whom *Sidonius*'s *15th.* Letter of his *8th.* Book is directed, and the other ſubſcribed the Councils of *Vaiſon* and *Carpentras*.

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St. *Proſper.* by all Orthodox Chriſtians; they had owned, that Grace was neceſſary for the beginning, continuance, and final perſeverance in Goodneſs, but yet had withal declared, that by it they underſtood nothing elſe but a certain general Grace, which makes uſe of the Freedom of the Will, and which informs and convinces the Mind by Exhortations, by the Law, by Inſtruction, by Contemplation upon the Creatures, by Miracles and by the Fear of God's Judgments: Grace which hath no other Operation than to admoniſh a Man of his Duty, and which differs not from the Law, and that Preaching which teacheth all Men, inſomuch, that they who deſire to believe, need no other helps to believing, and by believing they receive Juſtification upon the account of the deſerts of their Faith and Free-will. Whence it follows, that Grace is given according to Man's Merit, and conſequently is no more Grace. That this cunning deſign of the Children of Darkneſs had been diſcovered by the Judgment of the Eaſtern Biſhops, by the Authority of the Holy See, and by the Vigilance of the *African* Biſhops; that St. *Auſtine*, who was then, ſaith St. *Proſper*, one of the moſt excellent Biſhops, *Præcipua portio Domini Sacerdotum*, had fully confuted it in his Books of Controverſie, and entirely vanquiſhed that Hereſie; but that he did hear, that there were ſome Chriſtians, in *France*, which ſpread abroad ſcandalous Speeches againſt his Doctrine and Writings, daring to averr, that it deſtroyed Man's Free-will, and under the Name of Grace introduced a fatal neceſſity, and that he would make us believe that Man is compounded of two different Natures: That if it were ſo, they ought to appear openly againſt it, and publickly confute theſe Errors by writing, and not diſperſe them ſecretly againſt a Perſon, whoſe Doctrine, concerning Grace agreed ſo well with that of the Church of *Rome* and *Africk*, yea, and all Orthodox Chriſtians in the World. That the cauſe, why theſe Perſons acted in this manner, was, that they could not endure what had been oppoſed againſt thoſe things, which in their Conferences they had ſtarted againſt St. *Auſtine*'s Doctrine; that they knew well enough that if they came to produce their Maxims in any Council, a great number of St. *Auſtine*'s Writings would be objected againſt them, which would evidently prove that we ought to attribute all the Glory of the Good we do to the Grace of Jeſus Chriſt, and not in the leaſt to the freedom of our Wills. In ſum, that he hoped through the Mercy of God, that he would not for ever deprive thoſe of his Illumination, whom at preſent he permitted to forſake Chriſtian Humility, that they might follow the bent of their own Wills. The Error of theſe Perſons conſiſts in aſſerting that our Virtues and Holy Lives ſpring from Nature, or if they proceed from Grace it hath been preceded by ſome good Action or Election of the Will which had deſerved it. St. *Proſper* undertakes to confute this Opinion, by proving from Teſtimonies of Holy Scripture, that ſince the fall of Man, the Free-will hath no Power to do any good, or to deſerve any thing unleſs aſſiſted by the Grace of Jeſus Chriſt; and that all Men being faln into a ſtate of Perdition, thro' the Sin of *Adam*, nothing but the gratuitous Mercy of God could deliver them. To prove this Doctrine, he brings the Example of Children who die Unbaptized, and of thoſe Nations to whom the Goſpel hath not been preached. He adds, that Grace doth not deſtroy Free-will, but that it reſtores and changes it: That of it ſelf it can do nothing but Evil, and that all the Work it doth, tends to Man's Deſtruction: That Grace cures it, and makes it act and think otherwiſe; but he teaches, at the ſame time, that his Recovery proceedeth not from himſelf, but from his Phyſician. Laſtly, St. *Proſper* refels the Calumny with which they had blackned the Doctrine of St. *Auſtine*, by accuſing it of introducing a Fatality, and admitting two Natures in Man. He maintains, that he never aſſerted any thing like to thoſe Errors; that neither himſelf nor his Scholars hold, that any thing happens through Fate, but they aſſure us that all is ordered and ruled by Divine Providence; that they allow not two Natures in Man, the one good, and the other bad, but only one Nature which having been created perfect is faln from that Perfection by the Sin of the firſt Man, and is become ſubject to Eternal Death; but Jeſus Chriſt hath reſtored it by a ſecond Creation, and ſecured its Liberty by preventing it, and helping it continually. He concludes by exhorting him, to whom he wrote, to read carefully St. *Auſtine*'s Works, if he deſired to be well inſtructed in the ſound Doctrine concerning the Grace of Jeſus Chriſt.

But the Adverſaries of St. *Auſtine* were not contented to divulge ſcandalous Reports againſt his Doctrine, but they ſet down in writing the pernicious conſequences, which they thought might be drawn from it. *Vincentius*, who was perhaps the famous Monk of *Lerins*, of whom we have ſpoken, put out ſixteen erroneous Propoſitions, which he pretends to be maintain'd by St. *Auſtine* and his Scholars. This obliged St. *Proſper* to deliver St. *Auſtine*'s and his Scholars Judgment upon every one of his Propoſitions.

Objection I. *That our Lord Jeſus Chriſt did not die for the Salvation and Redemption of all Mankind.*

St *Proſper* anſwers, that it is a true Aſſertion that Jeſus Chriſt died for all Men, becauſe he aſſumed that Nature which is common to all Men, that he offered up himſelf upon the Account of all Men, and that he hath paid a Price ſufficient for their Redemption. But nevertheleſs all Men have not a Part in that Redemption, but thoſe only who have been regenerated by baptiſmal Grace, and are become the Members of Jeſus Chriſt. St. *Proſper*

Objection II. *That God will not ſave all Men, altho' they deſire to be ſaved.*

St. *Proſper* anſwers, that it may be ſaid, that God deſires the Salvation of all Men, altho' there be ſome that ſhall not be ſaved, for Reaſons known only to himſelf; that thoſe that periſh, periſh thro' their own fault, but they who are ſaved, are ſaved by the Grace of Jeſus Chriſt.

Objection III. *That God created one part of Mankind to damn them eternally.*

He anſwers, that God creates no Man to Damnation. The Sin of the firſt Man hath damned many, but God created them not to be damned, but to be Men. He denies not his Concourſe for the multiplying of Mankind. He rewards many for the good that is done by them, and he puniſhes, in others, the Vices that he ſees them guilty of.

Objection IV. *That one part of Mankind is created to do the Will of the Devil.*

His Anſwer is, that God created no Man to do the Will of the Devil, but every Man is made a Captive of the Devil, by Reaſon of the Sin of the firſt Man.

Objection V. *That God is the Author of Evil, ſince he is the Author of our perverſe Will, and hath created us of ſuch a Nature as cannot but ſin.*

He replies, this Objection is alſo grounded upon the Doctrine of Original Sin. God hath created Nature, but Sin, which is contrary to Nature, hath been introduced by the Apoſtacy of *Adam*.

Objection VI. *That Man's free Will is like the Devils which cannot do any Good.*

He anſwers, all the difference is, that God ſometimes converts, through his Mercy, ſome of the vileſt Sinners, but the Devils are paſt all hopes of Repentance.

Objection VII. *That God will not have a great number of Chriſtians to be ſaved, nor gives them a Deſire ſo to be.*

His Anſwer is, they, that deſire not to be ſaved, cannot be ſaved; but 'tis not the Will of God that makes them not deſire it. But on the contrary, 'tis that which ſtirs up the Wills of them that deſire it. God forſakes no Man that forſakes him not, and very often converts thoſe who have forſaken him.

The three Objections and Anſwers which follow, are bottomed upon the ſame Principles with the former.

The ſeven laſt are ſome Difficulties about Predeſtination, which come all to one Head almoſt, *viz.* If God hath predeſtined ſome to Salvation, and others to Damnation; this Predeſtination is the Cauſe of all the Evil that is done, and all the Faithful, who are decreed to Damnation, ſhall neceſſarily be damned whatſoever they do. The general Anſwer to theſe Objections is this, that God hath not predeſtined the Sin of any Man. He knew from all Eternity the Sins which ſhould be committed, and hath decreed the Puniſhment of Sins, but not the Sins themſelves. He damns the wicked and impenitent, but he makes them not either wicked or impenitent. It is true, he gives them not the Gift of Righteouſneſs or Repentance, but neither is he obliged to do it. It is one thing to deny a Gift, and another to be the Cauſe of Evil. There is a great deal of difference between not lifting up a Perſon fallen, and caſting him down. God compels no Man to commit Sin, yet he is not obliged to pardon every Criminal.

Theſe Anſwers of St. *Proſper* did not ſatisfie the Perſons againſt whom they were written, but they took an occaſion from them to form ſome new ones, which ſeemed to be grounded upon his Anſwers themſelves, and upon the Doctrine of the Writings of St. *Auſtine*, who was then dead. They are reducible to fifteen.

Objection I. *That Predeſtination is a kind of Fatality, which neceſſitating Men to do Evil, damns them infallibly.*

St. *Proſper* anſwers, that all orthodox Chriſtians acknowledged Predeſtination; that none yet owned a fatal Neceſſity of Sinning; that Predeſtination is not the Cauſe of Sin, nor of the Inclination to ſin, which proceeds from the Offence of the firſt Man, from which no Man is delivered but by the Grace of Jeſus Chriſt, which God hath prepared and decreed from all Eternity.

Objection II. *That Baptiſm doth not take away Original Sin from thoſe who are not predeſtined.*

He anſwers, every Man that is baptized, being endued with Faith, obtains Remiſſion, not only of Original Sin, but of all thoſe Sins which he hath freely committed; but if he falls into Sin after Baptiſm, and dies in his Sins, he ſhall be damned for the Crimes which have followed Baptiſm; and that God having foreknown them from Eternity, hath never choſen nor predeſtined that Man to Salvation.

Objection III. *That it is unprofitable for them who are not predeſtined, to live an holy Life after their Baptiſm, becauſe they are reſerved till they fall into Sin, and ſhall not be taken out of the World till that happens to them.*

To this he replies, that theſe Perſons fall not into any Sin, becauſe they are not predeſtined; but they are not predeſtined, becauſe God hath foreſeen that they would fall in-

to theſe Sins: If God doth not take them out of the World while they are in a good Eſtate, it ought to be referr'd to the Judgments of God, which are unknown to us, but are never unjuſt; God preſerves them, not that he may entrap them into their own Deſtruction, 'tis his Grace which is the Cauſe of their Preſervation, 'tis their own Fault if they periſh. St. *Proſper.*

Objection IV. *That God doth not call all Men to Grace.*

The Anſwer is, he calls all thoſe to it to whom the Goſpel is preach'd; but how can it be ſaid, that they are called to it who have never heard ſpeaking of the Goſpel.

Objection V. *That of thoſe, who are called, ſome are called that they may believe, and others that they may not believe.*

He replies, if by Vocation we underſtand the Preaching of the Goſpel, 'tis the ſame Goſpel that is preached every where, and by conſequence all are equally called: But if we conſider the Effect of that Preaching produced in the Hearts of Men, ſome reject it by reaſon of their Infidelity, which ariſes from their ſinful Wills, and others receive the Goſpel, being inwardly enlightned by God's Grace.

Objection VI. *That Free-will doth nothing, Predeſtination doth all.*

He anſwers, this is not ſo, Free-will without Grace is unable to do Good, but being aſſiſted by Grace it doth Good. It is Madneſs to ſay, that Predeſtination doth of it ſelf work Good or Evil in Men.

Objection VII. *That the Faithful, who are regenerated in Jeſus Chriſt, do not receive the Gift of Perſeverance, becauſe they have not been ſeparated from the Maſs of Perdition by the eternal Decree of God.*

He anſwers, it is thro' their own Will that they fall into Sin, and 'tis becauſe that God hath foreſeen it, that he hath not ſeparated them from the Maſs of Perdition by his eternal Decree. It is true, he hath not given them the Grace of Perſeverance, but he was not at all obliged to give it to them.

Objection VIII. *That God will not have all Men to be ſaved, but only a ſmall number of the Elect.*

Anſwer. If the Will of God to ſave Men were ſo general, why did he for ſo many Ages together leave Men in Blindneſs? Why ſuffers he Infants to die before Baptiſm? Nevertheleſs it is truly ſaid, that God will ſave all Men, becauſe there is nothing which he hath not made known to them either by the Goſpel, or the Law, or by Nature, 'tis from Men themſelves that their Infidelity proceeds, their Faith is the Gift of God.

Objection IX. *That Jeſus Chriſt was not crucified for the Redemption of all the World.*

Anſwer. Jeſus Chriſt hath taken the Nature of all Men, but that they may be ſaved they muſt become the Members of Jeſus Chriſt.

Objection X. *That God with-holds the Preaching of the Goſpel from ſome, leſt they ſhould believe and be ſaved.*

Anſwer. That if the Goſpel hath been preached to all the World, it is not true that God hath with-holden the Knowledge of it from any: But if there be any Men that have not heard it preached, we muſt own, that it is done thro' the ſecret Judgment of God, which we ought not to find fault with, becauſe we cannot underſtand it.

Objection XI. *That God compels Men to ſin by his Omnipotency.*

Anſwer. No Orthodox Chriſtian ever held this Maxim: On the contrary, when we read, that God hath hardned Sinners, and given them up to their irregular Deſires, we ſay, that they have deſerv'd it for their Sins.

Objection XII. *That God takes away the Gift of Obedience from thoſe Perſons that live well.*

Anſwer. This could not have been propoſed but by thoſe who confound the Preſcience and Will of God together; he knows Good and Evil, but wills nothing but Good; he takes away from no Man the Gift of Obedience, becauſe he hath not predeſtin'd them, but he hath not predeſtinated them, becauſe he foreſaw that they would not continue in their Obedience to the End of their Lives.

Objection XIII. *That God hath created Men for other Ends than for eternal Life,* viz. *to adorn the World, and to be ſerviceable to each other.*

Anſwer. God hath not created them that they ſhould be damned; they damn themſelves by their Impieties, but this hinders not but that they may for all this be profitable to the World.

Objection XIV. *That thoſe that do not believe, do not believe becauſe God hath ordained it from all Eternity.*

Anſwer. God foreſaw it, but he hath neither ordain'd nor predeſtinated it.

Objection XV. *That Preſcience and Predeſtination are the ſame thing.*

Anſwer. God hath foreſeen and predeſtinated all things that are good at the ſame Time, becauſe he knows them, and is the Author of them, but he hath foreſeen and yet not predeſtinated Evil.

St. *Proſper*, after he hath thus explain'd the Doctrine of the Church, condemns in fifteen Propoſitions the fifteen Errors which had been objected againſt the Scholars of St. *Auſtin*.

* Two Prieſts of *Geneva* ‡ did alſo find fault with ſome Propoſitions in the Books of the Predeſtination of Saints and Perſeverance, written by St. *Auſtin*, and ſent the Places which diſturb'd them, to St *Proſper*. This Saint relates them, and clears them in the Anſwer which he makes to them; wherein he maintains the ſame Truth, that Grace is a mere gratuitous Gift; that the Beginning of Faith is the Effect of the Grace and Mercy of God; that this Grace is not given to all; and, that we cannot do any Good without its Help. St. *Proſper.* [**Camil. Theodorus.*] [‡ *Genua, Cava, Voſſius.*]

Of all the Books that were written againſt St. *Auſtin*'s Principles, there was none that was in ſo much Eſteem as the Conferences of *Caſſian*. That Author, in the thirteenth Conference, under the Name of the Abbot *Chæremon*, lays down Maxims quite contrary to St. *Auſtin*'s. St. *Proſper*, who had already oppoſed him, *viva voce*, * attacked him by Writing after the Death of St. *Auſtin* and Pope *Cæleſtine*, under the Popedom of *Sixtus*. *Caſſian* had aſſerted, as we have ſaid, that the Beginning of our good Deſires and Faith proceeds ſometimes from our ſelves, and ſometimes from Grace; that we have in us ſome Seeds of Virtues; that our Free-will can naturally incline it ſelf to Goodneſs; that Grace ſometimes prevents it, and that ſometimes its Motions anticipate thoſe of Grace. St. *Proſper* maintains, that theſe Principles are the Conſequences of the Errors of the *Pelagians*; that it follows from hence, that Grace is given according to every Man's Merits, and that Nature is not impair'd by *Adam*'s Sin; that they have been condemned before-hand in thoſe Synods, which had condemned the *Pelagian* Errors, and in the Letters which the Popes had written againſt them, and that St. *Auſtin* had entirely vanquiſhed them in his Writings. [*This Book was printed alone at *Leyden*, 1606 and at *Arras* 1628.]

The Poem called *De Ingratis, Of the* ‡ *Ungrateful*, is the moſt excellent Piece which St. *Proſper* compos'd about Grace. In this Poem, after he hath ſhewed wherein conſiſts the Hereſy of *Pelagius*, and in what manner it hath been confuted by St. *Auſtin*, whom he highly extols, he ſaith, that there were ſome Chriſtians who endeavour to revive that Hereſy, by teaching, that Man's Free-will can incline it ſelf indifferently to Good or Evil. He makes the *Pelagians* to come to his help, who exhort Perſons to receive them, ſince they approve their Sentiments. He repreſents the Troubles and Perplexity they are in, and ſhews that the *Pelagians* have a Right to require Admiſſion into the Church, or elſe they muſt be driven out who have eſpouſed the ſame Principles. He afterwards confutes the principal Points of the *Pelagian* Hereſie, condemned by the Church, which he reduces to three Heads. That Man is born entirely innocent, That he can live in this World without Sin, and, That Grace is given according to Merit. He in the next place ſhews the Doctrine of thoſe whom he reſiſts, which he alſo referrs to three Heads. That God calls all the World by his Grace, which every one follows or rejects by his Free-will; That the Strength of Grace aſſiſts his Abilities, and teacheth him to love Virtue; That it is in the Power of Man to perſevere in Goodneſs, becauſe God never refuſeth his Aſſiſtance to thoſe that are inclin'd to Good. St. *Proſper* holds the contrary, That the Grace of Jeſus Chriſt is not given to all, and he demonſtrates it by the Example of the Infidels, who have never heard the Goſpel preached, and becauſe if God would ſave all the World, all the World would be ſaved; That it cannot be ſaid, that although God would ſave all Men, yet they ſhall not be ſaved, becauſe they will not; becauſe, ſaith St. *Proſper*, it would then follow, That the Effect of the Divine Will would depend upon the Humane Will, and that God would help a Perſon in vain, if he would not be helped: That Grace doth not depend ſo upon Freedom; That it is not merely of the Nature of the Law, which makes us know Good, but it converts the Soul and Mind; That without this Grace the Law, Goſpel and Nature were uſeleſs; That it plants Faith in our Souls; That it is not only neceſſary, as his Enemies themſelves do unanimouſly confeſs, to acquire a perfect Righteouſneſs and Perſeverance in Goodneſs, but alſo for the Beginning of Faith, which is a mere gratuitous Gift, which cannot be deſerved. This he proves by the Example of thoſe who having lived in all manner of Vices, have been ſaved by Baptiſm, which they have received at the Hour of Death: That the Error of thoſe who attribute the Will and Deſire of believing to Free-will, relapſe into the Errors of the *Pelagians*, by giving that Power to the Free-will, which hath been loſt by the Sin of the firſt Man; That they make God himſelf unjuſt, in ſaying, That the Death of the Body hath paſſed upon the Poſterity of *Adam*, which hath not been infected with his Sin. Then he confutes the Objections and Complaints of the *Semi-Pelagians*, which are reducible to two. 1. That the Freedom of Man's Will is utterly deſtroyed by holding, That Man, of himſelf, is not able to do any thing but Evil. St. *Proſper* anſwers to this Objection, That the Sin of the firſt Man hath reduced us to that Neceſſity, but that we are not by that means deprived of our Liberty, which always ſubſiſts, but which declines infallibly to Evil, when it is left to its own proper Strength, but to Good, when it is helped by Grace, which reſtores us to our firſt Dignity; That this Grace is the Original of all our Deſerts; [‡ So he calls the *Pelagians*, as being ungrateful in denying that Grace which God ſo freely beſtows on Men.]

That

St. *Prosper.* That the Example of Infants, of whom some receive Baptism and others are debarred from it, makes it appear that it is merely gratuitous, and that God gives to whom he pleases only. The second Objection is this, That if the Grace of living well were not given to all Men, those who have not received it are not to be blamed for living ill. St. *Prosper* also answers, That this Objection could not be proposed, but by Persons that did not acknowledge Original Sin, because all Men being by that Sin become subject to Condemnation, and having deserved to be abandoned for their own Offences, God would not have been unjust if he did not shew Mercy to any Man: That we must not search into the Reasons why he doth it to one and not unto another, because that is a Secret which God hath thought fit to conceal from us in this Life, as he does many others.

Lastly, he compares the Sentiments of those whom he confutes with the Principles of the *Pelagians*, which directly oppose the Grace of Jesus Christ; He owns that they seem to condemn their principal Errors, by acknowledging that *Adam*'s Sin hath made us mortal, that no Man can obtain eternal Life without Baptism, and that Children are washed from their Sin by this Sacrament, but that they still follow their Principles, in asserting, That Nature hath yet in it self force enough to chuse the true Good, and that the Saints, confirmed in Virtue, may resist the Devil by their own Strength, God leaving them to themselves to give them a greater Opportunity of meriting; That we ought to have these Opinions in Abomination, and must acknowledge that Sin hath made so great a Wound in our Nature that it is not able so much as to desire the Recovery of them from God, not being sensible of its own Misery; That the Gifts of Nature serve only to make us proud, and give us no manner of Power to chuse that which is really good; That if it were not so, Jesus Christ would die in vain; That the Necessity there was that a God should die to save Mankind, ought to inform us how deep our Wound was; That the Faithful who are engrafted into Jesus Christ, ought to acknowledge that they can do nothing without him. He maintains, That it is foolish to imagine, that if the Saints have done no good Actions by the Strength of their own Freedom, they deserve no Reward; That on the contrary, all our Confidence ought to be in God, and that our Virtue is so much the more worthy of Reward, as it is the more fixed on Jesus Christ; That Christian Humility obliges us to acknowledge, that we cannot do any Good in this Valley of Tears, but by the Grace of Jesus Christ, which doth not destroy, but restores our Freedom, yet after such a manner, as that all the Good it doth ought to be attributed to Grace, and not to it; That, in the last Place, it doth not countenance our Negligence, nor hinder Men from pursuing after Virtue, since on the contrary we cannot do a virtuous Action without this Grace.

These are the Books of St, *Prosper*, which he purposely composed for the Defence of St. *Austin*'s Doctrine, concerning Grace. He maintains the Principles of this Saint, but he mollifies them, at least as to the Terms, especially about the Subject of Predestination to Glory and of Reprobation, which he supposes to be built upon the Foresight of Man's Good Works, as the Schools speak. He speaks also of the universal Desire of God to save all Men, after a very moderate manner. But he departs not from St. *Austin*'s Principles, as to the Fall of Man, the Necessity of Grace, the Weakness of Man's Will, as also the Beginning of Faith and Conversion, and the Efficacy by which it works upon Mens Hearts.

Indeed he hath no other Divinity than what he hath taken out of St. *Austin*, it was that he might acquaint himself the better with the Principles of this Father, that he made an Abridgment of Divinity, made up of certain Extracts, taken out of the Works of this Father. He puts some of his Sentences in Verse. We have yet these two Works among the Books of St. *Prosper*; The one is intitled, * *Sentences gathered by St.* Prosper *from the Works of St.* Austin, and the other, *A Book of Epigrams composed of St.* Austin's *Sentences*: There are † 97.

[* These were printed alone at *Helmstadt*, Anno 1613.]

He consulted no other Author but St. *Austin* in composing his Commentaries upon the Scriptures, as appears by his Commentary upon the fifty last *Psalms*, in which he follows the Explications of St. *Austin* so exactly, that he doth nothing almost but abridge him, and put him into other Words.

[† 98 Dr. *Cave.*]

The two Epigrams which he hath composed against * the Adversaries of St. *Austin*, are also a Mark of the Esteem he had for that Father. I see no Reason to take from St. *Prosper* the Epitaph upon the *Nestorian* and *Pelagian* Heresies: But there is not the like Grounds for the Poem upon *Providence*, which contains Principles concerning Grace, directly opposite to what St. *Prosper* lays down in his Poem of *Ungrateful Persons*, for the Author of the Poem about Providence maintains, That Man since the Fall into Sin hath still some Ability to do Good; That the Will goes before Grace; That the Good and Sinners are equally tempted and assisted, and that which makes the righteous Men so glorious, is, that they resist, whereas the Sinner yields to them. These are the very Opinions which St. *Prosper* opposes in his Poem of *Ungrateful Persons*, and in his other Works: For tho' we should suppose with M. Abbot *Anthelmi*, that St. *Prosper* sought for mollifying Terms, yet we cannot think that he proceeded so far as to deliver that for Truth which he had formerly confuted; Beside, the Style of this Poem differs much from the Poem of *Ungrateful Persons*. The Author wrote after the *Vandals* broke in upon the Empire. St. *Prosper.*

[* In obtrectatorem, *Cave.*]

The Poem of *An Husband to his Wife*, which bears *Paulinus*'s Name, doth in many Manuscripts bear St. *Prosper*'s Name, and *Bede* says 'tis his.

The Book of Promises and Predictions is not St. *Prosper*'s, for the Author is an *African*, and the Style of this Work is very different from St. *Prosper*'s other Works. Nevertheless it is attributed by *Cassiodorus* to St. *Prosper*, but either it is another's of the same Name, or in the Time of *Cassiodorus* this Work was falsly attributed to St. *Prosper*, either because it was conformable to his Doctrine, or perhaps because St. *Prosper* published it in the West. But however that be, it cannot be our Author's. The End and Design of the Book is to make a Collection of the Promises and Prophecies contain'd in Holy Scripture, and to shew which of them are already fulfilled, and which were yet to be accomplished hereafter.

The two Books concerning a contemplative Life are manifestly *Julian Pomerius*'s, of which we shall speak hereafter, [Printed alone 1487, and at *Col.* 1536, *Octavo.*]

There remains nothing now but the *Chronicon*, *Gennadius* assures us, that St. *Prosper* had made a *Chronicon* from the Beginning of the World, down to the Death of *Valentinian*, and the Taking of *Rome* by *Gensericus* King of the *Vandals*. *Victorius*, *Cassiodorus*, and St. *Isidore* of *Sevil*, and many other Authors make mention of it. So that we cannot doubt, but that St. *Prosper* hath composed a Chronicon. The first, which appeared under St. *Prosper*'s Name, was an Addition to the second Part of *Eusebius*'s Chronicon, augmented by St. *Jerome*, which begins at the Death of *Valens*, and ends at the Year 455. This hath been since augmented 10 Years more in the Edition, which M. *Chiffletius* hath published in his first Tome of his Collection of the *French* Historians. This is the very same which F. *Labbe* hath published entire in his first Tome of his *Bibliotheca Manuscripta*. It begins at the Creation of the World, and ends at the Year 455. But M. *Pithœus* hath published another which begins and ends at the same Year, which bears St. *Prosper*'s Name, but he gives it the Name of *Tiro*, which might make us think it some other Author's. Some believe that the first is St. *Prosper*'s, and that the second is not. Some others think that neither of them is his, others, that both are his. In my Judgment the most probable Opinion is, That the Chronicon published by F. *Labbe* is the genuine Chronicon of St. *Prosper*, and that M. *Pithœus*'s is the same Chronicon, to which some other Person hath made an Addition. For to think, that there were two Authors of the same Name, and at the same Time, who have made two Chronicons which begin and end at the same Year, is very improbable to me.

F. *Sirmondus* hath published a little Book intitled, * *The Confession of St.* Prosper. 'Tis a small Book of little Consequence, and unworthy of this Father. He made also a Paschal Table, but we have it not.

[* Confessio Fidei, *Cave.* Printed alone *Paris*, 1619.]

Trithemius places among the Works of St. *Prosper* a Summary of three hundred Questions, but he seems to me to mean his Book of Maxims taken out of St. *Austine*, which perhaps was much larger than now it is. And indeed, this Book begins with the same Words which *Thrithemius* cites as the Beginning of the Summary of St. *Prosper*. He also attributes to him a Treatise of famous Men, the History of the Taking of *Rome*, and some Letters. But since *Trithemius* doth not say, that he ever saw these Works, and he is not very ancient, we cannot much depend upon his Testimony concerning them.

The Chronicon of St. *Prosper* teaches us, that he survived the Year 455, and *Victorius* writing his Paschal Rule in 457, speaking of him, as a Person then dead, makes the Time of his Death evident to us.

Gennadius says, that St. *Prosper*'s Style is scholastick, and that there is great force in what he says. *Nervosus Assertionibus*. He treats of very difficult matters with much subtilty and clearness. He imitated St. *Austine*, but was more concise. His Discourse is neither beautified nor pompous, but masculine and vigorous.

These are the chief Editions of this Father's Works. 1. At *Lyons* in 1539, *Folio*. 2. At *Louvain* in 1566, [*Quarto.*] 3. More large and correct at *Doway* in 1577, [*Octavo.*] But some preferr the Edition at *Cologne* in 1609. *Octavo*. These Works are also printed with St. *Leo*'s at *Paris* in 1671, and several Times since. [Besides these Editions they were printed at *Cologne* in 1565, *Quarto*. And 1618, *Octavo*. At *Lyons* 1639. And in *Bibliotheca Patrum*, Tome VIII. P. 1.]

Of the Author of the Books, *of the Calling of the* Gentiles, And, *Of the Epiſtle to* Demetrias.

The Author of the Books, *Of the Calling of the* Gentiles, &c.

THE Author of the Books, *Of the Calling of the* Gentiles, hath been a long time ſought after by the Learned. At firſt they were attributed to St. *Ambroſe*, upon the Authority of ſome Manuſcripts; but that Opinion was ſoon abandoned, when it was conſidered, that not only the *Pelagian* Hereſie is therein ſpoken of, which ſprang up after the Death of St. *Ambroſe*, but alſo the Conteſt which aroſe in the Church about the Doctrine, which St. *Auſtine* had maintain'd in oppoſing thoſe Hereticks. Afterwards they were imputed to St. *Proſper*, becauſe they were found under his Name in ſome * Manuſcripts, and had great Affinity with the Queſtions of which he treats. But many Criticks ſay, this is alſo a miſtake, and that they are not this Father's, ſome becauſe the Style is different from his, others becauſe their Doctrine is contrary to his. Yet ſince there is no Manuſcript to be found, wherein they are attributed to any other Authors, they ſet themſelves to gueſſing. Some, as *Latius*, and *Voſſius*, have judged them that *Hilary*'s who wrote to St. *Auſtine*, which ſome have confounded with *Hilary* Biſhop of *Arles*. Others, as *Eraſmus*, have believed them to be *Eucherius*'s, and find them much like his Style. Laſtly, F. *Queſnel* ventures to aſſert that they are St *Leo*'s, having diſcover'd as he imagines, an exact agreement in the Style and Doctrine of theſe two Books, and St. *Leo*'s Works. He ſeems to have ſufficiently proved theſe two Points, and many Perſons are of his Opinion; but M. Abbot *Anthelmi* hath contradicted it, making a long Diſſertation on purpoſe to beat down that Opinion, and at laſt returns to the common Opinion, and maintains, that theſe Books are St. *Proſper*'s

Of all theſe Opinions none deſerve Examination, but thoſe which attribute this Book to St. *Proſper*, or St. *Leo* all the others are manifeſtly falſe, or groundleſs. St. *Ambroſe* cannot be the Author, becauſe he was dead when theſe Queſtions were under debate. The Style of theſe Books, and of *Eucherius*'s Works, is not ſo exactly alike, as that they can be attributed to that Author upon that Ground only. They cannot be *Hilary* Biſhop of *Arles*'s, who was not of St. *Auſtine*'s Opinion about Grace, but rather of their Judgment who are oppoſed in that Work. Neither *Hilary*'s Biſhop of *Syracuſe*, nor *Hilary*'s who was the Companion of St. *Proſper*, (if theſe two are two diſtinct Perſons,) ſince the Style of thoſe Letters, which they have written to St. *Auſtine*, has no reſemblance to the Author's of this Book. Nor can they rationally be ſaid to be * *Proſper*'s Biſhop of *Orleans*, ſince he was ſo far from being able to write a Treatiſe of this Nature, that he was forced to deſire *Sidonius Apollinaris* to write the Life of *Anianus* his Predeceſſor, not thinking himſelf Learned enough to undertake to do it himſelf. Nor laſtly, are they * St. *Proſper*'s, who ſubſcribed the Councils of *Carpentoractum* in 527, and *Vaſio* in 529, becauſe the Work *Of the Calling of the* Gentiles, is cited under the Name of this Author by Pope *Gelaſius* in his ſmall Tracts againſt the *Pelagians*, for this Pope being Dead in 496, there is no probability that he ſhould cite an Author that lived till 529.

The main Queſtion then, which will deſerve our Enquiry, is reduced to this, whether this Work be St. *Proſper*'s or St. *Leo*'s, or ſome other Author's which is unknown to us. Let us conſider the Reaſons alledged on both ſides.

Firſt, then it is pleaded for St. *Proſper*, that this Treatiſe bears the Name of this Father in many Manuſcripts; that *Hincmarus*, in his Book of Predeſtination, cites it under the Name of St. *Proſper*; that the Doctrine of this Treatiſe is very conformable to the Doctrine of this Father; that the Style is very like his, and that the ſame Expreſſions are very often met with in them. As for Example, St. *Proſper* ſaith in his Poem, that *Rome* being become the Head-Church in the World, hath made her ſelf Miſtreſs by Religion of all that which ſhe could not conquer by her Arms. The Author of the Book, *Of the Calling of the* Gentiles, hath the ſame Expreſſion, and uttered almoſt in the ſame Words, *Ch.* 16. *lib.* 2. St. *Proſper* in the eighth Sentence of his Book of Anſwers to the *French*, ſaith, that God hath choſen all the World out of all the World, *Ex toto mundo totus mundus eligitur*. There is a parallel Expreſſion in the firſt Book *of the Calling of the* Gentiles, *Ch.* 9. *De toto mundo totus mundus liberatus*. St. *Proſper* in his Poem relates, among the Examples of the unſearchable Judgments of God, the differences which are to be found among Men upon the account of their Natural Endowments. The Author of the Book *Of the Vocation of the* Gentiles, has a like Compariſon, *lib.* 1. *ch.* 14. Laſtly, St. *Proſper*, and this Author, alledge the ſame Examples of Infants that die unbaptized, of Infidels that are converted at the point of Death, and ſeveral others to prove the ſame things.

M. *Anthelmi*, who hath undertaken to defend that Opinion, which ſeemed to be cried down among the Criticks, urgeth theſe Proofs more amply, and adds alſo ſome others, taken from the Agreement of Style, Expreſſions, and Opinions, of which he produces large Parallels, and at length adds to them the Teſtimony of *Photius*, who ſpeaking of the Writings of the *Weſtern* Biſhops againſt the *Pelagians* in Vol. 54. of his *Bibliotheca*, ſays, that *Proſper* made ſome Books at *Rome* againſt ſome *Pelagians* in the Popedom of *Leo*, and after that this Pope ſuppreſſed them, by the Advice which he had received from *Septimius*, that they would raiſe new ſtirs and conteſts again. What *Photius* ſays in this place, cannot agree to the other Works of St. *Proſper*, which were written before the Pontificate of St. *Leo*. 'Tis then of the Books *Of the Calling of the* Gentiles, of which *Photius* ſpeaks in this place.

The Author of the Books *Of the Calling of the* Gentiles, &c.

They who maintain the contrary, that theſe Books are not St. *Proſper*'s, ſay firſt, that the Style is very different from the Works of this Father. This is the Judgment which the moſt learned Criticks of our Age have given of them, *Latius*, *Eraſmus*, *Voſſius*, *Grotius*, and many other excellent Criticks, and very accurate Diſcerners of ſuch things, have been of that Opinion. And indeed the Style of the Books *Of the Calling of the* Gentiles, is much more Eloquent, Accurate, and Elaborate, than St. *Proſper*'s, the Sentences are ſhorter, the Parts of it more equal, and better proportioned, there are more Oppoſitions and Antitheſes both in Words and Senſe; there are many more Rhimes, and it is diſcernable, that the Author of theſe Books delights to make uſe of them, whereas they are not to be met with in St. *Proſper*'s Works, but in ſuch places as they ſeem to come of themſelves.

2. The manner, in which the Author of the Book *Of the Calling of the* Gentiles, handles the matter he takes in hand, doth not agree to St. *Proſper*, who openly declares himſelf always againſt the Adverſaries of St. *Auſtine*, praiſes that Father, ſtands up in his defence highly, alledges his Authority, and makes uſe of his Words. The Author of the Books *Of the Calling of the* Gentiles, doth not uſe the ſame way. He profeſſes himſelf diſengaged, and addicted to neither Party, who has no deſign to oppoſe any Man, but is deſirous to compoſe matters, to go in the middle way, that he may bring both ſides to an Agreement, and find out the Truth, without encountring any Man. He never ſpeaks of St. *Auſtine*, nor cites any of his Works. Laſtly, he ſpeaks of that Conteſt, as a Perſon who had no ſhare in it. He delivers his Thoughts, as a Man who would try himſelf, and give his Judgment upon a famous Queſtion, but he would not enter into any diſpute concerning it.

3. The time when the Books *Of the Calling of the* Gentiles was written, makes it evident, that they cannot be St. *Proſper*'s. The Author ſays in the beginning, that 'tis a great while ſince the Patrons of Free-will and Grace began the Controverſie. *Inter defenſores liberi arbitrii & prædicatores gratiæ Dei, magna dudum & difficilis vertitur quæſtio*, &c. And a little after, *De hac compugnantia opinionum annitar quærere*, &c. This beginning proves two things, 1. that this Queſtion was not a new one, but had been formerly moved. 2. That this Author had not written before of that matter. So that it could not be St. *Proſper*, for 'tis certain he had written upon that Subject in St. *Auſtine*'s Life time, and immediately after his Death; 'twas a freſh Author, who was willing to clear that Queſtion, and to ſettle Peace in the Church.

4. The Author of the Book *Of the Calling of the* Gentiles, carries the matter better than St. *Proſper*, for although he ſeems to agree in the ſubſtance of the Doctrine, yet he explains it in other words. He allows of a general Grace given to all Men. It is true, that by that Grace he underſtands nothing but our Natural Abilities, but St. *Proſper* never gives the Name of Grace to thoſe Abilities. The Author of the Books *Of the Calling of the* Gentiles, imparts it to Infants who die without Baptiſm, St. *Proſper* on the contrary ſeems to exclude them from the Calling to Grace, in his fourth Anſwer to the Objections of the *French*. Laſtly, this Author doth not accord with St. *Proſper* in the ſeveral ways of Arguing and Explaining himſelf.

Before we go any further, we muſt examine the Anſwers which M. *Anthelmi* gives to the Reaſons which we have alledged. He ſays, in the firſt place, that the Doctrine of St. *Proſper*, and the Book of the *Calling of the* Gentiles is the ſame; that F. *Queſnel* did acknowledge it himſelf, and confuted F. *Norris*, who believed the contrary, which is true as to the ſubſtance of the Doctrine. But we hold, that this Author's manner of Expreſſion is different from that which St. *Proſper* always uſeth. We own, that the Author of the Books of the *Calling*, ſometimes takes the word Grace in the ſame Senſe, that St. *Proſper* does for the real Grace of Jeſus Chriſt; but we maintain, that he hath alſo given the Name of Grace to Natural Gifts; and in that Senſe it is that he aſſerts, that it is common to all Men. Now we ſhall never find, that St. *Proſper* hath taken it in that

[*Very ancient MSS. as one in the Library of the Monks of *Louvain* another in Card. *Cambray*'s Library, and a third in the Library of the Abby of *Poniff.* at *Namure*. Voſſ.]

[* *Voſſius* ſeems to think it the moſt probable conjecture that theſe Books are *Proſper*'s of *Orleans* and Dr. *Cave* is fully of his Opinion.]

[* Dr. *Cave* and *Voſſius* make this the ſame with *Proſper* of *Orleans*.]

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that Senſe. He owns this thing, he ſaith, that God hath always had a care of Men; that he hath called them by the Law, by the Light of Nature, and by the Preaching of the Goſpel; but he hath not given the name of Grace to theſe ſort of Advertiſements. M. *Anthelmi* brings no Example of it. All that he proves, is, that St. *Proſper* hath acknowledged, that the Light of Nature is common to all Men; and that the Providence of God is over all Men, but that is not the thing he has in hand: He ought to prove, that St. *Proſper* hath given the Name of Grace to the concurrence of God's general Providence, that is to ſay, to the Light of Nature, Knowledge of the Law and Preaching of the Goſpel, *&c.* But M. Abbot *Anthelmi* does not cite ſo much as one Paſſage, where it is uſed in that Senſe. For that which comes neareſt it in the 139*th*. Page of his Work, where he ſpeaks of *the power of Grace*, and of *the means of knowing God by Nature*, proves nothing, becauſe St. *Proſper* hath not given the name of Grace to thoſe exterior means; he only aſſerts, that whatſoever mean God uſeth outwardly, 'tis always his Grace which inwardly attracteth. So that M. Abbot *Anthelmi* is at length obliged to own, that there is ſome difference between the way in which the Author of the Books of the *Calling* treats of the Queſtions of Grace, and that in which S. *Proſper* hath handled them in his Works. But he pretends, that he conceals himſelf by this means; that he hath publiſhed it without his Name; that he hath diſguiſed his Opinions; that he hath ſuppreſſed the name of St. *Auſtine* his Maſter that he might defend his Doctrine more cunningly; that he hath gone a new way to work, and 'tis for that reaſon that he makes a ſhow as if he had never written; that he hath well enough demeaned himſelf in his other Works, and that he hath moderated the Principles of St. *Auſtine*; that having promiſed to write no more, he was forced to take ſuch a way as he might not be known; that he had likewiſe diſguiſed his Style, but was forced to do it by the manner in which he had undertaken to compoſe this Treatiſe.

I leave the Reader to judge of the ſolidity of theſe Anſwers, and ſhall content my ſelf to obſerve, that if it be allowed, by Conjectures of this ſort, to evade ſuch Reaſons as we have alledged, there is no Critical Argument, how ſtrong ſoever it be, which may not this way be eaſily overthrown. Why doth M. *Anthelmi* ſay, that St. *Proſper* conceals and diſguiſes himſelf in that Work? How knows he that he did not put it out in his own Name? If it be ſo, what proof hath he that it is his? The Authority of Manuſcripts, upon which he leans ſo much, will make nothing for him, if it be certain, that in St. *Proſper*'s time this Work bore no name, and that it continued ſo a long time after in the time of Pope *Gelaſius*. Why ſhould St. *Proſper* diſguiſe his Opinions? Why ſhould he forbear to ſpeak with that Liberty and Conſtancy, with which he always maintained St. *Auſtin*'s Doctrines? Is it credible, that he was aſhamed to uſe the name of that Perſon for whom he had ſo great a reſpect? Altho' he hath carefully, in his Works, rejected the bad Senſe which might be put upon the Expreſſions of that Father, and hath delivered them in a more favourable way, yet he always openly maintained them, he always ſtood up againſt his Oppoſers, as againſt Perſons who were certainly in an Error. Laſtly, tho' he purpoſely diſguiſed his Style, yet it is not likely that he could do it with ſo good Succeſs, for really the Style of this Work is more curious, florid and noble than St. *Proſper*'s Works are. It is not poſſible to diſguiſe his Style ſo. Men degenerate when they counterfeit, and when Men go out of their natural way, all that they produce is deformed and imperfect. It is very hard to find out ſo many Rhymes, and ſo exactly frame his Periods, when he is not accuſtomed to it. Nor do I ſee, how the manner of compoſure of this Writing did oblige St. *Proſper* to change his Style. Laſtly, All that M. *Anthelmi* ſays againſt theſe Reaſons, which are brought to prove, that the Book of the *Calling of the* Gentiles is not St. *Proſper*'s, is grounded upon Suppoſitions, of which he hath not the leaſt ſhadow of proof.

Let us now ſee if the Reaſons which are given to faſten them upon St. *Proſper* be more ſound. They may all be reduced to three Heads. The Authority of Manuſcripts and *Hincmarus*, the Agreement in Doctrine, and the Likeneſs of the Styles.

As to the firſt Reaſon, which is the only one, wherein we really agree; theſe Manuſcripts are not more eminent than thoſe wherein the Books *De Vita Contemplativa*, of the Contemplative Life, made by *Julian Pomerius*, are attributed to St. *Proſper*, and the Authority of *Hincmarus* is not more to be regarded than that of the *French* Councils of above 800 years old, who have cited the Books of the Contemplative Life under the name of St. *Proſper*. It is well known, that *Hincmarus* doth often quote Books under the name of thoſe Fathers, who were not the Authors of them, as the *Hypomneſticon* under the name of St. *Auſtin*; *The Book of Predeſtination and Grace*, under the name of the ſame Father; *The Book of the hardening of* Pharaoh's *Heart*, under the name of St. *Jerome*; *The Commentary of* Hilary *the Deacon upon St.* Paul's *Epiſtles*, under the name of St. *Ambroſe*; *And the Poem of Providence*, under the name of St. *Proſper*. But to return to the Manuſcripts of the Books of the *Calling of the* Gentiles; the five Manuſcripts of the *Vatican*. Of theſe five, the moſt ancient is thought to be above a thouſand years old, and another alſo is very ancient, which both bear St. *Ambroſe*'s name; the three other, of which the oldeſt is not above 800 years old, bear St. *Proſper*'s name. There muſt needs be alſo other Manuſcripts, where they bear the name of St. *Ambroſe*, ſince they were all along printed under the name of this Father, before the year 1566. It ſeems then, that if we will hold to the Authority of the moſt Ancient Manuſcripts, we muſt attribute them to St. *Ambroſe*. M. *Anthelmi* ought to prove, according to his Hypotheſis, that the firſt Manuſcripts of theſe Books were without name, ſince St. *Proſper*'s deſign was to conceal himſelf. Whence know we, that they who firſt prefixed St. *Proſper*'s name to theſe Books, had ſufficient information that they were his? Is it not moſt likely, that finding this Book without a name, the agreement of the Matter and the Doctrine, inclined them to put St. *Proſper*'s name before them? And that others more Ignorant, tho' more Ancient, have alſo been not ſo lucky in ſetting St. *Ambroſe*'s name before them. This difference ſhews, that the Manuſcripts are not to be depended upon, and that the imagination of the Tranſcribers, is the cauſe that theſe Books bear theſe Titles in the Manuſcripts.

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As to the agreement of Style, we have already anſwered it, and ſhew'd, that altho' in the main, the Author of the Books of the *Calling of the* Gentiles, be of the ſame Opinion with St. *Proſper*, yet he expreſſes himſelf in a different way; and that he keeps a Method which St. *Proſper* never obſerved. Let any Perſon but read a little, a few Periods of both, the Style is our ſtrongeſt Argument, the difference is eaſy to be perceived. All the Tables of M. *Anthelmi* don't at all deterr me, nor give me cauſe to change my mind. In all the agreement of Style, there is nothing to be found, but ſome words which were in common uſe at that time. It would be very hard alſo not to meet with the ſame Terms in two Authors that treat of the ſame matter; nor is it at all ſurprizing to meet with the ſame Senſe, and the like Expreſſions. If we would ſearch St. *Auſtin*'s Works, as diligently as M. *Anthelmi* hath taken the pains to do St. *Proſper*'s, I do not queſtion, but we might have as good Succeſs in comparing the Phraſes of the Books of the *Calling of the* Gentiles with his; and there are alſo Parallel Places, where the Sentences of St. *Proſper*, which he compares with thoſe of the Books of the *Calling of the* Gentiles, are taken out of St. *Auſtin*, or are found in the ſame Terms in the Works of that Father. But it is needleſs to go to Particulars, becauſe notwithſtanding all thoſe long and tedious Parallels, the difference between the Style of the Books of the *Calling of the* Gentiles and St. *Proſper*'s Works, is eaſy to be perceived, for the reaſon which we have already ſeveral times repeated.

We have now no more to do but to examine the Conjectures by which F. *Queſnel* hath been induced to attribute the Work of the *Calling of the* Gentiles to St. *Leo*. His principal, or rather his only Argument is the agreement of Style, which he thinks he hath found between this Work and St. *Leo*'s Writings. For having read the Works of this Father over and over again, and rendred his Style familiar to him, he acknowledged him, as he ſays, in the Books of the *Calling of the* Gentiles. He perceived immediately his Modes of Speech, his pleaſant Words, his Tranſitions, his Figures, his Fancy, his exact Periods, his rhyming Cadences, his Apoſtrophes, his Interrogations and Paraphraſes. And coming afterward more ſtrictly to examine this Work, he found, 1. That the time did very well agree to St. *Leo*'s Age, who might have compoſed it under the Popedom of *Sixtus*, the Conteſts about Grace having already been very much agitated. 2. That the Country of this Author did alſo ſuit with St. *Leo*; that he was not an *African*, ſince he never quotes St. *Auſtin*; that 'tis not likely that he was a *French* Man, *Gennadius* not having mentioned him; that he is rather an *Italian*. The Purity of his Style ſhews it, and this is confirmed by a Teſtimony out of *Chap.* 33. *Lib.* 2. where he ſays, *The* Barbarians *coming to the Aſſiſtance of the* Romans, *have received that Religion in our Country, which they could never have come to the knowledge of in their own*; which ſignifies, that the City of *Rome* was the Country of this Author. To this we may add, that theſe Books were never cited in *Africa*; that they were never ſeen in *France*, till the ninth Age, whereas we find them cited in 496, by Pope *Gelaſius*, as a Work known and received at *Rome*. 3. This Author cites the Holy Scriptures after St. *Leo*'s manner. They both of them uſe St. *Jerome*'s Verſion, they cite the ſame Texts, and uſe them in a particular way. 4. They expreſs their Doctrine about Grace after the ſame manner. They both acknowledge a general Grace, and call the Elements and Creatures, the Leaves and Volumes, wherein the Eternal Law is written. 5. They have often the ſame Thoughts. They ſpeak alike of the foundation of the Church of *Rome*, that God hath choſen it to be the Head-Church of the World, and that he permitted the *Roman* Empire to be extended over all the Earth, that Religion might enlarge it ſelf the more eaſily, and that it hath entred into thoſe

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places where the *Roman* Empire had gained no Power. Compare *Chap.* 1. *Serm* 1. of St. *Peter* and St. *Paul* in St *Leo*, with *Chap.* 16. *Lib.* 2. of the *Calling of the* Gentiles. They both ſay, that St. *Peter* hath taken his Soundneſs and Conſtancy from the principal Rock. St. *Leo*, *A principali Petra ſoliditatem & virtutis traxit & nominis.* The Author of the Books of the *Calling of the* Gentiles, *Lib.* 2. *Chap.* 28. *Ab illa principali Petra communionem & virtutis ſumpſit & nominis*; the ſame Fancy, Style and Expreſſion. 6. The Style of the Book of the *Calling of the* Gentiles, is exactly like St. *Leo*. We have already obſerved, that it is Elegant and Polite, full of Antitheſes and Rhymes; that his Sentences are proportion'd and divided into equal Parts, which is, as we have noted, the Deſcription of St. *Leo*'s Style. 7. Not only the Style is very exactly alike, but they uſe often the ſame Words, and that peculiar ones. We may ſee a large Liſt of them, p. 375. of the ſecond Tome of Father *Queſnel*'s Edition. He joyns to it, in the following Pages, a compariſon of many Phraſes, and thinks that by this he hath invincibly prov'd, that the Work *Of the Calling of the* Gentiles is St. *Leo*'s.

But his Adverſary undertakes to prove two things againſt him

1. That all his Conjectures are weak.

2. That there are Arguments which clearly ſhew, and put it out of queſtion, that the Books *Of the Calling of the* Gentiles are not St. *Leo*'s

But ſince it is needleſs to enter upon a Diſcuſſion of the firſt, if the laſt be well proved, therefore I will begin with the latter.

Let us then take a View of the Reaſons which do invincibly prove, according to M. *Anthelmi*, that St. *Leo* is not the Author of the Books *Of the Calling of the* Gentiles. The firſt is taken from the Friendſhip that was between St. *Leo* and *Caſſian*: Is it credible that he would deſire *Caſſian* to write in the Name of the Church againſt *Neſtorius*, as he did, and would have had ſo much Reſpect for him, if he had thought him in an Error? And would he have written the Books *Of the Calling of the* Gentiles, againſt his Doctrine, if he had known that he had forſaken it, as F. *Queſnel* maintains? I believe that he hath no Proofs, and that it is not probable that *Caſſian* changed his Opinion. I own that St. *Leo* was one of his Friends, but this is no Proof that he was of his Judgment, nor can any Man be invincibly convinc'd thereby that he did not write the Books *Of the Calling of the* Gentiles: All his Days he did write againſt his beſt Friends, when he found them not of his Opinion: All that he could do for his Friend was to direct him, not to attack him directly, to treat him mildly, and inſtruct him rather than oppoſe him. Now this is what the Author of the Books *Of the Calling of the* Gentiles does; the Differences between St. *Auſtine*'s Scholars and their Adverſaries were never look'd upon as Heretical. St. *Proſper*, though he was zealous for St. *Auſtine*'s Doctrines, yet owns that thoſe whom he oppos'd were Orthodox Chriſtians, and ought for all that to be reckon'd in the Church. The Author of the Books *Of the Calling of the* Gentiles, ſpeaks in a more moderate way and accounts of thoſe Conteſts, as about ſome hard Queſtions, which were debated among ſound Chriſtians. *Caſſian* and the reſt of his Party defended their Sentiments with much Calmneſs, without Paſſion or Obſtinacy: All which evinceth that St. *Leo* might very well make uſe of *Caſſian* to write againſt the *Neſtorians*, and yet ſome time after make theſe Books *Of the Calling of the Gentiles*, in which he differs from him about Grace.

But at leaſt, ſays M. *Anthelmi* for the ſecond Reaſon, he would have preſerved ſome Reſpect for *Caſſian* and his Scholars, he would not call their Diſputes, *Calumnioſa certamina*, *Mere Scoldings*; he would not have accuſed them of making Objections full of Calumnies, of denying things impiouſly, of being preſumptuous and ignorant, of laying Snares to deceive, of making impudent Complaints, and of having deceitful Intentions; yet theſe Terms are diſpers'd up and down the Books *Of the Calling of the* Gentiles, and applied to them who do not give enough to Grace.

It is anſwer'd, that St. *Leo* reſpects *Caſſian* enough in not naming him, in not confuting him expreſsly, in only ſpeaking in general againſt thoſe who attribute too much to Free-Will, in handling this Queſtion as a Perſon not engaged to any Party, in not declaring himſelf highly againſt them. As to the harſh Words which he alledges, they fall not upon *Caſſian* nor his Scholars, but upon the erroneous Conſequences which may be drawn from their Principles; beſides, they are not ſo abuſive and reproachful as is ſuppos'd (*a*).

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The third Argument is unanſwerable in M. *Anthelmi*'s Judgment: He hath been convinced by it, and it ought to ſatisfy every Man almoſt. It is this, ſaith he, 'If St. *Leo* 'being yet but a Deacon, had ſo ſtrongly oppos'd the *Semi-* '*Pelagians*, it is not credible that he would have let them 'alone all the Time he was Pope; It was a vile and ſtrange 'thing, that he ſhould do nothing againſt them, and ſo 'much the rather, becauſe during the Time of his Pope-'dom that Party was honour'd and preferr'd. His Succeſ-'ſor *Hilarius* made *Fauſtus*, the Head of them, Preſident 'of a Council at *Rome*. If it be ſaid, that St. *Leo* diſſembled 'and connived at thoſe Errors, then we do not rightly give 'him the Title of a Declared Enemy of the Hereticks, and 'an undaunted Defender of the Truth. He is compar'd to 'the Lyon of the Tribe of *Judah* to no purpoſe; becauſe 'he oppos'd the *Pelagians* with ſo much Zeal, why ſhould 'he neglect to encounter the *Semi-Pelagians*, if he had been of 'the Mind of the Author of the Books *Of the Calling*, and be-'lieved with him, that they reviv'd the Errors of *Pelagius*? 'Would not St. *Proſper* his Secretary, a grand Enemy of 'the *Semi-Pelagians*, have ſtirr'd up his Zeal againſt them? I much doubt whether theſe fine Declamations can paſs for invincible and unanſwerable Proofs with any Man of Wit. The Author of the Books *Of the Calling of the* Gentiles hath not treated the Defenders of Free-Will as Hereticks. He rejects their Opinion as a particular Perſon. Let us then ſuppoſe that St. *Leo* is the Author of it, what Neceſſity had he, that being raiſed to the Popedom, he ſhould condemn them under the Title of Pope, as formal Hereticks? Though he believed, that the Opinions which he confuted in theſe Books were Heretical, yet why ſhould he perſecute thoſe Perſons who held them in ſilence, without being poſitive in aſſerting them, or combining into a Sect or Party? I do not ſee that there was any Diſpute upon that Subject under his Pontificate; the Conteſt did not begin a freſh till a long Time after: Let him tell us what occaſion St. *Leo* had to condemn the *Semi-Pelagians*? Were they ever brought before his Tribunal? Did any Perſon write to him againſt them? Did they publiſh any Books to maintain their Opinions during his Pontificate? There is not the leaſt proof of all this. But ſome of that Party were honour'd and preferr'd, they were made Abbots and Biſhops in *France*, St. *Leo* ought not to have ſuffer'd it: As if in thoſe Times there had been any need of the Pope's Bulls to be made a Biſhop: But his Succeſſor *Hilarius* made *Fauſtus* of *Ries*, who was Head of that Party, Preſident of a Council at *Rome* (he is miſtaken in conſtruing the Word *Præſidere*, for it doth not ſignifie to preſide, but only to be preſent, *Præſidente Fratrum numeroſo Concilio, a numerous Aſſembly of the Brethren being preſent.*) Can it hence be gather'd, that St. *Leo* favour'd the *Semi-Pelagians*? I do not believe that many would draw ſuch a Concluſion from it, altho' *Fauſtus* was preſent at a Council in *Rome*, yet he had then written no Book, wherein he declared againſt St. *Auſtine*'s Doctrines? He did not do this till a long Time after; and altho' it had been already compos'd, it could not be inferr'd from thence that he had Pope *Hilary*'s Approbation of it, and much leſs that St. *Leo* his Predeceſſor was a Favourer of him. But that which looks more ſurprizing is this, that M. *Anthelmi* did not take notice that all theſe Arguments are quite overthrown by that one Example of St. *Proſper*, for he perceives not that this Father wrote nothing againſt thoſe who are called *Semi-Pelagians*, after his Book againſt *Caſſian*, which was publiſh'd before St. *Leo* was Pope. If it were true that they were active under this Pope, why was he ſilent himſelf, or at leaſt why did he not attack them openly, as he did heretofore? Why did he not uſe his Intereſt againſt them? Why did he not accuſe them to St. *Leo*? If this ſort of Reaſoning be not allowable in reſpect of St. *Proſper*, why doth M. *Anthelmi* enforce it, in reſpect of St. *Leo*? We may near as well conclude, that St. *Proſper* never wrote any thing againſt the *Semi-Pelagians*.

The Argument which is taken from the Teſtimony of Pope *Gelaſius*, who cites the Author of the Books *Of the Calling of the* Gentiles, under the Name of a Doctor of the Church, without naming it, ſeems more plauſible than the former, for if this Work were St. *Leo*'s, how could *Gelaſius* be ignorant of it? What Reaſon could he have to con-

(*a*) *So Abuſive as is ſuppoſed.*] *Calumnioſa certamina* doth not ſignifie, in this Place, Diſputes which are fill'd with Calumnies, for the Word *Calumny* in *Cicero* and other good Authors, doth not always ſignifie *Calumnia*, in that Senſe we uſe the Word, but ſometimes Subtlety and Cavilling, Craft and Wittineſs, &c. *Qui ſæpe optimas cauſas ingenii calumnia ludificare ſolet. Calumniari* ſignifies alſo to produce falſe Quotations, or abuſe wrongfully; ſo that *Calumnioſe certamina*, ſignify ſubtle Diſputes, full of Wranglings. And *Calumnioſo objiciunt*, imports, they object falſly. This Author takes it thus, Chap. xv. where *calumniari juſtitiæ occultæ* is to complain cauſeleſsly of the Secret Juſtice of God: And Chap. xvii. he that murmur'd againſt the Good Man of the Houſe, who gave as much to him that came laſt to labour as to the firſt, is call'd a *Calumniator*. St. *Leo* alſo uſes this Word in the ſame Senſe, in Serm. 25. ch. 2. where *calumnia quæſtionum* ſignify Subtleties: And in Serm. 58. ch. 6. *ancilla Sacerdotis calumniante*, that is *exprobrante*. In Serm. 59. ch. 2. *de terrenis calumniantur*, that is *objiciunt*; and in ch. 1. of the ſame Serm. Serm. *calumnioſe & minaciter conclamarunt*. Theſe Words *impie diffitentur*, and others, have not ſo harſh a Signification in *Latin* as in *French*. It is ordinary with thoſe that defend Grace, to accuſe thoſe who attribute any Deſert to the Free-Will, of Preſumption, Pride, Confidence, &c. The Author of the Books *Of the Vocation of the* Gentiles doth it with more Moderation than others, but he cannot forbear it altogether.

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The Author of the Books, *Of the Calling of the* Gentiles, *&c.*

ceal his Name? But this Objection only proves, that his Work was without a Name, as I see all the World agrees, and then all the Question will be, to know if it is not St. *Leo*'s, who composed it, without putting his Name to it? The Reasons of F. *Quesnel* seem to make this Opinion very probable; let us now see what Answers are given, since we are already certain that there is no Argument to shew, that these Books cannot be St. *Leo*'s. His Adversary contents himself to prove, that St. *Prosper* uses St. *Jerome*'s Version as well as St. *Leo*, and that sometimes also he uses the ancient Version, and thinks that thus he hath answered the strongest Argument. I will not stay here to examine which of the two hath Injury or Reason on his Side, I will only confine my self to the Argument about the Agreement of Style, in which M. *Anthelmi* yields to his Adversary, since he owns, that 'tis the Agreement of Style of the Epistles and Sermons of St. *Leo* with the Books *Of the Calling of the* Gentiles, that makes him attribute those Books to St. *Prosper*. This Concession is very favourable to F. *Quesnel*, for it being very certain that the Sermons and Epistles which bear the Name of St. *Leo* are that Father's; but not so, that the Books *Of the Calling of the* Gentiles are St. *Prosper*'s; if it be necessary that these Works must both of them belong to one and the same Author, it is much more reasonable to attribute the Books *Of the Calling of the* Gentiles to St. *Leo*, than to fix the Epistles and Sermons of St. *Leo* upon St. *Prosper*. F. *Alexander* and F. *Oudin* pretend that there is some Difference of Style, and that there are not in St. *Leo* so many Rhymes and Figures, nor such a Cadence: But they seem not to have taken sufficient notice of it, for if there be any Difference 'tis inconsiderable.

From all that we have hitherto said concerning the Author *Of the Calling of the* Gentiles, we may conclude, 1. That this Book did at first appear without the Name of the Author. 2. That it was made since the Year 430, and before 496. 3. That in the Time of Pope *Gelasius*, the Work was known, but it was then without Name. 4. That since it hath born the Name of St. *Ambrose* in some Manuscripts, and of St. *Prosper* in others. 5. That 'tis certainly none of St. *Ambrose*'s. 6. That there is no probability that 'tis St. *Prosper*'s. 7. That the Author having hitherto been always unknown, 'tis hard to know now whose it is. 8. That if we judge by the manner of treating of Things, and by the Agreement of Style, St. *Leo* stands fairest for it. 9. That there is nothing to prove that this Work is not his. Nothing more can be expected but that it be positively asserted to be St. *Leo*'s: But that I dare not do upon the mere Conformity of Style, altho' I confess, it renders F. *Quesnel*'s Opinion extremely probable.

I have given no Answer to the Testimony of *Photius* alledged by M. *Anthelmi*, but it is nothing to our purpose. It appears that that Author had a very confused Knowledge of the History of the *Pelagians*, and that the Differences about St. *Austine*'s Doctrine were not formed till after his Death. What he says concerning St. *Prosper*, that he opposed the Remnants of the *Pelagians*, under the Pontificate of St. *Leo*, is wholly imaginary. He had heard say, that St. *Prosper* had written about Grace, and thought he attacked the *Pelagians*; and knowing by *Septimius*'s Letter, and St. *Leo*'s to *Januarius* Bishop of *Aquileia*, that they had raised some Commotions under the Pontificate of this Pope, he thought that it was at this Time that St. *Prosper* had opposed them, and so much the rather, because he knew that St. *Prosper* was then at *Rome*: But it is discernable enough that *Photius* speaks all this by mere guess, and as a Person so remote both in Time and Place, as that he had not an exact History, but contriv'd this Model of his own. But yet, were it true, that St. *Prosper* had written against the *Pelagians* in the Popedom of St. *Leo*, 'tis a mere Surmise to apply it to the Books *Of the Calling of the* Gentiles, which are not written against the *Pelagians*. How knows he that *Photius* speaks of these Books? Is it not possible that St. *Prosper* might compose other Books against the *Pelagians* at that Time, which are not come to us? But there is no room, as we have already said, to bottom upon this Passage of *Photius*, who himself doth not assert this, but merely by Conjecture.

But we have insisted too much upon the Criticism of this Work, an Extract of it will be more useful, and less tedious. The Author in the Beginning propounds the Question, which he designs to handle in these Words. There is a great and difficult Question moved a long time since, between the Patrons of Free-will, and the Preachers of Grace, *viz.* Whether God wills that all Men should be saved? And because that cannot be denied, it is further demanded, why the Will of the Almighty is not always accomplished? If it be said, that it depends upon the Will of Man, this seems to exclude Grace which is no more a Free-gift, but a Debt, if it be bestowed according to Desert. It is further enquired, why that Gift, without which no Man can be saved, is not given to all by him, who desires the Salvation of all Men? The Design of the Author is to resolve these Questions, and to effect this, he proposes to himself to treat, first of all, of the Motions of the Will, against those who imagine, that they deny all Freedom who preach up Grace, not observing, that they may as well accuse them of denying Grace, when they suppose, that it doth not go before, but only accompanies the Will. For if we take away the Will, where is the Original of Virtue? And if we do not acknowledge Grace, where is the Cause of Merit? He then distinguishes three sorts of Wills, the sensual, animal, and spiritual; the animal is in Infants, the sensual in Men without Grace, the spiritual is the Will of those Men who act by Grace. He distinguishes also two sorts of Graces, 1. General Graces, which are nothing else but the exterior Helps, as the Elements, Nature, the Law, the Preaching of the Gospel; and, 2. Special Grace. The first is useless without the latter, which doth not destroy Nature, but restore it, doth not take away Freedom, but enables it to act. Without it there is no good, all that Men do is evil. The Light of Nature is not sufficient to believe, Faith is the Gift of Grace, it is Grace which increaseth it, 'tis Grace which preserves it.

The Author of the Books, *Of the Calling of the* Gentiles, *&c.*

Having laid down these Principles, he gives four Rules for the explaining of such general Expressions of Holy Scripture, as concern the Salvation of Men. 1. That the Holy Scripture speaking of the Good and Evil, the Elect and Reprobate, uses such general Terms in speaking of these two sorts of Persons, as if it would comprehend all Men in particular under this universal Expression. 2. That the Scripture speaking of the Men of one and the same Nation, useth such general Terms, altho' it intends to speak sometime of the Elect, and sometime of the Reprobate. 3*d*. Rule, That the Scripture speaks of Men of divers times, as if they were the same Men, and of the same time. The 4*th*. That the Word, *All*, is often taken for all sorts of Persons of all Ages, Sects, and Countries, and that it is in this sense, that these Words of the Apostle may be understood, *God will have all Men to be saved.*

As to the general Prayers of the Church, he observes, that that's the Reason of Praying for all Men, but that these Prayers are not heard with respect to every particular, altho' they be with regard to others; that the Reason of this Difference depends on the secret Judgments of God, and that it cannot be said, that it is the Merit of the Will which is the Cause of this Distinction; that Grace is given to the Good, and denied to Sinners; that the Examples of Infants, and of such wicked Men as are converted at the Hour of Death, prove the contrary. In fine, that Grace is an Act of the Divine Liberality; that we ought not to enquire into the Reason, why God gives it to some, and denies it to others? Why he chooseth some, and doth not choose others; that this Question is unsearchable, and that we ought not to have recourse to Free-will for the Explication of it.

After he hath rejected in the first Book that which was the subject of the Contest, he finds out three Truths, which he establishes in the second: 1. That God wills that all Men should be saved, and come to the Knowledge of the Truth. 2. That we cannot come to that Knowledge, but by Grace, and that Merits contribute nothing to it. 3. That the Mind of Man cannot comprehend the Judgments of God. Let us now see the Consequences which he draws from these Principles, that we cannot give the Reason, why he puts off the Calling of some, and gives not his Special Grace to all those whom he calls. That all Men have had a part in the general Calling, the *Gentiles* by Nature, the *Jews* by the Law, but they who have pleased God have been separated from others by Faith and Grace, which altho' more rare and secret was not denied in the first times. That at present, 'tis not equally disposed to all the World; that those to whom it is given have not merited it; that he that hath received it must expect all his growth and proficiency from the same Grace; that nevertheless Man doth merit by persevering, because he hath power to fall away; that one convincing Proof, that Men are beholding to God's Special Grace for their Conversion, and not to their Natural Goodness, is this, that since the Flood God hath continually called Men by Miracles, Signs, and Prophecies, and that nevertheless no Man hath turned himself: That on the contrary, the Apostles have converted all the World by their Preaching: Were Men better in the times of the Apostles, than before? Nay, do we not know, that Iniquity then was greater? This is it that shews the Efficacy of Grace. That when it is said, that Jesus Christ died for all Men, *i. e.* for all Nations, it was for that end that God had permitted that the *Roman* Empire was so very much enlarged, that the Christian Religion might spread it self the more easily; that it so happened that *Rome* was become more Glorious by Religion than Temporal Power, *Amplior arce Religionis, quam solio potestatis*; that all other Nations have been or will be, called every one in their time; that in the Old Testament the Grace of Jesus Christ was hidden from the *Gentiles*, and yet it is not a whit less true, to say, that God will have all Men to be saved in all times. But if God will have all Men saved, Why are so many Damned? Our Author answers. 1. That that is a Question which depends upon the secret Judgments of God, which are unsearchable to Men. 2. That all Men deserve Damnation upon the account of Original Sin. 3. That no Man may complain that he dies too soon, because it is the property of Humane Nature ever since *Adam* sinned to be subject to Death. 4. That God exempts from this general Misery those whom he

The Author of the Books, *Of the Calling of the* Gentiles, *&c.*

pleaſeth, and that he by that means moderates the Puniſhment which all the Poſterity of *Adam* have deſerved; that others cannot complain, that God hath not delivered them out of a State of Damnation, becauſe he owes that Grace to no Man. 5. That he hath imparted to all Men certain general Graces, which conſiſt, as we have ſaid, in outward helps; that Infants themſelves are not deprived of it, becauſe God hath given them to their Parents, who ought to be ſerviceable to them to procure them Salvation; that it is true, that beſides this general Grace, there is a ſpecial Grace, both for the Adult, and for Infants, who are of the Number of the Elect, but God owes it to no Man. 6. That this ſpecial Grace doth not exclude the Will, or conſent of Man, but produces it in him, makes him to will, believe, love; that it doth not nevertheleſs take away the changeableneſs of the Will, for if it did, then no Man could fall; that thoſe that will, and do come, are called by this Grace, and they that do not come, reſiſt it by their own Will; that thoſe that periſh are inexcuſable, and thoſe that are ſaved have no cauſe of boaſting of their own Abilities. 7. That in all times there have been general Graces for all the World, and ſpecial for the Juſt; that among theſe laſt, ſome have more, ſome leſs, yet no Man may complain of the mercy of God, ſince he owes nothing to any Man. Nor can we more reaſonably complain of his Juſtice, ſince all that periſh deſerve Damnation. 8. That the particular Election of ſome doth not render our Labour, Prayers, or Good Works, needleſs, becauſe God hath ordained them from all Eternity, becauſe this Grace is given for Prayer, and becauſe Election is perfected by Prayer, and Good Works. 9. That it ought not to be ſaid of any Man before he is Dead, that he ſhall certainly be of the Number of the Elect, and that we ought not to deſpair of any Man's Salvation, becauſe the more Holy may yield to Temptation, and the greateſt Sinners be converted; that the Church in her Prayers giving thanks, for thoſe who have embraced the Faith, requeſts Perſeverance for them, and implores God's Mercy for Infidels, that they may turn from their ways and live.

After what we have ſaid of the Author of the Books *Of the Calling of the* Gentiles, it is not neceſſary to enlarge much upon that which concerns the Author *Of the Epiſtle to* Demetrias, ſince all Criticks agree, that it belongs to the ſame Author. Indeed they produce no other proofs but the conformity of the Style, but that ſeems ſufficient to determine theſe two Works to the ſame Author.

F. *Queſnel* brings ſome Reaſons proper to prove it St. *Leo*'s. 1. He ſays, that the Scripture is quoted, as in St. *Leo*'s Works, ſometimes according to St. *Jerome*'s Tranſlation, and ſometimes according to the Ancient Vulgar. 2. He produces many Sentences *Of the Epiſtle to* Demetrias, which are found in St. *Leo*'s Works. He finds the ſame compariſons and applications of Scripture, *&c.* 3. He marks out the very Words of St. *Leo*. 4. He ſaith, there is no probability, that *the Epiſtle to* Demetrias was compoſed by an *African*; that a Man of that Country mentioning his Religion would not have forgotten to tell how much St. *Auſtine* had been helpful to it, and that the Style agrees better to a *Roman* than an *African*, and becauſe he promotes the Authority of the Church of *Rome*, in maintaining that the Holy See hath given an example to all the Churches of the World, by condemning *Pelagius*. 5. That there was an intimate acquaintance between St. *Leo* and *Demetrias*; that it is related in *Platina*, and the *Roman* Breviary, that he perſuaded her to build a Church upon ſome Lands that belonged to her, and dedicate it to St. *Stephen*. In ſum, that there is no ground to attribute this Work to St. *Proſper*; that the Style is altogether different from that Father's; that he Inſcription of the Letter in the Printed Books, *Proſper Epiſcopus Sacræ Virgini Demetriadi*, *Proſper* the Biſhop to the Holy Virgin *Demetrias*, is apparently added, ſince St. *Proſper* never was a Biſhop. That the Author *Of the Epiſtle to* Demetrias ſpeaks not of St. *Auſtine*, altho' he had often occaſion to do it, which St. *Proſper* would not have omitted. Laſtly, he ſeems to ſay, that the Church of *Rome* was the firſt that condemned *Pelagius*, but St. *Proſper* gives this Honour to the Biſhops of *Africa*. Theſe are the ſpecial Reaſons of F. *Queſnel*.

M. *Anthelmi* on the other ſide maintains, that this Letter is St. *Proſper*'s, and to prove it, compares ſeveral long pieces of this Letter with St. *Proſper*'s Writings, but they do not ſeem to be more lucky about this Piece, than about the former Books, but we leave this to the Judgment of thoſe who will take the Pains to examine them. In the next place, he undertakes to overthrow the laſt Argument of F. *Queſnel*, taken from the difference of which he ſpeaks, concerning the order of time in which *Pelagius* was condemned in *Africa*, and *Rome*. He thereupon makes a long Diſcourſe, which, is not neceſſary for us to enter upon, nor diſcuſs, ſince St. *Proſper* hath ſaid in a place of his Poem,

——— Peſtem, ſubeuntem prima recidit.
Sedes Roma Petri;———————

We muſt underſtand by this word, *Prima*, either the firſt in Dignity, or the firſt according to the order of time; and ſo much the rather of the latter, becauſe in another place of his Poem, and in his Book againſt *Caſſian*, he places the Sentences of the *Africans*, after *Zoſimus*'s. But the proof is not worth our trouble, we muſt own 'tis one of the leaſt, and will tarry on it no longer. Nor can we ſay, that the Argument taken from the Familiarity between St. *Leo*, and *Demetrias*, is very ſound; but yet M. Abbot *Anthelmi* doth not confute it ſolidly, by pretending that *Demetrias* who is ſpoken of in *Anaſtaſius*, *Platina*, and the *Roman* Breviary, is diſtinct from *Demetrias*. The Epithet, *Ancilla Dei*, the Handmaid of the Lord, doth ſuit as well to a Virgin, as a Married Woman; the taking away the Letters from the end is according to the uſage of the *Latins*, who follow that Termination. Laſtly, *Paulus Diaconus* calls the Foundreſs of St. *Stephen*'s Church, *Demetrias*. But why do we ſtay ſo long upon Trifles? It is more profitable, and more to the purpoſe, to examine whether the Letter to *Demetrias* be written againſt thoſe Prieſts of *Marſeilles*, and againſt thoſe other Chriſtians, who tho' they condemned the Hereſie of *Pelagius* would not agree to all the Principles of St. *Auſtine*, or whether he ſpeaks only of the *Pelagians*. Altho' it be commonly thought that the Author of this Letter oppoſes the firſt as well as the laſt, yet I am of the Opinion of a learned Perſon who diſcovered this to me. That that which is ſaid in this Letter, *Ch.* 10. of ſome Perſons who pretending to deny all other Doctrines of *Pelagius*, yet retained this. *That Grace is given according to Merits*, is meant of ſome moderate and counterfeit *Pelagians*, as St. *Leo* obſerves in his Sixth Letter, where he ſpeaks plainly of the *Pelagians*. For in both places it is ſaid, that theſe Perſons had retained this Maxim with a deſign to revive all the other *Pelagian* Errors, and to overturn the Doctrine of Original Sin, which they owned among the Orthodox, but denyed among thoſe of their own Party. *Cum inter noſtros Originalis peccati vulnera faterentur, inter ſuos tamen hoc tenere oſtenderent, Quod primorum hominum prævaricatio ſolis imitatoribus obfuit.* This does not agree neither to the Prieſts of *Marſeilles*, nor to thoſe other Perſons who did not approve all the Principles of St. *Auſtine*, for they did ſincerely condemn them who denied Original Sin, they were no Party, nor had any Alliance with the *Pelagians*. They were then the *Pelagians* in diſguiſe, which the Author of this Letter to *Demetrias* ſpeaks of in his Letter; and the ſixth Letter of St. *Leo* teaches us, That there were many in the Popedom of this Pope, who made falſe profeſſions of the Faith, and with a deſign of reviving all their Errors, by putting ſome of them in diſguiſe. St. *Proſper* ſays in his Chronicon, that *Julian* uſed his utmoſt endeavours to gain admiſſion into the Communion of the Church, by pretending to renounce his Errors, but St. *Leo* hindred St. *Sixtus* from receiving him. And it is no wonder that the Author of this Letter of which we ſpeak, wrote to *Demetrias* againſt the *Pelagians*, becauſe *Pelagius* had heretofore written to that Virgin, and ſhe was acquainted with *Julian*, and might have had a Familiarity with ſome of his Friends.

The Author of this Letter in the firſt place commends her Noble Birth and Virtue; he obſerves by the bye, that there is no true Virtue without Charity and the Love of God, which ought to be the Motive of our Actions. Then he ſpeaks of Humility, firſt towards Men, and next towards God. This laſt conſiſts in acknowledging ſincerely, and wholly, the Grace of Jeſus Chriſt. He aſſerts, that Pride was the Original of the *Pelagian* Hereſie, and 'tis Pride that makes ſome hold that Maxim ſo faſt; that Grace is given according to Merits, a Maxim which is made uſe of to revive the other *Pelagian* Errors; that Chriſtian Humility makes us confeſs, that no Man hath any hopes of Salvation, unleſs Regenerate in Jeſus Chriſt; that it teaches us to give all Glory to him; that it makes us acknowledge, that without Grace we can do no good Thing; that it makes us own that the Operation of Grace is not prevented by the Will; that the Commandments are given to us, that we may fly to it for Help, without which we cannot perform them; that Pride, which corrupts our beſt Actions, is much to be feared; that Humility ſubjects Man to God; that we ought not to truſt in our own Merits; that no Good comes from our ſelves, no not ſo much as a Prayer. Laſtly, that all Good Works, and all Virtues come from God. Theſe are the Principles laid down and explained in this Letter.

We have already ſpoken of the * Aphoriſms of Grace. F. *Queſnel*, and M. Abbot *Anthelmi*, do both agree, that they belong to the ſame Author, but the one attributes them to St. *Proſper*, the other to St. *Leo*. They both ground themſelves upon the Conformity of Style. But it ſeems to me very hard to judge upon a Piece which is ſo ſhort as this is. We have already ſpoken our Opinion, and leave it to the more curious Criticks to examine throughly. Let thoſe who are more bold than we are, poſitively determine to whom theſe Treatiſes ought to be attributed. As for us, we content our ſelves in matters of this Nature, to ſpeak what ſeems to us moſt probable, believing that none can go further than probability: Alſo we confute others without Paſſion, and will not take it ill that others confute us. *Nos ſequimur probabilia, nec ultra id quod veriſimile eſt, progredi poſſumus, & refellere ſine pertinacia, & refelli ſine iracundia parati ſumus. Cic. Tuſcul. Quæſt. lib.* 2. It is neeedleſs to repeat in

[*Capitula de gratia.]

The Author of the Books, *Of the Calling of the* Gentiles, *&c.*

The Author of the Books *Of the Calling of the* Gentiles, *&c.*

in this place, what we have said of the Style of the Books, *Of the Calling of the* Gentiles, and *The Epistle to* Demetrias. It is only worth our Observation, that whosoever is the Author of them, he was a very learned Man, of a solid Judgment, a fine and delicate Wit, and that understood well the matter he treated of. And altho' it were very obscure and intricate, yet he explains and clears it with so much Elegancy, and so good a Method, that he makes it both pleasant to read, and easie to understand. He dissolves the great Difficulties, and moderates the Doctrines which appear most rigorous, and illustrates those things which seem hard to attain. These Treatises have been printed with the Works of St. *Ambrose*, and St. *Prosper*. And F. *Quesnel* hath published a new Edition of them under the Name of St. *Leo*, as we have already several times observed.

The Author of the Books *Of the Calling of the* Gentiles, *&c.*

FLAVIAN, *and several other Bishops, who wrote the Letters or Records about the Affair of* Eutyches.

Flavian, &c.

IF we would place in the Number of Ecclesiastical Authors those Bishops who have written Letters, or presented Petitions in the Councils, we might reckon *Flavian*, who was Patriarch of *Constantinople* from the Year 446. to 449. among them. He hath written three Letters against *Eutyches*, of which the two last [Inscribed to P. *Leo*] are recited in the Acts of the Council of *Ephesus*, and the first hath been printed by M. *Cotelerius* in his first Tome of the Monuments of the *Greek* Church. We might also put in *Anatolius*, *Flavian*'s Successor, who hath one Letter to the Emperor *Leo*, among the Acts of the Councils, and another to Pope *Leo* among the Letters of this last. *Eusebius* Bishop of *Dorilæum*, the principal Accuser of *Eutyches*, would obtain his place upon the account of two Petitions, which he presented against him to the Synods of *Constantinople* and *Chalcedon*, or upon the account of the Letter he wrote to *Marcian*. We must also place here *Athanasius*, Priest of *Alexandria*, and *Ischyrion*, and *Theodorus* Deacon of that Church, who presented Petitions against *Dioscorus*. *Photius*, Bishop of *Tyre*, may also be placed here, upon the account of a Petition, which he presented to the Council for the maintaining the Rights of his Bishoprick. *Agapetus*, *Lucian*, *Theotimus*, *Vitalis*, and some others, who wrote to the Emperor *Leo*, the Letters set down at the End of the Acts of the Council of *Chalcedon*, p. 904. unless they are omitted (*a*). Here also we may enter *Ibas* a Priest of *Edessa*, whose Letter to *Maris* the *Persian*, made so great a noise. We might also mention *Eutyches* the Monk, Head of that Party, and *Bassianus* Bishop of *Evasa* [afterward of *Ephesus*] upon the account of the Petitions which they presented in their own defence. But those, who have composed such sort of Works as these, do not deserve the Name of Authors, and we shall speak enough of them, in relating the History of the Councils. We shall also find there two Letters of *Acacius* Bishop of *Constantinople*, the one to *Simplicius*, the other to *Petrus Fullo*, and there we shall speak of the Letter of this last, which we have not, as well as of the Letter of *Petrus Mongus* to *Acacius*.

Flavian, &c.

(*a*) *Unless they are omitted*] Great Part of this Letter is recited in the Council of *Chalcedon*, Tome 4, of the Councils, *p.* 661.

Several Letters of divers Bishops.

Several Letters of divers Bishops.

THese are also Writers almost of the same Rank with the former, who have not above a Letter or two, and those found among other Mens Works. *Paschasinus* Bishop of *Lilybæum* in *Sicily* shall be first of them. *Bucherius* hath published a Letter of his about *Easter* in the Year 445, which is found among St. *Leo*'s Letters in the last Edition, *p.* 412. *Julian*, Bishop of *Coos*, is of the same time; we have only one Letter of his directed to the Emperor *Leo*, which is at the end of St. *Leo*'s Letters. We have also among the Letters of this Father a great number of Letters directed to him, *viz.* a Letter of *Cerefius*, *Salonius* and *Veranus*, Bishops of the Province of the *Alps*; a Letter of the Bishop of *Vienna* to St. *Leo*; two Letters of the *French* Bishops; a Letter of *Peter* of *Ravenna*; a Letter of *Eusebius*, Bishop of *Milan*, and the Bishops of his Province; three Letters of *Flavian*, of which we have spoken already; a Letter of *Marcian*, *Theodosius*, *Placidia*, *Pulcheria* and *Leontius*; a Letter of *Proterius*, Bishop of *Alexandria*, concerning *Easter*, recited by *Bucherius*; one of St. *Petrus Chrysologus* to *Eutyches*; one of *Salonius* a *French* Bishop, and another of his Brother *Veranus*; a Letter of *Turribius* to *Idacius* and *Ceponius*; and the Letter of *Leo* Bishop of *Bourges*, to the Bishops of the Province of *Tours*. Of all these we have already spoken. To these Letters we must add a Letter of a Bishop, called *Rusticus*, whose Bishoprick we know not, written to *Eucherius*, recited by F. *Sirmondus*, in his Notes upon the 2*d*. Book of *Sidonius*'s Letters, *p*. 34. Two Letters of *Lupus*, Bishop of *Troyes*, of which one is in the 4*th*. Tome of the Councils, and the other in the 5*th*. Tome of M. *Luke d' Acherius*'s *Spicilegium*; a Letter of *Leontius*, Bishop of *Arles*, to Pope *Hilarius*, in the same place, and in the Appendix of the 4*th*. Tome of the last Edition of the Councils; and the Testament and Epitaph of *Perpetuus* Bishop of *Tours*, in the 5*th*. Tome of the *Spicilegium*,

Several Letters of divers Bishops.

BASILIUS *Bishop of* Seleucia.

Basilius Bishop of *Seleucia.*

BAsil, Bishop of *Seleucia*, a City of *Isauria*, flourished in the Time of the Contest of *Eutyches*. He was present at the Council of *Constantinople*, held under *Flavian* in 448. and at the Council of *Chalcedon*, where, after he had begged Pardon for what he had done in the Council of *Ephesus* held under *Dioscorus*, he was restored, and believed as others.

[* Dr. *Cave* reckons 43. *viz.* 17 upon the old, and 26 upon the new Testament.]

We have at this day * 40 Homilies of this Bishop. *Photius* had seen but 15 of them, but the other being of the same Style and Coherence, it cannot be doubted but that they are the same Author's.

The first of these Homilies is upon the first Words of *Genesis*, *In the Beginning God created the Heaven and the Earth*. It seems to have been preached at the beginning of the solemn Fast of *Lent*. He therein describes very elegantly the Production of all Creatures, and the admirable Order of the Universe. Speaking of the Creation of Man, he observes, that the Words which the Scripture uses, being in the plural Number, *Let us make make Man in our Image*, is an Argument of a Trinity of Persons. He makes the Likeness of Man, with God, to consist in this, that he considers upon the Heavens, but doth his Works upon Earth, and that he establisheth Government and Laws.

In the 2*d*. Homily he explains more particularly the Creation of Man, and the Formation of Woman.

In the 3*d*. he describes the Estate of *Adam* in the earthly Paradise, and his unlucky and miserable Fall. He had an absolute Freedom. He might take all sorts of innocent Pleasures, because Pleasure was not then infectious and deadly: All the Creatures were subject to him, he could make use of them without Sinning, except one Fruit only. But the Devil envying his Happiness took on him the Form of a Serpent, and persuaded the Woman to eat the forbidden Fruit. She gave it to her Husband, and they immediately knew that they were naked. God called them, upbraided them with their Disobedience, and condemned them to different Punishments, both them and their Posterity; but he must not, for all that, despair of his Salvation. Jesus Christ is come to cure Man of that old Wound. He hath brought Medicines contrary to those things, which were the cause of his Fall. He opposeth Solitude to Paradise, Fasting to Delights, the Trophee of the Cross to the Deceit of the Devil; a Virgin conceiving without the Curse of Sin, to the first Woman; a Child born of a Virgin, and free from the old Disease, to the miserable Children of *Adam*. The new *Adam* is entred again into Paradise, from whence the first was driven; and from thence he sends forth his Darts to wound the Serpent.

Basilius Bishop of *Seleucia.*

Cain and *Abel* are the Subject of the 4*th*. Homily. *Moses* sets down their History as a dreadful Example, to teach Men to love Virtue and hate Vice. The Stories of the old Testament have all no other end. This teaches us, that God debaseth himself to Men; that he accepts their Sacrifices, tho' he hath no need of them to instruct them, who offer them to him, and that he hath care of good Men after their Death. *Abel* is the first just Man slain wrongfully. The Vengeance, which God inflicted upon his Death, gives cause to hope for a Resurrection. *Cain* is the first Child of *Eve*,

Baſilius of Seleucia.

a wicked Man, an Enemy of Nature, whoſe Crimes and Puniſhments are there painted in a lively manner.

The fifth Homily is concerning *Noah* and the Flood. 'Twas Man's Sins that brought it upon him; God delayed it as long as he could; he admoniſhed them ſeveral times; he invited them to Repentance; but Men not growing better by his Admonitions, were all overwhelmed with a Deluge, except *Noah* and his Family, who were ſaved in the Ark. The Wood, which was the Inſtrument of Man's Deſtruction in *Adam*, was the Inſtrument of their Safety in the times of *Noah*.

The 6*th*. is alſo about ſome Queſtion, which might be made concerning the Deluge. He obſerves there, *That the Sons of God*, of whom 'tis ſaid, *that they had Commerce with the Daughters of Men*, are not Angels, but the Poſterity of *Seth*, who had Commerce with the Race of *Cain*. He gives the Reaſon of the difference of clean and unclean Beaſts. He ſaith, that God commanded it, that he might make the *Jews* afraid to eat of thoſe Creatures which they were forbidden to eat; as alſo, that they might not adore them. He believes, that *Noah* was not obliged to hunt after all thoſe Creatures that went into the Ark with him, and catch them, but that they came thither of themſelves. He teaches us to admire *Noah*'s Dexterity in building the Ark, and the Providence of God in the courſe of the Flood.

In the 7*th*. he propounds to our obſervation the ready Obedience of *Abraham*, and the blind Submiſſion which he yielded to the Command of God in preparing himſelf to ſacrifice his Son. He deſcribes this Hiſtory in a very affecting Manner.

The 8*th*. gives us the perfect Hiſtory of *Joſeph*, and makes a faithful Deſcription of his Virtues.

The 9*th*. manifeſts to us the Providence of God in the Life of *Moſes*.

The 10*th*. compares *Eliſha* to Jeſus Chriſt, and the Son of the *Shunamite*, raiſed from the Dead by that Prophet, with the *Gentiles*.

The 11*th*. contains ſome Reflections upon the Life of the Prophet *Elias*.

In the 12*th*. *Baſil* uſes the Hiſtory of *Jonas*, and the Converſion of the *Ninevites*, to prove how great the mercy and goodneſs of God is towards Sinners.

In the 13*th*. he explains the reſemblances of *Jonas* to Jeſus Chriſt.

The 14*th*, 15*th*, 16*th*, and 17*th*. are upon King *David*. In the three firſt he extols the ſpecial Favours, which God beſtowed upon that Holy King. In the laſt he diſcourſes of his Sin and of his Repentance.

In the 18*th*. he endeavours to create a deteſtation of the Action of *Herod* and *Herodias*.

The 19*th*. is upon the Hiſtory of the Centurion.

The 20*th*. is upon the Woman of *Canaan*.

The 21*ſt*. is upon the Healing of the Lame Man, who lay at the Gate of the Temple.

The 22*d*. is upon the Storm appeaſed by Jeſus Chriſt.

The 23*d*. is upon the Cure of him that was poſſeſſed with the Legion of Devils.

The 24*th*. is upon thoſe words of the Mother of *Zebedee*'s Children, *Grant that theſe my two Sons may ſit, the one on thy Right Hand, and the other on thy Left in thy Kingdom.*

The 25*th*. is upon theſe Words of Jeſus Chriſt to the Apoſtles, *Whom do Men ſay that I am.*

The 26*th*. is upon theſe Words of our Saviour, *I am the GoodS hepherd.*

The 27*th*. is againſt the Feſtival, and Shows of the Olympick Games.

The 28*th*. is upon theſe Words of Jeſus Chriſt, *Except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven.* Wherein he treats of Humility.

The 29*th*. is upon theſe other words, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*

The 30*th*. is upon theſe, *Follow me, and I will make you Fiſhers of Men.*

The 31*ſt*. is upon what Jeſus Chriſt ſays, *Behold, we go up to* Jeruſalem, *and the Son of Man ſhall be betrayed into the hands of Sinners*, &c.

The 32*d*. is upon that Prayer of Jeſus Chriſt to his Father, *Father, if it be poſſible, let this Cup paſs from me.*

The 33*d*. is upon the Miracle of the 5000 Men fed with the five Loaves, related in St. *Matth*. 14.

The 34*th*. is upon the Queſtion which *John*'s Diſciples put to Jeſus Chriſt, *Art thou he that ſhould come, or do we look for another?*

The 35*th*. is upon the Parable of the *Phariſee* and *Publican*.

The 36*th* is upon the two Blind Men cured by Jeſus Chriſt.

Baſilius of Seleucia.

The 37*th*. is upon the Bloody Murther of the Infants, which he deſcribes in a very elegant and paſſionate manner.

In the 38*th*. he proves by the Prophecies, and particularly by *Daniel*'s, that the Meſſiah is come, and that it is Jeſus Chriſt. He fixes the beginning of the 70 Weeks at the rebuilding of *Jeruſalem* by *Cyrus*, the Birth of Jeſus Chriſt in the 29*th*. Year of the Reign of *Auguſtus*, his Death in the 19*th*. Year of *Tiberius*, and ſo counts 483 Years from the firſt Year of *Cyrus* to the Aſcenſion of Chriſt into Heaven, which makes 69 Weeks of Years. The 70*th*, ends the ninth Year of the Emperor *Caius*, under whom the War began. This Writing is rather a Treatiſe than an Homily.

The 39*th*. is upon the Annunciation of the Virgin. In it he extols the Dignity of the Mother of God, and ſtirs up our Admiration of the Myſtery of the Incarnation.

The laſt is upon the Transfiguration of our Lord. F. *Combefis* hath [Printed at *Paris* in 1656, *Octavo*] publiſhed an Homily upon St. *Stephen*, which bears the Name of this Author.

As to the Style, and manner of Writing, which this Author uſes, *Photius* gives this Judgment of them. 'His Diſcourſe, ſaith he, is figurative, and lofty. He obſerves, as much as any Man whatſoever, an even Cadence. He hath joined Clearneſs and Pleaſure together, but his Tropes and Figures are very troubleſome. By theſe he wearies his Hearer always, and creates in him a bad Opinion of himſelf, as a Perſon ignorant, how to make Art and Nature accord, and keep juſt meaſures to cut off Superfluities.' Nevertheleſs we muſt own, that altho' he hath a great Number of Figures, yet he keeps up his Style very well, and his Diſcourſe very rarely dwindles into flat Alluſions. Nor doth it render him obſcure, becauſe he illuſtrates his Diſcourſe by the diſtinction of the Parts, and Periods, and by the Elegancy of his Expreſſions, clears up the difficulties in the Figures. But the great number of his Figures takes away the Grace of it, and ſo much the more, becauſe they are uſed too roughly, and the Artifice of them is not ſufficiently concealed.

Photius adds, that it was that *Baſil* who was the Friend of St. *Chryſoſtome*, rather than *Baſil* the Great, but he is miſtaken in this. (It is perhaps neither of them, as we have obſerved elſewhere) but he is not deceived in *what* he ſaith further, that in his Sermons he follows the foot-ſteps of St. *Chryſoſtome*, and that he hath taken his Senſe from his Diſcourſes, eſpecially as to what relates to the Explication of Scripture. *Photius* hath well done to make this reſtriction, for 'tis in that particular only that he imitates St. *Chryſoſtome*. The Homilies of this Patriarch of *Conſtantinople* have two Parts, as we have already noted. In the firſt he explains the Scripture according to the Letter, and joins to it ſome Mortal Reflections. In the ſecond he takes in hand ſome Moral Doctrine, which he handles very largely. *Baſil* of *Seleucia* meddles not with the laſt part, but contents himſelf to imitate the firſt, but has not performed it ſo naturally as St. *Chryſoſtome*. *Photius* alſo tells us, that *Baſil* of *Seleucia* had written the Life of the Eminent Martyr St. *Thecla* in Verſe. We have at this Day one in Proſe, which is attributed to *Baſil* of *Seleucia*. But there is no Proof that it is his; it doth not reſemble his Style, and it ſeems to have been compiled by ſome more Modern *Greek*. [*Pantinus* publiſhed it in *Greek* and *Latin*, at *Antwerp*, 1608.]

The Homilies of *Baſil* and *Seleucia* were Printed in *Greek* at *Heydelberg* in the Year 1596. In *Greek* and *Latin* with *Dauſquius*'s Verſion and Notes at the ſame place, 1604. This Edition, with the Life of St. *Thecla*, in *Greek* and *Latin*, Tranſlated by *Pantinus*, is put into the Collection of *Greek* Fathers made at *Paris* in * 1621, which contains the Works of St. *Gregory Thaumaturgus*, *Macarius*, and *Baſil* of *Seleucia*, with a ſmall Commentary upon the Canonical Epiſtles attributed to *Zonarus*. F. *Combefis* hath Printed a Tranſlation of theſe Homilies in his *Latin Eccleſiaſtes* of *Greek* Authors Printed in 1674. He pretends to have corrected many faults of the Tranſlator, but if he hath rendred ſome places more agreeably to the *Greek* Text, he hath tranſlated others more barbarouſly, and made them harder to be underſtood. He hath alſo publiſhed the Sermon upon St. *Stephen*. Theſe Works alſo are to be found in the *Bibliotheca Patrum*.

[* *Cave.* 1622.]

[Dr. *Cave* mentions a Treatiſe of this Author's, intitled, *A Demonſtration of the Coming of Chriſt againſt the* Jews, Publiſhed by *Turrian* at *Ingolſtadt*, 1616, *Octavo*, and in *Greek* in *Dauſquius*'s Edition, which this Author hath omitted.]

TIMO-

TIMOTHEUS ÆLURUS.

Timotheus Ælurus.

PRoterius Bishop of *Alexandria* being slain in 457,* by the People of *Alexandria*, *Timotheus Ælurus* † was seiz'd on by the People, and ordain'd in his Place by *one Bishop only: And since he could not maintain his Ordination, but by siding with the People, he condemned all those who had communicated with *Proterius*, as *Nestorians*. Some time after, that he might justify himself to the Emperor *Leo*, he sent an Apology to him, in which he endeavours to confirm his Heresy, by the Quotations of the Holy Fathers, understood in a wrong Sense, making the Bishop of *Rome*, the Bishops that were present at the Council of *Chalcedon*, and all the *Western* Bishops to pass for *Nestorians* : But missing of his Design, which he had to deceive the Emperor, he was banish'd to *Gangra*. *Gennadius* says, that he translated the Book of this Arch-Heretick into *Latin*, who was then alive when he wrote his Book of *Ecclesiastical Authors* ; but we have neither the Original nor Translation.

Timotheus Ælurus.

[* By *Timotheus* and his Accomplices.] [† Caused himself to be Ordained.] [*Two Bishops, but deposed. *As. Eva.*]

CHRYSIPPUS.

Chrysippus

THE time when *Chrysippus*, a Priest of *Jerusalem* liv'd, is not certainly known, yet it is most probable that he flourish'd in the fifth Age. We find in the *Bibliotheca Patrum* a *Sermon in Commendation of the Virgin, under his Name, which contains many extraordinary Praises of her, like to those used in the Litanies. *Photius* tells us in the 171*st*. Volume of his *Bibliotheca*, that he had found in a Book, where was a Treatise of † *Eustathius*, a Priest of *Constantinople*, concerning the estate of Souls after Death ; a Piece, where it was related, that *Gamaliel*, and *Nicodemus*, who was his Father-in-Law (as it is there said) were baptiz'd by St. *John*, and did suffer Martyrdom. He adds, that this History was attributed to *Chrysippus*, a Priest of *Jerusalem*, who in his * Panegyrick of *Theodorus Martyr*, makes mention of *Lucian* a Priest of the same Church, and that this last lived in the time that *John* was Bishop of *Jerusalem*, to whom *Gamaliel* had related this Story, and shewed him the Place where the Relicks of St. *Stephen* and *Nicodemus* were, which, being found, had done many Miracles.

Chrysippus

[*It is extant in *Ducæus's Auctuarium*, Tom. 2. p. 424, in *Gr.* and *Latin*. [† *Eustratius Cave.*] [* Some Fragments of it are found in *Eustratius's* Treatise above cited.]

VIGILIUS DIACONUS.

Vigilius Diaconus.

GEnnadius assures us, that this Author, whom he places in the fifth Age, hath written, according to the Tradition of the Fathers, *A Rule for the Monks*. He adds, that it was read in the Assemblies of the Monks, and that it contains, in few Words, and in a clear Method, all the Discipline of a Monastick Life. This agrees well with a Rule which is to be found in *Holstenius's* Collection, p. 1. p. 89. [*in codice Regularum*, p. 89. printed at *Paris* 1663. *Quarto*.]

Vigilius Diaconus.

FASTIDIUS PRISCUS.

Fastidius Priscus.

FAstidius *Priscus*, an *English* Author, hath written to a certain Woman named *Fatalis*, one Treatise concerning the Christian Life, and another * of Widowhood. His Doctrine is sound, and worthy of Esteem. This is what *Gennadius* informs us of this Author. Some have made him Bishop of *London*, but do not prove it. He lived in the fifth Age under *Theodosius* and *Honorius*. We have his Book of the Christian Life among the Works of St. *Austine* [Tom. IX. P. 888.] It hath been restored to him thro' the Credit of an Ancient Manuscript Printed by it self by *Holstenius* in 1663, [at *Rome*] * The other Treatise is lost.

The Book of the Christian Life is directed to a Widow. He first of all derives the Name of Christian from the Unction of the Holy Spirit. He tells us, that all that bear that Name ought to imitate Jesus Christ. He then gives us a Reason, why God bears with Sinners, and afflicts the Good. He explains the Principal Duties of a Christian, Love of God, Love of our Neighbour, and Good Works, without which he shews, that none can be saved. He at last describes the Virtues of a true Christian, and exhorts the Widow to whom he writes to lead a Life conformable to that which he had drawn up. This Treatise is written in a very mean Style. It hath more Piety and Plainness, than Eloquence and Loftiness. In some places he seems to favour the Opinions of *Pelagius*.

Fastidius Priscus.

[* *De viduitate coland.*] [* Dr. *Cave* thinks they are but one Treatise, and that *Gennadius* hath distinguished them falsly.]

DRACONTIUS.

Dracontius.

DRacontius, a *Spanish* Priest, who lived in the time of *Theodosius* the Younger, hath composed an Heroick Poem upon the six Days of the Creation, and an Elegy to the Emperor. There is nothing remarkable in that Work. It is written in a very barbarous Style. St. *Isidore* and St. *Ildefonsus* of *Toledo* speak of this Author. The Poem is extant in the *Bibliotheca Patrum* [Tom. 9. P. 724], and F *Sirmondus* hath printed it with the Elegy [at *Paris*] in 1619, *Octavo* * at the end of *Eugenius* of *Toledo*, who reviewed this Work, and put it in the condition that now it is.

Dracontius.

[*It is also in *Fabritius's* collection of Poets, and in *Appendice Bignæana*, p. 837.]

EUDOCIA the Empress, and PROBA FALCONIA.

Eudocia, and Proba Falconia.

WHo would expect to see the Names of Women among the Number of Ecclesiastical Authors? In all times indeed there have been learned Women, but yet very few durst meddle with Divinity. It is more strange to see an Empress so employ'd, and nothing is more wonderful, (as the learned *Photius* observes upon this occasion) than to see a Princess, amidst the soft and charming delights of a Court, to compose Books. This Woman of whom we are now speaking, was the Daughter of *Leontius* an *Athenian* Philosopher, and Wife of *Theodosius* the Younger. She composed a Paraphrase upon the eight first Books of the Bible in *Greek* Heroicks. *Photius* assures us in the 183 Codex of his *Bibliotheca*, that it was an excellent Work, and not inferior to any other of that Nature in the Elegancy of the Verse. But by confining her self too strictly to the Rules of Translation, she hath transgressed the Rules of Art. Nevertheless many approve of it, and affirm, that Translation ought to be so managed. She is not studious to please the Ears of the younger sort, as Poets usually do, by allowing themselves the Liberty of changing Truths into Fables. She doth not divert her Readers by tedious digressions from the subject treated on, but follows her Text with so much Exactness and Fidelity, that they that read her Work, will be well satisfied with it. She preserves the same Sense entirely in the same manner as it is written, without adding to it, or taking from it, and uses as much as possible such words as come nearest the Original. At the end of every Book she shews in two Verses, that she was the Author of it.

Eudocia, and Proba Falconia.

The same *Photius* adds in the following Volume, that she had composed in the same Style a Paraphrase upon the Prophecies of *Daniel* and *Zachary*, and three Books in commendation of * St. *Cyprian* the Martyr. The first contains the Life of St. *Justina*, the Artifices which *Cyprian* made use of to defile her, his Conversion and Ordination. The Life of *Cyprian* is related in the second ; and in the third, the Martyrdom of St. *Cyprian*, which happened under *Diocletian*. There are many things in this History which seem not to be certain. It supposes that *Cyprian* was Bishop of *Antioch*, whereas there was none of that Name there in the

[* Not St. *Cyprian* of *Carthage*, but another *Cyprian*, a *Roman*.]

time of *Diocleſian*. I paſs over many things that are related by *Photius*, but are very improbable, and unlikely to be true.

Eudocia, & *Pr. Falconia*

We have none of theſe Works of *Eudocia*, but there is printed under her Name, *An Hiſtory of the Life of Jeſus Chriſt*, written in Heroick Verſes taken out of *Homer*, that is to ſay, there is not one Verſe which is not a piece of *Homer*'s Poems. Upon which account it is that they are called *Centones Homerici*, Verſes made up of Fragments of *Homer*.

Zonaras, and *Cedrenus* ſay, that *Pelagius Patricius*, whom the Emperor *Zeno* put to Death, had compoſed a Work which bore the ſame Title, and indeed in the Catalogue of the Library of *Heidelberg*, this Book is attributed to one *Patricius*, who is there thro' miſtake called a Prieſt. There is alſo in the ſame place an Epigram of *Eudocia*'s upon the ſame Poem. The firſt *Greek* Editions of *Aldus* and *Stephanus* in the Year 1554, and 1578, have no Author's Name. *Photius*, who ſpeaks of *Eudocius*'s other Works, makes no mention of this. All which would make me believe, that 'tis not her's, but *Pelagius*'s and that 'tis imputed to her for no other Reaſon, but becauſe ſhe had commended it in an Epigram which was in the beginning of it.

There is a *Latin* Work of the ſame Nature, attributed to *Proba Falconia*, the Wife of *Anicius Probus* who alſo hath made an Hiſtory of the Life of Jeſus Chriſt, framed out of pieces of *Virgil*'s Poems. It was Printed at *Cologne* in 1601, at *Lyons* in 1516, at *Franckfort* in 1541, and at *Paris* in 1578. Theſe two Works are alſo put up in the *Biblioth. Patr.* [Tom. V.] St. *Jerome* in his Letter to *Paulinus* ſays, that he had ſeen theſe Poems made up of * pieces of *Homer*, and *Virgil* but he ſhews no great liking to them, and indeed, theſe ſort of Works cannot be very excellent, but are rather an Indication of the Authors Memory and Labour, than the fineneſs of their Wit, or the ſtrength of their Fancy.

Eudocia, & *Pr. Falconia*.

[**Centones Homericiet Virgiliani.*]

Proba Falconia flouriſhed about the Year * 430. *Eudocia* was married to the Emperor about the Year 421, and died in 460 *Zonaras* tells us that ſhe fell into diſgrace about a trivial Matter. The Emperor having ſent her an Apple of an extraordinary bigneſs, ſhe gave it to *Paulinus*, who was highly in favour with her upon the account of his Learning; he not knowing where ſhe had it, preſented it to the Emperor, who ſeeing the Empreſs a little while after, asked her, What ſhe had done with the Apple? She fearing, leſt her Husband ſhould grow ſuſpicious of her, if ſhe ſhould ſay ſhe had given it to *Paulinus*, affirmed, with an Oath, that ſhe had eaten it. This made the Emperor believe, that ſhe had not an innocent Familiarity with *Paulinus*, eſpecially ſeeing her ſo much abaſhed when he ſhewed it to her, whereupon he forced her to depart from him. She went to *Jeruſalem*, where ſhe ſpent her time in Building of Churches, and did not return till after her Husband's Death. This is the Hiſtory, or rather, the Fable reported by *Zonaras*.

[*371. Dr. *Cave*]

*TYRSIUS RUFUS ASTERIUS.

[**Turcius*, Dr. *Cave*.]

Tyrſius Rufus Aſterius.

Tyrſius Rufus Aſterius, who was Conſul in 449, reviewed and publiſhed *Sedulius*'s Poems. Some have thought him the Author alſo of a Book, called *A Compariſon of the Old and New Teſtament*, written alſo in Verſe, but others attribute it to the ſame *Sedulius*. It is an Elegy, which contains in the firſt Verſe of every *Strophe*, ſome Hiſtory of the Old Teſtament, and in the ſecond, an Application is made of it to ſome part of the New. It is written in a very clear and ſmooth Style.

Tyrſius Rufus Aſterius.

PETRONIUS.

Petronius.

Petronius, a Perſon of great Sanctity, after he had been for ſome time a Monk, was choſen Biſhop of *Bononia*. He was Co-temporary with *Eucherius* Biſhop of *Lyons*, as appears by the Letter of this latter, written to *Valerian*, concerning the Contempt of the World. He is thought, ſaith *Gennadius*, the Author of ſome Lives of the *Ægyptian* Fathers, whom the Monks look upon as the Model and Mirror of their Profeſſion. I have read, ſaith the ſame Perſon, a Book concerning the Ordination of a Biſhop which bears the ſame Name, but the Elegancy of the Style proves that it is not his, as ſome have thought it, but his Father *Petronius*'s, who was a Man very eloquent and very well skilled in the moſt excellent Learning, for it is noted in that Writing, that the Author was *Præfectus Prætorio*. He died in the Reign of *Theodoſius*, and *Valentinian*. St. *Eucherius* cites him in his Book of the contempt of the World. We have none of this Biſhop's Works. Some Lives of the Fathers are attributed to him, but they are ſuppoſititious.

Petronius.

CONSTANTINUS, or CONSTANTIUS.

Conſtantinus, or *Conſtantius.*

THis Author was a Prieſt of *Lyons*, who wrote the Life of St. *German*, Biſhop of *Antiſiodorum*, recited by *Surius* on *July* the 31*ſt*.

Conſtantinus or *Conſtantius.*

PHILIPPUS.

Philippus.

Philip, a Prieſt and Diſciple of St. *Jerome*, hath compoſed a very plain Commentary upon *Job*. He hath alſo written ſome Letters to his Friends, in ſome of which he exhorts them to endure Afflictions and Poverty patiently. He died under the Empire of *Marcian*. This is what *Gennadius* ſays of this Author. We have yet a Commentary upon *Job* under the Name of this Father Printed at *Baſil* in 1527, [both in *Folio* and *Quarto*]. It is nothing to the Purpoſe, that it hath been ſince attributed to *Beda*, and printed under his Name among his Works, becauſe this Author himſelf in his Treatiſe *De Uncia*, *i. e.* of the Ounce, cites it under the Name of *Philip*. But 'tis not abſolutely certain, that it is the Work of the Scholar of St. *Jerome*. The Commentary upon *Job* falſly reckoned for St. *Jerome*'s, is nothing but an Abridgment of this.

Philippus.

SYAGRIUS.

Syagrius.

Syagrius, ſaith *Gennadius*, *Ch.* 65. of his Book of *Eccleſiaſtical Writers*, hath made a Treatiſe concerning Faith againſt the inconſiderate and preſumptuous Terms which the Hereticks made uſe of to aboliſh, or change, the Names of the three Perſons of the *Trinity*, by refuſing to give to the firſt Perſon the Name of Father, which ſhews, that the Son is of the ſame Nature, and by calling him by the Name of the only Uncreated God without beginning, and cauſe, that they may make us believe, that the other Perſons, which are diſtinct from him, are of a different Nature. This Author demonſtrates againſt them, that the Father may be ſaid to be without a beginning, altho' he be of the ſame Nature with the Son whom he hath begotten, and not created, and that the Holy Spirit is produced altho' it may be ſaid, that he is neither Begotten nor Created. I have alſo met, ſaith *Gennadius* further, ſome Books intitled, *Of Faith, and the Rules of Faith*, which alſo bear the Name of *Syagrius*, but becauſe they are not of the ſame Style, 'tis not credible, that they are his. We have nothing more of this Author's.

Syagrius.

ISAAC

ISAAC.

Isaac.

Isaac a Priest of the Church of *Antioch*, hath written several Books in *Syriack*; the principal of them are against the *Nestorians* and *Eutychians*. He hath also made a Poem, wherein he bewails the Destruction of *Antioch*, as St. *Ephrem* before him had lamented the Ruin of *Nicomedia*. This *Isaac* died under the Empire of *Leo*, and *Marcian*, about the Year 454. There was also another Younger of the same Name, who lived to the end of the sixth Age, as St. *Gregory* tells us, in the third Book of his Dialogues. The Treatise concerning the Contempt of the World, which bears the Name of *Isaac* in the *Biblioth. Patr.* [Tom. XI.] ought to be imputed to the latter, rather than to the former. *Trithemius* hath made a Catalogue of the Works of the former in the following manner, *viz.* Two Books against the *Nestorians*, and *Eutychians*, *An Exhortation to a Spiritual Life*; A Book *of Fighting against Vices*; A Book *concerning our Approach to God*; A Book *of the difficulty in practising Virtue*; *A Dialogue of our Spiritual Growth*; A Book *of the Order of Monks*; *A Treatise of Humility*; A Book *of the three Orders of Proficients*; One *of the Privacy of Monks*; One *of the diversity of Temptations*; One *of the Instruction of Novices*; One *of Repentance*; *A Poem upon the destruction of* Antioch. He had seen these Treatises, and marks the beginnings of them. He adds moreover, that this Author had made several Homilies which had never fallen into his Hands.

Isaac.

SIMEON STYLITES.

Simeon Stylites.

IT is commonly thought, that this famous and admirable Monk of Antiquity, who lived 56 Years on the top of a Pillar, whose extraordinary Life hath been written by [*Antonius*, it is extant in *Bibl. Patr.* Tom. 1.] one of his own Scholars, and by *Theodoret*, is the Author of a small Discourse concerning Death, which is in *Latin* in the *Biblioth. Patr.* Others attribute it, and that more probably, to another *Simeon Stylites*, who lived under *Justinian*, one of whose Letters is cited in the fifth Action of the II. Council of *Nice*. But however that be, this Discourse is a very little thing. He represents in it the state of the Soul after its separation from the Body, and describes after what manner the Angels conduct it to Glory, if it be adorned with Virtues; and how it is received by the Devils, if it be full of Vices. The Ancient *Simeon Stylites* wrote some Letters [to *Theodosius*, to *Leo*, to *Eudoxia*, to *Basil* Bishop of *Antioch*,] about the affairs of the Church.

Simeon Stylites.

MOSCHIMUS, or MOCHIMUS.

Moschimus or Mochimus.

Moschimus of *Mesopotamia*, a Priest of *Antioch*, wrote an Excellent Treatise against *Eutyches*, as *Gennadius* says, *Ch.* 71. It is said that he wrote some other Works, but I never read them. This is all we know of this Author, who hath nothing extant. There is in *Lupus*'s Collection of Pieces, a Letter of *Theodoret* written to this Priest, by which we understand that he was Steward of the Church of *Hierapolis*, [now called *Aleppo*.]

Moschimus or Mochimus.

ASCLEPIUS, PETER, and PAUL.

Asclepius, Peter and Paul.

WE have nothing concerning these three Authors, but what *Gennadius* relates in *Ch.* 73, 74, and 75. of his Book of the *Ecclesiastical Writers* of his time, *viz.*

Asclepius the *African*, a Bishop of a small Town in the Territory of *Baya*, wrote against the *Arians*. He is also at this Day said to write against the *Donatists*. He is reputed to have taught excellently well *Extempore*.

Peter, a Priest of the Church of *Edessa*, an Eminent Orator, hath written Treatises upon several Subjects, and made *Psalms* in Verse, in imitation of St. *Ephrem* the Deacon.

Paul, a Priest born in *Pannonia*. so far as I can guess by his Writings, hath written to a Noble Virgin Named *Constantia*, Two Books *Of the Preservation of Virginity*; and some Treatises *Of the Contempt of the World, the way to lead a Christian Life, and amend our Manners*. This Style is mean, but seasoned with Divine Elegancy. He makes mention of *Jovinian* the Heretick, the great Lover of Carnal Pleasures, whose Life was so devoid of Chastity and Temperance, that he died in the midst of a Sumptuous Banquet, or as others report, while he was writing of Love-Letters.

Asclepius, Peter and Paul.

SALVIAN.

Salvian.

Salvian, a Priest of *Marseilles*, very well skilled in Divine and Prophane Sciences, Master of Bishops (*a*), hath written several Works in a clear and elaborate (*b*) Style. These Books I have read, saith *Gennadius*, Three Books *of the Advantages of a Single Life*, to *Marcellus* the Priest; Four Books *Against Covetousness*; Five Books *Upon the Judgment*; and another Book to *Salonius* (*c*); A Book to *Claudian*, containing, an *Explication of the latter part of* Ecclesiastes (*d*). *A Book of Letters*; And *A Treatise*, in Heroick Verse, *upon the beginning of* Genesis, in imitation of the *Greeks*. He hath also composed several Homilies for the use of some Bishops, and so many Discourses upon the Sacrament that I cannot remember them all. He was yet living, and enjoy'd an happy Old Age, when *Gennadius* wrote this of him about the Year 495. It is commonly believed, that we have none of *Salvian*'s Works, of which *Gennadius* speaks, but it is very probable, that the eight Books *Of the Government of God, and of his Judgments*, are the five Books to *Salonius*; And the four Books of *Covetousness*, are the four Books to the Catholick Church. As for the rest, they are not extant.

In the first he undertakes to settle the belief of God's Providence, and to prove that it is every where present, governing, and Judging all. This he shews in the two first Books by Reason, Example, and Authority. After he hath laid this firm Foundation, upon which he builds his whole Edifice of Providence, he propounds this great Question: How it comes to pass, if this be true that the Barbarians, and Heathens are more happy than Christians, that among the Christians the Good are more Unfortunate very often than Sinners? In the first place he cuts the Knot, by saying, that he might answer, that he is ignorant of the reason, and that it belongs not to him to unfold the hidden Counsels of God, nor give a reason of his unsearchable Judgments; that it is sufficient for Christians, that the Holy Scripture hath clearly taught this Point, insomuch, that they cannot doubt of it; that they ought to content themselves with what the Apostle says, *That in this World we must suffer Persecutions*. But because many believe, that the worldly good things are due to them, as a reward of their Faith, he saith first of all, that there are very few Men that can truly pretend that they have Faith, and are through-Christians. We are

Salvian.

(*a*) *Of Bishops.*] *Salonius* and *Veranus* are ordinarily added, but there are several MSS, where they are not found. It is so read in *Honorius Augustodunensis*, but it is an evident Addition, for who sees not that there is no Sense in the Text of *Gennadius*, if it be read so. These are his Words, *Salvianus divina & humana literatura instructus, &, ut absque invidia loquar, Magister Episcoporum.* This is good and compleat Sense. But what does he mean to say after this, *Sanctorum Salonii & Verani*? Was it a thing to be envied to be Master of these two Bishops? No surely, but it was to be Master of Bishops, and to make Sermons for them, as we learn by what follows, *Homilias scripsit Episcopis multas*, for so it ought to be read, and not *Episcopus*.

(*b*) *Elaborate.*] *Scholastico Sermone*, is a Term which was used at that time to express a Polite and Elaborate Discourse.

(*c*) *To* Salonius.] It is in *Gennadius*, *Pro eorum merito satisfactionis*, which is very obscure. M. *Baluzius* reads it, *Pro eorum præmio satisfaciendo*, which is not much plainer. I believe it ought to be read, *De præsenti judicio & de merito satisfactionis ad Salonium Libros* VIII.

(*d*) *Ecclesiastes.*] It is *Ecclesiasticus in Gennadius*, but it is a mistake. It ought to be read, *Ecclesiastes* as *Ado* observes in his Chronicon.

Salvian. made Chriſtians, ſaith he, by the Law, by the Prophets, by the Goſpel, by Baptiſm, and by Chriſm. Now what Man is there that lives conformably to this Calling? Who is there that obſerves the Commands of Chriſt in the literal ſenſe? Who loves his Enemies heartily? Who utterly forſakes all? Who bears Injuries patiently? &c. False Oaths, Murthers, Luſts, and many other Sins reign in the World.

His way of handling this Subject convinceth us, that his main end was to declaim againſt the Manners of his Age, which he doth in all the reſt of this Work. He therein deſcribes with all the Strength and Elegancy poſſible, the moſt common Irregularities. He inveighs particularly againſt the Uncleanneſs of the Theatres, and prophane Sights. He gives a terrible Deſcription of the corrupt Manners of the People, and eſpecially the *Africans*; and he affirms, that as great as the Calamities of *Africk*, and other parts of the Empire of *Rome*, were, in being made a Prey to the Barbarians, they were nothing like to thoſe Puniſhments and Chaſtiſements which the Crimes of Men deſerved. In this Work he ſpeaks of the Taking of *Carthage* by *Genſericus*, which happened in 439, and of the War of *Lotharius* againſt the *Viſigoths* in the ſame Year, as of things newly done, which helps us to fix the Time when theſe Books were written.

The four Books of *Salvian*, dedicated to the Catholick Church under the Name of *Timothy*, contain a Satyr againſt rich, and covetous Men, and ſome important Precepts about the Obligation of giving Alms. He bewails in the beginning, the general Corruption of Chriſtians. That bleſſed time of the primitive Church is gone and paſt, ſaith he, that time wherein all that believed in Jeſus Chriſt did freely offer the corruptible Goods of this Life to obtain eternal Riches in Heaven, changing the poſſeſſion of the things of this Life for the hopes of the good things of another, and purchaſing immortal Riches with preſent Poverty. But now Covetouſneſs, Luſt, Theft, and other Vices which accompany them, ſuch as Envyings, Hatred, Enmities, Roughneſs, Laſciviouſneſs, Drunkenneſs, have come in their place, the Vices of the Church are increaſed as much as the Members. The Number of Chriſtians is greater, but their Faith is leſs, for where is now the ſingular Beauty of all her Members? Where is the time wherein every one minded not his own things. Further, having deſcribed the eager Deſires which the Chriſtians of his time had to gather great Riches, he confutes the plauſible Reaſons, and ordinary Pretences, which the rich Men made uſe of to excuſe their Deſires of Wealth. The firſt, ſays he, are thoſe that ſay, that the Love which they bear to their Children obliges them to gather Wealth, and get Riches, as if it were impoſſible to love their Children without being rich. Muſt Avarice be the Bond and Knot of Kindneſs? If this be ſo, I muſt not condemn Covetouſneſs, but that Love which inclines you to it. How ſo, do you condemn the Affection which Fathers have for their Children? I am ſo far from that, that I ſay, that we muſt love them above all things, but we muſt love them as God commands us, by giving them a good Chriſtian Education, and making them rich in Virtue and Piety. *Salvian* after he hath rejected this fooliſh Pretence, by which rich Men attempt to cover their deſire, proves, that it is not allowed to Men to make ſuch uſe of their Riches as they pleaſe; that they are but Stewards of what God hath given them, and he will require an account of the Management, and Uſe they have made of it, and condemn them to eternal Flames for the Miſuſe; That it is dangerous to put off our Converſion, or Alms to the Poor, 'till we come to die, becauſe there is a great likelihood, that we do not abſtain from Sin out of choice, but becauſe we cannot do otherwiſe; That Alms-deeds are of no uſe to them who live ill, and hope to buy off their Sins by the Legacies which they give at their laſt Gaſp, but may be very helpful to thoſe, who, having fallen thro' Frailty or Ignorance, are really touched with a ſincere Repentance, when they know their Fault; That he can ſay nothing of thoſe who continue in their Vices to the laſt Moment; That he can promiſe them nothing; That it were Cruelty indeed to forſake them altogether, and hinder them from applying the laſt Remedies, but it would be alſo raſh to promiſe any thing, ſeeing they offer themſelves ſo late to be cured; That all the Remedies that can be uſed to cure their Sins, is nothing but Almſgiving, which muſt then be applied to them; That they ought to be adviſed to offer their Wealth for the Deliverance of their Soul, but to do it with Tears, Grief, and Sorrow, becauſe God doth not regard the Offering ſo much, as the Diſpoſition of the Heart of him that offereth; That alſo when they offer their Subſtance to God, they muſt do it not with the Confidence of a Perſon that brings a Preſent, but with the Humility of a Debtor who would pay what he owes.

Salvian having thus ſhewn in the firſt Book, that Sinners are obliged to give Alms, he demonſtrates in the ſecond, that this Obligation reaches to the Righteous alſo. 1. Becauſe there is none of all thoſe many Benefits of Nature, or Grace, which we are not beholding to God for, and more eſpecially, for the Death of Jeſus Chriſt. But are then the Widow, Virgin conſecrated to God, the Monk, and Clergy-man, obliged to give all their Goods to the Poor? Did not the Law permit the holy Men to preſerve their Eſtates? The Law, ſaith *Salvian*, was perfected by the Goſpel, all that was allowed then is not ſo now. Under the Law there was more Liberty, Eating of Fleſh was then commended to us, but now Abſtinence is wholly preached up; there were few faſting Days, now all our Life is a continued Faſt. Revenge was then lawful, but now we muſt ſuffer, &c. Let any Man read the Precepts of the Goſpel. The Apoſtle will not have a Widow to live in Pleaſures and Delights, how can it then be permitted her to be rich? Such Virgins as give but a part of their Goods are Fools, for the Lamp goes out becauſe there is not Oil enough. It is needleſs to demonſtrate, that Clergy-men, and Biſhops, are obliged to reſerve nothing of their Goods to themſelves, ſince it is their part to give an Example to the ignorant Chriſtians, whom they ought as much to ſurpaſs in Devotion, as they do in Degree and Dignity. For the higheſt Place in the Prieſtly Office, without great Worth, is nothing elſe but a Title given to an Office, Dignity to an unworthy Perſon, and as a precious Stone in the Dirt. The Levites of the Old Law had nothing of their own; with how much greater Reaſon is it forbidden to the Miniſters of the New Law to poſſeſs Riches, and leave them to their Heirs. Jeſus Chriſt doth not adviſe them, as he doth others, but he expreſly forbids them having either Gold, or Silver. The Monks are more obliged than others to renounce them entirely, becauſe 'tis their State and Profeſſion. If he doth not beſtow his Goods to atone for our Sins, we muſt give them to buy Heaven; But may we not lay them up for the Neceſſities of Life? I grant we may, ſays *Salvian*, but then we muſt content our ſelves with what's ſimply neceſſary, and cut off all Superfluities. We ought never to think either of getting Riches, or increaſing them, or be troubled in keeping them. Laſtly, ſome Goods, which we have in this Life, muſt be diſtributed at our Death. That is, to be ſo much our own Enemies, as not to run to the laſt means to obtain Health. But I have Children, may ſome ſay, (here begins *Salvian*'s third Book,) Hear what Jeſus Chriſt ſaith, *He that loveth Son or Daughter more than me, is not worthy of me*; The Riches which you leave them will nothing avail for their Salvation. But if I owned that the Affection of Parents, who leave their Children ſomething to live on, be excuſable, yet what can we judge of thoſe who are ſollicitous to enrich their collateral Heirs, and give Legacies to rich Men? Oh unhappy Men, as ye are, you are full of carking Thoughts, that you may make others to live at Eaſe when you are dead, and do not think upon your unhappy End You are going to appear before God's Tribunal, the Devils attend you to torment you eternally, and you are thinking on the Pleaſures which your Heirs will have in enjoying the Wealth which you have gotten I do not ſpeak this to hinder Chriſtians altogether from leaving any thing to their lawful Heirs, but to teach them above all things to take Care of their Salvation. There are ſome Caſes in which it is not only juſtly allowable to leave to their Heirs, but it were the greateſt Injuſtice not to do it. As for Example, if a Man leaves his Father, or Mother, Brethren, or Wife, in Neceſſity, if he hath poor Friends, he is obliged to leave them ſomething, and ſo much the more, if they are dedicated to God; although we now do juſt the contrary, and Fathers leave none of their Children leſs than thoſe they have offered to God. But why is it neceſſary to give to the Religious, mayſt thou ſay! How, muſt they be forced to beg their Bread, becauſe they are Religious? It is true, that they need not the things of this World, but no thanks to their Parents, that they are not in want. Their Inhumanity and Hardneſs would reduce them to it, if they had not other Helps. You will demand, what good would it do them to have an equal ſhare of their Father's Eſtate with their Brethren? I anſwer, that it would be uſeful to maintain the other Religious, to impart to thoſe that have nothing; that their Charity may make them not to have it ſoon, but may be more happy in having had it. Why do you reduce them to Poverty againſt their Wills? Suffer them to embrace Poverty voluntarily, to chuſe it out of Devotion, without obliging them to endure it thro' Neceſſity. There are ſome that think it ſufficient to leave the Profits to their Religious Children: This is a kind of Impiety, and Infidelity, ſays *Salvian*, for beſides that the propriety of their Goods belongs to their Children, this is a way found out to provide for their Children without giving any thing to God. They would have the holy Monks to live in Riches, but die in Poverty. In fine, *Salvian* after he hath exclaimed much againſt that Abuſe, which is become a kind of Law among us, to leave nothing to the Religious, or only an Allowance for Life; he ſpends the reſt of this Book, and all the fourth in proving, that Men are obliged at their Death to leave a part of their Eſtate to be employed in pious Uſes. *Salvian* cites one place of theſe Books in his fourth Book, *Of the Government of God*, which ſhews, that they were written before the Year 440. He alſo gives the reaſon of the Title of theſe Books in his Letter written to *Salonius*, where he ſays, 1. That he dedicated them to the whole Church, becauſe the Diſorders were general. 2. That he concealed his Name for two Reaſons, for fear it ſhould be an occaſion of Pride, and

Salvian.

and upon the account of that ſmall Authority and Eſteem he had, leſt they ſhould hurt the important Truths contained in his Work. 3. That he choſe the Name of *Timotheus*, according to St. *Luke*'s Example, who took *Theophilus*'s, becauſe that Name may agree to all Men that honour God, and that being fearful of telling a Lye, he aſſumed a Name which agreed to the Deſign of the Work compoſed for the Honour of God. But that it was needleſs Curioſity to ſearch after the Author, becauſe he was not willing to be known. There are beſides theſe, eight Letters of *Salvian*'s, which are all written with a great deal of Elegancy. The beſt of them is that which is written to his Wife's (*a*) Father and (*b*) Mother, in his own, their (*c*) Daughter's, and their (*d*) little Daughter's Name, to appeaſe the Anger in which their Mother and Father were, becauſe they were retreated, and had conſecrated themſelves to God.

(*a*) *Hypatius.*
(*b*) *Palladia.*
(*c*) *Quieta.*
(*d*) *Auſpiciora.*]

It is not neceſſary to commend the Beauty and Elegancy of St. *Salvian*'s Style; it is ſufficiently known to all that have but a little ſmattering of Learning. It would be hard to find a more neat, beautiful, ſmooth, and pleaſant Diſcourſe. He is not ſo diffuſive, but he is more diverting, and full of Inſtructions, than *Lactantius*; and he proves what he aſſerts by Texts of Scripture, which he alledges much to his purpoſe, and which come up very well to the Subject in hand. He makes very natural Deſcriptions of Vices to create Hatred of them, he produces very plauſible Reaſons to induce Men to forſake them, and he confutes ſolidly and ingeniouſly the idle Pretences which they made uſe of to defend their purſuit of the World. His Morals are ſtrict, without being unreaſonable, but he lays down ſome Principles a little too largely, and which he cannot maintain in their ſtrict Senſe, but it is the common Fault of all, that are too rigid Cenſors of Manners, and it is hard to inveigh ſtrongly againſt a Vice, and not fall into the contrary Extream. *Salvian.*

There are three Books of Queſtions, [Printed with *Salvian* at *Baſil*, and elſewhere,] to reconcile ſome places of the Old and New Teſtament together. Some attribute them to *Salvian*, but 'tis certain they are not his. [They are commonly imputed to *Julian* Biſhop of *Toledo*.]

The Works of *Salvian* have been printed in the former Age in ſeveral places, as at *Baſil* in 1530, [with the Notes of *Alexander Braſſicanus* in *Folio*] at *Paris* in 1570, and in 1575, at *Rome* by *Manutius* in 1564. M. *Pitthæus* reviewed them by ſeveral Manuſcripts, and put out a new Edition at *Paris* in 1580. After him *Ritterhuſius* cauſed them to be reprinted in 1611, [at *Altorf* in 2 Vol *Octavo*] to which he added long Comments. *Pitthæus*'s Edition was again printed in 1645, [and in 1640 at *Paris*.] Laſtly, M. *Baluzius* having reviewed them by four Manuſcripts, publiſhed them with ſhort Notes. This Edition which is the laſt, and the beſt, was Printed for *Muguet* in 1663, [at *Paris*, where it was reprinted again in 1669, *Octavo*. Beſides theſe Editions they were Printed at *Norimberg* in 1623, at *Rouan* in 1627, *Twelves*, with *Braſſicanus* his Notes. At *Oxford* in 1633, with the aforeſaid Notes.]

ARNOBIUS *Junior.*

Arnobius, junior.

THE Author of the Commentary upon the *Pſalms* dedicated to *Laurentius*, or rather *Leontius*, and *Ruſticus*, commonly bears the Name of *Arnobius*. It is hard to ſay, Whether it be the true Name of this Author, or ſome feigned Name; but however that be, we muſt not confound him with *Arnobius* the Apologiſt for Religion, this laſt having lived after the Hereſie of *Pelagius*, in the time when there were ſuch hot Diſputes about Predeſtination. He took part, and ranked himſelf on the ſide of the Prieſts of *Marſeilles*, againſt the Scholars of St. *Auſtine*, which makes me think he was a *French* Man brought up in the Monaſtery of *Lerins*. The Biſhops to whom he writes are without doubt *Leontius* of *Arles*, and *Ruſticus* Biſhop of *Forum-Julii*. It appears by what he ſays upon the 105*th*. *Pſalm*, that he was in the Prieſthood.

His Commentary is extremely ſhort. He applies himſelf to the Allegorical Senſe, and referrs all the Text of the *Pſalms* to Jeſus Chriſt, and his Church. He doth it with a great deal of Wit and Elegancy, and mixes now and then ſome Moral Obſervations, but his chief deſign is to find in the *Pſalms* the whole *Oeconomy* of the Incarnation of Jeſus Chriſt, and particularly the benefits of the Redemption. He ſeems to favour the Error of *Pelagius* in his Commentary upon the 50*th*. *Pſalm*, where he ſays, that Man is born ſubject to the Sentence paſſed upon *Adam*, without partaking in his Sin. *Qui naſcitur, ſententiam Adæ habet, peccatum vero non habet.* Nevertheleſs he acknowledges, that the Nature of Man is decayed thro' the Sin of the Firſt Man. He owns the effects of Original Sin, and the Neceſſity of Redemption; and he obſerves all along, that we can do nothing without the Divine Help; that it is he that delivers us from our Irregular Motions, who inſtils into us the knowledge of Good, who makes us love it and practiſe it. He goes yet further, and will not have Man attribute any Good Work to himſelf, nor preſume upon the ſtrength of his Free-Will, becauſe the Will, ſays he, upon *Pſalm* 117, may be over-powered, but God cannot. The Freedom of Man cannot ſay, I have conquered my Enemies, for no Man ever overcame either his viſible, or inviſible Enemies, without the help of God. To God then we owe our Victory, his Almighty Arm works that little Goodneſs that we have in us, he hath the power of Life and Death, he makes us ſing his Divine Praiſes. But altho' he extols the ſtrength of Grace ſo much, yet he oppoſes thoſe that teach Predeſtination, or as he ſays on *Pſalm* 109. thoſe that have predeſtined ſome to Good, and others to Evil, and deny Free-Will. He maintains, that Grace doth not expel Freedom, but that we may requeſt, pray, knock at the Gate for it, and God will not deny his Grace to thoſe Perſons who do ſo. That there is an Univerſal preventing Grace, which Jeſus Chriſt hath diffuſed upon all Men, which goes before all their deſires, and by the help of which they have recourſe to God for his Special Graces. That their Freedom is not utterly deſtroyed, but yet they muſt impute all the Good they do to God. God commands nothing impoſſible. Men never are guilty of Sin, but when they have no Will to do that thing which they are able to do. God never rejects them who have recourſe to him. Read the Commentaries upon *Pſalm* 37, 77, 91, 109, 117, 118, and 146. In his Commentary upon the 138*th*. *Pſalm* he oppoſes the *Novatian* Hereſie. In the 139*th*. *Pſalm* he notes, that Excommunication is to terrifie, not deſtroy, becauſe it excludes from Eternal Life. He adds, that Hereticks can have no place in the Kingdom of Heaven becauſe they corrupt the Word of God; and he ſays further, that Biſhops who have no care to feed their Flock with this Divine Word, ſhall be puniſhed in the ſame manner. He ſpeaks of Guardian-Angels in his Commentary upon the 37*th*. *Pſalm*, and aſſerts, that they with-draw themſelves from Men, when they run into Sin. *Arnobius, junior.*

This Commentary is not the Style of the Ancient *Arnobius*, nor written with ſo much clearneſs as it might, but yet the Style is not bad. [It hath been Printed alone at *Baſil* in 1522, and by *Eraſmus* at *Cologne* in 1532, *Octavo*, and more correct at *Paris* in 1639. 'Tis extant alſo in *Bibliotheca Patrum* Tom. 8.]

We have alſo under the Name of *Arnobius* a Dialogue about the Trinity and Incarnation, [firſt Printed by *Feuardentius*, at the end of his Edition of St. *Iræneus*, at *Cologne* in 1596, and ſince with all *Iræneus*'s Works. 'Tis alſo in *Bibliotheca Patrum* Tom. 8.] and ſome Notes upon the Goſpel; [Printed at *Baſil* in 1543, *Octavo*, and reviewed and amended by *Schottus*, at *Paris* in 1639.]

HONORATUS, *Biſhop of* Marſeilles.

Honoratus of Marſeilles.

Gennadius ſays, that this Biſhop was eloquent, and that he had an excellent Faculty of making Sermons *Extempore*, for being filled with the fear of God, and well skilled in Eccleſiaſtical Matters, as ſoon as he opened his Mouth Divine Inſtructions flowed from it, as from a Magazine. He compoſed ſeveral Homilies, in which he ſet himſelf eſpecially to explain the Myſteries of Religion, and confute the Hereticks. The People and Clergy came in throngs to hear him, and the other Biſhops deſired him often to come and preach in their Churches. Pope *Gelaſius* acknowledges under his Hand, that he was ſound in the Faith, and ſhews the great Eſteem he had for him in a Letter. He compoſed the Lives of the Saints for the Edification of the Faithful, and chiefly inſiſts upon the Life of St. *Hilary*, to whom he was obliged for his Education. He often joined devoutly with his People in the Litanies, to implore the Mercy of God. This is what *Gennadius*, or ſome other Author of the ſame time, ſays, in Commendation of *Honoratus*. I ſay, *Gennadius*, or ſome other Author, becauſe this Clauſe is not to be found in ſome Manuſcripts of *Gennadius*'s Treatiſe of Eccleſiaſtical Authors, and it ſeems not to be his Style. But however that be, it is not to be doubted, but that it was written by ſome Author of that time. *Honoratus of Marſeilles.*

We have the Life of St. *Hilary* Biſhop of *Arles*, but it is queſtionable, whether it be *Honoratus*'s, becauſe in the Manuſcript of the Church of *Arles*, where it is found, 'tis attributed to *Reverentius*, *Hilary*'s Succeſſor. There never was a Biſhop of *Arles* of that Name, but perhaps the Name of *Ravennius* who was immediate Succeſſor to *Hilary*, was intended.

tended. Now it is evident, that this Life cannot be his, ſince the Author ſays, that *Ravennius* was ſent to *Rome* by St. *Hilary*, and that afterwards he was his Succeſſor. It is certain, that it was written by one of St. *Hilary*'s Scholars, and why ſhould it not be *Honoratus*, ſince it is manifeſt he wrote one, and this is very worthy of him? It is excellently well written, and full of very uſeful Maxims. There is nothing in it mean, or childiſh, and the Marks of Truth and Sincerity are viſible quite thro' it, it gives us a full Idea of St. *Hilary*'s Perſon, and lays before us a Platform of a Life becoming a Biſhop. The Author proves what he ſays by the Teſtimonies of thoſe who had ſeen and written to St. *Hilary*. He recites their very words, as alſo St. *Hilary*'s. Laſtly, it may be ſaid, that it muſt needs be he that wrote the Lives of the Saints. I ſay no more here, becauſe I have made an Extract of it, when I ſpoke of *Hilary* Biſhop of *Arles*. [It is Extant in *Surius* on *May* the *5th*.]

Honoratus of Marſeille. *Honoratus of Marſeilli.*

SALONIUS *and* VERANUS.

Salonius and Veranus.

Salonius and *Veranus*, the Sons of St. *Eucherius*, were brought up in the Monaſtery of *Lerins*, under the Government of *Honoratus*, and *Hilary*, and inſtructed afterward by *Vincentius*, and *Salvian*. They were Biſhops in *France*, but it is not well known of what City (*a*), but it is very probable, that they were Biſhops in the Province of the *Alps*, bordering upon the *Mediterranean* Sea, of which *Ambrun* was the Metropolis. They wrote with *Ceretius* a Letter to St. *Leo*, to thank him for ſending them a Copy of his Letter written to *Flavian*. Their Letter is found among St. *Leo*'s Letters. *Veranus* wrote alſo to this Pope in defence of the Rights of *Ingenuus* Arch-Biſhop of *Ambrun*, and received an Anſwer from *Hilary*, St. *Leo*'s Succeſſor. *Salonius* was preſent at the Council of *Orange* held in 441, and *Veranus* was commiſſioned by Pope *Hilary* to put St. *Leo*'s Orders in execution, touching the Uniting the Caſtle of *Nyſſa* to the Church of *Cemele*. We have under the Name of *Salonius* an Explication of the *Proverbs* of *Solomon* in the form of a Dialogue between himſelf and his Brother *Veranus*, which clears by Queſtion and Anſwer the Text of this Book of *Solomon*. He hath alſo a Myſtical Expoſition [of the Book of *Eccleſiaſtes*] compoſed in the ſame way. The Style of theſe Dialogues is plain, and neat, the greateſt part of his Explications are inclining to Morality. [They are extant in *Bibliotheca Patrum* Tom 8.]

Salonius and Veranus.

[**Ebredunum.*]

(*a*) *It is not well known*, &c.] There is no doubt but that they were Biſhops, *Salvian* ſays, that after they had been his Scholars they became Maſters of the Church. *Gennadius* alſo ſays, that they were Biſhops, and the Letter written to St. *Leo*, as well as the Anſwer of Pope *Hilarius* are Authentick Teſtimonies of their Dignity, but none of the Ancients have taken notice of what City they were Biſhops. *Sidonius Apollinaris* in Letter 15. *Lib.* 7. directed to *Salonius*, tells us, that they inhabited a Country near *Vienna*, which makes ſome think, that *Salonius* was Biſhop of *Vienna*, but he was not then Biſhop when *Sidonius* wrote that Letter to him. *Ado*, who hath made a Catalogue of the Biſhops of *Vienna*, doth not put *Salonius* among them. Others have believed *Salonius* and *Veranus* Biſhops of *Lyons* ſucceſſively, after their Father St. *Eucherius*. This Opinion is grounded upon the Catalogues of the Biſhops of *Lyons*, which are manifeſtly faulty, for after *Eutherius*, his Sons *Salonius* and *Veranus* are placed, and after them *Deſiderius* who was Biſhop of *Vienna*, and not of *Lyons*. Beſides, *Salonius* ſubſcribed the Council of *Orange* in 441, as a Biſhop, where St. *Eutherius* was preſent. Wherefore he was Biſhop of ſome other City in his Father's life-time. The *4th* Letter of Pope *Hilary* informs us, that *Veranus* had written in favour of *Ingenuus* Arch-Biſhop of *Ambrun*, in the Province of the Sea-*Alps*, and that he was in Commiſſion for the Affairs that concerned the Biſhopricks of that Province, which gives reaſon to conjecture that he was a Biſhop of that Province. This agrees alſo with an Ancient MS. of the Monaſtery of *Lerins*, where *Veranus*, who is intitled Biſhop of *Vincium*, is reckoned among the Saints of that Monaſtery. This is the Judgment of *Baralis* in his Chronology of *Lerins*, where he attributes the ſame Biſhoprick to *Veranus*. It is probable, that *Salonius* was Biſhop of the ſame Province, as well as *Ceretius*, ſince they have all three written to St. *Leo* together, and they ſeem to have done it diſtinctly from the other *French* Biſhops, for fear only leſt they ſhould prejudice the Rights of their Metropolitan, and their Province, by joining with other Biſhops, who would have them depend on them. It is likewiſe very probable, that *Salonius* was Biſhop of *Geneva*, and 'tis of him that it is obſerved in *Uſuardus*'s Martyrology, on *September* the *28th*. *Civitate Januis Sancti Salonii Epiſcopi & Confeſſoris*; And in other Martyrologies, *Genevæ Civitate depoſitio Sancti Salonii*. This Name hath been altered in *Bede*'s Martyrology, and hath been made *Salomon*. Of *Salonius* is made *Salomus*, as we find in ſome Manuſcripts, and *Salomus* hath been changed into *Salomon*, as it is in the *Roman* Martyrology. *Genua*, or *Januis*, is taken for *Genuæ*, and that is *Geneva*. In the Subſcriptions of the Council of *Lyons*, held in 570, under King *Guntheram*, we find *Epiſcopus Eccleſiæ Genevenſis*. If that Subſcription be true, there muſt have been two Biſhops of *Geneva* of the ſame Name. There was alſo at that time another *Salonius* Biſhop of *Ambrun* famous for his Crimes.

PAULINUS PETROCORIUS.

Paulinus Petrocorius.

THere are many *Paulinus*'s in this Age, for beſides the Biſhop of *Nola*, and *Paulinus* Scholar of St. *Ambroſe*, Biſhop of *Biterræ*, who wrote a Letter, of which *Idacius* makes mention in his Chronicon upon the Year 420, there was alſo *Paulinus* Nephew of *Auſonius*, the Author of a Poem of Thankſgiving to *Auſonius*, and this *Paulinus* who hath made ſix Books in Verſe concerning the Life and Miracles of St. *Martin*. In the Manuſcripts he is called *Petricordius*, *i. e.* of *Perigueux* (as it is now called). F. *Sirmondus* affirms, that it is *Petrocorius*, and that *Petrocorium* ſignifies *Beſancon*, and ſo thinks that this *Paulinus* is that Rhetorician who dwelt in that City, of whom *Sidonius Apollinaris* ſpeaks, *L.* 28. *Ep* 11. But this Conjecture is not well ſupported. This Poem hath nothing elegant nor ſublime in it, the Terms are harſh and barbarous, and the Verſes are pitiful, and Story very troubleſome. [It is Publiſhed by *Juret* at *Paris* in 1585, under the Name of *Paulinus* of *Nola*, and in the *Bibliotheca Patrum* Printed at Paris. In his own Name it hath been Printed at *Leipſick* in 1686, *Octavo*, and in *Bibliotheca Patrum* Tom. 6.]

Paulinus Petrocorius.

MUSÆUS.

Muſæus.

MUſæus, or *Muſſæus*, a Prieſt of *Marſeilles*, was a Man mighty in the Holy Scriptures, who by continual Exerciſe had accuſtomed himſelf to find out unuſual Senſes of it, and make very pertinent Applications. His Style was very polite. At the deſire of *Venerius* Biſhop of *Milan*, he ſelected out of Scripture [They are extant in *Bern. Guido*] proper Leſſons for all the Feſtivals of the Year, with *Reſponſes* and *Pſalms* ſuitable to the time, and to the Leſſons. The Neceſſity of this Work is generally acknowledged by all Readers, becauſe when they make uſe of it, it prevents confuſion and delay, and is of great uſe in inſtructing the People, and rendering the Solemnization of the Feaſt more venerable. He hath alſo compoſed and directed to *Euſtathius* that Holy Man's Succeſſor, a great and elegant Treatiſe of the Sacraments, divided for conveniency ſake into many parts, according to the different Offices, Times, Leſſons, and *Pſalms*, which are ſung in the Church, but which all along inclines us to pray to God, and thank him for his Benefits.

Muſæus.

This Work ſhews him to be a Man of great Senſe, and very polite Eloquence. 'Tis ſaid alſo that he preached ſome Homilies, [they are loſt, Dr. *Cave*,] which are, as I underſtand, in ſome pious Men's Hands, but I have never read them. He died in the Reign of the Emperors *Leo* and *Majorian*, *i. e.* about the Year 460. This is what *Gennadius* tells us of this Author in *Ch.* 79. of his Book of *Eccleſiaſtical Writers*.

VIN-

VINCENTIUS.

Vincentius. VIncentius, a Priest of *France*, but distinct from *Vincent* the Monk of *Lerins*, was very well versed in Scripture, and had acquired an Ability of Reading and Writing in a very elegant Style. He hath written a Commentary upon the *Psalms*; I have heard him read to *Cannatus* something of this Work in the presence of that Servant of God, and he promised us, that if God gave him Strength and Health, he would do the like upon the whole *Psalter*. We have taken all this from *Gennadius*. He places this Author immediately after *Musæus*. *Vincentius.*

SYRUS.

Syrus. SYrus, or *Cyrus* of *Alexandria*, a Physician by Profession. Of a Philosopher he became a Monk. He knew exactly how to write well. He composed a Treatise against *Nestorius*, and confuted him with a great deal of Strength and Eloquence but he was carried too far against him, and opposed him rather by Syllogisms, than by Testimonies of Scripture. He also declined to the Judgment of *Timotheus*, and thought himself not obliged to follow the Council of *Chalcedon*'s definition, which ties to believe, that there are two Natures in Jesus Christ after the Incarnation. He flourished under the Emperor *Leo*. This is taken out of *Gennadius*, *Ch.* 81. for we have not the Treatise it self. *Syrus.*

SAMUEL.

Samuel. THe Relation which *Gennadius* gives of this Author, is this: He saith, that *Samuel*, a Priest of the Church of *Edessa*, wrote in the *Syrian* Tongue several Books against the Enemies of the Church, principally against the *Nestorians*, *Eutychians*, and *Timotheans*, all different Hereticks, which he hath often described as a Beast with three Heads, and confutes them by the Doctrine of the Church, and the Authority of Holy Scripture, demonstrating against the *Nestorians*, that the Word is God-Man, and not a mere Man born of the Virgin; against the *Eutychians*, That God took real Flesh in the Womb of the Virgin, that he had it not from Heaven, and that his Flesh was not formed out of condensed Air; and against the *Timotheans*; that the Word was made Flesh, but so that he retained his Substance, as well as the Humanity, its Nature. He was made one Person by the Union, and by the Mixture of the two Natures. He is said to be yet at *Constantinople*, for it was in the beginning of the Empire of *Anthemius*, that I heard this News of him, and his Works. *Anthemius*, began his Reign in the Year of Christ 467. *Samuel.*

CLAUDIANUS MAMERTUS.

Claudianus Mamertus. CLaudianus *Mamertus*, a Priest of the Church of *Vienna*, and Brother of the Bishop of that City, commended by *Sidonius Apollinaris*, hath composed three Books of the State, or Nature of the Soul, which are found in *Biblioth. Patr*, [Tom. 6.] *Gennadius* informs us, that he wrote some other Treatises, and that he is the Author of the Hymn upon the *Passion*, which begins with these Words, *Pange Lingua Glorioſi*, which others attribute to *Venantius Fortunatus*; but besides that *Gennadius*, and the Ancient Scholiast, restore it to *Claudius Mamertus*, it likewise appears, that this is that Hymn which *Sidonius* extols in *Ep.* 3. *Lib.* 4. *Claudianus Mamertus.*

The Books of the Nature of the Soul are a confutation of *Faustus Reiensis*, who had made a little Book, in which he maintained, that God only is Incorporeal, and that all Creatures, and the Soul of Man it self, are Corporeal. To prove this, he brings the Authority of St. *Jerome*, and *Cassian*. Afterwards he makes use of several Reasons. The Soul, says he, is in a Place, it hath its Dimensions. It is therefore Corporeal. Its Thoughts and Fancy can extend themselves to things far distant, but it's Substance is inclosed in the Body, for 'tis that which animates it, and gives it Life. So long as *Lazarus*'s Soul was in his Body he lived, but as soon as it was departed from it, he died, and he received a new Life when Jesus Christ made his Soul return again to his Body. The same may be said of the Soul of Jesus Christ. In a word, how can it be said, that a Substance which is contained in the Flesh, which preserves the Life of it, and that dies by the separation, is not in a place? If the Soul hath not a determinate place, how can it be said that the Souls of Sinners are in Hell, and of Just Men in Heaven? What is that Chaos that separates them? Why are not they also happy? Are not also the Angels in a determinate place? Are they not said to ascend and descend? Lastly, if any Creature be not in a place, it must be said to be every where. Now nothing is in all Places but God. These are the Reasonings, which *Faustus* of *Ries* uses in that little Book which he published without putting his Name to it, as *Mamertus* upbraids him in the beginning of his Confutation. He knew not whose it was, or at least doth not say he did. 'Tis from *Gennadius* that we learn that it was *Faustus*'s of *Ries*.

It is evident by *Mamertus*'s Answer, that we have not that Writing perfect, for in the first part he had asserted, that the Divinity suffered in Jesus Christ, not in its own Nature, but by a compassionate Sense. This *Mamertus* confutes in the first place, shewing that that Expression is false and new, because it cannot be said in any Sense, that the Divinity of Jesus Christ hath endured Grief, altho' it may be asserted by Reason of the Unity of the two Natures in one Person, that God suffered. In the next place he proves, that the Soul is Incorporeal, because it was made in the Image of God. He confesses, that all things that are invisible, are not spiritual, and gives for an Example of it, the Judgment of the Senses, which is invisible, but he asserts, that the Bodily Sense is of the same Nature with the Elements, whereas the Soul doth not depend upon them, nor was formed out of them, but enlivens the matter. To confute the Objections of the Book which he undertakes to answer, he says, that every thing that is incorporeal is not uncreated; that the Angels have Bodies really, but they have also a Spirit and Soul. He maintains, that St. *Jerome*, and the Philosophers likewise, were of the same Opinion, when they held, that Men after the Resurrection would be exactly like the Angels, because they would have a Body as thin and subtile as theirs, and a Soul. He wonders, that any Christians should be so very dull as to imagine, that they shall see God with their Bodily Eyes. Having made some such like Observations, he comes to the great difficulty. The Soul is in the Body, it is in a place, *Ergo*, 'Tis extended and consequently corporeal. He demands of his Adversary in what part of the Body it is. Is it in the whole, and in every part? If it be in all the Body, why doth it exercise its thoughts in one place only? If it may be divided into parts, why doth it not lose its strength when any Member is cut off? This he says to entangle his Enemy. But he must answer the difficulty, and for the perfect resolution of it he distinguishes Motion into three sorts, Stable, Local, and that which is performed in no place. The first agrees to God only, the second to Corporeal Creatures, and the last is that which is proper to Spiritual Creatures. God wills always the same thing, this is a Stable Motion; A Body moves from one place to another, this is a Local Motion; the Soul chuses a thing, and again refuses it, sometimes loves, sometimes hates, is sometimes Humble, sometimes Proud, sometimes Merry, sometimes Sad, &c. These are the Motions of a Creature which are not Local: The effects are perceived in a place, but they are not done in a place. As for example, If a Man thinks upon a Mathematical Figure, and to write some Name, his Soul contemplates the immutable Idæas of these things, his Arm and Hand writes them on the Paper by a Local Motion. 'Tis not his Soul that is Locally moved, but without it his Arm could not perform so regular Motions. You will say, perhaps, that it is that part of the Soul which is in the Arm that is Locally moved; if that be so, then the Soul is divisible. Now that can't be, for all things that can be divided, may be handled by Parts, and act according to their Parts. Now the Soul acts altogether in all its Motions, it has neither length, nor breadth, nor heighth; it is neither moved upwards nor downwards, nor in a circle; it hath neither inward nor outward parts; it thinks, perceives, and imagines, in all its substance; it is all Understanding, Sense, and Imagination; and in a Word, we may name the Quality of the Soul, but no Man knows how to express the Quantity of it. Wherefore 'tis neither extended, nor in a place. *Claudianus Mamertus.*

Claudianus Mamertus.

Having thus ſettled the Nature of the Soul of Man, he ſhews how it differs from the Soul of Beaſts, and Plants. The main difference is this, that theſe laſt have no knowledge. The Beaſt may have the Images of Bodies impreſſed on their Brain, but they know them not, nor know the things themſelves, whereas the Soul of Man knows things Corporeal by the Body, and Spiritual without a Body; ſometimes it doth not apply it ſelf to things which make an impreſſion upon its Body. I read, another hears me, and underſtands what I read, but I my ſelf, if my Mind be elſewhere, know not what I have read. My Soul is preſent to make me perceive the Letters, but not to make me underſtand what I read.

But may ſome ſay, the Subſtance of the Soul is one thing, its Operation is another. You are miſtaken in confounding the Thoughts of the Soul with the Subſtance of the Soul. The Soul is ſometimes without Thoughts; beſides, when the Soul thinks, 'tis in the Body, and by the Body that it thinks. They are the Corporeal Images of Objects that make it think, and it would never remember any thing if theſe Images were not impreſſed upon the Brain. This is as far as the difficulty can be urged. But *Mamertus* gives ſuch an Anſwer as leaves no intricacy behind it. The Soul, ſaith he, is not different from the Thoughts, altho' the things, upon which the Soul thinks, are different from the Soul it ſelf. It is not true, that the Soul is at any time without thoughts; it can very eaſily change its thoughts, but to be without is impoſſible, and it is wholly there where its thoughts are fixed, becauſe it is all Thought. You are miſtaken in diſtinguiſhing the powers of the Soul from the Soul it ſelf; altho' it be accidental to it to think upon this or that Object, yet its Eſſence is, that it is a thinking Subſtance. The ſame is to be ſaid of the Will, it is by accident that it chuſes this, or that, but its Subſtance is to will. It is all Thought, all Will, all Love. It is ſaid of God, that he is Love, but he is Eſſentially Love, Eſſentially loving that which is Good. The Soul is alſo Love, but ſuch a Love as can incline it ſelf to God, or the Creatures, to Good or Evil. But upon whatſoever Object it is fixed, it is always truly ſaid, that the Soul is all Love, no ſuch thing can be found in the Body. Now to prove, that the Thoughts of the Soul do not depend on the Body, and are not Corporeal, our Author makes uſe of ſome Examples in Geometry. We conceive, ſaith he, what a Point, Line, Circle, and perfect Triangle is; Can the Corporeal Figures of theſe things be repreſented? They never have been, and never will be. Yet the Soul conceives them, and knows the Properties of them. The Soul knows its Thoughts, its Deſires, its Love. Is this done by any Corporeal Image? No certainly, it is the inward Truth, which ſpeaks to it, which makes us underſtand, that the Thought is diſtinct from the Speech. Laſtly, the Soul enquires after God, knows him, Hath it any Image of the Divine Nature but it ſelf?

Theſe are the Principles which *Mamertus* hath laid down in his firſt Book concerning the Subſtance of the Soul. I have added nothing, but kept my ſelf almoſt always to his Words, which I think fit to remark, becauſe his Philoſophy hath ſo great a reſemblance to the Meditations of a Famous Modern Philoſopher, that I may ſeem to have this rather from him than *Mamertus*, or at leaſt that I have put ſome new Air upon it. But 'tis no ſuch thing, 'tis the Truth it ſelf, which cauſes this Agreement between two Philoſophers. They had both of them rational and exact Minds, they followed the ſame train of Thoughts, and having freed themſelves from all Natural and Childiſh Prejudices, they found out the true Nature of the Soul, and the Adequate Idæa of a Spiritual Subſtance. The only difference between them is, that *Mamertus* enlarges upon, proves, and throughly diſcuſſes thoſe Principles, which this Modern Philoſopher contents himſelf to propound as Truths well enough known. He doth not relie upon what he hath ſaid in his firſt Book, but confirms his Arguments in the ſecond and third Book. In the ſecond he examines more at large, what he had aſſerted in the firſt, that the Soul had neither Weight nor Meaſure according to Quantity, but according to Quality. He proves this to be the Opinion of the Heathen Philoſophers, the greateſt part of whom he maintains to have thought the Soul Incorporeal. He adds the Teſtimony of the *Eccleſiaſtical Writers*, and cites in particular St. *Ambroſe*, St. *Auſtine*, and St. *Jerome*. He owns, that St. *Hilarius Pictavienſis* did not favour his Opinion, becauſe he hath written, that that all Creatures were Corporeal, and believed that Jeſus Chriſt had not ſuffered: Yet in his defence, he ſaith, that he did extinguiſh the Crime by the Vertue of Confeſſion, and tho' theſe places of his Writings might be reproved, yet that did not leſſen his Worth. He quotes St. *Eucherius* with Applauſe, and ſpeaks contemptibly of his Adverſaries. Laſtly, he proves the Soul to be an Immortal Spirit from Texts of Holy Scripture.

In the laſt Book he explains the other Difficulties that ſtill remained. It was objected, that the Soul is contained in the Body, and conſequently, is in a place. He demands how it can be, that the Soul ſhould be in the Body, and yet penetrate all parts of the Body. Is it without, and not within? Or is it within, and not without? Or is it within, and without? It is harder to reſolve, than to underſtand, how a Spirit can move a Body locally, altho' it be not locally in the Body. But how, may ſome ſay, can the Soul be in a place, and not be there locally? I ask you, whether the World be in a place, or not? If you ſay, that it is in a place, you will be obliged to tell, what that place is. Is it in the World, or not? If it be out of the World, where is it? You are then obliged to hold, that the World is infinite, or ſay, that it is in no place. But how, ſay they, that the Soul of Jeſus Chriſt departed from his Body after his Death, if it were not in his Body as in its place? If this be a good conſequence, ſaith *Mamertus*, we muſt alſo aſſert, that the Divinity of Jeſus Chriſt was alſo in his Body as in a place, becauſe it was no longer united to the Body of Jeſus Chriſt. The Angels have Bodies, by which they become viſible. The Devils have one, by which they ſuffer. Theſe Bodies are not borrowed, but their own proper Bodies, yet they have alſo ſpiritual Souls. Laſtly, to reſolve the laſt Objection, that the Souls of the Wicked are in Hell, and the Souls of the Juſt in Heaven, he ſays, if this ought to be underſtood of different places, how could *Abraham* and *Dives* hear and talk to one another? How could he ſee *Lazarus* in *Abraham*'s Boſom? Hell and Paradiſe ought not to be thought different places, but different Conditions. The Juſt and the Unjuſt may be locally in the ſame place, but their State is not at all altered. The Soul ſees things incorporeal, which are not locally preſent with it, yet diſcerns not things corporeal, which are united to it, when it cannot make uſe of the bodily Eyes to ſee them. Nothing is more nearly joined to the Soul, than the Heart, Bowels, or the Brain, and yet doth it ſee them?

Claudianus Mamertus.

But ſome may ſay, that the Soul is corporeal in the Eyes of God, but ſpiritual in its own Eyes. This is a falſe Diſtinction, ſaith our Author, for either it is ſpiritual, or corporeal. If it be ſpiritual, God knows it to be ſuch; if it be corporeal, it knows its ſelf to be ſuch, as it really is.

And what is the Concluſion of the whole? That Man is compounded of two Subſtances, the one ſpiritual, the other corporeal; the one immortal, the other mortal, that is, a Soul and a Body. This is alſo the Concluſion of *Claudianus Mamertus*, who at the end of his Treatiſe hath ſummed up all he had ſaid in theſe ten Principles following.

I. God is incorporeal; the Soul of Man is the Image of God, which it could not be, if it were not ſpiritual.

II. Whatſoever is not in a place is incorporeal: The Soul is the Life of the Body; this Life is equally in all, and every part of the Body. Therefore the Soul is in no place.

III. The Soul thinks, and its Nature is to think; Thinking is an incorporeal thing, and is in no place, *Ergo*, the Soul is incorporeal.

IV. The Will is of the Subſtance of the Soul, all the Soul wills, it is all Will; the Will is not a Body, *Ergo*, the Soul is not a Body.

V. The Memory is not in a place, it is not extended; the great number of things which it remembers, doth not make it bigger, nor the ſmall number leſſen it; it remembers corporeal things after an incorporeal manner. The whole Soul remembers, 'tis all Memory, *Ergo*, it is not a Body.

VI. The Body cannot be ſmitten but in that place only that is affected; the Soul feels all at once, when any part of the Body is touched, *Ergo*, this Senſation is in no place, and by conſequence is ſpiritual as well as the Soul that feels.

VII. The Body neither draws near to, nor departs from God; it approaches to, or removes from other Bodies. Now the Soul draws near to, or departs from God; it comes not near, nor goes far from Bodies locally, *Ergo*, it is not a Body.

VIII. The Body moves in a place, and changes its place. The Soul moves not it ſelf after that manner, *Ergo*, it is not a Body.

IX. Bodies are extended in length, breadth, and thickneſs. The Soul hath none of theſe Properties.

X. All Bodies have ſeveral Sides, the right Side, the left Side, the upper Side, the under Side, the fore Side, the back Side, all this doth not agree to the Soul, *Ergo*, it is incorporeal.

This Book is dedicated to *Sidonius Apollinaris*, who recompenſes the great Honour *Mamertus* did him, by the large Encomium he gives the Author, and his Work. He preferrs him above all the Writers of that time. He commends him as the moſt able Philoſopher, and learneſt Man, which was then among the Chriſtians. He ſays, that he was an abſolute Maſter of all the Sciences; that the Purity of his Language equalled, or ſurpaſſed *Terence*'s, *Varro*'s, *Pliny*'s, &c. That he knew how to uſe terms of Logick eloquently; that his ſhort and conciſe way of Writing contained the moſt deep Learning in a few Sentences, and he expreſſed the greateſt Truths in a few Words. That his Style was not ſwelled with empty Hyperboles, and did not degenerate into a contemptible Flatneſs. In fine, he ſcruples not to compare him with the moſt eminent Philoſophers, moſt eloquent Orators, and moſt learned Fathers of the Church. He judges, ſaith he, like *Pythagoras*, he divides like *Socrates*, he explains like *Plato*, he puzzles like *Ariſtotle*, he delights like *Æſchines*,

Claudianus Mamertus.

Æschines, he stirs up the Passions like *Demosthenes*, he diverts with a pleasing Variety like *Hortensius*, he embroils like *Cethegus*, he excites like *Curio*, he appeases like *Fabius*, he feigns like *Crassus*, he dissembles like *Cæsar*, he advises like *Cato*, he dissuades like *Appius*, he persuades like *Cicero*. And if we will compare him to the Fathers of the Church, he instructs like St. *Jerome*, he overthrows Error like *Lactantius*, he maintains the Truth like St. *Austine*, he elevates himself like St. *Hilary*, he speaks also as fluently, and as intelligibly, as St. *Chrysostome*, he reproves like St. *Basil*, he comforts like St. *Gregory Nazianzen*, he is copious like *Orosius*, and as urgent as *Rufinus*, he relates a Story as well as *Eusebius*, he excites as St. *Eucherius*, he stirs up like *Paulinus*, he holds up as St. *Ambrose*.

Although all these Commendations are excessive, yet we must own, that this Treatise of *Mamertus* is very well written, and that he hath joined a great deal of Elegancy with his great Acuteness, and that he handles the most Metaphysical Questions with all the Clearness and Pleasantness possible. But that which is most worthy of Commendation in him, is the Fitness of his Arguments, and Subtlety of his Wit, by which he hath discovered and explained such very abstruse Truths, as most others have hardly so much as taken notice of.

Sidonius also commends a Poem of *Mamertus*'s, and gives it these Praises, It is, says he, solid, witty, pleasant, lofty, and far excelling all sorts of Verses of that Nature, as well for the Elegancy of the Poetry, as for the Truth of the History. It is plainly the Hymn *Of the Passion*, which begins with *Pange Lingua Glorioſi*, of which he speaks, as the following Description of it sufficiently evidences. He speaks as highly of it as possible, and wonderfully extols its Beauty. And indeed it is no marvel, being an Orator, and *Mamertus*'s special Friend. The last of these Qualities taught him to spy out those Excellencies in *Mamertus*'s Books, which others would not perceive, and the first gave him freedom and easiness to render them both admirable and credible to others.

No fitter Person could have been pitched upon to make his Epitaph, so well hath he acquitted himself, and hath not omitted any Epithet which could well be bestowed upon him, [as you may see,

Claudianus Mamertus.

Germani Decus, & Dolor Mamerti,
Mirantum Unica Gemma Episcoporum,
Hoc dat Cespite membra Claudianus,
Triplex Bibliotheca quo Magistro,
Romana, Attica, Christiana fulsit,
Quam tota Monachus virente in ævo,
Secretâ bibit Institutione,
Orator, Dialecticus, Poeta,
Tractator Geometra Musicusque,
Doctus solvere vincla quæstionum,
Et Verbi gladio secare Sectas
Si quæ Catholicam fidem lacessunt.]

The Honour and Grief of his Brother. The Pearl of Bishops. A threefold Library, *Greek*, *Latin*, and *Christian*. He hath joined Divinity with prophane Sciences. An Orator, Logician, Poet, Writer, Geometrician, Musician; Expert in resolving Difficulties, opposing Heresies, and in composing Hymns and Psalms in Honour of our Saviour.

Altho' he was but a Priest, he performed the Office of a Bishop, his Brother had the Honour, but he had the Burden of a Bishoprick. Thus much Friendship, and a Poetick Faculty, enabled *Sidonius* to speak of *Mamertus* his Friend, who had certainly a large share of those Accomplishments which he attributes to him, tho' it may be he possessed them not in so excellent a Degree, as he describes him. We have also a Poem of his, wherein he shews, that Christian Poets ought to abandon prophane Subjects, and sing sacred Histories, and holy Things.

PASTOR.

Pastor.

Pastor the Bishop hath composed a little Book in the form of a Creed, which contains in Sentences all that a Christian ought to believe. Among the Errors, which he condemns, without naming the first Teachers of them, he accurseth the *Priscillianists* with their Head. It is *Cum ipso Auctoris Nomine, with the very Name of the Author*: I believe, it should be *Prætermisso Autoris Nomine, The Author's Name being left out.*

Pastor.

VOCONIUS.

Voconius.

Voconius, as *Gennadius* calls him, or *Buconius*, according to *Honorius*, and *Trithemius*, Bishop of *Castellanum* a City of *Mauritania* has written against the Enemies of the Church, Jews, Arians, and other Hereticks. He hath also composed an Excellent Work upon the Sacraments, and other Religious Mysteries.

Voconius.

EUTROPIUS.

Eutropius.

Eutropius the Priest hath written two Letters to two Sisters, very devout Servants of *J. C.* who had been disinherited by their Parents, [for their Love to Religion, and Vowing a Single Life] in which he comforts them for that loss. These Letters are written with a great deal of Wit and Elegancy. In them he makes use not only of Reasons, but also Testimonies of Holy Scripture to comfort them. This is what *Gennadius* says of this Author, whom we must beware not to confound with *Eutropius*, who has made the Abridgment of [the *Roman*] History. This of whom we are speaking, was the Scholar of Saint *Austine*.

Eutropius.

EVAGRIUS.

Evagrius.

THis *Evagrius*, a distinct Person from *Evagrius* of *Pontus*, is by *Gennadius* reckoned among the Ecclesiastical Writers of the V Age. He attributes to him a Disputation between a Jew named *Simon*, and a Christian called *Theophilus*, which was very well known in his time, but is now lost.

Evagrius.

TIMOTHEUS.

Timotheus

Timotheus the Bishop hath written a Book of the Nativity of our Lord, according to the Flesh, which he believes to have happened on the Feast of *Epiphany*, as *Gennadius* informs us Chapter 58.

Timotheus

EUSTATHIUS.

Eustathius

THis *Eustathius* hath translated nine of St. *Basil*'s Homilies upon the beginning of *Genesis* into Latin, and dedicated his Translation to his Sister *Syncletica*, who was a Deaconess. *Cassiodorus* says, that his Version equals the Original in Elegancy. *Sedulius* commends this *Syncletica* in the Preface to his Book of *Easter*. *Junilius*, *Cassiodorus*, *Bede*, and *Sigibertus* mention this Translation, which is to be found among the Latin Works of St. *Basil*.

Eustathius

THEODULUS.

Theodulus. THeodulus, a Prieſt in *Cæloſyria* is ſaid to have written many Works. *Gennadius* tells us Chapter 91. that he had never ſeen but one of his Books, which he compoſed about the agreement of the Scriptures of the Old and New Teſtament againſt thoſe ancient Hereticks, who obſerving a difference between the Commands and Ceremonies, held; that the God of the Old Teſtament was not the God of the New. He ſhews, that it was by a Diſpenſation of Providence, that God had given to the Jews by *Moſes*, a Law incumbred with Ceremonies and Judicial Statutes, and to us another by Jeſus Chriſt, made up of ſacred Myſteries and Promiſes of future good things; but for all this we muſt not look upon them as diſtinct; that it was the ſame Spirit that dictated them, and the ſame Author that eſtabliſhed them, and that the Old Law, which brings Death, being obſerved in the Literal Senſe, beſtows Life being underſtood Spiritually. This Author dy'd three Years ſince, under the Empire of *Zeno*. *Zeno* ended in 490. *Gennadius* wrote in 493. There is in the *Bibliotheca Patrum*, [*Tom.* 8.] a Commentary upon St. *Paul*'s Epiſtles, which bears the Name of *Theodulus*, but it can't be his, becauſe it ſpeaks of *Æcumenius* and *Photius*, who lived a long time after. It is an Abridgment of *Æcumenius*'s *Catena*. *Theodulus.*

EUGENIUS.

Eugenius. EUgenius Biſhop of *Carthage* and Confeſſor, being ſummoned by *Hunnericus* King of the *Vandals* to explain the Faith of the Church, and the true ſignification of the Word, Conſubſtantial, made a Treatiſe of the Faith, approved by all the Biſhops, and all the Orthodox Confeſſors of *Africa*, *Mauritania*, *Sardinia*, and *Corſica*, in which he confirms the true Faith, not only by the Authorities of the Scripture, but alſo by ſeveral paſſages of the Fathers. This Book was preſented by his Fellow Biſhops, when he was in Baniſhment, becauſe he had ſo freely confeſſed the Faith as a Good Paſtor. He left behind him ſome Letters to his Flock to ſtrengthen them in the Faith, into which they were baptized. He alſo ſent in Writing the Diſputes, which he had had with the *Arian* Biſhops by Proxie, and conveyed them to *Hunnericus* by the Steward of his Houſhold. He alſo offered a Petition in form of an Apology to that Prince, endeavouring to obtain Peace for the Chriſtians. He is ſaid to be yet alive, and to continue his Service to the Church, by confirming the Faithful. The Treatiſe of *Eugenius* to *Hunnericus* is found in the third Book of the Hiſtory of *Victor Vitenſis*; [as alſo in *Tom.* 4. of the Councils, and in *Bibliotheca Patrum Tom.* 8.] and *Gregory* in his ſecond Book of his Hiſtory of *France* recites one of his Letters written to the Church of *Carthage*. *Eugenius.*

CEREALIS.

Cerealis. CErealis, an African * Biſhop, being required by *Maximinian* a Biſhop of the *Arians* in *Africk*, to explain and confirm the Catholick Faith by a few Texts of Holy Scripture, having implored the Divine Aſſiſtance, gave a Satisfactory Anſwer to his Demand, by propounding a clear proof of the Faith of the Church, not only in a few Texts of Scripture, as *Maximinian* had demanded of him, but alſo in a greater number, taken out of the Old and New Teſtament, and made one Book of them. This Writing is in the *Bibliotheca Patrum* [*Tom.* 8. and in the *Hæreſiologia*, printed at *Baſil* in 1556.] *Cerealis.*

* *Epiſcopus Caſtulenſis, vel Caſtello ripenſis. C.*

SERVUS DEI.

Servus Dei. THe Biſhop *Servus Dei* hath Written againſt thoſe that ſay, that Jeſus Chriſt did not ſee his Father in this Life with his bodily Eyes, until after his Reſurrection from the Dead and Aſcenſion, when he was tranſlated into the Glory of his Father; and that that Viſion was the Reward of his Sufferings. He ſhews, I ſay, againſt theſe Opinions as well by Teſtimonies of Holy Scripture, as by Rational Argument; that our Lord Jeſus Chriſt did always ſee the Father and Holy Spirit with his bodily Eyes, from the very time of his Conception by the Holy Ghoſt, and Birth of the Virgin; and that this Privilege was granted him upon the account of the intimate Union that there was between the Humane and Divine Nature. This is all *Gennadius* ſaith of this Author. The Common Opinion of Divines is, that the Humane Nature of Jeſus Chriſt did always enjoy the clear Viſion of God, which they call the Beatifick Viſion; but they do not believe, that he ſaw him with his bodily Eyes. The Viſion of God is Spiritual, in which the bodily Eyes have no ſhare. It is alſo queſtion'd, whether they may not be able to do it, thro' the infinite power of God. If this Author believed, that Jeſus Chriſt ſaw the Divine Nature with his bodily Eyes, he muſt be very groſs in his conceptions. St. *Auſtine* had confuted him long before, but it may be he will ſay, as the Schoolmen do, and underſtand by the bodily Eyes, the humane intellectual Faculty in Jeſus Chriſt. *Servus Dei.*

IDACIUS.

alias *Hidatius.* IDacius of *Lamecum* in *Gallicia*, Biſhop of *Auguſti-Lucus* (*a*) the Metropolis of the ſame Province, hath made a Chronicle, in which he continues St. *Jerome*'s to his own time. It begins at the firſt Year of *Theodoſius* the Great, and ends at the eleventh Year of the Reign of *Leo*, and contains the Hiſtory, or rather a Chronicle of 86 Years, from the Year 381, to 467. To the Year 437 it is made up of the Writings and Hiſtories of others, but from that time of his own Obſervations. In this Chronicle he ſets down the moſt conſiderable Events of the Empire, the Years, and Alterations of the Emperors, the Names and Years of the Popedom of the Biſhop of *Rome*, and particularly the Eccleſiaſtical and prophane Hiſtory of his own Country. He makes uſe of three Epochas; The firſt is of the Years of the World according to *Euſebius*; the ſecond is the *Spaniſh Æra*, which begins 37 Years before the Nativity of Chriſt, and the laſt is of the Olympiads, which he brings lower than *Socrates*, who makes them to end in 440. We may ſee there the Years of the Emperors. This Chronicle is in a rough and barbarous Style, but eaſie enough to be underſtood. *Canaſius* and *Scaliger* had printed ſome Fragments of it, but F. *Sirmondus* hath publiſhed it entire in 1619, [*Octavo* at *Paris* out of a MS. in the Jeſuits Library of the College of *Clermont*, which came from *Metz*. It had been already printed at *Rome* before him, ſince 'tis inſerted in *Euſebius*'s Chronicon. alias *Hidatius.*

F. *Sirmondus* found in the ſame MS. a very exact Computation of Years by the Conſuls, which begins with the Year 269, and ends at 423. It is thought to belong to the ſame *Idacius*, not only becauſe it is in the ſame MS, but becauſe they are very like to one another in Style and Chronology. F. *Labbe* hath alſo publiſhed the ſame ſince, under the Name of *Idatius*, but much enlarged; for they begin at the Conſulſhip of *Brutus* and *Collatinus*, which was in the 245 Year from the Building of *Rome*, and end in the ſecond Conſulſhip of *Anthemius*, that is to ſay, at the Year 468, where alſo *Idacius*'s Chronicle ends. [Both are extant in *Biblioth. Patr.* Tom. VII.]

(*a*) Of *Auguſti-Lucus.*] He obſerves in the Preface, that he was born *ex Lemica Civitate*, and was Biſhop in *Gallicia*, and ſays likewiſe, that he was preferred to that Dignity in the third year of *Valentinian* III. but doth not tell us of what City. They who ſpeak of him, have ſuppoſed that he was Biſhop of the ſame City where he was born, but what he notes upon the 310 Olympiad, that he was taken in the Church, which he had called *Aqua Flavienſis*, when *Auguſti-Lucus* was pillaged, ſhews, that he was Biſhop of that City, for *Aqua Flavia*, is not a Biſhoprick but a Church ſubject to *Auguſti-Lucus*. St. *Leo* ſpeaks of this Biſhop in his Letter to *Turribius*, or rather to the Synod of *Gallicia*, heretofore the 93, now the 15th; and he gives him an Anſwer in the following Letter.

VICTO-

VICTORIUS.

Victorius. *Victorius* born at *Lemovicum* a City of *Aquitain*, an exact Chronologer, made in the Year 457 at the desire of *Hilary*, then Arch-deacon, and after Bishop of *Rome*, a new Paschal Cycle wonderfully curious. It was for 532 Years, because according to his Calculation, at the end of that time *Easter*-day ought to fall upon the same day of the Month, and of the Moon, on which it happened in the Year of the Death of Jesus Christ. *Bucherius* the Jesuit published this Cycle in 1634, [in *Fol.* at *Antwerp*,] corrected it in many places, and explained it by a learned Commentary. He hath put before it a Letter of *Hilary* to *Victorius*, and a Preface of his own. This Author was the first among the Christians, who made use of the space of 19 Years for the Cycle of the Moon.* His Cycle begins at the Year 73, which is the 28 of the common account, and ends at the Year 559 of the same *Æra* inclusively. It contains 8 Columns. In the first are the Names of the Cos. In the second are set down the Numbers of the Years of his Revolution. In the third are observed the Leap-years. The fourth shews upon what day of the Week the first day of every year falls, which is instead of the Dominical Letter, that was not yet found out. The fifth notes how old the Moon was upon the same day, this is instead of the Epact. The sixth shews, on what day *Easter*-day falls. The seventh discovers the Age of the Moon on that day. The last contains the Indictions. *Bucherius* hath added the Golden Number, and hath marked in another Table by the Side of the Years of World, according to *Eusebius*, the Years of the Vulgar *Æra*, the Cycles of the Moon and Sun, the Years of the *Epocha* of the Building of *Rome* according to *Varro*, the true Order of the Consulships, and the Years of the *Roman* Emperors. This Cycle hath been very famous. The fourth Council of *Orleans* held in 541, decreed, that all Bishops should make use of it in ordering the Celebration of *Easter*. It is commended by *Gennadius*, *Cassiodorus*, *Gregory* Bishop of *Tours*, St. *Isiodore* of *Sevil*, and many others. We know nothing particular of the Life of the Author of it. *Victorius.*

* *Now called the Golden Number.*

GENNADIUS Patriarch of Constantinople.

Gennadius. *Gennadius* was chosen Patriarch of *Constantinople* in the room of *Anatolius*, in the year 458. He nominated one *Marcian*, who had been heretofore a *Montanist*, to be Receiver of the Church of *Constantinople*. This was that Receiver, if we may believe *Theodorus*, who ordered, that the Clergy of every Church, should distribute among themselves the Oblations made to their Church, whereas before they belonged to the Patriarchal Church. But it was not only the Receiver of *Gennadius*, that made this Reformation in the Church of *Constantinople*. This Patriarch also laboured much in it. He held in 459 a Synod, in which he revived the Decrees made against Simoniacal Persons. He made also a Law, that no Priest should be ordained who could not say the Psalter by heart. 'Twas in his time, that *Studius* built the Monastery of the * *Acæmetæ* at *Constantinople*, and dedicated it to St. *John* [*Baptist.*] *Gennadius* died in the year 471. He had been advertized of his Death some time before by a Ghost, which appeared to him while he was at Prayers in the Church by Night, and foretold him the great trouble that should befal his Church after his Death. *Gennadius*, a Priest of *Marseilles*, reckons this Patriarch among the Ecclesiastical Writers, and says, that he had an elegant Style, and a brisk Wit, that he was grown very learned by reading the Ancients, that he had composed a literal Comment upon *Daniel*, and that he had made some Homilies. We have none of his Works, but there are preserved only two Fragments of this *Gennadius*, the one recited by *Facundus*, *Lib.* 2, c. 4. and the other by *Leontius* in his Treatise of common places about the Original of Souls. We do not know out of what Book the first is taken. It is a Declamation against St. *Cyril*, which seems to be taken out of a Letter written against St. *Cyril*'s 12 Chapters. 'Unhappy I, saith he, who live in a time, when 'the Church is afflicted with so great Evils? Alas! Alas! 'for from whence doth it proceed but from hence in the 'time, wherein we are? How much have I heard of the 'Blasphemies of *Cyril* of *Ægypt*? Wo to the Scourge of '*Alexandria*, this is the second. Can we sufficiently lament 'it, that he hath been corrupted himself, and that he hath 'corrupted others. He hath cast forth all manner of Blasphemies against the holy Fathers, the Apostles, yea against Jesus 'Christ himself. He destroys the human Nature, that the Word 'assumed from us, and for us, and would make that Nature 'subject to Sufferings that is impassible.' *Facundus* also recites the beginning of the Confutation of the first of St. *Cyril*'s Chapters, wherein he shews as much passion. *Gennadius* must needs write this when he was very young, in the time of those hot Contests between St. *Cyril*, and the Oriental Bishops. *Gennadius.*

The second Passage of *Gennadius* is taken out of the second Book to *Parthenius*; it is cited by *Leontius* in his common places about the Original of the Soul. We do not here speak of the Letter against Simoniacal Persons, because it is a Synodical Letter, which shall be found among the Acts of the Councils.

* *The watching Monks because one third part of them was always serving God.* Ἀκοίμηται.

ANTIPATER of Bostra.

Antipater. This Author flourished about the end of the fifth Age. He wrote a * Confutation of *Eusebius*'s Apology for *Origen*, divided into several Discourses. A Fragment of it is cited in the Acts of the second Council of *Nice*, Act. V. Tom. 7. of the Councils, p. 367, where he owns, that *Eusebius* was very skilful to write History; but maintains, that he was not expert in handling Doctrinals. He blames him for defending the Opinion of *Origen*, concerning the Præ-existence of Souls, and the Subjection of the Son of God in respect of his Father. *Leo Allatius* mentions a Sermon of this Author's upon St. *John Baptist*. *Diatriba, de Simeon*, p. 89. *Antipater.*

* Ἀντίπατρος.

HILARUS *or* HILARIUS *Bishop of* Rome.

Hilarius. *Hilarus*, or rather *Hilarius* (*a*) an Arch-Deacon of the Church of *Rome* in the Popedom of St. *Leo*, was one of the Legates, which this Pope sent into the East about the Affair of *Eutyches*. He was present in that quality in the Sham-Council of *Ephesus*, and because he would not consent to the Condemnation of *Flavian*, he made his escape into *Italy*. It was at this time, that he wrote his first Letter to *Pulcheria* the Empress, in which he lets her know, that the Pope and all the Western Bishops disallowed all that was done in the Council. He remained in the Office of an Arch-Deacon till the Death of St. *Leo*. We have a Letter of his written in 457 to *Victorius*, in which he desires the resolution of such difficulties, as arose about *Easter-day*. This Letter, as we have said, is at the beginning of *Victorius*'s Paschal Cycle.

Arch-Deacons having had a share in the Government of the Church, it hath been thought, that no fitter Person could be chosen to succeed the Bishop than they: Upon which account it is, that they have ordinarily been pitched upon. Hence it was, that after the Death of St. *Leo*, *Hilarius* was chosen into his Place. He was ordained *November* 17. in the Year 461. We have a Letter of his to *Leontius* Bishop of *Arles*, dated *Jan.* 25. *Anno.* 462. wherein he tells him of his Election, and desires him to let all the Bishops of his Country know it, that they may joyn their Prayers with his for the Good of the Universal Church. This Letter is unfitly put in the *5th*, place, since it is dated before any that *Hilary* wrote, when he was Bishop. He therein put him in mind, that those who are Observers of Tradition, are sensible what respect hath been given all along to St. *Peter* and his See. *Leontius*, to whom this Letter is written, before he received it, had written a Letter to Pope *Hilary*, which he sent by *Pappolus*, seeking the Pope's favour, that he might procure his own Settlement in all those *Hilarius.*

(*a*) OR *rather Hilarius.*] He is commonly called *Hilarus*, and so his Name is found written in the ancient Marble Inscriptions. He is named in St. *Leo*'s Letters, and in that of *Nicholas* first, to the Emperor *Michael*. *Hilarius Marcellinus*, in his Chronicon calls him after the same manner. 'Tis probable, that he is called *Hilarus* corruptly only.

Hilarius. Rights, which St. *Leo* had attempted to take from the Biſhop of *Arles*. *Hilary* returned him a very obliging Anſwer, telling him that he had written to him already, doing thereby as the Ordinary Cuſtom, and Mutual Charity required of him. He ſent him likewiſe a Copy of the preceding Letter, to ſhew him that he had not been defective in his Duty. He tells him, that he hoped to have a frequent Correſpondence with him by Letter, and promiſes that he will obſerve the Canons, and uſe his utmoſt power to cauſe others to obſerve them, and to procure the Peace and Agreement of all the Biſhops. This Letter, which is the fifth, is without date, but it ſeems to be written ſoon after the former.

Hilarius ſoon gave proof of his Care and Vigilance. A Perſon named *Hermes*, a Man unworthy of the Prieſthood, had procured himſelf to be ordained Biſhop of *Biterræ*, and being thruſt out of that Biſhoprick, he uſurped the Dioceſs of *Narbonne*. The Pope having intelligence of it, wrote firſt to *Leontius* to inform him of that affair; this appeareth by the *7th.* Letter, dated *Nov.* 3. 462. He ſoon after propounded it to a Council of *Rome* held in *November* 462, at which *Fauſtus*, and *Auxanius* two French Biſhops were preſent. It was reſolved in this Council, that the Uſurpation of *Hermes* was diſorderly, and therefore they deprived him of the Right of Ordaining Biſhops of his Province, which was granted to the Biſhop of *Uzetia* during his Life. Pope *Hilary* ſent this Decree to the Biſhops of the Provinces of *Vienna*, *Lyons*, the two Provinces of *Narbonne*, and the Province of the *Sea-Alps*, and at the ſame time exhorts them by the eighth Letter to hold Councils every Year, which ſhould be ſummoned by *Leontius* Biſhop of *Arles*. He adds alſo in that Letter, that no Biſhop nor Clergyman, may go out of his Province without having the Letters of his Metropolitan; and in caſe he will not grant him them through hatred or enmity to him, he may addreſs himſelf to the Biſhop of *Arles*, who ſhall not give any leave but upon good reaſons. He declares further, that upon the complaint of the Biſhop of *Arles*, who had complained that his Predeceſſor had left the Churches ſubject to him to others, he had communicated that buſineſs to them, that they might examine it. In fine, he admoniſhes them not to ſuffer the goods of the Church to be alienated, if the alienation be not allowed by a Council. This Letter bears date *December* 3. 462.

The Rights which Pope *Hilary* was about to reſtore, in favour of the Biſhop of *Arles*, ſeemed to receive ſome Check by the attempt of *Marcian* Biſhop of *Vienna*. There had been for a long time a Conteſt between the Biſhops of *Vienna*, and *Arles*, about their Prerogative. The Popes had ſometimes favoured the one, and ſometimes the other. Saint *Leo*, who had at firſt very much oppoſed the pretenſions of the Biſhop of *Arles*, upon the account of his diſpleaſure, which he had againſt *Hilary*, was afterwards reconciled to him; and had ordered by his 51 Letter, that the Arch-biſhop, of *Vienna*, ſhould content himſelf with having the Rights of a Metropolitan over four Cities, *viz. Valentia*, *Tarantaſia*, *Geneva*, and *Gratianople*, and that all the other Cities ſhould be ſubject to the Metropolis of *Arles*. Saint *Mamertus*, whether it was that he would not obey this Order, or that he thought that *Leontius* would not take it ill, ordained a Biſhop of *Dia*. Pope *Hilary* having heard of it by an Officer, wrote immediately to *Leontius*, blaming him for not giving him notice of this action, and commanded him to have the matter examined in a Synod; and give him a relation of it in a Synodal Letter. The Letter of *Hilary* to *Leontius* is the ninth, and is dated *Octob.* 10. *Anno.* 463.

Leontius, and the Biſhops aſſembled in his Synod, returned Anſwer to Pope *Hilary*, that it was true, that *Mamertus* had ordained a Biſhop of *Dia*. But it appears by the Pope's Anſwer, that they ſpoke of that action with much moderation, not ſhewing themſelves troubled at all at it. The Pope did not take it in the ſame manner, but looked upon it as an Unpardonable Crime. He accuſed St. *Mamertus* of Pride, Preſumption, Treachery, and a Sinful Attempt, and threatned to deprive him of all his Privileges, and out him of all the Right he had over his four Churches, if he did maintain what he had done as lawful, and perſiſted to do the like for the future. And as to the Biſhop of *Dia*, whom he had ordained, he enjoyned him to accept the Confirmation of *Leontius*, Biſhop of *Arles*, who ought regularly to have ordained him, and gave *Veranus* a Commiſſion to deliver theſe Orders forthwith, and ſee that they be put in Execution. All this is contained in the fourth Letter of this Pope ſent to *Leontius*, and the other Biſhops of this Synod, which is dated *Feb.* 24. *Anno.* 464 He wrote alſo a little time after, another Letter to the Biſhop of the Provinces of *Vienna*, *Lyons*, *Narbonne*, the *Pœnine-Alps*, in which he repeats and confirms, what he had ſaid in his former Letter, for the upholding the Rights of the Church of *Arles*, and orders the Biſhops of thoſe Provinces to come to the Synods, to which they ſhall be called by the Biſhop of *Arles*.

In the Year 465, the Church of *Rome* had the Honour to be conſulted by *Aſcanius* Biſhop of *Tarraco*, and other Biſhops of his Province, who wrote two Letters to *Hilary*, about two important Matters which fell out in their Countries. They ſpeak in both of them with a great deal of Reſpect and Submiſſion to the Holy See. In the firſt, having told him, that they reſorted to him as to the Succeſſor of St. *Peter*, whoſe Primacy ought to be feared, and loved by all Chriſtians. *Cujus Vicarii principatus, ſicut eminet, eſt metuendus ab omnibus & amandus*; to receive ſound Anſwers from a place, where things are not judged of erroneouſly, or with prejudice; but after a truly epiſcopal deliberation, I ſay, after this compliment, they tell him that *Sylvanus* Biſhop of *Calaguris*, which is a City of their Province fartheſt diſtant from the Metropolis, had ventured to ordain a Biſhop in a certain City againſt the Conſent of the People, and to take a Prieſt of another Biſhop, and make him Biſhop againſt his Will. That the Biſhop of *Cæſaraugusta* had oppoſed theſe his Undertakings, and had cauſed the Neighbouring Biſhops to ſeparate from him, but that had not reduced him, he continued in his Obſtinacy, and Schiſm. Whereupon they deſire the Pope to command them, what he thought fit to be done by them upon this occaſion, that being aſſiſted by his Authority and Counſel, they might know how they ought to deal with the Biſhop who ordained, and the Biſhop who was ordained. The 2*d.* Letter from the ſame Biſhop is about another buſineſs; it begins alſo with a Compliment to the Pope, and goes on with a Requeſt, which theſe Biſhops made to him to confirm the Choice, which they had made of Biſhop *Irenæus*, to fill up the See of *Barcino*, which was vacant by the death of *Nundinarius*. They ſhew him that they followed the judgment of his Predeceſſor in ſo doing, who had named him for his Succeſſor and had alſo the approbation of the People and Clergy, and that they had conſidered the good of that Church. They added, that they had complained to him ſome time ſince, of the attemps of *Sylvanus*, but had received no Anſwer, and therefore deſired him to give them an Anſwer of all together. Hilarius.

Theſe Letters being delivered to him at the time, when he had aſſembled the Biſhops at *Rome* for the Anniverſary Solemnity of his Exaltation, he read them in a full Council, and the Biſhops diſcovered by their Acclamation and Conſent, that they condemned the actions of *Sylvanus*, and did not approve of the Ordination of *Irenæus*, becauſe it was performed contrary to the Rules of the Church. 1. Becauſe it was never allowed any Biſhop to chooſe his Succeſſor. 2. Becauſe *Irenæus* being Biſhop of another Church, could not be tranſlated to *Barcino*. This being decreed after this manner, the Pope wrote two Letters, one to *Aſcanius*, and the Biſhop of the Province of *Tarraco*, and the other particularly to *Aſcanius*; in which he declares, purſuant to the Judgment of his Colleagues, and the determination of the Canons, that *Sylvanus* had offended in celebrating Ordinations without the Authority and Conſent of the Biſhop of *Tarraco* his Metropolitan; that *Irenæus* ought to relinquiſh the Church of *Barcino*, and that *Aſcanius* ought to ordain ſome other Perſon, every way fitly qualified for that See; That as to thoſe Biſhops that had been ordained without his Conſent, he might let them alone, if they have not been twice married, or have not married a Widow; that he ſhould take ſpecial Care, that there be not two Biſhops in one and the ſame Church; that he ought not to ordain any ignorant or lame Perſon, no more than thoſe that have done Penance; that he ought not to hearken ſo much to the Prayers of the People, as to depart from the Will of God, or the Laws of the Church to pleaſe them. Laſtly, he ſubjoyns that if *Irenæus* will not quit the See of *Barcino*, he deſerves to be wholly deprived of the Epiſcopal Dignity. This Council was held in the Month of *November*, *Anno.* 465, and the Pope's Letters are written at the end of *December* in the ſame Year.

Ingenuus Biſhop of * *Ebredunum*, who was preſent at this Council of *Rome*, reminded Pope *Hilary*, that what he had ordained at the Requeſt of *Auxanius* in the Council held *Anno.* 462. and confirmed in another in 464, was prejudicial to the Metropolitical Right, which he claimed in the Province of the *Sea-Alps*. The Pope reſpecting this his Remonſtrance, wrote to *Leontius*, *Veranus*, and *Victurus*, French Biſhops to regulate this matter according to the Laws of the Church, and the Conſtitutions of his Predeceſſor, not having regard to thoſe Declarations, which have been obtained of him fraudulently, when they are found oppoſite to the Holy Canons and Decrees of his Predeceſſors. Wherefore he confirmed the Metropolitical Right of the Biſhop of *Ebredunum*, and ordained, that what had been decreed by St. *Leo* touching the Biſhopricks of *Cemele* and *Nice*, ſhould be exactly obſerved. So that it was the Ambition of the Biſhops that gave the Popes an Opportunity of Greatning their own Authority every day, and making them ſubject to him, by favouring the Pretenſions ſometimes of the one, and ſometimes of the other. The Style of Pope *Hilary* is not ſo florid as St. *Leo*'s, but it is elegant and eaſie to be underſtood. He was very knowing in the Laws and Diſcipline of the Church, and enlarged his Authority to make them obſerved. As we have not obſerved the common Order of his Letters, but placed them according to time, it is convenient to compare Ours, with the Ancient, as in this Table. * *Ambrun.*

I. The Letter to the Empreſs *Pulcheria*, Written *Anno.* 451. In the Acts of the Council of *Chalcedon*, Part 1. Chap. 24.

II. The

Hilarius.

II. The Letter to *Victorius*, Written *Anno.* 456. at the beginning of *Victorius*'s Paschal Cycle.

The Ancient Figures.

III. The Letter to *Leontius* Bishop of *Arles*, Written *Jan.* 25. *Anno*, 462. — V.

IV. Another Letter to the same Person, Written a little after. — VI.

V. A Third Letter to the same Person about the affair of *Hermes*, Written *Nov.* 3. *Anno* 462. — VII.

VI. A Letter to the Bishops of the Provinces of *Vienna*, *Lyons*, both *Narbonns*, and the *Pœnine-Alps* upon the same Subject, *Decem.* 3. 462. — VIII.

VII. A fourth Letter to *Leontius* about the business of St. *Mamertus*, *Oct.* 10. 463. — IX.

VIII. A Letter to the Bishops *Victurius*, *Ingenuus*, *Idacius*, *&c.* about the same business *February* 24. 464. — X.

Hilarius.

IX. A Letter to the Bishops of the Provinces of *Vienna*, *Lyons*, both *Narbonns*, and *Alps*, upon the same Subject, Written sometime after the former. — I.

X. A Letter to the Bishops of the Provinces of *Tarraco*, about the Ordination of *Irenæus*, dated *January* 3. 465. — II.

XI. A Letter to *Ascanius* Bishop of *Tarraco*, upon the same Subject, Written at the same time. — III.

XII. A Letter to *Leontius*, *Veranus*, and *Victurus*, about the business of *Ingenuus* Bishop of *Ebredunum*, Written in the same year. — IV.

SIMPLICIUS, *Bishop of* Rome.

Simplicius.

Simplicius was chosen Pope in *September*, *Anno* 467, and governed the Church of *Rome* 15 Years and some Months. He was very full of business all the time of his Popedom; the Church, and Empire having been subject to great Revolutions; for on the one hand the Western Empire miserably harassed, ended in the Person of *Augustulus*, and *Odoacer* an *Arian* Prince, King of the *Heruli*, possessed himself of that Empire. On the other hand *Zeno* the Eastern Emperor, was first dethroned by *Basiliscus*, who declared himself against the Council of *Chalcedon*; and *Zeno* being restored always privately favoured the *Eutychians*, and stirred up great troubles in the Church upon that Account. Nor were other Kingdoms better governed, the *Goths*, who were *Arians*, had made themselves Masters of *Spain*. *Gensericus* also, an *Arian*, King of the *Vandals*, exercised his Tyranny over the People, and against the Church of *Africk*. The Churches of *Antioch* and *Alexandria*, were become a Prey to the Ambitious. Lastly, the Bishops of *Constantinople* and *Rome*, began to disagree. But notwithstanding all these Troubles and Confusions, *Simplicius* did vigorously maintain the Discipline of the Church in all places, and upheld his own Rights with Courage. His Letters are an Authentick Proof of it.

The first is directed to *Zeno* Bishop of *Sevil* in *Spain*. He gives him the Title of Vicar of the Holy See, that he might have the greater Authority to hinder, that the Apostolick Laws and Decrees of the Holy Fathers be not any ways violated.

The second is directed to *John* Bishop of *Ravenna*. He closely reproves this Bishop, because he had made one named *Gregory* Bishop of a Church without his consent, and by force. He orders, that he shall be Bishop of *Modena*, and not be subject to the Bishop of *Ravenna*; and that if he had any business, he should bring it directly to the Holy See. He desires the Grant of the possession of the Inheritance of a certain Sum in the Bishoprick of *Bononia*, during his Life, upon condition, that the Property of it shall remain to the Church of *Ravenna*. He threatens *John*, to oblige him to the Execution of his Orders; he tells him, that he deserved to lose the Privilege he hath abused, and that he will handle him with great Severity, if he doth not obey what he hath commanded. Lastly, he reminds him that if he shall dare to do the like hereafter, and ordain either Bishop, or Priest, or Deacon against their Will, he will deprive him of the right of Ordaining in the Province of *Ravenna*, and *Æmilia*. This Letter is dated *June* 29. *Anno.* 482.

Simplicius had already used *Gaudentius* Bishop of *Assisium* very severely, because he had celebrated Ordinations contrary to the Rules, and entirely deprived him of the right of Ordaining; and had given the power of Ordaining in the Church of that Bishop to one of his Colleagues, called *Severus*. He also took from him the Administration of the Revenues, because he had made a bad use of them, leaving him no more than a fourth part, and expending the other three in building, nourishing the Poor and Strangers, and for the maintenance of the Clergy, and ordering him to restore the three parts, which he had received during the three years past, and to oblige them to whom he had given the Church-goods, to quit them. The Letter which contains this Decree is dated *Novem.* 29. in 475. It is directed to *Florentius*, *Æquitius*, and *Severus*, and placed the third among *Simplicius*'s Letters.

The fourth sent to the Emperor *Zeno*, dated *Jan.* 10. 476. is written against *Timotheus Ælurus*, who having permission to go from the place of his Exile, after he had endeavoured to thrust himself again into the See of *Alexandria*, came to *Constantinople*, where he was very active to establish his Doctrine, gathered him a Party, and celebrated the Holy Mystery also clandestinely. *Simplicius* exhorts the Emperor *Zeno* not to suffer this Disorder, and to imitate the Zeal of his Predecessors *Marcian* and *Leo*, to maintain the Faith of the Incarnation, contained in the Letters of St. *Leo*, which had been approved by the Council of *Chalcedon*, to reject all such Errors as have been condemned, to hinder that they be not revived, and certain Truths be not brought into Dispute, to take care that an Orthodox Person be ordained Bishop of *Alexandria*, and *Timotheus* the Ring-leader of the Hereticks be banished from *Constantinople*.

Simplicius.

At the same time he wrote a Letter, to *Acacius*, which is his fifth, in which he congratulates him, that he did not suffer *Timotheus Ælurus* to be received into Communion at *Constantinople*, and desires him to oppose the Proposal of calling a new Council, because a Council ought not to be assembled, but only when some new Error springs up, and it is something difficult to find out the Truth. But this is not the present Case, since the Question hath been judged, and determined clearly in the Council of *Chalcedon*, which hath been approved by all the World. *Simplicius* sent a Copy of this Letter to the Emperor, with a Copy of St. *Leo*'s Letter to *Flavian*.

He repeats the same Admonitions in his sixth Letter to *Acacius*, and in another Letter directed to the same Bishop, which hath been published by *Holstenius*. It is dated the same time. In it he particularly advises *Acacius* to request the Emperor to grant his Edict for the Banishment of those who shall be ordained by *Timotheus*, and implore him to include *Peter* and *Paul* in it, of whom one was banished to *Ephesus*, the other to *Antioch*; as also *Anthony*, one of the Principals of the Party, and *John* who was ordained Bishop of *Apimea*.

He commends in the *7th.* Letter the Courage of the Clergy and Monks of *Constantinople*, who would not receive *Timotheus*, and shews them that they ought not to hearken to him, since he hath been several times condemned. All these Letters bear the same Date.

The Emperor *Zeno* was immediately put to flight by *Basiliscus*, who invaded his Throne. He declared himself openly for *Timotheus*, but his Kingdom was not of long Duration. *Zeno* was re-established within ten Months after. As soon as *Simplicius* heard of it, he testified to him the Joy he had for his Restoration, and exhorts him to maintain the Faith of his Predecessors, and the Doctrine of the Council of *Chalcedon*, and to depose *Timotheus Ælurus* from the See of *Alexandria*; and settle in it again a Lawful and Orthodox Bishop. This Letter bears date *Oct.* 8. 477.

Zeno being moved by his Admonitions went about to expel *Timotheus*, but his Death prevented, that this Usurper did not suffer the punishment which he deserved. He poisoned himself, if we believe *Liberatus*. After his Death, *Petrus Mongus* endeavoured to make himself Bishop of that See: But *Timotheus Salophaciolus* an Orthodox Bishop was settled in it. This *Acacius* Bishop of *Constantinople* informs *Simplicius* of by the Letter which goes before Letter 9. of this Pope.

In this *Simplicius* shews how much he rejoyced at the establishment of *Timotheus*, and prays him to take care to carry himself unblameably, because he had taken notice of some Failings in him, when he was obliged to rehearse the Name of *Dioscorus* at the Altar. This Letter is dated *March* 13. 478.

He wrote also, the same time, the *10th.* Letter to the Emperor *Zeno*, in which he thanks him for settling *Timotheus*, and prays him to eject entirely *P. Mongus*.

In the next Letter to *Acacius*, he tells him, that *Timotheus* had excused himself for reciting the Name of *Dioscorus* at the Altar, and that he was satisfied by him as to that particular.

In the *12th.* he also desires the Emperor *Zeno* to defend *Timotheus*; and banish *Petrus Mongus*, and in the thirteenth Letter he commands *Acacius* to contribute his Assistance to it. These Letters are dated *Oct.* 478.

The Church of *Antioch* was in no less disturbances, than that of *Alexandria*. *Petrus*, firnamed *Fullo* having slain *Stephen*, who was the lawful Bishop, got possession of it by force. The Emperor *Zeno* did not let this Crime go unpunished, but made those seditious Persons suffer the Punishment they deserved, and banished *Petrus Fullo*. But because the Spirits of the People were extremely heated, he thought it would be hard to get a Bishop ordained quietly in the City of *Antioch*; he resolved to have the Ordination performed at *Constantinople* by *Acacius*. Pope *Simplicius* believed,

Simplicius.

as indeed it might well enough be, that it was only Pretence, and that the Biſhop of *Conſtantinople* would by this means enlarge his Juriſdiction over the Eaſt, tho' the Emperor wrote to him, that it ſhould be ſo for this once only, and that for the future the Biſhop of *Antioch* ſhould be ordained according to the Cuſtom, by an Eaſtern Synod. The Pope makes anſwer to him by Letter 14, dated *Jn.* 22. 479, in which having commended his Juſtice, which he had executed in puniſhing thoſe who had murthered the Biſhop of *Antioch*, he tells him, that this Miſchief would never have happened, if he had followed his Counſels, and baniſhed out of the Empire, as he had written to him, *Petrus Mongus*, and the other Enemies of the Faith, and Diſturbers of the publick Peace. Laſtly, he approves the Ordination of the Biſhop of *Antioch* made by *Acacius*, but upon Condition that the Biſhop of *Conſtantinople* ſhall not attempt the like for the future, and the Biſhop of *Antioch* ſhall be ordained by the Biſhops of his own Country, according to the ancient Cuſtom. He ſays almoſt the ſame thing to *Acacius* in the next Letter.

He, whom *Acacius* had ordained Biſhop of *Antioch*, died in 482, in the third year of his Pontificate; and *Calendion* was ordained in his place. 'Twas *Acacius* himſelf who ordained him if we may believe the Record of the Acts of the Condemnation of *Acacius*. However that be, it is evident that *Calendion* had his Ordination approved by a Council of Eaſtern Biſhops. This did plainly diſpleaſe *Acacius*, who was never friends with this Patriarch. Simplicius.

At the ſame time *Timotheus*, Biſhop of *Alexandria*, being dead, *John Talaia* was choſen in his place, and wrote to Pope *Simplicius*, under the Title of the Biſhop of *Alexandria*: But the Emperor told him at the ſame time, that he was a perjur'd Perſon, and unworthy of the Prieſthood. This hinder'd the Pope for ſome time from acknowledging him; but when he underſtood, that he had deſigned to put in *P. Mongus* into that See, againſt whom he had written ſeveral Letters, he oppoſed him with all his force, and received *John Talaia*, who eſcaped into the Weſt. All theſe things were done with the conſent of *Acacius*, or at leaſt without his Oppoſition. This made *Simplicius*, after he had written Letter 16. in favour of *Calendion*, to urge him earneſtly in Letter 17, and 18. to oppoſe the attempts of *P. Mongus*, and to repreſent them to the Emperor, that he may not continue in the poſſeſſion of the See of *Alexandria*. Theſe Letters are dated *Anno* 482. This was the Cauſe and Beginning of the Diſcontent, which the Holy See had againſt *Acacius*, which broke out fully under *Felix* the Succeſſor of *Simplicius*. [Theſe Epiſtles are extant among the Councils, Tome IV. p. 1067.]

FAUSTUS, *Biſhop of* † Ries.

† *Reium. Regium.*

Fauſtus, Biſhop of *Ries.*

Fauſtus (a) an *Engliſhman*, or *Britain*, a Prieſt and Monk of *Lerins*, was choſen Abbot of that Monaſtery, when St. *Maximus* removed to the Government of the Church of *Ries*. While he was Abbot there, he had a Controverſie with *Theodorus* Biſhop of *Frejus*, about the Exemption which was decreed in the Council of *Arles*, which is called the III, held in 455, which ordained, that the Biſhop ſhould perform all Ordinations, confirm Novices, if there be any in the Abby; and that no ſtrange Clergy-men ſhould be admitted but with his Conſent, but that the Care of the Lay-men of the Monaſtery belongs to the Abbot; that the Biſhop hath no Juriſdiction over them, and that he cannot ordain any one without conſent of the Abbot. After the Death of *Maximus*, *Fauſtus* was choſen to fill his place: So that he was his Succeſſor twice, once in his Abbacy, and the ſecond time in his Biſhoprick. This gave occaſion to *Sidonius* to addreſs theſe Verſes to him.

——Fuerit Quis Maximus ille
Urbem tu cujus, Monachoſque Antiſtes, & Abbas
Bis Succeſſor agis——

He was preſent at the Council of *Rome*, held under Pope *Hilary* in 462. Being returned into *France* he compoſed ſeveral Books, governed the Church unblameably, lived a very holy Life, was commended and honoured by the greateſt Men of his time; and dyed at laſt in Peace, and in the Communion of the Church.

Gennadius gives us a Part of the Catalogue of this Author's Works: 'He hath written (ſaith he) on the occaſion of 'explaining the *Creed*, a Book concerning the Holy Spi- 'rit; wherein he proves agreeably to the Doctrine of the 'Holy Fathers, that he is of the ſame Subſtance with the 'Father and the Son, and is as well eternal as both the o- 'ther Divine Perſons in the Holy Trinity. He hath alſo 'compoſed an excellent Work about Saving Grace, in 'which he teacheth, that the Grace of God always allures, 'precedes, and aſſiſts our Will, and that all the reward 'which our Free-will obtains by its Labour, is not merited by it, but is the Giſt of Grace. I have read alſo, (ſaith 'the ſame Perſon) a little Book of his written againſt the '*Arians* and *Macedonians*, in which he ſhews, that the three 'Perſons of the Trinity are of the ſame Eſſence; and another Treatiſe againſt thoſe, who ſay, that there are incorporeal Creatures, in which he pretends to prove by Teſtimonies of Holy Scriptures, and by the Authority of the 'Holy Fathers, that we ought to believe nothing incorporeal but God only. There is one of his Letters written in 'form of a Book dedicated to a certain Deacon called *Gratus*, who having departed from the Orthodox Faith, went 'over to the *Neſtorian* Hereſie. He advertiſeth him in that 'Letter, that we muſt not ſay, that the Virgin hath brought 'forth a Man into the World, who afterward became a 'God; but that ſhe hath brought forth a true God in a true 'Man. There are other Works of his, which I do not 'ſpeak of, becauſe I have not read them.' It is known, and his Diſcourſes make it plain, that he was an able Preacher. He hath written ſince a Letter to *Felix*, the *Præfectus-Prætorio*, a Perſon deſcended of the *Patricii*, and Son of a Conſul, in which he exhorts him to Piety. This Writing is very ſuitable for thoſe who will fit themſelves for ſincere Penance.

Fauſtus, Biſhop of *Ries.*

We have ſtill ſome of thoſe Works of which *Gennadius* makes mention, but he doth not ſpeak of his Letter to *Lucidus* the Prieſt, who was the occaſion of writing his two Books of Free-will, and Grace. This Prieſt was a ſtiff Defender of St. *Auſtine*'s Doctrine about Grace and Predeſtination, and did evidently carry his Principles too far, or at leaſt delivered them in too harſh terms. The greateſt part of *French* Biſhops were then of a very contrary Judgment, and *Fauſtus* was one of the greateſt Oppoſers of that Doctrine. Having had ſeveral Conferences with *Lucidus*, but not being able to make any Change in him, he ſent this Letter, of which we are ſpeaking, to him, to oblige him to change his Opinion. In the beginning he ſays, 'That Charity made 'him undertake to endeavour by the Aſſiſtance of God, 'to recover his Brother from the Error, into which he was 'unwarily fallen, rather than excommunicate him as ſome 'Biſhops deſigned to do. He then puts him in mind, that in 'ſpeaking of Grace and Man's Obedience, we muſt be very cautious, that we fall into neither of the Extreams; 'That we muſt not ſeparate Grace and human Induſtry; 'That we muſt abhor *Pelagius*, and deteſt thoſe that believe, that Man may be among the number of the Elect 'without labouring for Salvation. He ſets down ſome A- 'nathemas which he would have him pronounce. The firſt 'is againſt the Doctrine of *Pelagius*, who believes that Man 'is born without Sin; that he hath no need of the Aſſiſtance of Grace, but he may be ſaved by his own Works. 'The ſecond Anathema is for all thoſe who dare aſſert, 'that Man, who having been baptized hath made profeſſion of Faith in Jeſus Chriſt, falling into Sin, is damned 'upon the account of Original Sin. The third Anathema is 'to him, who affirms that the Preſcience of God is the 'Cauſe of Damnation. The fourth is to all thoſe that ſay, 'that he which periſheth, hath not received a ſufficient 'Strength and Ability to ſave himſelf, which ought to be 'underſtood of Perſons baptized, or of an Heathen, who 'lived at a time when he might have believed, and would 'not. The fifth is to all thoſe, who hold that a Veſſel of 'Diſhonour, cannot be made a Veſſel of Honour. The 'ſixth and laſt, is to him that ſhall aſſert, that Jeſus Chriſt 'is not dead for all Men, and wills not that all Men ſhould 'be ſaved. He adds, that he will bring Teſtimonies to prove 'theſe Orthodox Truths, and overthrow the Errors, whenever he pleaſes to come to him, or he ſhall be ſummoned before the Biſhops. In ſum, he aſſures him with Confidence and Truth, that he that periſhes by his fault, might 'be ſaved by Grace, if he had obeyed it by his Labour, 'which ought to follow Grace; and that he that is ſaved 'by Grace, may fall by his Negligence and Fault. So that 'to fix an exact Medium, he joyns the Labour of a voluntary Service to Grace, without which we are nothing; 'but he excludes Pride and Preſumption, which may creep 'in upon the account of our Labours, knowing that it is 'our Duty to do what we can. He calls upon him to declare his Opinions thereupon, adverting him, that if he 'will not follow the true Doctrine, he will deſerve to be 'baniſhed from the Church, in whoſe Boſom he hopes that 'he abides.' Laſtly, he adds, that he keeps a Copy of this

(a) AN *Engliſh man or Britain.*] *Avitus* in his 4th. Letter, ſays, that he was *ortu Britannus, habitatione Rienſis. Sidonius Epiſt. 9. l. 9.* writing to *Fauſtus* ſays *Britannis tuis. Facundus* calls him a *Frenchman* in his Book againſt *Marcion, Fauſtus Gallus*; but he evidently reſpected the place he dwelt in. F. *Sirmondus* ſays, that he was of the Province of *Armorica*. I am rather of *Uſher*'s Judgment, who thinks him an *Engliſhman*.

Letter

Faustus, Bishop of Ries.

Letter to make it appear, if it be necessary, in the Assembly of Bishops, which must * meet; and exhorts *Lucidus* to subscribe it, or to abandon fairly and clearly in Writing, the Errors, which it condemns.

Altho' we find at the end of this Letter the Subscriptions of several Bishops; It is nevertheless true, as F. *Sirmondus* thinks, that it is no Bodies but *Faustus*'s; and that it is he only, that wrote it in his own Name: Also from the time of *Hincmarus*, it hath been subscribed by none but him, as in the best MSS. and particularly in that which *Canisius* used.

* were to

It is then certain, that it is not the Letter of a Council, but he speaks of a Council to be held soon after, to which *Lucidus* was to be cited, if he persisted in his own Error; but this good Priest being come to the Council, soon yielded to the Opinions of *Faustus* and his Colleagues, and did not satisfie himself to pronounce the Anathemas set down in his Letter; but he likewise added it against other Propositions, and directed his Letter, or rather Retractations, to *Leontius* Bishop of *Arles*, and twenty four other Bishops, who had made up a Council, where they compelled *Lucidus* to recant; for he saith, that he made that Retractation *juxta prædicandi recentia Statuta Concilii*; and he condemns with these Bishops:

I. Him that asserts that we must not joyn the Labour of human Obedience to the Grace of God.

II. Him that saith, that since the Sin of the first Man, the Free-will of Man is entirely lost.

III. Him that affirms, that our Saviour Jesus Christ dyed not for all Men.

IV. Him that says, that the Fore-knowledge of God forces Man, and damns by Violence, and that those that are damned, are so by the Will of God.

V. Those that say, that they that sin after Baptism dye in *Adam*.

VI. Those that teach, that some are destined to Death, and others predestined to Life. The Bishops of the Council of *Valentia* seem to have determined since the contrary to this Proposition in the third Canon; where they deliver, that they boldly own a Predestination of the Elect to Life, and of Sinners to Death.

VII. He condemns the Doctrine of those who teach, that from *Adam* to *Jesus Christ*, none among the Heathens hoping in the Coming of *Jesus Christ*, were saved by the first Grace, *i. e.* by the Law of Nature, because they have lost their Free-will in *Adam*.

VIII. Those who affirm, that the Patriarchs and Prophets, and the great Saints before the Redemption, have their Habitation in Paradise.

He adds afterwards some Propositions, contrary to the foregoing. He saith then,

I. That he acknowledgeth the Grace of God; but after such a manner as that he joyns Man's Endeavour and Labour with it.

II. That he doth not say, that the Free-will is lost, but only that it is weakened and impaired; and that he that is saved might have been damned, and he that is damned, might have been saved.

III. That our Saviour out of the Riches of his Goodness hath tasted Death for every Man.

IV. That he desireth not the Death of him that dieth, but is rich unto all that call upon him.

V. He professes that Jesus Christ died for the Wicked, and for those, who have been damned contrary to his Will.

VI. He confesseth also, that according to the Disposition and Order of Ages; some have been saved by the Law of *Moses*, and others by the Law of Nature, which God hath written in the Hearts of all Men, by the hope of the Coming of Jesus Christ. It is very hard to salve this Proposition as well as the Condemnation in the seventh, if we understand it literally, since none but *Pelagius* hath dared to affirm, that Men have been saved by the Law of *Moses* and by Nature. But *Faustus* and others understand it plainly in another Sense, *i. e.* that the Law and Nature have contributed to their Salvation: And for this reason it is, that *Lucidus* adds, that no Man can be purged from Original Sin, but by the Intercession of the Blood of Jesus Christ. In the last place, he acknowledges Hell-Fire, and unquenchable Flames are prepared for those who have committed heinous Crimes; because they continue in their Sin, they are justly condemned to Punishment, which they also deserve that do not believe these Truths. The Letter concludes with these Words, *Orate pro me, Sancti & Apostolici Patres, &c. O Holy and Apostolick Fathers, pray for me: I* Lucidus *the Priest have subscribed this Epistle with my own Hand; and I affirm all that is affirmed in it, and condemn all that is condemned in it.*

The Bishops of the Council of *Arles* appointed *Faustus* Bishop of *Ries* to write upon this Subject, as he tells us in the Preface to his Treatise of Free-will and Grace, dedicated to *Leontius* Bishop of *Arles*. These are his Words. *You have done, O my blessed Father, a great deal of good to all the* French *Churches, in assembling a Council of Bishops to condemn the Error of Predestination. But methinks you have not sufficiently provided for your Reputation, in commanding me to put in order, and set down in Writing what was said in your Conferences; for I am sensible of my Inabilities to perform it as it ought to be. The honourable Judgment which your Charity hath passed upon my Abilities, hath caused you to make a Choice of which you have Reason to repent.* At the End of this Preface, he says, that after this Work was finished, the Council of *Lyons* had ordered something to be added to it.

Faustus, Bishop of Ries.

F. *Sirmondus* concludes from these Records, that the Council of *Arles* was held about the year 475, consisting of 30 *French* Bishops against the Predestinarians Heresie, which began in the time of St. *Austine*, and had its Original in the Monastery of *Adrumetum*; from whence it passed into *France*, where it was opposed by *Hilary* and *Prosper*, and condemned by *Cœlestine*; that it was supported by St. *Austine*'s Writings not rightly understood, as is observed in the Chronicon of *Tiro Prosper* and *Sigibert*, opposed by the Author of the Book of Heresies, intitled *Prædestinatus*, and by *Arnobius* Junior; ranked among the Heresies by *Gennadius* at the end of St *Austine*'s Book; revived in the ninth Age by *Gottescalci*, and confuted at the same time by *Rabanus* and *Hincmarus*. That *Lucidus*, who was engaged in this Heresie, was summoned to the Council of *Arles*, where this Question was disputed; and he was ordered by this Council to make the Recantation of which we have already spoken. That *Faustus* in his Books of Grace doth only deliver the Judgment of this Council; that his Work was afterward approved in another Council of *Lyons*; that this Bishop is of very Orthodox Sentiments, and is still honoured as a Saint; and that *Joannes Maxentius*, and *Gottescalci* do wrongfully inveigh so much against him. This is almost all that F. *Sirmondus* saith about this matter, in his History of the *Predestinarians*.

But on the other side some able Divines maintain, that this Heresie is a meer Chimæra, and a Calumny which the *Semi-Pelagians* made use of to blacken the Scholars of St. *Austine*: that there were no *Predestinarians* in the time of St. *Austine*; that the Monks of *Adrumetum* who are made the first Authors of this Heresie, never thought of any such thing, but that all the Contest, that was among them, proceeded from hence, that they were not rightly understood; that *Cresconius* and *Felix* had accused *Florus* of denying Free-will, and the Judgment which God will render to every Man according to their Works, because they did not well understand his Sentiments, and that indeed St. *Austine*, who upon the relation of these two Monks, had believed that *Florus* was in an Error, having heard him himself, found, that he had not a false Opinion touching Grace, and that it was not he, that deserved reproof, *but they, who did not understand him, when he explained his Judgment.* That as to the Controversie, which arose among the *French* some time after; it is evident, that they are not the *Predestinarians*, which St. *Prosper* and *Hilary* oppose, but the Enemies of the Doctrine of St. *Austine*, who imputed to his Scholars the same Doctrines, which were attributed to the *Predestinarians*. The Authors alledged for the justification of this Heresie are much to be suspected. The first is *Tiro Prosper*, an Author of little Credit, who says, that this Heresie is not taken out of St. *Austine*'s *Books not rightly understood*, as *Sigibert* hath corrected it, but out of St. *Austine* himself *quæ ab Augustino accepisse dicitur initium*, which proves, that he that inserted this place in St. *Prosper*'s Chronicon was an Enemy to St. *Austine*. *Prædestinatus* is an Author full of Faults and *Pelagian* Errors. The same may be said of *Arnobius*, who doth not acknowledge Original Sin. *Gennadius* was a Learned Man, but well known to be a Favourer of the *Semi-Pelagians*. As for *Faustus*, 'tis certain he was their Head; that *Gelasius* hath condemned his Books. That St. *Fulgentius* hath confuted them in seven Books, approved by the Council of *Sardinia*; that *Cæsarius* hath written against his Doctrines in a Book approved by Pope *Felix*; that Pope *Hormisdas* hath rejected them; that *Petrus Diaconus* hath pronounced Anathema against him; that the Head of a Sect so often condemned, ought not to be looked upon as a Saint; that he was in another very dangerous Error, maintaining, that all Creatures are Corporeal; that all that he says of the Council of *Arles*, and the approbation given to his Books by the Council of *Lyons*, is not true; or that the Authority of these Councils is of little consequence, since they were made of *Semi-Pelagian* Bishops. Lastly, that this Ancient Calumny against the Scholars of St. *Austine* being revived in the 9*th*. Age, the Church of *Lyons* maintain'd that this Heresie of the *Predestinarians* was a Chimæra; that there never was any such Hereticks, or to be sure, none in his time. If we now pass from Authority to Reason, and come to examine the Doctrines, the pretended Errors, which are fastened upon the *Predestinarians*, are the very same, which the *Semi-Pelagians* upbraided the Scholars of St. *Austine* withal, as it is easie to see by comparing them with the Objections of *Vincentius* the *French*, the Priests of *Genoua*, which St. *Prosper* hath fully answered.

This is the Sum of what is said on both sides on this Subject. 'Tis not for us to judge between so knowing Persons as F. *Sirmondus* and his Adversaries, in a matter of this Concernment. *Non nostrum inter vos tantas componere lites.* We freely own, that both have reason on their side. *Et*

Fauſtus, Biſhop of *Riez*.

Vitulâ tu dignus, & hic, &c. but we take our ſelves obliged to ſay on the contrary, that neither of them have hit upon the right, and their prejudice hath made them judge of things not as they are, but as they thought they ought to be. Now that which ſeems to us to be moſt probable in this buſineſs, is this. The Books which St. *Auſtine* wrote againſt the *Pelagians*, being publiſhed, made different impreſſions upon the Minds of the Orthodox. They confeſſed all, that he had reaſon to maintain Original Sin, and the neceſſity of Grace, in order to Salvation; but after that for the confutation of the *Pelagians*, he had raiſed ſubtile and nice Queſtions, ſpoken in a way different from the greateſt part of the Fathers, that went before him, and laid down Principles about the way in which Grace is given, and operates in the Heart of Man, about Predeſtination, and the Calling of the Elect, ſo uncommon before his time, as he himſelf owns, and which he was himſelf ignorant of before he was wholly engaged in this Diſpute. Theſe Matters being extremely abſtract and difficult, put thoſe to a great deal of pains, who lived in his time. And from that time they were the Original of Quarrels, Diviſion and Hatred among the Orthodox, and have been ſo ever ſince, as often as they have been revived. *Caſſian*, the Prieſts of *Marſeilles*, *Hilary* Biſhop of *Arles*, *Vincentius Lerinenſis*, and the greateſt part of the *French* could not entirely approve the Doctrine of St. *Auſtine*, being perſuaded that it was too rigorous, and that bad conſequences might be drawn from it. This appears by the Letters of St. *Proſper* and St. *Hilary*, written to St. *Auſtine* about that Matter. It is probable that ſome unskilful Perſons, who had not Wit enough to underſtand throughly the true Sentiments of St. *Auſtine*, nor Sagacity enough to find out the agreement between them, and that which we ought to believe, concerning the Freedom of Man and the Neceſſity of good Works, have given occaſion of drawing theſe pernicious Conſequences; either becauſe they came very near them, or becauſe they were not interpreted right. And indeed we muſt own it, and St. *Auſtine* himſelf confeſſes as much, that it is neceſſary to uſe great circumſpection in explaining Vocation and Predeſtination, according to his Principles, in ſuch a manner as may incline us neither to negligence nor deſpair. This was it which raiſed the Diſpute in the Monaſtery of *Adrumetum*. *Florus* having brought thither from *Uzel* the Writings of St. *Auſtine* concerning Grace, and explaining his Doctrine in a very coarſe manner, had given the Monks ground to believe that he denied Free-will, and that Juſtice by which God muſt render to every Man according to his Works. *Valentinus* the Preſident of that Monaſtery was forced to permit two Monks, named *Creſconius* and *Felix*, to go to St. *Auſtine*, and propound their Scruples to him, which they did. They perſuaded him that there were ſome Monks, in their Monaſtery which denied Free-will. Wherefore he wrote the* 224*th.* Letter to free them from that Error, and ſhew them how his Principles are made to accord with Man's Free-will. Afterward having ſpoken to *Florus*, he declares that this Monk had not interpreted him aright, or did not well underſtand him, wherefore he made a Book on purpoſe to reconcile Grace and Free-will together. But his Explication not yet ſatisfying theſe Monks, he wrote his Book * of Correction and Grace, to anſwer their Principal Objection. We know not what effect this Book wrought among the Monks of *Adrumetum*; but it did not content the Prieſts of *Marſeilles*, but on the contrary their doubts were increaſed by the reading of it. St. *Proſper* and *Hilarius* ſent St. *Auſtine* word of it, and wrote him what were the Principles of theſe Perſons. We have related them in making the Extracts of their Epiſtles, which are 225, 226, among St. *Auſtine*'s. This Saint endeavours to explain theſe Opinions in his Books of the Predeſtination of Saints, and of the gift of Perſeverance; but the more he explained himſelf, the leſs his Principles pleaſed the French; and the more they were perſuaded, that he denied Free-will and introduced a Fatal Neceſſity. This was the Rumour that was current among the French about the Subject of theſe Books. They alſo made an abundance of Objections againſt his Doctrine. Theſe Objections conſiſted in Erroneous Opinions, which they imputed to him, in pernicious Conſequences, which they pretended to follow from his Doctrine, and in odious Interpretations of ſome of his Opinions. His Death did not put an end to this Controverſie, but on the Contrary augmented it. St. *Proſper*, who hath declared for his Doctrine, defended it by publick Writings, and anſwered the Objections, which were propoſed againſt it. On the other ſide, his Adverſaries extolled thoſe Prieſts, who oppoſed St. *Auſtine*'s Doctrine, and accuſed his Scholars of Error; inſomuch that St. *Proſper* and *Hilary*, being badly uſed among the French were forced to appeal to St. *Cœleſtine*, who wrote to the French Biſhops to enjoyn thoſe Prieſts Silence, and not endure them to diſgrace the Memory of St. *Auſtine*. Nevertheleſs this did not appeaſe the Diſputes; they ſtill continued, and were managed with more heat and paſſion. Altho' neither of them were ſeparated from the Church; yet they began to uſe each other cruelly. St. *Proſper* accuſes his Adverſaries of reviving the Errors of the *Pelagians* about Grace, and calls them Ungrateful and Preſumptuous: And theſe on the contrary called their Adverſaries *Predeſtinarians*, upon the account of the Errors which they imputed to them, and which ſome maintained, perhaps for want of rightly underſtanding things, or of well explaining themſelves. The ſtrongeſt Party among the French was that, which was not of St. *Auſtine*'s Opinion. *Fauſtus* was not the only Enemy which thoſe which they called *Predeſtinarians* had; the greateſt Party of the French Biſhops were, as we have ſaid, of the ſame Sentiments. We muſt not wonder then, if they held a Council at *Arles* in 475, againſt theſe pretended *Predeſtinarians*; if they made *Lucidus* to retract, charged *Fauſtus* to write againſt this Error; and if they approved his Book afterward in another Council. Theſe are Matters of Fact, too well confirmed to be called in Queſtion; but this doth not really prove, that there was an Hereſie of *Predeſtinarians* at that time, no more than that theſe Biſhops were Hereticks; it only proves that there were then Diſputes about Grace; that as is uſual in the heat of Diſpute, both Parties carried things too high, and that as thoſe, who held the Doctrine of St. *Auſtine*, not explaining themſelves well, gave occaſion to others to impute Errors to them; ſo theſe on their ſide afforded them a cauſe againſt them, by condemning St. *Auſtine*'s Opinions. It is true, that both of them accuſed each other of Hereſie and, Error; but we muſt not truſt to ſuch ſort of Accuſations propounded by Perſons ſuſpected on both ſides. For all the Authors who ſpeak of the Hereſie of the *Predeſtinarians*, are much to be ſuſpected as a ſufficient Proof, becauſe they are on the Contrary Party; And they that accuſe *Fauſtus* of Hereſie, and thoſe of his Party, do it only becauſe they oppoſed ſome of St. *Auſtine*'s Principles, not regarding that at the time when he wrote, he might do it without being accounted an Heretick; and that ſeveral Fathers before and after St. *Auſtine* have ſpoken and thought as he did, without being accuſed for Hereticks for it. His two Books of Grace and Free-will are written with a great deal of Moderation and Caution; he rejects moſt plainly and ſincerely the Errors of *Pelagius*; he acknowledges Original Sin, and the neceſſity of Grace to do well, and obtain Salvation; he owns, that the Free-will is much weakened ſince the Sin of *Adam*; but he maintains, that there remains ſome ſlender knowledge of good, ſome ſeeds of Virtue; that we can know, and deſire to do good with the aſſiſtance of Grace, and cannot do it without it, but that God denies his Grace to no Man; that the Labour of Man accompanies this Grace, and that he muſt obey his motions; that God knows from all Eternity the Good and Evil, which all Men ſhall do; that he foreſees all their Actions, and the end they will have, but he predeſtines no Man to Salvation or Damnation. He thereupon ſets down all the Texts which are alledged for Predeſtination and Grace, and expounds them according to his own Opinions. Theſe are the Contents of theſe two Books, which are to ſay truly, an Explication of thoſe Propoſitions only, which are delivered in his Letter to *Lucidus*. Many Orthodox Authors have written and ſpoken thus, and there is nothing in them but may be defended; but although there were ſomething to be reproved, he ought not for all that to be uſed as an Heretick, much leſs to be made the Ring-leader of Hereſie, ſince there hath not been any thing defined thereupon. I will not purſue this Hiſtory further, becauſe we ſhall have occaſion to ſpeak hereafter of the Renovation of theſe Diſputes, which were never managed without Noiſe and Heat. And indeed two Reaſons ſeem to make it unavoidable. 1. The Subtelty and Depth of theſe Queſtions, wherein Human Underſtanding is eaſily loſt. 2. The Conſequences which each draw from the Principles of their Adverſaries, of which ſome ſeem to inſpire Men with Pride and Preſumption, and the other to caſt them into Negligence and Deſpair. But if we would conſult our own Reaſon a little, we ſhall ſee on both ſides ſo many Depths, Precipices, and Rocks, as would make us tremble. So that it were better and more advantageous to the Church of God, and every Chriſtian, to live in Peace and Silence, and not deſire to dive into ſuch impenetrable Secrets, to hold that for a certain Maxim, that we ought to beg the Divine Aſſiſtance continually; but at the ſame time to work out our own Salvation with fear and trembling. But 'tis time to return to *Fauſtus*'s Works. We have alſo a Letter to *Gratus*, wherein he confutes the Errors of *Neſtorius*, and lays down the manner, how the Orthodox ſhould ſpeak concerning the Perſon of Jeſus Chriſt. We have alſo a ſmall Tract, wherein he explains, how that Son, who is begotten of the Father, is of the Subſtance with the Father, and Co-eternal. To this he adds an Explication of what he ſaid in his Letter to *Gratus*, that God did not ſuffer by the Senſes, but only by a kind of Compaſſion. The laſt Queſtion which he treats of in this Writing, is of the Nature of the Soul, he maintains, that it, and all Creatures are corporeal. *Gennadius* hath divided this Treatiſe into two Parts, and ſpeaks of the laſt as a diſtinct Treatiſe. This is that, which *Mamertus* endeavours the Confutation of

Fauſtus, Biſhop of *Riez*.

The Letter to *Felix*, which *Gennadius* mentions, is yet preſerved, but we have not the Treatiſe of the Holy Ghoſt, of which that Author ſpeaks; nor another Treatiſe compoſed by way of Dialogue, commended by *Sidonius Apollinaris*; but we have two Diſcourſes to the Monks, ſome other

* *It is the 46th. Ep. in Trob. Edition.*

* *De Correptione & Gratia.*

Faustus Bishop of Rii.

other among the Sermons which bear the Name of *Eusebius Emisenus*, and a Letter to one named *Paulinus*, in which he answers some Questions which he had proposed tohim. The first is concerning the Penance of those who are at the point of Death. *Faustus* answers, that that is very uncertain. The second is, whether the Faith in the Trinity be sufficient for Salvation? *Faustus* answers, that it is useless, unless it be accompanied with good Works; and altho' they have been baptized, yet if they commit one of the three Deadly Sins, Sacrilege, Murther, and Adultery, they shall be Damned eternally, if they do not make an Attonement by Penance. The last is about the Nature of the Soul, and Punishments after Death. *Faustus* holds the Soul to be Immortal, altho' it be Corporeal; and Eternal Punishments, but more or less severe according to the greatness of Sins. He hath also five Letters to *Ruricius*, but they contain nothing remarkable in them.

Faustus Bishop of Ries.

The Style of *Faustus* is plain, easie and clear, full of Antitheses and Rhymes. His Notions and Arguments are very rational and apposite. He is full of Spiritual Maxims, and Moral Precepts. One part of his Works, which we have already spoken of was in the Old *Bibliotheca Patrum*, *Canisius* hath published the rest. They are also in the last *Bibloth. Patr* [Tom. 8. p. 523.] printed at *Lyons*.

RURICIUS, DESIDERIUS, *and some Others.*

Ruricius, Desiderius, &c.

WE have a Collection of 64 Letters of *Ruricius* Bishop of *Lemovicum*, who lived about the end of the Age, and died at the beginning of the Next; of 14 Letters of *Desiderius* Bishop of *Cadurcum*, and some other Letters written to these two Bishops by some of their Colleagues; but they are Ordinary Letters pleasantly written, which contain nothing remarkable in them. We may find them in *Canisius*, and in the last *Bibliotheca Patrum*, printed at *Lyons*.

Ruricius, Desiderius, &c.

APOLLINARIS SIDONIUS, *Bishop of* Clermont.

Ap. Sidonius, &c.

CAius *Sollius Ap. Sidonius*, descended of an Illustrious Family, whose Father and Grand-Father had been *Præfecti-Prætorio*'s among the French, was born at *Lyons* about the Year 430. He was brought up with Care, performed his Studies under the most excellent Masters of that time, and became very skilful in all Parts of Learning, but especially in Poetry. He married *Papianilla*, the Daughter of *Avitus*, who from a French *Præfect* was raised to the Imperial Throne after the Death of *Maximus*. But *Majorianus*, whom *Leo* had taken to be a Partner with him in the Empire, forced him to lay down his Crown, and came to besiege the City of *Lyons*, where *Sidonius* had shut up himself. The City being taken, he fell into the hands of his Enemy, but the reputation of his Learning made him his Friend; so that he received all the Favours from him which he could desire, or hope for; and as a grateful acknowledgment of them he made a Panegyrick in his Honour, which was so well taken, that he erected *Sidonius*'s Statue in the City of *Rome*. The Emperor *Anthemius* did more honourably requite the Panegyrick, which *Sidonius* made in his Honour, by making him Governor of the City of *Rome*, and afterwards raised him to the Dignity of a *Patrician*; but he soon quitted his Secular Employments to follow the Calling of God, who called him to the Government of the Church. The See of *Clermont* being Vacant in 472, by the Death of *Eparchius*, *Sidonius* who was no more than a Lay-man as yet, was chosen to take his place without competition. Immediately he applyed himself to those Studies, which were most agreeable to his Ministry, of which he performed all the Offices with all the Care and Prudence possible. The reputation of his Wisdom was so much confirmed, that being summoned to the City of *Bourges*, whose See was vacant, all the Bishops that were there, did with with one consent refer the Election of the Bishop to him. He appointed *Simplicius*, and his Choice was approved, and followed by all the World. He had a truly Pastoral Charity for all the Poor of his Dioceses; he distributed all his Estate to them, and sold also all his Plate for their Relief; which being done without the Knowledge of his Wife, she was forced to redeem it. He maintained at his own Charge, with the help of his Wife's Brother *Ecdicius*, more than 4000 *Burgundians*, who were banished out of their own Country. He often went his Visitations in his Dioceses, and was one of the first of the *French* Bishops, who introduced into his Church the Use of Rogations, which were then newly appointed by *Mamertus* Bishop of *Vienna*.

Clermont being besieged by the *Goths*, he encouraged the People to stand upon their defence, and would never consent to the Surrender of the City; insomuch, that when it was delivered up, he was forced to fly out of it, but was soon restored, and continued to govern his Church, as he did before. Some time after he was assaulted by two Priests, who deprived him of the Government of his Church; but but one of them coming to a miserable end, *Sidonius* was again settled with Honour at the End of the Year. He dyed in peace, *Aug.* 21. *Anno.* *487, after he had been Bishop 15 years, and had lived 66 years. His Festival is kept upon the same day in the Church of *Clermont*, where his Memory is in great Veneration. Before his Death he nominated *Aprunculus* for his Successor, who having been heretofore Bishop of *Langres* was forced to retreat.

* 482. Dr. *Cave.*

Of all the Writers of that time there was none more learned, or that wrote more elegantly either in Prose or Verse, than *Sidonius*; from whence it is, that *Cl. Mamertus* calls him the most eminent of the eloquent, the most skilful of all the learned Men of his Age, and the Restorer of the ancient Eloquence. His Writings confirm this honourable Censure, for they are full of Ingenuity and Vigor; His Notions are curious, grateful, and well handled; He hath such plenty and Variety of Subjects, as is very surprizing and charming; He uses proper, significant, and extraordinary Words, and sometimes mixes some that are not true Latin; He hath many Flights of Wit; His Discourses are truly epistolar, *i. e.* concise, pleasant, full of Points, and diverting Fancies; He is excellent in his Descriptions and Draughts, which are the principal Ornaments of his Writings: Nevertheless his Style is too lofty and subtle for his Sense, and he offends, as I may say, in being too witty. This great Subtlety, together with his profound Learning makes him sometimes obscure and hard to be understood. He ventures at some Expressions, Metaphors, and Comparisons, which not many in the World can relish. He had a very poetical Wit, and ready Faculty of making Verses, of which he composed many *Extempore*; but he never bestowed the pains to polish and perfect them. He wrote several small Treatises in Prose and Verse, but he preserved them only that he thought fittest to be left to Posterity. He collected himself nine Books of Letters; He began an History of *Attilas*'s Wars, but he left it unfinished, and therefore would not have it published; His principal Poems are three Panegyricks upon three Emperors, *Avitus*, *Majorianus*, and *Anthemius*: The other are a Collection of Poems upon particular Subjects directed to his Friends.

Ap. Sidonius, &c.

His Letters are full of infinite Points of Learning, and prophane History. There are very few of them, wherein he speaks of Religion; yet there are some from which we may draw Observations of the Discipline then in use. So in Letter 24. l. 4. he describes the Bishop of *Tholouse* called *Maximus*, to whom he went to desire him to give a Friend of his a longer time for the payment of a Sum, which his Friend's Father had borrowed of *Maximus* before he was Bishop. He says, that having known him heretofore, he found him wholly changed, that his Cloathing, Countenance, and Discourse savoured of nothing but Modesty and Piety; that he had short Hair and a long Beard; that his Houshold-stuff was plain; that he had nothing but wooden Benches, Stuff Curtains, a Bed without Feathers, and a Table without a Carpet, and that the ordinary Food of his Family was Pulse more than Flesh. *Sidonius* being surprized to see so great an Alteration in him, asked him of what Profession he was, whether he were a Monk, a Clerk, or a Penitent; and he answered him, that lately he had been made a Bishop against his Will. This teaches us, that the Life, Habit, and Houshold-stuff of a Bishop ought to be like a Monk's, and a Penitent's. He ought to do that out of Humility, which others are obliged to do by their Profession and Condition. This Bishop forgave the Interest, which amounted to as much again as the Principal, and gave his Debtor time to pay him, joyning Mercy with Humility.

Sidonius teaches us in Let. 14. Lib. 5. and Let. 1. L. 6. that the Rogations were instituted by *Mamertus* Bishop of *Vienna*. 'Tis to no purpose to say, that they were appointed before, and that he only restored them; for *Sidonius* says positively, that it was St. *Mamertus*, *qui primus invenit, instituit, invexit*. Processions indeed were used before, but there was no determinate time for them, and they were performed indevoutly, seldom, and very negligently. They were intermingled with Feasting, and never performed

Ap. Sidonius, &c.

but to procure Rain or fair Weather, *Vagæ, tepentes, infrequenteſque atque ut ita dicam, oſcitabundæ ſupplicationes, quæ ſæpe interpellantum prandiorum obicibus hebetabantur.* But St. *Mamertus* fixed the time, and Manner of them, and commanded them to joyn Faſting, Prayers, Singing of Pſalms and Lamentations with them. According to the Example of St. *Mamertus*, the Church of *Clermont*, and ſeveral others took up the ſame Cuſtom, which in a ſhort time ſpread into all the Churches of the World.

He obſerves in Let. 17. Lib. 5. that the annual Feſtivals of the Saints were kept with very great Solemnity; that the People flocked to the Church in throngs before Day; that they light up a great many Tapers; that the Monks and Clerks ſung the Vigils in two Choirs; and that about Noon they celebrated the Maſs.

The Diſcourſe which he made at the Election of the Biſhop of *Bourges*, recited afterward in Let. 9. Lib. 7. demonſtrates how weighty an Affair it is to have the Choice of a Biſhop devolved on him; and how hard it is to content all the World. 'If I nominate a Monk, ſaith he, it will be 'ſaid that he is fit to make an Abbot, and not a Biſhop; 'If I chooſe an humble Perſon, they will fear, leſt he ſhould 'be contemptible. On the contrary, if I take a courageous 'and reſolute Perſon, they will accuſe him of being proud; 'if I pitch upon a learned Man, they will ſay immediately, 'that he will be arrogant; if he be a Perſon of mean Learning, they will deride his Ignorance; if I name a ſevere 'Man, they will look upon him as a cruel Man; if he 'be mild, they will blame his Eaſineſs, *&c.* If I chooſe a 'Clergy-man, they that are above him, will deſpiſe him, 'and they that are inferior to him will envy him. Age and 'Antiquity among the Clergy are the only things almoſt 'that are conſidered at preſent; as if the number of years 'that they have been in the Clergy, did confer Worth upon 'thoſe that have none, and as if it were a ſufficient Qualification for the Prieſthood to have lived long, tho' they 'have not lived well. There are Eccleſiaſtical Perſons, 'who having been all their Lives careleſs of the Diſcharge 'of their Miniſterial Function, ready to anſwer, accuſtomed to make idle Diſcourſes, Heads of Parties and Factions, defective in Charity, always wavering, always envious, yet contend for a Biſhoprick at the end of their 'Lives, and deſire to govern others at an Age wherein 'they have need to be governed themſelves. But ſince this Diſcourſe might diſpleaſe the Clergy of the Church to whom he ſpoke, he cunningly appeaſed them, by ſaying, that his Deſign was not to blame many for the Ambition of a few, but by naming no Man particularly, thoſe, who took offence at what he ſaid, would diſcover their Diſpoſition; that there were ſeveral in that Church that deſerved to be Biſhops, but all that were worthy of it could not be. Having thus diſpoſed their Minds to approve his Choice, which he was about to make, he ſwore by the Name of the Holy Spirit, that he was not ſwayed by any human Conſideration, by Money or Favour to proceed in it, and then declared, that he had fixed his Eyes upon *Simplicius*, who was the Clerk of that Church, whom he commended: And ſince they had all ſworn, that they would ſubmit to his Judgment in the Election, he pronounced in the Name of the Father, and of the Son, and of the Holy Ghoſt, that it was *Simplicius*, who ought to be Biſhop of *Bourges*, and Metropolitan of his Province. This is all that is obſervable in *Sidonius*'s Letters concerning the Diſcipline of the Church. They alſo diſcover to us the Names of many Biſhops of that time, to whom theſe Letters are directed, and which are all called Popes, according to the Cuſtom of that time.

Ap. Sidonius, &c.

The learned *Savaron* publiſhed the Works of this Author in the laſt year of the former Age, * cleared from a great number of Faults, and enriched with many very learned Notes, which make the Text very plain, and contain in them ſeveral very uſeful and curious Remarks. To undertake a new Edition after ſo learned a Man, as no body ſeemed to deſire it, ſo it might be looked upon as a thing needleſs and inconſiderate. Yet this did not much diſcourage F. *Sirmondus*, who had taken much pains upon this Author, before the Work of *Savaron* appeared, from putting out his Labours, by cauſing *Sidonius*'s Works to be printed [at *Paris*] in 1614 [8*vo.*] which have given an ample Proof of the Excellency of his Underſtanding, and Depth of his Learning; for altho' there ſeemed nothing to have eſcaped the exact Obſervation of *Savaron*, yet F. *Sirmondus* hath found many things fit to be taken notice of and explained, which *Savaron* had paſſed over; and hath made ſuch rational, learned, curious, and well choſen Notes, that they far excel *Savaron*'s in the Judgment of all the World almoſt. Nevertheleſs 'tis good to have both the Editions, and it were to be wiſhed, that one were put out with the Notes of both theſe learned Men. Since the Death of *Sirmondus* his *Sidonius* hath been reprinted with ſome Augmentations. This Edition was by *Cramoiſy* in 4*to*, in the Year 1652. There is alſo found at the End of it a Catalogue of *Sirmondus*'s Works. [Beſides the forementioned Editions of *Sidonius*'s Works, we have alſo others *viz.* at *Baſil* in 1542, 4*to*, with the Commentary of *Joan. Bapt. Pius*, which being reviſed by *Elias Vietus* was printed at *Lyons* in 1552, 8*vo.* They are alſo printed in the *Bibliotheca Patrum*. Tom. VI. p. 1075.]

* *Printed at* Paris *in* 4*to, and after at* Hannover *in* 1617, 8*vo.*

JOANNES TALAIA, or TALAIDA.

J. Talaia.

Joannes Talaia, or *Talaida*, a Monk of *Tebenna*, was choſen Biſhop of *Alexandria* in 481. Immediately after his Ordination he wrote Letters of Communion to *Simplicius* Biſhop of *Rome*, and *Calendion*; but he omitted to write to *Acacius* Biſhop of *Conſtantinople*. *Acacius* being offended at theſe Proceedings, ſtirred up the Emperor *Zeno* againſt him, accuſing him as guilty of Perjury, and a Favourer of *Hillus*; inſomuch, that he was forced to fly into *Italy* a little after his Election. Since he could not return to his own Biſhoprick, the Church of *Nola* was committed to his Care and Government. *Photius* mentions an Apology, which he wrote to *Gelaſius* Biſhop of *Rome*; in which he condemns not only the Hereſie of *Pelagius*, but alſo *Pelagius*, *Cœleſtius*, and *Julian*, who ſucceeded them in that Sect. We have not this Work. It was compoſed about the Year 492.

J. Talaia.

JOHN, *a Prieſt of* Antioch.

John.

John, who of a Grammarian was made a Prieſt of *Antioch*, hath written, ſaith *Gennadius*, againſt thoſe that maintain, that we ought to worſhip Jeſus Chriſt, as having only one Nature, and that acknowledge but one Nature in his Perſon. In it he oppoſes ſome Propoſitions of St. *Cyril*. He ſays, that he ſpake them inconſiderately againſt the *Neſtorians*; but they confirm, and help to uphold the Error of the *Timotheans*, which he himſelf ſays impertinently and groundleſly, according to the Teſtimony of *Gennadius*: He was alive when *Gennadius* wrote this. He made Sermons *Ex tempore*, and without any Preparation. We have not any thing of his Writing remaining.

John.

JOANNES ÆGEATES.

J. Ægeates.

Joannes Ægeates * a *Neſtorian* Prieſt hath compoſed a Church-Hiſtory, which begins at the Empire of *Theodoſius* the Younger, when *Neſtorius* divulged his Hereſie, and was depoſed; and ends with the Empire of *Zeno*, and the Depoſition of *Petrus Fullo*. The Style of this Author was noble and florid. He relates the 3*d*. General Council held at *Epheſus*, and that of the other Council held at the ſame Place under *Dioſcorus*, to which they give the Name of an Aſſembly of Thieves, but yet this Author makes it an holy Synod; and *Dioſcorus* and his Companions Saints. He alſo made the Hiſtory of the Council of *Chalcedon*, but it was full of Abuſes and Calumnies. The ſame *John Ægeates* hath alſo written a Book on purpoſe againſt the Council of *Chalcedon*, he had promiſed 10 Books, but *Photius*, from whom we have taken all this, had never ſeen but five; which begin, as we have ſaid, with *Neſtorius*, and ended at the Depoſition of *P. Fullo*. We have nothing of them, but only ſome Fragments recited in the ſecond Council of *Nice*, Tom. 7. of the Councils, p. 369. and in the Collections of *Theodorus*, L. 2. p. 563.

J. Ægeates.

VIC-

VICTOR VITENSIS.

Victor Vitensis.

Victor Bishop of *Vita*, a City of *Byzacenum*, rather than of *Utica*, (*a*) a City of the Proconsular Province, hath written an History of the Persecution of the Orthodox of *Africk* under *Genfericus* and *Hunnericus*, Kings of the *Vandals*. This Persecution began in the Year 427, when *Genfericus* went into *Africk* with twenty four thousand Persons, as well Men, as Women and Children. He made strange Devastations in that Country, and laid it all waste by Murthers, Plunders, and Flames. He chiefly fell upon the Churches and Monasteries, which he destroyed with Fire and Sword. He slew a great number of Bishops and Clergy-men; after he had put them to a thousand Tortures, that he might force them to discover the Treasure of the Church. Having made himself Master of all the Provinces of *Africa* in a short time; he besieged *Carthage*, and having taken it, he banished the Bishops and Clergy, possessed himself of their Churches. He banished also the greatest part of the Bishops of other Churches. He passed from thence into *Italy*; took and sacked the City of *Rome* in 455. Being returned into *Africk*, grown proud and insolent, with the Thoughts of his Victory, he continued to afflict the Churches of that Country; and to persecute the Orthodox with greater Cruelty than ever: This Persecution continued 37 Years. After his Death his Son *Hunnericus* did at first use them with more Lenity, having granted at the Request of the Emperor *Zeno*, and the Empress *Placidia*, that they should ordain an Orthodox Bishop at *Carthage*, upon condition that the *Arian* Bishops should have liberty of using their Worship in the City of the Empire. This Condition was never performed, but yet they ordain'd *Eugenius* Bishop of *Carthage*. But the *Arians* soon raised a cruel Persecution against the Catholicks, and sent them an Edict, in which it was commanded, that *Eugenius*, and the Orthodox Bishops should come to *Carthage* to confer with the Bishops of the *Vandals*, about their Doctrine. This Order being shewed *Eugenius*, he made Answer, that the Bishops of other Provinces ought to be cited to this Conference, because it being the common Concern of all the Orthodox Church, it was reasonable that the Bishops of the whole World should be present at it; and especially the Bishop of the Church of *Rome*, who was the Head of other Churches. Nevertheless, being constrained to appear, he did so, and after some Contests, he read the Confession of Faith, which he had already prepared. But this Conference was but a Pretence, which they made use of to persecute the Orthodox. King *Hunnericus* published an Edict against them, which contained the same Punishments against the Orthodox, which the Orthodox Emperors had decreed by their Edicts against the *Arians*. He shut up the Churches of the Orthodox, which he gave to the *Arians*; and banished the Orthodox Bishops to the Isle of *Corsica*. They were in number 466, of which 88 dyed at *Carthage*, and the rest were conveyed to the Isle of *Corsica*. This was followed by an horrible Persecution against the Orthodox, upon whom they laid infinite Torments. Such was the deplorable Estate of the *African* Churches at that time, which had been heretofore most flourishing and glorious. *Victor* of *Vita*, who was a sharer in this Persecution hath described it in five Books, in a very plain and affecting Style. This Work hath been printed in several Collections, and published at *Dijon* in 1664. by F. *Chiffletius*, with the Works of *Vigilius Tapsensis*, [at *Cologne*, in 1535, at *Paris* in 1541, by the care of B. *Rhenanus*, at *Paris* in 1569, 8*vo*. at the End of *Optatus Milevitanus*, with *Baldwin*'s Notes, as also in the *Bibliotheca Patrum*. Tom. 8. p. 675.]

Victor Vitensis.

(*a*) Rather than of *Utica*.] The ordinary Editions give him the Title of Bishop of *Utica*, but it is through an Error, because *Utica* is better known than *Vita*, for in the best MSS. he is named *Vitensis*. In an ancient Edition put out by the care of *Rhenanus* in 1541; he is also called *Vitensis*, as well as in another, which is at the End of an old Book of *Rufinus*'s Church-History, and in the Epistle Dedicatory of the Collection of St. *Austine*'s Sermons, printed at *Louvain* in 1504. He could not have been Bishop of *Utica*; for when the Bishops were banished *Africa*, *Florentinus* was Bishop of that City, as appears.

VIGILIUS TAPSENSIS.

Vigilius Tapsensis.

Vigilius Bishop of *Thapsus*, a City in the Province of *Byzacenum* in *Africa*, was one of those who was banished *Africa* by King *Hunnericus* (*a*). As he lived in a time, when *Africa* was under the Government of the *Arians*, and the East infected with the Errors of the *Nestorians* and *Eutychians*; he applied himself diligently to oppose these three Heresies, but he did it ordinarily under the Name of those Fathers of the Church, who had lived before him, either because by suppressing his own Name he might avoid Persecution, or because his Works would be of greater Weight, and have a better Effect, being put out under the Name of such illustrious Persons. Wherefore he published under the Name of St. *Athanasius* twelve Books upon the Trinity, by way of Dialogue; a Treatise against an *Arian* called *Varimadus*, under the Name of *Idacius Clarus*; a Book against *Felicianus* the *Arian* under the Name of St. *Austine*. He hath also made two Conferences, in which he brings in *Athanasius* disputing against *Arius* before a Judge, whom he calls *Probus*, who gives Sentence for *Athanasius*. There are two Editions of these Conferences. The first, which is the most ordinary, is divided into two Books, wherein all the Dispute is managed between *Athanasius* and *Arius*; but he brings into it * in the second Edition, which is larger than the first, and divided into three parts, I say, he brings in *Sabellius* and *Photinus*. It cannot be doubted, but that this last Work belongs to *Vigilius Tapsensis* since he cites it in his five Books against *Eutyches*, which are the only Work he hath published under his own Name. In this Work he confutes the *Eutychian* Doctrine, by Scripture, and the Testimony of the Fathers of the Church. He defends St. *Leo*'s Letter, and the Definition of the Council of *Chalcedon*, against the Objections of those Hereticks. He observes by the by, that the Custom of universal and orthodox Councils, is to make new Decisions against new Heresies, without meddling with what hath been determined in former Councils, which remains in full Force and Vigor. There is also a place in the third Book worthy our Notice, wherein he says, that the Christians have received by Jesus Christ, the Abundance of Corn, Wine, and Oyl, promised to the Posterity of *Esau*; having been consecrated by the Mystery of the Body and Blood of Jesus Christ, and by the Holy Chrism. *Corporis, & Sanguinis Christi & Chrismatis ejus Mysterio consecratis.*

*This Edition was put out by Cassander at Cologne, in 1675.

This Author wrote well enough for his time; His Discourse is plain, and natural, without being base and childish, he unfolds the Mysteries of our Religion with much Elegancy; he proves them very solidly; he discovers the Opinions of the Hereticks with great Sagacity, and confutes them very subtly, forcing them out of their strong Holds. He had read the Writings of the Fathers, but knew little of the Ecclesiastical History; and therefore for want of an exact knowledge of it he hath committed several mistakes.

Vigilius Tapsensis.

The five Books against *Eutyches* bearing the Name of *Vigilius*, have always been printed under his Name both in the Collections, which have been made of those who have opposed the Hereticks, and in the Orthodoxographers, and *Bibliothecæ Patrum*; but they are very unfitly attributed to *Vigilius* Bishop of *Trent*. They have also been printed by themselves at *Basil*, in 1539. *Cassander* hath caused them to be printed since at *Collen* [in 1575, 8*vo*.] with the Dialogues against *Arius*; which he restored first of all to this Author; and lastly, *Josias Simlerus* had them printed again [at *Basil*, in 1571.] with some other Treatises against the *Eutychians*.

The twelve Books of the Trinity have been printed among the Works of St. *Athanasius*, whose Name they bear [at *Heidelburg*, in 1601,*] but they were soon known to belong to a Latin Author. F. *Sirmondus* having found them in a MS. of the Abby of St. *Flurii* (which is now in the Library of the Jesuites College) after the five Books of *Vigilius* against *Eutyches*, and his Dispute against *Arius*, as being the same Author's, hath observed in his Notes upon *Theodulphus*, [printed with that Author at *Paris* in 1646. 8*vo*.] that this *Author*, and *Hincmarus* have been quoted under the Name of *Athanasius*. Yet they were *Vigilius*'s of *Tapsus*. His Judgment hath been followed by all the Learned, and is confirmed by the Authority of several MSS. where they are joyned with the Conference against *Arius*, and by the Testimony of the Preface of the Books against *Varimadus*, where the Author alludes to these two Books. F. *Chiffletius* hath also restored the Treatise of the Trinity against *Felicianus*, attributed to St. *Austine*, to him because he found them in the MSS, with the Works of *Vigilius*, and they are of the same Style. The three Books against *Varimadus* bear the Name of *Idacius*; but *Vigilius*, discovers himself to be the Author of it in the second Book of his Conferences against *Arius*.

*And at Paris in 1627.

(*a*) Under *King* Hunnericus.] He is cited by *Theodulphus* as a Bishop of *Africa*, and in an Ancient MS. of the Work against *Eutyches*. The City of *Tapsus* is named for the Place of his Bishoprick. His Name is found in the Catalogue of the African Bishops, composed at that very time. He is the last, and by consequence the youngest of the Bishops of the Province of *Byzacenum*.

Vigilius Tapſenſis.

Laſtly, F. *Chiffletius* attributes to him a Treatiſe of Faith againſt *Palladius*, which is printed in St. *Ambroſe*, and among the Works of St. *Gregory Nazianzen*'s; but he doth not ſufficiently prove, that this Work is *Vigilius*'s of *Thapſus*.

The ſame Author is of Opinion, that the Acts of the Council of *Aquileia* are alſo the invention of *Vigilius* of *Thapſus*; but in that he is miſtaken, as we have already ſhewn. Yet the Creed which is attributed to *Athanaſius*, may with much more Reaſon be attributed to *Vigilius*. [The above-mentioned Works of *Vigilius* of *Thapſus* have been collected into one Volume, by F. *Chiffletius* and printed with his Notes at *Dijon*, in 1664. 4*to*, and have been ſince put into the *Bibliotheca Patrum*. Tom. 8. p. 722.] *Vigilius Tapſenſis.*

FÆLIX III. *Biſhop of* Rome.

Felix III.

Cælius Felix was ordained Biſhop of *Rome*, in the beginning of the Year 483. A little time after his Ordination he held a Council at *Rome*, in which *John Talaia*, who being baniſhed from *Alexandria*, by the Authority of *Acacius* Biſhop of *Conſtantinople*, was fled into the Weſt, preſented a Petition to him, in which were contained ſeveral Heads of Accuſation againſt *Acacius*. This obliged *Felix* to ſend to the Emperor, *Vitalis* Biſhop of *Trent*, and *Miſenus* Biſhop of *Cumæ* to requeſt him to cauſe the Council of *Chalcedon* to be confirmed, to baniſh *Petrus* the Heretick from the See of *Alexandria*, and compel *Acacius* to condemn *Peter*, and to anſwer to the things of which he was accuſed. *Felix* gave two Letters to his Legates, the one directed to *Acacius*, the other to the Emperor. In both of them he is very urgent to have *Peter* expelled from *Alexandria*. In the Letter to *Acacius*, he earneſtly exhorts that Biſhop to free himſelf from the ſuſpicions which might be had againſt him, and to uſe his Intereſt with the Emperor to bring them to an end, and upbraids him for want of Zeal in this Affair, and his diſſimulation or allowance given to this Heretick. In the Letter to the Emperor, he boldly tells him, that he ought not to ſuffer an Heretick condemned a long time ſince, and baniſhed by his own Edicts, to remain in poſſeſſion of the See of *Alexandria*. *Vitalis* and *Miſenus* parted with theſe Letters and Inſtructions. While they were in their Voyage, *Cyril* Abbot of the * *Acœmetæ* wrote to *Felix*, that there were daily Innovations againſt the Orthodox Faith; and that he ought to be ſo much the quicker in providing ſome Remedy againſt them. *Felix* having received this News, wrote to his Legates, that they ſhould do nothing without the advice and approbation of this *Cyril* and ſent them a Letter ſubſcribed to the Emperor, wherein he tells him of the Authority of the Council of *Chalcedon*, and writes to him about the Perſecution of the Orthodox in *Africa*. We have neither of the Letters, which *Evagrius* mentions. The Legates being arrived at *Abydos* (*a*) were ſeized by the Guards, who took away their Papers, and put them into Priſon. They had orders not to communicate with the Adherents of *Petrus Mongus*, nor *Acacius*, who was joyned with him: But the Emperor firſt made uſe of Threatnings to force them to it, but not prevailing that way, he tryed them by Kindneſs and Promiſes, and gained their Conſent to communicate with *Petrus Mongus* and *Acacius*, upon Condition nevertheleſs, that it ſhould be no prejudice to the Merits of the Cauſe, which they entirely referred to the Judgment of Holy See. Upon this Promiſe they received the Sacrament with *Acacius*, and with the Deputies of *P. Mongus*. The more Zealous of the Orthodox immediately made Proteſtations againſt the Action; One they faſtened upon the Cloaths of the Legates with an Hook, the other they ſent them in a Book; and a third in a Basket of Herbs. *Vitalis* and *Miſenus* having ſped ſo ill, departed to go again into *Italy*. But they had with them an Advocate of *Rome* named *Felix*, who was forced to ſtay behind, being taken Sick at *Conſtantinople*. This Man, becauſe he would not conform to the Example of the Legates, was cruelly handled by *Acacius*. *Vitalis* and *Miſenus* being returned to *Rome*, found that the *Acœmetæ* Monks had already given a Relation of what had paſſed, and had likewiſe ſent one of their Monks called *Simeon*, to give the Pope an Account of it. *Felix* called a Council of Sixty ſeven Biſhops, where they appeared to give an account of their Embaſſage; and brought the Letters of *Zeno* and *Acacius* full of Invectives againſt *John Talaia*, and the Praiſes of *Peter*. They laboured to excuſe themſelves, by ſaying, that they had forced them and ſurprized them, and they knew not that they had communicated with *Peter* Biſhop of *Alexandria*. But *Simeon* proved it to their Faces, that they knew what they did, and that they never would hearken to the Orthodox, which came to them. *Sylvanus*, who had been at *Conſtantinople* with them, confirmed the Depoſition of *Simeon*; Inſomuch, that *Vitalis* and *Miſenus* being Convicted of acting contrary to the Orders they had received, were depoſed and excommunicated. They next examined the Conduct of *Acacius*, and condemned him with *Petrus Mongus*. This Judgment was paſſed *July* 28 *Anno*. 484.

** An Order of Monks.*

Felix gave Notice of this Sentence to *Acacius*, by his 6th. Letter, wherein he tells him, that being found guilty of divers Crimes, of breaking the Canons of the Council of *Nice*, of uſurping the Juriſdiction of thoſe Provinces that were not ſubject to him, of having not only received into his Communion, but alſo preferred to the Epiſcopal Dignity, Hereticks, whom he had heretofore condemned, ſuch as that *John*, whom he made Biſhop of *Tyre*, although he was not received at *Apamæa* by the Orthodox, and has been ſince expelled out of *Antioch*; ſuch was alſo the Deacon *Numerius*, who was depoſed, whom yet he raiſed to the dignity of the Prieſthood. Beſides this, he ſtood convicted of having placed *Petrus Mongus* upon the Throne of St. *Mark*, and received him into his Communion; of having corrupted *Vitalis* and *Miſenus* to gain their conſent to what he deſired, inſtead of obeying and following the Commands, which they had been injoyned on the part of the Holy See; and by refuſing to anſwer to the Heads of the Accuſation, which *John* had drawn up againſt him, he ſeemed to acknowledge them; That he had ſince contemned the Deacon *Felix*, and communicated with the Hereticks, and that he did perſiſt in it; ſo that he did not deſerve to be ranked among thoſe that he received to his Communion, and that by this Sentence he declared him to be deprived of his Prieſthood, and the Communion of the Catholick Church, falen from the Rights of the Prieſtly Office, condemned by the Judgment of the Holy Spirit and his Apoſtolick Authority, and bound for ever with the Cords of an *Anathema*. *Nunquamq; Anathematis Vinculis exuendus*. Beſides this Letter, there is a kind of a ſhort Declaration againſt *Acacius*, in which *Felix* declares him deprived of his Prieſthood, for having not obeyed the Admonitions of the Holy See, and impriſoned his Legates; and forbids all Men whatſoever communicating with him, under the Penalty of an *Anathema*. *Felix* III.

He wrote alſo to the Emperor *Zeno* the ninth Letter, in which having complained of the ill Uſage that his Legates had met with, he tells him that he had depoſed them, and deprived them of Communion, for having conſented to what *Acacius* had deſired of them. He aſſures him, that he will never communicate with *Peter*, and that he gives him the liberty to chooſe the Communion of St. *Peter*, or *Peter* Biſhop of *Alexandria*; that he hath alſo condemned *Acacius* for being in Communion with Hereticks, and he hoped that the Piety of the Emperor will incline him to ſuffer the Laws of the Church to be executed; that he ought to hold this for a certainty, that as God hath entruſted the Sovereignty of things Temporal to Princes, ſo he hath made the Miniſters of the Church Miniſters of Spiritual things; and that when the Cauſe of God is in hand, the Will of Kings ought to ſubmit to the Miniſters of Jeſus Chriſt; that they ought to learn Holy Things of them, and not to meddle with the Office of teaching others, to follow the Deciſions of the Church, and not take upon him to preſcribe Laws. This Letter is dated *Aug*. 1. *Anno*. 484. Laſtly, he lets us know by his 10*th*. Letter to the Clergy, and the People of *Conſtantinople*, the Judgment paſſed againſt *Acacius*, that they may not too own him for their Biſhop, but ſeparate themſelves from his Communion.

Tutus the Advocate of the Church of *Rome* was commanded to carry the Sentence againſt *Acacius*, and to declare it to him. He diſcharged his Commiſſion by faſtening it to his Prieſtly Habit, when he was celebrating the Holy Myſteries, and by publiſhing the Declaration made againſt him; but afterwards ſuffering himſelf to be corrupted by *Maronas* he communicated with *Acacius*, *Felix* having convicted him of it by his own Letter, he put him out of his Advocates Office, and declared him excommunicated. He ſignifies it to the Monks of *Conſtantinople* by his eleventh Letter, and adviſes them to ſevere from their Communities thoſe who would communicate with *Acacius*; permitting them notwithſtanding to receive thoſe, who had been conſtrained to do it by Violence, and did teſtifie their ſorrow for it.

But notwithſtanding all the Endeavours that *Felix* uſed, his Sentence remained without Execution, nor did he write again to the Emperor ſo long as *Acacius* lived; but after his Death he thought he had gotten a favourable Opportunity to have his Sentence executed. *Flavitus*, who was ordain'd in his Place, hoping to be united to the Holy See, wrote to *Felix* a Letter, wherein he much extols the dignity of the See of *Rome*, and made profeſſion of the Orthodox Faith and ſent it to him by ſome of his Clergy. The firſt thing that the Pope did before he received them to his Communion, was to demand of them whether they condemned

(*a*) A*bydos.*] *Anaſtaſius Bibliothecarius* ſays, that they were ſeized at *Heraclea*; but *Theophanes* aſſures us, that it was at *Abydos*.

Acacius

Felix III. *Acacius* and *Peter*. Since they refuſed to do it, he declared to them that he would not receive them to Communion, unleſs they would promiſe him never to recite the Names of *Acacius* and *Petrus* in the Holy Myſteries. The Deputies of *Flavitus* having anſwered, that they had no order about that, the Pope reſolved to write to *Zeno* and *Flavitus*, to obtain of them to grant them what he demanded. The Letters are the 12*th*. and 13*th*. He did all he could to defend himſelf againſt the Reproaches, which might be caſt on him, by acting in this matter with Authority, Rigour, and Reſolution. He aſſures them that he carried himſelf ſo only to perform his Duty, and to do nothing againſt his own Conſcience; he tells them that he deſired nothing ſo much as a Re-union with the Church of *Conſtantinople*, and that the two *Romes* ſhould be at a perfect agreement, but Union could never be obtained by violating the Laws of the Church; that the Council of *Chalcedon* having condemned *Eutyches* and *Dioſcorus*, he could not, without contempt of its Authority, receive *Timotheus* and *Petrus*, who were of the ſame Opinions; and that *Acacius* having received *Peter* into his Communion after he had himſelf condemned him, had ſhewed himſelf ſo great a Diſſembler, that he deſerved the ſame Puniſhment; that *Peter* had manifeſted no ſigns of Converſion, but tho' he had done it, he ought not to be acknowledged as a Biſhop, but only received as a Mere Laick. Theſe are the principal Matters which *Felix* wrote in theſe two Letters, which are the moſt Eloquent that ever were written by any Pope. He had commanded them a little before by his 14*th*. Letter written during the Vacancy of the See of *Conſtantinople*, to *Thalaſſius* Abbot of the Monks called *Acæmetæ* at *Conſtantinople*, who were entirely devoted to the Holy See, not to receive the Biſhop of *Conſtantinople*, nor any other into their Communion, that were not received by the Holy See. 'Twas alſo certainly in the ſame Vacancy, that he wrote the 15*th*. Letter to Biſhop *Vetranio*, in which after he hath ſpoken of the Diviſion of the Church of *Conſtantinople* and *Rome*; and ſhewed that it was only in Obedience to the Council of *Chalcedon*, that he hath condemned *Acacius*, that he might not ſeem to joyn with the Hereticks as he had done; he deſires him to uſe his utmoſt intereſt with the Emperor, to gain his conſent, that the Names of *Acacius* and *Petrus* might be blotted out of the Catalogue of Biſhops, and by this means the Churches of *Conſtantinople* may be re-united. Theſe four Letters are dated in the Year 490.

We have not ſpoken of the three Letters in Greek and Latin, written about the Affair of *Petrus Fullo*, who uſurped the See of the Church of *Antioch*, of which two were ſent to that pretended Biſhop, and the other to the Emperor; being of the Opinion of the learned M. *Valeſius*, that theſe three Letters were forged by ſome Greek, as well as the other Letters written to *Petrus Fullo* under the Name of ſeveral Biſhops, and produced, as ſome pretend, at the Council of *Rome*, held under *Felix* in 483, recited in the fourth Tome of the Councils, *Pag*. 1098. *&c*. For, 1. All theſe Letters were written Originally in Greek, and ſince tranſlated into Latin, as it appears by the Style, which is barbarous, as well as becauſe there are two different Verſions of them. 2. All theſe Letters are in the ſame Style, although they were written in the Name of the Biſhops of different Countries. 3. They were written in a way unworthy of the Biſhops of that time. Thoſe that are attributed to *Felix* differ much from the Letters of that Pope. The Sentence which he pronounces againſt *Petrus Fullo* is ridiculous. 4. The Names of the greateſt part of the Biſhops, which write to *Petrus Fullo*, are unknown; for who ever heard of *Fauſtus* of *Apollonia*, of *Pamphilus* of *Abydos*, of *Aſclepiades* of *Tralla*, of *Antheon* of *Arſinoe*, of *Quintianus* of *Aſcalon*, and *Juſtin* of *Sicily*? Why ſhould theſe Biſhops, of private and inconſiderable Churches, undertake to write to *Petrus Fullo*? Have we any Examples like it? 5. 'Tis not true, that *Petrus Fullo* was condemned in a Synod of *Conſtantinople*, and another at *Rome* in 483. He had been ſo under Pope *Simplicius*, but ſince we have nothing ſpoken of him. He did not begin to re-eſtabliſh himſelf again till 484. when *Calendion* was depoſed; and therefore 'tis not likely, that they would condemn him without Neceſſity.

I believe alſo, that the two Forms of Citation to ſummon *Acacius*, which are ſuppoſed to have been given to *Vitalis* and *Miſenus* in the Council of *Rome* held in 483. are a Forgery; for it appears by the firſt Letter of *Felix* to *Acacius*, that when he ſent *Vitalis* and *Miſenus*, he had no deſign of calling *Acacius* to *Rome*, and of proceeding againſt him: He expected only, that he ſhould free himſelf from the Accuſations drawn up againſt him by Letter, and he requiredno thing elſe, but that he would do what he could with the the Emperor to make him deprive *Petrus Mongus*, not knowing that he had received him to his Communion.

Laſtly, I am perſuaded, that the Letter ſuppoſed to have been written by the Council of *Rome*, againſt *Acacius* to the Clergy, and Monks of *Bithynia*, is alſo a ſuppoſititious Piece. It hath given occaſion to M. *Valeſius* to maintain, that there were in that Year two Councils held at *Rome* againſt *Acacius*, and two Excommunications pronounced againſt that Biſhop, the one in a Council of 67 Biſhops held *July* the 28*th*. and the other in a Synod of 42 Biſhops held *Auguſt* the firſt following. 'Tis true, that ſo much is intimated in Felix III. that Letter, but this is the thing that makes it ſuſpected, becauſe theſe two Condemnations are ſpoken of in no place elſe. Nevertheleſs, if this ſecond Condemnation were true, *Felix* would certainly have mentioned it in thoſe Letters that he wrote afterward againſt *Acacius* both in his Life-time, and after his Death: He that with ſo much Diligence ſought out all the Reaſons which could be brought againſt *Acacius*, would he have forgotten the Authority of the ſecond Synod? Would he have paſſed over this ſecond Condemnation? 'Tis ſo much the leſs credible, becauſe it is founded upon a new fault, for having, ſay they, depoſed *Calendion*, and put *Peter Fullo*, in his Place. Would *Felix* have neglected to have urged this Reaſon for the Condemnation of *Acacius*, being ſo very plauſible an one? Yet he ſpeaks nothing of it in all theſe Letters. The ſame Day on which this Council is ſuppoſed to be held, *Felix* wrote the Sentence, which he would have to be ſignified to *Acacius*, wherein he exactly relates all the Reaſons of his Condemnation, but ſpeaks nothing at all of this, which would have been one of the principal and ſtrongeſt. There is therefore no reaſon to believe that he was condemned upon that account. Beſides what likelyhood is there, that there ſhould be two Councils held at *Rome* in ſo little a time? Let them not ſay that they are two different Seſſions of the ſame Council, for they are under two different Biſhops. Laſtly, the Ancient Record concerning the Affair of *Acacius*, which relates exactly all the Circumſtances of his Condemnation, ſpeaks of only one, which went before the attempt which he made of putting *Petrus Fullo* into the See of *Conſtantinople*.

We cannot then maintain this Letter written in the Name of the Synod of *Rome* to the Monks and Clergy of *Bythinia*, at leaſt as to the ſecond Part; for it is to be taken notice of, that it hath two Parts. The firſt is a Relation of the Condemnation of *Acacius*, as we have already ſaid, which is authorized by *Felix*'s Letters. The ſecond contains the other Condemnation of *Acacius*, for having reſtored *Petrus Fullo*, which doth not all agree with the Hiſtory. Nor are either of the Parts in the Style of Pope *Felix*, but more eſpecially the laſt, which is written after an impertinent manner, and contains the ſordid Praiſes of Pope *Felix*, calling him *Caput Noſtrum*, *Papa & Archiepiſcopus*; Our Head, Pope, and Archbiſhop; Terms, which were never uſed in that Age. In an ancient MS. this Letter is dated *Octob*. 485. This date is evidently falſe, for 'tis ſaid, that he ſent this Sentence by *Tutus* the Advocate. Now the Voyage of *Tutus* was in 484. He had not that Title in 485. I ſpare to mention a great number of Places in that Letter, which are ſuch pitiful ſtuff, that it is impoſſible to believe that it is a Work written at that time.

But the like cannot be ſaid of *Felix*'s, ſeventh Letter concerning thoſe who have been re-baptized by the *Arians*. In the ordinary Inſcriptions it is directed to all Biſhops: But I believe that we ought to follow the MS. of *Juſtellus*, where it is directed to the Biſhops of *Sicily*. In this Letter he orders what the Penance of thoſe Perſons ſhall be, who have ſuffered themſelves to be baptized by the *Arians*. 1. He obſerves, that there is a great deal of difference between ſuch as were forced to do it, and thoſe that have done it voluntarily. 2. He aſſerts, that all thoſe who have been baptized, ought to do Penance, and ſubmit themſelves to Faſting, Tears, and other Acts of Penance. 3. That the Biſhops, Prieſts and Deacons, who have been re-baptized, ought to undergo Penance as long as they live, be debarred the Eccleſiaſtical Aſſemblies, and be excluded the Prayers even of the Catechumens themſelves, and that all the favour that can be granted them, is to receive them into Lay-Communion at the point of Death. 4. He impoſes upon the other Clergy, Monks, and Virgins devoted to God, who have alſo ſuffered themſelves to be re-baptized, twelve Years Penance, three among the Hearers, ſeven among the Penitents, and two among the Conſiſtents, upon condition nevertheleſs, that if they happen to be in danger of Death, they ſhall be relieved either by the Biſhop, who impoſed the Penance, or by ſome other Biſhop, or by a Prieſt. 5. He ordains, that as to thoſe young Children, whom their Age may excuſe, it ſhall ſuffice to keep them ſometime ſubject to the Impoſition of Hands without enjoyning them Penance. 6. He ordains no more than a three Years Penance for the Clergy, Monks and Lay-men, who have been re-baptized by force or ſubtilty, not having conſented to it: But he lays it down as a General Rule, that none of thoſe who have been baptized or re-baptized by Hereticks, ſhould be admitted to Sacred Orders. Laſtly, he forbids the Biſhops and Prieſts to receive to Communion the Clergy, or mere Laicks of another Dioceſs, or Pariſh, unleſs they have the Teſtimonial Letters from their Biſhop or Prieſt. This Letter is dated *March* 15. *Anno* 488. We have nothing to obſerve about the eighth Letter to *Zeno* Biſhop of *Sevil*, which is nothing but a Recommendation of a certain Perſon called *Terentianus*, who had told him of the Welfare of that Biſhop. The Letters of this Pope are written in a noble, cogent, and pleaſant Style.

The Author of the Memoir concerning the Affair of ACACIUS.

The Author, &c.

THis Memoir was composed two Years after the Condemnation of *Acacius* by *Felix*; that is to say, in 486. It contains an Abridgment of what passed in the Cause of *Acacius*, from his Condemnation to *Acacius*'s. The things related in it are done very exactly, and in few Words. It discovers a great number of particular Circumstances, which we can find no where else. We may there see the Troubles with which the Church was vexed for 40 Years together, and the frequent Revolutions which happened to the great Sees of the Eastern Churches, and other accidents which it would have been hard to have picked up, if we had not an Author of that time, who hath related them distinctly. It is not certainly known, who composed this Memoir. *F. Sirmondus* found in a MS. with St. *Leo*'s Letters. It was without all doubt composed by the Order of this Pope.

The Author, &c.

GELASIUS I.

Gelasius. I.

‡ *An* African, *Son of* Valerius, *Successor of* Felix III.

† Febr. 7.

Gelasius ‡ was ordained Bishop of *Rome* in the † Beginning of the Year 492. and governed that Church four Years, eight Months, and some Days. Some time after his Ordination, *Euphemius* Patriarch of *Constantinople* wrote a Letter to him, in which he complains that he had not sent him a Letter of Communion according to the ancient Custom: And having assured him, that he held the Orthodox Faith, he prayed him to conform himself to the Eastern Churches. *Gelasius* returned this Answer thereupon, that it was true, that it was the ancient Custom of the Holy See, that as soon as any Person was ordained Bishop of *Rome*, he imparted his Election to his Colleagues by Letters of Communion; but he dare not give that Mark of Union to such Persons, as preferred Communion with Hereticks before that of the Holy See. That the Letter which he now writes to him, ought not to be taken as a Mark of Communion, but only as an Effect of that general Charity, which Christianity obliges us to have for all the World. As to the Conformity, which he desires of him, he could not yield to it, without departing from the Truth. That as for those who have been baptized, and ordained by *Acacius*, he allows them to act in that manner, which *Euphemius* hath prescribed in his Letter, but he cannot consent to their putting *Acacius*'s Name among those, who are in Communion with the Church. That tho' that Bishop never espoused any Heretical Opinions, yet he hath rendered himself blame-worthy by receiving Hereticks into his Communion: That *Eutyches* having been condemned by the Council of *Chalcedon*, *Timotheus* and *Petrus*, who were of the same Judgment with that Heretick, ought to be looked upon as subject to the same Condemnation, as also all those that are united with them, so that it is not sufficient for *Euphemius* to condemn *Eutyches*, and to declare himself Orthodox, unless he condemn them, who are of the same Sentiments, or communicate with them: That without this he can never come to a firm Reconciliation with him. *Euphemius* had told him in his Letter, that he was very ready to satisfie him in this Matter, but he could not do it without offending the People of *Constantinople*, and therefore desired him to send such Persons as he thought best of. Whereupon *Gelasius* answers him, that it is the People's Duty to follow their Pastor, and the Pastor's to govern his People; and if his Flock hears not his Voice, it will give less heed to another Pastor whom it suspects. Lastly, he cites him before the Tribunal of Jesus Christ, where he says it will be known, whether he be in the fault, or no, in so acting. This is the Sum of *Gelasius*'s first Letter.

The second is a Circular Letter to the Bishop of *Illyria*, which contains a Profession, or Declaration of his Doctrine, wherein he condemns the Errors of the *Eutychians*, and establisheth the Distinction of the two Natures. He also tells them, how joyful he was to see them follow the Sentence passed against *Acacius* by his Predecessor, and pronounce *Anathema* against that Bishop.

The third is another Circular Letter to the Bishops of *Dardania*, in which he exhorts them to condemn the *Eutychians*, and all that communicate with them. They satisfie him in their answer, which goes before this Letter.

In the fourth Letter directed to *Faustus*, the Ambassador of *Theodoricus* at *Constantinople*, he complains of the Obstinacy of the *Greeks* in the business of *Acacius*; and because they desired him to pardon him, he says, *That he could not pardon a Man who died out of the Communion of the Church; nor absolve him from his Excommunication after his Death, because he had no Precedent for such an Action.* And whereas *Euphemius* had said, That *Acacius* could not be condemned by the Bishop of *Rome* only; he answers, *That having been condemned by the Authority of the Council of* Chalcedon, *and his Predecessor having done no more but put the Decree of that Council in Execution, he could not disallow of his Condemnation, because it was not only permitted to the Bishop of the Holy Apostolick See, but also to all Bishops, to withdraw themselves from their Communion, who embrace an Heresie condemned by the Church: That it is to no purpose to object the Canons, since the very Canons themselves refer the Examinations of the Appeals of all Churches to the Holy See, so that there can be no Appeal from his Judgment: That* Timotheus, Peter *of* Antioch, Paul, *and several other Bishops, had been condemned by the Authority of the Holy See only, with the Approbation of* Acacius *himself, who executed the Sentences against them.* Lastly, He accuses the *Greeks*, who alledged the Canons in defence of their carriage of breaking the Canons; and maintains, that *Acacius* hath transgressed them in many Particulars.

Gelasius I.

The fifth Letter to *Honorius* a Bishop in *Dalmatia*, was written by *Gelasius*, about the News which he had heard, that the Heresie of *Pelagius* was sprung up again in *Dalmatia*. He exhorts that Bishop to oppose it vigorously. This Admonition much surprized him, and he could not but discover it to the Pope, who answers him in his sixth Letter, that he ought not to find fault with his Pastoral Care and Vigilance.

The seventh Letter is directed to the Bishop of *Picenum*. *Gelasius* wrote it against an * Old Man, who revived the Errors of *Pelagius*, by teaching, *That there was no Original Sin: That Children that die Unbaptized, are not damned: And that Man may be happy, avoid Sin, and do good without Grace, which is bestowed on him for his Merits sake. Gelasius* having confuted these Errors at large, accuseth this Priest also for permitting the Monks to dwell with the consecrated Virgins, and much condemns him for it. *For*, saith he, *if the Mind of those, who have no converse with Women, is often troubled with unclean thoughts, what a deep Impression will the Presence of Women make upon the Minds of them who see them continually?* Wherefore he forbids this Abuse, and threatens to punish those, who shall hereafter tolerate it. This Letter is dated *Nov.* 1. 493.

* *Senex de Sepelirus.*

The eighth Letter of *Gelasius* is addressed to the Emperor † *Anastasius*. After he hath excused himself for not writing to him before, and declared what Zeal and Affection he hath to serve him, he exhorts him to follow the Judgment of the Holy See, by causing the Memory of *Acacius* to be condemned. In this Letter there are many other things remarkable, but nothing more than what he says concerning the Distinction between the Priesthood and the Royal Authority. *There are two sorts of Power*, saith he, *which exercise a Sovereignty over all the World, the sacred Authority of the Bishops, and the Authority of Kings. The Charge of Bishops is so much the greater, because they must give an Account at the Day of Judgment of the Actions of Kings. You know, Sir, that altho' you are Supreme, and your Dignity excels all others; yet you are obliged to submit your selves to the Authority of those that minister about Holy Things: That you require of them the Principles of your Salvation, and ought to follow the Rules, which they prescribe for the receiving of the Sacraments, and disposing Ecclesiastical Matters. For if the Bishops being perswaded, that God hath given you a sovereign Power over Things temporal, yield Obedience to your Civil Laws, without opposing your Power in temporal Matters; with how great Reverence ought you to be subject in spiritual Things to those, who are set apart for the Distribution of the Holy Sacraments? And if all the Faithful ought to submit themselves in general to all the Bishops, which discharge their Office well; with how much greater Reason ought they to yield to the Bishop of the Holy See, whom God hath made the † first among the Bishops, and the Church hath always acknowledged him for such?*

† *Who succeeded* Zeno.

† *First in Order and Dignity, not in Power or Sovereignty.*

The ninth Letter to the Bishop of *Lucania*, *Samnium* and *Sicily*, contains many necessary Rules for the Ministers of the Church. The Wars and Troubles of *Italy* had brought the Churches of that Country to such a miserable Condition, that many of them had no Ministers, in so much that they were forced to pass by the ordinary Forms, and dispense with the strict Observation of the Canons: But lest they should abuse this Indulgence, *Gelasius* gives them these following Rules.

I. He orders them to observe the ancient Canons, unless some urgent necessity oblige the Churches to dispense with them. He allows them to confer Holy Orders upon the Monks, provided there be no canonical Impediment in them, *viz.*

Gelasius. I.

viz. That they have not heretofore been guilty of any enormous Crimes; Have not been twice married, nor have married a Widow; That they have no bodily Defects; Be not Servants, nor engaged in any publick or private Office, if they have some Learning, without which they cannot obtain the Degree of a Porter. And if any of the Monks have all these Qualifications, he may immediately be made a Reader, Notary, or Advocate, and three Months after an *Acolythus*, especially if he be of full Age: After the end of six Months he may be ordain'd a Sub-deacon; and if he behaves himself well and prudently, and leads a good Life, he shall be made a Deacon at the end of nine Months, and a Priest at the end of the Year.

II. *Gelasius* tells them, that if they admit a Lay-man into the Clergy, they must examine him so much the more in the above-mentioned Particulars; and more especially concerning his Life and Manners, lest under the pretence of the Necessity, which they have of Ministers, they fill the Clergy with vicious Persons. To be the better assured of their Carriage, he requires them to wait six Months after the Year is out, before they be ordain'd Priests. But because this Space of 18 Months was not sufficient, according to the ancient Canons, *Gelasius* declares, that he shortned the time for the sake of those Churches that wanted Ministers; but in others, and in these very Churches, when a sufficient number of Clerks shall be again established, the ancient Canons shall be observed in the greatest strictness.

III. He forbids the Bishop to consecrate Churches new-built without necessary Abilities, and not to meddle with the Clergy of their Colleagues.

IV. He forbids them to exact any thing for Baptism, or Confirmation, or to demand any thing of such as are newly baptized.

V. He commands the Priests not to raise themselves above their Order, nor to undertake to make the Chrism, nor confirm, nor bless, nor perform any other sacred Office in the Presence of the Bishop, nor to sit down by him, nor to officiate before him, without his Permission. He puts them in mind, that they have no Power to ordain a Sub-deacon, or an *Acolythus*, without a Bishop.

VI. He enjoyns the Deacons to keep themselves within the Bounds of their Ministry, forbidding them to perform any Offices that belong to the Priests, or to baptize, unless in case of Necessity, without a Priest, or a Bishop. He adds in the

VII. Rule, that they ought not to rank themselves with the Priests, nor distribute the Body of Jesus Christ in the Presence of the Bishops or Priests.

Having thus recommended the exact Observation of the Canons, he forbids them baptizing at any other time but at *Easter* and *Pentecost*, unless the Person to be baptized be in danger of Death. He also forbids them to ordain any, unless in the *Ember-Weeks*, *Mid-Lent*, *Holy Saturday* in the Evening; and he thinks, that no case can oblige them to ordain a Priest or a Deacon at any other times. As to the Virgins he says, that they ought not to be consecrated, and vailed, but on the *Epiphany*, *Easter*, or on the Feast of the Apostles. He forbids them consecrating a Widow. He will not allow them to ordain, or admit into their Monasteries a Slave, or any Person that lives in a servile Condition. He forbids Clergymen to follow Trades, or use any scandalous Employments. Afterwards he repeats the ancient Canons concerning the Qualifications of such Persons as they ought to ordain. They ought to be learned, have no bodily Defects, not be Eunuchs, nor guilty of any Crimes; to be of a sound Mind, to be but once married. He sentences them who have been ordained for Money, to be put out of the Clergy. He orders them to endure Penance all their Lives, who have corrupted a consecrated Virgin; and only allows them to receive Absolution at the Point of Death, if they have done Penance. He threatens those Clergymen who go from one Church to another. As for those Widows, who marry after they have vowed a single Life, he doth not impose publick Penance upon them, but he thinks it sufficient to admonish them of the Fault that they have committed. He complains of them, who have consecrated Churches without the Allowance of the Holy See, and have given them the Name of such Persons as died not in the Faith. Lastly, he is much displeased that Women ministred at the Altar in some Places.

Having spoken after this manner, of the Degrees of the Clergy, and of their Duties, he treats of the Revenues of the Church. He will have them divided into four parts; whereof one is for the Bishop; the other for the Clergy; the third for the Poor; and the fourth for the Buildings. He adds, that the Bishop ought not to diminish the Clergies part, nor the Clergy the Bishop's, and that the Bishop ought to employ that Part faithfully, which is set a-part for the Buildings of the Church without converting it to his own Advantage; but he must make it appear, what use he makes of it. And as to that Part, which is allotted the Poor, altho' he must one Day give an Account to God, yet he ought also to give proof of his faithful Management of it. *Gelasius* concludes with an Injunction to all the Clergy to give him Intelligence of those, who shall do contrary to these Rules. This Letter beareth date *March* 10*th*. *Anno* 494. Gelasius. I.

The 10*th*. Letter to the Bishops of *Sicily*, is dated in *March* of the same Year. He speaks therein of the Use the Bishops ought to make of their Revenues for the Relief of the Poor, and Maintenance of Ministers: And adds, that the Goods, of which the Churches have been in possession for 30 Years past, do belong to them according to the Civil Laws, and are looked upon as the Revenues of the Church.

The 11*th*. Letter to the Bishops of *Dardania* and *Illyria*, is about the Business of *Acacius*. He commends their Zeal which they had shewn in taking part with the Holy See: and not imitating the Bishop of *Thessalonica*, who sided with the Bishop of *Constantinople*, and would not condemn *Acacius*. He declares him to be separated from the Communion of the Church of *Rome*; and maintains, that *Acacius* being dead out of that Communion, cannot be absolved after his Death. It is dated *Aug*. 2. 494.

The following Letter to the Bishop of *Arles*, is a Letter of Communion, by which *Gelasius* acquaints him with his Preferment to the Holy See; and tells him, that he desires to live in the united Communion of the Bishops of *France*. The date of this Letter is *Aug*. 19. *Anno* 494

The 13*th*. Letter directed to the Bishops of *Dardania*, is a kind of *Manifesto*; in which *Gelasius* proves, that *Acacius* hath been lawfully and judicially condemned by the Holy See. His principal Reason is this, that the Bishop of *Rome* hath done nothing but executed the Decree of the Council of *Chalcedon*, which principally belongs to the Holy See. That there was no need of a new Synod, since the Matter having been already determined, *Acacius* hath condemned himself by joyning himself to Persons condemned. In the next place he relates the Business of *Acacius*, after what manner the Holy See having discovered, that he favoured *Petrus Mongus*, had admonished him several times of it, but he had never given any Satisfaction to it: That having been accused by *John* Bishop of *Alexandria*, Bishop of the second See, and cited before the first See of the World, he would neither appear himself, nor send any other Person to appear for him: How he had likewise corrupted the Legates of the Holy See, and persisted to communicate with Hereticks: That having written to the Holy See against *John*, he would not condescend to accuse him judicially there: That he, who was Bishop of a small See, had refused to do that which he saw the Bishop of the second See do: That after this Refusal, the Holy See, by executing the Council of *Chalcedon*, had condemned him: That *Timotheus Ælurus*, and *Petrus Mongus*, had been condemned in the same manner by the Judgment of the Holy See only: That the Holy Church of *Rome* hath right to judge all others, since the Canons allow Appeals to his Judgment from all Parts of the World: That after this Judgment he neither had, nor could be absolved by any Synod: That the Holy See can absolve such Persons as have been condemned by the Synods, as it absolved heretofore St. *Athanasius* and St. *John Chrysostome*, and lately *Flavian*: That on the contrary it had condemned *Dioscorus*, and rejected his Synod: That there are good and bad Councils: That an unlawful Council is that which doth any thing contrary to Holy Scripture, the Doctrine of the Fathers, and the Decrees of the Church; and which the whole Church, and chiefly the Holy See, doth not approve; and a lawful Synod is that which judgeth according to Scripture, the Tradition of the Fathers, and the Ecclesiastical Laws which all the Church receiveth, and the Holy See approveth: That a Synod of this sort cannot be found fault with; and such was the Council of *Chalcedon* which condemneth *Eutyches* and his Followers: That all those that approve the Doctrine of this Heretick, or communicate with those that approve him, altho' they be Bishops assembled in a Synod, are involved in the same Condemnation: That there is no need of another Synod to condemn them, 'tis enough to put the Council of *Chalcedon* in Execution, which is all the Holy See hath done in this Affair: That *Acacius* had done well in other Matters, but had thrust out *John* the Orthodox Bishop of *Alexandria*, and put into his place, which he had made void by his own Authority, *Petrus Mongus* an Heretick, whom he himself had condemned; that he also deprived *Calendion* Bishop of the third See, to put in his place *Petrus Fullo* a notorious Heretick: That he had not called a Synod to do these things, nor to remove such Orthodox Bishops: That he had arrogated to himself such Prerogatives as did not belong to him: That he could not say, that he was forced by the Emperor to do these things, since he had stoutly resisted the Emperors *Basiliscus* and *Zeno* upon other Occasions: That this last did boast that he did nothing in all this Affair without the Counsel of *Acacius*: That it was certain, that *Acacius* did not endeavour to hinder the Emperor from troubling the Orthodox, as he was obliged: That he ought not to exalt himself the more because he was Bishop of the royal City, because that doth not give a sovereign Title, since there were several other Cities, which were imperial Seats, as *Ravenna*, † *Milan*, *Sirmium*, which had not for all that any such Prerogatives:

† *Mediolanum.*

Gelaſius. I. That the Church of *Conſtantinople* was not to compare with thoſe of *Alexandria* and *Antioch*, becauſe not only it was not a Patriarchal See, but becauſe it had not the Dignity of a Metropolis: That the Preſence of the Emperor, and the Præ-eminency of the City, ought not to impart any Eccleſiaſtical Dignity to him: That the Emperor *Marcian*, who had done his utmoſt to procure him ſuch Prerogatives as were not due to him, had himſelf acknowledged, that St. *Leo* had reaſon to oppoſe it: That *Anatolius*, who endeavoured to enlarge his Rights, was forced to abandon them: That altho' it were the Emperor, who had deprived *John* of *Alexandria* and *Calendion*, *Acacius* ought to have oppoſed him, and not ſtir him up againſt them: That altho' it were true, that the firſt had blotted out the Name of the Emperor, and the other had told him a Lye, yet he ought not to deprive them before they were convicted, and condemned by a Synod. Theſe are ſome of the Reaſons which *Gelaſius* propounds in this *Manifeſto*.

The 14*th*. Letter is a Fragment of another Memoir; containing the Acts which might ſerve to juſtifie the Condemnation of *Acacius*. We have ſtill a Letter of *Simplicius* to *Acacius*, wherein this Pope adviſes him not to ſuffer *P. Mongus* to be received into Communion, before he hath done Penance; and then, to admit him only into the rank of Lay-men: As alſo a Fragment of a Letter of Pope *Felix* to the Emperor *Zeno*, againſt the ſame *Mongus*; a Letter of *Acacius* againſt *Tim. Æluru*s, and *P. Mongus*, with ſome Reflections of *Gelaſius* upon this laſt Piece.

The 15*th*. is a *Manifeſto* to the Eaſtern Biſhops, which contains almoſt the ſame things with the 13*th*. Letter.

The Letters taken out of the Collection of Canons of Cardinal *Deus-dedit* are Commiſſions about different Affairs. The firſt, for the Ordination of a Prieſt in a new Pariſh. The ſecond, for the Ordination of a Deacon. The third is about the Affair of thoſe Clergymen of *Nola*, who were diſobedient to their Biſhop, who had been ſent to the Pope by *Theodoricus*. The fourth is for the Reſtoration of the Worſhip of God in a Church where it had been diſcontinued, becauſe there were no Revenues. The fifth is a Commiſſion to inſpect the ill Management of a Biſhop, who was accuſed of converting the Goods of the Church to his own uſe. The ſixth is to enquire into the Murther of a Chriſtian Slave, and into an Inſolence offered to a Biſhop. The ſeventh is an Order to ſeparate ſuch Perſons from Communion, as have wronged the Church. The eighth is an Injunction to a Biſhop to reſtore a Chalice which his Predeceſſor had taken from another Church. The ninth is againſt thoſe Biſhops, which incroach upon the Juriſdiction of their Brethren. This imports, that the Metropolitan ſhall ordain all the Biſhops of his Province; and that the Biſhops of the Province ſhall ordain the Metropolitan.

The laſt contains an Abridgment of ſome of the Rules laid down in the 13*th*. To theſe Letters may be joyned the Letter to *Ruſticus* [*Lugdunenſis*] publiſhed by F. *Dacherius* in Tom. V. of his *Spicilegium*: In which he thanks that Biſhop of *Lyons* for his Aſſiſtance, and relates how much trouble he had in the buſineſs of *Acacius*; but this Letter doth not ſeem to me to be *Gelaſius*'s Style.

But Pope *Gelaſius* hath not only written Letters, but alſo hath compoſed ſome ſmall Treatiſes. We have already obſerved that ſeveral of theſe Letters may paſs for Works, Memoirs, or Manifeſtos. Of this Nature is his Treatiſe *De Anathematis Vinculo*. He begins it with an Anſwer to the Objection of thoſe, who complained, that he urged the Authority of the Council of *Chalcedon* in the buſineſs of *Acacius* too much; but would not conſent to the Privileges which the Council had granted to the Biſhop of *Conſtantinople*. He anſwers, that all the Church embraced ſuch Definitions of this Council as were conſonant to Holy Scripture, to the Tradition of the Holy Fathers, and the Decrees of the Church concerning the Orthodox Truth, and the common Faith of all the Church. But as to other things therein treated of, which the Holy See gave no Perſon Commiſſion to meddle with, to which the Legates of the Holy See oppoſe themſelves, and which the Holy See never would approve of; which *Anatolius* himſelf had abandoned, by referring them to the Approbation of the Holy See; and which are contrary to the Privileges of the Univerſal Church, he never would in any wiſe defend them.

After this he diſcourſes of Excommunication and Abſolution. He acknowledges that all Sinners may be abſolved in this Life if they do repent, and altho' it be ſaid in the Sentence given againſt *Acacius*, that he ſhall never be looſed from the Curſe pronounced againſt him, this ought not to be underſtood, but in caſe he do not repent; for if that be done in this Life, he may be pardoned; but if he go on, and die in that Eſtate, he cannot be abſolved. That the Judgment of Abſolution, which the Emperor had cauſed to be pronounced in favour of *Peter* of *Alexandria*, was void, being done by his own Authority contrary to the Canons of the Church, and without the Conſent of the Biſhop of the Holy See, by whoſe Authority he had been condemned.

The ſecond Treatiſe of *Gelaſius* is a Diſcourſe againſt *Andromachus* a *Roman* Senator, and * other Perſons, who endeavoured to reſtore the *Lupercalia* at *Rome*, which were at that time utterly aboliſhed, ſuperſtitiouſly believing that the Diſeaſes with which the City was then afflicted, proceeded from the Neglect of thoſe Sacrifices. This Pope ſmartly reproves thoſe who were of this Opinion, and proves, they are unworthy of the Name and Profeſſion of Chriſtians; That they commit a ſpiritual Adultery, and fall into a kind of Idolatry, which deſerves a Separation from the Body of Chriſt, and ſevere Penance. In ſum, that their Opinion was a fooliſh and groundleſs Imagination, becauſe the *Lupercalia* were not appointed to avert Diſeaſes, but to make Women fruitful, as *T. Livius* relates in the ſecond Decad of his Hiſtory; That the Plague, and other Diſtempers were as common, when the *Lupercalia* were celebrated, as they are now; and if *Rome* be afflicted with Diſeaſes, the Plague, Barrenneſs, &c. it ought to be imputed to the corrupt and diſorderly manners of the Inhabitants; That if the *Lupercalia* have any thing Divine, they ought to be celebrated with the ſame Ceremonies, and in the ſame Manner that they were heretofore; and what Man is there that will be guilty of ſuch ſhameleſs Impudence? That they were a Remnant of Paganiſm, which was the reaſon that they were aboliſhed; and tho' indeed they remained in uſe a long time under the Chriſtian Emperors; yet it doth not follow from thence, that they ought always to be preſerved, for all Superſtitions could not be aboliſhed at once, but by little and little. Laſtly, he tells them that a baptized Chriſtian cannot, nor ought to do it. And altho' his Predeceſſors did tolerate it, they had ſome Reaſons which hindered them from aboliſhing them, but yet he doubts not but that they did endeavour it. Gelaſius. I.

The third Treatiſe was compoſed * againſt this Doctrine of the *Pelagians*, that Men may paſs their Life without Sin. He proves the contrary by ſeveral Reaſons grounded upon the Teſtimonies of Holy Scripture. In it alſo he explains, in what Senſe St. *Paul* ſays, that the *Children of the Faithful are holy, and the believing Wife ſanctifieth the unbelieving Husband*. [* D. Cave intitles it Dicta adverſus Pelagianam Hæreſin.]

But the moſt eminent Treatiſe of *Gelaſius* is his Treatiſe againſt *Eutyches* and *Neſtorius* [concerning the two Natures in Jeſus Chriſt.] The Criticks at firſt doubted whether it belonged to this Pope, and * *Baronius* affirms it with greater Confidence than any, that it is not his, but *Gelaſius Cyzicenus*', and *Bellarmine* followeth his Judgment. The Conjectures which they bring, ſeem to have ſome reſemblance of Truth, if we conſider them alone. They are as follows, 1. The Author of this Treatiſe quotes the Greek Fathers only, and never mentions the Latins; now what probability is there, that Pope *Gelaſius* would not alledge St. *Jerome*, St. *Ambroſe*, St. *Auſtine*, and St. *Leo*. 2. He numbers *Euſebius Caſarienſis* among the Orthodox Doctors. Now *Gelaſius* thought him an *Arian*, and puts his Books among the Apocryphal. 3. The Treatiſe of *Gelaſius* againſt *Eutyches* was a large Work, according to the Teſtimony of *Gennadius*; this that we have is a ſmall Tract. Theſe Reaſons ſeem to prove, that 'tis not probable, that it is Pope *Gelaſius*'s. On the other hand, theſe are no Objections againſt *Gelaſius Cyzicenus*, all things concur to attribute it to him, for the time and name agree; there is no other *Gelaſius* to whom it can be attributed, the Style of this Book is very like that of the Hiſtory of the Council of *Nice*, written by *Gelaſius Cyzicenus*. Laſtly, the Author of that Hiſtory ſays, in the Preface, that he hath written againſt the *Eutychians*, and commends *Euſebius* in the Body of his Work. All this makes it ſufficiently evident, that this Work belongs to *Gelaſius Cyzicenus*, rather than *Gelaſius* Biſhop of *Rome*. Nevertheleſs there want not convincing Proofs, to evince, that it is really the Work of this latter. For firſt, it is found in the MSS. joyned with the Letters of this Pope. Secondly, St. *Fulgentius*, who is a Witneſs beyond exception, cites it as Pope *Gelaſius*'s [*Lib. de 5. Queſt. apud Ferrand. Diac.* c. 18.] and *John* II. uſes the Teſtimony of this Author, as Pope *Gelaſius*'s [in *Epiſt. ad Avienum.*] Thirdly, *Gennadius* * aſſures us, that this Pope made a large Treatiſe againſt *Eutyches* and *Neſtorius*. This agrees to this Book, which bears the ſame Title, and is very conſiderable; for tho' it be not a great Work in it ſelf, 'tis a great Volume in *Gennadius*'s Senſe. We ought not to wonder, that he doth not quote the Latin Authors, being engaged with the *Greeks*, againſt whom he might very well uſe the Authority of *Euſebius Caſarienſis*. Laſtly, the Style of this Treatiſe demonſtrates plainly, that it is Pope *Gelaſius*'s. In it he ſhews, that there are two Natures in Jeſus Chriſt, united in one Perſon, and that theſe two Natures have retained their Properties. This Truth is proved in the firſt Part by the Authority of Holy Scripture, and in the ſecond by the Teſtimonies of the *Greek* Fathers. About the End of the firſt part we meet with a Paſſage about the Euchariſt, exactly like *Theodoret*'s. [This Treatiſe hath been printed at *Baſil* in 1528, in *Antidoto adverſus Hæreſes*, and at *Tigur.* 1571. 'Tis alſo extant in *Biblioth. Pat.* Tom. 8. p. 699.]

[* *The Popiſh Writers are generally of* Baronius's *judgment, becauſe there is a clear teſtimony againſt Tranſubſtantiation in this Book.* Dr. Cave.]

* De Script. c. 94.

This Pope had made alſo ſome other Treatiſes upon different Subjects, and ſome Hymns in Imitation of St. *Ambroſe*, of which *Gennadius* makes mention; but we have no more of his than the Works above-mentioned.

* *Catteroſque Romani.*

Beſides

Gelasius. I. Besides these Works, which are his alone, the Decree concerning the Apocryphal and Canonical Books composed, or rather approved by a Council of 70 Bishops, held at *Rome* in 494, may also be attributed to him, for indeed * 'tis the Work of *Gelasius*. This Decree contains first of all a Catalogue of such Books, as the Church of *Rome* acknowledges to be Canonical both in the Old and new Testament, like to the Decree of the Council of *Trent*, save that he reckons but one Book of the *Maccabees*. Next he establisheth the Authority of the Church of *Rome*, and its Primacy, which according to him was not before confirmed by any Synodical Decree, but only by the Words of Jesus Christ to St. *Peter*, to whom St. *Paul* was joyned, and with whom he suffered Martyrdom under *Nero*; insomuch, that these two Apostles have consecrated the Church of *Rome*, and by their Presence and Martyrdom given it a Præ-eminence above all other Churches. So that the first See of the Churches of the World is *Rome*, and the second *Alexandria*, and the third *Antioch*, where St. *Peter* abode before he came to *Rome*.

[* *Dr.* Cave *thinks them not the Work of* Gelasius. 1. *Because it doth not bear his name in the ancientest Editions.* 2. *Because some Books are cited in it, which were not then written, or unknown as* Sedulius's *Paschal Work, a Treatise* de Revelatione Capitis St. Baptistæ, &c. 3. *It contains many absurd things in it, unbecoming the Judgment of* Gelasius, *and a Synod*, &c.]

After this Declaration comes a Catalogue of the Councils, and the Books which are received by the Church of *Rome*, *viz.* The four first General Councils, and other Synods received, and authorized in the Church. The Works of St. *Cyprian*, St. *Gregory Nazianzen*, St. *Basil*, St. *Athanasius*, St. *Cyril* of *Alexandria*, St. *Hilary*, St. *Ambrose*, St. *John* of *Constantinople*, St. *Theophilus* of *Alexandria*, St. *Austine*, St. *Jerome*, St. *Prosper*, the Letter of St. *Leo* to *Flavian*, and all the Treatises of the Orthodox Fathers that died in the Communion of the Church, and the Decretals of the Popes. As for the Acts of the Martyrs he observes, that although he did not doubt of the truth of them, nevertheless the Church of *Rome* doth not read them, because the Authors of them are not known, and there are some of them forged by the ignorant Men and Infidels, and others full of falshood, such as are the Acts of St. *Quiritius*, St. *Julitta*, St. *George*, and several others. Nevertheless it receives the Lives of St. *Paul*, St. *Arsenius*, St. *Hilarion*, and other Holy Men; but it is only because they are written by St. *Jerome*. The Acts of St. *Silvester* are read in some Churches, altho' the Author be not known. The Stories of the finding of the Cross, and of *John Baptist*'s Head, are Modern Relations which some Christians read, but when such sort of Works fall into our hands, we must then follow the Apostle's direction, who teaches us to try all things, and make use only of that which is good. He commends some works of *Rufinus* and *Origen*, although he will not leave the Judgment which St. *Jerome* gives of them, nor approve what he hath condemned in them; he doth not wholly reject the Ecclesiastical History of *Eusebius Cæsariensis*, because it relates many Important matters, altho' he condemns the Praises, which he gives of *Origen*. He commends the History of *Orosius*, *Sedulius*'s Paschal Work, and the Poem of *Juvencus*. Gelasius I.

Lastly, he sets down a Catalogue of some of those Apocryphal Works, which the Church rejecteth. After the Acts of the Council of *Ariminum*, he places the false Gospels; and other Apochrypal Books of Holy Scripture, the Works of Hereticks, and of some Orthodox Authors, who have departed from the Doctrines of the Church in some things, such as *Eusebius*, *Tertullian*, *Lactantius*, *Africanus*, *Commodianus*, *Clemens Alexandrinus*, *Arnobius*, *Tichonius*, *Cassianus Victorinus Petavionensis*, and *Faustus Reiensis*.

In the next year this Pope held another Council, [of 55 Bishops at *Rome*,] where *Misenus* the Legate of his Predecessor, who had been excommunicated for Communicating with *Acacius*, was absolved, having humbly begged Pardon for his fault.

This is all we have been able to collect of Pope *Gelasius*. He was a subtile and intelligent Man who much enlarged his Authority. He wrote well, but obscurely. He is guilty of much false Reasoning, and often supposes those things for certain, which never were done. He was very skilful and knowing in the Customs and Usages of the Church of *Rome*. He loved Order and Discipline, and joyned Prudence and Courage with them both. He gave an ample demonstration of it in the business of *Acacius*, which he maintained against all opposition, and would not remit any thing for Peace sake, which he might easily have procured, if he had not so severely insisted upon the Condemnation of *Acacius*. By which it appears, that the Popes were sometimes a little too stiff and resolute; for although *Acacius* had been more blame-worthy, than indeed he was, yet the Pope ought to have more mildly dealt with him for Peace-sake, and not to have persecuted with so much rigour the Memory of a Bishop, whose Sentiments were Orthodox, and whose Fault seems to have been nothing but this, that he was not careful to please the Bishop of *Rome*, and was too submissive to the Will of his Prince. [He is also thought to be the Author of the *Codex Sacramentarius*, which is a Collection of such forms of publick Prayers and Administrations, of the Sacraments as were in use in the Church of *Rome* in his time, which he digested into one Volume, putting them into a good Order, and adding much of his own. This Book lay hid for many Ages, but at last falling into the Hands of *Paulus Petavius*, it was published at *Rome*, in 1680, 4*to*. And not long after it was reprinted with some other ancient Liturgies at *Paris* in 1685, 4*to*. by the Care of F. *Mabillon*.] Gelasius I. Additions.

ANASTASIUS II.

Anastasius II. Anastasius II. succeeded Pope *Gelasius*, and was ordained Bishop of *Rome*, * *Nov.* 28. *Anno.* 496. The first thing he did was to write to the † Emperor, to endeavour the Re-union of the Church. He exhorts him therefore in the first ** Letter, and earnestly intreats him to hinder that the Name of *Acacius*, which gave so much offence, should not be recited in the Church, and by that means procure the Church's Peace. At the same time he advertiseth him, that this would not derogate from the validity of the Ordinations, which *Acacius* hath conferred, or Baptisms, which he hath administred, because the Holy Spirit works by evil Ministers; and Sinners who administer the Sacraments, hurt none but themselves, nor do hinder the Effect of the Sacraments.

* *Sep.* 15.
† *Anastasius.*
** *This Letter is in Tom.* 4. *of Councils. p.* 1278.

Anastasius sent * two Legates to *Constantinople* to Negotiate the Peace, and at the same time *Festus* a Senator of of *Rome*, went about some publick affairs. There was also then at at *Constantinople* a Priest and another Clergy-man, Deputies for the Church of *Alexandria*, who being desirous of a Re-union with the Church of *Rome*, presented a † Memoir to the Pope's Legates and *Festus*, wherein they delivered themselves to this effect; that the Churches of *Rome* founded by St. *Peter*, and of *Alexandria* planted by St. *Mark*, have always had the same Faith and Doctrine, and were so firmly united, that when any Counells were held in the East, the Bishop of *Rome* made choice of the Bishop of *Alexandria* to act in his stead, and hold his place in them; but there began a Division between these two Churches in the time of St. *Leo*, because his Letter against the Impious Heretick *Eutiches* being falsified by *Theodoret*, and some other Bishops of the *Nestorian* Party, who translated it into *Greek*, and by the Authority of that corrupt Translation, had maintained the Doctrine of *Nestorius*, had given the Church of *Alexandria* occasion to think, that the Church of *Rome* was of that Opinion and upon that account to separate from her Communion; on the other side the Bishop of *Rome* being persuaded that the *Ægyptians* opposed the Doctrine, which he had received from the Apostles, had also separated them from his Communion; that they had sent Deputies to *Rome* to justifie, that their Church had no other Sentiments than those of the Fathers of the Council of *Nice*; but there was then at *Rome* a certain Man of their Country, an Enemy to the Truth, by whose means they were denied Reception and Audience; insomuch, that they returned without effecting any thing, but they understood since by *Photinus* a Deacon of the Church of *Thessalonica*, who was sent by his Bishop to Pope *Anastasius*, that this Pope did not approve of the Additions and Alterations, which had been made in the Version of St. *Leo*'s Letter; that the Legates of this Pope, sent to *Constantinople*, having assured them of the same thing, they implored them to receive their Confession of Faith; that if it were found agreeable to the Doctrine of the Church of *Rome*, these two Churches might be re-united. In this Confession of Faith, having asserted with most serious Protestations, that they did receive the Doctrine of the three first General Councils, and the *Anathema*'s of St. *Cyril*, without mentioning the fourth Council: They confess that Jesus Christ is consubstantial with the Father according to the Divine Nature, and with us according to the Humane; that there is but one Son; that the Actions and Sufferings of Jesus Christ are proper to one Son only. They condemn those that divide or confound the Natures, or introduce a mere Phantom, because in the Incarnation there is no multiplication of Sons, and the Trinity of the Persons in the Godhead still remains, although one of the Divine Persons be Incarnate. They pronounce an *Anathema*, against *Nestorius* and *Eutyches*, but they declare, that the Doctrine of *Dioscorus*, *Timotheus*, and *Petrus*, their Patriarchs was such, as that they do still follow it, and are ready to justifie it. Lastly, they conjure the Popes Legates to present this Confession of Faith to him, that he may approve it and receive them into his Communion. *Festus* also was commissioned by the Emperor to negotiate the re-union of the Church of *Constantinople*; and he promised to sway *Anastasius*

† *It is extant in Tom.* 4. *p.* 1283. *of the Councils.*

German. Bishop of Capua, *and* Crescon. *Bishop of* Tuder.

Anaſtaſius, II.

ſtaſius the Pope, to ſubſcribe *Zeno*'s *Henoticon*. But when he came to *Rome Anaſtaſius* was dead, having been in the See of the Church of *Rome* but two years wanting ſix days.

* *It is extant in Tom. 4. Council. p.* 1278.

There is another * Letter of *Anaſtaſius* to *Lewis* the *French* King, wherein he congratulates his Converſion to Chriſtianity. Laſtly, M. *Baluzius* in Tom. 1. of his new Collections of Councils hath publiſhed ſome Fragments of a Letter of *Anaſtaſius* to *Urſicinus* upon the Incarnation. *Platina* ſays, that he wrote ſome Books *De Trinitate*, *De Libero Arbitrio*, *de regulis Fidei adverſus Pelagianam Hæreſin*, and many Sermons, but we know not upon what grounds. The Letters of this Pope are full of Moral Obſervations and Applications of Texts of Scripture.

Anaſtaſius, II.

PASCHASIUS, *a Deacon of the Church of* Rome.

Paſchaſius, &c.

THis Deacon flouriſhed in the Popedom of *Anaſtaſius*, and *Symmachus*, under this laſt he favoured the Party of *Laurentius* the Anti-Pope, and ſome hold, that he was put into Purgatory upon that Account, where *Germanus*, Biſhop of *Capua* ſaw his Soul, if we may believe the Relation which St. *Gregory* gives us in his Dialogues. He made two Books concerning the Godhead of the Holy Spirit, * commended by St. *Gregory*, in which he hath not omitted any material proof, which the Holy Scripture affords to prove the Godhead of the Holy Spirit. This Treatiſe is written in a very good Method, and with much Elegancy. It hath been printed at *Cologne* in 1539 [8*vo*. and at *Helmſtadt* in 1613. and put into the *Biblioth. Patr.* [Tom. 1. p. 806.] Some think, that it is to this *Paſchaſius*, that *Eugippius* hath dedicated the Life of St. *Severinus*.

Paſchaſius, &c.

* *Againſt* Macedonius.

JULIANUS POMERIUS.

Julianus Pomerius.

JUlianus Pomerius, a Native of *Mauritania*, and ordained a Prieſt in *France*, lived about the end of the fifth Age. He compoſed a Treatiſe by way of Dialogue between *Julian* a Biſhop, and *Verus* a Prieſt, * about the Nature and Qualities of the Soul, divided into eight Books. In the firſt he tells us, what the Soul is, and in what Senſe it is ſaid to be made in the Image of God. In the ſecond he examines whether it be Corporeal, or Incorporeal. In the third, he enquires how the Soul of the firſt Man was made. In the fourth, he diſcuſſes this Queſtion, Whether the Soul, which is about to be infuſed into the Body, be created a-new, and without Sin, or whether it be generated by the Soul of the Parent? And whether being ſo derived by Propagation from the Soul of the firſt Man, it draws Original Sin from him? The fifth contains a ſhort repetition of the Matters treated on in the fourth, with ſome Queſtions and Diſtinctions, ſuch as this, Whether the Faculty, or Power of the Soul depends only on the Will? the ſixth enquires, from whence proceeds the Oppoſition between the Fleſh and the Spirit, ſpoken of by St. *Paul*. The ſeventh is about the difference between the Life, and Death, and Reſurrection of the Fleſh and Soul. The eighth explains the Prophecies concerning ſuch things as ſhall happen at the end of the World, and contains an Explication of ſome Queſtions propoſed about the Reſurrection. This Treatiſe is very Logical and Metaphyſical, it teaches us, as *Tertullian* had done before, that the Soul is Corporeal.

* *Dr.* Cave *takes them for an Abridgment of* Nemeſius's 8 *Books* De Animâ.

This Author hath written another Treatiſe, dedicated to a Perſon, named *Principius*, about the contempt of Worldly Things; as alſo a Book of Inſtructions for Virgins: three Books * of the contemplative, and active Life; and another Treatiſe of Virtues and Vices. This is all that is ſpoken of this Author by *Gennadius* and *Iſidore* in their Catalogues of Eccleſiaſtical Writers.

† De vitâ contemplativâ, ſive de futurâ Vitæ contemplatione, Vel, de actuali converſatione. Dr. *Cave.*

* *They were alſo printed alone under Proſper's Name at Cologn in* 1536. 8*o. and before in* 1487.

We have none of theſe Works but his three Books of the Contemplative Life, which have been † printed among St. *Proſper*'s Works, under whoſe Name they have been commonly quoted for above 800 Years, but the diſagreement of Style proves that they are not his, and the Teſtimonies of the two Catalogues above-mentioned oblige us to attribute them to *Julianus Pomerius*, under whoſe Name they are found in ſeveral MSS. We have long ſince cited an ancient MS. of *M. De Montchal* Archbiſhop of *Toulouſe*.

F. *Queſnel* hath added another MS. in the Abby of *Trappe*; and we have heard, that there is a very ancient one in the Library of the Chapter-Houſe of *Beauvais*; where theſe three Books of a Contemplative Life bear the Name of *Julian Pomerius*, the true Author of them. In the firſt Book, having deſcribed the Happineſs of the Saints, who enjoy the full Contemplation of the Godhead in Heaven, which the moſt Holy Men never have had in this Life, and ſhewed the difference between a Contemplative and Active Life, he exhorts the Biſhops and Prieſts to betake themſelves to a Contemplative Life, ſequeſtring themſelves from the Affairs, and Buſineſs of the World, and applying themſelves wholly to the Study of Holy Scripture. This gives him an Occaſion to write againſt thoſe Biſhops, 'whoſe greateſt 'care it was to increaſe their Eſtates and Dignities; Who 'placed their only Felicity in the enjoyment of Worldly 'Pleaſures; Who ſeek their own Glory more than Jeſus 'Chriſt's; Who have greater care of their Honour, than 'Conſcience; and who place nothing of their Happineſs 'in the hopes of the good things of another Life.' He excuſes himſelf here, that he undertakes to publiſh the Irregularities of his Superiors, but ſtill goes on ſpeaking ſmartly againſt ignorant and vicious Biſhops, 'who neglected the 'Care of their Flock; Who are not at all troubled at the 'Crimes which they ſee committed by Sinners, nor pleaſed 'with the good Actions done in their Dioceſs; Who are 'very little affected with the Senſe of good or evil; Who 'are filled with the love of the World, living in Pleaſures 'and Debaucheries, tranſported with Ambition, full of Injuſtice; dare not preach up contempt of the World, Temperance, a ſolitary Life, Meekneſs, Charity, Juſtice, nor 'other Chriſtian Virtues, which they themſelves do not 'practiſe.' In the next place he ſhews, 'That it is not allowable for a Biſhop to leave his Church to acquire his 'own Eaſe, or to live at Liberty; that he ought to reform 'his Life, and become an Example to his Flock, inſtructing them as well by his Manners as his Words; that he 'is obliged to reprove Sinners ſeverely. Laſtly he gives a 'Deſcription of a good and wicked Biſhop and Preacher.

Julianus Pomerius.

He deſcribes a wicked Biſhop in this manner: 'He is 'one that ſeeks after Honours, Preferments, and Riches, 'not that he may put them to a good uſe, but that he may 'live more at his Eaſe, be more honoured, feared and reſpected; Who chiefly aims to gratifie his Paſſions, confirm his Authority, enrich himſelf, and enjoy his Pleaſures; Who avoids the laborious and deſpiſable parts of 'his Office, but is rejoyced at the pleaſant and honourable; 'Who tolerates Vice, and honours Sinners with his Friendſhip; yea, applauds their Crimes for fear of offending 'them.' To theſe Biſhops he applies the words of the Prophet *Ezekiel*, Chap. 34. *Wo to the Shepherds of Iſrael*, &c. He directs, I ſay, theſe terrible words of the Prophet to theſe Biſhops, 'who have no care of their Flock; who 'think upon nothing but how to get the Milk, and the 'Wool; that is to ſay, the Oblations and Tythes, with 'which they enrich themſelves; Who do not cure the Sick, 'nor ſtrengthen the Weak, nor bring back the ſtray Sheep 'into the Ways of Salvation; Who ſeek not thoſe that are 'loſt, as good Shepherds ought to do, nor comfort thoſe 'that deſpair of the Pardon of their Sins; Who never ſhew 'their Authority unleſs it be in domineering tyrannically 'over their People, &c.

On the contrary, he draws the Character of ſuch good Biſhops, as the Doctrine of the Apoſtles requires them to be, thus: 'They are ſuch as convert Sinners to God by 'their Preaching and Example; are very humble, and free 'from Pride and Imperiouſneſs; Who treat all the Members of their Flock with the ſame Love and Kindneſs; 'Who heal the Wounds of their ſick People with mild, 'but effectual Remedies; Who bear with the Incurable 'patiently; Who in their Preaching ſeek not their own 'Glory, but the Glory of Jeſus Chriſt; Who employ not 'their Diſcourſes and Actions to obtain Favour, or Thanks 'of Men, but who give God all the Honour that they beſtow on them, becauſe it is he that lives, and preaches in 'the Biſhops; Who avoid Praiſes and Commendations; 'Who comfort the Afflicted, nouriſh the Poor, cloath 'the Naked, redeem Captives, lodge Strangers; Who 'bring thoſe that err into the way of Truth; Promiſe Salvation to thoſe that deſpair; Quicken the Zeal of thoſe 'who are going in the right way; Haſten thoſe that linger; And who, laſtly, diſcharge well all the Functions 'of their Miniſtry. Theſe are the true Succeſſors of the 'Apoſtles, the true Miniſters of Jeſus Chriſt and his Church, 'the Oracles of the Holy Spirit; Such Paſtors as theſe appeaſe the Anger of God againſt his People, and inſtruct 'the People in the Knowledge of God. They defend the 'Faith of the Church by their Writings, and are ready to 'ſeal it with their Blood. Laſtly, they hold themſelves faſt 'to God only, in whom alone they put their truſt.

The difference between a good and a bad Preacher he thus lays down: 'The Life of a Preacher of Jeſus Chriſt 'ought to be anſwerable to his Doctrine; He ought to 'preach as well by his Manners as Words; He ought not 'to raiſe his own Eſteem by an Affectation of Eloquence, 'or placing his chiefeſt care in the Elegancy of his Expreſ-

ſions

Julianus Pomerius.

'sions. He must not seek to please the People, nor gain 'himself Applauses from them, but his main aim is to 'affect them, and convert them. He must weep himself if he 'will make his Auditors to weep. A plain, grave, and 'easie Discourse will work better effect than the most 'studied and curious pieces of Eloquence. There is a great 'deal of difference between a Declaimer and a Preacher: A 'Declaimer useth the utmost strength of his Eloquence to 'gain Reputation; The Preacher seeks the Glory of Jesus 'Christ by explaining his Doctrine in a familiar Discourse. 'The Declaimer handles trifling Matters with choice and 'curious Words; The Preacher on the contrary elevates 'the plainness of his Discourse by the Nobleness and Gran-'deur of the Sense. The Declaimer endeavours to hide the 'Deformity of his Invention by the Fineness of his Dis-'course; but the Preacher mollifies and sweetens the harsh-'ness of his Words by the Beauty of his Notions: The 'one places all his Honour in the Applause of the People, 'and the other in their Virtue. The Declaimer speaks 'plausibly, but his Speech is fruitless: The Preacher makes 'use of an ordinary Discourse, but he instructs those that 'will attend to it, because he corrupts not his Reason with 'the affectation of seeming Eloquence.'

The second Book is about the Duties of an Active Life. The Author therein explains, how we must reprove, and bear with Sinners. He affirms that the most holy Bishops are sometimes forced to tolerate Sinners, either because they foresee that Reproofs and Chastisements will but harden them, or because their Sins are hid. As to those, who come to confess their Sins to your Pastors, as Sick-Men come to shew their Wounds to the Physicians, they should labour to cure them immediately, and apply fit Remedies to them without flattering them, or assuring them that they are cured, when they are not. As to those whose Crimes are manifest before Confession, if we cannot heal them by gentle Medicines, we must apply to them the Fire of Reproof; and if that effect nothing, but they continue in their irregular Lives, they must be separated by the Sword of Excommunication as putrified Members, lest they corrupt others by their evil example: But as to those, whose Sins are altogether secret, being neither discovered by the Confession of the Sinners themselves, nor the Testimony of others, if they do not amend, as they have God for a Witness, so also they shall have God for their Avenger. For though they may escape the Judgment of Men, yet since they continue in their Sin, they shall be condemned to Eternal Torments, at least, if they do not judge themselves, and revenge their Sin upon themselves by a very severe Punishment, for so they may change Eternal into Temporal Punishments, and by the Tears which flow from a wounded Heart, extinguish the burning of Eternal Flames. Lastly, as to those who are in the Ecclesiastick State, they are mistaken, if they imagine, that they may remain in the Communion of the Church, and in their Ministry, because they deceive Men by concealing their Sins, because unless they be such small Sins as we cannot avoid, and for which we daily beg of God in the Lord's Prayer, *That he would forgive us our Debts*, they ought to be free from all such Crimes as being committed render Men obnoxious to Civil Justice: That as to those that have committed them, but dare not confess them for fear of being excommunicated, they are guilty of a great fault in Communicating, because they feign themselves innocent before Men, and through an intolerable contempt of the Judgments of God, are ashamed to withdraw themselves from the Altar. On the contrary, they, who not being convicted of Sin, do acknowledge and confess it, or at least, not discovering it to any Man, keep themselves from the Sacrament, and withdraw themselves from the Altar, at which they ministred, not out of Courage, but Duty, bewailing their Sin in Secret, they may reconcile themselves to God by Repentance, appease his Anger, and render themselves worthy of the Heavenly City, and of Eternal Happiness.

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In the next place, the Author goes on to shew how loose Bishops ought to be from the desires of Worldly Riches. He maintains, that those that enter into the Clergy, ought to renounce their Estates, sell all, and give to the Poor, contenting themselves with the Revenues of the Church, which they ought not to possess as their own, being only properly the Managers of them; that they ought to think the Revenues of the Church to be the Vows of the Faithful, the Attonement for Sins, and the Patrimony of the Poor. So that they ought not to appropriate them to themselves, as properly belonging to them, but to distribute them to the Poor, as a trust belonging to them; that the Ministers of the Church have no right to them, but under the title of Poverty, and if they are Rich otherwise, and yet live of the Revenues of the Church, they rob the Poor; that they, who suppose, that these Revenues of the Church are a reward for their Service, deceive themselves by expecting Temporal Rewards for that which deserves Eternal; that those, who have an Estate, ought to be so far from living at the Charge of the Church, that they ought to impart their Incomes to the Church, without being in the least proud of it. 'These Precepts, saith our Author, may appear hard. 'And I own it, but 'tis to them that have no mind to ob-'serve them, for to those that are willing to keep them, no-'thing is more easie, for practice will soon make them so: 'for what difficulty is there in contenting themselves with the 'Revenues of the Church, when they have enough to main-'tain them, or forsake their own Estates, when the Church 'allows them a sufficient maintenance?' These are indeed good Rules, but very rarely put in practice. *Julian Pomerius* confirms them, by shewing how all Christians, but principally Clergy-men, ought to despise Riches.

The last part of this Book is concerning the Abstinence and Temperance of the Clergy. He shews how necessary this Virtue is, and how dangerous the contrary Vice. He makes Temperance to consist in two things *viz.* in neither Eating nor Drinking more than is necessary, and in not seeking out exquisite Dainties and Liquors. He tells us at the end, that we must break our Fast for our Hosts sake

The last Book treats of Virtues and Vices in particular. He therein discovers the pernicious effects of Pride, Covetousness, Envy and Boasting. He speaks very largely of Charity, of the four Cardinal Virtues, Prudence, Temperance, Fortitude, and Justice. This Book is full of definitions, and divisions of Virtues and Vices, natural descriptions of them, and very profitable Maxims.

The Discourse of this Author is not excellent for the Elegancy of the Expressions, but for the acuteness and neatness of the Notions.

GENNADIUS.

Gennadius.

Gennadius a Priest of *Marseilles*. did himself make a Catalogue of his own Works, at the end of his Book of *Ecclesiastical Writers*. 'I have written, saith 'he, eight Books against all the Heresies, six Books a-'gainst *Nestorius*, three Books against *Pelagius*. A Treatise 'concerning the *Millennium* 'and St. *John*'s Revelation.* 'A Book of the Ecclesiastical 'Writers; and a treatise of the 'Doctrine I hold and believe, 'sent to Pope *Gelasius*.' We have nothing of his but the two last. It is needless to speak of the first here, because we have copied it out wholly in this Volume. The last, which bears this Title at present, *Of the Doctrines of the Church*, hath gone a long time under the Name of St. *Austine*, although the Authors of this Age have told us, that it is *Gennadius*'s, and it carries his Name in some ancient MSS. See what we have already said, when we spoke of the Additions to the 8*th*. Tome of St. *Austine*'s Works. It is composed in the form of a Confession of Faith; but in delivering the Orthodox Truths he rejects the Contrary Errors, and names the Maintainers of them. The five first Articles are about the Trinity, and Incarnation; the four following upon the Resurrection. In these last, he rejects the fabulous Opinion of the *Millennaries* and the Errors of *Origen* and *Diodorus*, and proves that there shall be but one Resurrection of the Flesh which shall be real, though incorruptible. He thinks, that it may be said, that those, who shall be found alive at the day of Judgment shall not die, but shall only be changed, but it can't be asserted, without an Error, that the Torments of the Devils or wicked Men shall one day have an end. He is of Opinion, that none but God is Spiritual; that all Creatures are Corporeal, although Intellectual Creatures are Immortal. He rejects the Opinion of *Origen* about the Pre-existence of Souls, as also of those that hold that they are produced by Generation. He says, that God creates, and at the same time infuses them into the Body. He asserts, that only the Soul of Man exists separately from the Body; that Man is made up of a Soul and Body, but there is no difference of Substance in him. He holds, that Man was created free, but by Sin he hath lost the strength of that Liberty; but yet he has not quite lost the power of chooSing Good, and refusing Evil, and to seek after his own Salvation, because God exhorts him, stirs him up, and encourages him to do it. So that the beginning of Man's Salvation proceeds from his Free-will strengthened by Grace, because he can freely yield to its Inspiration, but it is the gift of God to be able to attain the End we desire; that it depends upon our Labour, and assistance of God, that we do not fall from the state of Grace, and when we do fall, we ought to impute it to our own Negligence, and the viciousness of the Will.

Gennadius.

He passes next to the Sacraments, and affirms that there is but one Baptism, and that we must not baptize them again, who have been baptized by the Hereticks, with the Invocation of the Name of the Trinity; but they who have not

* *It is a continuation of St.* Jerome's *Catalogue of Ecclesiastical Writers from* 392; *where St.* Jerome *left off to* 495, *and therefore has been printed with it at* Basil, *in* 1528, 4*to*; *at* Cologne, *in* 1580; *at* Helmstadt, *in* 1612, 4*to*; *and at* Antwerp 1639.

Gennadius.

been baptized in the Name of the Trinity, ought to be re-baptized, becauſe ſuch a Baptiſm is not true. He neither commends nor blames the practice of thoſe, who received the Sacrament every day. But he exhorts and requires them to receive the Sacrament every Sunday, provided they are not linked to any Sin; for thoſe who are accuſtomed to any Sin, are rather loaden by the guilt, than purged from it by the Sacrament, but yet he that finds himſelf averſe from Sin, may receive the Sacrament, although he had ſin'd, which he underſtands, as himſelf ſays, of him, who hath not committed any grievous, or heinous Sins; for whoſoever hath committed any of thoſe ſort of Sins after Baptiſm, he exhorts him to teſtifie his ſorrow for them, by performing publick Penance, and ſo be reſtored to the Communion of the Church by the Abſolution of the Prieſt, if he will not ſubject himſelf to Condemnation by receiving of the Sacrament. Not that I deny, that heinous Sins can be **pardoned.* *remitted by a Private Repentance; but then it muſt be done by an entire change of the Cuſtom of Living, by a continual ſorrow for them, and not receiving the Sacrament, till they had made a thorough Reformation, and live altogether otherwiſe than they have done.

True Repentance is not to be guilty again of that which we he have repented of, and real ſatisfaction conſiſts in eradicating Sin, and never more expoſing our ſelves to Temptations.

**D. Cave is of Opinion that 30 Articles of this work, viz. from Art. 22 to Art. 51 are not* Gennadius's, *but compoſed by ſome other hand after* Gennadius's *Death.*

In the 25*th*. * Article he affirms, that we ought not to expect any thing Earthly in our Happineſs, and that the Millenary Reign of Chriſt is a mere *Chimæra*.

The other Articles are nothing but Explications of the precedent, or concern the Diſcipline of the Church. He ſpeaks alſo of Grace and Free-will in Art. 26, where he ſays, that no Man tends to Salvation, unleſs he be called to it, and that none that are called can obtain it but by the help of God; that none obtains this aſſiſtance but he that prays for it; that God wills not that any ſhould periſh; that he only permits it, that he may not injure Man's Freedom. He adds in Art. 27, and thoſe that follow, that God did not create Sin; that Men commit it by their Freedom; that this proves that only God is immutable; that the Angels have voluntarily perſevered in Goodneſs; that Marriage is good, when it is uſed for the procreation of Children, or to avoid Fornication; that Celibacy, when it is preſerved with a deſign to ſerve God, is a very advantageous State, and Virginity is alſo moſt excellent; that it is lawful to eat of all ſorts of Meats, but it is convenient to abſtain from ſome and preſerve Temperance; that it is credible that *Mary* the Mother of God did always remain a Virgin; that we ought not to believe that at the Day of Judgment, the Elements ſhall be deſtroyed, but only changed; that the Reſurrection ſhall not quite take away the difference of Sexes; that the Souls of the Righteous go to Heaven as ſoon as they depart from their Bodies, and then expect perfect Happineſs; but the Souls of Sinners are kept in Hell where they wait their Puniſhment; that the Fleſh of Man is not naturally Evil; that the Devil doth not know the ſecret Thoughts of Man, but gueſſes at them only by the Motions of the Body; that he is not always the Author of evil Thoughts, though God be always of good ones; that he never enters the Soul, but is united and joyned to it; that the Miracles and Wonders which wicked Men do, doth not make them more Holy or better Men; that there is no Righteous Man that ſins not, but for all that he continues Righteous; that no unbaptized Perſon can be ſaved, and therefore *Catechumens* obtain not Eternal Life, unleſs they have ſuffered Martyrdom, becauſe all the Myſteries of Baptiſm are accompliſhed by Martyrdom; for he that is baptized profeſſes his Faith in Jeſus Chriſt before his Biſhop; he that ſuffers Martyrdom, doth it before his Perſecutors. After his Confeſſion the *Catechumen* is either plunged in, or ſprinkled with the Water; the Martyr is either ſprinkled with his own Blood, or caſt into the Fire. The Perſon baptized receives the Holy Spirit by the Impoſition of the Biſhop's Hands, the Martyr is an Inſtrument of the Holy Spirit, which moves, and ſpeaks in him. The Perſon baptized partakes of, and remembers the Death of Chriſt, by receiving the Sacrament; the Martyr dies with Jeſus Chriſt. The baptized Perſon renounces the World, the Martyr abandons Life. All Sins are pardoned by Baptiſm, and blotted out by Martyrdom; this compariſon we have thought fit to recite at large for the excellency of it. Let us now return to the other Articles of *Gennadius*, not yet ſpoken of. They almoſt all concern Diſcipline or Morality; that Repentance can procure Pardon of Sins, yea even for thoſe who defer it, till they are at the point of Death; that the Sacrament ought not to be adminiſtred with Water only, but with Wine mingled with Water; that it is good to honour the Reliques of Saints, and to go to the Churches which bear their Names, as to places appointed for Prayer to God; that Perſons twice married ought not to be ordained; nor ſuch as have kept a Concubine; nor ſuch as have married a Widow, or a Lewd Woman, nor the Lame, nor Uſurers, nor Stage-players; nor thoſe who have done Publick Penance; nor Fools, nor Dæmoniacks, nor Simoniſts. That the Clergy may keep their Eſtates, if they do it, that they may diſtribute the Yearly Revenues to the Poor, but it is better to give it them all together; That *Eaſter* may not be kept 'till the *Vernal Equinox* be paſt, and the full Moon be over.

Gennadius.

Theſe are all the Articles contain'd in * this Treatiſe of *Gennadius*. There is more Learning than Judgment in this Work; for in it *Gennadius* delivers many erroneous Doctrines, propounds mere Opinions, as Articles of Faith, and condemns many Orthodox Truths. This Treatiſe of *Gennadius*, and his Book of Eccleſiaſtical Writers, do evidently prove, that he was not of St. *Auſtine*'s Judgment concerning Grace and Free-will, but of *Fauſtus*'s of *Ries*, and that he approved of his Opinion, concerning the Nature of the Soul, and of all Creatures. His Style is plain, clear, elegant and clean. I forgot to obſerve, that he hath added to St. *Auſtine*'s Treatiſes of Hereſies, four new Hereſies, *viz.* the *Predeſtinarians*, *Neſtorians*, *Eutychians*, and *Timotheans*. This Addition is found under *Gennadius*'s Name, in a Manuſcript of St. *Victor*'s Library, at the End of St. *Auſtine*'s Book, and *Hincmarus* cites it under the Name of this Author.

* *This Book hath been printed by it ſelf with the learned Notes of* Elmenhorſtius *at* Hamburgh, 1614, 4*to*.

NEMESIUS, ÆNEAS GAZÆUS.

Nemeſius, Æneas Gazæus.

IT is probable, that theſe * two Chriſtian Philoſophers lived about the End of the fifth Age. The firſt is *Nemeſius*, who is commonly reputed Biſhop of *Emeſa*. He hath made a Treatiſe of the Nature of Man, divided into 45 Chapters, which ſome attribute to St. *Gregory Nyſſen*. In it he confutes the *Manichees*, *Appollinariſts*, and *Eunomians*; but he confirms the Opinion of *Origen* concerning the Pre-exiſtence of Souls. This Treatiſe is full of general and metaphyſical Propoſitions and Diviſions, which are of little uſe to diſcover the Nature of Man particularly. He maintains, that Angels are ſpiritual, and that the human Nature is abſolutely free. This Treatiſe was firſt tranſlated by *Valla*, whoſe Verſion was printed in 1535, and ſince by *Elle-bodius*: The ſame Verſion was printed with the Greek by *Plantin* [at *Antwerp*] in 1565, and inſerted in the *Biblioth. Patr.* [Printed at *Paris*] in 1624; and in the following Editions, [more correct, with uſeful Notes at *Oxford* in 1671, 8*vo*.]

**Yet Dr. Cave places them very far aſunder, viz.* Nemeſius *in* 380, *and* Æn. Gazæus *in* 487.

The Work of *Æneas Gazæus* concerning the Immortality of the Soul, and the Reſurrection, is not ſo abſtract as *Nemeſius*'s. It is a * Dialogue wherein he treats of the Immortality of the Soul of Man, and the Reſurrection of the Body; but he mixes his Diſcourſe, that it may be more pleaſing, with many Enquiries into the Opinions of the Philoſophers, and with an abundance of curious Stories. He believes that God creates Souls to infuſe them into Bodies, and that the Number of them, tho' fixed and certain, yet is known to none but God; that Souls are ſenſible of nothing without Bodies; that Man is very free; that the Bodies ſhall riſe in the ſame Form that they had in this World; that Devils aſſume the Form of Dead Men to trouble the Living; that the Reliques of the Martyrs make the Devil to fly; that there are many Miracles done by the Prayers of Good Men; that Dead Men have been raiſed, *&c*. This Author wrote about the End of the fifth Age; for about the End of his Treatiſe he ſpeaks of the Perſecution of the *Vandals* againſt the Orthodox, as a thing that lately happened. His Treatiſe was tranſlated by *Ambroſe Camaldulenſis* [and printed at *Baſil* in 1516,] and put into the *Biblioth. Patr.* [at *Paris* in 1624,] and printed ſince in Greek and Latin, [by *Wolphius* at *Baſil* in 1560.] tranſlated by *Caſp. Barthius*, and printed at *Lipſwich* [in 1658, 4*to*.] with *Zacharias* Biſhop of *Mitylene*, who was another Chriſtian Philoſopher, but more modern, [for he flouriſhed about 536.]

Nemeſius, Æneas Gazæus.

**Intitled* Theophraſtus.

GELA-

GELASIUS CYZICENUS.

Gelasius Cyzicenus.

THE Preface of the History of the Council of *Nice*, which bears *Gelasius*'s Name, discovers to us, that this Author was of *Cyzicum*, and that he lived toward the End of the fifth Age; for he says, that his Father was a Priest of that Church, and that the Persecution of the Emperor * *Basiliscus* against the Orthodox gave him an Occasion of writing this Work. He thought at first that all his Business had been to copy out the ancient Acts of the Council of *Nice*, which heretofore had belonged to *Dalmatius*, Bishop of *Cyzicum*, and which were fallen into his Father's Hands: But not finding them perfect, he was forced to add several things to them related by several Authors, but chiefly by *Eusebius Cæsariensis* and *Rufinus*, whom he makes a *Roman* Priest, and whom he says falsely to have been present at that Council. And indeed this History is nothing almost but a Collection of Treatises, and Pieces taken out of *Eusebius*, *Socrates*, *Sozomen*, and *Theodoret*. That which is not taken out of these Authors, is either dubious, or manifestly false, as all that is related from Chap. 11. to Chap. 24. of the second Book, about the Disputes of the Philosophers upon the Trinity, and the Divinity of the Holy Spirit. It is manifest, that these Disputes are a mere Fiction; and 'tis certain, that the Question concerning the Divinity of the Holy Spirit was not moved in the Council of *Nice*. There are many other Faults in his History. There is neither Order in his Relation, nor Exactness in his Observations, nor Elegancy in his Expressions, nor Judgment in the Choice of things, nor good Sense in his Sentences. So that this Historian must be accounted a bad Compiler, who hath collected without any Judgment whatsoever he found concerning the Council of *Nice*, whether bad or good, not examining whether it were true or false. Which being so, 'tis no wonder that he hath said, that *Hosius* supplied the Place of the Bishop of *Rome* in the Council of *Nice*, and that it was he that called that Council, tho' both are contrary to the Testimonies of the Letters of the Council it self, and of the Authors that lived at that time. This Work is divided into three Books; the two first contain the History of the Council, the third is made up of three Letters of the Emperor *Constantine*. It hath been published in Greek and Latin by *Robert Balforeus*, [a *Scotish*-man, with his own Notes] and printed at *Paris* by *Morellus*, with some Works of *Theodorus* a Priest of *Raithu* in the Year 1595. [1599. *Ca.*] and in 1604. by *Commelinus*: Since it hath been put into the Councils of *Rome*, in *Binius*'s second Edition, as also in *Louvre*'s, and the last Editions. It would be better to leave it wholly out in the first Edition of the Councils, that shall be hereafter published.

Gelasius Cyzicenus.

* *Basiliscus* deposed *Zeno Ann* 476. *& reigned not quite two Years. He was an* Arian, *and therefore persecuted the Orthodox:*

The Author of the Books attributed to St. DIONYSIUS *the* Areopagite.

The Authors of the Books attributed to S. Dionysius *the Areopagite.*

THIS is a fit time to speak of the Books attributed to St. *Dionysius* the *Areopagite*: For * since they first appeared in the Beginning of the sixth Age, it is very probable that they were composed at the End of the fifth. We will not repeat here, what we have said in the first Part of this History, but content our selves to observe whatever is most useful in them.

The Book of the Cœlestial Hierarchy is full of Metaphysical Remarks about the Number and Distinction of Angels. He divides them into three Hierarchies, and nine Orders, to which he appropriates different Names and Offices. But in all that he says upon this Subject, there is nothing either solid, or profitable.

His Book of the Ecclesiastical Hierarchy is more useful, because it teacheth us after what manner the Sacraments were administred in the Church in the time of this Author. Let us begin with Baptism. The Bishop having preached, and instructed the Catechumen, he sends for him into the Congregation of the Faithful, where he recites with all the Church an Hymn taken out of Holy Scripture; and having kissed the Holy Table, he goes to the Catechumen, and demands of him, why he is come thither? He having answered him, *Because he loves God, and believes the Truths which he hath heard of him*; The Bishop gives him a Description of the Christian Life, and then asks him, if he will live after this manner? After he hath promised it, he lays his Hands on him, and orders the Priests to write down the Name of this Man, and of the Person that hath answered for him. When this is done, he goes on to rehearse some sacred Prayers; when they are finished, he causes him to be stripped by his Deacons, and having caused him to turn, and stretch forth his Hands toward the West, he commands him to breathe three times against Satan, and to make the ordinary Renunciations (*viz.* of the World, Flesh and Devil) three times. Then he turns him to the East, and causing him to lift up his Hands towards Heaven, he enjoyns him to profess, that he believes all that Jesus Christ hath taught, and whatsoever is contained in the Holy Scriptures. This being done, he causes him to rehearse the Confession of Faith three times: Then he makes some Prayers, blesses him, and lays his Hands on him. Then the Deacons strip him quite, and the Priests bring the Oyl of the Holy Unction, and the Bishop having begun to anoint him, by making the Sign of the Cross thrice upon him, he leaves it to the Priests to anoint his whole Body. From thence he brings him to the sacred Font, and having sanctified the Water by the Invocation of the Holy Spirit, and having consecrated it by putting in Oyl in the form of a Cross three times, while they recite some Prophecies, he commands them to bring him to the place where he is to be baptized. The Priests call him, and his Godfather by their Names: they bring him to the Bishop, who takes him by the Hand, and the Priests having read his Name, he dips him three times in the Water, and invokes the Name of the Holy Trinity every time as he goes into, and comes out of the Water. When this is done, the Priests carry him away, and lead him to his Godfather. After he has put on his Cloaths, they conduct him again to the Bishop, who having anointed him with that Oyl, which renders Men Holy, he commands him to receive the Sacrament, which hath a particular Power to perfect Holiness.

The Authors of the Books attributed to S. Dionysius *the Areopagite.*

Thus this Author describes the Ceremonies of Baptism; and then makes some Mystical Observations upon them, which we shall pass over, that we may come to what he says about the Eucharist, which he calls *the most perfect of all the Sacraments*. He says, That *we have Reason to give it the Name of* Communion * *by way of Eminence, because this is the Sacrament which unites more particularly; and that it is for this Reason that it is not permitted to execute any Function in the Hierarchy, unless it be consummated by the Communion.* After this Reflection he returns to the manner of the Ceremony, and says, that the Bishop being returned to the Altar, sings some Psalms, and all the Clergy sing with him. Then the Deacons read the Holy Scriptures; and when they have done reading, they put out the Catechumens, † *Energumeni*, and Penitents, and leave none in the Church, but such as are worthy to behold the Holy Mysteries, and communicate: That some of the Deacons remain at the Doors of the Church, which are fast shut, and others are employed in the Church; that the chief, and most eminent Deacons, carry the Bread and Cup to the Altar with the Priests, after all the Clergy have sang Praises to God: that the Bishop prays with them, and pronounces *Peace to all the Faithful*, who kiss each other. Then they recite the Hymn called * the *Trisagion*. After the Priests and Bishops have washed their Hands, the Bishop comes alone to the middle of the Altar, having about him the Priests, and some of the Deacons; and having praised the Works of God, they consummate these most Divine Mysteries, and place before their Eyes the things which they have praised, when they set the Signs upon the Altar. Having then shewn these Holy and Divine Gifts, he communicates, and invites all the rest to participate with him. The Communion is concluded with Hymns of Praise and Thanksgiving.

* Καθ' ἐξοχὴν

† *Lunaticks. Persons at certain seasons vexed with unclean Spirits. Those were kept from the Sacrament, though Baptized,* ob mentis inconstantiam, *for the levity and inconstancy of their Minds.*

* *The use of this Hymn in the Sacrament, proves the Author to have lived after* 445, *when it was first appointed by the Synod of* Vasio *to be universally used.* Hosp. ex P. Diacono, &c. Durandus *makes* Sixtus I. *the Institutor of it.* Durandi Rationale.

The * Sacrament of Unction comes next the Holy Eucharist; and as they put out the several Ranks of the less-perfect during the Consecration of the Eucharist, so also, when the Bishop consecrates the Oyl, the Temple is perfumed with the Odours, and with the Incense: And after they have rehearsed the Psalms, and read the Scriptures, the Bishop takes the Oyl, and puts it under the Altar; and while they sing the Prophetical Hymns, he finishes the Ceremonies of its Consecration. He afterward makes use of it almost in all the Episcopal Functions.

* *Holy Office of Confirmation.*

From the Sacraments he comes to the Ordination of the several Degrees of the Clergy. The Bishop is the first, and chief, it belongs to him alone to ordain and consecrate

the Oyl. The Prieſts are ſubject to the Biſhop, but partake of the Prieſtly Functions, and have their particular Offices. They ſhew the Effects of their Power in the Holy Signs and Sacraments, which they ſhew to thoſe, that draw near to them, and then make them Partakers of the Holy Myſteries, and Sacred Communion. The Order of Deacons is to prepare, and ſingle out ſuch Perſons as may be allowed to approach the Holy Myſteries.

The Author of the Books attributed to St. Dion. the Areopagite.

The Ceremonies uſed in the Ordination of theſe ſeveral Orders, are theſe. The Biſhop preſents himſelf upon his Knees before the Altar, bearing the Holy Bible upon his Head, and another Biſhop layeth his Hands on him, and conſecrates him by Prayer. When a Prieſt is conſecrated, he alſo kneels upon both his Knees before the Altar, and the Biſhop lays his Right Hand upon him, making Prayers. The Deacons bend but one Knee before the Altar, and in the mean time the Biſhop puts his Hands upon them, and conſecrates them alſo with the ordinary Prayers. He alſo ſigns every one of them with the Croſs, gives them ſome Inſtructions, and concludes by giving them the Kiſs of Peace, which they receive not only of the Biſhop, but of all the Clergy. So that the Biſhops, Prieſts and Deacons have this in common in their Ordination, to preſent themſelves before the Altar, kneel and receive the Impoſition of the Biſhops Hands, the Sign of the Croſs, Inſtructions, and a Kiſs. The Biſhops have this peculiar to them, that the Holy Bible is laid upon their Head, and the Deacons bend but one Knee.

As there are ſeveral Orders of the Clergy, ſo there are alſo ſeveral Degrees among the Laity. He diſtinguiſhes them into three ſorts: 1. Catechumens, which are not as yet cleanſed. 2. Penitents, who having loſt their Innocency, have need of Purifying. The Deacons are employed to perfect, and purifie theſe two Ranks of Chriſtians, that they may make them fit to behold, and partake of the Sacraments from which they are excluded. The 3*d* is, Harmleſs and Chaſte People, who are admitted to the Holy Communion.

But the moſt excellent Eſtate among the Laicks is the Holy Monks, which our Anceſtors called *Aſcetæ*, or Monks, becauſe of their ſolitary and contemplative Life, which unites them to God. Upon this account another ſort of Conſecration is honoured, which is not indeed performed by the Biſhop, but by the Holy Prieſts after this manner. The Prieſt ſtanding before the Altar rehearſes thoſe Prayers, which uſe to be ſaid at the Conſecration of a Monk. The Perſon to be conſecrated is ſtanding behind him, for he neither kneels, nor has the Bible put on his Head, but he is only near the Prieſt, who recites the Prayer. When that is finiſhed, he goes to him that is initiated, and asks him, Whether he forſakes not only a Worldly Life but alſo all Hankerings after the World? He tells him, what a perfect Life he embraces, and aſſures him, that he muſt excel the Life of all ordinary Chriſtians. And when he hath promiſed to do all that he requires of him, the Prieſt having made the Sign of the Croſs upon him, cuts off his Hair, invoking the Holy Trinity, gives him another Habit; and having embraced him, and cauſed all the Pious Perſons there preſent to embrace him, he gives him the Communion.

Laſtly, As to the State of the Dead, they who have lived well, being come to the end of their Race, they know more clearly after their Death, and ſee nearer at hand that eternal Happineſs, which they are ſure one Day to be poſſeſſed of; the very Thoughts of which fill them with inexpreſſible Joy. The Relations of the Dead ſhare in this Joy, praiſing and giving Thanks to God in their Prayers, becauſe he died a Conqueror of this World; they carry his Body to the Biſhop, who receives it, and performs the uſual Ceremonies about it in this manner: Having aſſembled the Clergy, if the Dead Perſon were in Orders, he places his Body before the Altar, and begins to pray to God, and give Thanks unto him: But if he were a Monk, or Lay-Man, they place him at the Door of the Church, and make a ſolemn Prayer about him. Then the Deacons having recited the Promiſes of the Reſurrection delivered to us in Holy Scripture, they ſing thoſe Pſalms, which have relation to it. The chief Deacon then diſmiſſes the Catechumens, and then commemorates thoſe, who have died a Religious Death, among whom he puts the Name of the Perſon lately deceaſed, and exhorts all the Faithful to beg of God an happy End. The Biſhop then drawing near to him, makes ſome very pious Prayers over him; which being done, he embraceth him, and all that are preſent do the ſame: Then he anoints him with Oyl; and having prayed for all preſent, they carry his Body into a ſacred Place, and there interr it among the Bodies of the other Saints. One of the Prayers, which the Biſhop makes to God, is this: *That God would forgive the dead Perſon thoſe Sins, which he hath committed through Human Frailty, and enſtate him in the Light of the Living: That he would conduct him into the Boſom of* Abraham, Iſaac *and* Jacob, *the place where there is neither Grief, nor Tears, nor Sorrow.* Theſe were Ceremonies of the Church uſed at that time at the Interrment of the Dead. Our Author in his Reflections puts this Objection: *If every Man be rewarded according to his Deſerts, what need is there of Prayers for the Dead? Of what uſe are they to the Wicked? And why do we pray for the Juſt?* He anſwers, that it is certain, that Prayers are uſeful to thoſe only who die well: But as in this Life, when we have good Deſigns and Intentions, we may be helped, and aſſiſted by the Prayers of the Righteous, and this is an ordinary means of obtaining Grace, without which we often come ſhort of it; even ſo the Biſhop, who is the Interpreter of the Divine Oracles, and the Angel of the Lord of Hoſts, who knows that the Juſtice of God weighs all things in an equal Balance, and pardons thoſe faults, which Men commit through frailty, and ſo much the more, becauſe no Man is free from them, prays to God that it may be ſo; not that he doubts at all of the Goodneſs of God, but he begs this favour with the greater confidence, becauſe he is aſſured, that it ſhall not be denied him. And for this reaſon it is, that he doth not pray for thoſe, who have not been baptized, nor for Sinners, not only becauſe 'tis not lawful to do it, and becauſe he being only an Interpreter of the Divine Will, he cannot without great raſhneſs beg that which God will not grant, but alſo becauſe his Requeſt being unreaſonable, he cannot hope to obtain it. Laſtly, his Prayer is rather an Interpretation of the Divine Will, a Declaration of his Goodneſs, a Promiſe and Aſſurance of what ſhall happen to the deceaſed, rather than a Petition for a thing uncertain. After the ſame manner the Biſhops excommunicating Sinners are Interpreters of the Will of God, and do only ſeparate them from the Communion, whom God hath already condemned: For we ought to believe, that if they do it unjuſtly, or through Paſſion, the Juſtice of God proſecutes their Actions.

The Author of the Books attributed to St. Dion. the Areopagite.

This Treatiſe concludes with a Remark upon Infant-Baptiſm. The Author obſerves, that many Perſons, Strangers to our Religion, derided and ridiculed that Cuſtom of making others to promiſe for them. He anſwers, that the Biſhop to whom this was ſaid, ought to have anſwered pleaſingly, and ſhewn firſt, that there are ſeveral things, for which we know not the reaſon, although there are ſome, and thoſe known to the Angels, but ſome are known to none but God himſelf: That in baptizing Infants we do no more, than what we have learned, and received by Tradition from our Fore-fathers: That Children being well educated, becoming Righteous and Holy Men, the Church hath thought fit to baptize them, committing them to ſome baptized Perſon to educate and inſtruct them, who ought to take care of them, as their Father in Jeſus Chriſt, for whoſe Salvation he muſt anſwer to him. For this Reaſon it is, that the Biſhop demands of this Perſon, *If he renounces &c.* that by that act he may oblige him to perſuade this Infant, and teach him, when he comes to the uſe of Reaſon, to renounce thoſe things which he hath promiſed to renounce by him. Laſtly, The Biſhop gives the Holy Sacrament to Infants, that they may be brought up Chriſtianly, and may live a Life conformable to the Holineſs of the Sacraments which they have received.

This is all that is moſt uſeful in this Author. I will not ſtay to make an Extract of his Treatiſes of the *Divine Names*, and *Of Myſtick Theology*, nor of his Letters; becauſe theſe Works being full of Metaphyſical and Platonick Notions, it would be hard to draw any thing that is pleaſing, or uſeful out of them. [The ſeveral Editions of this Author's Books are ſet down in Vol. I. of this Hiſtory under *Dionyſ. Areop.*] to which the Reader is referred.

Pope SYMMACHUS.

Pope Symmachus.

After the Death of Pope *Anaſtaſius*, which happen'd at the End of the Year 498, there was a fierce Contention in the Church of *Rome* between *Laurentius* and *Symmachus*, which of them two was duly promoted to that See. *Symmachus*, who was Deacon, was choſen and ordain'd by the far greater number, but *Feſtus* a *Roman* Senator, who had promiſed the Emperor *Anaſtaſius*, that his Edict of Agreement with the Biſhop of *Rome* ſhould be ſigned, procured *Laurentius* to be choſen and ordained. This Schiſm divided the Church and the City of *Rome*, and the moſt eminent both of the Clergy and the Senate took part with one of theſe two Biſhops: But at length both Parties agreed to wait upon King *Theodoric* at *Ravenna* for his Deciſion in the caſe, which was this, That *He ſhould continue Biſhop of* Rome *who had been firſt choſen, and ſhould be found to have the far greater number of Voices for him. Symmachus* had the advantage of *Laurentius* on both theſe Accounts, and ſo was confirm'd in the poſſeſſion of the Holy See; and he ordain'd *Laurentius* Biſhop of *Nocera*, if we may believe *Anaſtaſius*. At the beginning of the next Year he called a Council, wherein he made a Canon againſt the ways of ſolliciting Mens Voices, which were

Pope Symmachus.

Pope *Symmachus.*

were then used for obtaining the Papal Dignity: But those who opposed the Ordination of *Symmachus*, seeing him possessed of the Holy See against their Mind, us'd all their Endeavours to turn him out of it; for which end they charged him with many Crimes, they stirr'd up a part of the People and Senate against him, and caus'd a Petition to be presented to King *Theodoric*, that he would appoint a Delegate to re-hear the Cause. He nam'd *Peter* Bishop of *Altinas*, who depos'd the Pope from the Government of his Diocess, and deprived him of the Possessions of the Church. This Division was the Cause of so great Disorders in *Rome*, that from Words they came many times to Blows, and every Day produc'd Fighting and Murders: Many Ecclesiasticks were beaten to Death, Virgins were robbed, and driven away from their Habitation, many Lay-men were wounded or kill'd; insomuch that not only the Church, but also the City of *Rome* suffered very much by this Schism. King *Theodoric* being desirous to put an End to these Disorders, call'd a Council; wherein the Bishops being possess'd with a good Opinion of Pope *Symmachus*, would not enter upon the Examination of the particular Articles alledg'd against him, but only declar'd him innocent before his Accusers, of the Crimes that were laid to his Charge: And they prevail'd so far by their Importunity, that the King was satisfy'd with this Sentence, and both the People and the Senate who had been very much irritated against *Symmachus*, were pacify'd and acknowledg'd him for Pope. Yet some of the discontented Party still remain'd, who drew up a Writing against this Synod, and spread their Calumnies, forg'd against *Symmachus*, as far as the East: The Emperor *Anastasius* objected them to him, which obliged *Symmachus* to write a Letter to him for his own Vindication: But notwithstanding these Efforts of his Enemies, he continued in peaceable possession of the Holy See until the Year 514, wherein he died.

The first Letter of this Pope is written to *Æonius* Bishop of *Arles*, which is dated *Sept.* 29. in the Year 500. In this Letter he declares, that his Predecessor had unjustly taken away from the Bishop of *Arles* the Right of ordaining Bishops to some Churches, and given it to the Bishop of *Vienna*, contrary to the Custom and Canons of his Predecessors. Upon this Occasion he says, *That the Priesthood being one and indivisible, altho' it be administred by many Bishops, the Successors can make no Innovation contrary to the Canons of their Predecessors*; and moreover, *That it is of great Importance to Religion, that no Difference of Judgment should appear among the Bishops and chiefly among the Bishops of the Church of* Rome: From whence he concludes, *That* Æonius *should follow the ancient Custom in ordaining Bishops, and that the new Canon of* Anastasius *ought not to take place.*

The second Letter written to the same Bishop ought to be placed before the former, not only because of the Date, which is written *Octob.* 30. 499. but also because it is a Citation of the Bishop of *Vienna* to come and defend his pretended Right, which ought to precede the Judgment given against him which is contain'd in the first Letter. There is also a third Letter on the same Subject written to *Avitus* Bishop of *Vienna*, *Octob.* 13. 501. published in the fifth Tome of the *Spicilegium* of *Luc Dachera*, and is there reckon'd the twelfth, wherein he answers that Bishop, and tells him, *That the Judgment he had given should be no ways prejudicial to him, if he could prove that the Canon made by his Predecessor was useful, altho' it was not regular; because what is done for a just Cause is not against the Law, and one may depart from the Rigor of the Law for the Good of the Church, since the Law it self would have excepted such a Case if it could have foreseen it*; and he adds, *That it would be oft-times cruel to adhere to the Letter of the Law, when the strict Observation of it is found prejudicial to the Church, because the Laws were made to serve the Church, and not to do it any Prejudice.* After this he exhorts the Bishop of *Vienna* to produce his Reasons and Defence in a Letter to himself.

At last in the Year 502 he ended this Difference by confirming the Canon made about this Matter by St. *Leo*, who had subjected *Valentia*, *Tarentasia*, *Geneva* and *Grenoble* to the Bishop of *Vienna*, and left the other Churches under the Jurisdiction of the Bishop of *Arles*. *Cæsarius* was at *Rome* when this Canon was made, as appears by the ninth Letter dated *Novemb.* 13*th.* in the Year 502. But let us return to the former Letters.

The third is a Letter of Compliment to *Patricius Liberius* upon the Election of a Bishop of *Aquileia*. It is dated *Octob.* 15. in the Year 499, but the Date appears to be added: This is the first Letter of the fifth Book of *Ennodius*, and it may be that he composed it for this Pope.

The fourth is not a Letter of *Symmachus* to *Laurentius* of *Milan*, as the Title supposes; but it is the third part of the Rhetorick of *Ennodius* of *Pavia*. Any one may be satisfyed by reading it, that it was never a Letter.

The Letter or Memorial of *Cæsarius* Bishop of *Arles*, contains four Requests which he made to Pope *Symmachus*. In the first he remonstrates to him, that among the *Gauls* the Possessions of the Church were easily alienated, from whence it came to pass, that the Goods designed for relieving the Necessities of the Poor were daily diminished He prays that this Alienation may be wholly forbidden by the Authority of the Holy See, except what shall be thought convenient to be given to the Monasteries. He requests in the second place, that it may be declared also, that the Judges and Governors of Provinces cannot be appointed until they have been try'd a long time before. 3. He desires that it may be forbidden to marry the Widows who have worn a Religious Habit for a long time, and the Virgins who have been for many Years in Monasteries. 4. He requests that Care may be taken to hinder all canvassing and giving of Bribes for obtaining a Bishoprick.

Pope *Symmachus.*

The Pope answers these Requests in the following Letter of *Novemb. 6th*, which is the fifth, and says, *That altho' the Ecclesiastical Canons have provided for these things, which he desires, yet it is good to renew them. 1st*, Then he forbids the Alienation of the Possessions of the Church by any Contract, and upon any Pretence whatsoever; but yet he allows some part of them to be given to Clergy-men, to Monasteries, and to Strangers who are in necessity, provided always, that they shall only enjoy the Profits of them during their Life. 2. He threatens those with the Rigor of the Canons who endeavour to promote themselves to the Priesthood by promising to give away the Possessions of the Church. 3. He ordains that Lay-men shall observe the Times appointed by the Canons, before they be promoted to the Priesthood. 4. He declares that he abhors those who ravish Widows or Virgins consecrated to God, and that he condemns even those who marry them, altho' they who are married mean well. He ordains that such shall be cast out of the Communion of the Church, and he forbids Widows who have lived a long while unmarried, and Virgins who have been a considerable time in Monasteries, to marry, 5. He forbids all Sollicitations and Promises which are made for Promotion to a Bishoprick.

The sixth Letter of *Symmachus* is his Apology, wherein he vindicates himself from the Crimes charg'd upon him by the Emperor *Anastasius*. In it he writes to this Emperor with great Boldness and shews him, that he ought not to take in ill part his Answer to the Reproaches spoken against him; That if he be consider'd in the quality of *Roman* Emperor, he ought to hear patiently the Messages of the People, and even of the Barbarians; and if he be considered as a Christian Prince, he ought to hear the Voice of the Bishop of the Apostolick See: That for his own part he could not dissemble these Calumnies, altho' he ought to bear with them; and that it was even the Interest of the Emperor to have the Falshood of them discover'd, that the Scandal might be remov'd. He taketh the whole City of *Rome* to witness, that he was no *Manichean*, and that he had never warp'd from the Faith he had receiv'd in the Church of *Rome* since he first left Paganism. He accuses the Emperor in his turn of being an *Eutychian*, or at least of favouring the *Eutychians* and communicating with them: He reproves him for despising the Authority of the Holy See, and of the Bishop who was Successor to St. *Peter*. He maintains that his Dignity is higher than that of the Emperor. *Let us compare*, says he to him, *the Dignity of a Bishop with that of an Emperor. There is as great difference between them, as between the things of this Earth, whereof the latter has the Administration, and the things of Heaven, whereof the former is the Dispenser. O Prince! you receive Baptism from the Bishop, he gives you the Sacraments, you desire of him Prayers, you wait for his Blessing, and you address your self to him, that you may be put under Penance. In a word, you govern the Affairs of Men, and he dispenses the Blessings of Heaven. Wherefore the Office of a Bishop is at least equal, if not superior to yours.* After this he proposes, that as the Emperor would undoubtedly make him lose his Dignity, if he could prove the Articles of Accusation alledg'd against him; So he should hazard the Loss of his if he could not prove it. He admonishes him to remember that he is a Man, and that he can no ways avoid the Discussion of this Cause before the Tribunal of God; That 'tis true, due respect ought to be paid to secular Powers, but then they ought not to be obey'd when they desire such things as are contrary to the Laws of God: In fine, that if Obedience is due to superior Powers, it is chiefly due to those that are spiritual. *Honour God in us*, says he, *and we will honour him in you; but if you have no Respect for God, you cannot claim that Privilege from him whose Laws you despise. You say*, adds he, *that I have excommunicated you with the Consent of the Senate; in this I have done nothing but followed the righteous Example of my Predecessors. You say that the Senate has evil intreated you: If you think that you are abus'd by exhorting you to separate from Hereticks, can it be said that you would have treated us well, when you would have forced us to joyn with Hereticks; you say that what* Acacius *has done does not at all concern you; if it be so, trouble your self no more about him, joyn no more with his Followers. If you do not this, it is not we that excommunicate you, but your self, by joyning your self to one that is excommunicated.* He concludes with a smart Remonstrance, wherein he exhorts the Emperor to return to the Communion of the Holy See, and to separate from the Enemies of the Truth and the Church.

Pope Symmachus.

The ſeventh Letter is the fourteenth Epiſtle of the eleventh Book of *Ennodius*'s Letters. It may be he wrote it in the Pope's Name.

The eighth Letter of *Symmachus* is addreſs'd to the Orientaliſts, wherein he does earneſtly exhort them to ſuffer all ſorts of Perſecutions, rather than communicate with the Complices and Followers of *Eutyches*, *Dioſcorus*, *Timothy*, *Peter* of *Faulon*, and *Acacius*. This Letter is dated *Octob.* 8. in the Year 512.

The ninth Letter is a Letter of the Orientaliſts to Pope *Symmachus*. They pray him to put an end to that Schiſm which had now continued many years upon the Account of *Acacius*'s Diſobedience. They remonſtrate to him that their Faith is Orthodox, that they condemn the Errors of *Neſtorius* and *Eutyches*, and thoſe of their Followers, that they approve the Council of *Chalcedon*; That thoſe who ſeparated from the Communion of others upon the account of *Acacius*'s Affair, did not take ſufficient care of the Flock of Jeſus Chriſt. That on the contrary, thoſe who overlook'd that Formality, had made Churches for the publick Good; that both the one and the other are Orthodox, and that he ought not to refuſe Communion to either of them. To prove that they were Catholicks in their Judgment, they propoſe an Expoſition of their Faith, wherein they do clearly reject the Errors of the *Neſtorians* and *Eutychians*.

Pope Symmachus.

We have already ſpoken of the tenth Letter which is the definitive Sentence that paſſed about the Difference between the Churches of *Arles* and *Vienna*.

In the eleventh he confirms to the Biſhop of *Arles*, upon the Requeſt of that Biſhop preſented to him, the Right of Citing the Biſhops of *Gaul* and *Spain* to the Synods that were neceſſary to be held for Judging of Eccleſiaſtical Matters. He orders him to give an Account to the Holy See of thoſe Cauſes which ſhould want his Authority to determine them.

The twelfth Letter wherein it is ſuppoſed that Pope *Symmachus* gave the *Pallium* to the Biſhop of *Laurea* in *Pannonia*, appears to me to be a Forgery: It is no where cited; it is taken from a Place of little Authority; the Style is different from that of the other Letters, and does plainly diſcover that it is very late. In ſhort, it is ſtuff'd with Thoughts ſo mean and impertinent, that it cannot be attributed to any Man of Senſe. You need only read it to be convinc'd of the Truth of what we ſay, and that it is a ſuppoſitious Piece.

The Style of *Symmachus*'s Letters is harſh, but it has Smartneſs and Vehemence.

AVITUS Biſhop of *Vienna*.

Avitus Biſhop of *Vienna*.

SExtus Alcimus Ecdicius *Avitus* Son to the Senator *Iſchius*, and Brother to *Apollinaris* Biſhop of *Valentia*, was promoted in the beginning of the Sixth Century to the Epiſcopal See of the Church of *Vienna*, which his Father had alſo governed for ſome years. This Biſhop laboured very much in the Converſion of the *Arians*, held many Conferences with *Gondobald* King of the *Burgundians* who was an *Arian*, converted his Son *Sigiſmond*, and vigorouſly oppoſed the Hereticks of his Time. Dr. *Cave* ſays, he converted King *Gondobald* to the Catholick Faith, and made him publickly profeſs it, when he endeavoured to conceal it from his Subjects. *Hiſt. Lit. p.* 372. He wrote alſo in defence of Pope *Symmachus*, he preſided in a Council held at *Epaon* in 517, he died in 523; he wrote Letters, Sermons and Poems. His Letters are the moſt curious and moſt beautiful of all his Works, and they are in number 87.

The firſt is addreſs'd to *Gondobald* King of the *Burgundians*. In it he firſt explains two places of the Goſpel, and takes occaſion from the former to remark that the Word *Maſs* is uſed in Churches, in Palaces and Courts, to diſmiſs the People. Afterwards he proves that the Holy Spirit is not a Creature, and that the Breath of Life which God breathed into the firſt Man, is not the very Subſtance of the Holy Spirit.

In the ſecond Letter addreſſed to the ſame Prince, he treats of the Incarnation, and oppoſes the Errors of *Neſtorius* and *Eutyches*; but he was ſo ill informed of their Hiſtory, that he attributes to the latter the Error of the former, although it be perfectly contrary to his Opinions.

In the following Letter he appears to be no better informed of the Tranſactions in the Eaſt which happened in his own time; for there he accuſes the Biſhop of *Conſtantinople* of having cut off, in the year preceding, theſe words from the *Triſagion*, *O thou that was crucified for us, have pity upon us*; and he defends this Expreſſion as being very ancient. Now 'tis certain that it was *Peter* of *Foulon* who had added theſe words to the *Triſagion* a little while before; and the Biſhop of *Conſtantinople* was ſo far from cutting them off, that on the contrary he approved this addition, and cauſed the *Triſagion* to be ſung after this manner; which cauſed a Tumult in the Church of *Conſtantinople*, mentioned by *Avitus* who is miſtaken in attributing the Diſorder to the cutting off of theſe words, which had not happened but becauſe they where added.

In the fourth Letter he examines two places in the Writings of *Fauſtus* Biſhop of *Rhegium*. One is about a very ſhort Penance which is done at the point of Death; and the other is about the unprofitableneſs of Faith without good Works. *Avitus* maintains, in ſpeaking of the former, that 'tis falſe and very harſh to affirm that the Penance which is granted at the point of Death, does not at all profit a Man: But he confeſſes, that if thoſe who have received it relapſe afterward into their former Debauchery, it was unprofitable to them, and that hereby they render themſelves unworthy of the Communion. Nevertheleſs he does not think that they can be obliged to renounce altogether the uſe of Marriage. After this he remarks upon the ſecond place of *Fauſtus*, that it cannot be ſaid that Faith without Works is altogether unprofitable, ſince Infants are juſtified by Faith without Works; and that the Faith of Adult Perſons is commonly accompanied with good Works.

In the ſixth Letter addreſſed to *Victorius* Biſhop of *Grenoble*, *Avitus* maintains, that it is never lawful for Catholicks to uſe the Altars, Oratories, or Churches of Hereticks. He procured this Prohibition to be made in the Council of *Epaon*, altho' the contrary had been eſtabliſhed in the firſt Council of *Orleans*.

Avitus Biſhop of *Vienna*.

The ſeventh Letter is written to the Patriarch of *Conſtantinople*, wherein he congratulates his Reconciliation to the Biſhop of *Rome*. This Patriarch was *John* of *Cappadocia*, who was reconciled to Pope *Hormiſdas* in the year 519.

In the eighth Letter he praiſes *Euſtorgius* Biſhop of *Milan* for his Charity to the Captive *Gauls*, whom he had caus'd to be redeem'd.

In the ninth he recommends to *Cæſarius* Biſhop of *Arles*, a Foreign Biſhop, call'd *Maximianus*, who was come into his Country, to find there an able Phyſician, who could cure him of a diſtemper in his eyes wherewith he was afflicted. There are two things remarkable in this Letter; the firſt is, that a Catholick Biſhop, in whatſoever place he is, ought not to paſs for a Stranger: the ſecond is, that a Biſhop is is obliged to take care of his health, that he may be capable of diſcharging his Epiſcopal Function.

The tenth Letter is from *Apollinaris* Biſhop of *Valentia*, Brother to *Avitus*, wherein he acquaints him with a Dream which he had in his ſleep, on the night of the Anniverſary of their Siſter's death. He takes this Dream for an Admonition which his Siſter gave him that he ſhould do her this Service, and informs his Brother of it; who anſwers him in the next Letter, *That he had diſcharg'd this Duty at* Vienna, *and that the Fault be committed in forgetting it was very pardonable.*

The fourteenth Letter is from *Victorius* Biſhop of *Grenoble*, who had conſulted *Avitus* his Metropolitan, what he ſhould do as to a Man call'd *Vincomalus*, who had eſpouſed the Siſter of his Wife deceas'd, and liv'd with her afterwards for many years. He asks *Avitus* what Penance he ſhould impoſe upon them, and whether or no he ought to part them. *Avitus* anſwers him, *That he ought not to ſuffer this diſorder, but ſhould enjoyn them to part from one another, and alſo excommunicate them if they continued in this way of Living, until they obey'd, and did publick Penance for the Fault. Vincomalus* coming after this to wait upon *Avitus*, endeavour'd to excuſe his Fault by the length of time which he had liv'd with this Woman; but *Avitus* gave him to underſtand that this Circumſtance did rather aggravate than any ways diminiſh his Fault, and made him promiſe to part with this Woman immediately. And after he had extorted this Promiſe from him, he wrote to *Victorius*, that he ſhould not diſſolve this unhappy Marriage by an innocent Divorce, that nevertheleſs he ſhould puniſh this Man according to the utmoſt rigour of the Canons; and in the mean time he ſhould not altogether truſt his Word, nor pardon him but upon the ſecurity of thoſe who had interceded for him: That he ſhould adviſe him to do Penance, but not impoſe it upon him againſt his Will.

The ſeventeenth Letter is addreſs'd to the Prieſt *Viventiolus*, who was afterwards Biſhop of *Lyons*. He exhorts him to take upon him the Government of the Monaſtery of St. *Claude*, and wiſhes him a higher Preferment. This Letter is without an end, and the next is without a beginning; it may be there were ſome between them which are wholly loſt. 'Tis not known to whom the laſt is written: Father *Sirmondus* thinks that it is to Pope *Symmachus*. He tells him, *That altho' there be ſome Reliques of the Holy Croſs, yet he ought to deſire them of the Biſhop of* Jeruſalem, *who kept this precious* Depoſitum *in its purity.*

The nineteenth is a ſhort Note from King *Gondobald* to *Avitus*, wherein he puts a Queſtion to him about two paſſages in Scripture. *Avitus* anſwers him in the twentieth Letter.

The

Avitus Bishop of *Vienna.*

The one and twentieth is addressed to *Sigismond* the Son of *Gondobald*, wherein he speaks of a Conference which he had with his Father about Religion.

In the three and twentieth *Avitus* thanks the Bishop of *Jerusalem* for the Reliques of the Holy Cross which he had sent into his Country. This Letter begins with this fine Compliment. *Your Apostolical Eminence exercises the Primacy which God has granted you, and means to show, not only by his Prerogatives, but also by his Merits, that he holds the first place in the Universal Church.* Some may think that this Letter is address'd to the Bishop of *Rome*, but the Title and Body of the Letter do plainly discover that it is to the Bishop of *Jerusalem*.

The four and twentieth Letter is address'd to *Stephen* Bishop of *Lyons* about a *Donatist* who was in his Country. *Avitus* advises him to labour after the Conversion of this Man, to hinder this Error from taking root among the *Gauls*; and acquaints him, that he thought to receive this *Donatist* by imposition of Hands, since it is certain that he had received the Unction of the Holy Chrysm with Baptism. In the Churches of the *Gauls* they made use sometimes of Chrysm to receive Hereticks, as appears by many Examples related by *Gregory* of *Tours*. But probably it was not us'd, save only to those who had not received it at their Baptism, as this passage of *Avitus* invincibly proves.

In the five and twentieth Letter he promises his Brother *Apollinaris*, to be present at the Dedication of a Church, and commends the Charitable Gifts that were designed for the Poor at this Feast.

The six and twentieth Letter is address'd to a Bishop whose Name is not known. *Avitus* rebukes him for his easiness in discovering our Mysteries to the Enemies of Religion. He proves afterwards that an Heretical Bishop, who is converted, may be promoted to the Dignity of the Priesthood in the Church, provided there be nothing in his Life or Manners which hinders it. *For why*, says he, *may not he govern the Flock of Jesus Christ, who has acknowledg'd that the Sheep which he fed were not the Sheep of Jesus Christ? Why may not he be promoted to the Priesthood among us, who has quitted that which he had for the love of the Truth? Let him become of a Lay-man a true Bishop, who of a false Bishop which he was, was willing to become a Lay-man.*

The following Letter was written by *Avitus* under the Name of King *Sigismond* to Pope *Symmachus*. It is an acknowledgment which he made to the Pope for the Reliques he had sent him, praying him at the same time to give him some other Reliques. This Letter is fill'd with high Compliments to the Pope to whom he gives the Title of *Bishop of the Universal Church.*

In the eight and twentieth Letter address'd to King *Gondobald*, he proves by express places of Scripture, that Jesus Christ did subsist in his Divinity before he was made Man. *Florus* the Deacon call'd this Letter a *Treatise of Divinity.*

The one and thirtieth Letter to *Faustus* and *Symmachus*, who were the two chief Senators of *Rome*, was written by *Avitus* in the Name of the Bishops of *France* on the behalf of Pope *Symmachus*, who had been acquitted in a Synod held at *Rome* by the order of *Theodoric* King of *Italy*. *Avitus* takes it very ill that a Council had undertaken to judge the Pope. He maintains that the Bishops ought to assist, but not judge him, because there is neither Law nor Reason which allows Inferiors to judge him who is above them: And he adds, that if any call in question the validity of the Ordination of one Pope, it would seem that not the Bishop but Episcopacy it self were in danger; *At si Papa Urbis Romæ vocatur in dubium, Episcopatus jam videbitur, non Episcopus, vacillare.* 'Tis difficult to understand what *Avitus* means by this, for what if one Pope fall into Idolatry or Heresie; if he becomes a Symoniack, and commit many enormous Crimes, is the Apostolick See ever the less worthy of Honour upon that account? May not this Pope be reformed without endangering Episcopacy? *Avitus* did not sufficiently reflect upon what he said, and the Honour which he had for the Holy See, made him propose such Maxims as are not only very difficult to prove, but which are even confuted by the Authentick Examples of Antiquity.

Avitus testifies also his respect for the Pope in the six and thirtieth Letter, to *Senarius*, a Minister of King *Theodoric*, where he says, *That the Laws of Synods enjoyn the Bishops to have recourse to the Bishop of* Rome, *as Members to their Head, in those things which concern the state of the Catholick Church; that therefore he had written to Pope* Hormisdas *to know the success of his Embassy into the East, and did wait for his Answer about it.* He prays *Senarius* also to communicate to him the Particulars of that Affair. In the next Letter he desires of *Peter* Bishop of *Ravenna* to know what News there is.

The Letter which he wrote upon this Subject to Pope *Hormisdas* is among the Letters of this Pope. Father *Sirmondus* hath placed it in the last place among *Avitus*'s, and subjoyned an Answer to it, whereby it appears that *Hormisdas* was not satisfied with the *Greeks*. We shall speak more of this when we come to give an account of the Life and Letters of this Pope.

In the eight and thirtieth Letter *Avitus* speaks of one of his Writings which he had found again, and dedicates it to *Apollinaris* the Son of the famous *Sidonius*.

Avitus Bishop of *Vienna.*

The nine and thirtieth is writtten to King *Gondobald* about a Slave who had detain'd a *Depositum*. *Avitus* had removed the Cause from the Church of *Vienna* to that of *Lyons*, where Process should have been made against him. This Slave confest that he had this *Depositum*, but he accused *Avitus* of bidding him detain it. *Avitus* purged himself of this Accusation with much Modesty and Submission, and testifying to the King, that he was ready to do whatsoever he would. *The small Possessions*, says he, *which belong to my Church, and even those which belong to all our Churches, are at your Service, 'tis you that have given or preserved them to us.*

The one and fortieth Letter to King *Clouis* is very remarkable. *Avitus* congratulates this King upon his Baptism, and describes the Pomp and Advantages of it. This Letter informs us that he was baptized on *Christmas* night.

In the nine and fortieth Letter he speaks boldly against a Man who had deflower'd a Maid, and declares that he could not receive him till he had done Penance; that it was in vain for him to threaten that he would cite him to *Rome*, and accuse him of having Children; for this Threatning should not any ways hinder him in doing his duty. He adds, that if he does not submit to a voluntary Penance, he shall be cast into Prison, and not be suffered any longer to live so licentiously.

There is nothing very remarkable in the other Letters of *Avitus*: they are for the most part written to invite Bishops to be present at some Festival Solemnity.

Avitus had composed many Homilies whereof he himself made a Collection; but there is none of them remaining, except one entire Homily upon the *Rogation-days*. In it he relates the Origine and Institution of this Solemnity. The Province of *Vienna* being afflicted by Earthquakes and continual Tempests, and the Fire taking hold of the great Church on *Easter-Eve*, St. *Mamertus* stopt it by his Prayers, and from thence he took occasion to appoint these *Rogation-days*, for giving thanks to God, and preventing the like Calamities for the future. He chose for this Solemnity three Days between *Easter* and *Ascension*, and made solemn Processions on these Days. The other Churches of the *Gauls* followed the Example of the Church of *Vienna*, and used Prayers at the same time, and after the same manner. *Avitus* reckons it to be one of the greatest Advantages of this Institution, that then all the Faithful joyn'd together to bewail their Sins, and to beg pardon of the Lord. He composed also other Homilies upon the *Rogation-days*, whereof we have not now so much as any Extracts. Father *Sirmondus* relates the Titles of eight Sermons of *Avitus* which were preached at the Dedications of Churches, and are taken from an ancient Manuscript of the *Bibliothick* of Mr. *de Thou*, where are also some Fragments to be seen. He hath also found in *Gregory* of *Tours* and *Agobardus* some Extracts of the Conference of *Avitus* with King *Gondobald*; but the most considerable Fragments of the Works of this Author, are those which he hath taken from the Explication of St. *Paul*'s Epistles written by *Florus* a Deacon of the Church of *Lyons*.

The Works from which these Fragments were taken are the Books against the *Arians*, and against those who say that the Flesh of Christ was nothing but a Phantasm, two Sermons upon *Easter*, three Sermons upon the three *Rogation-days*, one Sermon upon the *Ascension* of Christ, one upon *Whitsunday*, one upon the Cup of the Lord's Supper, a Discourse upon the Creed, a Sermon upon the Ordination of a Bishop, a Homily upon *Jonas*, another upon the *Ascension* of *Elias*, one upon the Passion of Jesus Christ, a Sermon at the Dedication of the Church of St. *Michael*, and a Sermon upon King *Ezechias*.

Avitus composed also many pieces in Verse, but he himself could not find them to make a Collection of them, as he testifies in his Letter to *Apollinaris*, so that he could only publish the five Poems which he had made upon the History of *Moses*; *viz.* upon the Creation of the World, upon the Fall of Man, upon the Sentence which God pronounced against him, upon the Deluge, and upon the Passage through the *Red-Sea*: To which he added afterwards a Poem in praise of Virginity, address'd to his Sister. There are also found in the *Bibliothicks* other Poems upon the continuation of the History of the *Old Testament*, which go under the Name of *Avitus*, and may well enough be his, although *Gregory* of *Tours*, and St. *Isidore* of *Sevil* mention only six Poems which we now have. However this be, these Works are neither beautiful nor useful.

The Style of *Avitus* is harsh, obscure and intricate. He had Wit enough, but little greatness and elevation of Mind; he was moderately learned and never fail'd as to his Integrity and good Intentions.

The Poems of *Avitus* have been already printed by themselves at *Francfort* in 1507 at *Cologne* and *Paris* in 1508. and 1509, at *Lyons* 1536. and in the *Bibliothicks* of the Fathers; but Father *Sirmondus* is the first who published his other

Avitus Biſhop of *Vienna.*

Works. He cauſed them to be printed at *Paris* by *Cramoiſy* in 1643. with Notes well worth the Reading.

Since this time *Luc d' Achery* hath publiſhed, in the fifth Tome of his *Spicilegium*, the Conference which *Avitus* had with the *Arian* Biſhops in the preſence of King *Gondobald*. Here follow the Contents of it: *Avitus* Biſhop of *Vienna*, *Æonius* of *Arles*, *Apollinaris* of *Marſeilles*, the Biſhop of *Valentia*, and ſome others, being preſent at the Feaſt of St. *Juſtus*, to which they had been invited by *Stephen*, went from thence to the Court of King *Gondobald*, at *Sabiniacum*. *Avitus* propos'd to him a Conference with the *Arian* Biſhops. The King told him with a ſtern Countenance, *If your Religion be good, why do not you hinder the King of the* Franks, *your Sovereign, from making War upon me*. *Avitus* anſwer'd, *that he did not know the Reaſons which his Prince had to make War upon him; but if he would ſubmit to the Law of God, he did not doubt to obtain a Peace for him*. The King anſwered, *That he did acknowledge the Law of God, but he would not acknowledge three Gods*. *Avitus* gave him to underſtand, that the Catholicks do not acknowledge but one God only; and then he fell proſtrate at his Feet. The next day the King told them, *that his Biſhops were ready to enter into a Conference with them; but that it muſt not be held before the People, but only in his preſence, and before ſuch Senators as he ſhould chooſe*. To morrow is appointed for the Day. The ſame Night the Leſſons were read which mention'd the hardning of *Pharaoh*'s Heart, and of the *Jews*, which was a bad Omen. When the Time for the Conference was come, the Biſhops of both Parties were preſent at the Place appointed. *Avitus* explained the Faith of the Church about the Myſtery of the Trinity, and prov'd it by Teſtimonies of the Holy Scripture. *Boniface* being the *Arian* Biſhop that was to ſpeak, anſwer'd nothing to *Avitus*'s Diſcourſe, but only propos'd many ſubtil and entangling Queſtions about the Myſtery of the Trinity, and then broke forth into reproachful Language. The King reſpited the Anſwer of *Boniface* till to morrow. An Officer call'd *Aredius*, would have perſuaded the Catholicks to retire, telling them, *That this ſort of Conferences did nothing but exaſperate Mens minds*. Biſhop *Stephen* anſwer'd him, *That on the contrary, it was the only means to clear up the truth, and reconcile Men to one another, and bring them to a good underſtanding*, But notwithſtanding this Admonition, the Catholick Biſhops enter'd into the Place. King *Gondobald* ſeeing them, came to meet them, and ſpoke reproachfully of the King of the *Franks*, whom he accuſed of ſolliciting his Brother againſt him. The Biſhops anſwer'd him, *That the way to make Peace was to agree about the Faith, and that they themſelves would be Mediators for it*; and then every one took his place. *Avitus* being deſirous to wipe off the Calumnies of *Boniface*, who had accus'd the Catholicks of worſhipping many Gods, prov'd that the Catholicks acknowledged one God only. *Boniface* inſtead of anſwering, continued ſtill to reproach them. The King ſeeing that this would not put an end to the Difference, roſe up with indignation. *Avitus* inſiſted, that he ſhould either anſwer his Reaſons, or yield: But to ſhew clearly on whoſe ſide the Truth was, he propos'd, that he ſhould go immediately to the Monument of St. *Juſtus*, and ask the Saint about the truth of the one and the other's Belief, and then report what he had ſaid. The King approved this Propoſal, but the *Arians* refus'd it, ſaying, *They would not do as* Saul *did, who had recourſe to Charms and Divination, that the Scripture was ſufficient for them, which was much more powerful than all other means*. The King going away, carried with him to his Chamber *Stephen* and *Avitus*, and bidding them farewel, he embraced them, and intreated them to pray to God for him: *Which diſcover'd to them*, ſays the Author of this Relation, *what a perplexity he was in*. But becauſe the Heavenly Father had not drawn him, he could not come to the Son, that this word of truth might be fulfill'd, *'Tis not he that willeth, nor he that runneth, but God that ſheweth mercy*. After this Day many *Arians* were converted, and baptized ſome days after, and God exalted our Faith by the Interceſſion of St. *Juſtus*. Theſe are the very words of the Acts of this Conference.

Avitus Biſhop of *Vienna.*

ENNODIUS *Biſhop of* PAVIA.

Ennodius Biſhop of *Pavia.*

Magnus Felix Ennodius, deſcended of an illuſtrious Family among the *Gauls* (*a*), was born in *Italy* (*b*), in the Year 473 (*c*). Having loſt at the Age of ſixteen an Aunt, who gave him Maintenance and Education, he was reduc'd to low Circumſtances in the World, but by Marriage to a rich Fortune, he was reſtor'd to a plentiful Eſtate. He enjoy'd for ſome time the Advantages and Pleaſures which Riches afford, but knowing the danger of them, he reſolv'd to lead a more Chriſtian Life. He entred into Orders with the conſent of his Wife, who for her part embrac'd a chaſte and religious Life. 'Twas at this time that he became famous for his Letters and other Writings. He was choſen to make a Panegyrick upon King *Theodoric*, and undertook the Defence of the Council of *Rome* which acquitted Pope *Symmachus*. For his Merits he was promoted to the See of *Pavia* about the Year 510 (*d*). After this he was made choice of to endeavour the Re-union of the Eaſtern to the Weſtern Church: Upon which occaſion he made two Journeys into the Eaſt; the firſt in the Year 515, with *Fortunatus* Biſhop of *Catana*, and the ſecond in 517, with *Peregrinus* Biſhop of *Miſena*. Theſe Journeys had not the ſucceſs which he deſir'd, but they diſcover'd his Prudence and Courage: For the Emperor *Anaſtaſius* did all he could to ſeduce or corrupt him, but not being able to compaſs his deſign, after many affronts, at laſt he caus'd him to put to Sea in an old rotten Veſſel, and forbad all perſons to ſuffer him to land at any Port of *Greece*, whereby he was expos'd to manifeſt danger. Nevertheleſs he arriv'd ſafe in *Italy*, and return'd to *Pavia*, where he died a little time after, on the firſt day of *Auguſt* in the Year 521, aged 48 years.

There are many Writings of this Author which have no relation to Eccleſiaſtical Matters. Among his 297 Letters which are divided into nine Books, there are but very few from whence any weighty Obſervation can be made about the Doctrine or Diſcipline of the Church. The fourteenth Letter of the ſecond Book is one of this number. It is written to the Chriſtians of *Africk*, whom he comforts under the Perſecution which they had ſuffer'd for a long time, and the loſs of their Biſhops. *Fear not*, ſays he to them, *becauſe you ſee your ſelves deſtitute of Biſhops; you have amongſt you him who is both the High-Prieſt and the Sacrifice, who ſeeketh not honours, but hearts. The Confeſſion of the Martyrs is more honourable than the Epiſcopal Dignity. Many times favour promotes Perſons of little Merit to the Epiſcopal Throne, but nothing but Grace can confer the honourable Title of a Confeſſor*. He acquaints them afterwards, that he had ſent them the Reliques of the Martyrs St. *Nazarius* and St. *Romanus*, which they had deſir'd. This Letter is among thoſe of *Symmachus*, and 'tis very probable that it was written by *Ennodius* in this Pope's name.

Ennodius Biſhop of *Pavia.*

The nineteenth Letter of the ſame Biſhop is alſo remarkable. There he rejects the Opinion of one who had affirm'd that Man has no liberty to chooſe any thing but evil; he calls this a Schiſmatical Propoſition, and one that borders upon Blaſphemy. *For what kind of liberty would it be to will nothing but what deſerves puniſhment? and how can it be ſaid that one has a choice, when there is but one ſide to take? If this were ſo, the Laws of God would be unjuſt: for how can he oblige us to do good, after he hath taken from us the deſire and power to do it? What means then this paſſage of St.* Paul, *which gives teſtimony to Free-will*; To will is preſent with me, but how to perform that which is good I find not? *Is not this the meaning of it: I can chooſe the good way, but preſently I leave it, unleſs Grace aſſiſt me? No body doubts but the Author of Grace opens to us the way of Righteouſneſs by his Aſſiſtance; no body condemns this Doctrine; for Grace leads good Men, and prevents their good actions. 'Tis Jeſus Chriſt that calls us, and invites us to Salvation by his Exhortations, when he ſays unto us*, Come my Children, hearken unto me; *but if our Free-will does not obey his Admonitions, if our Induſtry does not follow his Commands, we throw our ſelves headlong into Hell, without being conſtrained to it by any neceſſity. We owe therefore our Vocation to Grace; 'tis Grace that leads us to Life by ſecret ways, unleſs we reſiſt it, but 'tis by our own choice that we follow that which is good where it's ſhew'd unto us*. Theſe are the Sentiments of *Ennodius* about Grace, which come near to thoſe of *Fauſtus* and the Prieſts of *Marſeilles*, and which do not agree with thoſe of St. *Auguſtine* and his Diſciples.

Although there be ſome Chriſtian Thoughts in the other Letters of *Ennodius*, yet we have found nothing in them remarkable enough to be related here: His Panegyrick of King *Theodoric* does not at all concern Eccleſiaſtical Matters, but only profane Hiſtory.

(*a*) *Deſcended of an illuſtrious Family among the* Gauls.] He ſays in many places of his Works, that his Parents were *Gauls*. He was a Kinſman to the greateſt Lords in his time; as to *Fauſtus*, *Boëtius*, *Avienus*, *Olybrius*, *Senarius*, *Florianus*, &c.

(*b*) In *Italy*.] 'Tis certain that he paſs'd his firſt years in *Italy*.

(*c*) In the Year 473.] In the Panegyrick which he made upon *Theodoric*, he declares that he was ſixteen years old when that King entred into *Italy* in the Year 489.

(*d*) About the Year 510.] Father *Labbe* ſays that he was made Biſhop of *Pavia* in 490, but this cannot be, ſince he was not then ſeventeen years old. He was not yet Biſhop when his Book was approv'd in the Synod of *Rome* in 503, for the Title of Biſhop is not given him.

His

Ennodius Bishop of Pavia.

His Apology for the Council which acquitted Pope *Symmachus*, was written by *Ennodius* against a Paper made by the Enemies of this Pope, intituled, *Against the Synod which pronounced an absurd Sentence of Absolution.*

This Paper was written with very much Artifice. He opposed the Authority of this Council; 1. Because the King had not summoned all the Bishops, and all those who came there had not consented to this Absolution: he adds, that those who were the Accusers of *Symmachus* were excluded, and could not be heard, and that those who were at the Synod, had confess'd that they were old and weak. Secondly, Because the Bishops of this Council had not follow'd the Intention of King *Theodoric*, and durst contest his Right to call a Council Thirdly, Because this Council had asserted a false Proposition, *viz.* That there is no remedy for the Disorders of Popes; as if it were one of the Privileges of the Successors of St. *Peter* to have an unbounded licence to Sin. Fourthly, Because this Proposition of the Council, that the Pope cannot be judged by his Inferiors, is very dangerous; for if this were so, it were needless to call a Council, and the Council being call'd should not cite the Pope, nor bring his Accusers before them; nay, the Pope himself ought not to come there, nor approve the meeting of this Synod as he had done. Fifthly, Because that the Pope, after he had presented himself before the Council to be judged, went away, and would not come there again, although he was cited four times, which was a sign that he had abandoned his Defence. In fine, he says that they could not absolve him, unless he had answer'd the Accusations that were laid to his Charge. Sixthly, Because that this Council had advanced false Doctrine, *viz.* That the Councils ought to be summoned by the Pope; for, says he, the Provincial Synods which are held every year without consulting the Pope, are a convincing evidence of the falshood of this Doctrine. Seventhly, Because the King having named a Delegate for the Church of *Rome*, he had acknowledg'd that the Pope's administration might be reformed, and that he had no reason to complain, since he himself had appointed Delegates for other Churches.

Ennodius answers these Objections with much subtilty: First, That it was not necessary to call all the Bishops to this Synod, and that it was false that those who were not present at it, were against Pope *Symmachus*; that it was ridiculous to make the Bishops of the Councils pass for Fools and Sots, because they had said they were weak in Body; that they would not hear the Accusers of *Symmachus*, because the Persons produced could not be admitted to give testimony against Bishops according to the Canons. Secondly, That the Bishops had reason to declare to King *Theodoric*, that the Council ought to be call'd by his Authority, because in effect he had this Prerogative. Thirdly, That the Pope had no need of Reformation, because he that was promoted to this Dignity was holy, and God would not suffer, that he who held a place so eminent, should be corrupted. Fourthly, That although in strictness the Pope could not be judged by a Council, yet he had voluntarily subjected himself to its Judgment. Fifthly, That he had not withdrawn himself from it, but because he could not come to it more freely. Sixthly, That it was true, Provincial Councils might assemble without the consent of the Pope, but not a Council whose business it was to judge the Pope himself. Seventhly, That the King was surprized in naming a Delegate, who neglected the chief Duties of Piety in discharging that Office; that the Pope had a Right to name one for other Churches, but not to name one for his own, because God would have the Causes of other Men determined by the Judgment of Men; but as to the Successors of St. *Peter*, they are only subject to the Judgment of God. *Ennodius* concludes his Answers with three *Prosopopeias*. In the first he brings in St. *Peter* speaking, who exhorts the *Romans* to obey *Symmachus*, and put an end to the Schism. In the second he brings in St. *Paul* speaking, who thunders against the Schismaticks. And lastly, *Rome* Christian comes upon the Stage, who gives also her Suffrage in favour of *Symmachus*, and for the benefit of Peace. I leave it to others to compare together the Objections and Answers contained in this Apology of *Ennodius*: But I do not think that there are many who will pass this Proposition, that a Man being promoted to the Papacy becomes holy, and that this Dignity either finds or makes him such. 'Tis a Paradox which may be overthrown by many contrary Examples. Yet *Ennodius* had no other way to exempt the Pope from the Jurisdiction of a Council, and in effect there is no other way to do it; for it is against Order, that there should be no Remedy to hinder the excesses and exorbitancies of the first Bishop of the Church: and therefore if all Men be agreed that this way is indefensible, and that the Popes may be corrupted and disorderly, is it not necessary that a Council should be able to remedy this Inconvenience? and how can this be done unless it has a Right to judge the Pope?

Ennodius Bishop of *Pavia.*

The Life of St *Epiphanius* Bishop of *Pavia*, and that of St. *Anthony* Monk of *Lerina*, contain not any thing very remarkable, no more than the Prayer of *Ennodius* about himself, or his Eucharistic upon his own Life. The instructive Exhortation written in Prose and Verse, is a Book of Morality about the Virtues and Sciences. In another Book he praises the Canon lately made, *viz.* *That all the Bishops should have a Clergy-man dwelling with them, to be a Witness of all their actions, that all occasion of suspicion may be removed.* This Canon was indeed new, but the Custom was more ancient. This sort of Clergy-men are called by the Greeks *Syncelli*, and by *Ennodius Cellulani.*

Ennodius is also the Author of some Formularies, as of that of the Manumission of *Gerontius*, Slave to one named *Agapetus*, and of two Benedictions of *Easter* Wax-Candles, and of the Prayers before and after Mess

Among *Ennodius*'s Pieces of Rhetorick, there are six upon sacred Subjects: The first upon the Day of the Promotion of *Laurentius* to the Bishoprick of *Milan*; the second upon the Dedication of a Church of the Apostles; the third upon the Election of a Coadjutor; the fourth upon the Dedication of a Church; the fifth in behalf of a Bishop who takes possession of his See; the sixth in behalf of the Catholick Councils against the Eastern Hereticks. There is nothing at all remarkable in these Writings. The other Pieces of Rhetorick are upon profane Subjects, as well as all the Epigrams, and the greater part of his Poems: Some Hymns indeed are to be excepted, of which it were needless here to give a Catalogue.

The Style of *Ennodius* is obscure, yet he has a vigorous and lively Imagination; but his Reasonings are not good. Some of his Works had been printed a-part, but all of them were collected together and publish'd by *Schottus* and Father *Sirmondus*, who caus'd them to be printed within a Year one of another, *viz.* *Schottus* at *Tournay* in 1610. and Father *Sirmondus* at *Paris* in 1611. His Edition is very correct, to which he has added Notes that explain the Names and Qualities of the Persons mention'd in *Ennodius*, and contain many Observations very useful for clearing up the History of that time. At *Basil* almost all his Works were published among the *Orthodoxographa*, in the Year 1569. *Cave Hist. Lit. p.* 390.

HORMISDAS.

Hormisdas

POpe *Symmachus* dying in the Month of *July*, in the Year 514, some days after *Hormisdas* was chosen in his Room. His Pontificate, which lasted nine years and some days, was famous for the great Negotiations which he manag'd for the Re-union of the Eastern and Western Churches, which had all the success that could be expected, for the Holy See obtain'd at last of the *Greeks* the Condemnation of *Acacius*, which they had refus'd to grant for so many years before. The Abridgment of his Letters will shew us the series and particulars of that History.

The first is address'd to St. *Remegius* Archbishop of *Rheims*, who had written to him upon his Promotion to the Popedom. He thanks him, and appoints him his Vicar in the Kingdom of *Clouis*; he empowers him to take care that the Canons be put in execution, and to call Synods of all the Bishops in the Kingdom, as oft as any business should require them to meet. 'Tis plain that this Letter was written by *Hormisdas* within a little while after his Promotion. Dr. *Cave* says, that this Letter is manifestly supposititious, because in it *Hormisdas* congratulates *Clouis*, whom he calls *Ludovicus*, as being lately baptiz'd by *Remigius*: But *Clouis* was baptiz'd in the Year 496, and died in the Year 509, at least in 511, before *Hormisdas* was made Pope. *Hist. Lit. p.* 392, 393.

Hormisdas

In the same year *Vitalianus*, General of the Cavalry to the Emperor *Anastasius*, rose up in Arms against him, and came with his Army towards *Constantinople*: He made Religion the Pretence of his Revolt, and declared that he had taken Arms for no other Reason but to protect the Catholicks, and restore *Macedonius* to the See of *Constantinople*. The Emperor was forc'd to make Peace with him, upon condition that a Council should be call'd to regulate the Affairs of the Church by the Advice of the Bishop of *Rome*. This oblig'd the Emperor to write to Pope *Hormisdas*, to pray him that he would be Mediator for pacifying these Commotions, and that he would labour to restore the Unity of the Church. He observes in this Letter, that the harshness of former Popes, his Predecessors, had hindred him from writing to them, but his Reputation for goodness had invited him to have recourse to the See of St. *Peter*. But the true reason of his doing so, was his own Interest. This Letter was sent *Jan.* 12. and receiv'd *April* the 1st, in the Year 515.

In answer to this Letter, the Pope tells him, that he thanks God, who had mov'd the Emperor to write to him, after he had kept silence so long, and that he rejoyc'd in the hope he had to see the Church of Jesus Christ in Peace and Union. He shows how advantageous it will be to the Church, and wishes it may quickly be finish'd. He desires to know

for what reaſon he would have a Council call'd. This Letter, which is the ſecond to *Anaſtaſius*, is dated *April* 4th, in the year 515. *Hormiſdas*

Dorotheus Biſhop of *Theſſalonica*, wrote alſo to the Pope, exhorting him to labour for the Peace of the Church, and declares to him that he wiſhes the Hereticks were condemned, and that all due Reſpect and Honour were paid to the Holy See. The Pope in his Anſwer commends his Zeal, and exhorts him to contribute his Endeavours towards the Reunion of the Churches. *Dorotheus*'s Letter is plac'd before the third Letter of *Hormiſdas*, which is an Anſwer to it.

The Emperor deſign'd preciſely the time and place where he would have the Council held, in a particular Letter which he wrote to the Pope, wherein he tells him, *That the Council ſhall be held at* Heraclea, *about ſome Differences concerning the Faith which were riſen in* Scythia. *He prays him to come there with ſome Biſhops of the Churches committed to his care.* This Pope judg'd it not convenient to go to the Council, nor to ſend thither; but he ſent as Deputies into the Eaſt *Ennodius* and *Fortunatus* Biſhops, with *Venantius* a Prieſt, *Vitalis* a Deacon, and a Secretary. He gave them a Memorial of Inſtructions as to what they ſhould do, which contains, *That when they came to* Greece, *if the Biſhops came to meet them, they ſhould receive them*; *That if they invited them to a Feaſt they ſhould not go, but anſwer them, that they muſt firſt communicate at the Holy Table, before they communicated with them at the ordinary Meals. That they ſhould receive nothing from the Biſhops*; *That when they arriv'd at* Conſtantinople, *they ſhould retire whither the Emperor ſhould order them. That they ſhould not ſuffer themſelves to be ſeen by any body but thoſe that came in his Name. Nevertheleſs, that after they had Audience of the Emperor, they might receive the Orthodox of their Communion who ſhould come to viſit them*; *That when they preſented his Letter to the Emperor, they ſhould tell him, that the Pope his Father ſaluted, him that he prayed to God every day for him, and recommended his Empire to the Interceſſions of St.* Peter *and St.* Paul; *That they ſhould ſpeak of nothing till the Pope's Letter was read: That after this they ſhould acquaint the Emperor, that they had a Letter to* Vitalianus, *who had ſent two Deputies to the Pope by the permiſſion of the Emperor*; *That that they ſhould not deliver it into the hands of the Emperor, but if he ſhould deſire it of them, they ſhould tell him that they had orders to deliver it to none but* Vitalianus, *and aſſure him that it contain'd nothing but what concerns the Peace of the Church: That if any one ſhould ſpeak to them of a Council, they ſhould ſay, that they muſt hold to the Letter of St.* Leo, *and the Council of* Chalcedon: *That in caſe it were anſwer'd, that the Eaſtern Biſhops had acknowledg'd them, they ſhould ſay, Why then do they differ from them? That if they were preſs'd to communicate with the Emperor, ſince he had acknowledg'd the Doctrine eſtabliſh'd in the Council of* Chalcedon, *they ſhould remonſtrate, that they did not decline the Emperor, but pray'd him to procure the Peace of the Church, by declaring his Sentiments in a Publick Act, and then they ſhould be ready to receive all the Orthodox*; *That when once this matter was ſo order'd, the Pope himſelf would not refuſe to be preſent at a Council, if it were neceſſary: That if they ſhould be preſs'd to bear company with the Biſhop of* Conſtantinople *in his time of waiting, they ſhould anſwer that they were come for the Peace of the Church*; *That this was a private buſineſs, which ſhould be order'd when the Re-union of the Biſhops was finiſhed: That they had heard it ſaid, that there were two Perſons who pretended to be Biſhops of* Conſtantinople: *That if the Emperor ſhould tell them, muſt I then at the time of waiting be without a Biſhop? they ſhould anſwer, that he might chooſe one who acknowledg'd the Orthodox Faith, and the Conſtitutions of the Holy See, ſo long as this Cauſe was undecided: That if any Libels of Accuſation were given in againſt ſome Biſhops, theſe muſt be reſerv'd to the Judgment of the Holy See: Then if the Emperor ſhould grant a Declaration acknowledging the Council of* Chalcedon, *that one of the Deputies ſhould carry it to be ſign'd by the Provinces: That they ſhould not ſuffer themſelves to be preſented to the Emperor by* Timotheus, *who held then the See of* Conſtantinople; *That if he were preſent at their Audiences they ſhould deſire to be heard alone by themſelves.* After this Memorial follows the Form, in which he would have the Declaration of the Emperor and the Biſhops drawn up, the Subſtance whereof is this, *That they receive the Council of* Chalcedon, *and the Letter of St.* Leo, *and that they anathematize* Neſtorius, Eutyches, Dioſcorus *and their Followers, as* Timotheus Ælurus, Peter Mongus *and others, together with* Acacius *and* Peter *of* Antioch. He gives his Legates alſo charge to bring to *Rome* the baniſhed Biſhops who were accus'd of Hereſie, and to deſire that thoſe may be reſtor'd who hold Communion with the Holy See, and that the Judging of thoſe who had perſecuted the Catholick Biſhops might be referred to the Holy See.

The Pope, who had written in the fourth Letter to the Emperor, that he would ſend Deputies to him, gave them with this Memorial a Letter for the Emperor, wherein he declares to him, *That however it were a new thing that the Biſhop of* Rome *ſhould be ſummoned to a Council out of his own City, yet he would gladly be preſent at it, provided that before it were held, the Synod of* Chalcedon, *and the Letter of St.* Leo *were approv'd, and the Hereticks anathematiz'd,* Dated *Aug.* 11. 515. *Hormiſdas*

The Emperor receiv'd the Pope's Deputies graciouſly, and inform'd him by Letter, *That they were Witneſſes of the Orthodoxy of his Faith, aſſuring him that he received the Council of* Chalcedon, *and the Letter of St.* Leo, *and did in every thing agree with him, except what concern'd the Anathema pronounc'd againſt* Acacius, *which muſt be ſuppreſs'd if he minded to reſtore Peace and Union between the Eaſtern and Weſtern Churches.* And he did not only write this Letter to the Pope, but he ſent him alſo two Deputies to aſſure him of the Sincerity of his Faith, and the Deſire he had to procure the Peace of the Church. He wrote alſo by theſe Deputies to the Senate, that they would diſpoſe the Mind of the King and the Pope to this Re-union.

The Pope wrote back to the Emperor, *That he was very much inclin'd to Peace, and exhorted him to conclude it, by cauſing the Hereticks and Hereſie to be condemn'd, without ſpeaking to him of* Acacius *in particular.* But the Senate obſerv'd to him, that the Condemnation of this Biſhop was the only Obſtacle to Peace. And ſo it was indeed; for the Orientaliſts would never paſs the Sentence of Condemnation againſt him, and ſo the Deputies of the Pope withdrew, without doing any thing. Nevertheleſs many Biſhops of *Thrace*, *Dardania* and *Pannonia* joyn'd with the Pope, but above all *John* Biſhop of *Nicopolis*, Metropolitan of *Epirus*, and his Suffragans, who wrote to *Hormiſdas*, and ſent a Deputy to him, who ſhould entirely be at his Devotion. He ſent back to them a Confeſſion of Faith which they approv'd. You have here the Letter of this *John* to the Pope, the Anſwer of the Pope, which is his fifth Letter, the Synodical Letter of the Council of *Epirus*, and the Anſwer of the Pope, which is his eighth Letter; another Letter to *John* of *Nicopolis* in particular, which is the ninth, with the Confeſſion of Faith, and a Memorial of Inſtructions given to the Deacon who carried it. *Avitus* Biſhop of *Vienna* deſir'd of the Pope to know the News of the Succeſs of this Deputation. The Pope acquaints him with it in his tenth Letter. All this was tranſacted in the Year 516.

Altho' the firſt Deputation of Pope *Hormiſdas* had not the Succeſs that was hop'd for, yet he ſent a ſecond time to the Emperor the ſame *Ennodius*, with *Peregrinus* Biſhop of *Miſena* in *Campania*. He gave them a Letter wherein he earneſtly preſs'd the Emperor to condemn *Acacius*, and plainly told him that there was no Peace to be hoped for without this. His chief Reaſon is, becauſe it is not ſufficient to reject the Error, and condemn thoſe that are the Authors of it, but they muſt alſo condemn their Followers and Abettors. This Letter, which is the eleventh, is dated the third Day of *April*, in the Year 517.

At the ſame time, and by the ſame Deputies, he addreſſed the twelfth Letter to *Timotheus*, who was poſſeſs'd of the See of *Conſtantinople*, and the thirteenth to all the Oriental Biſhops that were divided from his Communion, exhorting them to do what he deſir'd. He wrote alſo the fourteenth to the Biſhops of his Communion, and gives them to underſtand, that he had ſent a ſecond Embaſſy to labour for Peace. There is another particular Letter to *Poſſeſſor* a Biſhop of *Africa*, who had been forc'd to retire to *Conſtantinople*, which is the fifteenth, wherein *Hormiſdas* praiſes the Conſtancy of this Biſhop. And in the ſixteenth Letter, ſent at the ſame time, he exhorts the People, Monks, and the Clergy of *Conſtantinople*, to ſeparate from the Hereticks. Theſe Letters are all of one and the ſame Date.

After the Departure of *Ennodius* and *Peregrinus*, there came a Deacon from the Church of *Nicopolis*, to acquaint the Pope, that the Biſhop of *Theſſalonica* was very angry with the Biſhop of *Nicopolis*, for writing to the Pope, and perſecuted him cruelly, becauſe he had not written to him upon his Ordination; who pray'd the Pope to ſettle this Affair, or elſe he would be forced to write to him. The Pope wrote to his Deputies that they ſhould aſſiſt this Biſhop, and ſent them alſo a Memorial of the Method they ſhould uſe for that end, when they arrived at *Theſſalonica*. He wrote alſo to the Emperor, recommending to him *John* of *Nicopolis*, and exhorted this Biſhop to ſuffer with Conſtancy, and reprov'd ſharply *Dorotheus* of *Theſſalonica* for uſing him after this manner. Theſe Letters are the 17, 18, 19, 20, 21, and 22*d*, all dated *April* 12. in the year 517.

At the ſame time the Emperor wrote a Note to the Pope, wherein he complain'd of his being too inflexible. On the other ſide the Monks of the ſecond Province of *Syria* complain'd to the Pope that the Emperor ſuffer'd the *Eutychians* to abuſe them, and begg'd his Aſſiſtance in a Petition ſign'd by them all. The Pope in his Anſwer comforts them, and exhorts them to perſevere in ſuffering for the Faith. This is the three and twentieth Letter which is in Greek and Latin in the Council of *Conſtantinople* held under *Mennas*.

The 24*th*. and 25*th*. Letters concern another Affair. *John* Biſhop of *Terragona* had come into *Italy*, and deſir'd of the Pope ſome Orders for the Churches of *Spain*. The Pope ſent him a Circular Letter, and appointed him his Vicar in *Spain*, to ſee the Canons put in Execution there, and to give an account to the Holy See of the Eccleſiaſtical Affairs of that Kingdom, but without incroaching upon the Rights of

Hormisdas of Metropolitans. The Orders contain'd in the Letter to the Bishops of *Spain* are, 1. *That none of the Laity should be ordain'd Bishops unless they continued the due time among the Clergy.* 2. *That Ordinations should be neither bought nor sold.* 3. *That Provincial Councils should be held twice in a Year, or at least once.* These two Letters are rather of the Year 517. than the Year 521.

In the *26th.* Letter *Hormisdas* appoints *Salustius*, Bishop of *Sevil*, his Vicar in the Province of *Bœtica* and in *Portugal*, and gives him Power to call together the Bishops of these Provinces, to determine their Differences, and to see the Canons observ'd, upon condition that he should give notice to the Holy See of every thing that he should order.

The Emperor *Justinus*, who succeeded *Anastasius* in the Year 518, immediately acquainted the Pope with the News of his Exaltation, and the Pope return'd him a very civil Answer, signifying to him, *That he doubted not but the Peace of the Church would be restor'd under his Reign.* And indeed the Emperor set about it presently, and wrote to the Pope, *That the Bishop of* Constantinople, *and the other Eastern Bishops, had held a Synod at* Constantinople, *and declar'd unto him, that they earnestly desir'd to be re-united to the Western Church, and that he thought it would be convenient for the Pope to send Legates into the East for concluding a Peace.*

The Pope commends the Zeal of this Prince for Peace, but withal tells him that it could not be concluded, unless the Name of *Acacius* were expung'd out of the List of Catholick Bishops.

John Bishop of *Constantinople* had already sent a Confession of Faith, wherein he acknowledg'd the Decision of the Council of *Chalcedon*; but the Pope was not satisfy'd with it, and refus'd to receive him into his Communion, until he should raze the Name of *Acacius* out of the Dyptichs.

In the Year 519, the Pope sent a third time his Legates into the East, but with a strict Charge that they should conclude no Treaty of Peace, unless the Memory of *Acacius* were condemn'd. There were five Legates, two Bishops, *Germanus* Bishop of *Capua* and *John*, one Priest call'd *Blandus*, and two Deacons, *Felix* and *Dioscorus*. He sent by them many Letters address'd to the Emperor, to *Justinian*, to *John* Bishop of *Constantinople*, to the Clergy, and to the People of that City, to the Empress, and to the principal Officers of the Emperor. These are the Letters from the *30th.* to the *41st.* These Legates were well receiv'd in the East, and *John* of *Constantinople* did all that they desir'd, in condemning *Acacius* by a Writing. The Bishop of *Thessalonica* and the Bishops of his Patriarchate follow'd his Example. The Pope understanding this, received them into his Communion, and testify'd his Joy upon this Occasion, and exhorted them to cause the Bishops of *Alexandria* and *Antioch* to do as much, and desir'd the Restoration of three Bishops, who had been depos'd and turn'd out of the Churches, because they were the first who return'd to the Communion of the *Roman* Church. In the mean time the Bishop of *Thessalonica* altered his Resolution, and would not afterwards sign the Confession of Faith that was brought from the West, nor the Condemnation of *Acacius*. But on the contrary publish'd his Resentment against *John* of * *Constantinople* so far, that he stirred up the People to fall upon him, who wounded him so grievously, that he died of his Wounds. There were also some Commotions at *Ephesus*, but the Emperor pacify'd them. And in order to the Reunion of the Church of *Antioch*, he caus'd a Priest, call'd *Paul*, to be chosen Bishop of that See, who had been ordain'd at *Constantinople*: But the Monks of *Scythia*, who would have it affirm'd, *That one of the Persons of the Trinity was crucify'd*, went to *Rome*, to maintain their Proposition there, which they could not make the Pope's Legates relish well. *Hormisdas* detain'd the Monks for some time, but afterwards he drove them out of *Rome*. *Dorotheus* Bishop of *Thessalonica*, who had caus'd *John* of *Nicopolis* to be kill'd, was seiz'd; and the Pope's Legates desir'd that he might be sent to *Rome* to be judg'd there, but he was carried to *Heraclea*, from whence he was suffer'd to go away.

* *Baronius calls him Joan. Catholicus.*

He wrote afterwards to the Pope in his own Vindication; but the Pope order'd him to come to *Rome* that his Cause might be examin'd there. As to the three other Bishops for whom the Pope had written, *Justinian* answer'd, *That as to* Elias, *he could not be restor'd, as long as he was living who had been ordain'd in his Room; but as to* Thomas *and* Nicostratus, *they should be restor'd whenever the Peace was fully concluded.* *John* of *Constantinople* being dead, one nam'd *Epiphanius* was chosen in his room in the Year 520, who was ordain'd according to Custom by the neighbouring Bishops. They gave notice to the Pope of it, who approv'd his Ordination, but complain'd that they had neither written, nor sent Deputies to him; as also that they had not restor'd the three Bishops for whom he had interceded. *Epiphanius* presently satisfy'd the Pope, by writing to him an Account of his Faith, and assuring him that he agreed in all things with the *Roman* Church. He wrote also another Letter to him, and sent him a Chalice of Gold adorned with precious Stones, a Patten, and another Chalice of Silver and two Veils. There remain'd only two things which hindred a perfect Peace; the first was the Question, *Whether it might be said, that one Person of the Trinity was crucify'd*; and the second was the Opposition which the Clergy of the East made to the Condemnation of some of their Bishops. The Emperor *Justinus* wrote about it to the Pope, and sent him the Petition that had been presented to him by the Clergy of *Jerusalem* and *Antioch*. He declar'd also to the Pope, that he wish'd he would not condemn this Proposition, *One Person of the Trinity was crucified*, and that he would be satisfy'd with expunging the Name of *Acacius* out of the Dyptichs, and not desire to raze out also the Names of the Bishops who had communicated with him. The Pope did not clearly explain his Mind, neither about the one nor the other of these Propositions, being afraid of proceeding too far. In the mean time *Paul* of *Antioch*, who was an Enemy to this Proposition, *One Person of the Trinity was crucified*, having displeased the People of his Church, and being accus'd of many Crimes, was forc'd to abdicate his Bishoprick; and the Emperor and Patriarch of *Constantinople* inform'd the Pope of it. This is an Abridgment of the Subject Matter of the Letters of *Hormisdas*, and the other Pieces which are joyned with them. There are reckon'd in all eighty Letters of this Pope. There is something remarkable in the *70th.* Letter written to *Possessor* a Bishop of *Africk*, which I could not observe before, because it has no relation to the Affairs of the East. It concerns the Writings of *Faustus* of *Riez*, about which he had been consulted by the Bishop to whom he he writes. He answers him, *That those Writings are not receiv'd no more than the Writings of other Authors who are not rank'd among the Fathers. That the Catholick Doctrines, and the Number of Books authoriz'd, was describ'd by the Holy Fathers, to prevent any one from giving his Opinion according to his Fancy. That it was needless to handle such Questions as were not of the Number of those which the Church had decided, and that our Faith ought to be bounded by the Dogmes contain'd in the Canonical Books, in the Synodical Decisions, and in the Doctrine taught by the Fathers.* These are the Principles truly Theological which are well noted by this Pope. After this Remark, there is a kind of an Addition and Exception, *Nevertheless*, says he, *if you would know what the Church of* Rome, *i. e. the Catholick Church, teaches and believes concerning Grace and Free-will, altho' it may be learn'd from divers Writings of St.* Austine, *and chiefly from his Letter to* Hilary *and* Prosper: *Nevertheless, there are some formal Heads about it in the Archives of our Church, which I will send you if you have them not, and which you should believe as necessary, altho' it is easy to learn what one ought to believe about it, by reflecting upon the Words of the Apostle St.* Paul.

Hormisdas had a great deal of Prudence, Boldness and Policy; his Letters are well enough written, altho' they smell of the Barbarisms of his Age. His Epistles are printed *Concil. 12. Tom. 4. p. 1291. Cave Hist. Lit. p. 379.*

St. FULGENTIUS.

St. Fulgentius. GOrdianus, a Senator of *Carthage*, being forc'd to fly into *Italy* for safety, during the Persecution of *Gensericus* King of the *Vandals*, had two Children who return'd into *Africk*: And they being forc'd away from *Carthage*, settled at *Telepta*, a City in the Province of *Byzacena*. One of them call'd *Claudius* was the Father of St. *Fulgentius*, who was born about the Year 464; his Mother, called *Mariana*, by good luck continued a Widow, and put her Son to learn Greek, who became very skilful in that Tongue. As soon as he was capable of an Employ, he was made Procurator, or Receiver of the Revenues of his Province. But this Employment displeas'd him, because of the Rigor he was forc'd to use for levying the Taxes upon the People, and therefore he resolv'd to retire from the World, and lead a Religious Life. This Design he communicated to a holy Bishop call'd *Faustus*, who had withdrawn from a Monastery near his Bishoprick; and he put it in Execution, notwithstanding the Tears and Dissuasives of his Mother. He put himself under the Discipline of this good Bishop, but the Persecution parting them, he went into another Monastery, where there was an Abbot call'd *Felix*, who made him his Colleague. The Incursions of the *Moors* scatter'd the Religious of this Monastery, and they retir'd into the Country of *Sicca*, thinking to find there a place of Refuge; but an *Arian* Priest, call'd *Felix*, caused the Abbot *Felix* and St. *Fulgentius* to be imprison'd, and would not allow them their Liberty until their Bodies were torn with Whips. St. *Fulgentius* took then a Resolution to go into *Ægypt*, to improve himself by the Example of the Monks of that Country; and having embark'd upon this Design, he arriv'd at *Syracuse*, where the Bishop *Eulalius* dissuaded him from making this Voyage, because the Monks

of the Eaſt had ſeparated from the Communion of *Rome*. He conſulted alſo a Biſhop of *Africk*, who had retired into *Sicily* who adviſ'd him to return to his own Country, after he had made a Journey to *Rome*. St. Fulgentius.

King *Theodoric* was then in the City, when he arrived there, which was in the Year 500. After he had paid his Devoirs to the Sepulchres of the Apoſtles, he return'd into his own Country, where he built a Monaſtery.

Africa was then under the Dominion of *Thraſimond* King of the *Vandals*, an *Arian* and a cruel Enemy to the Catholicks. He had forbidden to ordain Catholick Biſhops in the room of thoſe that died; but the Biſhops of *Africa* had taken up a Reſolution to ordain them in ſpite of the Prince's Prohibition. St. *Fulgentius* knowing this, and fearing leſt he ſhould be ordain'd, hid himſelf till ſuch time as he underſtood that the Ordinations were over. But when he appeared the Biſhoprick of *Ruſpa* was vacant, and he was ordained Biſhop of that See againſt his Will in the Year 504, or 508. Being made Biſhop, he changed neither his Habit nor Manner of living, but us'd the ſame Auſterities or Abſtinence as before; he ſtill loved the Monks, and delighted to retire into a Monaſtery, when the Diſcharge of his Sacerdotal Function allow'd him any time of Reſpite. Afterwards he had the ſame Fate with all the Catholick Biſhops of *Africa*, whom King *Thraſimond* baniſh'd into the Iſle of *Sardinia*. Altho' he was not the moſt ancient among them, yet he was conſider'd as their Head; for they made uſe of his Pen and his Wit for writing and taking Reſolutions. So great was his Reputation, that King *Thraſimond* had the Curioſity to ſee and hear him; and having ſent for him to *Carthage*, he propos'd to him a great many Difficulties, which he reſolv'd in ſuch a manner as ſatisfy'd the King: But becauſe he confirm'd the Catholicks, and converted many *Arians*, their Biſhop at *Carthage* pray'd the King to ſend him back again to *Sardinia*. *Thraſimond* dying in the Year 522, his Son *Hildericus* recall'd the Catholick Biſhops, whereof St. *Fulgentius* was one, at whoſe return there was great Joy. He return'd to his Biſhoprick, govern'd his Clergy, admitted many Monks into Orders, and continued to lead an exemplary Life. At this time he gave an excellent Example of Humility, in refuſing to be preferred before a Biſhop who ſaid he was more ancient than *Fulgentius*, altho' this Preference was approv'd in a Council. He died the laſt Day of the Year 529, according to ſome, or 533, according to others.

The firſt Treatiſe of St. *Fulgentius*, according to Order of Time, is an Anſwer to ten Objections of the *Arians*. Probably he wrote it at the time when he was at *Carthage*, by the Order of King *Thraſimond*, in Anſwer to the Objections which the *Arians* propos'd againſt the Eternity and Equality of the Son. The Objections are ſhort, obſcure, and ill-digeſted; on the contrary, the Anſwers are long and methodical.

The three Books to King *Thraſimond* he compos'd about the ſame time, in Anſwer to a long Diſcourſe which this King had ſent him by one of his Officers, who had Orders to withdraw immediately, and deſire of him an Anſwer. When the King preſs'd him to anſwer it, without returning it back to him, altho' he had ſcarce leiſure to run over ſome Pages of it, yet he refuted in three Books what he could remember of it. In the firſt, he proves, that there are in Jeſus Chriſt two perfect Natures united into one Perſon; and chiefly he endeavours to refute that Error of the *Arians*, whereby they affirm'd, *that Jeſus Chriſt had no Soul, but the Divinity to him ſupplied the place of one*. In the ſecond he proves the Immenſity of the Son of God. In the laſt he returns to the Myſtery of the Incarnation, and ſhews the Union and Reality of the two Natures in one Perſon only; and he explains the Difficulties which may be ſtarted about the Terms that he uſes to expreſs this Union.

This Diſcourſe was refuted by an *Arian* Biſhop named *Pinta*; but St. *Fulgentius* preſently wrote an Anſwer againſt him, wherein he ſhew'd, ſays the Author of his Life, *That his Adverſaries were overthrown by his firſt Diſcourſe, and that the Objections they made againſt him were vain*. We have a Writing which goes under the Name of St. *Fulgentius*, and under the Title of an Anſwer to *Pinta*; but the Criticks obſerve that it is none of St. *Fulgentius*'s. For, 1. The Treatiſe which this Author oppoſes is not an Anſwer to three Books of St. *Fulgentius*, which he addreſs'd to King *Thraſimond*, but quite another Work. 2. The Name of *Pinta* is not found in any part of the Book. 3. The Style is different from that of St. *Fulgentius*. 4. He makes uſe of another Verſion of the Bible. 5. It appears that the Author of this Treatiſe was not well ſkill'd in Greek, ſince he ſays, that ἰμμάνουηλ comes from ἰμὶ, which ſignifies *nunc*; but St. *Fulgentius*, who was perfectly Maſter of this Tongue, could not be guilty of ſo groſs a Fault.

St. *Fulgentius* being ſent back to *Sardinia*, he compoſed there three Books in Anſwer to the Queſtions of his Friend *Monimus*: The firſt was concerning the Opinion of St. *Auſtine* of the Predeſtination of God to Evil, or Damnation. St. *Fulgentius* explains this in the whole firſt Book, where he makes it appear, that according to the Paſſages of Scripture, and the Opinion of St. *Auſtine*, God does not predeſtinate bad Men to Evil or Sin, ſince he predeſtinate them only to what they ſhould do, but that he predeſtinates them to the Pain or Puniſhment which they had deſerv'd by their Sins: That he prevents good Men to ſave them, but as to the wicked, he finds them worthy of Damnation from themſelves: That the Beginning of the Vocation, Juſtification, and Glorification of the Elect, are the Effects of Predeſtination; but the ſame cannot be ſaid of the Reprobate which he foreſees, but does not predeſtinate; but after he has foreſeen them, he predeſtinates the Puniſhment that is to follow them. St. Fulgentius.

The ſecond Queſtion of *Monimus*, is concerning the Sacrifice of the Body and Blood of Jeſus Chriſt, *viz. Whether it be offer'd to God the Father only, as ſome of the Fathers ſeem'd to affirm*. This furniſh'd an Argument to the *Arians*, who endeavour'd to prove by it, that Jeſus Chriſt is not God. In refuting them, St. *Fulgentius* proves at the Beginning of the ſecond Book, that the Sacrifices of the Old and New Teſtament were offer'd to the Son and Holy Spirit as well as to the Father, and that altho' the Father only is nam'd, yet all the Trinity ought to be comprehended under his Name. Afterwards he explains a third Queſtion, *How the Miſſion of the Holy Ghoſt is deſir'd to conſummate the Sacrifice which is offer'd to the whole Trinity*. And firſt he ſhews, that the Miſſion of the Holy Ghoſt is not contrary to his Immenſity; that oft-times under the Name of the Holy Spirit is to be underſtood his Gifts, and the Effects which he produces, and not his Perſon: That when at the Sacrifice of the Meſs the Holy Spirit is deſired to deſcend, then we pray for Charity, Peace and Union, which are the Gifts of the Holy Spirit and the whole Trinity.

The laſt Queſtion of *Monimus* is about the Explication of what St. *Paul* ſays, *That Virginity is a Matter of Counſel, and not of Command*; and about *Fulgentius*'s comparing it to the *two Pence of Supererogation*. Upon this Subject he relates the different Opinions of St. *Ambroſe*, St. *Auſtine* and *Optatus*, and ſhews that it is a Matter of ſmall Importance, after what manner the *two Pence of Supererogation* be underſtood.

In the laſt Book he treats of the true Senſe of theſe Words, *The Word was with God*, and anſwers the impertinent Difficulties which the *Arians* ſtarted about this Paſſage.

The Books about Remiſſion of Sins, are in Anſwer to another Queſtion propos'd to St. *Fulgentius* by *Euthymius*; viz. *Who thoſe are to whom God pardons Sins in this Life, and whether he pardons them only in this Life*. St. *Fulgentius* ſhews in the firſt Book, that none can obtain Remiſſion of Sins, nor be ſaved, who is out of the Church, and that none of thoſe who are in the Church can obtain Pardon, unleſs he be truly converted, and ceaſe to commit Sin, and to love the Creature, ſo as to ſet his Heart upon it.

In the ſecond Book he proves by many Reaſons founded upon Paſſages of the Holy Scripture, that there is no Remiſſion of Sins to be obtained but in this Life, and that all thoſe who dye in a bad Eſtate, ſhall be damned without any Mercy: Which gives us to underſtand that he ſpeaks only of mortal Sins which deſerve Damnation.

But *Fulgentius*'s Words are general, *That all thoſe who dye in a bad Eſtate ſhall be damn'd*; which will not admit of this Diſtinction, but do plainly overthrow the Doctrine of Purgatory: For whatever a Man's Sins be in which he dies unrepented of and unpardon'd, he dies *in a bad Eſtate*. But *Fulgentius* could not have ſaid, that every one who dies in this State *ſhall be damn'd without Mercy*, had he believ'd a Purgatory, into which many are thrown, who die in a bad Eſtate, for their venial Sins unpardon'd. And this general Senſe of the Words is confirm'd by what he ſays, in his Treatiſe of Faith addreſs'd to *Peter*, *That there is no State wherein a Man can deſerve well, but only during this Life*; and, *That thoſe who dye in a good State ſhall be happy for ever, and others*, i. e. (thoſe who die in a bad Eſtate) *ſhall be condemn'd to eternal Puniſhment*; where he plainly aſſerts two different States only after this Life, without any mention of a third, which is now believ'd to be Purgatory by the *Roman* Church. And to the ſame purpoſe he tells us in his Anſwer to the Queſtions propos'd by *Ferrandus*, *That it is unprofitable to baptize the Dead, becauſe the Soul cannot obtain Remiſſion of its Sins after it is gone out of the Body, and Fleſh alone is not capable of Sin*; which Argument were of no force, if the Soul might obtain after this Life Remiſſion of venial Sins by the Pains of Purgatory; for then it might be profitable to baptize the Dead for obtaining the Pardon of theſe Sins, and delivering Souls out of Purgatory.

The moſt part of the Letters of St. *Fulgentius* were written in the time of his Exile. The firſt is addreſs'd to *Proba*, who was deſcended of the illuſtrious Family of the *Anicians*. There he extols Virginity, and ſhews how neceſſary it is that it ſhould be joyn'd with Humility; and he gives alſo many uſeful Inſtructions to a Chriſtian Virgin.

He addreſs'd alſo another Letter to her concerning Prayer and Compunction of Heart; wherein he recommends particularly this laſt Virtue. He compos'd alſo at the Deſire of this Virgin two Treatiſes concerning Prayer and Faſting, which are now loſt.

In

St. Fulgentius.

In another Letter he comforts a *Roman* Lady call'd *Galla*, who was thought to be the Daughter of *Symmachus*; and understanding that she was resolv'd to live a Widow, he entertains her with a description of the Happiness of that state, and the manner in which she should live.

He wrote to *Theodorus* a *Roman* Senator, to confirm him in the design he had taken up of quitting his Secular Employments to dedicate himself to God, and informs him that this Conversion was owing to the Grace of Jesus Christ.

The Letter concerning the Conjugal Duty and the Vow, is upon a particular case. Some had ask'd *Fulgentius*, *Whether a married Person was obliged to keep a Vow of Continence.* For resolving this Question, St. *Fulgentius* makes many Observations concerning the use of Marriage, and the obligation of Vows. He remarks upon the first Head, *That the use of Marriage is allowed, when it is intended for the procreation of Children; but when it has no other end but pleasure altho' it is not a Crime like Adultery, yet it is always a small Sin, which is blotted out by Prayer and good Works.* As to the Vow, he says, *That there is no doubt but by it an Obligation is contracted to do the thing which was vow'd.* But he maintains, *That the Vow of Continence made by one of the married Persons, cannot oblige the other, nor dispence with that Person who made the Vow for paying the Conjugal Duty to the other, at least unless both Parties had concurred in making the Vow.* Having laid down these Principles, he concludes, *That if the Persons who wrote to him, had both made a Vow of Continence, then they were obliged to keep it; and that if they found themselves tempted by Carnal Desires they should humbly pray to God to give them Grace to resist them; but if only one of the two had made the Vow of Continence, that Party was obliged to pay the Conjugal Duty to the other, who had not made it.* He concludes with some Reflections upon the Duties of married Persons, and chiefly upon the Education of their Children.

In the Letter to the Abbot *Eugippius*, he treats very largely of the Advantages of Charity, and the Love of our Neighbour. He thanks him for his Present, and acquaints him that he had sent him his Letters to *Monimus*.

St. *Fulgentius* wrote, at the desire of *Junilius*, who was one of his Friends, a Letter about Penance to an unknown Woman, call'd *Venantia*. There he shews, *That Remission of Sins, committed after Baptism, may be obtain'd in this Life, provided one be sincerely penitent.* From whence he concludes that these Sinners ought not to despair, but neither ought they to hope without striving and doing of Penance.

The Treatise of Faith address'd to *Donatus*, contains an exact Explication of the Mysteries of the Trinity and the Incarnation.

We have already spoken of the Question started by the Monks of *Scythia* upon this Proposition, *One of the Trinity did suffer*, which they would maintain to be Catholick, and oblige others to acknowledge it for such. Their Faction was very powerful in the East, and they had their Complices in the West. They had sent, as we have already observed, Deputies to *Rome*, to maintain their Opinions there, and *Peter* the Deacon was at the Head of them. These Deputies not finding that footing in the Church of *Rome* which they expected, thought fit to consult the Bishops of *Africk*, which were banished to the Isle of *Sardinia*: And therefore in the Year 521 they address'd to them a Writing, wherein they declar'd their Belief concerning the Incarnation and Grace, and founded it upon the Testimonies of the Fathers.

As to the Incarnation, they acknowledged two Natures in Jesus Christ, united into one Person only, without confusion and mixture. They reject the Sentiment of those who professing to believe one Nature incarnate in Jesus Christ, do not receive the Decision of the Council of *Chalcedon*, or who admitting two Natures, would not say that there is but one Nature of the Word Incarnate. From these Principles they conclude, *That the Virgin is truly the Mother of God; That the Union of the two Natures is essential and natural; That the Person of Jesus Christ is compos'd of two Natures without any change happening to him; That the Trinity continues the Trinity still, tho' one of the Persons of this Trinity was Incarnate; that his Flesh is not become a part of the Trinity, but is become the Flesh of one Person of the Trinity.* From whence it comes to pass, that one may say, *that one of the Trinity suffer'd and was crucified in his Flesh, and not in his Divinity; that it was not Man who was made God, but God who was made Man.* They profess to receive the the four first General Councils, and the Letters of St. *Leo*, and to condemn the Errors of *Theodorus* of *Mopsuesta*, *Nestorius*, *Eutyches*, and *Dioscorus*, and of all those whom the Apostolick See had regularly condemned.

As to Grace they follow the Principles of St. *Austine*, and declare that they believe that the first Man was created without Concupiscence, and with a perfect Liberty to do good and evil, and that by falling into Sin he was changed both in his Body and his Soul; that he lost his own Liberty, and became a Slave to Sin; that since that time all Men are born in Sin; that nothing but the Grace of Jesus Christ can deliver us from Sin; that without this, we can neither think nor desire that which is good; that Grace worketh in us to do, not by any necessitating violence, but by the sweet inspiration of the Holy Spirit; that no Man can say, 'Tis in my Power to believe if I will, since Faith is the gift of God, who worketh in us to believe and to will; that the passage of the Apostle, which says, *God would have all Mankind to be saved*, ought not to be objected against this Doctrine, to prove that nothing hinders us to be saved if we will: For if this were so, there would be no necessity to have recourse to the unsearchable Judgments of God, for explaining the reason why one is called, and another not; that if God would effectually have sav'd the whole World, he should have wrought in *Tyre* and *Sidon* those Miracles which were done in *Chorazin* and *Bethsaida*, since he knew that if they had been wrought in these two former Cities, their Inhabitants would have repented; that the beginning of good Thoughts, the consent of the Will to do good, cometh to us from God, who produces them in us by his Holy Spirit. They cite for proof of these Principles, some passages of St. *Basil*, of the *Popes* St. *Innocent* and St. *Celestine*, and of the Council of *Africk*. They conclude with Anathematizing *Pelagius*, *Celestius* and *Julianus*, and those who are of their Opinion, together with the Books of *Faustus* about Predestination. This Confession of Faith is sign'd by *Peter* a Deacon, *John* and *Leontius* Monks, and by another *John* a Reader. They pray the Bishops of *Africk* to approve their Exposition of Faith, that so being supported by their Authority, they may be able to stop the mouth of those who disgrace them.

St. Fulgentius.

The Bishops of *Africk* employ'd St. *Fulgentius* to write them an Answer; and their Letter bears the names of fifteen Bishops only, who did not only approve in this Letter all the Points of the Confession of Faith, which we have just now explained; but did also enlarge and confirm them, without excepting so much as that Proposition, *One Person of the Trinity did suffer.* They enlarged very much upon the Proofs of Original Sin, the Necessity of Grace, for the beginning of Faith, upon its Efficacy, upon the Insufficiency of Free-will to do good. They confess that Grace does not destroy our Free-will, but they maintain that our Free-will, which without Grace is not sufficient to do any thing but Sin, is delivered from this Bondage by Grace, which sets us truly at Liberty. They confess also that in some Sense it may be said, that Nature has Power to believe and to do good, because Faith and Charity are proper for Human Nature, and Man was created only to believe and do good; but that since the Fall, he cannot have Faith, nor do good unless God give him the Power, as the Soul gives Life to the Body which is capable of being animated. That when the Apostle says, *There are some People who do by Nature what the Law commands*, this is to be understood of Faithful People and such as were converted; that neither the Knowledge of God nor Faith will avail us any thing without Charity; that the Law of Nature does not deliver us from Sin without Grace; that it must be referr'd to the incomprehensible Judgments of God, that he does not effectually will all Men to believe; that it is sufficient for us to acknowledge with humility his Mercy wholly gratuitous in those who are sav'd, and not to doubt his Justice as to those who are damned; that those who understand this passage of St. *Paul*, *That God would have all Men to be sav'd*, so as to make a Man's Salvation depend upon his own Will, are grosly mistaken; that the example of Infants dying without Baptism, who are condemn'd to eternal Punishment (for this is the term which *Fulgentius* uses) without committing any voluntary Sin, does confound them: That therefore the words of the Apostle are to be understood in this Sense, that no Man is sav'd but by the Will of God, because he cannot prevent the fulfilling of God's Will, neither can the effect of it be hindred by the malice of Men; and that 'tis certain, that all those whom God would have saved are infallibly sav'd; that it may also be said, that by *all Men* are to be understood, all Men who are to be sav'd; that oftentimes in Scripture *all the World* is taken for a part of Mankind. Lastly, that God who created Man, hath provided for him by the Decree, by which he predestin'd him, Faith, Justification, Perseverance, and Glory, and whosoever does not acknowledge the truth of this Predestination shall not be of the number of the Elect, nor have any share in that Salvation; That notwithstanding the Faithful ought constantly to pray, and to have Charity for these Persons, that God would give them his Grace to enlighten them, and to make the Word fruitful in them; for in vain does the Word of God strike our Ears, if God does not open our Understanding by his Grace. Thus ends this Answer of the Bishop of *Africk*, which is worthy of the Faithful Disciples of St. *Austine*.

The Books of *Faustus* against these Principles were published at *Constantinople*, and because they made a great noise these Monks sent them to St. *Fulgentius*, who wrote seven Books to refute them. This Work is not printed: Father *Vignerus* of the Oratory had a Manuscript of it, but since his Death it is not known what is become of it. St. *Fulgentius* had finish'd it before he was called back into *Africk*.

St. *Fulgentius.*

When he was upon his return thither, he wrote upon the ſame ſubject, and according to the ſame Principles, three Books of Predeſtination and Grace, addreſs'd to *John* the Prieſt, and *Venerius* a Deacon. He ſhews in the firſt Book, that Predeſtination is purely gratuitous, and that it does not depend upon the proſpect of Men's Merits. The example of Infants is one of his ſtrongeſt Proofs. But whereas ſome ſave themſelves by ſaying, *That God permits them to receive, or not to receive Baptiſm, according to the knowledge of the good or evil which he foreſaw they ſhould have done if they had liv'd*, he rejects this Solution, and this *Middle Science*.

In the ſecond Book he confeſſes, that the Good and Evil have a Free-will; but he maintains that it is aided and improv'd in Good Men by Grace, and that it is weakned and puniſh'd in the Bad; that it is God who converts us, and worketh in us to will that which is good; that 'tis he who gives us the deſign and will to pray; that the Will of Man always follows the Grace of God which precedes it. Towards the end he confutes the Opinion of his Adverſaries, who affirmed, that the *Veſſels of honour and diſhonour* mentioned by the Apoſtles, are not the Predeſtinate and the Reprobate; but the *Veſſels of diſhonour* are the Poor, the Monks and Eccleſiaſticks; and the *Veſſels of honour* are the Noble, the Rich and the Potentates of this World. He proves that this Expoſition is falſe; and hereupon he ſays, that in this World, there is no Dignity in the Church above that of a Biſhop, nor in Secular Affairs above that of a Chriſtian Emperor; but all the Biſhops and Emperors are not Veſſels of Mercy but only thoſe who acquit themſelves well in their Office. *A Biſhop*, ſays he, *ſhall not be ſav'd, becauſe he is a Biſhop, but he ſhall be ſaved if he watch over his Flock, if he preach the Word in ſeaſon and out of ſeaſon, if he reproves Sinners, if he uſes to them to Entreaties and Rebukes with all kind of Patience and Meekneſs, if he has not the Spirit of Domineering and Pride; if, according to the Command of the Apoſtle he ſerves for an example to all his Flock: So likewiſe an Emperor is not a Veſſel of Mercy deſtin'd to Glory, becauſe he has the ſovereign Power, but he ſhall be, if he live in the Orthodox Faith; if being poſſeſſed of true Humility, he makes his Royal Dignity ſubſervient to Religion; if he loves rather to ſerve God with fear, than to command his People with pride; if he moderates his ſeverity by a ſpirit of Meekneſs, if his Power is accompanied with Goodneſs, if he would rather be lov'd than fear'd, if he minds nothing but the good of his Subjects, if he loves Juſtice without forgetting Mercy, if he remembers, in all his Actions, that he is a Son of the Church, and that he ought to employ his power for it's quiet and peace: For this Honour for the Church makes the Emperors greater and more glorious, than all their Battels and Victories.*

In the third Book he returns to Predeſtination, and having affirm'd that it is gratuitous, that Vocation, Juſtification and Glory are its effects; that it is infallible and certain, that the number of the Predeſtin'd is determin'd, and that it is impoſſible to add to, or take away any from them; he anſwers this great Objection, *That if this were ſo, we ought then neither to pray nor watch, but follow our own Wills, ſince if we are of the number of the Predeſtin'd, we ſhall infallibly be ſav'd; and if we are not, we cannot be ſav'd.* He ſays, *That this Objection is like that of thoſe to whom God ſhould promiſe a long Life, when they infer from this promiſe, that they will no more take thoſe things that are neceſſary to maintain this Life.* He adds, *That as the love of Life makes him to whom this promiſe is made, ſeek for thoſe things which are neceſſary to maintain it; ſo the Grace which God has prepared for us by his Predeſtination, does infallibly make us watch, pray and labour.* Afterwards he enlarges upon this Paſſage, *God would have all men to be ſav'd*, and is of Opinion that the true Senſe of it is, that God would have ſome Men of all Nations, Ages and Conditions ſav'd, and not that he wills the Salvation of every Man in particular, ſince he would not make himſelf known to ſuch Men as would have believed in him, if he had made himſelf known unto them. From hence he paſſes to conſider the difference between the ſtate of the firſt Man and ours. The firſt Man was perfectly and fully free, he had no inclination to evil, and he had the power to do good by the aſſiſtance of that Grace, which he could uſe or not uſe. But ſince Sin entred, the Liberty of Man's Will is deprav'd, and his Free-will is become a Slave to Sin, and he has need of a powerful, preventing Grace to deliver him from the unhappy neceſſity of ſinning, and to render him victorious over Temptations.

Laſtly, He treats of the Origine of *Souls*, whether they be created and put into the Body, or produc'd by other Souls. He follows and approves the Modeſty of St. *Auſtine*, who treating of this Queſtion, left it undecided. He ſhews what Difficulties there are to reconcile the firſt Opinion with the belief of Original Sin; and the ſecond with the manner of propagating Mankind. And ſo without determining any thing upon the Queſtion, he ſays only, *That we muſt believe that the Soul is not a Body but a Spirit, that it is not a part of the very Subſtance of God, but a Creature; that it is not put into the Body as a Priſon for Sins that are paſt, but that it is put into the Body by the appointment of God to animate it, and that being united to the Fleſh, it contracts Original Sin, from which it is purified by Baptiſm.* He refutes in a few words theſe Errors, and thoſe who aſſerted them. St. *Fulgentius*

St. *Fulgentius.*

St. *Fulgentius* wrote alſo a Letter in the Name of the Biſhops of *Africa* to *John* and *Venerius* to whom he addreſs'd theſe two Books. This Letter contains the ſame Principles and the ſame Doctrine about Grace and Predeſtination. There they obſerve, that God permits ſome Perſons to exalt Free-will above Grace, the better to diſcover the power of this Grace, which is not known when it is not received, and the great ſtruggle that ariſes then, becauſe without it no Truth can be known, neither is there any Light to diſcover it. After this Preface he propoſes and maintains the following Propoſitions; 1. *That Predeſtination is purely gratuitous, and that this Decree is not made upon foreſight of Men's Merits.* 2. *That Infants, who die after they are baptized, are ſav'd by the mere Mercy of Jeſus Chriſt, and that thoſe who die without Baptiſm are condemn'd upon the account of Original Sin.* 3. *That thoſe who believe this Grace is given to all, are not Catholicks in their Sentiments, ſince not only all Men have not Faith, but there are even whole Nations who never heard of the Goſpel.* 4. *That it may be ſaid that Man is ſav'd by Grace, and by his good Works, provided it be confeſs'd that the Grace and Mercy of God prevents the Will of Man, and works in him to will.* 5. *That all thoſe whom God would have ſav'd are predeſtin'd, becauſe the Almighty Will of God does always take effect*, his Power can never be defeated. 6. *That the Free-will which was ſound and entire in the firſt Man, is become weak by Sin, but is improv'd and ſtrengthened by Grace.* 7. *That the Queſtion concerning the Origine of Souls muſt not be ventilated, or it muſt be treated of without bitterneſs; but that there is no doubt that Souls do contract Original Sin.* They cite at the end of this Letter a paſſage of Pope *Hormiſdas* in favour of St. *Auſtine*, and praiſe the Books of *Fulgentius* about Predeſtination and Grace, and thoſe which he wrote againſt *Fauſtus*.

We have nothing now remaining, but ſome Fragments of the ten Books of St. *Fulgentius* againſt a famous *Arian* call'd *Fabianus*.

The firſt Book was intitled, *Of the moſt High, the Comforter, of the Titles of Ambaſſador, Doctor and Judge.* There he prov'd that theſe Titles agreed to the Father and the Son.

In the ſecond Book he ſhew'd that the Functions of Sighing, Deſiring and Praying, which are attributed to the Holy Spirit, are not contrary to his Divinity.

In the third he prov'd that Immenſity agreed to the three Divine Perſons.

In the fourth, that the Father, the Son and the Holy Spirit are equally adorable. He diſtinguiſhes the Worſhip of *Latria* from that of *Dulia*; the firſt agrees to God only, and the ſecond may be given to Creatures. He ſpeaks alſo of the Properties which belong to each Divine Perſon.

The fifth Book was about the Title of *Image* which is given to the Son of God, where he proves that he is ſo the Image of God as to be alſo of the ſame Nature.

In the ſixth he proves that the Son is eternal as well as the Father.

The ſeventh eſtabliſhes the Divinity of the Holy Spirit.

The eighth was about the Miſſion of the Holy Spirit.

The ninth is concerning the Invocation of the three Divine Perſons; where he demonſtrates that the Son and the Holy Spirit are to be invocated as well as the Father; that Sacrifices are to be offer'd to the Son and Holy Spirit as to the Father, and that the like Thankſgiving is paid unto him.

The tenth was about a Writing upon the Apoſtles Creed; where he obſerves that it was ſo call'd, either becauſe it is a Compact, or becauſe it is an Abridgment of the Chriſtian Doctrine. After this he proves that what in the Creed is attributed to the Father, agrees to the whole Trinity.

The Treatiſe addreſs'd to *Victor* is upon the ſame Subject, and written at the ſame time. There he refutes the Diſcourſe of a Prieſt nam'd *Faſtidioſus*, who having quitted a Religious Profeſſion and the Prieſtly Office to lead a licentious Life, had alſo abandon'd the Faith by turning *Arian*. St. *Fulgentius* proves in this Treatiſe the Divinity of the Son, and explains how it may be ſaid, That the Word only is Incarnate.

The time is not certainly known when the Treatiſe of the Faith was written, which is addreſs'd to a Lay-man call'd *Peter*, who having a deſign to make a Journey to *Jeruſalem*, deſir'd before his departure, to have an Inſtruction containing the Articles of Faith, that he might know what he ought to believe. St. *Fulgentius* explain'd to him, firſt, what he ought to believe concerning the Myſteries of the Trinity and the Incarnation: And then he told him that all Beings, both Spiritual and Corporeal, are the Work of God who created them; that Spiritual and Intelligent Beings were to ſubſiſt eternally by the Will of God; that the Angels being created free, and having power by the Grace God to merit their Happineſs, or elſe to fall from it by their Sin, one part of them had periſh'd, and the other part was confirm'd in the Love of God, which they could never loſe any more: That the firſt Man, who had been created

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ted perfectly free, had fall'n into Sin, and so subjected all Mankind to Death and Sin; That God had deliver'd many of them by his Grace, by the help of which they were enabled to live well, and to obtain eternal Life; that there is no state wherein a Man can deserve well, but only during the time of this Life, but as long as a Man lives upon this Earth, there is always space for Repentance; that this Repentance is unprofitable to those that are out of the Church; that all Men shall rise one day, and those who shall die in a good state shall be happy for ever, and others shall be condemned to eternal punishment; that a Man comes to the Kingdom of Heaven by means of the Sacraments which Jesus Christ has instituted; that none can obtain Salvation without the Sacrament of Baptism, except those who shed their Blood in the Church for Jesus Christ; that he who has receiv'd Baptism out of the Church has receiv'd this Sacrament, and if he returns into the Church he ought not to be re-baptiz'd, but his Baptism will profit him nothing if he continues out of the Church, or if he lives ill after he has been receiv'd into the Church; that those who live well ought continually to do Works of Mercy, to expiate those Sins which even the Just commit every day; that to avoid them, the humble Servants of Jesus Christ, shun Marriage, and abstain from eating Meat and drinking Wine; not that they think 'tis forbidden to use Marriage, to eat Meat and drink Wine; but because they are persuaded that Virginity is to be preferr'd before Marriage, and that Abstinence restrains a Man from Sin; that neither second nor third Marriages are forbidden, and that excess in the use of Marriage is a Venial Sin, but to those who have made a Vow of Continence, Marriage is a great Crime. Afterwards he reduces this Doctrine to forty Heads, which he thinks are to be believ'd. There was a long Article added at the end of this Treatise, which is cut off, by the Authority of some ancient Manuscript, wherein it is not to be found; and there is so much the more reason for it, because it is plain that this Treatise was concluded before the fortieth Article; and this Chapter has no relation to the preceding.

St. *Fulgentius* explains also the principal Points of our Faith in the Treatise of the Trinity address'd to *Felix*, who had also desir'd to be instructed, that he might be able to answer the Hereticks with whom he convers'd. And in the Treatise of the Incarnation to *Scarilus*; who had pray'd him to clear up a Question which had been propos'd at Table, *Whether or no it might be said that the Father, or the Divine Nature was Incarnate.* After he has gone over other Mysteries upon occasion of this Question, he handles another which was also propos'd at the same time, *viz. Whether God created all Animals:* He says, *'Tis certain that God created all things; that at the time of the Creation he formed all the living Creatures which the Earth and the Water produce; and as to those which are engendred out of the Corruption of Flesh and Fruit, he made them not in the first six days Creation, but he created those things out of which they were one day to be form'd.*

The Questions which were propos'd to him by *Ferrandus* a Deacon, are more useful and more rational. A godly Man having an *Ethiopian* Servant, caus'd him to be well instructed in our Religion, and put him among the number of the Catechumens; after he had continued there his his time, and learned the Creed, he was plac'd among those who were to be baptiz'd at *Easter*: The ordinary Exorcisms were us'd to him, he renounc'd solemnly the Devil, pronounc'd the Creed, and receiv'd the Exposition of the Lord's Prayer: When he was ready to be baptiz'd, he was seiz'd with a violent Fever, which brought his Life into danger; but *Easter-day* being near, his Baptism was put off to that day; and then he was carried to the Church in such a Condition, that he had no knowledge, nor speech, nor Motion, nor Sense. Yet he was baptiz'd, tho' he could not answer himself. A little time after this he died, without knowing that he had receiv'd Baptism. This History gives occasion to three Questions: The first is, *Whether Baptism administred to an Adult Person, who neither knows any thing, nor can speak and answer himself, does put him in a state of Salvation.* The second is, *Whether he had been sav'd, tho' he had not receiv'd Baptism.* The third is, *Why we do not baptize the Dead, whose Faith and Piety were well known while they liv'd.*

St. *Fulgentius*, in answer to these Questions, proves first, *That Baptism without Faith availeth nothing to the Adult.* 2. *That Children receiving the Sacrament receive the Grace of Faith.* This being premis'd, he determines, *That the Faith of this Slave having preceded his Baptism, there is no doubt but he received the effect of Baptism, because he had both Faith and the Sacrament, but that it would have been in vain to have had Faith without receiving the Sacrament, for then he could not be sav'd; and that it is unprofitable to baptize the Dead, because the Soul cannot obtain remission of its Sin after it is gone out of the Body, and the Flesh alone is not capable of Sin.* After these Answers, he says in general, *That the Canons have justly ordained to baptize the sick, altho' they cannot themselves give an account of their Faith, provided there be Witnesses who answer for their willingness.* Lastly, He enquires *whether a Person that has been baptiz'd, and dies without receiving the Eucharist, can be sav'd, Jesus Christ having said,* That he who eateth not my Flesh, and drinketh not my Blood, hath no Life in him. To which he answers affirmatively, *That by Baptism we become the Members of Jesus Christ, and so by this means we are partakers of his Flesh.* He cites a passage out of a Sermon of St. *Austine*, who explains thus the words of Jesus Christ in *John* Chap 6. of the necessity of *eating his Flesh and drinking his Blood.*

St. *Fulgentius*

There is another Writing of St. *Fulgentius* in Answer to five Questions from the same Deacon *Ferrandus*: The first, to know *whether the three Persons of the Trinity can be separated. St. Fulgentius* answers, *That they cannot; and proves that all the Attributes which agree to One, agree to the Others, except the relative Properties of the Persons, which necessarily denote the Union of one with the other.*

The second is to know, *whether it may be said, that the Divinity of Jesus Christ suffer'd or died, as it is said, that a God suffer'd, a Man died,* &c. St. *Fulgentius* maintains that this Expression cannot be condemned; and endeavours to justifie it, by the Testimonies of St. *Leo*, *Galasius*, and St. *Ambrose.*

The third Question is, *Whether the Soul of Jesus Christ did perfectly know the Divinity.* St. *Fulgentius* is very confus'd upon this Question, which he decides by saying, *That it knew the Divinity perfectly, but not so as the Divinity knows it self; that it knows as much, but not after the same manner as the Divinity it self; that the Soul of Jesus Christ knows fully the Divinity, but it is not the Divinity.*

The fourth Question is, *Why it is said in the Prayers of the Church, that the Son reigneth with the Father in the Unity of the Holy Ghost; which Expression may make a Man think, that the Holy Spirit does not reign as the Father and the Son, but only unites them in their Reign.* St. *Fulgentius* answers, *that we pray to the Father through the Son, because the Son is the Priest and the Sacrifice, and that the Unity of the Holy Spirit denotes the Unity of Nature with the Father and the Son.*

The fifth Question is, *How St.* Luke *is to be understood when he speaks of the last Supper of Jesus Christ, that he took the Cup and gave it to his Disciples; that he took the Bread and said,* This is my Body; *and that afterwards taking the Cup, he said,* This Cup is the New Testament in my Blood: *Was it the same Chalice which was given both times, or two different Chalices.* St. *Fulgentius* answers, *That according to some it was only one Chalice given but once, and that St.* Luke *in the first place says, by way of anticipation,* that he distributed it to his Disciples. *That according to others, it was one and the same Chalice given two several times.* He confesses that both these Senses are Catholick, but he approves the last, and finds a great many Mysteries in this double distribution of the Cup. Nevertheless the first Sense is more natural, and the only true Sense according to the Letter.

The last Work of St. *Fulgentius* is his Treatise to *Reginus*, who had propos'd two Questions to him. He answers the first, *viz. Whether the Flesh of Jesus Christ was corruptible, or incorruptible, as some affirm'd.* He answers, *I say, that the Flesh of Jesus Christ was not corruptible, if by Corruption be understood Sin; but it was corruptible, if this be understood of Alteration and sensible Corruption.*

Death hindred St. *Fulgentius* from answering the second Question of *Reginus*. *Ferrandus* the Deacon took upon him to write this Answer.

The knowledge, zeal, and easie way of speaking which St. *Fulgentius* was Master of, will not suffer us to doubt but he wrote many Sermons; but there are but very few of those that go under his Name that are worthy of him. In the last Edition of his Works there are but ten which can be his; and also in the Preface the Sermon of St. *Vincent* is rejected, as being full of Allusions unworthy of St. *Fulgentius*. Here follow the Titles of the Sermons; 1 Of the Stewards. 2. Of the two Births. 3. Of St. *Stephen* the first Martyr. 4. Of the *Epiphany*, or of the Murder of the Innocents, and Adoration of the Wise-men. 5. Of Charity towards God and our Neighbour. 6. Of St. *Cyprian* the Martyr. 7. Of the good Thief. I doubt very much whether this be St. *Fulgentius*'s as well as the eighth upon *Whitsunday*. The ninth is that of St. *Vincent* rejected in the Preface. The tenth is upon the words of the Prophet *Micah*, *I will teach thee, O Man, what is good.* This has much of the Air of St. *Fulgentius*. The second upon the Purification is certainly not his; for this Festival is later than the Age of St. *Fulgentius*. The other Sermons are not St. *Fulgentius*'s, and therefore are justly thrown back to the end of the Book.

These are all which we have at present of the Works of St. *Fulgentius*. We have lost his true Treatise against *Pinta*, his Conference with King *Thrasimond*, his Book of the Holy Spirit to *Abragilas*, his Letter to the Catholicks of *Carthage*, two Treatises of Fasting and Prayer, two Letters written to *Stephanias* in the Name of the Bishops of *Sardinia*, a Letter to a Bishop, wherein he asserts, that Christian Meekness obliges us not to deliver up a guilty Person to a Secular Judge, the whole ten Books to *Fabianus*, and the seven against *Faustus*. The ancient Author of his Life makes mention of these Works.

The Treatise of Predestination and Grace, whatever *Theophilus Raynaudus* says of it, is none of St. *Fulgentius*'s, for

St. Fulgentius.

it has neither his Style, nor manner of Writing about Grace. The Author of this Book did not fully comprehend the subject matter of it, and had no certain Principles; some times he asserts such Doctrines as are agreeable to those of *Cassianus*; and some times he adheres to the Doctrine of St. *Austine*. In fine, he is very far from that Clearness and Copiousness which is found in the Writings of St. *Fulgentius*: yet this is the Work of an Ancient Author.

St. *Fulgentius* did not only follow the Doctrine of St. *Austine*, but he also imitated his Style. His Words indeed are not so pure, but then he is not so much given to play with Words. He had a quick and subtile Spirit which easily comprehended things, set them in a good Light, and explain'd them copiously, which may appear unpleasant to those who read his Works. He repeats often the same things in different Words, and turns the Questions a thousand different ways. He lov'd Thorny and Scholastical Questions, and us'd them sometimes in Mysteries. He knew well the Holy Scriptures, and had read much the Works of the Fathers, and particularly those of St. *Austine*.

One part of the Works of St. *Fulgentius* was printed at *Basil* in 1556, 1566, and 1587; at *Antwerp* in 1574, at *Cologne* in 1618.

St. Fulgentius.

F. *Theophilus Raynaudus* has publish'd them since enlarged with some Treatises. They have also been printed at *Lyons* with the Works of the other Fathers in 1633, and 1652, and in 1671. F. *Sirmondus* publish'd some of them in 1622, and in 1643. *Camerarius* in 1634, and F. *Chiffletius* 1656, and in 1649. But lately all his Works were gathered together in one Volume in Quarto, printed at *Paris* by *Desprez* in 1684. They were reviewed by many Manuscripts, the differences whereof are noted in the Margin, or at the end of the Book. He that published them cannot be accus'd of the common Fault which those that make Editions are guilty of, *viz.* that they make two long Notes, for he has made none at all throughout the whole Book. It appears also by the Preface, which is done by another Author, that he did not place the Works in that Order, which should have been observ'd in making this Edition. Nevertheless, it is exact and correct enough, and it will be easie, if the Book be printed a second time to enrich it with some Notes, and to put the Works in a better Order.

EUGIPPIUS.

Eugippius.

Eugippius or *Egippius*, Abbot of *Villa Lucullana* in the Country of *Naples*, wrote to *Paschasius* the Deacon a Book concerning the Life of St. *Severinus*. He composed also a Rule for the Monastery of this Saint, which he left him at his Death. This is what *Isidore* of *Sevil* says of him. Probably this is the same *Eugippius* of whom *Cassiodorus* gives the following Testimony in his Book of Divine Learning, *Ch.* 23. *You must read the Works of the Blessed Priest* Eugippius *which we have seen. This Man was not very learned, but he was fill'd with the knowledge of the Holy Scripture. He dedicated to his Mother* Proba, *a Collection taken out of the Works of St.* Austine, *wherein he made Extracts of this Father's Sentiments and Thoughts, whereof he compos'd one Book only, divided into* 338 *Chapters. 'Tis certain that this Book is very useful, since he has collected with great exactness into one Book, what can hardly be found in a whole Library. Sigebert of Gembloux* does also mention this Work; but he says that this *Eugippius*, who is the Author of it, liv'd in the time of *Pelagius* the second, and of the Emperor *Tiberius Constantine*, i. e. about the end of the fifth Age. This made some Authors think, that he is different from the Author of the Life of St. *Severinus* whom *Isidore* of *Sevil* places under the Empire of *Anastasius*, and under the Consulship of *Importunus* in 511. But it is easy to perceive that it is an Error of *Sigebertus*, since the Author of the *Collection of the Thoughts of St.* Austine was more ancient than *Cassiodorus*, and his Book was compos'd when *Cassiodorus* wrote his Book of *Divine Learning*. 'Tis very probable therefore that it is the same, and that there is no difference between him to whom St. *Fulgentius*, and him to whom *Ferrandus* wrote, as *Trithemius* has observ'd.

Eugippius.

The Life of St. *Severinus* was publish'd in part by *Bollandus*, and is published entire among the Works of *Velserus*, The Collection of Passages out of St. *Austine*, was printed at *Basil* in 1542, and at *Venice* in 1543.

FERRANDUS *a Deacon.*

Ferrandus a Deacon.

F*Errandus* Deacon of the Church of *Carthage*, Sirnam'd *Fulgentius*, the Friend and Contemporary of St. *Fulgentius*, composed some Books.

The most considerable is a Collection of the Canons of Councils, for restoring Discipline in the Church of *Africk*. 'Tis something probable that he composed it, when the Catholick Bishops were call'd back by King *Hildericus*. However this be, it is one of the first and most ancient Collections of Canons among the *Latins*. It is made up of 232 Canons, which are not related at their full length, but only by way of Extract and Compend. They are taken from the Councils of *Africk*, or from those of *Ancyra*, of *Laodicea*, of *Nice*, of *Antioch*, of *Gangra* and *Sardica*.

We have already spoken of two Letters of this Deacon written to *Fulgentius*, wherein he proposes to him the Questions which this Saint resolves. We have also observ'd, that St. *Fulgentius* dying before he answer'd the second of the two Questions which Count *Reginus* propos'd to him, *Ferrandus* was charg'd with writing an Answer to him. *Reginus* ask'd in the second Question, *After what manner a Captain should behave himself to live Christianly*. *Ferrandus* gave him seven Rules about it, which he thought sufficient to make a Soldier a spiritual Man and a good Christian. The first is to acknowledge the Grace of Jesus Christ as necessary to every action. The second is to make his Life serve for an Example to his Soldiers. The third is, not to wish for Command, but that he may do good. The fourth, to love the Commonwealth as himself. The fifth, to prefer things Spiritual and Divine to things Earthly. The sixth, not to exercise Justice with too great rigour and severity. The seventh, to remember that he is a Christian. These seven Rules he explains at great length. This Treatise may be very useful and instructive to Men of Arms. It was written a little while after the death of St. *Fulgentius*.

The Letters of *Ferrandus* to *Scholasticus Severus*, and *Anatolius* Deacon of the *Roman* Church, are both written upon the same Subject. There he defends that Proposition which made so great a noise in the East, *A, or one Person of the Trinity did suffer*. The principal Reason on which he grounds it is, that it is undeniable that Jesus Christ was A, or one Person of the Trinity, and that he suffer'd; and therefore it may be said, that *One of the Persons of the Trinity suffer'd*; and 'tis good nevertheless to add, that he suffer'd *in the Flesh* which he took. He thinks also that that it may be said, using this precaution, that the Divinity suffer'd.

He wrote a great Letter to *Eugippius* about the Trinity, but there is nothing remaining of it except the beginning.

Ferrandus was one of the first who declar'd in Writing against the Condemnation of the three Chapters, and particularly against the Condemnation of the Letter of *Ibas*. Being consulted upon this Subject by *Pelagius*, and *Anatolius* a Deacon of *Rome*, he answer'd them, that he did not agree to the Condemnation of the Letter of *Ibas*, which was approv'd in the Council of *Chalcedon*; that this was to impeach the Authority of this Council; that if what had been there done was thus repeal'd, it was to be fear'd, the like might be done to the Decisions of the Council of *Nice*; That General Councils, and chiefly those which the *Roman* Church approv'd, had an Authority next to that of the Canonical Books; *Secundæ Autoritatis locum post Canonicos Libros tenent*; and that we are no less obliged to obey them than to believe the Holy Scripture. In short we ought not to condemn those Persons who died in the Communion of the Church; and that as we cannot absolve those who died under Excommunication, so neither can we excommunicate those who are Dead: That it may be lawful for particular Persons to say and write their Judgment, but they ought not to oblige others to subscribe to it, nor to embrace it with a blind submission, since this is a Privilege peculiar to the Canonical Books, and the Decisions of General Councils.

Ferrandus a Deacon.

The Life of St. *Fulgentius* is also attributed to *Ferrandus*, which was certainly written by an Author contemporary, and a Disciple of this Saint. It is like enough to his Style, and is found in the Manuscript joyn'd with the Works of *Ferrandus*: Yet it seems to be written by one who had been a longer time, and liv'd more constantly with *Fulgentius* than the Deacon *Ferrandus*. There has been printed under the Name of *Ferrandus* a Letter address'd to St. *Anselm*; but the distance of time between the one and the other, sufficiently discovers the falshood of it. The three first Books of *Vigilius* of *Tapsa* have been also attributed to him, but against all reason.

The Style of this Author is simple enough and clear; his Phrases are not long, but they are full of Quibbles and continued Allusions. *Achilles Tatius* was the first who publish'd a part of *Ferrandus*'s Works in 1518. Mr. *Pithœus* has since publish'd the Collections of Canons, and F. *Sirmondus* the two Letters to *Fulgentius*. The Life of this Saint is in *Bollandus*. In fine, F. *Chiffletius* has collected, reviewed and published all the Tracts of *Ferrandus* the Deacon which were printed at *Dijon* in Quarto, in 1649. His Edition was followed in the last *Bibliotheque* of the Fathers.

JOHN

JOHN MAXENTIUS.

John Maxentius.

THE Monks of *Scythia*, who maintain'd that it was neceſſary to ſay, *That one of the Perſons of the Trinity was crucified*, had for their Champion an Abbot call *John Maxentius*, who defended their Party very vigorouſly. 'Tis not well known from whence he was, whether he was from *Scythia*, or from ſome other Province of the Eaſt *, or whether he was from the Weſt. The Party whom he defends, would make us believe that he was one of the Monks of *Scythia*; but his Style diſcovers that he was born, or at leaſt that he had his Education in the Weſt. I can eaſily believe that it was ſo indeed, but then he travelled into the Eaſt, where he ſettled among the Monks of *Scythia*.

He hath written many Diſcourſes in defence of the Party, and the Opinions of theſe Monks. He drew up a Petition, which they preſented to the Legates of Pope *Hormiſdas*, wherein they complain'd that they were accus'd of adding ſomething to the Faith, becauſe they maintain'd the Deciſion of the Council of *Chalcedon* by the Judgment of the Fathers. They confeſs that nothing can be added to the Catholick Faith, becauſe nothing but what is imperfect is liable to addition; But they maintain'd that 'tis not forbidden to explain and clear it up by ſuch Terms as the Fathers uſed. They bring for an Inſtance of this St. *Cyril* and St. *Leo*, who added to the Creed the Explications of the Fathers, to diſcover the true Senſe of it. They ſay that they have done the ſame for the maintaining the Council of *Chalcedon* againſt thoſe who accuſed it of condemning the Faith of the Fathers. They joyn'd with this Remonſtrance a Confeſſion of Faith, wherein they explain their Sentiments about the Myſtery of the Incarnation, and reject the Errors of *Neſtorius*, *Eutyches*, and their Followers, and endeavour to ſhew that we ought to ſay, *That one Perſon of the Trinity was crucified*, and to confirm this Expreſſion by the Teſtimonies of the Fathers: But there is ſcarce any except *Proclus* who uſed it. They add afterwards a Confeſſion of their Doctrine concerning Grace, the Subſtance whereof is this; *That* Adam *was created a perfect Man; That he was neither mortal nor immortal, but capable of becoming either the one or the other; That he had a perfect liberty of Power and Will to do good or evil, but falling into Sin, he had loſt the Life of the Soul, as well as that of the Body, and that his Sin deſcended upon all his Poſterity: That upon this account Children are baptiz'd, not only to make them the Children of God by Adoption, or to render them worthy of the Kingdom of Heaven (as the Diſciples of* Pelagius, Celeſtius *and* Theodorus *of* Mopſueſta *taught) but, alſo that they may obtain remiſſion of Original Sin which deſerves eternal Death; That none can recover himſelf from this Fall, nor be ſaved, but by the Grace of Jeſus Chriſt: That Free-will, ſince the entrance of Sin, has, of it ſelf, no other power but that of chooſing ſome carnal good and pleaſure, and that it can neither deſire, nor will, nor do any thing for eternal Life, but by the Operation of the Holy Spirit: That they condemn on the one ſide thoſe who ſay that Sin is Natural, or that 'tis a Subſtance; and on the other ſide they deteſt thoſe who affirm, againſt the Doctrine of St.* Paul, *That it is in us to will, but it is God that finiſhes the Work.*

The Monks of *Scythia*, receiving no ſatisfaction, as we have ſaid, from the Legates of the Pope, came to *Rome*; but they were not much better received by Pope *Hormiſdas*. They continued there more than a Year by the Order of this Pope, but finding means to withdraw, they fixed up, before their departure, twelve Anathematiſms, which contain'd in Subſtance the Doctrine compriz'd in their Confeſſion of Faith. And as it is the Cuſtom of thoſe who are perſecuted and accuſed of Hereſy, about ſubtile Queſtions, to make many Declarations and Confeſſions of Faith, we have alſo a Confeſſion of Faith made by *John Maxentius*, together with an Explication of the manner in which the two Natures are united in the Perſon of Jeſus Chriſt. *John Maxentius.*

After their Departure Pope *Hormiſdas* being very angry with them, wrote to *Poſſeſſor* a Biſhop of Africk, *that he had done all that lay in his power to cure theſe Monks of their Error, but could not compaſs his deſign; that he found them turbulent and Enemies to Peace; that they ſought only to diſpute upon new Queſtions, and that they were ſo proud that they would have all the Earth enſlaved to their Imaginations; that they were wont to ſpread unjuſt Reports, to feign Calumnies, to hate the Church, to ſtir up Seditions, and to maintain their Opinions with obſtinacy; that they had a mind alſo to ſtir up the People, and ſow their Tares at* Rome. He adds to what we have now ſaid, that which we have already reported concerning the Books of *Fauſtus*. *John Maxentius* having undertaken to anſwer this Letter which was publiſhed to the World, took upon him to ſay, *that it could not be* Hormiſdas's, *and that it was not the Work of a Paſtor of the Church, but of its Enemies, being ſtuffed with nothing but falſhoods, errors, contradictions and reproaches.* Nevertheleſs he objects to *Hormiſdas*, that he has not given a poſitive Anſwer to the Monks of *Scythia*, although the Letter which he treats of begins with this Maxim, *That its reaſonable that thoſe who are conſulted ſhould give an Anſwer to thoſe who conſult them.* Afterwards he accuſes the Author of this Letter, of being an Heretick, and a Favourer of the *Neſtorians*. He accuſes of the ſame Hereſie *Dioſcorus* the Pope's Legate, and the Biſhop *Poſſeſſor*, to whom this Letter is written, becauſe they were Enemies to thoſe who affirm that one Perſon of the Trinity ſuffered. He defends this Expreſſion ſtoutly, and proves that this Letter cannot be Pope *Hormiſdas*'s, becauſe the Doctrine of the Monks of *Scythia* is condemned in it as Heretical, although the Pope, after he had entertained them many times, and known that it was their Doctrine, had not excluded them from his Communion for the ſpace of fourteen Months that they continued at *Rome*. From whence he concludes, that this Letter was ſuppoſititious, or that the Pope was corrupted by *Dioſcorus*; but whether this Letter was his, or another's, that the Author of it is a Heretick. Afterwards he juſtifies the Doctrine and Behaviour of the Monks of *Scythia*, and refutes the Objections which are made againſt them in this Letter. He maintains that the Monks did not retire from *Rome* of their own accord, and that they were not driven away by the People, but that the Pope being ſubject to Human Infirmity, underſtanding that *Dioſcorus* was returning, had cauſed them to be forced out of *Rome* by his Wardens *, although he had promiſed to hear them in an Eccleſiaſtical Aſſembly, when *Dioſcorus* ſhould return. As to what was ſaid in this Letter concerning the Books of *Fauſtus*, he obſerves that the Author ſhould condemn them as Heretical, and not only ſay that the Church had not received them; but becauſe he approved the Doctrine of St. *Auſtine*, he compares it with that of *Fauſtus*, endeavouring to prove that the Doctrine of this Biſhop is Heretical contrary to that of St. *Auſtine*, and agreeable to that of *Pelagius*. This he does to confound thoſe who defended the Books of *Fauſtus* as Catholick, of which number was *Poſſeſſor* Biſhop of *Africk*.

The ſame *John Maxentius* wrote a Diſcourſe againſt the *Acephali*, who ſaid that there was but one Nature in Jeſus Chriſt after the Union; and a Dialogue againſt the *Neſtorians*, divided into two Books. In the laſt of them he proves ſtoutly, that it may be ſaid that one Perſon of the Trinity did ſuffer. Theſe Works, and others whereof we have now ſpoken, are to be found in the *Bibliothicks* of the Fathers. The Style of this Author is pure enough; he wrote with much clearneſs and ſtrength.

* They were a ſort of Officers choſen by the Pope out of the Clergy, to defend and take care of the Patrimony of the *Roman* Church.

* By the Eaſt here is to be underſtood the Empire of the Eaſt, whereof *Scythia* was one Province.

TRIFOLIUS.

Trifolius.

ALL that is known of this Author is, that he was a Prieſt, that he liv'd at the Beginning of the ſixth Age, for his Country is altogether unknown. There was a Letter of his addreſs'd to *Fauſtus* a *Roman* Senator, againſt *John* one of the Monks of *Scythia*, who was come from *Conſtantinople* to *Rome*. There he refutes their Opinion, and maintains that this Doctrine, *One of the Trinity ſuffer'd*, did ſpring from the Error of *Arius*, and that it agreed with all Hereſies. He adviſes this Senator to ſhun all Expreſſions which are not in the Deciſions of the four Councils, nor in the Writings of the Fathers approv'd by theſe four Councils, ſuch as the Letter of St. *Athanaſius* to *Epictetus*, the Letters of St. *Cyril* to *John* of *Antioch*, and thoſe of St. *Leo*. He handles the Queſtion with much Subtlety; and to prove that this Expreſſion ought not to be us'd, *One of the Trinity ſuffer'd*, he grounds his Argument upon this, That the Father, Son, and Holy Spirit are not three, but one God only in three Perſons: Now when one of the Trinity is nam'd, it ſeems as if it were ſaid, one of three Gods. Perhaps this Equivocation may be remov'd, by ſaying, *One of the Perſons of the Trinity did ſuffer*; but then they fall into another Inconvenience, becauſe this Expreſſion may make a Man think that the Divinity did ſuffer; and if it be added, *In the Fleſh*, the two Natures ſeem to be confounded. He cites againſt theſe Expreſſions a place out of the Seſſion of the Council of *Chalcedon* againſt *Caroſus* and *Dorotheus*, a Paſſage out of a Letter of St. *Cyril* to *John*, and another out of a Letter of St. *Leo* to the Emperor *Marcianus*. He rejects the Teſtimony of *Proclus*, and maintains that his Letter is falſified. *Trifolius.*

This Letter being imperfect at the End, was publiſh'd by *Labbe*, from the Sheets of *Sirmondus*, *Concil. Tom.* 4. *p.* 1590. as Dr. *Cave* ſays, *Hiſt. Lit. p.* 396.

ADRIANUS.

Adrianus.

THis Author wrote at the Beginning of the ſixth Age, ſince he is cited by *Caſſiodorus*, in the Book of *Divine Learning*. He wrote an Introduction to the Holy Scripture, mention'd by *Photius* in the ſecond Volume of his Bibliotheque. It was printed in *Greek* at *Ausburg* in 1602, and in the eighth Tome of the *Engliſh Criticks*. *Adrianus.*

LAURENTIUS.

Laurentius

LAurentius Biſhop of *Novaria* liv'd at the Beginning of the ſixth Age: He wrote a Diſcourſe which *Trithemius* calls *A Book of two Times*, of that which paſs'd from *Adam* until Jeſus Chriſt, and of that which ſhall continue from Jeſus Chriſt to the End of the World. This Work indeed begins with the Diſtinction of theſe two Times, but Penance is the Subject of it: It has been printed under the Name of a Homily upon Penance, yet it is not a Homily.

The ſame Author wrote ſome Homilies: There is one in the Bibliotheque of the Fathers concerning Alms, and Father *Mabillon* has publiſh'd one about the *Cananean* Woman in the ſecond Tome of his Analecta. The Style of this Author is very ſimple. *Laurentius*

Some think that this *Laurentius* is the Archbiſhop of *Milan*, whom *Ennodius* praiſes, but there is no certain Proof of it, and the Tranſlation from the Biſhoprick of *Novaria* to the Archbiſhoprick of *Milan*, which muſt neceſſarily be ſuppoſed, renders the thing very improbable.

MARCELLINUS.

Marcellinus.

COunt *Marcellinus* wrote a Continuation of the *Chronicon* of St. *Jerome* unto the Year 535. for what follows in the *Chronicon* under his Name is another Author's, as appears by the Preface. He wrote alſo four Books of *Geography* which are mention'd by *Caſſiodorus*. He would not deſerve to be rank'd among Eccleſiaſtical Writers, if he had not in his *Chronicon* wrote ſome things which concern the Hiſtory of the Church. Theſe following Particulars are the principal things in it; The Ordination of St. *Gregory Nazianzen*; the Councils of *Conſtantinople*, of *Epheſus*, of *Chalcedon*; The Death and Elogy of St. *Jerome*, the Biſhops of *Rome* and *Conſtantinople*; The Baniſhment and Depoſition of St. *John Chryſoſtome*, the Perſecution of the Chriſtians in *Perſia*, the Diſcovery of the Head of St. *John Baptiſt*, the Perſecution of the Chriſtians in *Africa*, the Diviſion of the Eaſtern and Weſtern Churches, the Tumults in the Church of *Conſtantinople* for this Form of Faith, *One Perſon of the Trinity ſuffer'd*, and ſome other particular Remarks. *Marcellinus.*

It was firſt publiſh'd by *Schonhovius*, containing only the *Chronicon* continued to 535; the following part of it was publiſh'd by *Pemvinius*, as if it had been *Marcellinus*'s without any Note of Diſtinction. Beſides this Edition of *Schonhovius*, this *Chronicon* was publiſh'd at *Paris* 1546, in 8vo. and 1575. at *Heidelberg* 1588. and at the End of *Euſebius*'s *Chronicon* at *Leyden*, 1606. and *Amſterdam* 1658. At laſt *Sirmondus* publiſh'd both the *Chronicon* more correct, and a much larger *Appendix* of an ancient Writer, from a very old Manuſcript at *Paris* 1619, in 8vo, from whence it was taken, and inſerted into the Bibliotheque of the Fathers, *Tom.* 9. *p.* 517. *Marcellinus* wrote alſo, as *Caſſiodorus* teſtifies, *Chap.* 17, 25. of Divine Learning, two Books of the Qualities of Times, and Poſitions of Places, and as many more of the Cities of *Conſtantinople* and *Jeruſalem*: But both theſe Works are loſt. *Cave. Hiſt. Lit. p.* 406.

ÆGIDIUS, *or* GILES *the Abbot.*

Ægidius.

GIles an Abbot of *Gallia Narbonenſis* flouriſh'd at the Beginning of the ſixth Age. He is the Author of a Letter and a Confeſſion of Faith which is in the firſt Tome of the *Gallic* Councils publiſh'd by Father *Sirmondus*. *Ægidius.*

ORENTIUS.

Orentius.

ORentius or *Orientius* Biſhop of *Elvira* in the Province of *Tarragona*, who aſſiſted at the Council held at *Tarragona* in 516, hath written in Verſe an Admonition addreſs'd to Chriſtians, mentioned by *Sigibert* in his Catalogue of Eccleſiaſtical Writers, Chap. 34. It was alſo publiſh'd by *Delrio*, and printed at *Antwerp* in the Year 1600 by *Torneſius*, and with Notes at *Salamanca* in 1644. It is alſo in the Bibliotheques of the Fathers. It is not written in Heroic Verſe, as *Sigibert* obſerv'd, but in Elegiac Verſe. The Style of this Piece is cloſe and nervous: Although it favours of the Latin of that Age in which it was written, yet it is neither fading nor barbarous. *Orentius.*

BOETIUS.

Boetius.

THe illuſtrious Names of *Flavius Anicius Manlius Torquatus Severinus Boetius*, which this Author bears, are a Teſtimony of the Nobility of his Extraction: He was choſen Conſul in 487, and 510, and had the Joy to ſee his two Children promoted to this Dignity in the Year 522. But a little after he fell from the moſt happy State that can be imagin'd into the Depth of Miſery: For being accus'd of having a Deſign to reſtore the Authority of the Senate and *Roman* Republick, he was depriv'd of all his Poſſeſſions, loaded with Chains, ſent Priſoner to *Pavia*, and kill'd in his Priſon by Order of King *Theodoric*. This deadly Accident happen'd in 524.

Boetius was very learned in the Arts and Sciences, and particularly in the Philoſophy of the Ancients. He tranſlated the Books of *Ariſtotle* and *Cicero*, and wrote Commentaries upon them, and compoſed ſome Treatiſes of Arithmetick and Geometry.

Of all his Books of Philoſophy there is but one that has any Relation to Chriſtianity, *viz.* his excellent Treatiſe of the *Conſolation of Philoſophy*, which he wrote in Priſon. It is a Conference which he feigns that he had with Philoſophy, which comforts him in his Miſery. It is written partly in Proſe and partly in Verſe, and divided into five Books. The firſt contains the Complaints of *Boetius*, and the miſerable State to which he was reduc'd. *Boetius.*

In the ſecond, Philoſophy, for his Conſolation, employs ſuch Motives as are leſs effectual, by ſhewing him that he has no cauſe to complain of Fortune which had been ſo long favourable to him.

In the ſame Book he proves, that ſupreme Happineſs does not conſiſt, in thoſe things of which he was depriv'd, and that God only is the ſovereign Good.

Having prov'd in the fourth Book, that none but good Men are happy, and that the wicked are always miſerable, ſhe diſcourſes of Providence and Deſtiny, and enquires into the Reaſons why God permits the wicked to enjoy a ſeeming Happineſs, and the good to ſuffer Pain.

In the fifth ſhe treats of Chance, of Free-will, and the Manner of reconciling Free-will with the Preſcience of God. *Boetius* makes her ſay, that Preſcience is not at all deſtroyed by Free-will, becauſe altho' every thing that God foreſees does neceſſarily come to paſs, yet it had not been foreſeen, but that it was to come to paſs by a Choice perfectly free.

Altho' *Boetius* was not a Clergy-man by Profeſſion, yet he wrote ſome Theological Books.

He

Boetius.

He wrote a Treatise of the two Natures in Jesus Christ, upon occasion of a Question that had been started about a Place in the Council of *Chalcedon*, wherein this Proposition of *Eutyches* is condemn'd, *That Jesus Christ is of two Natures, but does not subsist in two Natures.* *Boetius* at first could hardly understand the Difference between these two Expressions; but afterwards meditating more upon it, he found that this Proposition was really the Principle of the Errors of *Eutyches*. This engag'd him to refute the Errors of *Nestorius*, and to explain after what manner the two Natures are united in one Person only. He makes use of *Aristotle*'s Philosophy to explain the Terms of Substance and Person, and handles this Matter in a very subtle and scholastical manner.

His Treatise of the Trinity to *Symmachus*, is no less full of philosophical Terms and metaphysical Subtleties, as well as his Letter to *John* the Deacon of *Rome* upon this Question, *viz. Whether the Father, Son, and Holy Spirit can be affirm'd substantially of the Divinity*; i. e. *whether it can be said, The Father is the Divinity*, &c. *Boetius* seems to be the first who explain'd our Mysteries by *Aristotle*'s Philosophy, and made use of that Method which the School-men so greedily have embrac'd.

Boetius.

I say nothing of his other Works, because they are about matters purely prophane. They were collected and printed at *Basil* by *Henry* the Son of *Peter*, in the Year 1546. This Author wrote purely enough, and does not much savour of the Barbarism of his Age: But the scholastical Terms which he uses, and the Subtlety of the Questions which he handles, render him obscure and tedious. His Work of the Consolation of Philosophy is free from this Fault; It is a Work worthy of a more refin'd Age, and may pass for a Master-piece in its kind.

EPIPHANIUS SCHOLASTICUS.

Epiphanius.

Cassiodorus made this Man, whom he thought very eloquent, translate the Ecclesiastical Histories of *Socrates*, *Sozomen* and *Theodoret*, *That eloquent* Greece, says he, *may not insult over us, and boast that they have any thing which we have not.* This Version is faithful enough, but it savours very much of the Barbarism of the Age in which this Translator wrote.

[He translated also the Commentaries of *Didymus* upon *Solomon*'s Proverbs, and the seven Canonical Epistles, and the Commentaries of *Epiphanius* the *Cyprian* upon *Canticles*, and perhaps many other Books. But all these Versions are lost. Only the Version which he made at the Desire of *Cassiodorus*, of the *Codex Encyclicus*, or a Collection of Synodical Epistles to *Leo* the Emperor in defence of the Council of *Chalcedon*, is extant, *Conc. Tome* 4. *p.* 891. and has been published more correct by *Baluzius*, in his new Collection of Councils, *Paris* 1683. *Fol. Cave Hist. Lit.* 387.]

Epiphanius.

THEODORUS the *Reader*.

Theodorus.

Socrates, *Sozomen* and *Theodoret* having all three written the Ecclesiastical History of the same Time, from the Empire of *Constantine* to that of *Theodosius* the Younger, that happen'd to them, which is scarce avoidable by all those who write the same History, that they often report the same things, and one adds some things which the others had pass'd over in silence: So that a Man must either resolve to read many times the same things by reading all their three Histories, or else he must lose the Knowledge of some things and considerable circumstances by reading one only. To shun these Inconveniencies, it was necessary to compose a Body of the History out of these three Works, and to relate but once those things which are found written by several, and to supply from one Historian what is wanting in the others. This Work was undertaken among the *Greeks* by *Theodorus* the Reader of the Great Church of *Constantinople*, and finish'd by *Cassiodorus* in the Version made by *Epiphanius*: For as to *Theodorus* he went no further in this Work than to the Death of the Emperor *Constantinus*. This Collection was divided into two Books, whereof there are yet some Manuscripts. [There is one *Greek* Manuscript of it in the *Venetian* Library of St. *Mark*, and *Leo Allatius* had another, from which *Valesius* took his various Readings of the Histories of *Socrates*, *Sozomen* and *Theodoret*, *Cave p.* 393.] But he wrote of his own two Books of the Continuation of the History of these three Authors, drawn to the Reign of *Justinus* the Elder; of which there remains now no more but an Abridgment of the Chapters, which was preserv'd by *Nicephorus*, and some Fragments taken out of the fifth and seventh Council; and from St. *John Damascene*. I think we need not very much regret the Loss of this Work, since the Abridgment which we now have of it is very exact, and all things are related in it with great Care. It is to be found, with the Fragments, at the End of *Theodoret*'s Ecclesiastical History, publish'd by *Valesius*. *Musculus* has also plac'd it at the End of his Version of the Ecclesiastical Historians. [It is printed in *Greek*, with the other Ecclesiastical *Greek* Historians, by *Robert Stephens* at *Paris*, 1544. *Gr. Lat.* at *Geneva*, 1612, and with the Version and Notes of *Valesius*, *Paris* 1673. *Cave p.* 393, 394.

Theodorus.

SEVERUS.

Severus.

Severus born at *Sozopolis*, a City of *Pisidia*, was Head of the Monks of *Palestine*, and of the Sect of *Acephali*: He was made Bishop of *Antioch* in 513, and forc'd away from it in 519. He wrote some Treatises in the form of Letters, whereof we find some Fragments cited in the third Council of *Constantinople*, taken from a second Letter to *Oecumenius*, from a Letter to *Paul*, from a Synodical Letter to *Anthimus*, and from a Letter to *Theodosius*. He maintains that there is but one Nature in Jesus Christ, and condemns the Decision of the Council of *Chalcedon*, and the Letter of St. *Leo*.

Severus.

[He wrote several other Letters mention'd by *Evagrius*, and some Homilies and Commentaries upon Scripture, frequently mentioned in the *Greek* Catena's, *Cave p.* 390.]

JOHN of *Scythopolis*.

John.

I *Have read*, says *Photius*, *a Treatise of* John *of* Scythopolis, Scholasticus, *against the Deserters of the Church, against* Eutyches *and* Dioscorus, *and those of their Sect, who would not confess that Jesus Christ subsisted in two Natures.* A Patriarch, call'd *Julianus*, had pray'd him to write this Treatise, which contains twelve Books; the Style of this Author is clear and chaste, and he makes use of proper Terms for an historical Style. He opposes stoutly the Error, and does not misapply the Testimonies of Holy Scripture. He makes use of Logical Arguments when they may be useful to his Cause. The Author, whom he refutes in this Work, had industriously conceal'd his Name, and put no other Title to his Work, but *A Treatise against* Nestorius, to entice the Simple by this Fraud to the reading of his Book. 'Tis probable that *Basil* of *Cilicia* was the Author of this Work, since he wrote afterwards a Book in form of a Dialogue against the Treatise of *John* of *Scythopolis*.

John.

BASIL *of* Cilicia.

Basil.

HEre follows what we learn from *Photius* of the Life and Works of this Author. *This* Basil, says he, *was, as he himself assured me, a Priest of the Church of* Antioch *at the time that* Flavianus *govern'd that See under the Reign of* Anastasius. *I have read his Ecclesiastical History, which begins at the Death of* Simplicius *Bishop of* Rome, *who wrote to* Acacius *of* Constantinople, *that he should not communicate with* Peter *surnam'd* Mongus, *who then corrupted the Church of* Alexandria, *to which See he was promoted, and publickly condemn'd the Council of* Chalcedon. Acacius *at first was against him, but afterwards he was none of his Enemies; which made him be look'd*

Basil.

look'd upon as a Heretick by many, and depos'd by the Romans. This Affair was newly begun under the Reign of Zeno. But to return to our Author; he begins his History with this Disturbance, and concludes it with the Death of Anastasius, and the Coronation of Justinus. He observes that he had also written two other Books of History, whereof the first begins at the Reign of Marcianus, and ends at that of Zeno, with which he begins the second, and there is a third, which begins at the Reign of Justinus. The Style of this Historian is not polite, and very unequal. He relates the Letters which the Bishops wrote one to another, for proof of the Matters which he asserts; and this makes his Volume of a prodigious thickness, because one single History of little consequence fills many Pages, and his Narration is cut short, and obscur'd by long Interruptions.

Basil.

He wrote also a Treatise against John of Scythopolis, whom he calls a Caviller, and loads with many Reproaches: He accuses him of being a Manichean, of reducing Lent to three Weeks, of permitting one to eat Birds in that time, of observing Pagan Ceremonies, of being too much addicted to his Pleasures, of not waiting for the Communion till the Sacrifice was ended, but taking the Holy Mysteries immediately after the Gospel, that he might go the sooner to his Repast. This Treatise was stuff'd with all kind of Invectives, and divided into sixteen Books. The first thirteen are Dialogues against the first Book of John of Scythopolis. The three last are a continued Discourse against the second and third Book of the same Author.

Photius gives a particular Account of the Subject of each of these Books, whose general Design was to oppose the Union of the two Natures, and the Expressions made use of in that Age to denote them. To this end he employs several Passages of Scripture about which he cavils. Altho' he was of *Nestorius*'s Opinion, yet he never names him, but he commends *Diodorus* of *Tarsus*, and *Theodorus* of *Mopsuestia*. He does not openly condemn St. *Cyril*, but he says, that he against whom he wrote, grounds his Doctrine chiefly upon the Chapters of this Patriarch of *Alexandria*, and particularly upon the twelfth. This Work was dedicated to one named *Leontius*. It is written in a very mean Style, and is full of Faults; but it contains many Sophisms and Arguments which discover that this Author was well vers'd in this sort of Subtleties.

JOHN the First, Bishop of *Rome*.

John I. Bishop of *Rome*.

JOhn, firnamed *Cateline*, a *Tuscan* by Nation, and the Son of *Constantius*, was promoted to the See of *Rome* in the Month of *August* of the Year 523, which was the 31*st*. of the Reign of *Theodoric* in *Italy*, and the sixth of the Empire of *Justinus*. This Emperor having a Desire to extirpate *Arianism* in the East, order'd that the Churches which the *Arians* possess'd should be taken from them, and given to the Catholick Bishops who consecrated them. The *Arians* having complain'd to King *Theodoric*, who was of their Sect, threatned that he would treat the Catholicks of *Italy* after the same manner, if *Justinus* did not recal his Order. He thought that the best way to make these Threatnings successful, was to send the Bishop of *Rome* to desire this Favour of the Emperor, that so the Catholick Churches of *Italy* might be preserv'd from Ruine. *John* went thither, tho' much against his Will, with some Senators of *Rome*; and *Anastasius* the Library-keeper says, that he was receiv'd at *Constantinople* very honourably, and obtain'd of the Emperor the Revocation of this Order in favour of the Churches of *Italy*. Nevertheless there is a Letter attributed to this Pope, which supposes that he was so far from making this Request to the Emperor, that he himself contributed to the Execution of the Order, which this Prince had publish'd, and consecrated some Churches of the *Arians* for the Catholicks; and *Gregory* of *Tours* says, that he was imprison'd for having consecrated some Churches of the *Arians*. This makes *Baronius* believe, that *John* advised the Emperor *Justinus* not to agree to that which he came to desire of him in the Name of the King of *Italy*, and that in Imitation of the famous *Regulus*, he sacrific'd himself, and expos'd his Church to the Danger of Destruction, rather than he would desire any thing which was contrary to the Welfare of the Universal Church. I cannot tell whether such a Zeal is not indiscreet; but this I know, that there is no Proof that *John* us'd it after this manner: For the Letter just now mention'd is supposititious, as we shall shew; and *Gregory* of *Tours* does not say, that *John* fell into Disgrace with *Theodoric*, for having consecrated the Churches of the *Arians* in the East, but for doing it in the West. However this be, *John* and his Colleagues having return'd, were very ill receiv'd by King *Theodoric*, who cast them into Prison at *Ravenna*, where *John* died the 27*th*. Day of *May* in the Year 526.

John I. Bishop of *Rome*.

The two Letters attributed to this Pope are both supposititious: The first, which is said to be address'd to an Archbishop call'd *Zacharias*, is compos'd of the Words of the Letters of St. *Innocent*, *Zosimus*, *Symmachus* and *Theodoric*. The Date of the Consuls in it is false; it is the Style and the Work of *Mercator*.

The second, address'd to the Bishops of *Italy*, exhorting them to consecrate the Churches of the *Arians*, as was done in the East, has the same Marks of Falsehood. The Date of the Consuls is false. It begins with some Scraps of the Letters of St. *Leo*, and the rest is a botch-potch of Passages out of the second Epistle of St. *Paul* to the *Corinthians*, according to the Vulgat Version. In fine, this Letter is contrary to History, to Ingenuity and good Sense: To History, because *Anastasius* assures us, that *John* perform'd this Embassy; to Ingenuity, because *John* should not have undertaken this Negotiation, if he had a mind to desire of *Justinus* that which was contrary to his Trust. In fine, it is contrary to good Sense; for nothing can be more ridiculous than this Inference, I have consecrated the Churches of the *Arians* in the East under a Christian Emperor who desir'd it; therefore you ought to consecrate them in *Italy* in spite of an *Arian* Prince, who will be provok'd by so doing utterly to destroy the Catholick Churches. A delicate Consequence!

FELIX the Fourth, Bishop of *Rome*.

Felix IV. Bishop of *Rome*.

AFter the Death of *John*, the Holy See was vacant for almost two Months, and at last *Theodoric* caused to be chosen in his room *Felix*, the fourth of that Name, who continued in the Holy See until the twelfth Day of *October* in the Year 529. There are three Letters which go under the Name of this Pope, but the two first are manifestly supposititious, being nothing but a Collection of Passages patch'd together out of the Letters of St. *Innocent*, St. *Leo*, St. *Gregory*, and the forged Letters to St. *Clement* and *Damasus*. The third, which is address'd to *Cæsarius* Bishop of *Arles*, was some time attributed to *Felix* the Third, because of the Name of the Consul *Boetius* which is found in it, altho' *Cæsarius* was not yet Bishop under that Consulship. But F. *Sirmondus* has found in a Manuscript the Name of *Mavortius*, instead of that of *Boetius*; which discovers that this Letter is *Felix* the Fourth's, and of the Year 528. There he approves the Canon made by the Bishops of the *Gauls*, wherein it was forbidden to promote a Lay-man to the Priesthood, unless he were first tried.

Felix IV. Bishop of *Rome*.

BONIFACE the Second, Bishop of *Rome*.

Boniface II. Bishop of *Rome*.

BOniface the Second of that Name, the first Pope of the Nation of the *Goths*, was promoted to the Holy See under the Reign of King *Alaricus* on the 14*th*. day of *October* in the year 529. At the same time one part of the Clergy chose *Dioscorus*, who was formerly one of the Deputies sent into the East by *Hormisdas*. *Boniface* was ordain'd in the Church of *Julius*, and *Dioscorus* in that of *Constantine*. But this last died the twelfth day of *November*. *Boniface* seeing himself left in sole possession, us'd his utmost Endeavours to bring over those who had been of the other Party; he threatned them with Anathems, and forc'd them to subscribe. He call'd together the Clergy, and condemn'd the Memory of *Dioscorus*, accusing him of Simony. He proceeded yet further, and, as if it were not enough for him to be secur'd of the Holy See for himself, he would also appoint himself a Successor; and having call'd a Synod, he engaged the Bishops and Clergy by Oath, and under their Hands, that they should choose and ordain in his room the Deacon *Vigilius* after his Death. This being against the Canons, he himself acknowledg'd publickly his Fault, and burnt the Writing which he extorted from them.

Boniface II. Bishop of *Rome*.

To this Pope there is attributed a Letter to *Eulalius* Bishop of *Alexandria*, wherein he writes to him, that the Bishop of *Carthage* was re-united to the Church of *Rome*, supposing that he had been separated from it ever since the time of *Acacius*. But, as light as is the knowledg of the History of these times, this Piece appears to be supposititious: For

every

Boniface II. Bishop of Rome.

every one knows, that *Astelius* and his Colleagues were always closely united to the Church of *Rome*, and that their Successors did never separate from it. Besides that there never was any *Eulalius* Bishop of *Alexandria*, and that the Impostor who contriv'd this Letter, supposes it written under the Empire of *Justin*, who was dead before *Boniface* was promoted to the Holy See. But tho' he had not so plainly fail'd in History, it were easie to discover his Imposture, by observing that this Letter is compos'd of Passages taken out of the Letters of St. *Leo*, *Hormisdas*, and even out of the Letter of St. *Gregory*, who was not promoted to the See of *Rome*, till many years after *Boniface*.

This Letter therefore is the Work of an Impostor, as well as that Libel of this *Eulalius*, wherein he excommunicates all his Predecessors, and all his Successors, and all those who shall infringe the Privileges of the *Roman* Church: For excepting this impertinent Passage, the rest of this Writing is taken out of St. *Gregory* and *Hormisdas*. The Date of the Consuls agrees to a Year wherein *Boniface* was dead.

The only true Letter of *Boniface* is that which is addressed to *Cæsarius* of *Arles*, who had written to his Predecessor against the Opinion of some of the Bishops of the *Gauls*, who said that the Beginning of Faith should be attributed to Nature and not to Grace, and at the same time had pray'd, for the removing of all Difficulties, that it might be confirm'd by the Authority of the Holy See, that Faith and the first Motions of the Will to that which is good, were inspir'd by preventing Grace. *Boniface* answers him, that it is a manifest Truth, that we can neither desire, nor begin any Good, nor have Faith, but by the Grace of Jesus Christ. He commends the Bishops of *France* who had approved this Doctrine, and hopes that others would submit to it. This Letter is dated the 25*th*. of *January*, under the Consulship of *Lampadius* and *Orestes*, in the year 530. The Date of it shews that *Boniface* was promoted to the Holy See in the year 529, and that *Felix* had the Pontificate a year less than is noted in *Anastasius*. In the year 531, *Boniface* held a Council about the Petition of *Stephen* Bishop of *Larissa*, concerning the Rights of the Popes of *Illyricum*. We shall speak of it hereafter in the Acts of this Council. [His Epistles are printed *Concil. Tom. 4. p.* 1684. *Cave p.* 402.]

JOHN the Second, Bishop of *Rome*.

John II. Bishop of Rome.

John surnam'd *Mercurius*, a *Roman* by Nation, the Son of *Projectus*, was ordain'd Bishop of *Rome* on the 22*d*. of *January*, in the year 532, and govern'd this Church two years and some months. Immediately after his Promotion, the Emperor *Justinian* wrote him a Letter, which he sent by two Bishops call'd *Hypatius*, and *Demetrius*, wherein, after he has testified his Respect for the Holy See, he informs him, that some Persons would not believe that Jesus Christ the only Son of God, who was born of *Mary*, and who was crucified, is one of the Persons of the Trinity, which gave just cause of Suspicion that they were of *Nestorius*'s Judgment. He adds a Confession of Faith wherein he inserts this Expression, that the Son of God, who was born of *Mary*, and was crucified, is one of the Persons of the Trinity: and lastly, he prays the Pope to write Letters to himself, and to the Patriarch of *Constantinople*, declaring that he received them into his Communion, and all those who profess'd this Faith, and that he condemn'd those that did not approve of it.

The Pope answers him, that he commends his Zeal for Religion, and the Respect he testified for the Holy See; that he approv'd his Doctrine and the Confession of Faith which he had sent, and that he look'd upon these as separate from the Church who would not receive it, and chiefly *Cyrus* who had been sent to *Rome*, on the behalf of the Monks *Acœmetæ*. Some have doubted of the Truth of these two Letters; but there is no reason to reject them, and they are both acknowledg'd by those that wrote them, and by those who spake of them, *viz.* by *John* in his Letter to the Senators, and the Emperor in his Constitution to *Epiphanius* of *Constantinople*. The Emperor's Letter is dated in the Year 533, and the Pope's in the next Year. At the same time the Pope wrote a Letter, or rather a Discourse to the *Roman* Senators, wherein he declares that he approv'd this Proposition, *That Jesus Christ who suffer'd is one of the Persons of the Trinity*. He brings some Passages of the Fathers to justifie this Expression, and admonishes them, that they ought not to communicate with the Monks *Acœmetæ*, who are of another Opinion.

John II. Bishop of Rome.

The same Pope wrote three Letters about the affair of *Contumeliosus* Bishop of *Regium*, who was accus'd and convicted of Uncleanness. The first is to the Bishops of the *Gauls*, to whom he writes, *That they ought not to suffer this Bishop to perform any part of the Sacerdotal Function, and that they ought to shut him up in a Monastery, and name a Deputy to his Church, who shall there barely celebrate the Holy Mysteries without Ordaining any Clergy-men, or disposing of the Patrimony of the Church.* He allows him to present his Request to the Bishops, that he may be admitted to do Penance by acknowledging his Fault. The second is written to the Clergy of *Regium*, wherein he acquaints them that he thought it convenient to send them a Deputy, that he left the care and ordering of these things to the Bishop of *Arles*. The third is to *Cæsarius* of *Arles*, wherein he testifies his sorrow that a Bishop was found guilty of such Crimes as *Contumeliosus* was convicted of; but he thinks it convenient, that as to him the rigour of the Canons should be observ'd, by deposing him and sending him to a Monastery. At the same time he recommends to him that he should send a Deputy to his Church, until a Bishop could be ordain'd for it. He sent with this Letter a Memorial containing the Canons against the Bishops condemn'd by the Synod of the Province, *viz.* the 7*th*. Canon of the Epistle of *Syricius* to *Himerius*, the 25*th*. and 29*th*. of the Apostolick Canons, and the 4*th*. and 15*th*. of the Council of *Antioch*, and the 9*th* of *Nice*.

I have not said any thing of the first Letter attributed to this Pope, and address'd to *Valerius*, because it is the Work of *Mercator*. There are found in it some Scraps of the Writings of *Huchins* and St. *Leo*; the Style is different from that of the true Letters of this Pope, and the date of the Consuls is false. [All the six Epistles are printed *Conc. Tom. 4. p.* 1741. whereof the first to *Valerius* is rejected by *Labbe* as spurious, *Cave. p.* 404.]

AGAPETUS *Bishop of* Rome.

Agapetus Bishop of Rome.

Agapetus born at *Rome*, and the Son of *Gordianus*, succeeded to *John* the second, about the end of the Year 534, but he was not a whole Year in that See, and stay'd but a little while at *Rome*. Immediately after his Ordination he abolish'd the *Anathema*, which *Boniface* had extorted from the Bishops and Priests against the Memory of *Dioscorus*, and caused it to be burnt. *Justinian*, who manag'd extremely the Holy See, wrote to him upon his Promotion, and sent his Letter by the Priest *Heraclius*. After he had us'd the ordinary Compliments in his Letter, he declares to him that he thought it very convenient for bringing back the *Arians* into the Church, to maintain them in the Dignities they had in the Church, where they were among their own Sect, and not to exclude them from rising to a higher station. He writes to him also about the Cause of *Stephen* Bishop of *Larissa*, who had implor'd the Aid of the Holy See under the Pontificate of *Boniface*, against the Sentence past against him by *Epiphanius* of *Constantinople*, and desires him to make the Bishop of *Justiniana* his Vicar in *Illyricum*. The Pope answers the Emperor's Compliments very civilly, and praises his Zeal for the Re-union of the *Arians*; but he does not approve, that the New Converts should be continued in their Dignities, nor that they should be permitted to rise to higher.

As to the Affair of *Stephen*, he says, *that he takes no other part, but that which is for the Defence of Innocence and Justice; that what the Holy See did about this Affair, proceeded from a Zeal it has always had to maintain its Rights, and to reserve to it self the Cognizance of the Affairs that concern the whole Church. That because the Emperor consented that this Cause should be instructed by the Legates of the Holy See, he would send them a Power; that he was willing at his desire to receive* Achilles *into his Communion, who had been ordain'd in the room of* Stephen, *but that he could not allow him to exercise the Sacerdotal Function, until he had seen the Informations which the Legates should make: That altho' the Emperor would excuse* Epiphanius *for Ordaining him, because he did it by his Order, yet he should acknowledge that he was blame-worthy, since he ought to press him earnestly with the Duty, which on this occasion belong'd to the Dignity of the Holy See, and so much the more, because he had to do with a Prince who espoused its Interests.* In fine, he tells him, *That he would inform him by his Legates of the Resolution he had taken about the City of* Justiniana, *and the Title of Vicar of the Holy See, which he would bestow upon the Bishop of that City.* This Letter is dated *Octob.* 15. in the Year 534.

Agapetus Bishop of Rome.

At this time *Belisarius*, General of the Army to the Emperor *Justinian*, made great progress against *Theodatus* King of *Italy*. He was already become Master of *Dalmatia* and *Sicily*, and was ready to pass the next Campaign in *Italy*. *Theodatus* thought that the most effectual way to put a stop to his violent Motions, was to interest the Pope, the Senate and the People of *Rome* in his Quarrel. He threatned them therefore, that they should be all put to the point of the

Agapetus Biſhop of Rome.

Sword, unleſs they obtain'd of *Juſtinian* a Ceſſation of Arms. The *Pope Agapetus* was inſtructed with this Embaſſy. When he arrived at *Conſtantinople*, the Emperor ſent ſome Perſons to compliment him in his Name, and to carry him a Letter in which he had inſerted the Letter and Confeſſion of Faith which he had ſent to *John*. The Pope's Anſwer was, that he commended his Piety, that he approved his Doctrine, and condemn'd thoſe that were not of his Judgment, but then withall he ſignified to him that it did not belong to Lay-men to make Confeſſions of Faith. Afterwards he had Audience of the Emperor, and declar'd his Commiſſion; but he could not prevail with him to ſtop the Courſe of his Victories. But if the Embaſſy of *Agapetus* had not the ſucceſs which might be expected for the Affairs of *Italy*, yet it did great ſervice to the Church. For there was then in the See of *Conſtantinople* one name *Anthimus*, formerly Biſhop of *Trebizonde*, whom the Empreſs *Theodora* had promoted to that Dignity: This Man in his Judgment was an *Eutychian* and a Diſciple of *Severus*, who was then the Chief of them. *Agapetus* having diſcover'd that he was of this Judgment, would not communicate with him, although he was preſs'd to do it by the Emperor and Empreſs. He declared alſo that a Stranger as he was, being Biſhop of another Church, could not continue in the See of *Conſtantinople*, and that all which he could do out of reſpect to the Empreſs was to ſuffer him to return to his former Church, if he ſhould give aſſurance in writing that he was Orthodox in his Judgment. *Agapetus* held firm to this, and neither the Threatnings nor the Promiſes of the Empreſs could move him. *Anthimus* on his part being unwilling to do what the Pope required, he declared him an Heretick and unworthy of the Prieſt-hood, and ordained *Menas* in his room. This was done with the conſent of the Emperor, who acknowledg'd that *Anthimus* was not Orthodox, and therefore abandon'd him; and he himſelf choſe *Menas*, as appears by the Letter, wherein *Agapetus* gives notice of this Alteration to *Peter* of *Jeruſalem*, and the other Biſhops of the Eaſt, related in the Acts of the Council under *Menas*.

When this was done, *Agapetus* prepar'd to depart, reſolving to leave the Deacon *Pelagius* as Surrogate for *Conſtantinople*; but God otherwiſe diſpos'd of him by death, for he died before his departure at the end of the Year 535.

There are alſo four Letters of *Agapetus* which have no relation to the Affairs of the Eaſt, but to thoſe of the Churches of *Africk*, and the *Gauls*.

The firſt is an Anſwer to the Synodical Letter, which *Reparatus* Biſhop of *Carthage*, and the other Biſhops of *Africk*, in number 227, had written to *John* the ſecond, the Predeceſſor of *Agapetus*. They acquaint him in this Letter (which is found among the Letters of this Pope) that deſiring to reſtore the ancient Cuſtom, which the violence of Perſecution had interrupted for almoſt a hundred Years, they had aſſembled a General Council of *Africk* in the Church of *Fauſtus* at *Carthage*, from whence *Hunnericus* had formerly driven them; that in this Council they had firſt read the Canons of the *Nicene* Council, and then conſider'd of the manner wherein they ſhould receive the *Arian* Biſhops that ſhould be converted, Whether they ſhould continue them in their Office, or only receive them to Lay-Communion: That all thought it reaſonable in the firſt place to conſult him about this Queſtion, being fully perſuaded that the Holy See would give them ſuch an Anſwer about it, as they would approve with an unanimous Conſent: That ſo far as they could judge by what the Biſhops had already declar'd, their Opinion was, not to continue them in their Dignities at their Readmiſſion; but yet they thought not fit to publiſh their Judgment, till they had known what was the Cuſtom and Advice of the Holy See in ſuch a Caſe: That they had ſent the Deacon *Liberatus* to him, to be inform'd of the late Tranſactions, and at the ſame time, to diſcharge the Duty they owed unto him. They conſult him alſo about this other Queſtion, Whether thoſe ſhould be admitted into Holy Orders, who had receiv'd Baptiſm when they were Infants from the Hands of the *Arians*: And laſtly, they pray that the Biſhops, Prieſts or Clergy-men of *Africk*, who ſhould paſs beyond Sea, without a Letter of Credence ſhould be treated as Hereticks.

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This Letter being deliver'd to *Agapetus*, the Succeſſor of St. *John*, he declar'd to them in his Anſwer, that the Holy See had ſympathiz'd with them in their Affliction, and commends them for remembring their Duty to it, and addreſſing to him for Counſel. After this he anſwers their Enquiries, that they ought not to ſuffer thoſe who return from Hereſie, to continue in Eccleſiaſtical Dignities, or promote them to any; but he thought it convenient, that they ſhould partake of the Revenues of the Church, that were ſettled for the ſubſiſtence of the Clergy. He determines alſo that their deſire, as to the Clergy who went out of *Africk*, ſhould be obſerv'd, as a neceſſary Precaution to oblige them to ſtay in their Churches, and to hinder them from being Vagabonds.

Before the Letter of the *African* Biſhops was ſent, *Reparatus* having receiv'd the News of the Death of *John*, and the Ordination of *Agapetus*, wrote a Letter to him in his own Name, to congratulate his Promotion to the Pontificate, and to recommend his Concerns to him. *Agapetus* anſwer'd this Letter in particular, and acknowledged the Preheminence of the Biſhops of *Carthage* above all the other Biſhops of *Africk*. Both theſe Letters of *Agapetus* are dated the ninth of *September*: In the laſt the Conſulſhip is mark'd thus, *Poſt Conſulatum Paulini viri clariſſimi*, After the Conſulſhip of *Paulinus* a moſt famous Man. This was in the Year 535, but it is more probable that this Letter was written at the beginning of the Pontificate of *Agapetus*, before his Journey to *Conſtantinople*, and ſo it muſt be read, *Paulino V. C. Coſ.* which was in the Year 534.

The third of the Letters that we now ſpeak of, is addreſs'd to *Cæſarius* of *Arles*, who had pray'd him to give ſome of the Revenues of his Church for Relief of the Poor. *Agapetus* anſwers him, that he was very well inclin'd to grant his Petition for the Relief of the Poor; but that the expreſs Conſtitutions of the Fathers did ſo ſtrictly forbid Biſhops to alienate the Revenues of their Churches, under any pretence whatſoever, that it was impoſſible for him to tranſgreſs them; that he thought, he would not take it ill, that he had not violated the ancient Canons, and that he pray'd him to believe he did not refuſe through Covetouſneſs, or for his own Profit, but only becauſe he was oblig'd, out of reſpect to the Judgment of God, to obſerve inviolably what was ordain'd by the Authority of a Council, and to convince him, he ſent to him the Canon by which was this ordain'd.

The ſecond Letter addreſs'd to the ſame *Cæſarius*, concerns the Affair of *Contumeliоſus*. This Biſhop being condemn'd, had appeal'd to *Rome*. The Pope had appointed Judges upon the Places, yet the Biſhops of the *Gauls* caus'd their own Judgment to be put in Execution. The Pope wrote to *Cæſarius*, that it is would be better to ſuſpend the Execution, 'till his Cauſe were decided a-new, or at leaſt to permit him to withdraw, and not to ſhut him up in a Religious Houſe. He ordains that his Goods ſhould be reſtor'd to him, but that he ſhould not diſpoſe of the Revenues of the Church, nor be permitted to celebrate Maſs; that the Archdeacon of his Church ſhould be nam'd as Deputy in his room, who ſhould have the Adminiſtration of Affairs until he was ſentenc'd; on condition that the firſt Judgment given againſt him ſhould be no wiſe prejudicial to him, and that no conſideration ſhould be had of it in the ſecond. Theſe Letters are dated the 18*th* day of *Auguſt* in the Year 535. There may be a fault in the Date of the Conſulſhip.

I ſay nothing of a Letter of *Agapetus* to *Anthimus*, becauſe it is a Piece taken out of the 97*th* Epiſtle of St. *Leo*, according to the Cuſtom of *Iſidore*. [All the ſeven Epiſtles are publiſh'd *Concil. Tom.* 4. *p.* 1789. There is alſo another Letter to *Peter*, the Patriarch of *Jeruſalem*, concerning the Depoſition of *Anthimus*, *Gr. Lat.* in the *Act.* 1. of the Council of *Conſtantinople* under *Menas*, *Conc. Tom.* 5. *p.* 47. *Conc p.* 407.]

St. EPHREM Patriarch of *Antioch*.

St. *Ephrem* Patriarch of *Antioch*

ST. *Ephrem*, altho' a *Syrian* by Nation, underſtood perfectly the *Greek* Tongue. After he had paſs'd thro' Secular Offices, he arriv'd at the Dignity of a Count in the Eaſt, and was promoted to the See of the Church of *Antioch*, about the Year 526. He ſignaliz'd himſelf chiefly by the great Alms he gave. He compos'd many Treatiſes, of which three Volumes fell into the hands of *Photius*, who aſſures us, that all the Works of this Author were written in Defence of the Doctrine of the Church, and of the Holy Council of *Chalcedon*. The ſame Author makes long Extracts out of thoſe which he had ſeen.

The firſt is a Collection of divers Pieces, whereof the firſt is a Letter addreſs'd to *Zenobius Scholaſticus* of *Emeſa*, who was infected with the Error of the *Acephali*. St. *Ephrem* there defends the Letter of St. *Leo*, and the uſe of the *Triſagion*. He obſerves in the firſt place, that the Orientaliſts attribute to Jeſus Chriſt, this Epithet in praiſe of him, *Holy, holy, holy*, and then they add, *who was crucified for us*; whereas thoſe of *Conſtantinople* and the Weſt refer this Epithet to the Trinity, and therefore cannot add, *who were crucified*, becauſe the three Divine Perſons cannot be ſubject to Sufferings. That in many Churches of *Europe*, inſtead of theſe words, *Who were crucified for us*, are put theſe other words, *Holy Trinity have pity on us*. He adds, that according to theſe two different Senſes, this Expreſſion may be us'd or not us'd, but that the Hereticks *Acephali* having abus'd it, he thought fit not to uſe it at all. After this Remark he undertakes the Defence of St. *Leo*'s Letter; and obſerves, that we muſt not compare what St. *Leo* ſays, when he ſpeaks of the Incarnation, with what the Fathers ſay when they ſpeak of the Divinity, but with thoſe places where they ſpeak of the Incarnation. He proves afterwards, that

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that St. *Leo* in this Letter acknowledg'd the two Natures in the Union of one Person only, and plainly condemn'd the Error of *Nestorius*. In the second Chapter he proves, that the Expressions which this Pope us'd to denote the difference of the Natures and Operations, were agreeable to those of the *Greek* Fathers, and even to the Doctrine of St. *Cyril*. In the third he proves, that the Articles which are added to note the distinction of the two Natures, do not signifie that there are two Persons in Jesus Christ, but only two Natures united with an inseparable Union. In the fourth and fifth he defends some particular Expressions of St. *Leo*, by comparing them with the modes of speaking, us'd by the other Fathers, which are altogether like them.

This Letter to *Zenobius* was follow'd with many others: There is one to the Emperor *Justinian*, wherein he commended this Prince for being Religious; another concerning the Monks who liv'd in the Desart, wherein he gives good signs of his Piety. In the third he maintains that the Acts of the Synodical Decision of *Antioch* contain nothing contrary to Faith. The fourth was written to *Anthimus* himself, after Sentence was past against him: He does not dissemble his Approbation of Condemning him; but he declares that he would have him receiv'd, tho' with very much Precaution. There is a fifth Letter to *Domitianus*, about the manner in which the two Natures are united in Jesus Christ; and a sixth to *Syncleticus* of *Tarsus*, wherein he explains the Judgment of the Fathers about the Union of the two Natures. The seventh was address'd to *Anthimus* Bishop of *Trebizonde* against the Error of *Eutyches*; wherein he praises *Justinian* as a most Catholick Prince. The eighth was to one *Persanus*, called *Barses*, wherein he explains the Mystery of the Trinity and the Incarnation by the Scripture. The ninth was address'd to the Monks who desir'd to be undeceiv'd of the Errors which they held, by showing them from Testimonies of the Fathers, that the Actions of the two Natures are found in one Person only. This Letter was follow'd with the Synodical Letter of a Council held by St. *Ephrem*, against *Syncleticus* Bishop of *Tarsus*, and against the Monk *Stephen* his Chaplain, who was accus'd of the *Eutychian* Errors: In it is explain'd this famous Maxim of St. *Cyril*, *That there is but one Nature of the Word Incarnate*, by saying, that he us'd the Word *Nature*, for that of *Person*: There it is noted that *Syncleticus* did make Confession of the true Faith before the end of the Council. There was after this a Letter to *Magnus* Bishop of *Berræa*, wherein St. *Ephrem* justifies the Doctrine of the fourth General Council, that Jesus Christ was composed of two Natures, and proves that this Expression, *That there is but one Nature of the Word Incarnate*, was us'd against those who separated the two Natures, but not against those who distinguish'd them, tho' they were united in one and the same Person. There was another Letter to the Monk *Eunoius*, about Corruption and Immortality, wherein he proves that Immortality was a Perfection of our Nature before its Fall, and that Corruption was an Imperfection. After these Letters follow seven Sermons: The first upon the Festival of the Prophets; the second upon the Feast *Christmas*; the third upon the Fasts of the Year; the fourth about the Instruction of Catechumens; the fifth about the Feast of St. *Michael*, which was preach'd at *Daphne*, the Suburbs of *Antioch*; the sixth about *Lent*; the seventh about a Sunday of *Lent*; the eighth to the Novices in the four first days of their Baptism. This is what is contain'd in the first Volume of St. *Ephrem*'s Works, which fell into the hands of *Photius*.

The second contains four Treatises. In the first he explains the Sense of St. *Cyril* in his Letter to *Successus*, wherein he opposes the Heresie of the *Severians*: In the second he answers *Anatolius Scholasticus*, about those things wherein he desir'd to be instructed. The third was an Apology for the Council of *Chalcedon*, address'd to two Monks of *Cilicia*, call'd *Domnus* and *John*; and the fourth, an Admonition to the Monks of the East, who were entangled in the Errors of the *Severians*. *Photius* makes long Extracts out of these four Treatises. The Extract out of the first is about the Union and Distinction of the two Natures in Jesus Christ, which he confirms by the Testimonies of St. *Cyril* and other Fathers. The Extracts out of the second inform us, that *Anatolius* had propos'd five Heads of Questions to St. *Ephrem*: The first, *Whether Jesus Christ is yet in Flesh*. 2. *How he being descended from the Children of* Adam *could be Immortal*. 3. *What proof there is that the Apostle St.* John *is yet alive*. 4. *How* Adam, *being created Immortal, could be ignorant of what was useful for him*. 5. *What is meant by these words of God*, Behold, *Adam* is become like one of us. As to the first Question, he proves by many Passages of Scripture, that Jesus Christ has still his Flesh. As to the second, he says, that whether it be affirm'd that *Adam* was created Mortal or Immortal, 'tis certain that the death of the Body and Soul was the effect of the Sin which he committed by his Free-will; and that tho' *Adam* by his Nature was not Immortal, yet he had not died unless he had sinned. To the third he answers, that he knew by Tradition that St. *John* was not dead, no more than *Elias* and *Enoch*, and that this Consequence might be inferted from the words of Jesus Christ concerning him in his Gospel, *If I will that he tarry till I come, what is that to you?* That it cannot be concluded from thence that he was Immortal, but that he was reserv'd for the Day of Judgment: that if *Eusebius* has noted the number of the years that he liv'd, this is to be understood of the years that he was upon Earth: that the Acts of the Life of this holy Apostle make it credible, that he disappear'd all on a suddain: nevertheless, he says that this Question does not concern the Faith; but that it is always profitable in this kind of Questions to take the better side. Upon the fourth Question, he says, that we must not wonder, that *Adam*, tho' immortal, did not know what was useful for him, since the same thing happen'd to the bad Angels. As to the last Question, he says, that these words, *Behold*, Adam *is become as one of us*, are an Irony which God uses to upbraid the Man for his Sottishness, or that God speaks according to the false imagination of *Adam*, to cover him with shame.

St. *Ephrem* Patriarch of *Antioch.*

The Extracts out of the third Book are Citations out of many Works of the Fathers, to shew that the Decision of the Council of *Chalcedon*, which recognizes two Natures in Jesus Christ is not new, but the ancient Doctrine of the Church. He cites, besides the Authors that are known, as St. *Peter* of *Alexandria*, St. *Athanasius* and St. *Basil*, St. *Cyril* of *Jerusalem*, the St. *Gregories* of *Neocæsarea*, *Nazianzum* and *Nyssa*, *Amphilochius*, St. *Ambrose* and St. *Chrysostome*, St. *Epiphanius*, *Proclus* and *Paul* of *Emesa*, *Atticus* of *Constantinople*, St. *Cyril* of *Alexandria*; he cites, I say, besides these Authors, the Books of St. *Dionysius* the *Areopagite*, a Book of *Hilary* about Faith and Unity, one *Cyriacus* Bishop of *Paphos*, who, as he says, was one of the Fathers of the Council of *Nice*, the Suppositious Letters of Pope *Julius*, and one nam'd *Erecthius*. Of these Authors there are but five who made use of this Expression, *There is but one Nature of the Word Incarnate*, who are *Gregory* of *Neocæsarea*, St. *Athanasius*, *Julius*, St. *Cyril*, and *Erecthius*. He shews that the Sense wherein this manner of speaking ought to be taken, does not exclude the two Natures, since they themselves acknowledg'd them.

He goes on in the Extracts of the fourth Book to quote passages of the Fathers, to prove that the Divinity and Humanity of Jesus Christ are two different Natures. Among these last he cites St. *Ephrem* of *Syria*, a Letter of *Simeon*, and of *Baradanus* to *Basil* of *Antioch*, and another Letter of the same to the Emperor *Leo*, and a Letter of *James* to *Basil* the Bishop.

Photius neither says any thing, nor makes any Extracts out of the third Volume of St. *Ephrem*, so that we have no knowledge of it. What *Photius* says and relates out of the two former, gives us a great Idea of this Author and informs us, that he had read many of the Works of the Fathers, and that he reason'd very well about the Mysteries of our Religion. He died in the Year 544.

PROCOPIUS of *Gaza.*

Procopius of *Gaza.*

Procopius the Sophist of *Gaza* liv'd in the sixth Age: He applied himself earnestly to the study of the Commentators upon the Holy Scripture, and made a Collection of all that they had written upon the *Octateuque*, copying out their very words. But this work being of a prodigious thickness, he abridg'd it, and put it in order, suppressing what he found said by many, and so made a continued Commentary, made up of the Expositions of the ancient Commentators, yet without naming them. His Commentary upon *Genesis* and the *Pentateuque* is very large, and chiefly upon *Genesis*: What he wrote upon the Books of *Kings* and *Chronicles* is very short; and indeed they are, properly speaking, nothing but *Scholia*, wherein he reports the different Translations of the Text, and explains the Sense of the Words. Perhaps these *Scholia* are only an Extract out of his Work: for *Photius* assures us, that the Commentaries of this Author were very copious, and written after one and the same manner. However this be, the Commentary upon *Isaiah* is very long; wherein he relates the Text entire, notes the difference of Versions, and explains every word in particular.

Procopius of *Gaza.*

This Commentator confines himself sufficiently to the literal Sense; he remarks carefully the differences of the *Greek* Versions, and even those of the *Hebrew* Text. He enlarges also upon the History, and sometimes upon the Morality: He touches but little upon Allegory; but sometimes he insists upon little things, and upon the Exposition of those words which are clear of themselves, and do not need any Interpretation. *Photius* thinks his Style polite, but too rhetorical for a Commentator.

The Version of his Commentary upon the *Octateuque* was made by *Clauserus* from a Manuscript of the Library of *Ausburg*, and printed at *Basil* in 1555. in Fol. with his Notes upon the Books of *Kings* and *Chronicles*. In 1620,

Procopius of Gaza.

Meurſius caus'd to be printed at *Amſterdam* in Quarto his *Scholia* upon the Books of *Kings* and *Chronicles* in *Greek* and *Latin*. In fine, in 1580, *Carterius* publiſh'd the Commentary of *Procopius* upon *Iſaiah*, from a Manuſcript of the Cardinal of *Rochefoucault*. This Work is printed at *Paris* in *Greek*, and *Latin* over againſt it, and is very carefully done.

Procopius of Gaza.

The *Anonymous Author* of an *Expoſition* of the *Octateuque*.

The Anonymous Author of an Expoſition of the *Octateuque*.

THis Author, who is mention'd by *Photius* in the 36*th*. Volume of his *Bibliotheque*, liv'd under the Empire of *Juſtinus*. He had compos'd a Book, intitled, *The Book of Chriſtians*, or *an Expoſition of the Octateuque*, dedicated to one nam'd *Pamphilus*. The Style of this Work was mean, and the Syntax of it not extraordinary. He has propoſed many Parodoxes altogether indefenſible, which are more like Tales and Fables than any thing that is ſerious. Here follow ſome of them: *That the Heaven and the Earth are not of a round figure, but the Heaven is in the form of a Vault or an Arch: That the Earth is longer one way, and that its Extremities touch the Heaven; That all the Stars are in Motion, and that the Angels move them*; with ſeveral other things of this Nature. He ſpeaks alſo of *Geneſis* and *Exodus*, but as it were by the bye. He dwells a long time upon the Deſcription of the Tabernacle; he runs thro' the Writings of the Prophets and Apoſtles; he ſays that the Sun is as big as the two Climates, that the Angels are not in Heaven, but above the Firmament, and amongſt us; that Jeſus Chriſt aſcending into the Heavens, ſtay'd between the Heavens and the Firmament, that this is the place which is call'd the Kingdom of Heaven. Theſe are ſome part of the Abſurdities which this Author aſſerts: His Work was divided into twelve Books. We have none of them now remaining, and what we have now ſaid, ſhews ſufficiently, how little reaſon we have to regret the loſs of them.

The Anonymous Author of an Expoſition of the *Octateuque*.

The Monk *JOBIUS*.

The Monk *Jobius*.

THis is alſo an Author of the ſixth Age, out of whom *Photius* has preſerv'd long and excellent Extracts. The Monk *Jobius* wrote a Treatiſe of the Word *Incarnate*, divided into nine Books and 45 Chapters, upon thoſe matters which were diſputed in this Age concerning the Myſtery of the Incarnation. *Photius* remarks, that he treated the Queſtions largely enough, but he gave not very good Solutions of them, contenting himſelf with what might probably ſatisfie, without ſearching deeply into the Truth; that his Doctrine was very Orthodox, both in this Work, and in what he wrote againſt *Severus*; that he was well-skill'd and vers'd in the Holy Scripture, and that he undertook to write this Treatiſe at the deſire of an honourable Perſon. This is what *Photius* obſerves in general upon this Work, of which he afterwards gives an Abridgment.

The firſt and ſecond Book were for the Explication of this Queſtion, *Why is the Son made Man, and not the Father or the Holy Spirit*. The Reaſon that he gives for it is, that the Son bears the Name of the Image of the Father, and of his Reaſon, and that from theſe Titles it was reaſonable that he ſhould come to reform the Image of Man, and reſtore to him that Reaſon which he had loſt. He thinks that the Birth of Jeſus Chriſt in a Stable among Oxen and Aſſes, the Parable of the Nets caſt into the Sea which took all ſorts of Fiſh, the Piece of Silver which was found by St. *Peter* in a Fiſh, the Entrance of Jeſus Chriſt into *Jeruſalem* upon an Aſs, and the Gift of Tongues, are Figures of this Truth. After this Preface, which appears not very grave, nor worthy of the matter he handles, in the third Book, which begins at the ninth Chapter, he gives another Reaſon why the Son of God was made Man: And that is, becauſe it was reaſonable, that he who created and form'd Man, ſhould create him anew, and reform him: Now tho' the Father and the Holy Spirit created Man as well as the Son, yet the Creation is attributed to the Son, and 'tis ſaid, that by him the Father made all things. He demands afterwards, *Why Redemption was not made by an Angel or a Man*? And upon this Queſtion he ſays, that Men have try'd many times to bring Salvation to Men, but with all they could do, they were not capable of ſaving one ſingle Nation, how much more then was it impoſſible for them to redeem all Mankind, and to chain up the Devil who was become their Maſter. That no meer Man could do it, becauſe none of them is free from Sin: That neither did this agree to an Angel, to whom it did not belong to lead Spiritual Powers in triumph: That one being of the ſame Nature with the reſt, could not bring them into ſubjection; and that if St. *Michael, diſputing with the Devil about the Body of* Moſes, *durſt not bring a railing Accuſation againſt him*, how much leſs could an Angel make us Children by Adoption. From this Queſtion he paſſes to another, *Why God did not redeem Men by his Divinity without making himſelf Man*? He anſwers; that God having not done it, we ſhould believe that he ought not to have done it. This is the beſt Anſwer, or rather the only reaſonable one; and this being propos'd all the other become needleſs. In this place he ſhews, that tho' God be Almighty, yet there are ſome things which he cannot do, becauſe it would be a defect or imperfection to do them. He ſays moreover, that the Redemption of Mankind was a more excellent thing than his Creation, and that it is a more particular ſign of the Love of God to us. He adds, that it was fit the Wrod ſhould be made Man, for our Salvation, ſince all other means had been ineffectual. But, one may ſay, Why did he permit that Man ſhould become wicked? Why did he not create him neceſſarily good? If this had been ſo, he would have had no Free-will, and conſequently he could have deſerv'd nothing. Why did not he make him, may one ſay, like the Angels? This could not have been an advantage to Man, anſwers our Author becauſe God did not ſave the Angels who ſinned. But we eaſily fall into Sin. Yes, ſays he, and we riſe again eaſily, God having left to Man a thouſand ways whereby he may do Penance and ſave himſelf. He propoſes to himſelf another very important Queſtion, *Why God made Man of two Parts of a different Nature*? But he anſwers not this Queſtion very well; for he only relates ſome paſſages of the Fathers, and ſays, that the Terreſtrial Subſtance muſt have been adorn'd with the Union of a Spiritual Subſtance. He enquires, why the Word was made Man; and he gives three Reaſons for it. The firſt is, that he might give us an Example of Virtue. The ſecond is, to deliver us from the Bondage of Sin. The third, to blot out Original Sin, and reſtore us to the ſtate in which we were before Sin. He remarks that in the Trinity, the Father is conſider'd as the firſt Cauſe, the Son as the acting Cauſe, and the Holy Spirit as that which perfects: That for this reaſon the Catechumens are ſeven days in a white Habit; that they are firſt baptiz'd, and then anointed with Oyl, and laſtly made partakers of the precious Blood before the Bread be given them; and upon this Subject he makes very myſtical Reflections. Afterwards he gives three Reaſons why *Moſes* does not ſpeak of the Creation of Angels. The firſt is, becauſe he wrote only for Men. The ſecond, becauſe he would make God known by the viſible Creatures. The third is, leſt it ſhould be thought that the Angels created the World. He maintains that the Angels were not known till after the Promiſes which God made to *Abraham*. The fourth and fifth Book contain only two Chapters, wherein he endeavours to prove, that it was more convenient that the Son ſhould be made Man than the Father. The ſixth, which begins at the 22*th*. Chapter, contains the Queſtion, *Why the Titles of Creator, Redeemer and Judge are attributed to the Son*? He ſays, that they agree well enough to all the three Perſons, but by way of excellence they are appropriated to the Son. He diſcourſes of the Order of the Perſons of the Trinity, and of the Title *Holy*, which is given to each Perſon. He cites upon this Subject St. *Gregory Nazianzen*, and the Books attributed to St. *Denys* the *Areopagite*.

The Monk *Jobius*.

In the ſeventh Book he obſerves three Changes of the World: The firſt from Idolatry to the Knowledge of one God by the Law; the ſecond from the Law to the Goſpel, which reveals the Son and the Holy Spirit; and the third, which gives a perfect Knowledge of the Trinity in another Life. Upon this occaſion he handles many Queſtions concerning the Names of the Father and the Son: He gives many Reaſons why the Son was not Incarnate from the beginning of the World. He ſpeaks of the knowledge of the Trinity which the Bleſſed ſhall have in another Life, of the Obſcurity of the Old Teſtament, and the Myſteries which it covers under the Letter of the Law.

In the eighth he handles two Scholaſtical Queſtions: The firſt is, *If it be a good proof, that there is in God one Perſon of the Word, becauſe God cannot be without Reaſon, why will it not follow from hence, that there is in this Word another Word, and ſo* in infinitum. *Photius* remarks, that he endeavours to anſwer this Objection thirteen manner of ways, but that they are weak, and tho' they may ſatisfie ſuch Perſons as are pious and religious, yet they afford matter of raillery to thoſe who are of a contrary Diſpoſition. In effect, theſe kind of Queſtions and Arguments can never produce any good Effects, but expoſe Religion to the Contempt of great Wits, and the Scoffs of the Impious. The other Queſtion is no more uſeful, altho' it be at preſent more common: 'Tis demanded, *Why the Son and the Holy Spirit, proceeding both from the Father, the one is call'd the Son, and the other the Holy Spirit; and why they have not both the Title of the Son*? He could find no other Anſwer to this Queſtion,

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Question, but that this is the Custom, and that Men express, as they can, the differences of the Divine Persons, altho' they comprehend them not. This Answer is ingenuous, very wise and reasonable.

In the ninth Book he treats of the Dignity and Graces of the Angels and Men compar'd together; and applies to them the Parable of the Prodigal Child. After this he enquires, *How it can be that Jesus Christ should die for all, since there was an infinite number of Men dead before his Coming?* He answers to this Question, that Jesus Christ preach'd the Gospel to the Dead, and that all those who have lived well, and believed in him, are saved. He enlarges here very much upon the Explication of another passage of Jesus Christ, *I came not to call the Righteous, but Sinners to Repentance.* After this he treats also of the state wherein Angels and Men were created, of the Fall of the one and the other; of the Reasons for which God redeemed Man, and not the Angels, *&c.* This is enough to discover to us that the Work of this Author was not very useful; that he delighted to start difficult and intricate Questions; that he gives extraordinary Senses to passages of Scripture; that he maintains Propositions which are indefensible: In a word, that we ought not much to regret the loss of his Work, whereof the Extracts related by *Photius*, are but too long, and very tedious.

The Monk Jobius.

JUSTINIAN.

Justinian.

THE Emperor *Justinian* may be justly rank'd among Ecclesiastical Writers, for never Prince did meddle so much with what concerns the Affairs of the Church, nor make so many Constitutions and Laws upon this Subject. He was persuaded that it was the Duty of an Emperor, and for the good of the State, to have a particular care of the Church, to defend it's Faith, to regulate External Discipline, and to employ the Civil Laws and the Temporal Power to preserve in it Order and Peace. Upon this account he did not only make a Collection of the Laws made by the Princes, his Predecessors, about Ecclesiastical Discipline, but he added many to them.

Here follows the Catalogue and the Substance of them.

The third Novel regulates the number of the Clergy of the great Church of *Constantinople*, and fixes it to 60 Priests, 100 Deacons, 40 Deaconesses, 90 Sub-deacons, 110 Readers, 25 Chaunters, and 100 Porters. It contains also, that it shall not be lawful for Clergy-men to remove from a lesser Church to a greater, and that the Possessions of the Church shall be employed for the maintenance of the Poor, and other pious Works.

The fifth Novel contains Regulations concerning the Monks and the Monasteries; that a Monastery shall not be built until the Bishop comes to the place, to consecrate the Ground where it is to be built, by Prayer and fixing a Cross in it: That the Habit of a Monk must not be given to those who present themselves immediately after they are entred into the Monastery; but that they ought to continue Probationers for three Years in their Secular Habit; that during this time it shall be lawful for those who redeem them as Slaves to take them back again, and not after this time is past; that the Monks ought to abide and lye in one and the same place, except the *Anchorets* and *Hesycastes*, who have attained a great perfection. That a Monk who quits his Monastery shall lose all his Riches that he had at his entrance into it, which shall belong henceforth to the Monastery. That a Man or a Woman who enter into a Monastery, may dispose of their Possessions before they enter into it; but if they enter into it without disposing of them, their Possessions belong to the Monastery, except the fourth part, which belongs to Children, or the Portion of a Daughter if she be married, and except that which they might have given. That if any Person abandon his Monastery to go into the Militia, he cannot enter into any but that of the Judges of the Provinces. That if a Monk goes from one Monastery to another, his Possessions shall remain with the first Monastery. That the Abbots ought not to receive the Monks of another Monastery. That if a Monk enter into Orders he is forbidden to marry. That the Bishop must choose an Abbot without respect to his Age, but only to his Merit.

The sixth Novel is about the Qualifications which those Persons ought to have who are ordained. It contains, that he who would be ordained Bishop, should be of a good Life and good Reputation; That he should be one that was never engaged in the Military Service of the Governors or the Palace: That an Ignorant Lay-man ought not to be promoted all on a sudden to this Dignity: That he must be one who was never married but once, and also one who was not espoused to a Widow; that he must have been for some time a Monk or a Clergy-man; that he must be one who did not purchase his Ordination: That if any oppose his Ordination, and make any Objection against him, the Accusation shall be examined before he be ordained: That a Bishop cannot be longer than one Year out of his Diocess, upon any pretence for any business whatsoever: That none can come to Court unless he be permitted by his Metropolitan; or if he be a Metropolitan by the Patriarch; and that he cannot desire Audience of the Emperor, unless he give an account to the Patriarch of *Constantinople*, or to the Surrogates of the Diocess whereof he is, of the occasion of his Journey.

That the same Precautions shall be observed proportionably in the Ordination of inferior Clergy-men: That such shall be chosen as are able Men, of a good Life, who have not been married but once, who have no Concubine, and are not espoused to a Widow-woman.

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That the Diaconesses shall be ordained only of Virgins, or of Widows who were never married but once, and who have passed the fiftieth year of their Age. That if it happen that any younger are ordained, they shall enter into a Monastery: That as to others, they shall dwell alone, or only with their Father, their Son, or their Brethren.

That 'tis forbidden, not only for Priests and Deacons, but also to Sub-deacons and Readers, to quit their Station, under pain of serving in the Militia.

That there shall not be too great a number of Clergymen.

The seventh Novel contains many Regulations for preventing the Alienations or Prejudicial Exchanges of the Possessions of the Church.

The eighth grants to the Bishop of *Justinianea*, being the place of *Justinian*'s Birth, the title of Metropolitan, and also of Archbishop or *Exarch* of the two *Dacia*'s, of the second *Mæsia*, of *Dardania*, of the Province of *Prevala*, of the second *Macedonia*, of the second *Pannonia*.

The vast number of useless Clergy-men was so great a charge to the Churches and People, and it was so difficult to prevent it, that *Justinian* was forced to make another Novel wherein he forbids to ordain Clergy-men for the great Church in the room of those who die, willing them to take of those who are supernumerary in the other Churches. This Novel is the sixteenth.

The 22*d.* is of Marriages. There *Justinian* treats first of the Causes of the Dissolution of Marriages. He distinguishes them into two sorts. The first are those which he calls *ex bona gratia*, because it is to be presumed that both Parties are willing. 1. When one of the two who are joyned together makes a Vow of Chastity. 2. When the Husband is impotent for the space of three Years. 3. When he is a Captive, or absent for the space of five Years, without hearing any tidings of him, but not when he is a Slave, or condemned to the Mines, or exiled and banished for ever. 4. That nevertheless, if a Woman be espoused who is found to be a Slave, the Marriage shall be null for the future, unless he was her Master who married her as a Free-woman, in which case she shall continue free. 5. *Constantine* had permitted a Woman whose Husband had been four Years in the Wars without writing to her, or giving her any marks of his Affection, to marry another.

Justinian repeals this Law, and ordains that a Woman cannot marry again till the end of ten Years, and also till she has sollicited her Husband to return, and presented her Petition to his Captain or his Colonel, whereby it may be evident that he has no mind to return to his Wife.

These are the Causes of the Dissolution of Marriages which *Justinian* calls *ex bona gratia.*

The other Causes are those which are rigorous: As, if a Man or a Woman are convicted of Adultery, or Murder, or Poisoning, or Theft, or Treason, or Robbery, or any other Crime; and if it happen that the Woman is found guilty of these Crimes, she shall continue five years without being capable of marrying again; and also if it be she who convicts her Husband of them, she shall at least continue one year before her second Marriage. *Justinian* adds also three Causes for which Women may be divorc'd; if they make themselves miscarry; if they bathe with other Men; if they speak of Marriage to others while their Husband is alive. The other Titles of this Novel concern Civil Effects.

The 40*th.* Novel permits the Church of the Resurrection at *Jerusalem* to sell the Houses which it had in the City.

The 42*d.* is the Edict against *Anthimus*, *Severus*, *Peter* and *Zoaras*, related in the fifth Council.

The 43*d.* grants to the great Church 1100 Shops free from Taxes, and deprives all others of the same Privilege.

The 46*th.* is of the Alienation of the Possessions of the Church, and of the Payment of Debts.

The 55*th.* confirms the preceding, and permits the Exchanges of Possessions, and the long Leases of Lands among the Churches.

The 56*th.* forbids to exact any thing for the Registring of Letters of Ordination, but it allows to receive what had been the Custom to pay for it in the great Church.

Juſtinian. In the 57*th*. its ordain'd, that when Clergy-men quit the Church which they ſerve, others ſhall be put in their places, who ſhall enjoy the Revenues. In it 'tis forbidden that Founders ſhould place Clergy-men in the Churches by their own Authority; only they are allowed the Right of preſenting them to the Biſhop.

The 58*th*. forbids the Celebration of the Holy Myſteries in private Houſes.

The 59*th*. regulates Eccleſiaſtical Fees, chiefly for Funerals.

The 65*th*. contains a particular Order about the Revenues of the Churches of *Myſia*.

The 67*th*. forbids to make Chappels without the Biſhop's Leave. It orders thoſe who ſhall build them to furniſh them with things neceſſary: It forbids Biſhops to forſake their Churches, and regulates the manner of making Alienations of the Poſſeſſions of the Church.

The 76*th*. is an Interpretation of the Law which forbids Monks to diſpoſe of their Poſſeſſions, in favour of thoſe who were entred into a Religious Houſe before this Law was publiſh'd.

The 77*th*. allows to Biſhops the Knowledge and Deciſion of the Cauſes which concern Religious Men and Women.

The 81*ſt*. exempts him from paternal Power who is made a Biſhop.

The 83*d*. ordains, that if any one has any Civil Affair with a Clergy-man, he ſhall firſt apply himſelf to his Biſhop: That if the Biſhop cannot be Judge of it, either becauſe of the Nature of the Buſineſs, or for ſome other Difficulty, then he may apply himſelf to the Judges: That if it be a Criminal Cauſe, then the Civil Judges ſhall take Cognizance of it; and if they judge the Party accus'd to be guilty, then he ſhall be degraded by his Biſhop before he be condemned by the Secular Judge: That if it be an Eccleſiaſtical Fault, which deſerves only an Eccleſiaſtical Penalty, the Cognizance of it ſhall belong to the Biſhop only.

The 86*th*. empowers the Biſhops to oblige the Judges to do Juſtice to Parties, and alſo to judge them when the Judges are ſuſpected.

The 111*th*. grants the Preſcription of forty Years to Churches.

The 117*th*. contains the Reaſons for which a Divorce may be granted. A Man may divorce his Wife, if ſhe has conſpir'd againſt the State, if ſhe is convicted of Adultery, if ſhe has attempted her Husband's Life, if ſhe has dwelt or waſh'd with Strangers againſt her Husband's Will, if ſhe be preſent at publick Sports in ſpite of him. The Woman may alſo be parted from her Husband, if he be a Criminal to the State, if he has attempted her Life, if he would have proſtituted her, if he cohabits with other Women after his Wife has admoniſh'd him to forſake their Company. He forbids the Diſſolution of Marriages which are made with the Conſent of both Parties, unleſs it be for a reaſonable Cauſe, as to preſerve Chaſtity. *Juſtinian* repeals here what he had ordain'd concerning Perſons who were in the Army, and ordains, that it ſhall never be lawful for a Woman to marry again, unleſs ſhe has ſufficient Proof or Witneſſes, whereby it may appear that her Husband is dead.

The 120*th*. contains many Orders concerning the Revenues of the Church.

The 123*d*. is one of thoſe which contains moſt Regulations of Eccleſiaſtical Diſcipline. The firſt concerns the Ordination of Biſhops. *Juſtinian* ordains, that the Clergy and great Men ſhould chooſe three Perſons, after they have taken an Oath upon the Holy Goſpels, that they ſhall not make this Election with reſpect to any Promiſe or Gift, or to favour their Friend: That theſe three Perſons muſt be capable, and have the neceſſary Qualifications; that they muſt at leaſt be 35 years old: That they may chooſe of thoſe who are in Publick Offices, *Curialis aut Officialis*, provided they have been 15 Years in a Monaſtery, and even one of the Laity, on condition that he ſhall not be ordain'd Biſhop till he he has been three Years in Inferior Orders. He allows, that if three Perſons cannot be found who have the neceſſary Qualifications, that they chooſe one or two of them. He adds, that if theſe to whom the Election belongs, do not chooſe in ſix Months time, he that has a Right to ordain the Biſhop may do it, by choofing one Perſon, who has the neceſſary Qualifications: When any of the Perſons choſen is accus'd, his Cauſe ought to be heard, and 'tis forbidden to ordain him, until he has purged himſelf from the Accuſation. 'Tis forbidden to offer, or give any thing for the Election or Ordination; but a Biſhop is allow'd to give his Eſtate, or part of it, to his Church. 'Tis alſo allow'd to Patriarchs or Metropolitans to take a certain Sum of thoſe who are ordain'd, provided it exceed not that which it is the Cuſtom to give, and that is here expreſly ſet down. The following Titles contain divers Privileges of Biſhops, as Deliverance from Bondage, Exemption from Tutelage and Publick Offices, diſcharging them from the Obligation to appear before Judges to make Oath, and exempting them from the Juriſdiction of Secular Judges: After which Biſhops are forbidden to abandon their Churches. 'Tis ordain'd, that Archbiſhops and Patriarchs ſhall hold Synods once or twice in a Year.

Juſtinian. As to what concerns the Clergy, the Novel forbids to ordain them unleſs they have ſtudied, and underſtand their Religion, and be of a good Life. They muſt have no Concubine, nor natural Children, but they muſt be Virgins, or ſuch as are married only once to one Woman. Thoſe who are ordain'd Prieſts ought to be 30 years old, the Deacons and Sub-deacons 23, the Clerks 18, and the Deaconeſſes 40 Years old. If any Perſon be accus'd who is deſign'd for the Clergy, before he is ordain'd, he muſt be clear'd from this Accuſation. If he who is to be ordain'd, has not a Wife, then, before he is ordain'd, he muſt engage to live in Celibacy; but he who ordains a Deacon, or Sub-deacon, may permit him to marry after his Ordination. That if a Prieſt, or Deacon, or Sub-deacon happen to eſpouſe a Woman after his Ordination, he is to be turn'd out from the Clergy. That a Reader may marry, but if he contract a ſecond Marriage, or eſpouſe a Widow, he cannot aſcend to a higher Dignity among the Clergy. 'Tis forbidden to ordain thoſe as Clerks, who are engag'd in Offices for the Publick, *Curialis aut Officialis*, at leaſt, unleſs they have been 15 years Monks. That if any marry after they have been among the Clergy, they ſhall return to their firſt Condition. 'Tis forbidden alſo to give any thing for Ordinations or Benefices. If a Slave be ordain'd with the Conſent of his Maſter, he becomes free; if it be without his Maſter's Knowledge, he may redeem him in a year; but however this be, if he be of the Clergy, he ſhall be reſtor'd to his Maſter. When any Perſon founds a Chappel, and endows it with Revenues neceſſary for the Maintenance of the Clergy, it is allow'd to him and his Heirs to name the Clergy that ſhall ſerve in it, and thoſe whom he names ought to be ordain'd, if they be worthy and capable, if not, the Biſhop may place there ſuch as he ſhall judge more worthy. Liberty is given to all Clergy-men to diſpoſe of their Eſtates: Penalties are appointed againſt all thoſe who bear falſe witneſs. 'Tis order'd that thoſe who have any Buſineſs againſt a Clergy-man, a Monk, a a Deaconeſs, a Religious Man or Woman, do firſt apply themſelves to the Biſhop who ſhall judge them; if the Parties acquieſce in his Judgment, it ſhall be put in execution; if not, the Matter ſhall be examin'd before a Secular Judge. If he confirms the Biſhop's Sentence, there ſhall lye no further Appeal, but if his Sentence be different, there ſhall be room for an Appeal. If it be a Criminal Cauſe, and the Biſhop has been inform'd of it, he ſhall degrade the guilty Perſon, and after that the Secular Judge ſhall condemn him. If a Civil Judge has been inform'd of it, he ſhall communicate the Informations to the Biſhop. If the Informations be found juſt, and the Party accus'd be convicted, he ſhall degrade him.

As to the Biſhops, and the Differences which they may have with their Brethren, or their Clergy, theſe ought to be brought before the Metropolitan or the Patriarch.

The following Chapters order, when, after what manner, and before whom the Biſhops and Surrogates which are at *Conſtantinople*, may be appointed. 'Tis forbidden to proſecute the Biſhops or Clergy-men who are ſent about the Affairs of their Churches. *Juſtinian* orders the Monks or Religious Perſons not to go out of their Monaſtery for any Civil Affairs; but they muſt have a Proctor. He does abſolutely forbid Clergy-men to keep ſtrange Women, or Deaconeſſes to dwell with Men: He forbids any, under the ſevereſt Penalties, to diſturb Divine Service in the Church, or in the Proceſſions, which he orders not to be made without the Biſhop and his Clergy.

The reſt of the Novel concerns Monks. The Abbot ought to be choſen by all the Monks: The Habit ought not to be given to any who is preſented to become a Religious Perſon, 'till after three years: The Monks ſhould dwell all in one and the ſame Place, except the old or infirm, who may have ſeparate Cells. The ſame thing ſhall be obſerv'd in the Convents of the Nuns: The Monaſteries of Men and Women ſhall be parted. The Nuns have Liberty to chooſe a Prieſt or a Deacon, to carry to them the Reſponſes, or to adminiſter to them the Communion; the Biſhop ſhall approve him if he be found of a good Life; nay, if they ſhou'd chooſe one who is neither Prieſt nor Deacon, who is found worthy of this Miniſtry, the Biſhop ſhall ordain him; but theſe Clergy-men are forbidden to continue in the Monaſtery. *Juſtinian* ordains alſo in favour of the Religious Men and Women, that ſuch things as ſhall be given them, or left them as Legacies, on condition that they marry, or in caſe they have Children, ſhall be entirely their own. He declares that the Poſſeſſions of any one that enters into a Monaſtery do of right belong to the Monaſtery, except in the Caſe of legitimate Children, if they have any. He regulates the Manner in which the Goods of a Man and his Wife ſhall be diſtributed, when one of the two, who are joyned together by Marriage, or both of them, enter into a Monaſtery. He takes from Fathers and Mothers the Power of diſinheriting their Children who enter into Monaſteries: He orders that the Monks who go out of their Monaſteries ſhall be puniſhed by the Biſhop. He enacts moſt ſevere Penalties againſt thoſe who carry away Religious Perſons. In fine, he forbids Lay-men and Stage-players to take the Habit of a Religious Man or Woman.

The

Juſtinian.

The hundred and thirty firſt Novel contains the following Chapters.

In the 1*ſt.* 'tis ordain'd that the four firſt Councils ſhall be receiv'd.

In the 2*d.* the firſt place is given to the Pope of *Rome*, and the ſecond to the Patriarch of *Conſtantinople*.

The 3*d.* third grants to the Archbiſhop of *Juſtinianæa*, Juriſdiction over the Churches of *Dacia*, *Myſia*, *Dardania*, and *Pannonia*.

The 4*th.* renews the ancient Rights and Privileges of the Church of *Carthage*.

The 5*th.* exempts the Poſſeſſions of the Church from extraordinary Taxes.

The 6*th.* grants the Preſciption of 40 years to the Churches.

The 7*th.* contains, that he who has begun to build a Church or Chappel, ſhall be oblig'd to finiſh it.

The 8*th.* forbids the Celebration of the Holy Myſteries in private Places.

The 9*th.* ordains, that a Legacy, given to God, ſhall belong to the Church of the Houſe of the Teſtator: If it be to a Chappel without naming it, that the Legacy ſhall be given to the Pooreſt of the ſame Place.

The 10*th.* obliges Heirs to perform his Will, who by his Teſtament founded a Chappel or Hoſpital.

The 11*th.* empowers the Biſhop to ſee pious Legacies pay'd.

The 12*th.* repeals the *Falcidian Law*, as to what concerns pious Legacies, and orders, that the Goods of the Deceas'd ſhall be employ'd for paying theſe Legacies.

The 13*th.* forbids the Biſhops to diſpoſe by Will of the Goods they have got ſince they were made Biſhops.

The 14*th.* forbids Hereticks to buy the Poſſeſſions of the Church, or to build Churches; and particularly, to ſell to Hereticks thoſe Poſſeſſions where there is a Church or Chappel built.

The 15*th.* places thoſe in the Rank of Tutors, who are Overſeers to the Hoſpitals of Children.

The 133*d.* Novel repeats the Regulations which are made in the foregoing, wherein Monks are forbidden to dwell apart, to have any thing peculiar to themſelves, and to go out of their Monaſtery. It adds to theſe, that the Abbot ſhall place at the Gate of the Monaſtery ancient Monks of known Probity, who ſhall hinder the Monks from going out without Leave, and Secular Perſons from entring in: That he ſhall not ſuffer his Monks to go out to walk, and that he ſhall carry them all with him to Divine Service, and after they ſhall return to the Monaſtery, they ſhall employ themſelves in praiſing God, and reading the Holy Scripture: That he ſhall not ſuffer Women to enter into the Monaſteries of Men, nor Men into thoſe of Women, upon any Pretence whatſoever, no not tho' they be Brethren or Siſters: There is no Caſe excepted but that of burying in the Monaſteries of Women; for then it is allow'd that Men ſhall enter into them to make the Graves, but the Religious ſhall not appear before them, only the Abbeſs and the Woman-Porter ſhall be preſent to receive them, and ſhall make them go out aſſoon as they have finiſh'd their Work. Thoſe who are to take Care of Monaſteries are enjoyn'd to ſee that Order and Diſcipline be maintain'd in them. 'Tis order'd that thoſe who manage the Affairs of Women, and carry the Communion to them, ſhould be aged, and of an exemplary Life. The Religious Women are forbidden to ſpeak to them; but they muſt addreſs themſelves to the Abbeſs, who has leave to come and ſpeak to them at the Gate. The reſt of the Novel concerns the Chaſtiſement of the Religious who do not their Duty; if their Fault be ſlight, they ſhall be admoniſh'd, and a ſhort Penance ſhall be impos'd upon them; if it be greater, a long Penance ſhall be enjoyn'd them; if they be incorrigible they ſhall be turn'd out. If a Monk ſhall be found at a publick Houſe, he ſhall be deliver'd into the Hands of the Wardens, who ſhall chaſtiſe him, and deliver him into the Hands of his Abbot.

Juſtinian.

The 137*th.* Novel is concerning Ordinations. After a Preface, wherein *Juſtinian* declares the Obligation that lay upon him to ſee the Canons obſerv'd, and of what Importance it was, that thoſe who are ordain'd, ſhould be worthy of this Dignity, he orders that the Ordination ſhall be made after this following manner: When a Biſhop muſt be ordain'd, the Clergy and chief Men of the City ſhall meet together, and chooſe three Perſons who have the neceſſary Qualifications: That a Confeſſion of Faith ſhall be given to them in Writing; that the Forms of the Obligation of Baptiſm, and the other Prayers, ſhall be repeated unto them; that if any alledge any Crime againſt thoſe who are choſen, the Accuſations ſhall be examin'd; that if the Accuſer do not convict him of it, or do not appear at the Tryal, he ſhall be depos'd, if a Clergy-man; and ſeverely puniſh'd if a Lay-man. After this *Juſtinian* renews the Order which enjoyns Provincial Councils to be held, but he reduces them to one only in a year, in the Month of *June* or *September*. He ordains, that all Cauſes ſhall be heard in this Council, which concern the Faith, or Diſcipline, or the Perſons of Biſhops, of Prieſts, of Deacons, of other Clergy-men, of Abbots and Monks. He enjoyns alſo, that, without ſtaying for the time of the Councils when any of thoſe Perſons are accus'd, the Patriarch ſhall take Cognizance of the Accuſation alledg'd againſt the Metropolitan, the Metropolitan ſhall judge of that which concerns the Biſhop, and the Biſhop of that which concerns the Clergy and Abbots. He ordains alſo, that the Biſhops and Prieſts ſhall repeat to the People with a loud Voice, and after an intelligible Manner, the Words of the Oblation, and the Prayers of Baptiſm. In fine, he commands the Governors of Provinces to take in hand the Execution of theſe Orders, and to conſtrain the Biſhops to hold Synods.

The 140*th.* Novel reſtores the ancient Cuſtom, whereby married Perſons were allow'd to ſeparate, with the Conſent of one another without any other Formality.

The 146*th.* Novel allows the Jews to read the Bible in the Hebrew, and in Latin according to the Hebrew, but forbids them to uſe any other Greek Verſion but that of the Septuagint. It ordains alſo that thoſe of the Sect of the *Sadducees*, who teach that there is no Judgment nor Reſurrection, ſhall not be permitted to hold any Aſſembly.

Beſides theſe Novels of *Juſtinian*, which regulate almoſt all the Diſcipline of the Church in his time, we have alſo of his a Letter and Confeſſion of Faith in Latin, which he ſent to Pope *John*, and preſented afterwards to *Agapetus*, of which we have already ſpoken; another Letter to the fifth Council, and two Letters concerning an Enquiry, to know whether the Name of *Theodorus* of *Mopſueſta* was in the Dyptichs, regiſtred in the Acts of the fifth Council. [His Novels were printed by themſelves in Greek by *Haloander*, at *Paris* in 1553, octavo, by *Schringerus ibid.* 1558. Gr. Lat. at *Antwerp* 1575. *Cave p.* 399.

We have in Greek and Latin his Treatiſe and Letter againſt the Errors of *Origen*, the Confeſſion of Faith in oppoſition to the three Chapters, and a particular Letter againſt *Theodorus* of *Mopſueſta*, without including his Edict againſt *Anthimus*, that are printed in the Council under *Mennas*, which make the 41*ſt* Novel. We ſhall have occaſion to ſpeak of theſe Monuments, when we give the Hiſtory of the fifth Council.

We muſt not imagine that *Juſtinian* compos'd theſe Acts and Treatiſes himſelf, who, if we may believe *Suidas*, had little or no Learning. But it muſt be confeſs'd, that the Perſons whom he employ'd were very learned, and underſtood very well the Diſcipline of the Church and the Canons; that they wrote in ſuch a manner, as was very worthy of the Majeſty of a Prince; for there is nothing better dictated than the Laws, the Edicts, and Letters which go under the name of *Juſtinian*: In them you may ſee the marks of Gravity, Wiſdom, and Majeſty, which are not to be found in the Laws of other Princes. This Emperor begun his Reign in 527. and died in 565.

DIONYSIUS EXIGUUS.

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Dionyſius, Sirnam'd *Exiguus*, was born in *Scythia*, a Monk by Profeſſion, flouriſhed after the beginning of the ſixth Age, till the Year 540: He underſtood very well Greek and Latin, and had alſo ſtudied the Holy Scripture. *Caſſiodorus*, who convers'd with him, wrote his Panegyrick in the 23*d.* Chapter of his Book of Divine Learning. At the deſire of *Stephen* Biſhop of *Salonæ*, he made a Collection of Canons that were lately tranſlated, which contains, beſides theſe which were in the Code of the Univerſal Church, the 50 firſt Canons of the Apoſtles, thoſe of the Council of *Sardica*, and 138 Canons of the Council of *Africa*. This Code of Canons was approv'd and received by the Church of *Rome*, according to the Teſtimony of *Caſſiodorus*, and by the Church of *France* and other *Latin* Churches, according to that of *Hincmarus*. It was printed by the care of Mr. *Juſtel* in 1628, with a Verſion of the Letter of St. *Cyril*, and of the Council of *Alexandria* againſt *Neſtorius*, which is alſo the Tranſlation of *Dionyſius Exiguus*. This Work being finiſhed, he thought fit to joyn with them the Decretals of the Popes, and therefore made a Collection of them which begins with thoſe of *Syricius*, which are the firſt, and ends with thoſe of *Anaſtaſius*: There have been ſince added to them thoſe of *Hilary*, *Simplicius*, *Felix* and other Popes down to St. *Gregory*. This ſecond Collection was inſerted by *Juſtellus* into his *Bibliotheca of Canon Law*. At the beginning of this Collection there are the Epiſtles of Popes, a Letter of the Author addreſs'd to *Julianus* a Prieſt by the Title of St. *Anaſtaſia*, wherein he praiſes Pope *Gelaſius*.

This *Dionyſius Exiguus* was the firſt who introduced the way of counting the Years from the Birth of Jeſus Chriſt, and who fix'd it according to the *Epocha* of the vulgar *Æra*, which is not therefore the true one. He wrote alſo two Letters upon *Eaſter* in 525, and 526, which were publiſhed

Dionyſius Exiguus. by Father *Petavius*, and by *Bucherius*, and made a Cycle of 95 Years. *F. Mabillon* publiſh'd a Letter of his written to *Engippius*, about the Tranſlation which he made of a Book of *Gregory Nyſſen*, concerning the Creation of Man, *p.* 2. *Analect. p.* 1.

Caſſiodorus aſſures us that he underſtood the Greek ſo perfectly, that caſting his Eyes upon a Greek Book, he could read it in Latin, and a Latin Book in Greek. This Talent of his makes it very probable that he tranſlated Greek Books well. Yet we have nothing under his Name but the Verſions of the Canons, the Verſion of the Letter of St. *Cyril*, the Verſion of a Letter of *Proterius* about *Eaſter*, the Verſion of the Life of St. *Pachomius*, the Verſion of a Diſcourſe and two Letters of *Proclus*, and the Verſion of the Treatiſes of St. *Gregory Nyſſen* about the Creation of Man. There is alſo attributed to him the Tranſlation of the Hiſtory of the Invention of St. *John Baptiſt*'s Head, written by the Abbot *Marcellus*. He gives the Senſe faithfully and intelligibly, but his Words are not always well choſen. *Dionyſius Exiguus.*

CASSIODORUS.

Caſſiodorus MArcus *Aurelius Caſſiodorus*, a Senator, deſcended of an illuſtrious Family, born at *Squillaca* a City of *Calabria*, about the Year 470, was promoted to the chief Offices at *Court*, by *Odoacer* King of the *Heruli*. This King being vanquiſhed by *Theodorick* King of the *Goths*, *Caſſiodorus* had no leſs reputation in the Court of this laſt Prince, than of the former. He was made Governor of *Calabria*, and afterwards preferr'd many times to the Dignity of *Queſtor*, *Maſter of the Palace*, *Prefect Prætorio*, and was made *Conſul* in 514. He was moſt powerful at the Court of the Kings *Theodoricus*, *Athalaricus* and *Vitiges*. Altho' he was in the Court of thoſe *Arian* Princes, yet he never departed from the Catholick Faith, but united the Title of a *Good Chriſtian* with that of an *Honourable Perſon*, and a great *Magiſtrate*. At the Age of 69 or 70, deſiring to think more ſeriouſly of his Salvation, he retired from Court, and founded the Monaſtery of *Vivarium* in his own Country. Father *Garretus*, who publiſhed his Works, has taken great pains, and made a formal Diſſertation on purpoſe to prove that he follow'd the Rule of St. *Benedict*; but it is a Queſtion about which few People will trouble themſelves. However this be, *Caſſiodorus* govern'd this Monaſtery for the ſpace of 20 years; and there he died in peace, being aged 90 Years.

The Works of this Author are conſiderable, but there are many of them which are not about Eccleſiaſtical Matters. They are all collected together in the laſt Edition made at *Roan* in 1679.

The firſt Tome contains all the Letters and publick Acts which he dictated when he was in Offices. This Work is intituled, *Divers Letters*, collected together by *Caſſiodorus* himſelf, and divided into twelve Books. The five firſt contain the Letters which he wrote in the Name of King *Theodorick*, and under his Reign; the ſixth, and ſeventh contain divers Forms; the eighth, ninth and tenth contain the Letters written in the Names of the Kings *Athalaricus*, *Theodoricus*, and *Vitiges*; the two laſt contain the Letters which he wrote when he was *Prefect Prætorio*. There are ſome of them written to all ſorts of Perſons, and about all kinds of Affairs, ſo that they contain a wonderful variety of rare and curious things. They are all well written, full of good Senſe and very good Morality.

The Tripartite Hiſtory is not properly the Work of *Caſſiodorus*. *Epiphanius Scholaſticus* tranſlated into *Latin* the three Greek *Hiſtorians*, *Socrates*, *Sozomen*, and *Theodoret*; but as theſe Authors wrote the Hiſtory of the ſame time, ſo in reading them there is often found a Repetition of the ſame things: And *Caſſiodorus* made out of theſe three one Body of Hiſtory, by extracting out of every one what he ſays in particular, and avoiding the Repetition of what is ſaid by more than one.

The *Chronicon* of *Caſſiodorus* is very ſuccinct, and contains only the Names of the Conſuls, and the principal Tranſactions: It is not very exact for Chronology.

He wrote the Hiſtory of the *Goths*, but there remains nothing now but a little Abridgment of this Work made by *Jornandes*

Theſe are the Works contain'd in the firſt Tome of *Caſſiodorus*.

The firſt Work of the ſecond is his Commentary upon the *Pſalms*, which he wrote in his Monaſtery. He ſays himſelf in the Preface, that having renounc'd Secular Buneſs and the Cares of the World, and begun to taſte the ſweetneſs of the *Pſalms*, he was wholly addicted to the reading of this Book; and finding in them ſome dark places, he had recourſe to the Commentary of St. *Auſtine*, wherein he found an infinite abundance of matter, and that he himſelf had added ſome later diſcoveries. After this Commendation of the *Pſalms*, and obſerving that they are ſung to the Office of the Night and the Morning, at the firſt, third, ſixth, ninth Hour, and at Veſpers, he propoſes ſome general Remarks upon the *Pſalms*. 1. He enquires what is Prophecy, and defines it, A way of ſpeaking of Divine Things with Majeſty and Truth by the Inſpiration of the Holy Spirit. 2. He ſays, that the Names of Perſons that are at the beginning of the *Pſalms*, are not the Names of the Authors, but thoſe who were to ſing them, and to play upon Inſtruments. 3. That the Title *in finem*, to the end, ſignifies that the *Pſalm* has relation to Jeſus Chriſt. 4. That the *Pſalter* is properly an Inſtrument of Muſick in the form of a D. That it may be applied to all Songs that are play'd upon this Inſtrument, and that it agrees in a particular manner to *David*'s Work. 5. That a ſweet and harmonious ſound is properly call'd a *Pſalm*, but a Song is a ſinging with the Voice, and when the Voice accompanies the Inſtrument, then it is call'd a *Pſalm-Song*. 6. That a Pauſe is rather a mark of diſtinction and change of the Perſon, according to the Opinion of St. *Auſtine*, than a Continuation according to that of St. *Jerome*. 7. That the *Pſalms* are but one Book divided into five Parts. 8. That Jeſus Chriſt is there repreſented both as God and as Man, and as God-man. 9. That in his Commentary he will firſt explain the Title of the *Pſalm*, and then divide it into parts, and after that diſcover the literal and ſpiritual Senſe of it; and then he will declare the deſign of it, and laſtly give the Sum of the whole *Pſalm*, or diſpute againſt ſome Error. 10. He ſpeaks of the Eloquence and Uſefulneſs of the *Pſalms*. He praiſes the Church. In fine, he divides the *Pſalter* into twelve parts, which he applies to the twelve ſtates of Jeſus Chriſt. Theſe are the *Prolegomena* of *Caſſiodorus* to his Commentary upon the *Pſalms*. His Commentary is very large, he has taken many things not only out of St. *Auſtine*, but alſo out of the other Fathers: It contains much Morality. *Caſſiodorus*

The Commentary upon the *Canticles* is none of *Caſſiodorus*'s, altho' it goes under his Name in ſome Manuſcripts, ſince the Author of this Commentary quotes the words of St. *Gregory* the Great, beſides that this Commentary has not the Style of *Caſſiodorus*.

He wrote Commentaries upon the Epiſtles of St. *Paul*, the *Acts of the Apoſtles*, and the *Revelation*, but they are now loſt.

It cannot be expreſs'd, how many uſeful things are contain'd in his Treatiſe of the *Inſtitution to Divine Learning*, or an *Inſtruction for learning Theology*. He obſerves, in the Preface, that being troubled that there ſhould be Maſters of Human Learning, and Schools founded for teaching it, but none for Divine Learning, he had endeavour'd, with the help of *Agapetus*, to found Schools of *Theology* at *Rome*, as there had been formerly at *Alexandria*, and in his time at *Niſibis*: But the War hindering him of Succeſs in his Deſign, he thought it his duty to write theſe Books, as an Introduction to the Study of *Theology*. He would have the Holy Scripture ſtudied in the firſt place, beginning at the *Pſalms*, and then the Reading of the Fathers to follow. After he has ſpoken of the Commentaries of the Fathers, upon the Books of the Bible, and of their Writings, he mentions the four General Councils. Afterwards he gives an account of the different diviſions of the Books of Scripture; he ſpeaks of the Hebrew Text and the Verſions; from thence he paſſes to the Eccleſiaſtical Hiſtorians and Latin Fathers. He adds Remarks about the Order wherein the Holy Scripture is to be read, about the Obſervations which may be made uſe of, about the neceſſity of underſtanding Coſmography, about the ſtudy of human Learning, about Orthography and the Sciences. *Caſſiodorus*

The Treatiſes of *Caſſiodorus* about the Sciences and Liberal Arts concern not Eccleſiaſtical Matters: but that of the Soul has a nearer relation to the Dogmes of the Church. There he maintains, that the Soul is ſpiritual, that God created it, that it is immortal, and that it has no quantity nor extenſion. Having ſpoken of the Powers of the Soul, he ſays that it contracts Original Guilt, from which it is not deliver'd but by Baptiſm, and that during this Life it is capable of Virtues and Vices. Laſtly, he ſays, that the Soul being ſeparated from the Body by Death, is no more capable of doing Good or Evil, nor ſubject to the Infirmities of this Life; but that it expects either with Joy or Sorrow the Time of the General Judgment, at which it receives the reward of its good Actions, or the puniſhment due to its Crimes *. And then having deſcribed the Happineſs of Paradiſe, he concludes with an excellent Prayer.

* In theſe words *Caſſiodorus* plainly aſſerts, that there are only two different ſtates after this Life, the one of a joyful, and the other of a ſorrowful expectation of a future Judgment, and that theſe two ſtates are immutable, ſince good Souls are reſerv'd with Joy, and wicked Souls with Sorrow to the Sentence of the laſt Day: And ſo they plainly exclude the Romiſh Purgatory, which is a ſtate of Sorrow after this Life, from which ſome Souls are deliver'd at laſt to a ſtate of endleſs Joy.

The

Caſſiodorus The Style of *Caſſiodorus* is of a middle ſize; he writes cleanly enough for his time: He is full of Sentences and very uſeful Moral Thoughts.

The Works of *Caſſiodorus* which had been printed ſeparately, were all collected together by the care of Father *Garretus*, of the Congregation of St. *Maurus*, and printed at *Roan* in 1679. *Caſſiodorus*

St. *BENEDICT.*

St. Benedict. ALtho' St. *Benedict* is more conſiderable among the Monks, than among Eccleſiaſtical Writers, yet he is rank'd among theſe alſo. He was born in the Province of *Nurſia*, about the year 480. He was carried very young to *Rome*, from whence he retir'd to *Sublacum*, which is forty miles from *Rome*, where he ſhut himſelf up in a frightful Cave. There he continued for three years, without acquainting any body but St. *Romanus*, who let him down Bread by the help of a Rope: Being afterwards known, the Monks of a neighbouring Monaſtery choſe him for their Abbot. But he not agreeing with their way of Living, retir'd to his Deſart, where many Perſons came to him, and deſir'd to put themſelves under his Conduct; inſomuch that in a ſhort time, he built twelve Monaſteries in this place. From thence he paſs'd in the Year 529, to the Mount *Caſſinus*, where he laid down ſolid Foundations of an Order, which in a little time ſpread it ſelf over all *Europe*. There is a difference about the time of his Death, and his Diſciples look upon this as a very important Queſtion. As to us, it does not ſo nearly concern us to inſiſt upon it, and therefore we will ſuppoſe with Father *Mabillon*, that he died in 543, or with the Author of the Treatiſe concerning the *Hemina*, in 547. St. *Gregory* in his Dialogues wrote the Life of this Saint, which is full of Miracles very extraordinary. I ſhall not ſtay here to relate them, nor to enquire into the truth of them, this being no part of my Province.

The Rule of St. *Benedict* is the only Work that is truly his. St. *Gregory* thinks it better written and more prudent than all the reſt, *Sermone luculentam, Diſcretione præcipuam*? 'Tis divided into 77 Chapters. St. *Benedict* there diſtinguiſhes four ſorts of Monks; the *Cœnobites*, who live in a Monaſtery, under the Government of an Abbot; the *Anchorets*, who having learn'd the Exerciſes of a Monaſtick Life in a Monaſtery, retire alone into the Deſarts; the *Sarabaites*, who dwell two or three in the ſame Cell; and the *Gyrovagi*, who go from Monaſtery to Monaſtery, without ſtaying in any place: He condemns theſe two kinds of Monks, and chiefly the laſt; and without inſiſting upon what concerns the *Anchorets*, he compoſes his Rule only for the *Cœnobites*. There he ſpeaks firſt of the Qualifications which an Abbot ought to have, after what manner he ſhould ſerve for an Example to his Monks, and treat them all alike well, without ſhowing more affection to one than another; how he ſhould reprove, and even puniſh thoſe who commit Faults. He propoſes to them afterwards many Chriſtian and Spiritual Maxims; he recommends to them Obedience, Silence and Humility; he notes the Hours for Divine Service by Day and Night, and the order and manner of repeating it. After this he ſpeaks of the Puniſhments which ſhould be inflicted on thoſe who offend: The firſt is Excommunication, or a Separation from the Fellowſhip of the Brethren, whether at Table, or at Prayers; the ſecond is the Chaſtiſement of thoſe with Rods, whom the Excommunication cannot reform; and the laſt is the Expulſion out of the Monaſtery. Nevertheleſs he permits a Brother to be received three times who is turn'd out for his Faults, provided he promiſe to amend. He orders, that the Monks have all things in common, and that every thing be at the diſpoſal of the Abbot, and under the care of the Steward; that in the diſtribution of things neceſſary for Maintenance, no reſpect is to be had to the Quality, but to the Weakneſs of the Brethren: He enjoyns the Brethren to ſerve in the Kitchin and Refectory by turns. He requires, that ſpecial care be taken of the Infirm, of Children, and Old Men; he appoints the Hours and quantity of Meat and Drink; and Penances for leſſer faults: He recommends to them Labour, and notes the Hours for it; he provides for the Entertainment of Strangers; he forbids the Monks to receive Preſents or Letters from their Kinsfolk: He leaves the Abbots at liberty to give Habits to their Religious proportion'd to the temper of the place where they are; yet he thinks that 'tis ſufficient in temperate Places to give them a Cowle, a Tunique, and a Scapulary. He would not have the Monks complain of the colour or coarſneſs of theſe Habits; but that they ſhould take ſuch as are given them, and ſuch as are to be had in the Province where they are. The following manner wherein he would have one receiv'd who preſents himſelf for admiſſion into the Monaſtery, is very rude. He muſt patiently ſuffer for four or five days the Repulſes and Rebuffs of a Porter; after this he muſt be put for ſome days into the Chamber of the Gueſts, where an ancient Man will come to ſpeak to him, and to repreſent to him that which is the rudeſt thing in all the Rule: If he be obſtinate the whole ſhall be read to him, but if he promiſe to obſerve it, he ſhall be admitted into the Chamber of the Novices, where he ſhall be try'd: At the end of ſix Months the Rule muſt be read over to him again, and if he be obſtinate after this, it ſhall yet be read over to him at the end of four Months: But then if he promiſe to obſerve it, he ſhall be admitted, after he is given to underſtand that he can no more go out of the Monaſtery. 'Tis neceſſary alſo that he promiſe in the Oratory, before God and his Saints, and in the preſence of all the World to change his Life, and continue ſtedfaſt in that Change; but firſt he muſt be requir'd to make this Promiſe, and to ſubſcribe this Demand with his Hand, or if he cannot write, another muſt write for him, and he muſt ſet his Mark to it. That if he has any Means, he muſt give them all away before he makes Profeſſion, either to the Poor, or to the Monaſtery, without reſerving any thing to himſelf. If they be Parents who preſent a young Child, they muſt make the ſame Promiſe for him, and engage to give him nothing as his own proper Goods. As to the Prieſts which are preſented, St. *Benedict* would not have them eaſily receiv'd; yet if they be importunate, they may be receiv'd upon condition that they will obſerve the Rule. Yet to them ſhall be granted the firſt places after the Abbot, the Power of giving Benedictions, and of overſeeing Divine Service. As to the Monks that are Strangers, they ſhall be receiv'd as Gueſts if they deſire to tarry, and provided they be found to have liv'd well while they were among the Gueſts, they ſhall be admitted, and the Abbot may alſo beſtow upon them an honourable place: But if it be obſerved that they did not behave themſelves well, they ſhall not only be deny'd Admiſſion, but alſo be deſired to withdraw. If the Abbot pleaſes, he may chooſe any one of his Monks to be ordain'd Prieſt or Deacon, but this ſhall not exempt them from the Rule, nor from attending upon the Service of the Altar: He ſhall continue in the ſame Station, unleſs the Abbot will beſtow upon him a higher. The Degree among the Religious is reckon'd from the day that they enter into the Monaſtery. St. *Benedict* ſpeaks here alſo of the Qualifications which the Abbot ought to have, and of thoſe of the Prior, and of the Duty of the Porter. He forbids the Religious to go forth without the leave of the Abbot: Thoſe that go out, ſhould at their going forth recommend themſelves to his Prayers, and at their Return, they ſhould lye proſtrate on the Ground during the time of Divine Service: He recommends to the Monks to be reſpectful and meek to one another. Laſtly, he declares, that his Rule contains only the firſt Elements of a Religious and Spiritual Life, and that the Books of the Fathers contain it in perfection. *St. Benedict.*

There are ſeveral Diſputes about the underſtanding of ſome places in this Rule, which I leave to the Diſciples of of St. *Benedict*, who take them for a matter of great moment: The Publick, which is much leſs concern'd about them, will eaſily diſpenſe with me for not relating them; for I do not think that the World will much trouble themſelves to know, whether the *Hemina* mention'd by St. *Benedict*, be the half-quart of *Paris* or St. *Denis*; whether the word *Communion* be always taken in the Rule of St. *Benedict* for the ſigns of Charity and Union, or if it be taken in ſome places for the Euchariſt; whether the word *Maſs* do ſignifie there in ſome places what we underſtand by it at preſent, or whether it be always taken for the End or Duration of Divine Service, *&c.* There are not many beſides the Diſciples of St. *Benedict*, to whom theſe Queſtions can appear important. The common People are not concern'd in them, and the Learned who are not of the Order, will imploy their Curioſity and Learning upon other Subjects.

There are alſo attributed to St. *Benedict* a Letter to St. *Remigius*, a Sermon upon the Death of St. *Placidia*, a Diſcourſe upon the Departure of St. *Maurus*, a Letter to the ſame Saint, an Order of the Monaſtick Life; but none of theſe Pieces is St. *Benedict*'s.

Pope SILVERIUS.

Pope *Silverius.*

THe News of the Death of *Agapetus*, which happened, as we have ſaid, at *Conſtantinople*, being carried to *Rome*, *Silverius* the Son of Pope *Hormiſdas*, was choſen in his room. *Anaſtaſius* affirms that this Election was not free, and that King *Theodatus* forc'd the Clergy to chooſe *Silverius*. He alledges alſo that he gave Money to the Prince to get himſelf choſen: But *Liberatus*, an Author more ancient and more credible than *Anaſtaſius*, ſuppoſes that this Election was Canonical; and 'tis very probable that this Calumny againſt *Silverius* was invented to juſtifie the Intruſion of *Vigilius*. However this be, 'tis certain that *Silverius* was acknowledg'd by the Clergy and People as lawful Biſhop of *Rome*.

Belliſarius was then at *Rome* with a powerful Army, and having taken the City of *Naples*, he advanced towards *Rome*. The *Goths* depoſed King *Theodatus*, and plac'd in his room a brave Captain call'd *Vitiges*. He not finding himſelf ſtrong enough to oppoſe *Belliſarius*, went out of *Rome*, and retir'd to *Ravenna*. The *Romans* informed *Belliſarius* of this, and receiv'd him into *Rome*, according to the Pope's Advice. He entred into it victoriouſly in the Month of *December*, in the Year 536. But *Vitiges* returned quickly with an Army of 150000 Men, and laid Siege to *Rome*, which laſted a year and ſome days. The Pope *Silverius* having been choſen under a King of the *Goths*, and perhaps by his Intereſt, was ſuſpected at the Court of the *Greek* Emperor: beſides this, he had declared againſt *Anthimus* and the *Acephali*, whom the Empreſs *Theodora* maintained. The Deacon *Vigilius* remained at *Conſtantinople* after the Death of *Agapetus*, who had for a long time aſpired to the Biſhoprick, and made uſe of this Occaſion to get himſelf promoted to it. He promiſed the Empreſs, that if ſhe would make him Pope he would receive *Theodoſius*, *Anthimus*, and *Severus* into his Communion, and that he would approve their Doctrine. The Empreſs not only promiſed to make him Pope, but alſo offer'd him Money if he would do what ſhe deſired. *Vigilius* having given the Empreſs all the Aſſurances that ſhe could wiſh, departed with a ſecret Order addreſſed to *Belliſarius* to make him ſucceſsful in his Deſign. *Vigilius* being come into *Italy*, found all things well prepared for him; the Siege of *Rome* was raiſed when he arrived there; but during the Siege *Silverius* was ſuſpected to hold Correſpondence with the *Goths*, and ſo he was rendred odious for refuſing expreſly to accept the Empreſs's Propoſals of receiving *Anthimus*. Thus *Vigilius* having deliver'd to *Belliſarius* the Order which he brought, and having promiſed him two hundred pieces of Gold over and above the ſeven hundred which he was to give him, found no great difficulty to perſuade him to drive away *Silverius*. For accompliſhing this he made uſe of two Pretences, which we have already hinted, he cauſed him to come before him, and accuſed him of writing to the *Goths*, and preſt him to approve *Anthimus*. There wanted not Forgers who counterfeited a Letter written in the Name of *Silverius* to the King of the *Goths*, to deliver up the City of *Rome* to him, nor falſe Witneſſes who depoſed that he had this Deſign. *Belliſarius* cauſed to bring *Silverius* before him, and ſollicited him to ſatisfie the Empreſs, by approving the Doctrine of *Anthimus*, and then ſent him back again. *Silverius* refuſing to hearken to this Propoſal, he cauſed him to be brought a ſecond time into his Palace, and diſcover'd to him what he was accuſed of: but having ſworn to him that he ſhould have liberty to go away, he was not ſeized. He was ſent for the third time, and after his entrance the Wife of *Belliſarius* upbraided him with his perfidiouſneſs, and immediately he was ſtript of his Sacerdotal Habit, and his Clergy were told that he was depoſed; and an Order was ſent to them to chooſe *Vigilius* in his room. *Silverius* was preſently baniſh'd to *Patava*, a City of the Province of *Lyria*. When he was arrived in this City, the Biſhop animated with Zeal for Juſtice, went to wait upon the Emperor, and remonſtrated to him, that it was a thing which cried to Heaven for vengeance, that the Biſhop of a See ſo conſiderable as that of *Rome*, ſhould be unjuſtly turned out. *Juſtinian*, who had no hand in this Negotiation, order'd that *Silverius* ſhould be ſent back into *Italy*, and that the Letter ſhould be explained which he was charged to have written; that if it was found to be none of his, he ſhould be reſtored to his See; but if it was found to be his, he ſhould have the Title of a ſimple Biſhop of ſome City. The Empreſs ſent immediately *Pelagius* into *Italy* to hinder the return of *Silverius*. But the Order of the Emperor was executed ſo much the more eaſily, becauſe *Vigilius* had fail'd in his Promiſe, both to the Empreſs, in not doing what ſhe deſir'd, and to *Belliſarius*, in not giving the Money which he had promiſed. So *Silverius* was carried back to *Italy*, but it was only to increaſe his miſery; for *Vigilius* fearing to be forced away from the Throne which he had invaded, performed the Promiſes which he had made, on condition that *Silverius* ſhould be deliver'd into his hands. This was put in execution, he was deliver'd to the Guards of *Vigilius*, and he was baniſh'd into the Iſles of *Pontienna* and *Pandataria*, which were over againſt the Mount *Cirrellus*, where he died of a Famine in great miſery, if we may believe *Liberatus*. *Procopius* in his *Secret Hiſtory* ſeems to inſinuate, that he was kill'd by one named *Eugenius*, a Man devoted to *Antonina* the Wife of *Belliſarius*: but what *Procopius* ſays may be underſtood, not of the Death of *Silverius*, but rather of his Accuſation or Apprehenſion.

Pope *Silverius.*

The Letters attributed to *Silverius* are feigned upon his Hiſtory.

The firſt wherein 'tis ſuppoſed that he upbraids *Vigilius* with his Crime, and that he condemns him, is dated under Prince *Baſil*. Now there was not one of this Name in the time of the Pontificate of *Silverius*; and beſides this it is *Mercator*'s Style, full of Barbariſms and Phraſes of other Popes. In ſhort, it cannot agree with the Hiſtory, becauſe 'tis ſuppoſed in it, that *Silverius* after his Depoſition aſſembled a Council, wherein he anathematized *Vigilius*, which has not the leaſt probability.

The Letter of *Amator* Biſhop of *Autun* to *Silverius*, ſent with the Preſents which this Biſhop is ſuppoſed to make unto him, is alſo a Forgery, as well as the Anſwer of *Silverius* to this Letter: Both the one and the other are *Mercator*'s Style, and have the ſame Marks of Forgery with the other Letters forged by this Impoſtor.

The Pope VIGILIUS.

The Pope *Vigilius.*

ALtho' *Vigilius* was promoted to the See of *Rome* by a way altogether unjuſt, yet he continued in the poſſeſſion of it after the Death of *Silverius*, and was acknowledged for a lawful Pope, without proceeding to a new Election, or even confirming that which had been made. The Conduct which he had obſerved during his Pontificate, anſwer'd well enough to its unhappy beginning. He had at firſt approv'd the Doctrine of *Anthimus*, and that of the *Acephali*, to ſatisfie the Empreſs: but the Fear of being turned out by the People of *Rome*, whom he hated, made him quickly recal this Approbation; yet he did not by this gain the Hearts of the *Romans*. They could not endure an Uſurper, who having been the Cauſe of the Death of their lawful Biſhop, would abuſe them alſo; They accus'd him alſo of having kill'd his Secretary with a Blow of his Fiſt, and of having whipped his Siſter's Son 'till he died. The Empreſs who was not ſatisfi'd with him, becauſe he had gone back from his Word, ſent *Anthimus* to *Rome* with an Order to bring him into *Greece*; and at his Departure the People gave him all ſorts of Imprecations. He was ſometime in the Iſle of *Sicily*, and arrived not at *Conſtantinople* until the 20*th*. of *January* of the Year 547. The Affair of the three Chapters was then warmly diſputed in the Eaſt: and *Vigilius* having learned in *Sicily* that they were condemned without his Concurrence, at firſt was very much troubled at it: He teſtified his Diſcontent after his Arrival at *Conſtantinople*, but he quickly yielded to the Menaces and Intreaties of the Empreſs. Yet he would not grant all that was deſired of him, and propos'd a General Council, thinking by that to gain Time, without diſcontenting any body. Notwithſtanding this, *Juſtinian* publiſh'd an Edict: *Vigilius* oppos'd it briskly, and thundred a Sentence of Excommunication againſt *Theodorus* of *Cæſarea*, the Author of this Edict, and of Suſpenſion againſt *Mennas*. He withſtood the Condemnation of the three Chapters which was reſolv'd upon in the fifth Council; he ſuffer'd himſelf to be baniſh'd rather than ſubſcribe to it: Nevertheleſs, not being guided by Zeal for the Truth, but by his own Caprice, or Intereſt, he quickly condemned them after an authentical manner, that he might return into *Italy*. During his Abſence *Rome* was taken and ſack'd in 547, by *Totila*, and retaken in 553 by *Narſes* General of *Juſtinian*'s Army. The *Romans* being ſet at Liberty, demanded their Biſhop again, who had been abſent now for many years. *Juſtinian* offer'd them to ſend him back again to them, or if they had rather, to permit them to ordain the Archdeacon *Pelagius*. They pray'd him to ſend them *Vigilius*, promiſing to him that they would chooſe *Pelagius* after his Death. *Juſtinian* granted him to them. *Vigilius* died in *Sicily* in 555; *Pelagius* his Succeſſor was ſuſpected to have contributed to his Death, but he purged himſelf by Oath upon the Holy Goſpels and the Croſs.

The Pope *Vigilius.*

We

The Pope *Vigilius.*

We have already obſerv'd, that *Vigilius* to get *Silverius* into his hands, had conſented to all that the Empreſs deſir'd, by receiving into his Communion the Biſhops of the Faction of the *Acephali*, and approving their Doctrine. *Liberatus* relates the Letter which he wrote to them, and aſſures us, that it was accompanied with a Confeſſion of Faith, wherein he condemns thoſe who diſtinguiſh'd the two Natures in Jeſus Chriſt, and made profeſſion of believing one Chriſt only, compos'd of two Natures; pronouncing an *Anathema* againſt thoſe who admit two Forms in Jeſus Chriſt, who did not acknowledge, that the Miracles and Sufferings belong'd to one and the ſame Chriſt, and did not own that the *Word* ſuffer'd, and particularly againſt *Paulus* of *Samoſata*, *Dioſcorus*, *Theodorus* and *Theodoret*. *Baronius* and *Binius* endeavour to make it credible, that this was not *Vigilius*'s; but *Liberatus* is more to be believ'd than they, and *Vigilius* was certainly capable of doing it.

The ſecond Letter of *Vigilius* addreſs'd to *Eutherius*, is that of the firſt day of *March* in the year 538. He anſwers this Biſhop about certain Articles, concerning which he had conſulted him. 1. He condemns thoſe who under pretence of Abſtinence ſuperſtitiouſly refrain from eating any Meat, thinking it forbidden, and evil in it ſelf. 2. He orders the Canons of the Holy See to be obſerv'd, concerning the ſolemn Adminiſtration of Baptiſm; and reproves thoſe who cut off the Particle, *And*, in the *Gloria Patri*, between the Son and the Holy Spirit, ſinging, *Gloria Patri & Filio Spiritui Sancto*, inſtead of, *& Spiritui Sancto*. 3. He ſays, that he had ſent to him who writes the Eccleſiaſtical Canons taken out of the Archives of the Church of *Rome*, made with reſpect to thoſe, who having been baptized in the Church, were re-baptized by the *Arians* when they return'd to the Church. He adds, that nevertheleſs, their Penance may be diminiſh'd, in proportion to their Fervor; but that they muſt not be receiv'd by that Impoſition of Hands, which is us'd to cauſe the Holy Spirit to deſcend, but by that which is us'd to reconcile Penitents. 4. He thinks that a Church muſt not be conſecrated anew, which is rebuilt upon the ſame Foundations, but that it is ſufficient to celebrate Meſs in it. This Conſecration was made by throwing Holy Water upon it; for to ſhow that it was not neceſſary to conſecrate it anew, he uſes this Expreſſion, *Nihil judicamus officere, ſi per eam minimè aqua benedicta jactetur.* 5. He fixes the Day of the Feaſt of *Eaſter* approaching; he ſays that Divine Service is perform'd after the ſame manner in all the Feaſts, that ſome Chapters only are added, which agree either to the Myſteries, or to the Saint whoſe Feaſt it is: He ſends Reliques to him to whom he writes. Here this Letter ſhould end, for he declares that he had anſwered all the Demands of this Biſhop, and makes him a Compliment wherewith it was uſual to conclude a Letter: Yet there are in it two other Articles, which have no relation to the preceding, nor any Connexion with the Remainder of the Letter. The firſt condemns the Prieſts who name not the three Perſons in adminiſtring Baptiſm; the ſecond is about the Primacy of the Church of *Rome*. It affirms, that there is no doubt but the *Roman* Church is the Foundation, Form and Principle of all the Churches, becauſe tho' all the Apoſtles were choſen after the ſame manner, yet St. *Peter* had the Pre-eminence above the other; which made him be called *Cephas*, becauſe he is the Head and Prince of the other Apoſtles; that therefore the Church of *Rome* has the Primacy among all the Churches, and that 'tis neceſſary, that the Cauſes which concern the Perſons of Biſhops, or the important Affairs of the Church, ſhould be communicated to him, and that the Appeals of theſe Cauſes ſhould be reſerv'd to him. 'Tis very probable that theſe two Articles are added.

The Pope *Vigilius.*

In the third Letter *Vigilius* makes Anſwer to *Cæſarius* Biſhop of *Arles*, about King *Theodebert*'s conſulting him concerning the Penance which ſhould be impoſed upon one who had married his Brother's Wife. *Vigilius* had already written to the King, that this Crime could not be expiated but by a great Penance: But becauſe 'tis convenient that the Penance ſhould be regulated by the Biſhops upon the place, ſince none but they can know the Condition of the Penitent, he commits this Care to *Cæſarius*, with whom he leaves full power to regulate the Time and Order of this Penance: But he admoniſhes him to require, that he commit no more ſuch things for the future, and to hinder him and her, who were thus married, from dwelling together.

The fourth Letter is addreſs'd to *Juſtinian*; there he praiſes the Piety and Faith of this Emperor, who had written to him, that he would inviolably adhere to the Faith eſtabliſh'd in the four General Councils, and in the Letters of St. *Cœleſtine* and St. *Leo*. He teſtifies to him that he is of the ſame Judgment, and that he approves what his Predeceſſors *Hormiſdas*, *John* and *Agapetus* had done againſt the Hereticks, and that he condemns the Perſons whom they had condemned. He recommends it to this Prince, that he would maintain the Privileges of the See of *Rome*, which could not be attack'd without violating, as one may ſay, the Faith.

In the following Letter he congratulates *Mennas* for being of the ſame Judgment: This is dated *Sept.* 17*th.* 540.

The 6*th.* 7*th.* and 8*th.* Letters are addreſs'd to *Auxanius* Biſhop of *Arles*. In the firſt he grants him the *Pallium*: In the ſecond he makes him his Vicar in the Kingdom of *Childebert*, and annexes two Prerogatives to this Title. The firſt is to examine and judge the Cauſes of the Biſhops of this Kingdom, provided notwithſtanding, that if any Cauſes of Faith or of difficult Matters happen, they ſhall be reſerv'd to the Deciſion of the Holy See. The ſecond is that no Biſhop ſhall go out of his Country, without taking *Literæ Formatæ* from him. He exhorts him afterwards to pray for *Juſtinian*, and to preſerve the Peace and good Underſtanding between King *Childebert* and the Emperor.

In the third Letter to *Auxanius*, *Vigilius* commiſſions him to judge the Affair of *Pretextatus*. The firſt of theſe Letters is dated *Octob.* 18*th.* 543, and the other two *May* 22*d.* 545. The ſame Day he wrote a fourth to the Biſhops of the Kingdom of *Childebert*, and to thoſe who were accuſtomed to receive their Conſecration from the Biſhop of *Arles*, wherein he gives them to underſtand that he had made *Auxanius* his Vicar, and ſets forth the Rights which he had granted him.

After the Death of *Auxanius*, he gave the ſame Title and the ſame Privileges to his Succeſſor *Aurelianus*, as appears by the Letters 10. and 11, written in 546.

The other Letters and Treatiſes of *Vigilius* having a relation to the Hiſtory of the fifth Council, of which they make a part, we ſhall reſerve them to be ſpoken of upon that Head.

CÆSARIUS *Biſhop of* Arles.

Cæſarius.

Cæſarius born at *Chalons* upon the River *Sone*, a Monk and Abbot of *Lerina*, and afterwards Biſhop of *Arles*, was one of the moſt famous Biſhops of *France* in his time. He was honour'd with divers Letters from the Popes, who made him their Vicar. He aſſiſted at many Councils of *France*, in which he cauſed very excellent and uſeful Canons to be made. He govern'd the See of *Arles* from the year 501, to the year 543. He is mentioned in *Gennadius*'s Book of *Eccleſiaſtical Writers*; but 'tis certain that this place was added: For beſides that, it is not found in ſome Editions, and many Manuſcripts of *Gennadius*, 'tis evident that *Cæſarius* was not yet Biſhop of *Arles*, when *Gennadius* wrote this Book: Yet this Chapter being written by an ancient Author, we may give credit to what he ſays in it, that *Cæſarius* compos'd ſome Books very uſeful for Monks. *Sigibert* of *Gemblours* calls them *Homilies* proper for the Monaſtical Life. We have many Homilies which go under his Name, which are publiſhed in the *Bibliotheque of the Fathers*, in the Collection of M. *Baluzius*, and among the Sermons of St. *Auſtine*. Some of them perhaps are none of his, and 'tis certain that ſeveral places are added in them: But theſe Homilies are not Diſcourſes to Monks, but Sermons to the People. He compos'd a very great number of them, not only to ſerve for preaching in his own Church, which he did very often Morning and Evening; but alſo to ſend them to his Brethren of *France*, *Italy* and *Spain*, that they might uſe them for the Inſtruction of their People: From hence it is, that a great number of them are reſtor'd to him in the laſt Edition of St. *Auſtine*'s Sermons. He oftentimes tranſcribed the Sermons of others, and chiefly thoſe of St. *Auſtine*.

Cæſarius.

He founded a Monaſtery of Nuns at *Arles*, whereof his Siſter *Cæſaria* was Abbeſs: He drew up a Rule for them which is in the Collection of *Benedict* of *Aniane*, where is found alſo a Diſcourſe exhorting them to Chaſtity; a Letter which he wrote to the Abbeſs, about the manner of governing her Nuns, and the Teſtament of this Biſhop. His Life was written by his Diſciple *Cyprianus*, by the Prieſt *Meſſianus*, and by the Deacon *Stephen*. Theſe Lives are extant in the firſt *Benedictine* Age; but I queſtion whether they be altogether genuine, and ſuch as they were made by their firſt Authors. The Author who plac'd his Name in *Gennadius*, attributes to him a Collection of Paſſages out of the Holy Scripture and the Fathers about Grace, which is approv'd by Pope *Felix*; which is to be underſtood of the Canons of the ſecond Council of *Orange*, at which *Cæſarius* aſſiſted.

PONTIANUS.

Pontianus. THis Biſhop wrote a Letter to *Juſtinian*, wherein he praiſes his Zeal and Piety, and remonſtrates to him, that he thought he could not condemn *Theodorus*, the Writings of *Theodoret* and the Letter of *Ibas*, becauſe he had not ſeen their Writings, and tho' he ſhould ſee them, and find in them things worthy of Condemnation, yet he could not condemn the Authors that died in the Communion of the Church: That he was afraid leſt under the pretence of condemning theſe Authors, they ſhould revive the Hereſie of *Eutyches*. Laſtly, he informs him that he could not make War with the dead, who are judged by a Judge, from whoſe Judgment there lies no Appeal; and and prays him not to perſecute and put to death thoſe who are alive, to force them to condemn ſome that are dead. This Letter is in the Councils *Tome* 5. *p.* 324. *Pontianus.*

LEO *Archbiſhop of* Sens.

Leo. THe Biſhops have always been jealous of their Juriſdiction, and vigorouſly oppos'd the Diſmembrings which the Princes would make of the Parts of their Dioceſs: This Archbiſhop of *Sens* may ſerve for an Example of this. King *Childebert* would eſtabliſh a Biſhop in the City of *Melodunum* which was in his Kingdom, tho' it belong'd to the Dioceſs of *Sens*. *Leo* wrote to him a civil Letter in defence of his Rights, and to hinder the Erection of this Biſhoprick: He repreſents to him, that this could not be done without the Conſent of King *Theodebert*, that it was contrary to the Eccleſiaſtical Canons; that he ought not to ſuffer the Peace which was among the Biſhops to be diſturbed by his Order, and that ſome of the People ſhould be withdrawn from under the Juriſdiction of their Biſhop; that he could not alledge as a Pretence for erecting this new Biſhoprick of *Melodunum*, that the Biſhop of *Sens* could not make his Viſitation there, becauſe the Ways were ſtopped up; ſince there was nothing to hinder the Biſhop of *Sens* to go thither, or ſend his Deputy. Laſtly, he declares, that whoſoever ſhall ordain a Biſhop at *Melodunum* without his Conſent, unleſs it were order'd by the Pope, or in a Synod, ſhall be excluded from his Communion, as well as he who ſhall be ordain'd. This Letter is written under the Reign of *Theodebert*, which begun in 535, and ended in 548. *Leo.*

TROJANUS Biſhop of *Santones*.

Trojanus. THis Biſhop wrote a Letter to *Evemerus*, or *Enmerius* Biſhop of *Nantes*, who had conſulted him, whether he ought to baptize a Perſon who did not remember that he was baptiz'd: He anſwers him, that he ought to baptize all thoſe who did not remember that they were baptized, or had no Proof that they had been baptized. *Trojanus.*

NICETIUS Biſhop of *Treves*.

Nicetius. FAther *Luc Dachery* has given us in the third Tome of his *Spicilegium* two ſmall Tracts of Piety written by this Biſhop: The one is concerning the Watchings of the Servants of God, and the other concerning the Uſefulneſs of ſinging *Pſalms*. There are alſo two Letters of this Biſhop; one to *Juſtinian*, wherein he exhorts him to renounce Hereſie; and another to *Chloſdoinda* Queen of the *Lombards*, exhorting her to labour after the Converſion of her Husband. Tome fifth of the Councils, *p.* 381. *Nicetius.*

AURELIANUS.

Aurelianus. *AUrelianus* Biſhop of *Arles*, and Succeſſor to *Cæſarius*, whom *Vigilius* made his Vicar in *Gaul*, made two Rules; one for the Monks, and another for the Nuns. They are both related in the Code of the Rules of *Benedict* Abbot of *Ancona*. This Biſhop aſſiſted at the Council of *Lyons* held in the year 549. *Aurelianus.*

TERRADIUS.

Terradius. T*Erradius* or *Terridius*, a Kinſman of *Cæſarius* Biſhop of *Arles*, paſſes for the Author of a Rule made for Monks and Nuns. *Terradius.*

ARATOR.

Arator. A *Rator* born in *Liguria*, was Intendant of the *Finances* to King *Athalaricus*, and afterwards Sub-deacon of the Church of *Rome*, he turn'd into Verſe the Hiſtory of the *Acts of the Apoſtles*, under the Pontificate of Pope *Vigilius*. Altho' this Work was much eſteem'd in his own time, yet it has not the like Approbation at preſent, having nothing in it that's ſublime or agreeable. The ſame Author wrote a Letter in Elegiac Verſe to Count *Parthenius*, which was publiſh'd by Father *Sirmondus* at the end of *Ennodius*. *Arator.*

JUSTINIANUS and JUSTUS Biſhops of *Spain*.

Juſtinianus, &c. I*Sidore* of *Sevil* obſerves it as a thing extraordinary, that there were in *Spain*, under the Reign of *Theodius*, *i. e.* toward the year 535, four Brethren born of the ſame Mother, all four Biſhops, and all four Writers.

The firſt is *Juſtinian* Biſhop of *Valentia*, who wrote a Treatiſe containing divers Anſwers to the Queſtions of *Ruſticus*; the firſt concerning the Holy Spirit; the ſecond againſt the Followers of *Bonoſus*, who believed that Jeſus Chriſt was an adoptive Son, and not the natural Son of God; the third about the Baptiſm of Jeſus Chriſt, to ſhew that it is not lawful to reiterate it; the fourth about the Diſtinction between *John*'s Baptiſm, and that of Jeſus Chriſt; the fifth to prove that the Son is inviſible as the Father. *Juſtinianus, &c.*

The ſecond was *Juſtus* Biſhop of *Urgellum*, who publiſhed a little Commentary upon the *Canticles*, wherein he explains in a few Words, and very clearly, the allegorical Senſe of this Book of Holy Scripture.

The two other Brethren were called *Hebrides* and *Elpides*; but it is not known where they were Biſhops, and what is the Subject of their Writings. We have not now the Work of *Juſtinian*, but only that of *Juſtus* upon the *Canticles*. St. *Iſidore* has given a ſound Judgment of it: In

it

Justinianus, &c.

In it he expounds very succinctly and clearly the *Canticles*, by applying it to Jesus Christ and his Church. There are two Letters of the same Bishop in the fifth Tome of the *Spicilegium* of *Luc Dachery*, the first whereof is suppositious.

Justinianus, &c.

APRIGIUS.

Aprigius.

Aprigius Bishop of *Beia* in *Portugal*, an Eloquent and learned Man, says *Isidore* of *Sevil*, has explain'd the Revelation of St. *John*: He has given a Spiritual Sense of it, and in a noble Style; he seems also to have succeeded better in it, than the greatest part of of the Ancients. He did also write some other Books which are not come to our Knowledge. He flourish'd in the time of King *Theodius*, *i. e.* about the Year 540. At present there remains nothing of this Author.

Aprigius.

ARETAS.

Aretas.

THis *Aretas*, who wrote a Commentary upon the *Revelations*, taken out of that of *Andrew* of *Cæsarea*, is plac'd in the sixth Age of the Church, and he is also thought to be Bishop of *Cæsarea*; but there is no proof, neither of the one nor the other. This Commentary may be seen in the *Bibliotheques* of the Fathers.

Aretas.

ZACHARIAS Bishop of *Mitylena.*

Zacharias.

Zacharias Scholasticus was made Bishop of *Mitylena*, in the time of *Mennas* Patriarch of *Constantinople*, and was present at the fifth Council. He wrote two Treatises about Matters rather Philosophical than Theological: The first is a little Tract against the Opinion of the *Manichees* concerning the two Principles. The second is a Dialogue of the Creation of the World, wherein he refutes the Philosophers who believ'd it Eternal. These two Treatises are in the *Bibliotheques* of the Fathers.

Zacharias.

CYRILLUS of *Scythopolis.*

Cyrillus.

Cyrillus Monk of *Scythopolis* wrote the Life of the Abbot *Enthimus*: 'Tis in Latin in *Surius* at the 20*th* of *January*, and in Greek and Latin in the second Tome of the *Monuments of the Greek Church*, publish'd by Mr. *Cotelerius*; but it is not the same as it was written by *Cyril*, but as it was amended, or rather corrupted by *Metaphrastes*. This Life is well enough written, and contains many Historical Circumstances very remarkable.

Cyrillus.

FACUNDUS.

Facundus.

Facundus Bishop of *Hermiana*, a City of the Province of *Byzacena* in *Africa*, being at *Constantinople* at the time when *Justinian* would extort from the Bishops the Condemnation of the three Chapters, wrote a Book in defence of them before *Vigilius* arriv'd at *Constantinople*. When this Pope was come, *Facundus* assisted at the Conference which was held upon this Subject; and being afterwards obliged to give his Opinion in Writing, he made Extracts out of his own Book in great haste, the Emperor not allowing him but seven days to give his Opinion, tho' there happen'd two of them to be Festivals. This *Facundus* himself informs us, in the Preface of his twelve Books written in Defence of the three Chapters.

In the first he handles many Questions concerning the Mystery of the Incarnation. In the first place he commends the Confession of Faith which *Justinian* had publish'd in the Year 533, and approves also of this Expression, *One of the Trinity was crucified*; after this he remarks, that the three Chapters were invented by the *Eutychians* to weaken the Authority of the Council of *Chalcedon*; that the *Origenians*, to revenge themselves on those who had condemn'd them, were joyn'd with the *Eutychians*, and not daring openly to attack the Council of *Chalcedon*, they had consulted to procure the Condemnation of the Letter of *Ibas*, which was approv'd in this Council, that they might indirectly condemn the Bishops that were present at it; That, in short, it it was not necessary, for rejecting the Error of the *Nestorians*, to condemn the three Chapters, but it was sufficient to say, that *One of the Trinity suffer'd, and that the Virgin was the Mother of God*: That there are some Catholicks, who would not have it said, that one of the Trinity, but, one of the Persons of the Trinity suffer'd: That notwithstanding both the one and the other of these Propositions is capable of a good Sense, but the last does not formally enough exclude the Error of the *Nestorians*. Here he remarks, *en passant*, that when it is said in Scripture, that Baptism was administred by the Apostles in the Name of Jesus Christ, this ought to be understood only by way of Opposition to the Baptism of the Jews, and not so as to exclude the Invocation of the other Persons. Afterward he shews, that we ought to say, that the Virgin is truly and properly the Mother of God, and that it may also be said, that God is the Father of a crucified Man, without inferring from thence, that the Divinity was born of a Virgin, or that it was crucified. He proves also against the *Eutychians*, that there are two Natures in Jesus Christ, and not only one Nature compounded as they affirm. He explains the Passages of *Julius* and St. *Cyril*, which they make use of to give Authority to their Sentiment, by proving that these two Bishops acknowledged two Natures in Jesus Christ. He pushes these things yet further, by maintaining that those who admit but one compounded Nature, favour'd the Sentiment of *Nestorius*, because they cannot say, that this Nature was of the same Substance with that of the Eternal Father, which is most simple, from whence it follows, that the Person of Jesus Christ is not of the same Substance, with the Father. In fine, he observes, that the difference between the Union of the Soul and Body, and that of the Divine and Human Nature in Jesus Christ, consists in this, that the Soul and Body are united into one and the same Nature, whereas the Divine and Human Nature are united into one Person only.

Facundus.

Facundus having discover'd the Purity of his Faith in the first Book, undertakes in the second the Defence of the three Chapters. That he may do this the more freely, he supposes that the Writing against the three Chapters, which goes under the Name of *Justinian*, is none of his, but that it was composed by the Enemies of the Council of *Chalcedon*. He cries out, that it were needless to discuss the Writings of *Theodorus* of *Mopsuesta*, who died a long while ago in the Communion of the Church; that his Memory is struck at for no other reason, but because he was commended in the Letter of *Ibas*, approv'd in the Council of *Chalcedon*; but then he was also commended and approv'd, while he was alive by the Fathers of the Church, as by *John Chrysostome*, by St. *Gregory Nazianzen*, by *John* of *Antioch*, by *Domnus*, and even by a Synod of *Oriental* Bishops held at *Antioch*; that the Writings of *Theodoret*, and the Letter of *Ibas* would not be condemn'd, but only to lessen the Authority of the Council of *Chalcedon*; and that the chief reason why the Letter of *Ibas* is attack'd, is, because it clearly distinguishes the two Natures in the Person of Jesus Christ: That the reason which they make use of for condemning it, because St. *Cyril* is abus'd in it, is a vain pretence, since they say nothing of *Gennadius* of *Constantinople*, and *Isidore*, who have spoken much worse of this Father: That in short, they cannot condemn this Letter of *Ibas*, because the Council of *Chalcedon*, having examined it, did not think it convenient to condemn it; and so much the rather, since St. *Leo*, and the Synodical Assemblies of the Eastern Churches, had declar'd that nothing must be added to the Decisions of this Council: That it was needless to wait for the Judgment of *Vigilius*, since he could not depart from the Sentiments of his Predecessor, having receiv'd his Sovereign Power for Edification, and not for Destruction, and he had no power against the Truth, but only for the Truth.

Facundus.

Facundus. In the third Book he defends particularly *Theodorus* of *Mopsuesta*: In the first place he remarks, that he cannot be condemned without accusing the Council of *Chalcedon*, or St. *Leo*, of Error or Negligence. After this he maintains, that the Doctrine of this Bishop was very Orthodox, and that he condemned the Errors of *Paulus of Samosata* and *Nestorius*; and he proves from his Writings that he rejected these Errors. He asserts that the Creed which is attributed to him, and was condemned in the Council of *Ephesus*, is none of his. He gives a good Sense to the Passages which are alledged to prove that he was in an Error; he defends him also against that Accusation, that he had subverted the Prophecies of Jesus Christ.

In the fourth Book he maintains, that we ought not to follow the Judgment of St. *Cyril* about the Condemnation of *Theodorus*, since what he says against St. *Chrysostome* and *Diodorus* of *Tarsus* is not approved. He shews that the Eastern Patriarchs acknowledged at first sight, that the Condemnation of the three Chapters was invented only to lessen the Council of *Chalcedon*. He complains, that notwithstanding they had sign'd it, and cowardly surrendred themselves to the Will of the Prince, he remarks, that *Vigilius* would not consent to it, and that the greater part of the Western Churches oppos'd it.

The fifth Book is about the Letter of *Ibas*: He pretends to prove, that the Council of *Chalcedon* approv'd it, that *Ibas* never deny'd his writing of it: He affirms as to *Theodoret*, that he had a Seat in the Council, before the Condemnation of *Dioscorus* and *Eutyches*: He shews that St. *Leo* approved all that was done in the Council, except what concern'd the Pretension of the Patriarch of *Constantinople*: From whence he concludes that after so solemn an Approbation by the Council and the Pope, 'tis not lawful to condemn this Letter.

He goes further in the sixth and seventh Books, wherein he undertakes to justifie the Judgment of the Council, by shewing that the Letter of *Ibas* contains no Heresy, and that he acknowledged two Natures and one Person in Jesus Christ. He confesses, that in it he condemn'd St. *Cyril* and excus'd *Nestorius*: but he maintains, that this was by a mistake of the matter of Fact, that the Council did not think it their Duty to condemn him for this as an Heretick: That it cannot be charg'd upon him as a Crime, that he prais'd *Theodorus* of *Mopsuesta*, since St. *Chrysostome*, and St. *Gregory Nazianzen* had also prais'd him.

In the eighth Book he defends *Theodorus*, first, by shewing that the Holy Fathers and the Eastern Bishops used Expressions like to those of *Theodorus*; that 'tis false that *Proclus* proscribed him; that the Eastern Bishops wrote to *Theodosius* and St. *Cyril*, that he must not be condemn'd; that *Theodosius* approv'd their Judgment; that *Domnus* Bishop of *Antioch* prais'd him, and declar'd that we must not blacken the memory of those Persons who died in the Communion of the Church; that the Fathers and Bishops of his Time praised and esteem'd him; that St. *Cyril* is the only Father who condemn'd him, but his Judgment ought not to be prefer'd before all the others.

In the ninth Book he undertakes to justifie *Theodorus* by his Writings, and to prove that he believ'd that Jesus Christ was God, and that he acknowledg'd in him two Natures united in one Person only: He explains some Expressions of this Author, which may appear harsh: He lays it down for a Rule, that we must interpret obscure and ambiguous Places by those that are clear and evident.

In the tenth Book he shews, that tho' some places were to be blam'd in the Writings of *Theodorus*, yet the Council had done well not to condemn him, either because these places had not come to their knowledge, or because they were capable of a good Sense, or lastly, because it may be believ'd that they were added by his Enemies: That tho' it were evident that he was in an Error, yet he ought not to be condemn'd as an Heretick, since he was not obstinate in it, and had shewn himself to be of a tractable spirit, by retracting what he had affirm'd: That tho' he had been more culpable, yet *Ibas* might praise him for what he had written well: That tho' he had been accus'd Judicially in the Council, yet he could not be condemn'd since he died in the Peace and Communion of the Church: That *Athanasius* was not condemn'd for defending *Dionysius* of *Alexandria*; that it is yet more easie to defend *Theodorus* of *Mopsuesta*; That the Council had as much right to excuse *Theodorus*, as St. *Basil* had to explain the passages of *Gregory Thaumaturgus*, or St. *Hilary* to interpret the Expressions of the Councils of *Antioch* and *Sirmium*. Lastly, he reprehends four things in the Anathema pronounced against *Theodorus* of *Mopsuesta*, against his Doctrine and those of his Opinion. 1. That a Person is anathematiz'd who died in the Communion of the Church. 2. That in anathematizing him, all those who approv'd him are anathematiz'd. 3. That all his Dogmes in general are condemned. 4. That they do not only condemn those who are of his Opinion, but those who have been of it.

In the eleventh Book he shews, that the ancient Fathers us'd many Expressions altogether like those of *Theodorus* of *Mopsuesta*: He produces their passages, and argues very much upon them. He observes, that the Expressions of the Fathers ought to be taken in a good Sense, and what being less exact escap'd them ought to be pardon'd. He shews that many of these Expressions are in St. *Cyril*, which are blam'd in *Theodorus*. Facundus.

In the last Book he shews at first, that there is a great deal of difference between those Hereticks that are separated from the Church, and even those that lye conceal'd and are obstinate, and those Catholicks who are in an Error thro' Ignorance, or want of understanding things perfectly well, and who continue in an entire submission to the Church. From whence he concludes, that though *Theodorus* had been in an Error, yet he could not be condemn'd as a Heretick, since he was not only never separated from the Church, but also had signified very much his teachable temper and submission to it. He remonstrates, that it belongs to Princes to submit in Matters of Faith, and they ought not to ascribe to themselves what pertains to the Bishops: He proves this by the Examples of the Emperors *Marcianus* and *Leo*, to whom he opposes the Example of the Emperor *Zeno*. He concludes with an Exhortation to the Emperor to renounce the Error wherein he was engag'd, and proposes to him the Example of the Great *Theodosius*.

There is a famous passage in the ninth Book about the Eucharist, which seems not to favour the Real Presence: For to excuse *Theodorus*, who had call'd Jesus Christ an Adopted Son, he maintains, that this Name may be given him, because he had receiv'd the Sacrament or Sign of Adoption, which may be call'd the Adoption it self; as 'tis said, That the Faithful in receiving the Sacrament of the Body and Blood of Jesus Christ, receive his Body and his Blood; not that the Bread is properly his Body, and the Cup his Blood, but because they contain in them the Mystery of the Body and Blood of Jesus Christ *. * This is a notable place against Transubstantiation which *Du Pin* found too hot for his handling, or else he had never sent us to another for satisfaction, after he had so clearly propos'd the Argument of *Facundus* in full force.

I shall not stay to answer this, nor to examine the true Sense of this passage, nor to shew that it may agree very well with the Real Presence, because this has been already done by able Writers of Controversie, and particularly by the Author of the Perpetuity, who has forgot nothing that could be said upon this Subject. Every one may consult him.

Facundus having so stoutly defended the three Chapters, did not change his Judgment like *Vigilius*, on the contrary, he was one of those who continued stedfast unto the end, and chose rather to suffer Banishment, than sign the Condemnation of *Theodorus* of *Mopsuesta*, the Writings of *Theodoret*, and the Letter of *Ibas*. But that which was most to be blam'd in their Conduct, was, that they did not only disallow this Subscription, but they also separated from the Communion of those who had subscribed.

When the Passages of St. *Austine* were objected to them, who had very often repeated, that we must suffer the Wicked to be in the Church, and not separate from it upon their account; *Facundus* undertakes to answer this in a Writing address'd to *Mocianus* or *Mucianus*, who was one of those that had a great Value for these Passages, and who compared to the *Donatists*, those Christians, who separated from the Communion of the Church for the Affair of the three Chapters. *Facundus* asserts in this Writing, that there is a great deal of Difference between them and the *Donatists*: That there was no Controversie in the time of the *Donatists* but concerning Separation and Schism, but now the Question is concerning Faith; that the Example of the Condemnation of *Acacius* clearly justified their Separation from Communion with those who favour'd Hereticks; that those who sign the Condemnation of the three Chapters, joyn with Hereticks, condemn the Council of *Chalcedon*, anathematize the Holy Fathers of the Church, and so separate themselves from its Communion: That it is not the Church of *Africa* which makes this Separation, but it only refuses to communicate with such Persons as were themselves separate from the Communion of the Church. Afterwards he relates what pass'd upon the Condemnation of the three Chapters: He blames the Constitution which *Vigilius* had made in favour of the three Chapters: And lastly, he maintains that the Bishops of *Africa* in separating from those who had signed the three Chapters, imitated the Conduct which *Hilary* and St. *Jerome* observ'd towards the *Arians*.

He handles also the same Question in a Letter published by F. *D' Achery* in the third Tome of his *Spicilegium*: He affirms that those who condemn the three Chapters, are either Hereticks, or the Successors of Hereticks; Hereticks, if they have unjustly condemn'd them; the Successors of Hereticks, if they did it justly, since their Fathers and Predecessors did not condemn them; and that by condemning the Letter of *Ibas*, they approve the Doctrine of the *Acephali*, and reject that of the two Natures in Jesus Christ: From these Principles he concludes that they are Hereticks. He adds, that they usurp a Judgment over the Dead which pertains to God only: He accuses them of changing their

Sentiment

Facundus. Sentiment every Moment, by ſuffering themſelves to be corrupted by Preſents, or the Hopes of Preferment. Afterwards he preſſes thoſe who ſign the Condemnation of the three Chapters, to ſhew the Acts of the Council where *Theodoritus* was condemn'd, as theſe are ſhewn by which it appears that he was approv'd. He demands of them, whether the Council of *Chalcedon* is Orthodox or no: If they ſay that it is, he affirms that they are Hereticks, becauſe they condemn that which it approves: If they ſay that it is not, by this they preſently declare themſelves to be Hereticks. He maintains, that thoſe who are joyn'd to theſe who condemn the three Chapters are as faulty as they, and that they ſeparate from the Church by communicating with Hereticks; that if they do not approve them in Words, yet they approve them in Deeds; that 'tis true, nothing is to be preferr'd before Peace, but then, the Authors of the Condemnation of the three Chapters, are they who have broken the Peace, and that nothing hinders the Re-eſtabliſhment of it but their adhering to this Condemnation. *Facundus.*

This is what remains of the Works of *Facundus*. He writes with great Eagerneſs, he turns things with much Art and Eloquence: He does often make judicious Remarks, and uſe ſolid Arguments; but his Zeal and Eagerneſs tranſports him ſome times too far, and carries him to make falſe Reflections, and bad Inferences. He had read very well the Treatiſes of the Fathers about the Incarnation, and knew very well the Hiſtory of the Diſputes which the Explication of this Myſtery had rais'd in the Church. *Baronius* had ſeen the Books of this Author, in a Manuſcript of the *Vatican* Library, and took many things out of them. Since that F. *Sirmondus* publiſh'd them in the year 1629, according to a Copy taken from that Manuſcript. They have been printed alſo ſince, together with *Optatus* in 1676.

VICTOR of *Capua.*

Victor. *Victor* Biſhop of *Capua* liv'd about the middle of the ſixth Age. He compos'd a Paſchal Cycle, wherein he aſſerts that *Victorius* was miſtaken, in ſetting down the Feaſt of *Eaſter* for the year 455, to be on the 17*th*. day of *April*, which ſhould have been the 25*th*. day of the ſame Month in that year. Having light upon a Harmony of the Evangeliſts which he believed to be *Tatianus*'s, he publiſhed it, and took the pains to add to it ſome Marks for diſcovering how many of the Evangeliſts relate the ſame thing. This is obſerv'd in a Preface which he prefix'd to this Work. *Victor.*

RUSTICUS Deacon of the Church of *ROME.*

Ruſticus. THis *Ruſticus* is famous in the Hiſtory of the three Chapters, which he boldly defends againſt the Judgment of Pope *Vigilius*, by whom he was depos'd. He has left us a Treatiſe in the Form of a Dialogue, written againſt the *Acephali*, wherein he proves that there are two Natures in Jeſus Chriſt, and that this Doctrine is far enough from the Error of *Neſtorius*. He ſays, *en paſſant*, that the Son does not proceed from the Holy Spirit, but 'tis not certainly known, Whether the Holy Spirit proceeds from the Son as from the Father. This Treatiſe is written with much Exactneſs and Clearneſs: In it he mentions a Diſcourſe which he had written againſt the *Acephali* and the *Neſtorians*, and promiſes a Treatiſe in Defence of the three Chapters; but theſe Works are now loſt. That of which we have now ſpoken, was printed in divers Collections of Works againſt the Hereticks, and in the Bibliotheques of the Fathers. Some have thought that this is only a Tranſlation, but there is no Probability of that, for *Ruſticus* himſelf was a Latin, and the Work it ſelf diſcovers ſufficiently that it is an Original, and not a Tranſlation. *Ruſticus.*

PRIMASIUS.

Primaſius. *Rimaſius* Biſhop of *Adrumettum*, a City in the Province of *Byzacena*, was at *Conſtantinople*, at the time when the fifth Council was held. *Caſſiodorus* aſſures us, that he wrote a Commentary upon the *Revelations*, divided into five Books. This Work was printed at *Baſil* in 1544, and at *Lyons* in 1543, together with a Commentary upon all the Epiſtles of St. *Paul*. Theſe Works are Collections of Extracts out of the Fathers, and Commentators. In the Commentary upon St. *Paul*, he copies oftentimes that which goes under the Name of St. *Jerome*.

St. *Iſidore* of *Sevil* ſays nothing of theſe Commentaries; but he informs us that *Primaſius* wrote three Books of Hereſies addreſſed to *Fortunatus*, wherein he explains what St. *Auſtine* had left imperfect in his Book of Hereſies, ſhewing in the firſt Book what it is that makes a Heretick. In the ſecond and third, by what Hereticks may be known. Some learned Men think that the Book which F. *Sirmondus* has publiſhed under the Name of *Predeſtinatus*, becauſe it had no Title in his Manuſcript, is the Work of *Primaſius*. This Opinion is not only founded upon a bare Conjecture, but upon the Authority of a Manuſcript of this Treatiſe, found in *Germany* by F. *Mabillon*, which bears the Name of *Primaſius*. This ſeems to be a concluding Argument; but yet if it be well conſider'd what *Iſidorus* ſays of the Book of *Primaſius*, and withal we attend to the Doctrine of the Author, intitled *Predeſtinatus*, it will appear that this cannot be: For the Book written by *Primaſius*, was not, according to *Iſidore*, a Catalogue of Hereſies, but it was a Treatiſe, wherein he undertook to reſolve the Queſtion which St. *Auſtine* propoſed to himſelf, and which he deſign'd to handle in the ſecond Part of his Book of Hereſies, *viz.* Wherein conſiſts Hereſie, and how it may be known when a Perſon is a Heretick. Now there is not a Word ſaid of this Queſtion in the Treatiſe publiſh'd by Father *Sirmondus* under the Name of *Predeſtinatus*. 'Tis divided into three Parts, but the firſt is a Catalogue of Hereſies; the ſecond is a Treatiſe compos'd under the Name of St. *Auſtine* by a pretended *Predeſtinarian*; the third is a Confutation of this Treatiſe: This is wholly different from the Subject of that whereof *Iſidorus* ſpeaks. *Primaſius.*

Moreover, *Primaſius* was a faithful Diſciple of the Doctrine of St. *Auſtine*, as appears by his Commentaries; but this Author on the contrary is one of his greateſt Enemies; and in ſome places he aſſerts Doctrines which are altogether *Pelagian*. 'Tis very probable therefore, that ſome half learned Man, knowing that *Primaſius* had written a Treatiſe of Hereſies, divided into three Parts, and finding an anonymous Author upon the ſame Subject, which was alſo divided into three Parts, made no ſcruple to put the Name of this Biſhop to it.

JUNILIUS.

Junilius. *Junilius* a Biſhop of *Africa*, addreſs'd to him of whom we ſpoke laſt, a Treatiſe of the Parts of the Divine Law, which is a kind of Introduction to the Study of the Holy Scripture. *Caſſiodorus* mentions it. The Author ſays that he had this Work from one *Perſanus*, named *Paul*, who had ſtudied at *Niſibis*, where there was a publick School for teaching the Holy Scripture. The Reflections of this Author are very judicious and methodical. Here follows an Abridgment of it: The Knowledge of the Scripture conſiſts of two Parts; The firſt concerns the Surface or the Diction of the Scripture; the ſecond concerns the things themſelves which the Scripture teaches us. The firſt Part contains five things; the Nature of the Book, its Authority, its Author, the Manner wherein it is written, and the Order wherein it ought to be placed. There are in it five kinds of Books; Hiſtory, which is the Relation of things paſt; of which kind the Author reckons but ſeventeen Canonical Books in the old and new Teſtament, and rejects as Apocryphal, not only the Books of *Maccabees* and that of *Judith*, but alſo the two Books of *Chronicles*, the Book of *Job*, the two Books of *Eſdras*, and the Book of *Eſther*. Prophecy is the ſecond kind of Books in the Holy Scripture; which he defines, a Declaration of things paſt, preſent, or future. Of this kind he finds ſeventeen Books in both the Teſtaments, and obſerves that the Orientaliſts reject the *Apocalypſe*. The third manner of writing is the proverbial Manner, which he defines, a figurative way of Speaking, which intends ſomething elſe to be underſtood *Junilius.*

Junilius. than what it ſignifies, and contains Advices for the preſent time. The *Proverbs* of *Solomon*, *Eccleſiaſtes* and the *Wiſdom* of *Syrach*, i. e *Eccleſiaſticus*, are of this kind; to theſe may be added the *Book of Wiſdom* and the *Canticles*: Allegory pertains to this kind, which is taken either from a Metaphor, or a Compariſon, or a Parable, or from a proverbial way of Speaking. Laſtly, the laſt Manner is that of mere Inſtruction; the Epiſtles of St. *Paul* are of this kind.

As to the Authority of Scripture, he obſerves, that there are Books of a perfect Authority, and others of a leſs perfect, and others laſtly which are of none at all.

The Authors of theſe Books are known, either by their Titles, or by the beginning of their Works. *Moſes* is the Author of the *Pentateuque*, *Joſhua* of the Book which goes under his Name, *Samuel* of the firſt Book of the *Kings*. There are Books in it whoſe Authors are altogether unknown, as the Book of *Judges*, of *Ruth*, and the laſt Book of *Kings*.

Among theſe Books, there are ſome written in Verſe, as the *Pſalms*, the Book of *Job*, and ſome places of the Prophets; and others in Proſe.

The Order of the Books of Scripture is not different from ours.

This is what concerns the external Surface of the Scripture: As to the Subſtance of the things which it teaches, the Author obſerves that there are in it ſome Names that agree to the Eſſence, and others to the Perſons of the Trinity; and among theſe there are ſome which preciſely denote them, and others only conſequentially, becauſe they ſignifie the Operations which are attributed to them: He gives Examples of them, and ſhews what is common to the three Perſons, and what is particular to each. Laſtly, he ſpeaks of the Attributes which agree to God. Junilius.

In the ſecond Book he makes a particular Enumeration of what the Scripture teaches concerning the Creatures, and explains after what manner God governs them: From thence he paſſes to what concerns the World to come. He treats of the Figures of the Law, and the fulfilling of Prophecies concerning Jeſus Chriſt. Laſtly, he enquires, how it may be prov'd, that the Books of our Religion are Divinely inſpired: And he anſwers, that it may be known by the Truth of them it ſelf, by the Order of Things, by the admirable Agreement of Precepts, by the Simplicity and Purity wherewith they are written: That to theſe Characters we muſt add the Qualities of thoſe that wrote them, and who preached the Doctrine which they contain, becauſe it was not poſſible, without the Inſpiration of the Holy Spirit, that Men ſhould write of Divine things, that ſimple Men ſhould write of things ſo Sublime, that Men ſo ignorant and plain ſhould diſcover the Truths ſo great and ſubtile, that the ſucceſs of their Preaching was alſo a proof of the Truth of their Doctrine: For how was it poſſible, that Perſons ſo deſpicable ſhould convert the whole World, reform the Doctrines of the Philoſophers, and confound their Adverſaries, without the Aſſiſtance of a viſible Protection from God. Laſtly, that the Accompliſhment of Prophecies, and the Miracles which produc'd a Belief of our Religion, were convincing Proofs of its Truth; and that if at preſent no Miracles are wrought, it is becauſe there is no need of them, becauſe the Eſtabliſhment of this Religion is a Miracle more than ſufficient to prove it.

This is what is moſt uſeful in this Treatiſe, which is to be found in the *Bibliotheques* of the Fathers.

LIBERATUS.

Liberatus. LIberatus a Deacon of the Church of *Carthage*, and a Defender of the three Chapters, is the Author of an Hiſtorical Memorial of the Conteſt that aroſe about the Hereſies of *Neſtorius*, and *Eutyches*. He begins with the Ordination of *Neſtorius*, and ends at the fifth Council, *i. e.* in 453. This Memorial therefore was not written by *Liberatus*, till after the Year 560. It contains ſome very uſeful particulars of this Hiſtory, which are no where elſe to be found, and Extracts of the Authentick Acts to juſtifie what he affirms. This Work was publiſh'd by F. *Garner* in 1675. It is alſo in the fifth *Tome* of the laſt Collection of the Councils. Liberatus.

VICTOR of *Tunona*.

Victor. VIctor Biſhop of *Tunona* in *Africa* was alſo one of the zealous Defenders of the three Chapters; for which reaſon he was baniſh'd into *Egypt*, and afwards ſhut up in a *Monaſtery*, at *Conſtantinople*. *Iſidore* of *Sevil* informs us, that he made a *Chronicon* from the beginning of the World to the firſt Year of the Empire of *Juſtin* the younger, wherein he plac'd in Order the Conſuls, the moſt memorable Events of War, and the Holy Fathers of the Church. We have nothing now remaining but one part of this *Chronicon*, which begins where that of St. *Proſper* ends, *i. e.* in the Year 444, and ends at the Year 565. In it he particularly deſcribes what concerns the Hiſtory of *Eutyches*, and the Affair of the three Chapters. *Caniſius* was the firſt that cauſed it to be printed at *Ingolſtadt* in the Year 1600, and ſince that *Scaliger* has inſerted it into his *Treaſure of Time*. Victor.

PAULUS SILENTIARIUS.

Paulus Silentiarius. PAulus *Cyrus Florus*, chief of the *Silentiarii* of the Palace, flouriſhed towards the middle of the ſixth Age. He made a long Poem containing a Deſcription of the Temple of *Sancta Sophia* which is Printed at the end of the Hiſtory of *Cinnamus*. [He wrote alſo many other excellent Poems, ſays Dr. *Cave* out of *Agathias De Rebus Juſtiniani*, *Hiſt. Lit. p.* 416.] Paulus Silentiarius.

PELAGIUS the Firſt.

Pelagius I. PElagius, after he had been a long time at *Conſtantinople*, returned into *Italy* with *Pope Vigilius*, and was ordain'd, after the death of this Pope, by two Biſhops, in the preſence of a Prieſt of the Church of *Oſtia*. This extraordinary Ordination, and the ſuſpicion that went about of him, that he had been the cauſe of the death of his Predeceſſor, induc'd many to ſeparate from his Communion, and brought upon him the hatred of the People. To purge himſelf, he mounted into a Chair, after a ſolemn Proceſſion from the Church of St. *Pancratius* to that of St. *Peter*, and ſwore upon the Holy Evangeliſts and the Croſs, that he was no wiſe guilty of that whereof he was accus'd; the People were ſatisfy'd with this Oath, and with the Prohibition he made againſt giving Money for Ordinations.

Altho' there was nothing remarkable that happen'd in the Church during the Pontificate of this Pope, which laſted almoſt five years, yet he has written many Letters.

The firſt, addreſs'd to *Vigilius*, is a Suppoſititious Piece, made up of Paſſages patched together, which are taken out of St. *Leo Itachius*, the date whereof is falſe.

The ſecond is addreſs'd to Count *Narſes*; He prays him to aſſiſt *Peter* the Prieſt, and the Deacon *Projectus*, whom he had ſent to perſecute two Biſhops of *Italy*, who diſturb'd the Order of the Churches, and would appropriate to themſelves all the Eccleſiaſtical Revenues. Pelagius I.

In the third he exhorts the ſame Count to employ the Authority which his Office gave him, for correcting and puniſhing the Biſhops of *Iſtria*, *Liguria*, and the Country of *Venice*, who had ſeparated from the other Churches, for the Affair of the three Chapters. He remarks that if they had any Complaints to make againſt the Deciſion of the Council of *Conſtantinople*, they ſhould ſend Deputies to the Holy See, and not rend in pieces the Body of Chriſt by their Separation.

In the fourth Letter he inveighs vehemently againſt the ſame Biſhops for their boldneſs in excommunicating *Narſes*. He exhorts him to employ his Authority for puniſhing *Euphraſius*, who was guilty of Murder, and an Inceſtuous Adultery. He counſels him to drive the Obſtinate out of the Province, and to ſend the Authors of this Schiſm to the Emperor, and chiefly him who was in the See of *Aquileia* who being, ſays he, a Schiſmatick, ought to have neither the Name nor Dignity of a Biſhop.

He recommends it alſo to *Narſes*, by another Letter to ſend the Biſhops of *Aquileia* and *Milan* to the Emperor with a ſtrong Guard, becauſe the firſt was incapable of being a Biſhop

Pelagius I.

ſhop by his irregular Ordination, and the ſecond ought to be puniſh'd for Ordaining after ſuch a manner.

The ſixth Letter of *Pelagius* is addreſs'd to the Biſhops of *Tuſcany* who would alſo ſeparate from the other Churches for the Affair of the three Chapters: He remonſtrates to them what a Crime it is to break the peace of the Church, and make a Schiſm. He declares to them that he profeſſes the Faith of the four firſt Councils, and the Doctrine contain'd in the Letter of St. *Leo*; and he admoniſhes them, if they have yet any ſcruple, to come to him that they may have it reſolv'd. This Letter is dated *Febr.* 16. 556.

The ſeventh Letter is this Pope's Confeſſion of Faith addreſs'd to the whole Church, wherein he declares, that he has a Veneration for the four firſt Councils, and that he will never undertake to leſſen the Authority of their Deciſions about the Faith, that he follows and approves the Canons which were received by the Church of *Rome*: That he is ready to vindicate the Letters which his Predeceſſors, beginning at *Cæleſtine*, and ending at *Agapetus*, had written in Defence of the Faith and the Authority of the four firſt Councils; that he condemns thoſe whom they have condemn'd, and receives thoſe whom they have receiv'd, even *Theodoret* and *Ibas* whom he believes to be Orthodox.

The nine following Letters are written to *Subaudus* Biſhop of *Arles*, or to *Childebert* King of *France*: In the Letters he ſends to *Childebert* his Confeſſion of Faith: He grants the *Pallium* and the Office of Vicar to *Subaudus*; he prays *Childebert* to maintain this Biſhop in his Rights, and complains that he would have him judg'd by another Biſhop. He prays that the Revenues of the Church of *Rome* that are in *France*, may be employ'd for buying Garments to the Poor, and that they may be ſent to him. There are alſo the Fragments of ſome other Letters of *Pelagius* written to ſeveral Perſons: The firſt are about the Ordination of *Paulinus* Biſhop of *Aquileia*, made by the Biſhop of *Milan*: He confeſſes that the Biſhops of theſe two Sees have mutually ordain'd one another; but he affirms that this Ordination was made in that City whoſe See was vacant. He rejects the Ordination of *Paulinus*, becauſe it was at *Milan*, againſt the Will of the Holy See, and the Order of the Emperor. He remarks, that even during the Wars between the *Goths* and *Franks*, the Ordination of the Biſhop of *Milan* had been ſtopped, until he receiv'd Orders from the Emperor. In the third he declares, that 'twas a year before he ordain'd him who was choſen Biſhop of *Syracuſe*, becauſe he was married and had Children; but becauſe thoſe of *Syracuſe* would not chooſe another, he thought fit to paſs it by, after he had promiſed to him, that he would neither directly nor indirectly take any part of the Poſſeſſions of the Church, nor leave any thing to his Children or Heirs. The other Letters concern particular Affairs, as the Foundations of Churches. He remarks, that for building a Church they ſhould chooſe a Place where no body has been buried.

Pelagius I.

AGNELLUS.

Agnellus.

'Tis thought that this *Agnellus*, who was a rich Man, and deſcended of a good Family, was Biſhop of *Ravenna* from the Year 558 to the Year 566, and that he was the Author of a Letter to *Armenius* concerning the Faith, which is found in the *Bibliotheque* of the Fathers. *Trithemius* being the only Perſon who ſpeaks of this Author and this Work, there is no full aſſurance whether it be ſo or no. However it be this Letter is in conſiderable: The Author affirms in it, that the Holy Spirit proceeds from the Father and the Son.

Agnellus.

LEONTIUS.

Leontius.

Leontius, a Native of *Conſtantinople*, was an Advocate, and afterwards a Monk in the *Lavra* of St. *Sobas*; he liv'd till about the end of the ſixth Century, for he reckons *Eulogius* among the Biſhops of *Alexandria*, who held this See from the Year 581, to the Year 604. He is different from *Leontius Byzacenus* who is mention'd in the Life of St. *Sabas*, and St. *Quiriacus*; for this *Leontius* was an *Origenian*, and defended the Doctrines of *Theodorus* of *Mopſueſta*: But he on the contrary declar'd openly againſt *Origen* and *Theodorus*.

This Author's firſt Work is his Treatiſe of the Sects of Hereticks which contains ten Actions, being the Diſcourſes or Conferences of the Abbot *Theodorus*.

The firſt contains an Abridgment of the Hiſtory of our Faith, ſhort Remarks upon the Doctrine of *Arius*, *Sabellius*, *Neſtorius*, and *Eutyches*, an Expoſition of the Faith of the Church about the Trinity and Incarnation, and the Diſtinction of Nature and Perſonality.

The ſecond contains a Catalogue of the Canonical Books of the Old Teſtament, agreeable to that of the *Jews*, and of thoſe of the New, agreeable to ours, and general Proofs of the coming of the Meſſias.

The third contains a Liſt of the Fathers, who liv'd from the Birth of Jeſus Chriſt until *Conſtantine*, and alſo of ſome of thoſe who flouriſh'd ſince. He ſpeaks alſo there of the Principal Hereſies which aroſe in that ſpace of time.

In the fourth Action he enquires into the Origine of the Hereſies of *Macedonius*, *Apollinaris*, *Neſtorius*, *Eutyches*, and continues this Hiſtory down to the Condemnation of *Dioſcorus*.

The fifth Action relates the Controverſies that aroſe in the Church, upon occaſion of the Council of *Chalcedon*, which were ſettled by the Authority of the Emperor, and renew'd again by the Queſtion of the Corruptibility and Incorruptibility of Jeſus Chriſt, to which the *Agnoetæ* and *Tritheites* ſucceeded.

The four following Actions contain Anſwers to the Objections which were made againſt the Council of *Chalcedon*: The firſt anſwers the Hiſtorical Difficulties, the ſecond the Reaſoning Part, and the third the Authorities of the Fathers. The laſt explains the paſſages of the Council, which were alledged to prove that the Council favour'd the Doctrines of *Neſtorius*.

The tenth Action is againſt the *Gaianites*, the *Agnoetes*, and *Origeniſts*.

The ſame Author has written alſo three Books againſt the Errors of *Neſtorius* and *Eutyches*. The firſt is intituled, *A Confutation of the contrary Figments of* Neſtorius *and* Eutyches, *concerning the Divinity and Humanity of Jeſus Chriſt*. He proves againſt *Eutyches*, that there are two Natures, and againſt *Neſtorius*, that there is but one Hypoſtaſis, or Perſon in Jeſus Chriſt: He explains in what Senſe St. *Cyril* could ſay that there is but one Nature of the Word Incarnate; and proves what he affirms by Reaſons and the Authorities of the Fathers.

Leontius.

The ſecond Book is againſt the Error of thoſe who maintain'd that the Body of Jeſus Chriſt was incorruptible before his Reſurrection: 'Tis compos'd of two Parts; the firſt is a Dialogue of one that is Orthodox with one engag'd in that Error; and the ſecond is a Collection of the Authorities of the Fathers, to which he prefixes the Books aſcribed to St. *Dionyſius* the *Areopagite*.

In the third Book he diſcovers the Artifices which the *Neſtorians* of his time made uſe of for diſguiſing their Sentiments. He ſays, that at firſt they feign themſelves to be no wiſe concern'd for the Memory of *Diodorus* of *Tarſus*, and *Theodorus* of *Mopſueſta*, that they make a ſhow of approving the Council of *Chalcedon*, that they cauſe the Books of their Authors to be read, that they entice Men with fair Promiſes, that they make a faint condemning of *Neſtorius*, that they make no ſcruple to communicate with Catholicks, and even to take the Communion with them, for, ſay they, the Bread which is offer'd to repreſent Jeſus Chriſt, has always a greater Bleſſing than common Bread, or that which the *Philomarianites* offer in the Name of * *Mary*. After this he is tranſported to Invectives againſt the Memory of *Theodorus*. He accuſes him of being one whom St. *John Chryſoſtome* exhorts to do Penance for his want of Moderation, of having corrupted the Scripture by his Commentaries, of endeavouring to uſurp the See of the Church of *Tarſus*, if he had not been hindred by *Theophilus*; of having condemned the Name of the Mother of God; of ſcoffing at the Writings of the Fathers; of giving a mean and low Senſe to the Scripture, altogether unworthy of the Holy Spirit; of ſpeaking ill of *Job*, and rejecting the *Canonical* Epiſtles; of having interpreted the *Pſalms* after a Jewiſh manner, by applying them all to the Hiſtory of the Time, and referring but three of them to Jeſus Chriſt; of interpreting the *Canticles* of Carnal Amours; of rejecting the Books of *Eſdras* and the *Chronicles*; of making another Creed than that of *Nice*; of making a new Maſs; of not believing the laſt Judgment; of denying Original Sin; of ſaying with the *Manichees*, that Darkneſs was a Subſtance; of affirming that Antichriſt ſhould be annihilated; of affirming that many Events came by chance; and laſtly to load to him with Impiety, of affirming that Jeſus Chriſt was a mere Man, and yet that he ought to be ador'd. After this *Leontius* quotes ſome paſſages taken from the Writings of *Theodorus*, to prove that he maintained the ſame Doctrines which were taught by *Neſtorius*.

Leontius.

* This paſſage plainly contradicts Tranſubſtantiation by ſaying that it is *Bread* which is *offer'd, after conſecration*, to *repreſent Jeſus Chriſt*, and comparing it with common Bread; and tho' it be ſpoken by a Heretick, yet it is not cenſur'd neither by *Leontius* here who writes ſeverely againſt all his Particular Errors, nor by any other Catholick Writers, which ſhews that it was a Doctrine then commonly receiv'd, or at leaſt it was not thought a dangerous Error, and much leſs a Hereſy.

Leontius. The ſame Author wrote a Treatiſe to prove, that the Letters alledged by the *Eutychians* under the Names of *Gregory Thaumaturgus*, *Julius*, and St. *Anathaſius*, were ſuppolititious. This he endeavours to prove by ſhewing the Agreement between ſome Expreſſions of this Heretick and his Diſciples, and thoſe that are in theſe Letters. This Argument is not very convincing, for the Fathers may poſſibly uſe the ſame Expreſſions with *Apollinaris* and his Diſciples, tho' in another Senſe.

There is alſo a Treatiſe of his by way of Dialogue, which contains the Objections of the *Acephali*, and the Anſwers which may be given them; a Collection of Propoſitions againſt thoſe who deny that there are two Natures in Jeſus Chriſt after the Union, and a Sermon on the Feſtival which is celebrated between *Eaſter* and *Whitſunday*. There are alſo in the Manuſcripts ſome other Treatiſes of this Author, as a Treatiſe of the two Natures againſt the *Monophyſites*, and a Diſputation againſt an *Arian* Philoſopher. The Treatiſe of Sects was printed in Greek at *Baſil* 1570, in Octavo, and in Latin tranſlated by *Leuvenclavius*, with the Embaſſy of *Alexis Comnenus*; and it has been ſince inſerted in the firſt Addition to the *Bibliotheque* of the Fathers. The other Treatiſes have been publiſhed in Latin by *Caniſius* and put into the laſt *Bibliotheque* of the Fathers, printed at *Lyons*, the greateſt and largeſt Collection of the Fathers that ever was made. The Sermon upon the Feſtival between *Eaſter* and *Whitſunday* was publiſh'd in Greek by Father *Combefis*, in the firſt Addition to the *Bibliotheque* of the Fathers, with another Sermon upon the ſame Subject, written by another *Leontius* Biſhop of *Cyprus*, which is quoted in the ſeventh Council, Act 4. He of whom we have now ſpoken had a very ſubtile Wit, but not very ſublime; he was moderately learned and much prejudic'd; his Style is mean, and not at all pleaſant. Leontius.

FORTUNATUS.

Fortunatus. VEnantius Honorius *Fortunatus* was born in *Italy*, and after he had ſtudied at *Ravenna*, he ſettled in *France*. He was ordain'd Prieſt of the Church of *Poictiers* towards the Year 565, and ſome time after Biſhop of the ſame Church. He liv'd till the beginning of the next Age, and was an intimate Friend to *Gregory* of *Tours*. The principal Works of this Author are written in Verſe. He wrote four Books of the Life of St. *Martinus*, addreſs'd to *Gregory* of *Tours* his intimate Friend, in acknowledgment for the Cure he had receiv'd of a Diſtemper in his Eyes, by rubbing them with the Oyl of a Lamp lighted before the Sepulchre of this Saint, and eleven Books of different Poems.

The firſt contains the Deſcription of many Churches, and the Praiſes of *Leontius* Biſhop of *Bourdeaux*.

The ſecond the Hymns upon the Croſs, and among them the *Pange lingua*, and the *Vexilla regis*, which are his, the Verſes in the praiſe of the Clergy of *Paris*, with a Deſcription of the Church of that City, and Verſes to the Honour of many Saints.

The third contains Letters to *Euphronius* Biſhop of *Tours*, and to *Felix* Biſhop of *Nantes*, a Deſcription of the Church of *Nantes*, and Verſes addreſs'd to many Biſhops.

The fourth Book is a Collection of Epitaphs; to which are joyn'd a Letter to *Avitus* Biſhop of *Clermont*, and a Poem upon the Converſion of the *Jews*, a Letter to *Siagrius* Biſhop of *Autun*, which accompanies a Piece of Poetry upon the Life of Jeſus Chriſt, wherein he is tied up to a certain number of Words and Letters. Laſtly, this Book contains many Papers of Verſes.

The fifth and ſixth are for the moſt part written upon profane Subjects.

In the ſeventh among other Pieces, there is an excellent Deſcription of the Aſſembly of the Saints in Heaven: There he notes the Country where each of the Apoſtles was in his time believ'd to dye. Fortunatus.

That which is moſt remarkable in the eighth is the Pieces addreſs'd to *Chilperic*, and the Epigrams upon the Actions of St. *Martin*.

The tenth is made up of many Papers to the Princeſs *Radegondes*.

The eleventh is not yet printed.

Beſides theſe Poetical Works, *Fortunatus* wrote alſo in Proſe the Lives of many Saints, as the Monk *Himonius* affirms. There are many of them among thoſe which have been collected by *Surius* and *Bollandus*, and among others, the Lives of St. *Hilary* of *Poictiers*, St. *Albinus* of *Angers*, St. *Germanus* of *Paris*, St. *Medardus* of *Noyon*, St. *Radegondes*, St. *Maurilius* of *Angers*, St. *Remigius* of *Rheimes*, St. *Marcellus* of *Paris*, St. *Amandus* of *Rhodes*.

Fortunatus paſs'd in his own time for an excellent Orator and a good Poet, and not without Reaſon; for he did not only excel all the other Poets of his Age, but he came near to thoſe of a better, not only for the Truth, but the Purity of his Expreſſions, not for the Beauty of his Verſe, but for the poetical Turn he gave it, and the wonderful Eaſineſs wherewith he wrote in Verſe.

His poetical Works were printed at *Mayence* in 1603, and in 1616, and inſerted into the Bibliotheques of the Fathers: But theſe Editions were very imperfect. F. *Labbe* has promiſed a more large and correct Edition of them, which is ſaid to be all ready for the Preſs.

BANDONINIA.

Bandonia. THis Maid was one brought up by St. *Radegondes*; ſhe has added a ſecond Book of the Life of this Saint, to that of *Fortunatus*: 'Tis printed by *Surius*, Tome 4. at the 13*th*. Day of *Auguſt*. Bandonia.

St. *GERMANUS* Biſhop of *Paris*.

St. Germanus. WE have an excellent Letter of this Holy Biſhop written to Queen *Brunechildes*, wherein he exhorts her very ſmartly, and withal very reſpectfully, to hinder King *Sigibert* from making War upon King *Chilperic*: In the Title he aſſumes the Name of a Preacher. It is publiſhed in the fifth Tome of the Councils, *p.* 923. St. Germanus.

MARTINUS of *Bracara*.

Martinus. MArtinus, who was born in *Italy*, came into *Gallæcia*, where he was Abbot of *Dumes*, and afterward Biſhop of *Bracara*: He flouriſh'd in the time of *Miro*, or *Theodomirus*, King of the *Suevi*, and *Athanildes* King of the *Goths* in *Spain*. He converted many of the *Suevi*, held Councils at *Bracara* in 572, and died in 580. Martinus.

The principal Eccleſiaſtical Work of this Biſhop, is a Collection of the Canons of the Greek Church, which he took the pains to tranſlate himſelf into Latin, finding that the former Tranſlations were not faithful. It contains 84 Canons or Chapters, whereof 68 concern Eccleſiaſtical Men.

The manner of living virtuouſly, or a Treatiſe of the four Cardinal Virtues, attributed to *Seneca* under the Name of a Book of Manners, is this Biſhop's. The Verſion of ſome Sentences of the Greek Monks, collected by an unknown Author, is alſo attributed to him.

PASCHASIUS.

Paſchaſius PAſchaſius a Deacon, who liv'd in the time of *Martin* of *Bracara*, tranſlated at his Requeſt, the Queſtions and Anſwers of ſome Greek Monks. He dedicates to him his Tranſlation, which makes the ſeventh Book of the Lives of the Fathers in *Roſweidus*. Paſchaſius

JOANNES SCHOLASTICUS Patriarch of *Constantinople.*

J. Schol.

John sirnamed *Scholasticus*, becauſe he had followed for ſome time the Bar, was ordain'd Prieſt of the Church of *Antioch*, and had the Commiſſion of a Surrogate to the Church of *Conſtantinople*. He was put in the place of *Eutychius* Patriarch of *Conſtantinople*, who had been turn'd out by *Juſtinian*, and govern'd this Church till the Year 578. After his death *Eutychius* was reſtor'd.

This Author made a Collection of the Canons, which were diſpoſed according to the Order of the Matters, and another Collection of Eccleſiaſtical and Civil Laws, and Chapters. His Works are printed in the *Bibliotheca Juris* publiſhed by *Juſtellus*.

J. Schol.

GREGORY of *Tours.*

Gregory.

Georgius Florentius Gregorius Biſhop of *Tours*, was deſcended of an illuſtrious Family of *Arvernia*, and the Son of *Florentius* Brother of *Gallus* Biſhop of *Clermont*. He ſucceeded *Euphronius* Biſhop of *Tours* in the Year 574.

The principal Work of *Gregory* is his Hiſtory of *France*, divided into ten Books. In the firſt, having made a Confeſſion of his Faith, and given a Scheme or Abridgment of Eccleſiaſtical Hiſtory from the Beginning of the World, he relates the Origine of Chriſtianity among the *Gauls*, by *Photinus* Biſhop of *Lyons*, and the famous Miſſion of ſeven Biſhops ſent in the time of the Emperor *Decius*, *viz.* St. *Saturninus* to *Tholouſe*, St. *Gratianus* to *Tours*, St. *Trophimus* to *Arles*, St. *Paul* to *Narbonna*, St. *Denis* to *Paris*, St. *Stremonius* to *Clermont*, and St. *Martial* to *Lemovicum*. He concludes this Book with the Death of St. *Martin*, and in thoſe that follow he continues the Eccleſiaſtical and Prophane Hiſtory of the *Gauls* and *Franks* until his own time, *i. e.* until the Year 596. *Fredegarius* has ſince added to it an eleventh Book, wherein he has continued the Hiſtory to the Reign of *Charlemagne*.

He wrote alſo eight other Books, concerning the Miracles or the Lives of the Saints. In the firſt he relates the Miracles of Jeſus Chriſt, the Apoſtles and Martyrs: In the ſecond, he recounts many Miracles of St. *Juſtin*, who was martyr'd in *Arvernia*. The four following Books contain many Miracles of St. *Martin* of *Tours*; the ſeventh contains the Lives of ſome Holy Monks, intitled, *The Lives of the Fathers*, at the end whereof is a Letter concerning the Hiſtory of the ſeven Sleepers: And the laſt is concerning the Glory or the Miracles of ſome holy Confeſſors. He himſelf mentions his Works, which were printed at *Paris* in 1640.

Gregory.

Beſides this, he wrote a Commentary upon the *Pſalms*, and compoſed a Treatiſe *De Curſibus Eccleſiaſticis*, or *The Divine Offices*: The Lives of ſome Saints are alſo attributed to him. He ſpeaks of a Preface which he had prefixed to a Treatiſe of *Meſſes* written by *Sidonius*. *Sigibert* ſays, that he compos'd his Hiſtory of *France* in the way of an Epitome, and made a *Chronicon*.

This Author had reaſon to confeſs himſelf that his Style was rude and ruſtical; which ought not to be taken for a Figure, but a ſincere Confeſſion of the thing as it is: His Style is low and mean, his Words are harſh. He was credulous and ſimple as to the Matter of Miracles, and vented boldly ſuch Hiſtories as are uncertain or fabulous. But notwithſtanding this, his Hiſtory is very uſeful, and contains many things of great Conſequence. He died in the Year 596.

GILDAS.

Gildas.

Gildas, to whom is given the Name of *Wiſe*, was born in *England* in the year 520, which was fatal to the *Saxons*, for the Battle fought by *Arthur* King of the *Britons*, near the Mountain of *Badon*; which made this Author be ſirnamed *Badonicus*, to diſtinguiſh him from another *Gildas* elder than he, ſirnam'd the *Albanian*. He was the Diſciple of *Iſtutus* the Abbot of *Morgan*, and was made Abbot of *Bangor*, and founded a Monaſtery at *Venetia* in *Britain*.

In the year 564 he wrote a Lamentation for the Miſeries of *England*, with a ſevere Reprimand to the Members of that Kingdom. In this Work he deſcribes rather by weeping then declaiming, as he himſelf ſays, the former and later Miſeries of poor *England*. He ſpeaks freely againſt its Diſſolution of Manners, without ſparing Kings, againſt the Crimes from which it was delivered after a terrible Manner. He uſes the Words of the Prophets to terrifie them, and afterwards addreſſes his Diſcourſe particularly to the Clergy, and makes a moſt hideous Repreſentation of their Manners. England, ſays he, *has Biſhops enough, but they are either Fools, or Miniſters to the Paſſions of great or unchaſte Men: It has Clergy enough, but for the moſt part they are all wicked and Whoremongers: They have only the Name of Paſtors, and are at the* Bottom *Wolves prepar'd to kill the Souls of their Sheep: They never think of doing good to the People, but only how to fill their Bellies; they ſeek for Churches, but it is only out of a greedy Deſire of filthy Gain; they teach the People, but at the ſame time, they give them bad Examples; they very ſeldom offer Sacrifice, and never go to the Altar with a clean Heart; they flatter the People in their Crimes, and ſeek only to ſatisfie their Paſſions; they very ſeldom ſpeak the Truth; they deſpiſe the Poor, and make Court to Riches; they canvaſs for, and purchaſe Eccleſiaſtical Offices.* After he has given this frightful Pourtraiture of the Clergy of *England*, he propoſes to them the Examples of St. *Ignatius* and St. *Polycarp*: He uſes the Words of the Prophets and Apoſtles for reproving them, and upbraiding them with their Vices. He concludes with a Prayer to God to preſerve the ſmall number of good Paſtors that was left.

Gildas.

This is the only true Work of *Gildas*, for the ridiculous Predictions that are attributed to him are a pure Forgery; and there is no Probability that he compos'd the Comedy call'd *Aulularia*, altho' it goes under his Name in ſome Manuſcripts. There are found in the Manuſcripts of *England*, ſome Manuſcripts that go under the Name of *Gildas*, which may be rather his than the former. His Style is pure enough for his Age. He ſpoke with extraordinary Earneſtneſs, and unparallell'd Freedom. He died in 570.

EVANTIUS.

Evantius.

Evantius or *Evantus*, Biſhop of *Vienna*, whoſe Name is among the Subſcriptions of the firſt Council of *Maſcon* in 582, of the third of *Lyons* in 583, of the third of *Valentia* in 584, and of the ſecond of *Maſcon* in 585, paſſes for the Author of a Letter, written againſt thoſe who believ'd that the Blood of Animals is impure, altho' their Fleſh be not ſo. There he maintains that we may eat of the Blood of Beaſts, and that it is a *Jewiſh* Superſtition to abſtain from it. Nevertheleſs, 'tis certain that the whole Church continued a long time in this Abſtinence, and the *Greek* Church even to this day. The Letter of *Evantius* was publiſhed by *Caniſius*, *Tom. 5. Lect. Antiq.* and plac'd at the end of the ſixth Tome of the Bibliotheque of the Fathers at *Cologne*, and in the laſt Bibliotheque at *Lyons*.

Evantius.

FERREOLUS.

Ferreolus.

Gregory of *Tours* aſſures us, that this *Ferreolus* Biſhop of *Ucecia*, was a Perſon of great Holineſs and Wit, and that he wrote ſome Letters in Imitation of *Sidonius*. They are now loſt, but in Compenſation for them, we have now in the Code of *Benedict* of *Aniana* a Rule which he compoſed for the Monks of a Monaſtery, whereof he was the Founder, and to which he gave his own Name. He ſubmitted it to the Judgment of *Lucretius* Biſhop of *Dia*.

Ferreolus.

SEDATUS and CHRYSIPPUS.

Sedatus, &c.

Caniſius has given us a Homily of *Epiphanius*, under the Name of *Sedatus*: 'Tis thought that there was a Biſhop of *Biterræ* of this Name, who aſſiſted at the Councils of *Toledo* and *Narbonna*, in 589. This Homily is of no great Value, no more than that under the Name of *Chryſippus*, who is alſo believed to be cotemporary, concerning the Praiſes of the Virgin *Mary*: but this is ſo ridiculous, and full of Emptineſs, that it deſerves not to be mentioned,

Sedatus, &c.

PELAGIUS the II.

Pelagius II.

I Do not reckon in the number of Eccleſiaſtical Writers, the Popes *John* the third, nor *Benedict* the firſt, altho' to each of them there is attributed a Letter; one concerning the Suffragans, and the other concerning the Trinity, becauſe all the Criticks are agreed that theſe two Pieces are the Works of *Iſidorus*. I proceed therefore to *Pelagius* the ſecond, who was promoted to the See of the Church of *Rome* in 577, and fill'd it till the Beginning of the Year 590: For altho' the firſt, ſecond, eighth and ninth Letters aſcribed to the ſame Pope, are alſo the Work of the ſame Impoſtor, yet the ſame cannot be ſaid of the others.

The third is taken out of the Life of St. *Gregory*, written by *John* the Deacon; It is addreſs'd to St. *Gregory*, who was then alſo Deacon, and was at *Conſtantinople*, to put him in mind to ſollicit the Emperor to ſend Succours into *Italy* againſt the *Lombards*. This Letter is dated *October* the 4*th*. 584.

In the fourth to *Aunacarius* Biſhop of *Auxerra*, he praiſes the Piety of the Kings of *France*: He declares to him, that he hopes they were ſo far from joyning with the *Lombards*, that they would ſend Relief to *Italy* and the *Romans*: He prays *Aunacarius* to exhort them to do it, and ſends him ſome Reliques. He had written a former Letter to this Biſhop, wherein he congratulates him upon the State of the Church of *France*: This Letter is the laſt, altho' it precede that which we have now ſpoken of; for it is dated in the fifth year of the Empire of *Tiberius*, which is 582, and the other is dated *October* the 5*th*. in the ſeventh Year of *Tiberius*, which is 584.

The fifth Letter is addreſs'd to *Elias* Biſhop of *Aquileia*, and to the Biſhops of *Iſtria*, who had ſeparated from the Church of *Rome* about the Affair of the three Chapters. 1. In it he recommends to them the Authority of the Holy See. 2. He declares that he holds the Faith and Doctrine decreed by the four General Councils, and contain'd in the Letter of St. *Leo*. 3. He reproves *Elias* and his Adherents for ſeparating from the Church. 4. He proves to them by Paſſages of Scripture the Neceſſity of being united to the Church, and of living in peace with their Brethren. 5. He exhorts them earneſtly to re-unite themſelves to the other Churches.

The ſixth Letter of *Pelagius*, addreſs'd to the ſame Perſons, is written upon the ſame Subject. He preſſes them yet more earneſtly to reconcile themſelves to the Church; But becauſe they chiefly grounded themſelves upon what the Council of *Chalcedon*, which was approv'd by St. *Leo*, had done, therefore he proves to them, that this Pope did not approve what the Council had decreed about the Faith, and that he was perſuaded, that what concern'd the Perſons ought to be re-examined. He alledges to them Paſſages out of St. *Auſtine* and St. *Cyprian*, to convince them, that their Separation from the Church put them out of the Way of Salvation. In fine, he exhorts them to ſend Deputies to *Rome*, to explain themſelves, and treat of a Re-union, or to aſſemble at *Ravenna*, to enter upon a Conference there.

Theſe Letters not prevailing with the Biſhop of *Aquileia*, and his Brethren to return to the Church, *Pelagius* ſent to them a third Letter larger than the former: It was written by St. *Gregory*, who was yet but a Deacon. There he repreſents to theſe Biſhops the Evils which cauſe the Schiſm and Diviſions; and afterwards refutes the Reaſons which induc'd them to believe that *Juſtinian* had violated the Authority of the Council of *Chalcedon*, by cauſing the three Chapters to be condemned. He maintains that St. *Leo* did only approve the Articles of Faith defin'd by this Council, and that perhaps he was deceiv'd as to Matter of Fact. He anſwers to the Oppoſition that was made by *Vigilius* of the Occidentaliſts, that it was no wonder that if the *Latins*, who did not perfectly underſtand Greek, found it difficult to know the Errors of thoſe Authors who were thought worthy of Condemnation. But diſtruſting this Anſwer, he brings the Example of St. *Peter* to excuſe the conduct of *Vigilius*; and ſays that if this Holy Apoſtle chang'd his Opinion and Behaviour about the Obſervation of the Jewiſh Ceremonies, it was not ſo much to be blam'd in *Vigilius*, that he had chang'd his Judgment and Conduct in the affair of the three Chapters. This Compariſon is of little force, but that which follows has yet leſs, ---- *Do we not read*, ſays he, *that God himſelf changes his Deſigns*? He uſes afterwards the Teſtimony of St. *Auſtine*, to ſhew that the Dead may be anathematiz'd. After this, he proceeds to the Examination of the three Chapters: He relates the paſſages of *Theodorus* of *Mopſueſta*, which appear moſt agreeable to the Error of *Neſtorius*, and the Teſtimonies of the Holy Fathers who condemn it. He ſhews, That the Letter of *Ibas*, reproaches St. *Cyril* and the Council of *Epheſus*, and that it favours the Error of *Neſtorius*. He adds, that the Biſhops of the Council of *Chalcedon* did not approve it; and that tho' they had done it, yet the Matters of Faith ending in the ſixth Action of this Council, what was done afterwards had not the ſame Authority. Laſtly, he ſays, about the third Chapter, that all the Writings of *Theodoret*, are not condemn'd, but only thoſe which are compos'd againſt St. *Cyril*. In fine, in anſwer to the favourable Teſtimonies which *John* of *Antioch* may have given to *Theodorus*, he obſerves, that the Fathers oftentimes praiſe Hereticks, and quotes particularly thoſe who commend *Origen*. He concludes with exhorting the Biſhops of *Iſtria*, to reconcile themſelves to the other Orthodox Biſhops, and prays God to inſpire them with the deſire and love of Peace, to which he exhorts them.

Pelagius II.

Theſe are the true Letters of *Pelagius*; In the three laſt the Style of *Gregory*, who ſucceeded him, may be diſcern'd.

There are in *Ivo* of *Chartres*, and in *Gratian* ſome Decrees attributed to *Pelagius*, which are printed in the fifth Tome of the Councils, *p*. 954, 955, and 956. They appear to me to be ancient and genuine.

In the firſt he wiſhes that Monks may not be choſen for Wardens to the Church, becauſe the diſcharge of that Office is very different from the Monkiſh Life. A Monk ſhould live in quiet, and employ himſelf in Prayer and Working with his Hands; all which are very remote from his Employment, who is entruſted with the affairs of the Church: And therefore it is more convenient to promote an old Monk to the Prieſthood, than to make him one of the Wardens.

In the ſecond he allows, that a Man may be ordain'd Deacon, who having left his Wife, had Children by a Maid-ſervant without eſpouſing her, altho' it be againſt the Laws and the Canons, meerly upon the account of the want of ſuch as were diſpos'd to be Clergy-men. He ordains alſo, that this Maid-ſervant, ſhall be put into a Monaſtery to make there Profeſſion of Continence.

The third is about the Election of a Biſhop.

The fourth forbids the Biſhops of *Sicily* to exact more than two ſhillings of the Pariſhes of *Sicily*.

The fifth and ſixth require that Eccleſiaſticks ſhould ſtill be judged by Eccleſiaſtical Judges, according to the Civil Laws.

EULOGIUS.

Eulogius.

Eulogius, who ſate in the See of the Church of *Alexandria* from the Year 581, to the Year 608, was well vers'd in Eccleſiaſtical Matters, and wrote many Books. The *Bibliotheque* of *Photius* has preſerved to us the Memory and Arguments of them. In Vol. 182. and 208, he ſpeaks of ſix Books of this Author againſt *Novatus*, or rather againſt *Novatian*; but the Greeks always confound theſe two Perſons, and were very little inform'd in their Hiſtory. This appears by what this Author relates. He ſays that *Novatus* was Arch-deacon of the Church of *Rome* under Pope *Cornelius*; that he was to ſucceed him according to the cuſtom of that Church; that *Cornelius* having obſerv'd that *Novatus* was too proud, and diſcover'd that he had a deſign upon his Life, had ordain'd him Prieſt, on purpoſe to take from him all hopes of arriving at the Biſhoprick of *Rome*: That he, in revenge, had taken occaſion to ſeparate from him, becauſe *Cornelius* admitted to the Communion of the Holy Myſteries thoſe who had fallen into Crimes, after they had been puniſh'd with a Penance proportionable to the greatneſs of their Sin; that he accus'd him of receiving Sinners, and that he, became the Head of a Party, who were called *Cathari* or Puritans.

Eulogius.

Eulogius oppoſes this Allegation of *Novatus* in the four firſt Books of his Work. In the fifth he defends the Veneration

Eulogius. ration due to the Reliques of the Saints, which the greater part of the *Novatians* of *Alexandria* could not approve. In the last he opposes the Writings of the *Novatians*, and particularly that which was intituled, *The Dispute of Bishop Novatus*, a Work very contemptible for its manner of Writing, and the Matters contain'd in it: For it relates, that under the Empire of *Decius*, the Officer *Perennius* had forc'd many Christians, by the Violence of Torments, to worship Idols: That *Macedonius* Bishop of *Rome* had sacrific'd, and was follow'd in so doing by nine Priests of the Church of *Rome*; that *Novatus* was the only Person who refus'd, and upon this occasion he recites what he had answer'd to the Judge. 'Tis pretended that many Bishops joyn'd with *Novatus*, and separated from those who had fallen into Idolatry; and lastly, that the Bishops of *Alexandria* did not acknowledge him for Bishop. *Eulogius* refutes these Fables in his third Book. *Photius* assures us, that the Style of this Author is indifferently exact as to Words, but altogether barbarous as to construction, but that his Work is useful; that he explains very well the passages of Scripture which fully confute the Error of his Adversaries; and lastly, that it is pleasant and persuasive.

Eulogius. He speaks also of some other Works of *Eulogius* in Vol. 225, and 226. The first is a Treatise divided into two Books, which contain an Apology for the Letter of St. *Leo*, and the Accusation of *Timothy* and *Severus* who had accused him. He shews that these Hereticks calumniate this holy Pope, and charge him with such Doctrines as he never held, by taking out some Words out of the places where they were, and cutting off that which might serve to justifie them. This is prov'd at large in the Extract related by *Photius*, Vol. 225.

He did undertake the Defence of St. *Leo* in another Work, against *Theodosius* and *Severus*, wherein he also explains the Sense of this Expression of St. *Cyril*, *that there is but one Nature of the Word Incarnate.*

Lastly, *Photius* speaks also of an Invective which this Author wrote against one of the Disciples of *Theodosius* and the *Gaianites*, wherein he shews that the Agreement they had made amongst themselves, was false and indefensible, because it tended only to oppose the Truth. There was also in this Tome a Letter which *Eulogius* wrote when he was yet a Priest, to *Eutychius* Archbishop of *Constantinople*, which contains an Exposition of the Orthodox Faith.

JOHN the Faster.

John the Faster. JOhn of *Cappadocia*, Sirnam'd the Faster, upon the account of his great Abstinence, was ordain'd Bishop of *Constantinople*, in the Year 585, and govern'd that Church until the Year 596. St. *Isidore* of *Sevil* assures us, that he wrote a Letter about Baptism to his Predecessor *Leander*, wherein he said nothing that was new, but only collected and repeated the Opinions of his Ancestors, about the three Dippings. He compos'd also some Homilies, which perhaps are among those of St. *Chrysostome*; that about Penance is the most famous. Father *Morinus* has publish'd two Penitential Books of this Bishop. He was not a Man of a very sublime Wit, but he was one of great Piety and Charity; and lov'd Order and Discipline. He was sharply reprov'd by St. *Gregory* for taking upon him the Name of *Oecumenical* Patriarch, because this Pope look'd upon this Title as a sign of Ambition, altho' in the Sense of the Greeks it was innocent, and signified nothing less than St. *Gregory* thought. *John the Faster.*

The *Greeks* perhaps reprov'd this Bishop more justly, for contributing to the Relaxation of Discipline by moderating the Rigour of the Canons: This is objected to him by the Bishops of a Council held in the time of *Alexis Comnenus*; yet it does not appear that he fell into any Excess of Relaxation; for he only permitted the time of *Penance* to be shortned, in favour of those who were more fervent, and appear'd more contrite.

JOHN of *Biclarum.*

John of Biclarum. JOhn Abbot of *Biclarum*, originally of the Race of the *Goths* of the Province of *Portugal*, after he had studied at *Constantinople*, came to *Spain*, where he was persecuted by King *Leuvigildus*, who being an *Arian*, would force him to embrace his Religion. He was banished to *Barcelona*, where he suffer'd very much for the space of ten Years. When this was ended he settled a Monastery, call'd *Biclarum*, situated in the Valleys of the *Pyrenees*; and afterwards he was chosen Bishop of *Gironda*. He wrote a *Chronicon* which begins at the Year 566, and ends at 590, and which serves as a continuation to that of *Victor* of *Tunona*. He made also a Rule for his Monks, which is very useful for all the World, if we may believe *Isidore*. *John of Biclarum.*

ANASTASIUS SINAITA.

Anastasius Sinaita. *Anastasius* a Monk of Mount *Sinai*, ascended the Throne of the Church of *Antioch*, in the Year 561. He was forced from it, and banish'd in the Year 572, by the Emperor *Justinus*, the Younger; but at last he was restored under the Emperor *Mauritius* in the Year 595. He died about the Year 599. He had another for his Successor, who went under the same Name, which gave occasion to confound them. 'Twas the first of these two who was the Author of some Treatises. The first and most assured Work of his, is a Treatise, intituled, ὁδηγὸς or a Guide to the True Way, written against the *Acephali*. *Anastasius* begins this Book, which was compos'd for an Instruction about Faith, with laying down some Maxims and Rules, which the Faithful ought to follow for their good Conduct, and to prevent falling into Error. These Rules are useful and rational. Here follows the Translation of them. *Anastasius Sinaita.*

'Tis necessary for a Man, above all things, to lead a pure and innocent Life, and to have the Holy Spirit in him; After this, he must know the Definitions that are most necessary, and have an exact Knowledge of the Doctrines of his Adversaries, and read their Writings, that he may be able to oppose them and confound them from themselves: He must not amuse himself with disputing about the Faith every moment against the first Comer, but read the whole Scripture with a Spirit of Submission and Fear, with simplicity of Heart, and without crafty Designs; he must not desire to conceive what surpasses our Understanding, he must distinguish that which is to be understood literally from that which is a Metaphor: He must be persuaded that the Church has Traditions about these things which are not in the Holy Scripture: As for instance, that one ought to be fasting when he receives the Holy Eucharist; that he should turn towards the East in the time of Prayer; that the Mother of Christ continued a Virgin, after she had brought forth a Child; and that she brought forth Christ in a Cave. Besides this, he must accustom himself to two ways of Disputing against the Hereticks; one by proposing the passages of Holy Scripture, and another by making use of the Proofs drawn from the thing it self. This last way of Disputing is solid, (if we may believe him) and more effectual; for 'tis easie to corrupt the Sense of the Words of Scripture, and to oppose another passage of it, as the Hereticks and Jews do every Day: 'Tis better therefore to make use of Internal Proofs. 'Tis necessary to be skill'd in Chronology, to know at what time the Father liv'd, and when such and such an Heresie arose. He must take good heed, lest when his Adversary is nonplus's'd, and cannot answer, he make a transition to another Question. 'Tis convenient before the Dispute to require of his Adversary an Oath, that he will say nothing against his Conscience; and also to purge your self from all the Suspicions he may have of you, by condemning the Errors that may be charg'd upon you. He must tell the *Monophysites*, that he will not insist upon the Council of *Chalcedon*, but engage to dispute from the more ancient Fathers, whom they themselves acknowledged for Catholicks. He must observe that the *Monophysites* may be reprehended from the Oblation of the Chalice, because they offer only Wine without any mixture of Water. *Anastasius Sinaita.*

Anastasius the *Sinaita*, having laid down these Maxims, practises according to them in his Work: For having said that the Catholicks acknowledged two Wills and two sorts of Operations in Jesus Christ, in the second Chapter he gives many Definitions of Terms which he uses for explaining the Mysteries of the Trinity and the Incarnation. In the third Chapter he describes the Dogmes which a Catholick should reject. In the fourth he explains the Oeconomy of the Incarnation. In the fifth he approves the five first General Councils. In the sixth he discovers the Original of the Error of *Severus*. In the seventh he refutes it by the Testimony of the Fathers; and in those that follow he opposes it with many Arguments, and relates what was said in the Conferences which were held with the *Theodosians*. He objects to himself the Testimonies upon which they founded

Anaſtaſius Sinaita.

their Doctrine, and the Arguments they made uſe of, which he relates in their own Words. He anſwers them firſt by Reaſon, and then alledges the Paſſages of the Fathers, which may ſerve for an Anſwer to them. In refuting the *Gaianites*, he makes them ſay, that the Euchariſt is the Body, and not only a Figure of the Body of Jeſus Chriſt. The Orthodox confeſſes and confirms this Propoſition, and from thence concludes that the Body of Jeſus Chriſt was corruptible before his Paſſion, ſince the Euchariſt, which is the Body of Jeſus Chriſt, is ſubject to Corruption. This Work is very confus'd, 'tis a kind of Rhapſody of divers Conferences, but there is very much Scholaſtick Subtelty in it. 'Tis apparent that *Scholia* have been added to it, which are inſerted into the Text, and 'tis no leſs probable, that the Work has been interpolated in ſome places.

The eleven Books of Anagogical Conſiderations about the Creation of the World, are more co-herent and better written; but they are fill'd with Thoughts ſo myſtical and remote from the Literal Senſe, that it cannot but be tedious to read them. [Mr. *Alix* publiſh'd the twelfth Book of theſe Anagogical Contemplations, which had been hitherto ſuppreſs'd, in Greek and Latin at *London*, 1682. *Cave. p.* 420.]

There are five Dogmatical Diſcourſes of the ſame Author: The firſt is about the Trinity; the ſecond about the Immenſity of the Divine Nature, which can have no bounds; the third about the Incarnation; the fourth about the Corruptibility and Incorruptibility of Jeſus Chriſt; and the laſt about his Reſurrection. Theſe Diſcourſes contain many Scholaſtical Arguments.

F. *Combefis* has given us ſix Sermons, in the firſt Tome of the Addition to the *Bibliotheque* of the Fathers. The firſt and ſecond is about the Annunciation of the Virgin; the third about the Transfiguration of Jeſus Chriſt; the fourth about the Holy Communion, where he ſpeaks of the Diſpoſitions that are neceſſary for a worthy Communicant, and for aſſiſting him at the Holy Sacrifice, and alſo of the Ceremonies and Prayers of the Oblation; the fifth and ſixth are upon the ſixth *Pſalm* of *David*. [*The Compendious Inſtitution of the Faith* is alſo reckon'd to be his, which was publiſh'd by *Beza* of *Vezeliacum*, Gr. Lat. with five Dialogues about the Trinity, under the Name of St. *Athanaſius*, 1570, and is to be found under the Name of St. *Cyril* in ſome Editions of the *Bibliotheca Patrum*, *Cave p.* 420.]

There remain only 154 Queſtions upon the Holy Scripture: there is no doubt, but theſe, ſuch as they are at preſent, cannot be *Anaſtaſius*'s of *Sinai*, ſince the Author there quotes the Canons of the Council, held in the Palace of the Emperor after the ſixth Council, the Works of St. *Maximus*, St. *John Climacus*, of *John Moſchus*, of *Olympiodorus*, and of *Nicephorus*; beſides that he reckons 700 Years from *Conſtantine*'s time to his own. The Jeſuit *Gretſerus* anſwers, that theſe places have been added, but 'tis much more probable that this is the Work of another Author. *Gentianus Hervetus*, who publiſh'd them firſt, publiſh'd them under the Name of *Anaſtaſius* of *Nice*. There were two of this Name in Antiquity, the one was preſent at the Council of *Chalcedon*, and the other at the fifth Council. The Remark that that we have made, proves that they can neither be the one's nor the other's. 'Tis manifeſt that it is a Work of ſome Modern *Greek*, to which the Name of *Anaſtaſius Sinaita* is prefix'd by miſtake; for in the Greek Manuſcripts 'tis intituled ὁδηγὸς, or *A Guide to the True Way*. Now 'tis evident, that the Work of *Anaſtaſius Sinaita* which goes under this Title, has nothing like theſe Queſtions.

Anaſtaſius Sinaita.

The *Guide to the True Way* of *Anaſtaſius Sinaita*, was publiſh'd in Greek and Latin by *Gretſerus*. The five Dogmatical Diſcourſes, are found in Greek in the Manuſcripts of *Germany*; but they have been printed only in Latin, tranſlated by *Tilmannus*. The Author of the Verſion of the *Anagogical Queſtions* is not yet known: They are cited by *Glycas*. [The Book of his *De Oeconomia Chriſti*, is extant in the *Arundelian* Library in a Greek Manuſcript at *Greſham-College*, *Cave p.* 420.] The Queſtions upon the Scripture were publiſhed in Greek and Latin by *Gretſerus*. There are alſo ſome other Manuſcript Works, as a Sermon upon his Enthrozination in the See of *Antioch*, cited by *Nicephorus*, another upon his Reſtoration quoted by the ſame Author. [Theſe two, together with the Treatiſe againſt *Philoponus*, are reckon'd by Dr. *Cave* among his Works that are loſt, *Cave p.* 421.] The Anſwers to the Monks of *Scythia*, a Treatiſe of the Rule of a good Life, two Books of the Structure of Man, a Myſtical Contemplation upon the Paſſion of Jeſus Chriſt. *Nicephorus* quotes alſo a Treatiſe of the ſame Perſon againſt the Book of one *Severianus*, call'd *John Philoponus* which was intituled, *The Arbitrator or Judge concerning the Union of the Natures in Jeſus Chriſt*. *Turrianus* has taken from thence a Fragment which is publiſh'd by *Gretſerus* in the Preface. [Beſides all theſe, there are ſeveral other Tracts of his not yet publiſhed, which are ſaid by *Labbe* to be extant in the Royal Library at *Paris*, *Nov. Biblioth. MSS. par.* 2. *p.* 82. and two Sermons of his which are ſaid by *Poſſevinus* to be extant in the *Vatican* Library, *Cave p.* 420, 421.] The Style of this Author is very indifferent; It is Scholaſtical, dry, barren and tedious.

EVAGRIUS.

Evagrius.

Evagrius was born at *Epiphania*, a City of the ſecond Province of *Syria*, under the Empire of *Juſtinian*, about the year 536: After he had ſtudied, he followed the Bar, and was a profeſs'd Advocate at *Antioch*. This was the Occaſion of giving him the Name of *Scholaſticus*, for then they were call'd ſo who pleaded at the Bar. He was made Treaſurer and Secretary for the Province by the Emperor *Tiberius*. He compoſed ſix Books of Eccleſiaſtical Hiſtory, which begin where *Theodoret*, *Socrates* and *Sozomen* end. *i. e.* at the year 439, and end at the twelfth year of *Mauritius*, which is 594, according to the Vulgar Æra.

This Hiſtory is very large and exact enough. He relates Matter of Fact from the Authority of the Acts and Hiſtorians of the time. The Style is not unpleaſant: It has an Elegance and Politeneſs in the Judgment of *Photius*, altho' there be ſometimes ſuperfluous Words in his Diſcourſe. He does often alſo make Digreſſions and Relations which are not agreeable to his Deſign; and he ſeems to be more verſ'd in Prophane than Eccleſiaſtical Hiſtory: But he has one Advantage above the Eccleſiaſtical Hiſtorians that went before him, that there is no occaſion to upbraid him with being ingaged in ſome Sect, or with falling into ſome Error about the Faith or Diſcipline of the Church.

Evagrius.

Robert Stephens publiſhed the Original Greek of this Hiſtorian from one Manuſcript only of the King's Library. *Valeſius* reviſ'd it ſince by two Manuſcripts, and has made a new Verſion of it, after thoſe of *Muſculus* and *Chriſtophorſon*. [Beſides this Hiſtory, he wrote two other Pieces which are loſt, *viz.* two Books of Epiſtles, Orations, &c. and a Panegyrical Oration to *Mauritius* the Emperor upon the Birth of *Theodoſius*; both which are mention'd by himſelf towards the latter end of his Hiſtory, *Cave p.* 433, 434.]

St. JOHN CLIMACUS.

St. John Climacus.

ST. *John* ſirnamed *Climacus*, becauſe of his Work, intituled Κλίμαξ, *i.e.* a Scale, was born about the year 525. The ancient Author of his Life tells us, that he could not certainly affirm in what place it pleaſed God he ſhould be born, nor in what Country he was educated. The Title of *Scholaſticus*, which ſome Authors give him, would make us believe that he had ſometime frequented the Bar, but having retir'd from the World at the Age of ſixteen years, there is no probability that he follow'd the Profeſſion of an Advocate. The Place of his Retreat upon Mount *Sinai*, is famous for the great number of Monks which dwell there: He himſelf entred not into a Monaſtery, but put himſelf under the Conduct of an ancient Hermit, call'd *Martyrius*: He continued nineteen years with this holy old Man in an humble and faithful Obedience to him. After his Death St. *John* retir'd into the Solitude of *Thola*, about five Miles from the Church which was upon Mount *Sinai*, whither he came on *Sundays* and *Saturdays* to aſſiſt at Divine Service, and to receive the Communion. There was a Solitary who put himſelf under his Conduct. Towards the end of the ſixth Age he was choſen Abbot of the Monks of Mount *Sinai*, and govern'd this Monaſtery for ſome years; but finding himſelf near his End, he quitted the Government of this Monaſtery, and retired into the Solitude, leaving his Brother *Georgius* in his room. He died of a great Age at the beginning of the next Century.

St. John Climacus.

While he was Abbot, he compos'd his Scale of the Cloyſter, at the Deſire of *John* Abbot of *Raithu*. This Book was very famous among the Greeks, but the Latines had no Knowledge of it, for the ſpace of 600 years.

This Scale contains 30 Degrees, which are ſo many Chriſtian and Religious Virtues, which the Author explains by holy Maxims, and teaches the Practice of them by wiſe Counſels.

The firſt is of renouncing the World; the ſecond of abſtracting from the Things of the World; the third of Pilgrimage, or a Retreat out of the World. To theſe three Degrees he ſubjoyns ſome Reflections, to ſhew that we muſt not

St. *John Climacus.*

not give Credit to Dreams, affirming that the Devil makes uſe of them to deceive the Solitary.

The fourth Degree is of Obedience. He thinks that it is one of the Effects of this Virtue, that a Monk ſhould confeſs his Sins to his Superior, who is the true and proper Judge, and to him only: He would alſo have a Monk ready to confeſs them to all the World, if his Superior does order him. Upon this Occaſion he relates the publick Penance of a Robber, who publickly confeſs'd moſt enormous Sins, by the Order of an Abbot of a Monaſtery near the City of *Alexandria*, whither he had retir'd. From hence he takes occaſion to deſcribe the admirable Virtues of the Monks of this Monaſtery, and the Penance of one named *Iſidore*, whom this Abbot had oblig'd to kneel down before all thoſe who ſhould enter into the Monaſtery, and to continue this Practice for the ſpace of ſeven whole years. He relates alſo many other Examples of the Patience, Humility, and Obedience practis'd by the Monks of this Monaſtery, whom this Abbot humbled either by ſharp Rebukes, or rude Treatment, altho' they had not deſerved them. But nothing is more horrible than the Examples of Penance which our Saint relates in this Degree, and the next which is of Penance, and the Repreſentation he makes of the Monaſtery of Penitents, which was but one mile diſtant from that of which we have now ſpoken, and govern'd by the ſame Abbot; it was call'd *The Priſon*, and it did really reſemble a Priſon for its Darkneſs, its Stench and Filthineſs. In it were ſhut up many Monks, who having fallen into ſome Crimes, deſired to be ſhut up there, that they might expiate their Crimes by voluntary Torments, which exceeded all that can be imagined. Some paſs'd Nights and Days ſtanding expos'd to the Injuries of the Weather, others were bound and manacled, others had their Feet in Fetters, others were lying upon Aſhes; Some were beating their Breaſt with their Fiſt, others were tearing their Face: They had all a Sadneſs viſible in their Countenance; ſome made dreadful Lamentations, others ſhed Abundance of Tears, the Greatneſs of Grief hindred others from ſpeaking, and they eat almoſt nothing at all. Laſtly, having practis'd all theſe kinds of Auſterities during their Life, they deſir'd that after their Death the Honour of Burial ſhould be denyed them.

The ſixth Degree is of the Meditation of Death. After he has made ſome Reflections upon the Uſefulneſs of this Practice, he propoſes ſome Examples of the wonderful Effects it has had upon the Minds of ſome Hermits.

The ſeventh is of the Grief of Penance, and the Neceſſity of Tears. There he relates as a great Wonder, the Hiſtory of a Solitary, who on the Eve of his Death, had a Rapture, wherein he imagined, that he ſaw Men who demanded an Account of his Life, to whom he anſwer'd with a loud Voice, telling them what he had done, and what he had not done.

The eighth Degree is of Meekneſs which ſhould overcome Anger. There he deſcribes the deadly Effects of this Poiſon, and preſcribes Means for ſubduing it.

The ninth teaches the Solitaries to forget Reproaches.

The tenth condemns evil ſpeaking and rash judging.

The eleventh recommends Silence.

The twelfth is againſt Lying.

The thirteenth blames Envy and Sloth, and chiefly that which a Man is guilty of in the time of Prayer.

The fourteenth diſſuades from Intemperance.

The fifteenth contains the Praiſes of Chaſtity. There he ſhews the Conſequence of this Virtue, and the Enormity of the Crime which is oppoſite to it. He obſerves that it is more puniſhed in the Church than Hereſie it ſelf; he condemns it even to the Motions of Luſt which happen in the time of Sleep. He preſcribes for a Remedy, that they ſhould clothe themſelves with Sackcloth, and cover themſelves with Aſhes, that they ſhould paſs the Night ſtanding, that they ſhould ſuffer Hunger and Thirſt, that they ſhould lodge in the Tombs, and be humble and charitable.

The ſixteenth Degree oppoſes Covetouſneſs, which is there call'd a Monſter with many Heads, the Tyrant of our Souls, the Daughter of Infidelity, *&c.* Voluntary Poverty is taught in the ſecond Part of this Degree.

The ſeventeenth Degree is the Inſenſibility of Holy and Religious Things, into which Religious Perſons often fall.

The eighteenth Degree exhorts Chriſtians to take heed of Sleep, which creeps upon them chiefly in the time of Prayer. There he ſpeaks of the Uſefulneſs of Common Prayers.

The nineteenth is of corporal and ſpiritual Vigilance.

The 20*th.* is againſt deceitful Vanities.

The 21*ſt.* diſcovers the Diſorders which Vain-glory produces.

The 22*d.* makes a particular Enumeration of the deadly Effects of Pride.

St. *John Climacus.*

The 23*d.* teaches to oppoſe blaſphemous and impious Thoughts which the Devil ſuggeſts, in the time of Holy Actions, to the Monks.

The 24*th.* teaches Mildneſs and Simplicity.

The 25*th.* unfolds the Advantages of Humility.

The 26*th.* gives Inſtructions for diſcerning between Good and Evil, Virtue and Vice, between good and evil Thoughts, and gives Rules for a good Conduct in the ſpiritual Life.

The 27*th.* is of the ſacred Repoſe of Body and Soul which the Solitary enjoy. This Degree contains many myſtical Thoughts. St. *John Climacus* obſerves at the Beginning, that the Solitary and Hermetical Life, altho' it be more perfect, yet it is not ſuitable to all the World. He defines the Repoſe of the Body, a State of Tranquillity and Peace, wherein all Motions, and all the corporeal Senſes are ſubject to Reaſon; and the Repoſe of the Soul a Serenity of Mind, and calm Meditation, which is exempted from all Diſtraction, and inviolable by ſpiritual Thieves who are the Devils. He that is arriv'd at this State, rejects all evil Thoughts which are preſented to his Mind; he has no need to be inſtructed by Diſcourſe, ſince he is taught by his own Actions; he is not only free from Diſturbance by the Commotion of his Paſſions, but he does not ſo much as know it. He knows the true Depth of our Myſteries, without diving into them by human Reaſoning. He never ceaſes to pray and ſing Praiſes to God: He has no Care nor Anxiety about his temporal Subſiſtence; he feels no Emotion by any ſenſible Object. Laſtly, he is poſſeſs'd with the Love of the moſt Holy God, which entirely employs him.

The reſt of this Degree contains the Praiſe of an Hermetical Life, which St. *John Climacus* believ'd to be more excellent than any other, and Precepts for living well in Solitude.

The 28*th.* is of the Neceſſity of Prayer, and the Diſpoſitions we ought to bring to it.

The 29*th.* is of the perfect Tranquillity of a Soul emancipated from Paſſions, and adorn'd with all ſorts of Virtues.

The 30*th.* is of Faith Hope and Charity, which are the Foundation and Bond of all Chriſtian Virtues.

St. *John Climacus* joyns to this Book which is for all Monks, a particular Letter to the Abbot of *Raithu*, about the Qualifications and Diſpoſitions of a Paſtor, or rather of a Superior and Abbot, and about the Manner wherein he ſhould behave himſelf towards his Monks.

The Thoughts of St. *John Climacus* are more ſublime, more ſolid, and more juſt than thoſe of the greater part of Aſcetical Authors; His Style is cloſe and elegant: He writes with much Brevity, and includes many Thoughts in a few Words: He ſpeaks by Sentences and Aphoriſms. He propoſes his Thoughts in a figurative Way, and inſerts many Alluſions, many Paſſages of Scripture, divers Allegories of the Hiſtory of the Old Teſtament, ſome rare Examples, ſome Parables and Hiſtories, into his Diſcourſe. This kind of writing renders it obſcure, inſomuch that his Work ſtands in need of an Explication. *John* Abbot of *Raithu* was the firſt who compos'd and publiſh'd Expoſitions upon this Author, which are collected together in the Bibliotheque of the Fathers. Afterwards *Elias* Metropolitan of *Crete*, wrote Commentaries upon St. *John Climacus*, as he had done upon St. *Gregory Nazianzen*: The Manuſcripts are found in many Libraries. *Dionyſius* of *Chartres* did alſo make Commentaries upon the Scale; in which there is an old Verſion of the Scale of St. *John Climacus* before that of *Ambroſius* of *Camaldulum*. This was printed at *Venice* in 1531, and 1569. A Doctor of *Flanders* caus'd it to be re-printed at *Cologne* in 1583, together with new Explications at the end of every Degree. Laſtly, *Matthew Raderus* the Jeſuit made a new Verſion of the Works of St. *John Climacus*, which was printed with the Greek at *Paris* in 1633. There are beſides this many Manuſcripts of this Author in Libraries, which may be uſeful for making a more correct Edition. It has been often tranſlated into the Vulgar Tongue: There is a Tranſlation of it into *Italian*, printed at *Venice* in 1585, another in the Vulgar Greek by *Margunius*, printed at *Venice* in 1590. In our time Mr. *Arnaud d' Andilly* has made a *French* Tranſlation of it, which he has reform'd and rectified by many Manuſcripts in a ſecond Edition. There are added to it conſiderable Explications, into which he has inſerted a good part of the Commentaries of *Elias of Crete*, and the Life of St. *John Climacus*, taken out of two ancient Authors who had written it in Greek, whereof the one was a Monk of his time, and the other an Abbot of the Monaſtery of *Raithu*, called *Daniel*.

JOHN of *Raithu*.

John.

John Abbot of the Monaſtery of *Raithu*, a Co-temporary to St. *John Climacus*, wrote a Letter to this Father, a Commendation of, and Commentary upon his Scale. Theſe Works are found in the Bibliotheques of the Fathers.

John.

St. GREGORY.

S. Gregory.

ST. *Gregory* was of an illuſtrious Family of *Rome*: His Father was Grandchild to Pope *Fœlix* the Second, the Son of *Gordianus* and *Sylvia*: He ſtudied at *Rome* with very good Succeſs; his Quality and Merit procur'd him to be quickly preferr'd to the Office of Governor of the City of *Rome*. After the Death of his Father, he conſecrated himſelf to the Service of God, and gave all his Poſſeſſions for building and maintaining Monaſteries. He cauſed ſix to be built in *Sicily*, and one at *Rome*, whither he himſelf retir'd. *Pelagius* the ſecond ordain'd him Deacon in 582, and drew him forth from his Retreat to ſend him to *Conſtantinople*, in the quality of a Surrogate, to the Court of the Emperor *Tiberius*. He had not much Buſineſs, neither did he ſtay long there: There is only a Conference mentioned which he had with the Patriarch *Eutychius*, wherein he maintains againſt him, that the Bodies of the Bleſſed after the Reſurrection, ſhall not be of the Nature of Air or Wind, but ſhall be palpable and ſolid by their Nature, altho' miraculouſly ſubtile.

He return'd to *Rome* after the Death of *Tiberius* in 586, where he was employed as Secretary to Pope *Pelagius*. This Pope dying, the Clergy and People choſe St. *Gregory* to fill his Place. The Emperors were greatly concern'd, that none ſhould be promoted to the Holy See who was contrary to them, and therefore they permitted not him who was choſen to be ordain'd, till they had approv'd the Election. St. *Gregory* who ſhun'd this Dignity as much as others ſeek it, wrote a Letter to the Emperor *Mauritius*, wherein he earneſtly prays him not to conſent to his Election, and to order that they quickly proceed to make another. The Governor of *Rome* detain'd this Letter, and ſecur'd the Perſon of St. *Gregory*, for fear leſt he ſhould fly away, and ſend to the Emperor the Act, wherein he had been choſen Biſhop of *Rome*. *Mauritius* who knew St. *Gregory* particularly well, was very glad at this Election, and order'd that he ſhould be quickly conſecrated.

Rome was then afflicted with a contagious Diſeaſe, whereof *Pelagius* died, and which kill'd ſo great a number of of People, that the City was almoſt turn'd into a Deſart. During the Vacancy of the See, St. *Gregory* exhorted the People to make Litanies, *i. e.* publick Proceſſions of all the Inhabitants divided into ſeven Choirs. Sometime after St. *Gregory* got out of *Rome* by concealing himſelf in a Basket, to deceive the Guards that were ſet at the Gates for hindering his Eſcape, and went and hid himſelf in a Cave in the middle of a Wood; but being diſcover'd he was conſecrated and promoted to the See of *Rome*, on the 3*d*. of *September* 590.

Immediately after his Promotion, he made a publick Profeſſion of his Faith, and wrote ſynodical Letters to the Eaſtern Patriarchs: In them he aſſumes the Title of the *Servant of the Servants of God*, in oppoſition to the proud Titles which the other Patriarchs aſſumed. He regulated the ſinging and the Service of the Church of *Rome*, reform'd his Clergy, and put the City in very good Order.

Altho' he was of a very weak Conſtitution, and ſubject to many Diſeaſes, yet he endur'd with Courage the Fatigues and Labours of the Biſhoprick, and diſcharg'd all the Duties of his Function; He took care of the temporal and ſpiritual Welfare of his Sheep. He concern'd himſelf in the Defence of the City of *Rome* againſt the *Lombards*, and reliev'd the People with his great Alms, for which he employ'd all the Revenue of St. *Peter*'s Patrimony.

But he took particular care of the Clergy and Biſhops of *Italy* and *Sicily*, who depended more immediately upon the Biſhop of *Rome* than others. Aſſoon as he underſtood that any Church was vacant, he ſent a Deputy to it, and caus'd a Biſhop to be immediately choſen, and himſelf ordain'd, or caus'd him who was choſen to be ordain'd. He quickly applied a Remedy to the Diſorders which happen'd in the Churches, and ſuffer'd not any Diſorder in them. Beſides the particular care which St. *Gregory* had of his own Church, and of thoſe that more nearly concern'd him, he applied himſelf alſo to the Affairs of the Univerſal Church. On the one ſide he us'd all his Endeavours for quenching that Flame which was kindled about the Affair of the three Chapters in the Church: On the other ſide he laboured to deliver *Africa* from the Schiſm of the *Donatiſts*, and to reeſtabliſh there the Regulations of the Canons. * He did often vigorouſly oppoſe the Title of *Univerſal Patriarch*, which the Patriarchs of *Conſtantinople* aſſum'd to themſelves: His Care extended to the moſt diſtant Places, and even to the moſt barbarous Nations. He ſent the Monk *Auſtine* and his Companions to the *Engliſh* to convert that People. He ſuffered not even the *Jews* to live in quiet, but ſollicited the ſuperior Powers againſt them: But he had a particular Conſideration of the Biſhops his Colleagues; he comforted them in their Afflictions, congratulated them and exhorted them upon occaſion, and rebuk'd them alſo freely and briskly for their Faults. He honour'd their Merit with the Ornament of the *Pallium*, which he ſent to them *Gratis* and freely, and delighted to relieve and protect them in all kind of Rencounters. He watch'd continually for the maintenance of Diſcipline every where; he perſecuted Vices and Diſorders whereſoever they happen'd, and would not ſuffer any *Simony* in the Church of Jeſus Chriſt. In a word, he us'd his utmoſt endeavours to have the Canons inviolably obſerv'd in all the Churches of the World, being perſuaded, that in this conſiſted all the Power and Authority which the Primacy of his See gave him.

S. Gregory.

[* He calls this Title, proud, heretical, blaſphemous, antichriſtian, and diabolical, *Cave p.*430. which ſhews how far the Pope of *Rome* was then from aſſuming an Univerſal Supremacy over the Church.]

All theſe different Employments did not hinder him from writing many Books. When he was at *Conſtantinople* he begun the Morals upon *Job*, at the deſire of *Leander*, Biſhop of *Sevil*, who was then there, and with whom he contracted an intimate Friendſhip. The *Paſtoral* was the firſt Book which he wrote after his Ordination, in Anſwer to the Calumny *John* Biſhop of *Ravenna* had rais'd againſt him, becauſe he refus'd the Biſhoprick with ſo much ſtiffneſs. His Paſtoral Office oblig'd him to make many Homilies; we have thoſe which he compos'd upon *Ezekiel*, and forty upon the Goſpels. The Dialogues were the Product of the Retirements which he made from time to time.

But before we enter upon a particular Enumeration of theſe Works, we muſt give an Abridgment of his Letters, which contain an infinite number of important Points concerning the Diſcipline of the Church. Theſe are commonly rank'd according to the order of their Dates, and diſtributed into the Method of fourteen Indictions, which anſwer to the Years of St. *Gregory*'s Pontificate, beginning at the Month of *September* in the Year 590, which is the ninth Indiction, and ending at the Month of *March* of the ſeventh Indiction of the Cycle, according to the Indictions, of the Year 604, of the Vulgar *Æra*, which is the time of St. *Gregory*'s Death. Theſe Letters have been ſince divided into twelve Books, each of which contain an Indiction, except the ſecond and ſeventh, which comprehend two of them. The number of theſe Letters amounts to 840, or thereabouts. Since there are many of theſe Letters which concern the ſame Points of Diſcipline, we ſhall not follow the order of Time, but give an account of them under certain Principal Heads.

Concerning Baptiſm.

ST. *Gregory* proves, that Baptiſm does truly and perfectly pardon Sins; that it does not only in appearance expiate them, as ſome think, but it really remits them, altho' it leaves the Man ſubject to Paſſions, *Book* 9. *Epiſtle*. 39. He approves the Opinion of *Leander* Biſhop of *Sevil*, who remark'd, that it was indifferent to uſe three Dippings in Baptiſm, or one only. He adds that we muſt follow the Cuſtom of the Church where we are, *Lib*. 1. *Ep*. 41.

He would have no Body forc'd to receive Baptiſm. *Ibid. Ep*. 45.

He permits Baptiſm to be given to the *Jews*, on *Sunday* or a Feſtival, if they cannot conveniently wait till *Eaſter*, after they have been made to obſerve a Faſt of forty Days: But if they be willing to wait till *Eaſter*, his Opinion is that they ſhould not be Baptized before, *Lib*. 7. *Epiſt*. 24.

As to the Validity of the Baptiſm of Hereticks and the manner of receiving them into the Church, he ſays, as it follows here, when he was conſulted by *Quirinus* and the Catholicks of *Iberia*, that according to the Tradition of the Church, thoſe who have been baptized by Hereticks in the Name of the Trinity, are received into the Church, either by Unction with Chryſm, or by Impoſition of Hands, or by a bare Profeſſion of the Faith: That in the Weſt the *Arians* are received into the Church by laying Hands upon them; that in the Eaſt this is done by Unction with Chryſm; that the *Monophyſites* and other Hereticks are received there by making only a ſincere Profeſſion of the Catholick Faith: That the *Bonoſians*, who did not believe in Jeſus Chriſt, and the *Cataphrygians* who did not believe as they ſhould in the Holy Ghoſt, but thought *Montanus* to be him, and the Hereticks like them, are baptiz'd when they re-enter into the Church, the Baptiſm, which they have receiv'd not being true, ſince it was not given in the Name of the Trinity, *Book* 9. *Ep*. 61.

The Monks muſt not be Sponſors, *B*. 3. *Ep*. 40.

When it is uncertain whether a Perſon has been baptized or confirm'd, we muſt baptize or confirm him, rather than ſuffer him to periſh in this doubt, *B*. 12. *Ep*. 32.

Of

Of The Unction, that is used at Baptism, or Confirmation.

S. *Gregory.* HE writes to the Bishop of *Calaris*, that Priests are are forbidden to use the Unction of Chrysm on the Front of the baptiz'd, but they may use it upon the Breast, leaving it to the Bishops afterwards to use it upon the Front, *Book* 3. *Ep.* 9. Afterwards speaking of this Prohibition, he says, that it was made because such is the Custom of his Church; but if this be troublesome to those that have another Custom, he does not find fault with the Priests that shall use this Unction in the absence of the Bishop. We have already related another place concerning the Unction which is us'd in the East for receiving Hereticks, *B.* 9. *Ep.* 61. S. *Gregory.*

Of the Consecration of the Eucharist.

Januarius Bishop of *Calaris*, being very aged and infirm, was subject to be indispos'd by saying Mass; and after he returned he knew not the Place of the Canon where he had left off: And many Persons doubted, whether they should receive the Communion of the Host thus Consecrated. St. *Gregory* declares, that they may receive it with assurance, because the infirmity of him that consecrates, does not change nor divert the Benediction; but he says, that this Bishop should be admonished not to do the Office, when he finds himself in this Condition, *B.* 11. *Ep.* 59.

About Penance.

ST. *Gregory* has written a Letter expresly against those who believ'd that after a Penance of three Years, one might take his ease, and commit the same Crimes with impunity. There he lays down this excellent Maxim, That true Penance does not only consist in bewailing Sins past, but in abstaining from them for the future. *Pœnitentia est commissa flere, & iterum plangenda declinare.*

The Clergy who had commited any Crimes, were put under Penance, and shut up in Monasteries, to receive there Corporal Punishment, *B.* 1. *Ep.* 18. *B.* 2. *Ind.* 11. *Ep.* 28. *B.* 3. *Ep.* 9.

A Clergy-man, who being depos'd, did perform the Duties of his Function, was to be put under Penance all the rest of his Life: yet it was lawful for the Bishop to receive him to Lay-Communion after a long Penance, *B.* 4. *Ep.* 5.

A Clergy-man falling into Sin, and being put under Penance, can never hope to enter again into the Clergy, *B.* 1. *Ep.* 18, & 43. *B.* 3. *Ep* 26.

There is not the same reason of an Abbot who is a Priest, who after his Penance, may be restor'd to his Dignity of Abbot, but not to that of Priest, *B.* 4. *Ep.* 4. One who is only an Abbot, and not a Priest, shall continue depos'd for ever, *Ib. Ep.* 16. A Priest deposed may be made an Abbot, and have the Care of Monasteries, *Ib. Ep.* 17.

About the Indissolvableness of Marriage.

ST. *Gregory* proves in the 39*th. Epistle* of the 9*th. Book*, that Marriages are not dissolv'd by the entrance of the married Persons into a Religious House, altho' Humane Laws permit the Man to part from his Wife, or the Woman from her Husband, for that end that they may go into a Monastery. He adds in the 44*th.* Letter of the same Book, where he handles also the same Question, that the Law of God does not allow a Man to forsake his Wife for any Cause but that of Adultery. Nevertheless he permits married persons to part from one another, that they may enter into a Religious House, when this is done with the consent of both Parties, *B.* 5. *Ep.* 49. *B.* 9. *Ep.* 39.

In the 32 Letter of Book 8. he determines a particular Case about this Subject. A married Woman had parted from her Husband, and was become a Nun, because she suspected him of Adultery; but she could not convict him of it, and the married Man purg'd himself by Oath, affirming that he was not guilty. Hereupon the Woman returned to him, which moved her Bishop to excommunicate her and all her Family. St. *Gregory* wrote to this Bishop, that he must immediately restore her Family to Communion; and as to the Woman, he must not suffer her to continue a long time Excommunicate, if it were notorious, that she had no Proofs that her Husband had committed Adultery, and if the suspicion she had of him was remov'd by his Oath.

Of the Vacancy of an Episcopal See.

WHen a See is vacant, it must be fill'd quickly with a worthy Person, *Book* 1. *Ep.* 18, 76, & 79. *B.* 6. *Ep.* 1. 'Tis forbidden to leave it vacant more than three Months, *B.* 6. *Ep.* 39. During the Vacancy, the Custom of the Church of *Rome*, as to the Suffragan Bishops of her Metropolis, was to name a Deputy; And St. *Gregory* gives us many Forms of Commissioning these Deputies, *B.* 1. *E.* 15, 51, 75, 76. *B.* 2. *Ep. B.* 19, & 20, 26, 27. 5. *Ep.* 21. *B.* 3. *Ep.* 39. *B.* 11. *Ep.* 16, 17, 18. 19. These Deputies made an Inventory of the Goods of the Church, chiefly of the Moveables, *B.* 3. *Ep.* 11. *B.* 2. *Ind.* 11. *Ep.* 22. They cannot appropriate to themselves any of the Possessions and Revenues of the Vacant Church, but they should keep them, *B.* 2. *Ep.* 27, & 38. Yet a Recompence may be given to any for their trouble, *B.* 3. *Ep.* 11. The Deputy should be present at the Election, *B.* 12. *Ep.* 19. Prayers were made for the Future Election of a Bishop, *B.* 1. *Ep.* 56. A Church is not to be looked upon as vacant, when the Bishop is seiz'd with a Disease which hinders him from performing his Office: In such a case he must not be depos'd, but have one given him for his Assistance, *Dispensatorem*: He must continue in his station, and enjoy his Revenue, *B.* 2. *Ep.* 5. If he desires to retire, yet they ought not to proceed to the Election of another Bishop, until he has given his Demission in Writing, *Ibid.*

Concerning the Elections and Ordinations of Bishops.

ST. *Gregory* does not meddle with choosing the Bishops of the Churches depending upon his Metropolis, but leaves the Clergy and People the Liberty of Election; and when they have chosen one, if he be found worthy, he ordains him: But if he be found incapable, he orders them to choose another, *B.* 8. *Ep.* 18. *B.* 3. *Ep.* 2. *B.* 6. *Ep.* 38. *B.* 1. *Ep.* 56, 57. *B.* 2. *Ind.* 10. *Ep.* 18. *B.* 8. *Ep.* 18, 34. *B.* 12. *Ep.* 6.

He does not assume to himself the Ordinations of the Bishops which were not his Suffragans, but he would have them ordain'd by those to whom it belongs, *B.* 2. *Ind.* 11. *Ep.* 29, 30, 31. *B.* 11. *Ep.* 57. When there are no fit Persons found upon the place, he allows the Clergy and People to send Deputies to *Rome*, to choose one of the Clergy of *Italy*, *B.* 2. *Ind.* 11. *Ep.* 15. *B.* 11. *Ep.* 14. When Persons cannot be found that are every way fit, he allows of such as are indifferently good, *B.* 4. *Ep.* 19. When there is a Contest between the Clergy and the People, as happen'd at the Election of a Bishop of *Syracuse*, when the People chose one Person, and the Clergy chose another, he orders, that they should both come to *Rome*, and that he shall be preferr'd, who best deserves this Dignity, *B.* 4. *Ep.* 47. He would have the Opinion of those who are absent ask'd, if they be of the Nobility, *B.* 2. *Ep.* 29, 30, 31. Tho' he does not meddle with Elections, yet he sometimes excludes those who are chosen, as he did *Maximus* out of the Bishoprick of *Salonæ*, *B.* 3. *Ep.* 15. and sometimes he proposes Persons whom he thinks qualified, *B.* 3. *Ep.* 15. He describes to the Electors the Qualifications he ought to have whom they choose, *B.* 2. *Ind.* 11. *Ep.* 29. & *B.* 4. *Ep.* 47. He approves of the Elections made by way of Compromise, *B.* 2. *Ind.* 11. *Ep.* 35.

These following are the excellent Rules which St. *Gregory* prescribes about the Choice of Bishops. The Electors should examine his Life whom they are about to choose, as far as by Law they can: They should not be partial, either for Favour, Sollicitation, or Money, *B.* 7. *Ind.* 2. *Ep.* 26. *B.* 11. *Ep.* 19. They should not consider their own particular Profit, but only the Glory of God and the Good of his Church, *B.* 2. *Ind.* 11. *Ep.* 29. *B.* 4 *Ep.* 47. They must deny the Bishoprick to those who seek after it, and give it to those that shun it, *B.* 6. *Ep.* 4. They must prefer those that are of the Clergy of the Church before others, *B.* 1. *Ep.* 56. *B.* 2. *Ind.* 10. *Ep.* 19. *B.* 7. *Ind.* 2. *Ep.* 25.

They must not choose a Lay-man, *B.* 2. *Ind.* 10. *Ep.* 19. *ibid. Ind.* 2. *Ep.* 111, 114, 115. *B.* 3. *Ep.* 39. *B.* 7. *Ind.* 2. *Ep.* 112, 115. *B.* 11. *Ep.* 16. They must reject those who sollicit for a Bishoprick, *B.* 11. *Ep.* 19. They must not choose a Person too old, *B.* 12. *Ep.* 6. nor one of the younger sort, *B.* 2. *Ind.* 11. *Ep.* 47, & 48.

S. Gregory. They muſt not chooſe, nor ordain Bigamiſts, nor thoſe who have eſpouſed Widows, nor thoſe who are ignorant of Learning, nor thoſe who have any Notable defect in their Body, nor thoſe who have done publick Penance, nor thoſe who have any Perſonal Obligation to another Office, nor Strangers that are unknown, *B.* 2. *Ep.* 25.

He that is ordain'd Prieſt ſhould know the *Pſalter*, *Book* 4. *Epiſtle* 45. S. Gregory.

St. *Gregory* declares, That Re-ordination is forbidden as much as Re-baptization, *B.* 2. *Ep.* 32. They muſt not ordain an Arch-deacon or Deacon of another Church, without the leave of his Biſhop, *B.* 4. *Ep.* 19. *B.* 12. *Ep.* 16.

Of the Authority and Uſefulneſs of Councils.

ST. *Gregory* had a very particular Veneration for the Decrees and Canons of General Councils, that are received in the Church, and ſeems to be perſuaded that he could not meddle with them. He was no ſooner promoted to the Pontificate, but he ſolemnly declar'd in his Letter to the Patriarchs, that he revered the four firſt General Councils, as he did the four Goſpels; and that he had alſo a great reſpect for the fifth General Council, *B. Ep.* 24. He repeats the ſame thing in *Book* 2. *Ind.* 11. *Ep.* 10.

He acknowledges the Neceſſity of Provincial Councils for maintaining Diſcipline and judging of Biſhops, *B.* 1. *Ep.* 1. 33 16. 72, 82. *B.* 2. *Ind.* 11. *Ep.* 47. *B.* 3. *Ep.* 9. *Ep.* 8 *B.* 7. *Ind.* 11. *Ep.* 70, 111, 112. *B.* 12. *Ep.* 32. The Metropolitan ought to aſſemble them, *B.* 2. *Ind.* 11. *Ep.* 47, & 48. The *Roman* Church does not receive the Canons of the Council of *Conſtantinople*, *B.* 6. *Ep.* 31. He wrote to the Biſhops of *France* to call a Council for Regulating their Diſcipline, *B.* 7. *Ind.* 112. *Ep.* 111.

Of the Primacy and Rights of the Biſhop of Rome.

THe Holy See, according to St. *Gregory*, does not uſe its Authority, but only to puniſh Vice: Thus all the Biſhops are ſubject to it, from the very moment that they commit any Fault; but Humility makes all the Biſhops equal, when there is no Fault which obliges the Holy See to exerciſe its Authority, *B.* 7. *Ind.* 11. *Ep.* 65.

The Primacy of the Pope gives him no Right to reverſe the ancient Canons, nor the Privileges and Rights of other Biſhops, *B.* 2. *Ep.* 37. Theſe following are his own words, *Abſit ut Statuta Majorum, à Conſacerdotibus meis in qualibet Eccleſia infringam, quia mihi injuriam facio, ſi fratrum meorum jura perturbo. De Eccleſiaſticis vero Privilegiis, hoc veſtra fraternitas, poſthabitâ dubitatione, teneat, quia ſicut noſtra defendimus, ita ſingulis quibuſque Eccleſiis, ſua jura ſervamus.* i. e. *God forbid that I ſhould infringe the Decrees of our Anceſtors made by our Fellow-Biſhops in any Church, for I do my ſelf an Injury if I diſturb the Rights of my Brethren: and as to Eccleſiaſtical Privileges you may firmly believe, Brother, without the leaſt doubt, that as we defend our own ſo we reſerve to every Church their own Rights.*

The Biſhops of *Rome* refus'd to take upon them the Title of *Univerſal Patriarch of the Church*, which was given them by the Council of *Chalcedon*, leſt they ſhould ſeem to incroach upon the Rights of other Biſhops, *B.* 4. *Ep.* 32. *B.* 7. *Ind.* 1. *Ep.* 30.

St. *Gregory* wrote to *Eulogius* the Patriarch of *Alexandria*, who had acquainted him with what he had commanded him; that he ſhould not any more uſe this term of *Commanding*, for he knew (ſays *Gregory* to him) what it meant and what was meant by *his Brethren*, that they were his Brethren by their Dignity, and his Fathers by their Merit, *B.* 7. *Ind.* 1. *Ep.* 30.

Of the Apoſtolick Sees.

Eulogius Patriarch of *Alexandria*, had written many things to St. *Gregory* in favour of the See of St. *Peter*; St. *Gregory* obſerves to him in his Anſwer, that they were the more grateful to him, becauſe they were written by one, who ſits alſo in the Chair of St. *Peter* himſelf, and alſo that he had done an Honour to himſelf, by endeavouring to do one to the See of *Rome*: That he ſhould know, that the Church was ſolidly founded upon the firmneſs of the Prince of the Apoſtles, from whence he had his Name of *Peter*, and that to him, the Truth it ſelf ſaid, *I will give thee the Keys of the Kingdom of Heaven*; to whom he alſo ſaid, *when you are converted, ſtrengthen your Brethren*: without forgetting theſe other words, *Simon, Son of Jona, loveſt thou me? feed my ſheep*: That upon this account, though there were many Apoſtles, yet there was but one See of the Prince of the Apoſtles, which was raiſed in Authority above the reſt, becauſe of the Primacy which he founded: That this See is in three places, at *Rome*, the place where he finiſh'd his Courſe; at *Alexandria*, whither he ſent his Evangeliſt St. *Mark* to ſupply the place, and at *Antioch*, where he continued ſeven Years; but that theſe three Sees are but one See which belongs to St. *Peter*, on which three Biſhops now ſit, which are in effect but one, in him who pray'd, *That they may be one, as I am in the Father, and the Father in me*, *B.* 6. *Ep.* 37.

The Form of Eccleſiaſtical Deciſions.

HEre follow the principal Rules obſerv'd by St. *Gregory* in Eccleſiaſtical Deciſions.

He judg'd in the firſt place the Biſhops of *Italy*, *Sicily*, and the neighbouring Iſles, which immediately depended upon *Rome* as their Metropolis; as for Example he cites *Januarius* Biſhop of *Calaris*, to *Rome*, to come and purge himſelf of the Accuſation charged upon him, *B.* 2. *Ind.* 11. *Ep.* 36.

He cauſes the Biſhop of *Syracuſa* to come to *Rome*, *B.* 2. *Ind.* 11. *Ep.* 12.

He cites *Maximus* Biſhop of *Salonæ*, *B.* 5. *Ep.* 3, & 25.

Having depos'd the Biſhop of *Naples*, he writes to the Clergy and People of that City to chooſe another Biſhop in his room, *B.* 2. *Ind.* 11. *Ep.* 3.

He requires his * Wardens in *Sicily* to ſend to *Rome* the Biſhop of *Meſſina*, and his Accuſers, *B.* 11. *Ep.* 32. & 33.

* The *Defenſores* of St. *Peter's* Patrimony were certain Officers appointed by Popes in the Provinces, for maintaining and taking care of the Patrimony of the *Roman* Church which Officers were afterwards appointed for Parochial Churches, and are now call'd *Church-wardens*, *Spelm. Gloſſ.*

The Biſhops of the Vicariate of *Rome* were oblig'd to come every Year to his Synod: As to thoſe of *Sicily*, they came thither once in three Years, and St. *Gregory* aſſures them, that he will be ſatisfied if they come but once in five Years, *B.* 6. *Ep.* 19.

Yet to facilitate the diſpatch of Affairs, he makes *Maximian* Biſhop of *Syracuſe*, his Legate into *Sicily*, to whom he gives Power to judge of ſmaller affairs, on condition that he ſhould reſerve to him ſuch as were of greater Conſequence. He commiſſions the Biſhop of *Syracuſe*, and four other Biſhops, to judge the Cauſe of *Melitus* Biſhop of the *Iſle* of *Malta*, *B.* 7. *Ind.* 2. *Ep.* 63. As to the other Biſhops of the Weſt, who did not depend upon his Metropolis, he would have them judged by a Synod of the Province, without an Appeal to the Holy See. He affirms, that a Biſhop of *Africa*, ſhould be judg'd by a Synod held in *Africa*, *B.* 1. *Ep.* 82. He remits *Paulinus* of *Tegeſta*, to the Judgment of *Columbus*, *B.* 10. *Ep.* 32.

He affirms, that a Biſhop ought never to be depos'd till his Cauſe has been firſt heard in a Synod *B.* 2. *Ind.* 11. *Ep.* 8 & 9. In caſe of an Appeal, or where recourſe is had to the Holy See, he commonly commiſſions Judges upon the place: whereof here follow ſome Inſtances.

Florentius Biſhop of *Epidaurus*, which is now *Ragouſa*, had been condemn'd by his Metropolitan without being judg'd or convicted in any Synod; but St. *Gregory* declares that his Depoſition ought not to take place, but the Cauſe ought to be re-heard and decided in a Council. He commiſſions *Antoninus* to be preſent at this Deciſion, *B.* 1. *Ind.* 4. *Ep.* 8 & 9.

He remits to *Columbus* Biſhop of *Numidia*, the Judgment of two Biſhops of *Africa*, *B.* 5. *Ep.* 36. *B.* 10. *Ep.* 32.

He commiſſions one of his Wardens at *Rome*, to draw up a Proceſs and judge the Biſhop of *Malaga*, *B.* 11. *Ep.* 52. & 53.

The Judgment of this Deacon is related in the Letter 55, wherein he declares by Vertue of his Commiſſion, that *Januarius* Biſhop of *Malaga* was unjuſtly forc'd away: He nulls all that had been done againſt him, altho' it was null in it ſelf. He ordains, that the other Biſhops who were guilty of this bold Invaſion of another's Right, ſhall be ſhut up in a Monaſtery, to do Penance there; that he who was ordain'd in the room of *Januarius*, ſhall remain depriv'd of the Prieſthood, and all Eccleſiaſtical Orders, and that *Januarius* ſhall re-enter upon the Poſſeſſion of his Biſhoprick. This Deacon pronounced the Sentence, in the preſence of the four Goſpels, and according to the Memorial of the Imperial Laws, about the Deciſions of Biſhops.

St. *Gregory* remits to the Biſhop of *Vienna* the Judgment of an Abbot of *Geſena*, who was forſaken by his Biſhop, *B.* 12. *Ep.* 1.

He commiſſions *Sigibert* Biſhop of *Autun*, to determine the Differences between the Biſhops of *Turin* and *Tarentaſia* about the Pariſhes of their Dioceſes, *B.* 7. *Ind.* 2. *Ep.* 120 & 121.

He

S. *Gregory.*

He pretends also to have a Right of Reviewing the Causes which were decided in the East, even after an Appeal. The Affair of *Hadrian* Bishop of *Thebes* in *Thessaly* is too remarkable to be pass'd over here in silence. This Bishop had been condemned by the Bishop of *Larissa*, upon a Civil Affair, and he had brought his Appeal; but having recourse to the Emperors, he was sent back to be judged before the Bishop of *Corinth*; yet he was afterward forced to acquiesce in the Judgment of the Bishop of *Larissa*. Some time after, two Deacons who had been deposed, one for his Uncleanness, and, the other for embezelling the Revenues of the Church, accus'd *Hadrian* of suffering a Deacon of an ill Life, altho' he knew of his Disorders, and of suffering Infants to die without Baptism. The Bishop of *Larissa* condemn'd him now for a Criminal Affair as he had done before for a Civil Matter; he appeal'd from this Sentence; the Emperors caused the Informations to be communicated to *Honoratus* a Deacon, who found none of these things true which they charged upon *Hadrian*. Yet his Cause was remitted to the Metropolitan of the first *Justinianea*, Primate of *Illyria*, and Vicar of the Holy See. This Bishop, without examining the Cause judicially, confirm'd the Sentence of the Bishop of *Larissa* upon the Deposition of some Witnesses, who declar'd that they had heard from the Deacon *Demetrius* the things which were charg'd upon *Hadrian*, altho' this Deacon deny'd it so stiffly that he could not be made to confess it by putting him to the Torture. *Hadrian* had recourse to St. *Gregory*, who null'd the Proceedings at *Larissa*, and those of the Bishop of the first *Justinianea*, as contrary to the Laws and the Canons, and as null in themselves, even tho' there had not been any Appeal. He cuts off the Bishop of *Justinianea* from Communion for thirty Days, threatens to excommunicate him of *Larissa*, takes from him all his Jurisdiction over the Bishop of *Thebes*, orders him to restore the Effects of the Church of *Thebes*, and remits the Cause in his own Right only to his Residents at *Constantinople*, B. 2 *Ind.* 11 *Ep.* 6 & 7.

He believed also that the Holy See could call Causes of great Consequence to *Rome*, and judge them. Thus he judged and acquitted at *Rome*, *John* a Priest of *Chalcedon* who was accus'd of Heresie, and condemned by the Bishop of *Constantinople*, B. 5. *Ep.* 15 & 16. And he alledges this Example to prove to the Bishop of *Ravenna* that he could examine and judge at *Rome* the Cause of *Claudus* the Abbot, who had a Difference with the Church of *Ravenna*, B. 5. *Ep.* 24. He acquits also a Priest of *Isauria*, who was accused of Heresie, B. 5. *Ep.* 64. But he rarely made use of this Jurisdiction. And the Metropolitans contested it with him. *Paul* a Bishop of *Africa* came to *Rome* to purge himself: Witnesses are sent thither who are found insufficient. *Paul* desires to be sent back to *Constantinople*, the Pope allows him to go thither with two Bishops, B. 6. *Ep.* 2.

S. *Gregory.*

As to the ordinary Causes between the inferior Clergy of the Bishopricks depending upon the Metropolis of *Rome*, he left them to the Decision of the Bishops, and would not have his Wardens to meddle in them, nor to diminish the Jurisdiction of the Ordinary. For, says he, if we do not preserve the Jurisdiction of each Bishop, we overturn the Order of the Church which we should maintain. *Nam si unicuique Episcopo sua jurisdictio non servatur, quid aliud agitur, nisi ut per nos, per quos Ecclesiasticus ordo custodiri debuit, confundatur*, B. 9. *Ep.* 32. Yet he punish'd a Priest of a Parish in the Dioceis of another Bishop, B. 2. *Ep.* 16.

As to the Informations about the Disorders committed in the Person of a Bishop, he observes that they should be made by a Clergy-man together with the Judge, B. 2. *Ind.* 11. *Ep.* 1. He would not have a Bishop detained a long time in Prison. He says that he must be deposed if he be guilty, or set at liberty if he be innocent, B. 1. *Ep.* 32. The Custom for a Man to purge himself by Oath when there was no Conviction of him, was in use in the time of St. *Gregory*, which he approves and makes use of, B. 2. *Ep.* 23. B. 9. *Ep.* 13.

Against the Title of Universal Patriarch.

ST. *Gregory* does not only oppose this Title in the Patriarch of *Constantinople*, but he maintains also, that it cannot agree to any other Bishop, and that the Bishop of *Rome* neither ought, nor can assume it. *John* the younger Patriarch of *Constantinople*, had taken upon him this Title in a Council held in 586, in the time of Pope *Pelagius*, which obliged this Pope to null the Acts of this Council. St. *Gregory* wrote of it also to this Patriarch; but this made no Impression on him, and *John* would not abandon this fine Title, B. 4 *Ep.* 36. St. *Gregory* address'd himself to the Emperor *Mauritius*, and exhorted him earnestly to employ his Authority for redressing this Abuse, and to force him who assumed this Title to quit it. He remonstrates to him in his Letter, that although Jesus Christ had committed to St. *Peter* the Care of all his Church, yet he was not called *Universal Apostle*; That the Title of *Universal Bishop* is against the Rules of the Gospel, and the Appointment of the Canons; that there cannot be an Universal Bishop, but the Authority of all the other will be destroy'd or diminish'd: That if the Bishop of *Constantinople* were Universal Bishop, and it should happen that he should fall into Heresie, it might be said, that the Universal Church was fallen into Destruction: That the Council of *Chalcedon* had offer'd this Title to St. *Leo*, but neither he nor his Successors would accept it, lest by giving something peculiar to one Bishop only, they should take away the Rights which belong to all the Bishops: That it belongs to the Emperor to reduce by his Authority him who despises the Canons, and does Injury to the Universal Church by assuming this singular Name, B. 4 *Ep.* 32. These Remonstrances had no Effect; for the Emperor would not meddle in this Affair, and had even authorized *John* the Younger, and therefore the Pope complain'd of it to the Empress, *Ep.* 34 of the same Book. He wrote also to other Patriarchs, who were, it seems, concern'd to oppose this new Title. But they did not take the Matter so heinously as St. *Gregory*, and suffer'd the Patriarch of *Constantinople* to enjoy this Title, which did them no Prejudice. Nay, *Anastasius* the Patriarch of *Antioch*, had the Boldness to remonstrate to St. *Gregory*, that he must not be angry for a Matter of so little Consequence: But St. *Gregory* gave him to understand, that he did not take the Matter to be so. *Cyriacus* succeeding to *John* in the See of *Constantinople*, continued to assume the same Title, yet he wrote to St. *Gregory* immediately after his Promotion. This Pope would not refuse his Letter; but he gave him notice that he should quit that ambitious Title of Universal Patriarch, if he would prevent a Rupture between them, and wrote to the Emperor, that his Legate should not communicate with *Cyriacus* till he had parted with this vain Title, B. 6 *Ep.* 4, 5, 23, 24, 25, 28, 30 & 31. He exhorts the Bishop of *Thessalonica* not to approve this Title, B. 7 *Ind.* 2 *Ep.* 70. Yet *Cyriacus* would not quit it, and St. *Gregory* was also obliged to write to him, about the end of his Pontificate, B. 11 *Ep.* 43.

Of the Rights and Authority of the Metropolitans.

ST. *Gregory* desires, that in *Africa* a Primate should be chosen, rather with respect to his Merit than the Dignity of the See, and that he should reside in a City, B. 1 *Ep.* 72. Yet he permits the Bishops of *Numidia* to observe their ancient Customs, even as to the appointing of Primates, provided notwithstanding, that they suffer none who have been *Donatists* to ascend to that Dignity, B. 11 *Ep.* 75.

St. *Gregory* in naming his Deputies, preserves the Rights of Metropolitans: *Singulis quibusque Metropolitis, secundum priscam consuetudinem, proprio honore servato*, B. 4 *Ep.* 50. i. e. *Saving to each Metropolitan, his peculiar honour, according to ancient Custom.*

About the Pallium.

ST. *Gregory* sent the *Pallium* to many Bishops.
To *Anastasius* of *Antioch*, B. 1 *Ep.* 27.
To him of *Ravenna*, B. 7 *Ind.* 2 *Ep.* 77. B. 4 *Ep.* 54.
To him of *Salonæ*, B. 7 *Ind.* 2 *Ep.* 130. He threatens to deprive him of it, B. 2 *Ep.* 14.
To *Leander* Bishop of *Sevil*, B. 7 *Ind.* 2 *Ep.* 126.
To *Siagrius* of *Autun*, B. 7 *Ind.* 1 *Ep.* 5 *Ind.* 2 *Ep.* 113.
To the Bishop of *Milan*, B. 3 *Ep.* 1.
To the Bishop of *Messina*, B. 5 *Ep.* 8.
To the Bishop of *Arles*, B. 4 *Ep.* 50.
To the Bishop of *Corinth*, B. 4 *Ep.* 55.
The Form of sending the *Pallium*, B. 5 *Ep.* 8.
He had a Difference with the Bishop of *Ravenna*, about the time wherein he should wear it: This Bishop pretended that he ought to put it on in the Vestry, in the presence of all the Clergy, and wear it in Procession; but the Pope would not have him to put it on till after the Clergy were gone forth, and that he should not wear it in other Places besides in the Church and at the Altar, B. 2 *Ind.* 11 *Ep.* 53 & 55. Yet he permits him to wear it in some Processions, B. 4 *Ep.* 11 & 15. But he being not satisfied with this, had a mind to wear it whenever he pleas'd at the Ceremonies; and therefore St. *Gregory* informs him by his Notary *Carlonus*, after what manner it should be us'd, B. 5 *Ep.* 33.

He gives it to the Bishop of *Arles*, on condition that he should wear it only at the Altar, B. 3.

S. *Gregory.* He would not give it to *Deſiderius*, becauſe he could not prove, as he had affirm'd, that his Church had formerly enjoyed Apoſtolical Privileges, *B.* 7 *Ind.* 2 *Ep.* 117.

He would not give it to the Biſhop of *Autun*, until it had been deſir'd for him in the Queen's Name, and the Biſhops and the Emperor had conſented to it, *B.* 7 *Ind.* 1 *Ep.* 5. There he obſerves, that the Cuſtom is to give it only to Biſhops of noted Merit, who deſire it importunately. S. *Gregory.*

About the Title of Cardinal.

THe Title and Name of *Cardinal* with St. *Gregory*, ſignifies nothing but what is titular. As for inſtance, He permits the People of *Naples* to make Biſhop *Paul*, who was their Deputy, Cardinal of their Church, if they thought fit, *B.* 2 *Ep.* 6 & 7 *Ib. Ep.* 9. He ſpeaks of a Presbyter Cardinal in an Oratory. He recommends the Church of *Calaria*, to the Biſhop of *Urbinum*, during the Abſence and Sickneſs of its Biſhop, and prays him to take care of it, as he was the Proper and Cardinal Biſhop, *Cardinalem & Proprium*, *B.* 2 *Ind.* 11 *Ep.* 24 & 25. He makes the Biſhops of ruin'd Churches, Cardinal Biſhops of other Churches, *B.* 1 *Ep.* 77 *B.* 2 *Ind.* 10 *Ep.* 25 & 26 *B.* 2 *Ind.* 11 *Ep.* 13 & 14. A Deacon who had not been made Cardinal, ought to come after thoſe who had been ordained Cardinals, altho' they were younger than he, *B.* 1 *Ep.* 79 *i. e.* A Deacon ordain'd without a Title, has not the Place, until the Day whereon he is made titular. A Presbyter Cardinal of a Church of *Populania* in *Tuſcany* is a titular Prieſt of that Church, *B.* 1 *Ep.* 15.

Of the *Pope*'s *Deputies.*

ST. *Gregory* grants to *Vigilius* Biſhop of *Arles*, by making him his Vicar in *Gaul*, the Right of giving Letters to Biſhops who have a Journey to make out of their own Country, to judge of difficult Cauſes with twelve Biſhops, to call together the Biſhops of the Country wherein he is Vicar, *B.* 4 *Ep.* 50 & 52.

The *Pope*'s *Legates.*

THe Holy See ſent only two Deacons to the Emperor, *B.* 11 *Ep.* 45. St. *Gregory* made choice of ſuch as might be moſt acceptable to him, *B.* 1 *Ep.* 2 *B.* 9 *Ep.* 64. He recommends them by his Letters, *B.* 5 *Ep.* 5 & 6 *B.* 11 *Ep.* 43. He would have them frequently converſe with pious Perſons, to aboliſh the Impreſſions which Secular Affairs might make upon them.

Of the Functions of *Arch-deacons*, *Deacons*, *Sub-deacons*, and other Clergy-men.

THe Officers of Biſhops ought to be Clergy-men, *B.* 4. *Ep.* 4. An Arch-deacon is anſwerable for the Moveables of the Church, *B.* 1 *Ep.* 10. The Title of Arch-deacon was ſo conſiderable, that a Biſhop having a Deſign to be revenged upon an Arch-deacon, would ordain a Prieſt againſt his Mind, on purpoſe to turn him out of his place. St. *Gregory* concern'd himſelf againſt this Biſhop, and threatned to deprive him of the *Pallium*, and depoſe him, if he did not reſtore the Arch-deacon, *B.* 1 *Ep.* 19 *B.* 2 *Ep.* 14, 15, 17, 37.

St. *Gregory* grants to an Arch-deacon of *Gap*, the Uſe of the * *Dalmatica*, *B.* 7 *Ind.* 2 *Ep.* 112.

St. *Gregory* in a Synod forbids to put the Deacons upon ſinging in the Church: They ſhould be employ'd in the Service of the Altar, and the Diſtribution of Alms. The Sub-deacons ſhould ſing the Pſalms and read the Leſſons, and the inferior Orders ſhould not be employ'd in theſe Functions but in caſe of neceſſity, *B.* 4 *Ep.* 44.

The *Vidame* was an Officer who took care of the Revenues of the Biſhop of *Rome*, *B.* 1 *Ep.* 11. There is frequent mention in the Epiſtles of St. *Gregory*, of the *Defenſores*, *i. e.* Wardens, who were the Clerks that took care of the Patrimony of the *Roman* Church.

* *Dalmatica* is a long, white Garment, without Sleeves ſet off with Purple Knaps. *Spelm. Gloſſ.*

Of the Uſe of Eccleſiaſtical Revenues.

THe Revenues of Churches ought to be divided into four Parts, whereof one is for the Clergy, and another for the Poor; and the two other Parts ought to be ſubdivided into three, whereof one ſhall be for the Maintenance of the Church, the other for the Biſhop, and the laſt for the Wants of particular Perſons, *B.* 4. *Ep.* 42.

That Part which is for the Poor ought to be taken out of the new Purchaſes, as well as out of the old Poſſeſſions, *B.* 3 *Ep.* 11 *B.* 7 *Ind.* 1 *Ep.* 8 *B.* 11 *Ep.* 49. That Part which is for the Clergy ought to be diſtributed indifferently among them, *B.* 7. *Ind.* 10 *Ep.* 8.

The Letter 51 of *B.* 8. contains many Articles of an Agreement made between the Clergy of *Panormum* and their Biſhop, which the Pope confirms, and in conſequence thereof, order'd the Biſhop, firſt, To diſtribute a full fourth part of the Revenues of his Church among all the Clergy, proportionable to their Merit, Office, and the Labour of each. Secondly, To give them the fourth part of the Offerings of the Faithful, whether they be in Money or other Preſents. Thirdly, To detain only the Remainder of the Moveables for himſelf, and to unite all the immoveable Purchaſes to the Poſſeſſions of the Church. Fourthly, To commiſſion a Receiver of the Revenues with the Conſent of the Elders and the Clergy, *Seniorum & Cleri*, who ſhall give an Accompt every year, that all Occaſion of Suſpicion may be cut off. Fifthly, To permit the Clergy to take up their Proviſion of Wine at a reaſonable Price upon the Credit of the Church. Sixthly, To take care to remove ill-gotten Goods, and to uſe only honeſt ways of getting. Laſtly, He exhorts him not to believe lightly what ſhall be told him againſt his Clergy, nor to proceed againſt them with Paſſion, but only by Canonical Ways.

The Biſhop cannot by Teſtament diſpoſe of the Poſſeſſions of the Church, nor of the Purchaſes made while he was Biſhop, *B.* 5 *Ep.* 1.

The Revenues of the Church ought to be employ'd for the Aſſiſtance of the Poor, without reſerving any thing for the future by a dangerous Precaution, *B.* 8 *Ep.* 20.

In the extream Neceſſity of the Poor, the ſacred Veſſels, and that which ſerves for miniſtring in holy Things, ought to be ſold, but all the ready Money muſt be firſt diſburs'd, *B.* 6 *Ep.* 13, 35, 66.

The Rights of the Church muſt be maintain'd, the Poſſeſſions which belong to it muſt be defended and recover'd; but this muſt not be done with all the Rigor that's poſſible: 'Twere even better to loſe ſomething, and abandon a part of the Revenues of the Church, than to be the Cauſe of Ruin to the Poor, *B.* 7 *Ind.* 2 *Ep.* 23. when there is room for doubting, whether the Goods belong to the Church, or no, 'tis beſt to yield.

The Governors of Hoſpitals give an Accompt of their Revenues to the Biſhop, *B.* 3. *Ep.* 24.

It belongs to the Biſhop to take care of theſe Revenues, *B.* 3 *Ep.* 24 *B.* 8 *Ep.* 20. When he cannot do it by himſelf he muſt appoint a Steward for it, *B.* 11 *Ep.* 57.

Of the Patrimony of St. Peter.

IN the time of St. *Gregory* the Church of *Rome* had many Poſſeſſions in Lands, not only in *Italy* and *Sicily*, but alſo in *France*, in *Dalmatia*, in *Illyricum*, &c. Theſe Poſſeſſions were call'd the *Patrimony of St.* Peter: They were managed and adminiſtred by the Perſons called *Defenſores*, i. e. Wardens, who gave an account of them. St. *Gregory* employ'd the Revenues of theſe Patrimonies in Works of Piety: He deſir'd that his Rights might not be exacted with Rigor, nor any new Taxes impoſed. His Wardens had their Prerogatives and Juriſdictions. In *Gaul* they inſpected the Chappels and Abbies. Theſe things may be proved by many Letters. See *B.* 1 *Ep.* 1, 2, 23, 37, 38, 39, 42, 44, 58 *B.* 2 *Ep.* 1 *Ind.* 10, 17 *Ind.* 11 *Ep.* 17, 33 *B.* 5 *Ep.* 5, 6, 10 *B.* 9 *Ep.* 65. In this laſt, he ſpeaks of the Right of inſpecting Chappels and Abbies.

Of

Of the Celibacy of Clergy-men.

S. Gregory.

ST. *Gregory* took it ill that the Sub-deacons of *Sicily* were obliged to abſtain from their Wives, according to the Cuſtom of the Church of *Rome*. This Law appear'd to him harſh and unreaſonable, becauſe they found not Continence eſtabliſhed by any Law for them, and they were not obliged to keep it before they were ordained, he fear'd leſt ſomething worſe ſhould happen if this yoke were impos'd upon them. He orders that none ſhall be ordain'd for the future, who do not promiſe to live in Continence. He declares that thoſe, who have obſerved the Prohibitions made three Years ago, deſerve to be commended; but he would not have thoſe depoſed who had broken them, altho' he forbids to promote them to Holy Orders.

He declares in Letter 34 of Book 3. That he will put in Execution the Order of the Pope his Predeceſſor, about the Continence of the Sub-deacons, and that thoſe who are married ſhall be obliged to abſtain from it, or elſe to forſake the Service of the Altar. He would not have the Wives puniſh'd of thoſe who deſir'd rather to quit the Service than renounce them, nor the Women hindred from marrying again after their Death. He orders for the future that no Sub-deacon ſhall be made who is not obliged beforehand to obſerve Celibacy. S. Gregory.

He enjoyns the Biſhop of *Tarentum* who had a Concubine, voluntarily to reſign the Biſhoprick, and to do a reaſonable Penance, if he had kept company with her ſince he was a Biſhop, *B.* 2 *Ind.* 11 *Ep.* 4.

He forbad Clergy-men very ſeverely to keep ſtrange Women in their Houſes, and alſo exhorted them not to keep thoſe which are excepted by the Canons, *B.* 1 *Ep.* 50 *B.* 7 *Ind.* 2 *Ep.* 39 *B.* 3 *Ep.* 26 *B.* 11 *Ep.* 42 & 43.

He implores the Authority of the Prince againſt diſorderly Clergy-men who kept Women in their Houſes, *B.* 9. *Ep.* 64.

He forbids to ordain a Deacon Biſhop who had a very young Daughter, by whoſe Age it manifeſtly appear'd that he had not long obſerved Continence, *B.* 8 *Ep.* 11.

Againſt Simony.

ST. *Gregory* forbids to take any thing for Ordinations, for Marriages, and for admiſſion into a Religious Houſe, or for any Eccleſiaſtical Office, *B.* 3 *Ep.* 24 *B.* 4 *Ep.* 44, 55, 56 *B.* 7 *Ind.* 2 *Ep.* 110. Or even for Burial *B.* 7 *Ind.* 1 *Ep.* 4. except what the Kinſmen or Heirs offer voluntarily for the Light, *B.* 7 *Ind.* 2 *Ep.* 56.

He forbids the Biſhops of *Sicily* to take any thing above the uſual Rate for the Confirmation of Infants, *pro confirmandis Infantibus*, *B.* 11 *Ep.* 22. nor for the Funeral, *B.* 7 *Ind.* 1 *Ep.* 4.

He was ſo afraid leſt it ſhould be thought that he exacted any thing from the Suffragan Biſhops, that he would not ſuffer the Churches to ſend him the Annual Preſents according to Cuſtom, *B.* 1 *Ep.* 64.

Simony was very common in his time in the Eaſt and in *Greece*, *B.* 5 *Ep.* 11 *B.* 4 *Ep.* 55. *B.* 9 *Ep.* 40 *B.* 11 *Ep.* 48. In *Sicily*, *B.* 7 *Ind.* 1 *Ep.* 4, 56. In *Africa*, *B.* 10. *Ep.* 32. But chiefly in the *Gauls*, *B.* 7 *Ind.* 2 *Ep.* 111, & 114, 115 *B.* 9 *Ep.* 49, 50, 51. and the following Letters. He wrote earneſtly to Biſhops and Kings, that they would put a ſtop to this Diſorder by forbidding it, *Ibid.*

Of the Submiſſion due to Princes.

ST. *Gregory* gives proof of his Submiſſion to the Orders of the Emperor, in *Ep.* 62 of *Ind.* 11 *B.* 2. *Mauritius* had directed to him a Law which contain'd three Articles. By the firſt it was forbidden to receive thoſe into the Clergy who were engaged in any Publick Adminiſtration. St. *Gregory* found no fault with this Article. But as to the ſecond, wherein they were forbidden to enter into a Monaſtery, he finds it unreaſonable, becauſe the Monaſtery may diſcharge the Debts of theſe Perſons and make up their Accompts; beſides that it's to be preſum'd that one who deſires ſincerely to be converted, will take order with his Affairs. Neither does he approve the third Head which forbids thoſe which had been deſign'd for the Militia, to enter into a Monaſtery. He makes his Remonſtrance with a great deal of reſpect, and declares to the Emperor that he did not ſuffer this Law to be publiſhed, and that herein he had done his duty as a Subject and as a Biſhop; as a Subject in obeying his Prince, as a Biſhop in making his moſt humble Remonſtrance: *Utrobique quod debui exſolvi, & Imperatori obedientiam præbui, & pro Deo quod ſenſi minime tacui.*

When *Phocas* invaded the Empire, St. *Gregory* did not oppoſe his Exaltation; but on the contrary he acknowledged and even commended him. *B.* 11 *Ep.* 45. See alſo the Memorial which is at the beginning of the ſame Book. *

In *Ep.* 127. of *Ind.* 2. *B.* 7. He commends the King *Recaredus* for bringing back his *Arian* Subjects to the Church, and repreſents to him the Reward he was to expect for preſenting ſo many Souls to God. He declares to him that he looks upon him in this reſpect as much above himſelf: he praiſes him alſo for not recalling the Order he had made againſt the *Jews*. After he has given him theſe Commendations, he exhorts him to be circumſpect in his behaviour, and recommends to him Humility, Purity, and Moderation.

Notwithſtanding this, he did not forbear to write to Princes with boldneſs, and to make Chriſtian Remonſtrances unto them. He exhorts *Phocas* to relieve the People, *B.* 11 *Ep.* 38. He admoniſhes Kings to remember that they are but Men like others, *B.* 2 *Ind.* 11 *Ep.* 62. He repreſents to them that it was not enough to be a King, but the Chief buſineſs was to be Pious, *B.* 5 *Ep.* 5 & 6. He declares to them that they were oblig'd to protect the Church and the Faith, *B.* 2 *Ind.* 2 *Ep.* 126 *B.* 3 *Ep.* 7, 23 *B.* 4 *Ep.* 54 *B.* 5 *Ep.* 63 *B.* 9 *Ep.* 57, 64. He terrified them by repreſenting to them that the Day of Judgment was near at hand, *B.* 9 *Ep.* 60 *B.* 2 *Ind.* 11 *Ep.* 61. and by threatning them with the Plagues of God, *B.* 2 *Ind.* 11 *Ep.* 65.

* This was his ſubmiſſion to Princes that he baſely fawn'd upon *Phocas* a Parracide and Uſurper, and bitterly reproach'd the Memory of his Liege Lord *Mauritius*, *Cave*, *p.* 431.

Of Eccleſiaſtical Moderation.

ST. *Gregory* declares in Letter 1. of Book 7. That he always abhorr'd the ways of Cruelty that were us'd for planting Religion; that if he had pleas'd, he could have deſtroy'd the whole Nation of the *Lombards*, but that it was not the Spirit of the Church.

He deſires that Juſtice and Equity may be obſerv'd towards the *Jews*, as well as among Chriſtians, and that no injury may be done unto them. Here follow the Examples of his Moderation. He wrote to *Vigilius* of *Arles*, and *Theodorus* Biſhop of *Marſeilles*, that the *Jews* ought not to be compell'd to be baptiz'd, leſt the ſacred Fonts of Regeneration to a Divine Life by Baptiſm, ſhould be to them the occaſion of a ſecond Death more deadly than the firſt, *B.* 1 *Ep.* 45. He would have them allur'd by Moderation, *B.* 1 *Ep.* 11. He does not approve the Zeal of a *Jew* newly baptized, who on the next Day after his Baptiſm, thought fit to carry the Image of the Virgin, a Croſs, and a white Garment in the Synagogue, to endeavour the Converſion of the *Jews*, and to take from them the place of their Aſſembly. He deſires that theſe things may be removed out of the Synagogue, and that it may be reſtored to the *Jews*, *B.* 7 *Ind.* 2 *Ep.* 5.

He blames the Biſhop of *Terracina*, who had hindred the *Jews* from celebrating their Feſtivals in the City, and had driven them out of it, appointing them another place for holding their Aſſemblies *B.* 1 *Ep.* 34. He orders that the Price of their Synagogues which they had invaded, ſhould be reſtored unto them, *B.* 7 *Ind.* 2 *Ep.* 59.

He complains of *John* the Younger, that he had ſuffer'd the Prieſts of *Conſtantinople* to be abus'd, without concerning himſelf in their Defence: and he adds, that 'tis a thing unheard of, to force People by beating them with a ſtick to receive the Faith: *Inaudita eſt prædicatio, quæ verberibus exigit fidem.*

He would have Hereticks eaſily received, *B.* 1 *Ep.* 14. And the better to entice ſuch Idolaters as were lately converted, he permits that the Feſtival Days which were wont to be kept near the Churches, ſhould be obſerv'd in that Place where they had been accuſtomed to make their Feaſts of Meats offer'd unto Idols. *B.* 9 *Ep.* 71.

Of the Duties to which Biſhops are obliged.

BIſhops are called *Paſtors* upon no other account, but becauſe they ought to labour for the good of their Flocks, *B.* 3 *Ep.* 35 *B.* 4 *Ep.* 8, 35. A Biſhop ought to inſtruct his People by his Diſcourſe and by his Example, *B.* 4 *Ep.* 52, 55 *B.* 7 *Ind.* 1. *Ep.* 12, 113 *B.* 12 *Ep.* 32 *B.* 10 *Ep.* 17 *B.* 11 *Ep.* 10. He ought to ſhun the Pomps and Vanities of this World, and not to place his Honour in External Magnificence, but in the Excellency of his Office.

S. Gregory.

He ought to be candid, modeſt, meek, ſincere, patient, &c. *B.* 4 *Ep.* 15. He ought to make himſelf belov'd and fear'd *B.* 3 *Ep.* 1. He muſt not only be Pious and Spiritual, but he muſt be alſo Active and Charitable, *B.* 5 *Ep.* 29. He muſt not apply himſelf to the gaining Riches, but of Souls, *B.* 5 *Ep.* 29 *B.* 7 *Ind.* 2 *Ep.* 2.

Biſhops are oblig'd to make Viſitations in their Dioceſes, to confirm the Children that are baptiz'd, *B.* 8 *Ep.* 46. They ought to entertain their Brethren, when they are driven away or baniſh'd, *B.* 1 *Ep.* 43.

The Biſhops Officers ought all to be Clergy-men, *B.* 4 *Ep.* 44. The Laws of the Emperors about the Immunities of the Clergy, *B.* 11 *Ep.* 56.

St. *Gregory* would not have Biſhops teach Humane Learning, becauſe then they muſt praiſe *Jupiter* with the ſame Mouth wherewith they ſing the Praiſes of Jeſus Chriſt. He ſays alſo, that this is not ſuitable for a pious Lay-man, *B.* 9 *Ep.* 48.

S. Gregory.

The Biſhops who go to Court ought to have Letters of Leave from the Metropolitan, *B.* 7 *Ind.* 2 *Ep.* 62.

Biſhops ought to be ſober. St. *Gregory* refutes the *Biſhop Honoratus*, who excus'd the good Cheer that he made by the Examples of the Feaſts of the Patriarchs, and the Love-Feaſts of the firſt Chriſtians, *B.* 2 *Ep.* 14 & 37.

The Biſhops are oblig'd to Reſidence, *B.* 1 *Ep.* 64 *B.* 5 *Ep.* 23 *B.* 8 *Ep.* 11. They ought not to go out of their Dioceſe, for any Buſineſs without the leave of the Metropolitans, *B.* 7 *Ep.* 8, 62. They ought to dwell within the bounds of their Dioceſe, and not to invade the Pariſhes of another Dioceſe, upon any pretence whatſoever, *B.* 12 *Ep.* 2 & 3. They ought not to abandon their Church in the time of Peſtilence, *B.* 8 *Ep.* 4 *B.* 4 *Ep.* 2.

Of the Penance of Clergymen.

ST. *Gregory* was of the mind, that a Clergy-man being Depoſed, who had perform'd the Duties of his Function, ought to be depriv'd of the Communion, and put under Penance all the reſt of his Life. Yet he leaves the Biſhops at Liberty to grant him Lay-Communion if he finds him worthy of it after he has finiſh'd his Penance, *B.* 4 *Ep.* 5. Examples of Clergy-men Depos'd and put under Penance in Monaſteries, are to be ſeen, *B.* 1 *Ep.* 18, 43 *B.* 3 *Ep.* 9 *B.* 2 *Ind.* 11 *Ep.* 28, 40. He threatens a Biſhop with it, *B.* 5 *Ep.* 23. Clergy-men that are fallen into Carnal Sin, can never be reſtored, *B.* 1 *Ep.* 43 *B.* 3 *Ep.* 26.

A Deacon for his Calumnies was condemn'd to be depos'd, whipped, and baniſh'd, *B.* 9 *Ep.* 66. Another that had deflowred a Maid, was ſhut up in a Monaſtery, and was ſentenced to Corporal Puniſhment, *B.* 2 *Ind.* 2 *Ep.* 40.

Of Excommunication.

AGainſt thoſe who ſay that we ought not to fear Excommunications, nor have any regard to them, *B.* 9. *Ep.* 39.

St. *Gregory* declares that Excommunication null, which was pronounced by *Laurentius* Biſhop of *Milan* againſt *Magnus* the Prieſt, and aſſures him that he may receive the Communion if he be not guilty of ſome ſecret Fault, *B.* 2 *Ind.* 11 *Ep.* 26.

A Biſhop who had pronounced a haſty Sentence of Excommunication againſt an Abbot, is reprov'd by St. *Gregory* *B.* 12 *Ep.* 26, 30. We muſt not excommunicate any for ſlight Cauſes, or in Paſſion, *B.* 2 *Ind.* 10 *Ep.* 34 *B.* 12 *Ep.* 26.

There ought to be three Admonitions before Excommunication, *B.* 2 *Ind.* 11 *Ep.* 54.

He who is excommunicated by his Superior, ought not to be admitted to the Communion, until he is abſolved, *B.* 7 *Ind.* 2 *Ep.* 36.

Rules concerning the Monks.

ST. *Gregory* having been a Monk himſelf, 'tis no wonder that he took a particular care of the Monks during his Pontificate.

He would have no Perſon received into the Monaſteries before the Age of Eighteen, *B.* 1 *Ep.* 41.

Before any one becomes a profeſs'd Monk, by taking upon him the Monaſtical Habit, he muſt firſt be try'd in a Lay-habit, and ſerve as a Probationer for two Years, *B.* 4 *Ep.* 44 *B.* 8 *Ep.* 23.

A Monk who abandons his Habit and Profeſſion, ſhould be ſhut up. St. *Gregory* would grant no Diſpenſation in this Caſe, *B.* 12 *Ep.* 20 *B.* 1 *Ep.* 33, 40.

Vagabond Monks ought not to be ſuffer'd, *B.* 1 *Ep.* 4 *B.* 6 *Ep.* 32 *B.* 7 *Ind.* 2 *Ep.* 36.

Lay-men ought not to be admitted to ſtay in Monaſteries, *B.* 4 *Ep.* 1.

The Clergy who have taken upon them the Monaſtical Habit, cannot have a place among the Clergy if they quit the Monaſtical Life, at leaſt unleſs they be ordain'd Prieſts by their Biſhops, *B.* 1 *Ep.* 40.

St. *Gregory* would not have thoſe choſen for Abbots who are Prieſts, Deacons, or Clerks of Churches. Neither would he have thoſe who are of the Clergy made Monks, becauſe the Eccleſiaſtical Order is perfectly different from the Monaſtical Life, *B.* 3 *Ep.* 11 *B.* 4 *Ep.* 8.

But notwithſtanding this, ſome Abbots and Monks were Prieſts; for St. *Gregory* writes to many Abbots that were Prieſts, but they were ordained in their Convent. As for example, St. *Gregory* enjoyns the Biſhop of *Panormum* to ordain him Prieſt whom the Monks ſhould chooſe to ſay Maſs in their Houſe, *B.* 5 *Ep.* 14. Sometimes alſo in a caſe of Neceſſity, the Biſhop could take the Monks in the Monaſtery of his Dioceſs, and advance them to the Prieſthood, that he might employ them in his own Church, *B.* 5 *Ep.* 27. But the deſign of the Church was, that thoſe who were of the Clergy, and deſtin'd for the Service of the Church, ſhould not be Monks, and that the Monks ſhould not be of the Clergy, becauſe the Monks are obliged to Retirement, which is diſturbed by the Service which the Clergy are bound to do to the Church. For this reaſon St. *Gregory* would not have the Biſhops come to celebrate Publick Maſſes in the Monaſteries, *B.* 5 *Ep.* 46. But thinks it ſufficient that they ſend thither a Prieſt, if they would have Maſſes ſaid there, *Ibid.* & *B.* 3 *Ep.* 18.

The Monks had not power to make a Will. St. *Gregory* allows it to one whom he had made an Abbot againſt his will. This Conceſſion is in *B.* 9 *Ep.* 22. The date of the Years of Jeſus Chriſt, which might make the Truth of it queſtionable, is not found in the ancient Manuſcripts.

A Monk who cannot labour, ought to be maintained at the expence of his Family, *B.* 7 *Ind.* 1 *Ep.* 1.

A Monk ought not to go forth alone, becauſe it is to be preſum'd that he who walketh without a Witneſs lives not well: *Qui ſine teſte ambulat non rectè vivit*, *B.* 10 *Ep.* 22.

A Monk ought to have nothing which may be call'd his own Property, *B.* 1 *Ep.* 40 *B.* 5. *Ep.* 12 *B.* 10. *Ep.* 22.

Of an Abbot.

HE could not be choſen for an Abbot who had offended againſt Chaſtity, or had been put under Penance: wherefore St. *Gregory* makes void the Election of an Abbot who confeſs'd that he had committed a Sin of Uncleanneſs, *B.* 2 *Ind.* 11 *Ep.* 23.

The Abbot, as well as the other Monks, is forbidden to go out of the Monaſtery: he ought to have a Proctor for Civil Affairs, and to give himſelf wholly to Prayer, and Reading, *B.* 2 *Ind.* 11 *Ep.* 3 *B.* 1 *Ep.* 47. He who being barely a Monk goes forth without a Companion, is not worthy to be choſen Abbot, *B.* 10 *Ep.* 22.

The Abbot muſt chooſe for a Superior him who is immediately next to himſelf if he be worthy of it, if not, he ought to take one of the Brethren who were laſt admitted, that ſo all of them may be encouraged to do well when they ſhall ſee that there is not ſo great regard had to Age as to Merit, *B.* 6 *Ep.* 10.

The Diſorders of a Monaſtery do often proceed from the bad Conduct of a Superior, who is either too mild or too paſſionate, *B.* 9 *Ep.* 42.

An Abbot ought to have the Qualifications which are ſuitable to his Dignity, *B.* 6 *Ep.* 18. He ought to reform his Monks, *B.* 6 *Ep.* 29.

Biſhops ought not to ſupport the Monks who are diſobedient to their Abbots, *B.* 6 *Ep* 32.

A Stranger ought not to be choſen for Abbot, if there be any in the Monaſtery fit for the Office, *B.* 8 *Ind.* 1 *Ep.* 18.

The Abbot ought always to have the firſt place in the Monaſtery, *B.* 7 *Ind.* 1 *Ep.* 18.

The Monks of one Monaſtery ought not to be ſent to reform thoſe of another, nor ought they to be ordain'd Clergy-men without the Conſent of the Abbot; yet if he will not ſend ſome to reform neighbouring Monaſteries, the Biſhops may oblige him to do it, *B.* 7 *Ind.* 1 *Ep.* 18. It belongs to the Abbot to make an Inventory of the Goods of Monaſteries, *Ibid.*

Of

Of the Exemption of Monasteries.

S. *Gregory.*

ALthough St. *Gregory* always subjected the Monks to the ordinary Jurisdiction of the Bishop, yet he granted them some Privileges, which neither tended to subvert the Order of the Church, nor to exempt them from Episcopal Jurisdiction, but only to procure them more Repose.

He exempted the Monastery of *Ariminum* from the Visitation of the Bishop after the Death of the Abbot, and from the Celebration of publick Masses; but he left to the Bishop the Right of ordaining him Abbot, whom the Monks should choose, *B.* 4 *Ep.* 41 & 43. in *Ep.* 12. of *B.* 6. He grants the Abbess of the Monastery of Nuns at *Marseilles*, which is said to be consecrated in Honour of St. *Cassianus*, the following Privileges, that after the Death of the Abbess, no Abbess that is a Stranger shall be set over them, but she whom the Nuns shall choose. 2. That the Abbess shall have the Administration of the Revenue of the Abby, and neither the Bishop nor any other Person shall meddle with it. 3. That the Bishop shall celebrate Divine Service there on the Day of its Dedication, and that his Chair shall not continue there the rest of the time; but on other days Divine Service shall be performed there by the Priest whom the Bishop shall send thither. 4. That the Bishop in Person shall take Cognizance of the Faults of the Abbess, or the other Nuns.

S. *Gregory.*

In *B.* 7 *Ind.* 2 *Ep.* 116. which is address'd to the Bishop of *Arles*, he confirms the Privileges granted by the Holy See to a Monastery of *Monks* at *Arles* without specifying them.

He says in *Ep.* 12 of *B.* 1. That the Bishop ought not to hinder the saying of Masses, and burying the Dead in Monasteries.

He forbids Bishops to be burthensome to Monks, or to exact any thing of them, *B.* 5 *Ep.* 28 *B.* 7 *Ind.* 1 *Ep.* 18, 33.

He forbids Priests and Secular Clergy-men to trouble them, *B.* 5 *Ep.* 28 *B.* 6 *Ep.* 40 *B.* 7 *Ind.* 1 *Ep.* 18.

None but the Bishop has any Jurisdiction over the Monks, *B.* 7 *Ind.* 2 *Ep.* 15.

Of the Uniting of Monasteries.

ST. *Gregory* did often unite a Monastery which was abandon'd, to another Monastery, or a Church which was relinquish'd to a Monastery; but always on condition that the Service should be said in the Church, or in the Monastery united, at the Expence of the Monks. See *B.* 8 *Ep.* 39 *B.* 11 *Ep.* 4 *B.* 9 *Ep.* 67, 68.

Rules for the Monasteries of Nuns.

ST. *Gregory* had a very particular Care of the Nuns, *B.* 3 *Ep.* 9. He would not permit any Monasteries of Nuns to be founded unless a sufficient Revenue were secured for them, *B.* 8 *Ep.* 63 *B.* 7. *Ind.* 1 *Ep.* 6. He forbids them to be built near the Monasteries of Men, *B.* 9. *Ep* 20. Women ought not to lodge in the Monasteries of Men, *B.* 8 *Ep.* 21, 22. The Nuns ought not to go forth, even for their Affairs, *B.* 3. *Ep.* 9. He forbids most strictly to choose young Abbesses, *B.* 3 *Ep.* 11. An Abbess ought to be chosen out of the Nuns of the Monastery, *B.* 6 *Ep.* 12. The Bishop ought to confirm the Election of the Abbess, and install her, *B.* 6 *Ep.* 12 The Abbess has a right to administer the Goods of the Monastery, *B* 6. *Ep.* 12. In the Monasteries of the Nuns there ought to be an Oratory; they ought to be subject to the Jurisdiction of the Bishop, they ought not to go forth. He that takes care of their Affairs ought to be ancient, and of a good Life, *B.* 2 *Ind.* 11 *Ep.* 59 *B.* 3 *Ep.* 9 *B.* 6 *Ep.* 12. He forbids the Seculars to enter into the Monasteries of Nuns, *B.* 4 *Ep.* 4.

St. *Gregory* reproves the Custom of an Abby, wherein the Abbess did not relinquish her Secular Habit, *B.* 7. *Ep.* 2 *Ind.* 7.

The Consecration of Churches.

WHen St. *Gregory* commission'd Bishops to consecrate Oratories and Churches, the chief thing which he recommended to them was, to take good heed that no dead Body were buried in the place. This is to be found in very many places of his Letters. See among others *B.* 1 *Ep.* 52 *B.* 5 *Ep.* 22 *B.* 7 *Ind.* 10, 6 *B.* 12 *Ep* 10, *&c.* If a Bishop consecrated an Oratory in another Diocess, he declares that what he had done was null and void, *B.* 11 *Ep.* 2. The Pagan Temples must be consecrated with Holy Water, after the Idols are destroy'd *B.* 9 *Ep.* 71. He would not have a new Church consecrated unless it were endowed with a sufficient Revenue, for maintaining Divine Service and the Clergy, *B.* 2 *Ind.* 10. *Ep.* 9 *B.* 7 *Ind.* 1 *Ep.* 6 *B.* 8 *Ep.* 63 *B.* 11 *Ep.* 18. *B.* 21 *Ep.* 10.

The Uniting of Bishopricks.

BIshopricks were united either because of the small number of the Inhabitants, or because the City of one of the two Bishopricks was ruin'd, *B.* 1 *Ep.* 8 *B.* 2. *Ind.* 10 *Ep.* 31 & 35. *B.* 5. *Ep.* 9 *B.* 2 *Ind.* 11 *Ep.* 20.

The Translation of Bishops.

WE have no other Examples of them in St. *Gregory*, but only of such Bishops whose Churches were ruin'd or possessed by Enemies: And those he permits to be Suffragans, and even Titular Bishops of other Churches, but on condition, that if their Churches were restor'd, or rebuilt, they should return unto them. *See under the Title of Cardinal, and chiefly* B. 1 Ep. 77, 79 B. 2 Ind. 10 Ep. 22 & 25 Ind. 11 Ep. 13 & 14. A Translation from the See of a Bishop, B. 2 Ind. 1 Ep. 7. He gives the Care of a Church to another Bishop, B. 2 Ind. 10 Ep. 13 & 38 Ind. 11 Ep. 13.

He invites the Bishops who had no Bishopricks, to fill those Sees which were vacant, B. 4 Ep. 35.

Rules concerning Christian Slaves.

JEws must not be suffered to keep Christian Slaves, altho' Christians are obliged to pay them the Rents of the Lands which they hire from them, B. 3 Ep. 21. The Law which grants Freedom to Jewish Slaves who become Christians, ought to be extended to Pagan Slaves also who are bought by Jews when they become Christians. The Jews have three Months allow'd them, after they are bought, to sell them to a Christian, but after this time, if they continue still with them, they shall be set at Liberty, because 'tis to be presum'd, since they do not sell them in three Months time, that they have a Design to keep them for their own Service, B. 5 Ep. 31. This time is also restrain'd to the term of forty days after they shall arrive, B. 7 Ind. 2 Ep. 35. St. *Gregory* prays the Queen *Brunehauld* to cause forbid the Jews in her Kingdom to keep Christian Slaves, B. 7 Ind. 2 Ep. 115. A Form of enfranchising them, B. 5 Ep. 12. The Slaves of Jews who take Sanctuary in the Churches, ought not to be restor'd unto them, B. 3 Ep. 9.

Of the Veneration due to Reliques.

ST. *Gregory* had a great Veneration for Reliques, particularly for those of St. *Peter* and St. *Paul*. He refus'd to send some of them to the Empress *Constantina*, assuring her, that they were not to be approached without Terror; that his Predecessor desiring to have some of the Plates touch'd that were near them, was troubled with Visions, and endeavouring to change something at the Sepulchre of St. *Laurence*, the Monks and Churchwarden who search'd for discovering it, died in ten days time; that the Reliques of the Holy Apostles are never given,

but only a Piece of Stuff or Linen, which has come near their Bodies, is put into a Box, which is sufficient, and has the same Effect. Upon this Occasion he relates many Stories: He promises her some of the Filings of the Chain of St. *Peter*, if the Priest who is appointed for filing them could have any, for this File will not take hold, when those who desire them do not deserve to receive them, B. 3 Ep. 30. S. *Gregory*.

He sent every where some of these Filings enchas'd in Keys. See B. 1 Ep. 25, 29, & 30 B. 2 Ind. 11 Ep. 33, 47 B. 5 Ep. 6 B. 6 Ep. 20, 23, 25 B. 7 Ind. 1 Ep. 34 Ind. 2 Ep. 54, 126, 111 B. 20 Ep. 7 B. 11 Ep. 45. He desires the Reliques of other Saints, B. 2 Ind. 11 Ep. 9. He makes use of Reliques for consecrating of Churches, B. 5. Ep. 45, 50 B. 7 Ind. 2 Ep. 73, 74, 85 B. 9 Ep. 26. S. *Gregory*.

Of the Use of Images.

Serenus Bishop of *Marseilles*, having broken and thrown down the Images of his Church, because he observ'd that the People ador'd them, the Pope commends his Zeal that he had hindred them from worshipping them; but he does not take it well that he had broken them, because they serve for Books to those who cannot read, who learn by looking upon them with their Eyes, what they cannot discover by reading of Books. He thinks that he should have let them stand, and only have instructed the People that they should not worship them. B. 7 Ind. 2 Ep. 110.

Serenus receiving this Letter, doubted whether it was St. *Gregory*'s or no. This Saint assures him that it was his, and speaks to him of this Action in these very Words: *We praise you*, says he to him, *for hindring the People from worshipping of Images, but we rebuke you for breaking of them: Tell me, my Brother, where is the Bishop that ever did the like? If nothing else could hinder you from doing it, yet ought you not to have refrain'd for the very Singularity of the thing? Should you not have been afraid to make People believe that you thought your self the only wise and prudent Person? There is a great deal of difference between worshipping an Image, and learning whom we ought worship, by the historical Representation of a Picture; for what the Scripture teaches those who can read, the Picture informs such as have Eyes to look upon it. The unlearned see in it what they ought to follow, it is a Book to them who know not a Letter; and therefore it is very useful for Barbarians, for whom you ought to have a particular regard who live amongst them, and not give them offence by an indiscreet Zeal. You ought not to break that which is plac'd in the Churches, not to be worshipped, but to give Instruction to the Ignorant. Ancient Custom permitted the Pictures of Sacred Histories to be set up in Churches, and your Zeal, if it had been attended with Discretion, would never have torn them, nor have occasion'd such a Scandal as has driven away a part of your People from your Communion. You ought therefore to call them back again, and declare unto them, that Images ought not to be worshipped, that you would not have broken them, but that you saw the People adore them, and that you will permit them to continue for the future, provided they be made use of only for * Instruction. Do not forbid Images, but hinder them from being worshipped in any manner whatsoever, and stir up your People to Compunction, and the Adoration of the Holy Trinity, by looking upon the Pictures of holy Histories.* B. 9 Ep. 9.

[* This is expresly contrary to the Council of *Trent*, Sess. 25. which declares that Images are to be plac'd in Churches, and to be worshipped there; and to the common Doctrine of *Romish* Writers now, who allow at least of Relative Worship to be given them.]

Of divers Ceremonies of the Church of Rome.

ST. *Gregory* having appointed certain new Rites in the Church of *Rome*, was reproved for it by some of his Friends, who were disgusted with him for following the Customs of the Church of *Constantinople*, which he design'd to humble in every thing. They blam'd him chiefly for four things: 1. For saying *Hallelujah* at Mess on other days besides *Whitsunday*. 2. That the Sub-deacons were not in their Habit when they perform'd their Office. 3. For singing *Kyrie Eleison*, Lord have mercy upon us. 4. For ordering the Lord's Prayer to be repeated, immediately after the Canon of the Mess. St. *Gregory* answers in general, that in none of these Heads he had followed the Custom of any other particular Church: That as to the *Hallelujah*, it came from the Church of *Jerusalem*, from which St. *Jerome* took it, and introduc'd it into the Church of *Rome* in the time of Pope *Damasus*: That in obliging the Sub-deacons to minister without their Habit, he had renewed an ancient Custom, that had been abrogated by a Pope, whose Name he knew not; That the Sub-deacons do only wear Linen Albes in the Church of *Syracuse*, which has receiv'd the Customs of the *Roman* Church its Mother, and not in the *Greek* Church; That formerly, *Kyrie Eleison*, was not wont to be said, and at present it is not said after the manner of the *Greeks*, who repeat it altogether, whereas at *Rome* the Clergy begin it, and the People respond to it, and as often as they do, *Christe Eleison* is said; which Practice is not us'd among the *Greeks*: That in the daily Messes something is omitted of what us'd to be said at Mess, but then *Kyrie Eleison*, and *Christe Eleison*, is sung for a much longer time. As to what concerns the Lord's Prayer, he adds, that it is us'd immediately after the Canon, (*post Precem*) because the Apostles had a Custom of consecrating the Sacrifice of Oblation with this Prayer only, (*ad ipsam solummodo Orationem*) and that it did not appear to him proper, to repeat over the Oblation, a Prayer which had been made by a Civil Lawyer, and not to repeat over the Body and Blood of Jesus Christ, that Prayer which himself composed: And besides, that among the *Greeks* the Lord's Prayer is pronounc'd by all the People, but at *Rome* the Priest only says it, B. 7 Ind. 2 Ep. 64.

The Clergy of *Rome* would not have the Clergy-men of the Church of *Ravenna* to wear the *Mappulæ*: St. *Gregory* grants the Use of them to the Deacons only, while they are administring their Office. The Bishop of *Ravenna* maintains, that all the Clergy-men ought to wear them, B. 2 Ind. 11 Ep. 55.

A Song was sung in the Church of *Ravenna* on the *Easter* Wax-candle, B. 9 Ep. 28.

St. *Gregory* ordains Processions or Litanies in the time of War, B. 9 Ep. 45.

He permits Messes to be said in Houses, B. 5 Ep. 42 & 43. The *Roman* Church had not in his time any other History of the Martyrs but what is in *Eusebius*. She us'd only a Catalogue of the holy Martyrs for every day of the year, which noted barely the time and place of their Martyrdom, B. 7 Ind. 1. Ep. 3.

He forbids to travel on *Sunday*, but he does not think it unlawful to bathe on that day, when it is done for Health, and not for Pleasure, B. 11 Ep. 3.

Of the last Judgment.

WHensoever there happen'd any great Revolutions in the World, the Christians were easily persuaded, that the End of the World was approaching. Now St. *Gregory* had seen some very considerable in his time, and fore-seeing the Ruin of the *Roman* Empire to be very near at hand, which some thought should never be 'till the end of the World, he became of that Opinion, that the last Judgment was drawing near. This he affirms in many places of his Letters, and chiefly, B. 2 Ind 11 Ep. 62 B. 3 Ep. 44 B. 7 Ind. 2 Ep. 128, &c.

Jesus Christ preach'd only to those Souls departed who had believed in him, and led a good Life, B. 5 Ep. 15.

The Letters of St. Gregory against the Defenders of the three Chapters.

ALtho' the Church of *Rome* approv'd the Condemnation of the three Chapters, yet its Example was not follow'd by all the Bishops of *Italy*. Many did not only persist in their Resolution not to condemn them, but also separated from the Church of *Rome* and the other Bishops who had receiv'd this Condemnation, or who communicated with the Bishops that had sign'd it. St. *Gregory* being concern'd to see so many Bishops separate from the Church for a Question of so little Importance, us'd all his Endeavours to bring them back again by Ways of Meekness and Civility. For this end he invited at the beginning of his Pontificate, *Severus* Bishop of *Aquileia*, and the other Bishops of *Istria* who were more obstinate, to come to *Rome*, there to treat amicably of this Controversy, and promis'd to remove the Scruples they might have about it. But these Bishops refus'd to admit of this Accommodation, and maintain'd their Principle with so much Stiffness, that they attributed the Calamities wherewith *Italy* was then afflicted, to the Condemnation of the three Chapters. The City of *Aquileia* being afterwards taken by the *Lombards*, *Severus* was forc'd to retire to *Gradus*, from whence he was carried by the Emperor's Order to *Ravenne*, where he condemned the three Chapters: But finding a way to obtain Letters from the Emperor, which forbad to disturb those who defended the three Chapters in the West, he declar'd himself anew for the defence of them, and

S. *Gregory.* and so agreed the matter with the *Lombards*, that he was restor'd to *Aquileia*, where he died. After his Death, *Agilulphus* King of the *Lombards*, caused *John* to be chosen in his room, who was a Defender of the three Chapters; and the Pope being supported by the Exarch, sent *Candidian* to *Gradus* for opposing *John*.

Many other Bishops of *Italy* submitted to the Dominion of the *Lombards*, who would not approve the Condemnation of the three Chapters; nay, they had so great an Aversion to those who condemned them, that they separated from the Communion of *Constantius* Bishop of *Milan*, whom they suspected to have sign'd this Condemnation; and *Theodolinda* Queen of the *Lombards* follow'd their Example. St. *Gregory* advis'd this Bishop to hold his peace, and say nothing upon this Subject, and told him, that he ought not to affirm that he had not sign'd them. He wrote also to *Theodolinda* many Letters, to persuade her that those who condemned the three Chapters, receiv'd the Council of *Chalcedon*. He speaks every where as one that was not too much convinc'd, either of the Justice, or Necessity of condemning the three Chapters, but he would not have any to separate from their Communion who did condemn them. S. *Gregory.*

Against the Donatists.

ST. *Gregory* stood up against the *Donatists* of *Africa* with the same Boldness. He hindred a *Donatist* Bishop from being Primate of *Numidia*; and chose in his room one *Columbus*, whom he made his Delegate and Agent in *Africa*. He ordered him afterwards to hold an Assembly of the Bishops of *Numidia*, to judge a Bishop who was accused of taking Money to suffer a *Donatist* Bishop in his City; and desires that he may be depos'd if he was convicted of this Crime: For it is very just, says he, that one who hath sold Jesus Christ for Money to a Heretick, should henceforth be disabled to dispense the Holy Mysteries, *B.* 2. *Ep.* 33. On the other hand he exhorted *Pantaleon*, Governor of *Africa* to put a stop to the Progress of this Schism, *B.* 3. *Ep.* 32, 35. He made an Order, forbidding to admit the *Donatists*, who were converted, into the Clergy.

The Affair of Maximus *of* Salonæ.

NAtalis Bishop of *Salonæ* dying, who had led a very licentious Life, St. *Gregory* would have *Honoratus* chosen in his room, and excluded *Maximus*, *B.* 3. *Ep.* 15. Nevertheless, this last was chosen; and tho' the Emperor at first scrupled to consent to his Election, yet afterwards he approved it. *Maximus* having received Orders from Court, got himself ordain'd, and put in Possession of the See of *Salonæ*. St. *Gregory* understanding this, wrote to *Maximus*, forbidding him, and all those who had consecrated him, to perform any part of the sacerdotal Function, until he was inform'd of the Truth in this case, whether the Letters of the Emperor upon which he was ordain'd were true or forg'd. At the same time he cited him to *Rome*, to give an Account of his Ordination there. *Maximus* did not much value this Letter, but caus'd it to be torn in pieces; and asserted that there was nothing to be blam'd in his Ordination, and he ought to be judged upon the place: The Emperor also acquainted St. *Gregory*, that he would not have the Ordination of *Maximus* medled with. But this Order did not shake the Constancy of St. *Gregory*, who, as himself said upon this occasion, was resolved rather to die than suffer the Church of St. *Peter* to lose its Authority and Rights by his Negligence. Yet he declar'd that he would willingly sacrifice his own Interest, and admit the Ordination of *Maximus*, altho' it was done against his Will; But then he inform'd the Empress, that as to what concern'd the Simony, Sacrilege, and the other Crimes whereof *Maximus* was accused, he could not dispense with using all the Severity of the Laws against him, if he did not come to *Rome* in a short time to justifie himself. At last, seeing that *Maximus* continued to discharge the sacerdotal Function, and refus'd to come to *Rome*, he excommunicated him and all the Bishops who had ordained him, or those who were engaged on his side, and even those who should communicate with them for the future. The Emperor being desirous to put an end to this Contest, order'd *Callinicus* the Exarch to accommodate the Difference between *Maximus* and St. *Gregory*. By his Mediation it was agreed, that *Maximus* should transport himself to *Ravenna*, and there perform what the Archbishop *Marinianus* should enjoyn him. He did so, and having publickly asked Pardon for his Fault, and purg'd himself by Oath before the Sepulchre of St. *Appollinaris*, he received Absolution from *Marinianus* by the Order of St. *Gregory*, and in the Presence of *Castorius* his Envoy, who presented to *Maximus* a Letter from the Pope, wherein he receiv'd him into his Communion, and engaged to send him quickly the *Pallium*. See the following Letters, *B.* 2. *Ind.* 11. *Ep.* 20. *B.* 3. *Ep.* 15, 20, 25, 33. *B.* 4. *Ep.* 4, 20, 34. *B.* 5. *Ep.* 3, 4, 8. *B.* 6. *Ep.* 17. *B.* 7. *Ind.* 1. *Ep.* 1, 12. *Ind.* 2, 60, 81, 82. This Contest continued from the Year 592, to the Year 600.

The Mission of Austine *the Monk and his Colleagues into* England.

THe *English* having testified their desire to be instructed in the Christian Religion, and the ancient Inhabitants of that Country hating them with so violent a Hatred that they would have no Commerce with them, St. *Gregory* chose some Monks of his own Monastery to be sent into *England* under the Conduct of *Austine* their Abbot. These Monks having travelled into *Provence*, were at first so terrified with the Difficulties which they found in this Enterprize, that St. *Austine* took upon him to return to *Rome*, to represent them to St. *Gregory*. This Pope encouraged him, and sent him back with Letters of Recommendation address'd to *Theodoricus* King of *Burgundy*, *Theodebert* King of *Austrasia*, to Queen *Brunehaud* their Aunt, to *Aurigius* a Nobleman, and to the Bishops of *Vienna*, *Arles*, *Aix*, and *Autun*, in which he exhorted them to favour this laudable Undertaking, *B.* 5. *Ep.* 52, &c.

Austine being returned into *France*, was ordain'd by the Bishops of (*a*) *France*, and afterwards passed over into *England* with forty Missionaries, whereof some were *French* Priests as well as others *Italian* Monks. They made a stop at a little Isle, where King *Ethelred* came to meet them, and after some Conference with them, he permitted them to enter into his Kingdom and his Capital City. After they had learned the Language of the Country, they preached the Faith of Jesus Christ, and converted in a little time a very great number of these Infidels; insomuch that in one Day of *Christmas* they baptized more than one thousand Persons. St. *Gregory* having heard this News, communicated it to *Eulogius* Bishop of *Alexandria* by Letter 30, of Book 7. Ind. 2. And that these auspicious Beginnings might be attended also with happy Consequences, he recommended these Missionaries to the Bishops and Kings of *France*, by the Letters 48, 49, 51, 52, 53, 54, 56, 63. of *B.* 9. He informs St. *Austine* what he ought to do by Letter 58. He thanks the Queen of *England*, who was a Christian, and the Daughter of *Charibert* King of the *French*, for the Protection she had given to *Austine*, and exhorts her to finish this Work, *B.* 9. *Ep.* 5. * He wrote to the King to congratulate his Conversion, and exhorts him to destroy entirely the Remainders of *Paganism* in his Kingdom, *B.* 9. *Ep.* 59. And lastly, to give the greater Credit to *Austine*, he sent him the *Pallium*, *B.* 12. *Ep.* 15.

[* This shews that the first Conversion of *England* was not owing to *Austine* and the Monks sent by Pope *Gregory*, for many years before their Coming, this Queen called *Bertha*, was married to King *Ethelbert* upon Condition that he would suffer her to enjoy the Christian Religion, and to have a Bishop to attend her, whose Name was *Luid-hardus*, *Bede Hist. Eccles. l.* 1. *c.* 25. *Malmsbur. de Gestis Reg. Angl. l.* 1. *c.* 1.]

(*a*) ST. *Gregory* in Letter 30. of Book 7. Ind. 1 written to *Eulogius*, says, That he was ordain'd by the Bishops of *Germany* to whom he had given leave; *Data à me licentiâ à Germaniarum Episcopis, Episcopus factus. Bede* assures us that he was ordain'd by *Ætherius* Bp. of *Arles*; he should have said *Virgilius*, Bp. of *Arles*, or *Ætherius* Bp. of *Lyons*; for at this time the Bp. of *Arles* was called *Virgilius*, and of *Lyons Ætherius*. The Authority of *Bede* made *Baronius* believe, that there was a fault in the Letter of St. *Gregory*, and that it should be read *Galliarum* instead of *Germaniarum*; Others think that *Bede* was mistaken, and that according to St. *Gregory*, *Austine* was ordain'd by the Bishops of the Provinces of *Germany* upon the *Rhine*; But 'tis more probable that he intended the Provinces upon the *Rean*, to which the Name of *Germany* was sometimes given; because they were inhabited by the *Burgundians*, who were originally *Germans*. We have Examples of this in *Sidonius Appollinaris*, who calls the Kingdom of *Chilperic*, whereof the Capital City was *Lyons*, *Lugdunensem Germaniam*, *B.* 5. Ep. 7. And writing to *Siagrius* who dwelt at *Lyons*, he praises him for understanding the Language of the *Germans*, i. e. of the *Burgundians*, who remain'd at *Lyons*. St. *Austine* therefore being ordain'd by *Ætherius* Bishop of *Lyons*, St. *Gregory* might he say that he was ordain'd by the Bishops of *Germany*.

Of ſome Letters attributed to St. Gregory, which are either uncertain or ſuppoſititious.

S. Gregory. HAving made Extracts out of the Letters of St. *Gregory*, we muſt here make ſome remarks upon thoſe Letters which are either to be rejected as ſuppoſititious, or whereof there may be ſome cauſe to doubt.

The 54*th*. Letter of the ſecond *Ind.* of B. 7. addreſs'd to *Secundinus* a recluſe Monk, is either wholly forged, or very much corrupted, although *Paul* the Deacon has put it in the number of the 54 Letters of St. *Gregory* which he had collected. For 1. the Diſcipline which is eſtabliſh'd in that Letter concerning the Clergy who fell into Sins of Uncleanneſs, is perfectly oppoſite to that of St. *Gregory*. We have obſerved that St. *Gregory* did not leave them any hope of being reſtor'd, nor of diſcharging the Duties of their Office, and that he affirms it as a thing undoubted, that this was never permitted, and that he cannot allow it, and if he ſhould it would wholly ſubvert the order of Canonical Diſcipline. On the contrary, the Author of this Letter undertakes to prove that the Prieſts and Clergy-men, who were fall'n into theſe Sins, ought to be reſtored. 2. The Style of one part of this Letter is very different from that of St. *Gregory*. There it is ſaid that *Secundinus* asked him, *De Sacerdotali Officio poſt lapſum authoritates reſurgendi*.. And a little after, *Dicit ſanctitas tua ſe diverſas ſententias inveniſſe, alias reſurgendi alias nequaquam poſſe*, &c. *Gregory* never ſpoke after ſuch a barbarous manner. 3. There is no coherence nor connexion in the different parts of this Letter, contrary to the cuſtom of St. *Gregory*. 4. The Manuſcripts are very different; of thirty Manuſcripts there are but two in which that place is to be found which concerns the Reſtoration of Clergy-men fall'n into the Sins of Uncleanneſs; that which concerns Images, and is at the end of the ſame Letter, is in very few Manuſcripts; which proves that theſe two places at leaſt have been added, neither have they any connection with the other Parts of the Letter.

The *Epiſtle* 31. of *Book* 10. appears alſo to me to be very doubtful: It's not a Letter of St *Gregory*, but a Declaration of a Schiſmatical Biſhop, ſign'd by him and his Clergy, wherein he promiſes never to relapſe into his Schiſm, under the Pain of Deprivation and Excommunication. In the Title he ſpeaks of Hereſie, and in the body of the Writing he ſpeaks only of Schiſm. 2. 'Tis no where noted to whom this Declaration was made. 3. He promiſes to St. *Peter* the Prince of the Apoſtles, and his Vicar the Bleſſed *Gregory*; which Form does not appear to be ſo ancient. 4. He ſwears by the Holy Goſpels, and by the Genius of the Emperors. But the Chriſtians would never ſwear by the Genius of the Emperors under Pagan Emperors; how then ſhould this Form be authorized under a Chriſtian Emperor in an Oath made by a Biſhop for an Affair purely Eccleſiaſtical? 5. 'Tis ſaid in this Declaration, that it was made under the Conſuls; but there had not been any Conſuls for a long time before. 6. Laſtly, this Form is not found in many Manuſcripts.

The Memorial concerning the Proclamation of the Emperor *Phocas*, which is at the beginning of B. 11. is a very uncertain Piece, which ought not to be rank'd among the Letters of St. *Gregory*, no more than the following Sermon concerning the Proceſſions which St. *Gregory* caus'd to be made in the time of Mortality, which ought to be plac'd at the beginning of St. *Gregory*'s Pontificate; 'tis found in ſome Manuſcripts before all the Letters.

The Privilege which is ſuppos'd to have been granted to an Hoſpital of the Church of *Autun*, founded by Queen *Brunehauld*, and by *Siagrius* Biſhop of that City, has been plac'd among the Letters of St. *Gregory* in B. 11. *Num.* 10. and it muſt be confeſt that 'tis found in all the Manuſcripts: Yet there are ſtrong Reaſons for rejecting it; for, 1. *John* the Deacon makes no mention of it in the Life of St. *Gregory*. 2. All the Clauſes of this pretended Privilege are ſo many Proofs of its Forgery. By the firſt it forbids Kings and Biſhops to touch the Goods given to this Monaſtery, or thoſe which ſhall be given to it for the future, and leaves the whole Adminiſtration of them to the Abbot. By the ſecond he gives the Nomination of the Abbot to the King, and leaves the Approbation of him only to the Monks. By the third he ordains that this Abbot ſhall not be depoſed but for a Crime; and if he is accuſed of it, the Biſhop of *Autun* cannot make Proceſs againſt him, but with ſix other Biſhops. By the fourth 'tis forbidden to make a Biſhop Abbot here. By the fifth the Biſhop of *Autun* is diſabled to draw out the Monks of this Hoſpital, and place them among his Clergy. All theſe Clauſes are exorbitant, contrary to common Right, and to the Diſcipline eſtabliſh'd by St. *Gregory*, who never granted the like Exemptions in the Privileges which he gave. 3. The Penalty to be inflicted on thoſe who ſhall violate ſome of the Articles of this Privilege, is contrary both to the Spirit of St. *Gregory*, and the Practice of his time. There it is declared, that if any King, Biſhop, Judge, or Secular Perſon violate the Rights of his Privilege, he ſhall be deprived and degraded from his Dignity, Power, and Honour. St. *Gregory* never us'd theſe Terms, and was more cautious than to do it, who did ſo much recommend Eccleſiaſtical Moderation, and ſhewed ſo great Veneration to Princes. 4. The Style of this Privilege is very different from that of St. *Gregory*'s Letters. S. Gregory.

The two following Letters are Copies of the ſame Privilege which is ſuppoſed in the firſt to be granted to *Thalaſſia*, the Abbeſs of the Monaſtery of St. *Mary* in the City of *Autun*; and in the ſecond to *Lupinus* Prieſt of a Church of St. *Martin* in the Suburbs of *Autun*: which proves alſo the Forgery of this Action; for what probability is there that St. *Gregory* ſhould grant three Privileges ſo extraordinary to three different Communities of one and the ſame City.

There is in B. 12. *N.* 31. an Anſwer of St. *Gregory* to many Articles about which he had been conſulted by *Auſtine* the Monk. This Piece is not found in many Manuſcripts of the Regiſter of St. *Gregory*'s Epiſtles, and in the Eighth Century it was not in the Archives of the Church of *Rome*, where *Boniface*, Arch-biſhop of *Mayence*, caus'd ſearch for it; which forc'd him to make an Addreſs to *Nothelmus* Arch-biſhop of *Canterbury* to get a Copy of it. This gave occaſion to ſome to think that this Piece is ſuppoſititious; and it muſt be confeſs'd, that ſome of the Anſwers are extraordinary enough. Nevertheleſs it ſeems that the Authority of *Paterius*, a Diſciple of St. *Gregory*, leaves no room to doubt whether this Writing be truly his, who relates two paſſages of it in the Extracts which he made out of the Works of St. *Gregory*: for it's no ways probable that he ſhould quote a forged Piece, who had been Secretary to St. *Gregory*. 'Tis no wonder that a Copy of it could not be found at *Rome* in the time of *Boniface*; for being written for the *Engliſh*, and ſent into *England*, the Copies of it ought rather to be found in that Kingdom than at *Rome*: and in effect, this Writing was there very common. *Bede* tranſcribes in his *Eccleſiaſtical Hiſtory of England*, B. 1. *c.* 27. It's alſo cited by *Egbert* Biſhop of *York*, and by *Halitgarius* a Biſhop of *Wales*: Nither is it true that there was no Copy of it at *Rome*, ſince Pope *Zachary* quotes it in the *Roman* Council held in the Year 743, *c.* 15. Since the time of St. *Anſelm Iſidore*, *Ivo* of *Chartres*, *Gratian* and all the Compilers of Canons and Decretals, have inſerted theſe Anſwers of St. *Gregory* into their Collections. I do not believe that this Letter was written by St. *Gregory* in the Year 598, a little after *Auſtine* was ordain'd, but rather in the Year 601, when he ſent many Letters into *England*.

Here follows an Abridgment of the Queſtions of St. *Auſtine*, and the Anſwers of St. *Gregory*.

Queſtion 1. What uſe ſhould the Biſhops make of the Revenues of the Church?

Anſw. They ought to divide them into four parts. The firſt is for the Biſhop and his Family, that he may exerciſe Hoſpitality and entertain Strangers. The ſecond is for the Clergy. The third for the Poor; and the fourth for repairing Churches. He recommends it to St. *Auſtine*, to live in common with his Clergy.

Queſt. 2. Whether the Eccleſiaſticks who have not the Gift of Continence, may not marry, and if they do, whether they may return to Secular Affairs?

Anſw. They may marry if they be not engag'd in Holy Orders, and ſuch ought not to want ſubſiſtence; but they ſhall be obliged to lead a Life agreeable to the Eccleſiaſtical State, and to ſing the *Pſalms*.

Queſt. 3. Since there is but one and the ſame Faith, why have Churches different Cuſtoms? As for inſtance, why is Maſs celebrated after one manner in the *French* Church, and after another in the Church of *Rome*.

Anſw. Altho' St. *Auſtine* knows perfectly the Cuſtoms of the Church of *Rome*, yet he ſhall have liberty to chooſe in other Churches ſuch Practices as he ſhall think moſt pleaſing to God, that he may bring them into uſe in the Church of *England*.

Queſt. 4. What ſhould the puniſhment be of him who robs the Church?

Anſw. This ought to be regulated by the Quality of the Perſon who commits the Robbery, *viz.* Whether he has whereupon to ſubſiſt or whether he did it thro' neceſſity? Some ought to be puniſh'd by pecuniary Mulcts, by making them pay the Damage ſuſtain'd, and the Intereſt of it: Others ought to be puniſh'd in their Bodies; ſome ought to be puniſh'd more ſeverely, others more ſlightly. But the Church muſt always uſe Charity in puniſhing, and deſign nothing elſe but the Reformation of him whom it corrects. It ought not to be too rigorous in its Chaſtiſements, nor to make advantage by the Robbery, by exacting more than it has loſt.

Queſt.

S. *Gregory.*

Quest. 5. Can two Brothers, having the same Father and Mother, marry two Sisters which are a-kin to them in a very remote degree?

Answ. They may, since it is not forbidden in Scripture.

Quest. 6. To what degree may the Faithful marry together? May one marry his Step-mother, or the Widow of his Brother?

Answ. A *Roman* Law, *viz.* that of *Arcadius* and *Honorius*, *Cod. B.* 5. *T.* 4. *Leg.* 19. permitted Marriages between Cousin-Germans: But St. *Gregory* did not think these Marriages convenient for two Reasons; 1. Because experience shews, that no Children are born of them. 2. Because the Divine Law forbids them. But 'tis certain that those who are a-kin to the third or fourth Degree may marry together. 'Tis a great Crime for one to marry his Step-mother; neither is it lawful to marry his Sister-in-law.

Quest. 7. Must those be parted who have made an unlawful Marriage? Must they be deprived of the Communion?

Answ. Since there are many *English* who have contracted this kind of Marriages before their Conversion; therefore when they are converted you must make them understand that this is not lawful, and excite them by the fear of God's Judgment to refrain from it; but you must upon this account interdict them Communion. As to those who are already converted, they must be admonish'd not to engage in any of this kind of Marriages, and if they do, they must be excluded from the Communion.

Quest. 8. When there are no neighbouring Bishops who can assemble together, may one Bishop only ordain another?

Answ. Austine being at first the only Bishop in *England*, there was a great necessity that he alone should ordain Bishops. If any went over to him from *Gaul*, he was to take them for Witnesses of his Ordination; and when he had ordain'd many Bishops in *England*, he was to call three or four of them to be present at his Ordination.

Quest. 9. Of *Austine*. After what manner he should deal with the Bishops of the *Gauls*, and of the ancient *Britains*?

Answ. Of St. *Gregory*. He must know that he has no Authority over the Bishops of the *Gauls*, and the Bishop of *Arles* ought to enjoy the Privileges which he had received from his Predecessors; that he ought to confer with him if there be any Disorders to be reform'd; that he may also excite him to do his Duty, if he were negligent or inconstant, but that he cannot challenge to himself any Authority among the *Gauls*. As to the Bishops of *Britany*, he speaks at another rate: For St. *Gregory* gives him full Jurisdiction over them, to teach the Ignorant, confirm the Weak and correct the Disorderly*.

[*This was to give *Austine* what he had no power to grant, like some of his Successors in that See, who very liberally bestow'd the Kingdoms of *England* and *Ireland* upon the King of *Spain*, and therefore this pretended Jurisdiction of the Pope was vigorously oppos'd by the British Bishops and Monks in St. *Austine*'s time, who refus'd to receive any Romish Customs different from those of their own Church, as appear'd by the famous controversie between them about the time of keeping *Easter*; and the right of imposing them has been sufficiently disprov'd by our Writers. *Vide* Dr. *Basire* of the Exemption of the British Patriarchate.]

There is also a request of *Austine*, wherein he desires the Reliques of St. *Sixtus*. The Pope tells him that he had sent them unto him, but he did not look upon them as certain. This Article is not found in the Copies of *Bede*, nor in many other Manuscripts, and probably it is suppositious.

Quest. 10. Contains many Heads: Whether a Woman big with Child may be baptized? How long it must be after her lying in, before she enter into the Church, and have Carnal dealing with her Husband? Whether it be lawful for a Woman, *quæ tenetur menstrua consuetudine*, to enter into the Church? Whether a married Man may enter into the Church, after the use of Marriage, without washing?

The *Answers* to these Heads of Questions are as follow. A Woman big with Child may be baptized. A Woman that has newly layn in, ought not to be deny'd entrance into the Church. A Woman who has newly layn in may be baptiz'd, and her Infant at the very moment of its birth, if there be danger of Death. A Husband ought not to come near his Wife after her lying in, until the Infant be wean'd; and if by an abuse, she do not suckle it her self, he must wait till the time of her Purgation be over. A Woman who has her ordinary Infirmities, ought not to be forbidden to enter into the Church, nor to receive the Communion; but it were better for her to abstain. A Man who has had Carnal Knowledge of his Wife, must wash himself before he enter into the Church, and communicate. S. *Gregory.*

Quest. 11. Whether it be lawful to receive the Communion the next Day after natural Pollutions.

Answ. When these Pollutions proceed from the Infirmity of Nature, there is no fear; but when they proceed from eating and drinking too much, they are not altogether Innocent; but this fault ought not to hinder any from receiving the Communion, nor from celebrating Mass, when it is a Festival at which they must communicate, or when there is no other Priest to celebrate. But if there be other Priests, he who is in this condition ought in Humility to abstain from celebrating, and especially if this Pollution was attended with unclean Imaginations. Other Pollutions which proceed from the Thoughts which a Man had while he was waking, are yet more Criminal, because these Thoughts are the cause of them; And in unchaste Thoughts we must distinguish three things, the Desire, the Pleasure, and the Consent. When there is only a Desire, there is not as yet any Sin, but when we take Pleasure in such Thoughts, then the Sin begins, and when we consent to them, then the Sin is finish'd.

The Letter which is attributed to *Felix* of *Messina*, is certainly a suppositious Piece. The Title does not well agree with the Custom of that time; *Domino beatissimo, & honorabili Sancto Patri Gregorio Papæ, Felix vestræ salutis Amator.* The Style of the Letter is affected, and has nothing natural in it. The Author affirms, that Marriages were always forbidden to any within the seventh Degree of Consanguinity, and that the Council of *Nice* ordain'd thus; which is manifestly false. Lastly he speaks of one *Benedict* Bishop of *Syracuse*; but he who was at that time in this See, was call'd *John*, and there never was a Bishop of *Syracuse* called *Benedict*.

The Authority of the Letter of St. *Gregory* to *Felix*, seems to be better founded. For, 1. *John* the Deacon recites a part of it in the Life of St. *Gregory*, *B.* 2. *c.* 37. *Hincmarus*, *Regino*, and the Canonists relate some passages of it, and it is found in many Manuscripts. Yet there is great probability that it is either altogether forged, or very much corrupted. For, 1. It is plac'd in *Indiction* the seventh; but *Felix* was not at that time Bishop of *Messina*, for *Donus* succeeded him in the year 598. 2. It is made up of Scraps taken out of several places of St. *Gregory*, and other Authors. The beginning of it is taken from Letter 111, *B.* 7. *Ind.* 2. There are also in it some passages taken out of the fifth Letter of the fourth Book, and out of the Letters 394. 114. 120. of the seventh Book. There is a passage in it copied out of the second Letter falsly attributed to Pope *Cornelius*, the fifth Canon of the eleventh Council of *Toledo*, the sixth of the Council of *Agda*, a passage of the fifth Council of *Rome* under *Symmachus*, one Sentence of *Isidore* of *Sevil*. The Letter concludes in the same words with Letter 50 of *B.* 4. So that this Letter must be look'd upon as a Rhapsody taken out of many Pieces.

Lastly, the pretended Privilege of St. *Medardus* of the *Suessions*, which is at the end of the Letter, has been so often overthrown, and by such convincing reasons, that I do not think any Man now dare maintain it. The chief Reasons which overthrow it, are these following; 1. It is not found in any Manuscripts of St. *Gregory*, except one of St. *Victor*, which is not above four hundred years old; and Cardinal *Bona* attests, that this Privilege is not found in the Archives of the Church of *Rome*. At first it was printed at the end of St. *Gregory*'s Works, after that it was plac'd among his Letters in the Edition of *Rome*, and lastly, it was printed after the Letters. 2. The Style (*a*), of this Privilege smells of the Barbarism of Modern Writers, and the Impertinence of an Impostor.

The Clauses of this Privilege are not only exorbitant and extraordinary, but also indefensible (*b*).

It contains many things false and contrary to History (*c*).

The Subscriptions discover plainly the Forgery of it.

(*a*) *The Style*] The Inscription of it is harsh and unusual: It address'd *pretiosissimis lapidibus merito renitentibus, omnibusque sanctæ Dei Ecclesiæ membris.* Did ever one see the like address'd? There the Title of *Servus Servorum Dei*, is given to St. *Gregory*: but then the Addition to it is affected, *Licet sanctæ Romanæ sedis Pontificio sublimetur.* In the body of the Privilege, there is an infinite number of barbarous and new expressions, as *Suessorum civitas, vita venerabilis Gairaldus, Dominus Papa Joannes, nostræ filiæ jugalis Dominus Medardus.* Can there be any thing more impertinent than what they make St. *Gregory* there say? *Consensu omnium Romanorum Pontificum, & voluntate totius Senatus Romani Determinamus.* Is this capable of any good Sense? The Rents and Land of the Church are call'd there *Mansi fisci regii.* A Man must set down this whole Privilege, to make one well understand the Forgery of it; for as many words as there are in it, so many proofs there are of its being suppositious.

(*b*) *Indefensible*] There the Monks are empower'd to ordain their Abbot and the Abbot to consecrate the holy Chrism, the Chalices and the Altars: The Monastery is exempted from all Jurisdiction Secular and Ecclesiastical, except the King's Protection, and the Direction of the Holy See; and that it might more easily hold correspondence with *Rome* 'tis said that Queen *Brunehauld* gave the Monastery twenty Mannors, and as many Farms along the *Alpes*. 'Tis order'd that all those who shall come to dwell upon the Lands of St. *Medardus*, shall be delivered from all subjection, and become Slaves to the Virgin; that those who shall take sanctuary there, shall be reputed slaves of the Church. Lastly, exorbitant Privileges are given to the Abbot.

(*c*) *Contrary to History*] That the Church of St. *Medardus*, was call'd formerly the Church of the Virgin of St. *Peter*, and St. *Stephen*; that it was a Monastery in the time of St. *Gregory*.

There is found in it the Subſcription of King *Theodoricus*, who was not yet upon the Throne: The Biſhops of *Carthage* are made to ſign it, and even thoſe Biſhops that were dead. There are found in it two Biſhops of one and the ſame See at the ſame time; and the Names of Biſhops which are different from thoſe who are known to have been Biſhops of theſe Churches at that time. Laſtly, it is a thing unheard, that a Privilege ſhould be ſign'd by ſo great a number of Biſhops (*d*). S. *Gregory*.

In fine, the Year 594 is uſed for the Date of this Letter; but we do not ſee that St. *Gregory* ever uſed this Date; and that which renders it ſuſpicious is, that the Indiction which is ſubjoyn'd, anſwers to the Year 593, and not to 594. All theſe Reaſons prove invincibly the Forgery of this Inſtrument, which deſerved not to be plac'd among the Works of St. *Gregory*.

The Letter which is at the Beginning of St. *Gregory*'s Morals on the Book of *Job*, informs us of his Deſign in compoſing this Work, of the Method in which he managed it, and how he put it in execution. It is addreſſed to St. *Leander* Biſhop of *Sevil*, with whom he had contracted a very cloſe Friendſhip at *Conſtantinople*, when he was there about the Affairs of the Holy See, and when St. *Leander* was ſent thither as Ambaſſador by the King of the *Wiſigoths*. St. *Gregory* puts ſuch Confidence in him, that he acquaints him with the Diſpoſition of his Heart, and the Troubles of Mind he had endured, and diſcovers to him, that tho' God had inſpired him with the deſire of Heaven, and he was perſuaded, that it was more advantageous to forſake the World, yet he had delayed his Converſion for many Years: That nevertheleſs, he was at laſt delivered from the Entanglements of the World, and retired into the happy Harbour of a Monaſtery; but he was quickly drawn from thence to enter into Orders, which engaged him anew in Secular Affairs, and obliged him to go to the Court of the Emperor at *Conſtantinople*: That nevertheleſs, he had the Comfort to be attended thither by many Monks, with whom he had daily many ſpiritual Conferences. Then it was that they urged him with much Importunity, and St. *Leander* did even force him to explain to them the Book of *Job*, after ſuch a manner as they deſired, *i. e.* by ſubjoyning to the Allegorical Explication of the Hiſtory a Morality ſupported by many other Teſtimonies of Holy Scripture. This was the Occaſion which mov'd St. *Gregory* to undertake this Work. He repeated the Beginning of it in the Preſence of his Monks, and dictated the reſt in divers Treatiſes. Afterwards having more Leiſure, he added to it many things, cut off ſome, reduc'd the whole Work into better Order, and made it uniform, by changing the Diſcourſes and Treatiſes to the ſame Style. He divided this Work into 35 Books, which were diſtributed into ſix Tomes. He confeſſes that he ſometimes neglected the Order and Coherence of the Expoſition which he undertook, and applyed himſelf wholly to Contemplation and Morality: But he excuſes himſelf by ſaying, that whoſoever ſpeaks of God, ought neceſſarily to enlarge upon that which is moſt inſtructive and edifying for the Lives of thoſe that hear him, and that he thought it the beſt Method he could obſerve in his Work, to make a Digreſſion ſometimes from its principal Subject, when an Occaſion preſented it ſelf of procuring the Welfare and Advantage of his Neighbour. He adds, that there are ſome things which he handles in a few Words according to the Truth of Hiſtory; other things whoſe allegorical and figurative Senſes he enquires after, and others from which he only draws Morality; and laſtly, others which he explains with great care in all theſe three Ways. He affirms alſo, that there are ſome places which cannot be explained literally, becauſe if they ſhould be taken preciſely according to the Senſe of the Words, inſtead of inſtructing thoſe who read them, they would miſlead them into Error, or confirm things that are contradictory. Laſtly, he excuſes the Defects of his Work from his continual Sickneſs, and declares that he did not hunt after the Ornaments of Rhetorick, to which the Interpreters of Scripture are never obliged. At the Concluſion of this Letter, he remarks, that he ordinarily follows the late Verſion of the Scripture; but yet he takes the Liberty, when he thinks it neceſſary to quote Paſſages, ſometimes according to the old, and ſometimes according to the new Verſion; and that ſince the Holy See, over which he preſided, us'd both the one and the other, he alſo employ'd them both indifferently, to authorize and confirm what he aſſerted in his Work. S. *Gregory*

In the Preface of this Work having ſaid that ſome thought *Moſes* to be the Author of the Book of *Job*, and others attributed it to the Prophets, he looks upon it as a thing very needleſs to enquire in what time *Job* lived, and who wrote his Hiſtory, ſince 'tis certain that the Holy Spirit dictated it, altho' 'tis very probable, that *Job* himſelf wrote it. After theſe few hiſtorical Remarks, he enters upon general Reflections of a moral Nature, about the Patience of *Job*, the Afflictions of the Righteous, the Pride of *Job*'s Friends, the Conformity of *Job* to Jeſus Chriſt. This is what the Preface contains.

The Body of the Commentary is agreeable to the Idea which he gives of it, *i. e.* that he does not inſiſt upon the literal Expoſition, but upon the Allegories and Moralities which he applies to the Text of *Job*, whereof a great part may be applied to every other place of Holy Scripture. But he does not ſo much labour to explain the Book of *Job*, as to amaſs together in one Work an infinite number of moral Thoughts. And indeed it muſt be confeſs'd, that altho' theſe Books are not a very good Commentary upon the Book of *Job*, yet they are a great Magazine of Morality. 'Tis incredible, how many Principles, Rules and proper Inſtructions are to be found there for all ſorts of Perſons, Eccleſiaſtical as well as Secular; for thoſe who converſe with the World, as well as for thoſe who live in Retirement, for the Great and for the Small; in a word, for all ſorts of States, Ages and Conditions. We ſhall not here undertake to give a particular account of them, for if we ſhould make Extracts from ſuch kind of allegorical and moral Commentaries, our Work would grow infinitely big. This is written with much Simplicity and Clearneſs, but it is not ſo very briſk and ſublime: Yet it was very much eſteem'd in the Life-time of St. *Gregory*, and admir'd after his death. We learn from himſelf, that the Biſhops cauſed it to be read in the Church, or at their Table, altho' he would not ſuffer it to be done in Modeſty, and all thoſe who have ſpoken of it ſince his death, have commended it as a moſt excellent Work. There is a Relation which ſays, that ſometime after his death, the Original which he had given to St. *Leander*, being loſt in *Spain*, *Tagion* Biſhop of *Saragoſa*, was deputed in a Council held at *Toledo* under King *Cyndeſides*, to be ſent to *Rome* to enquire for a Copy of it: That this Biſhop being arrived there, and finding no Satisfaction from the Pope, who put him off from day to day, pretending it was very difficult to find theſe Books of St. *Gregory*, becauſe of the multitude of Volumes that were in the Archives of *Rome*; at laſt this good Biſhop went to Prayers in the Church of St. *Peter*, and there appeared unto him the Apoſtles St. *Peter*, St. *Paul*, and their Succeſſors, and among the reſt St. *Gregory*, who drew near to him, and ſhew'd him the Study where the Books were which he enquir'd after. This Relation which appear'd not 'till about 400 years ago, appears to me of little Credit (*e*).

The Paſtoral of St. *Gregory*, or his Book about the Care which Paſtors ought to take of their Flocks, was as well receiv'd as his Morals. It was no ſooner gone out of the Hands of St. *Gregory*, but it was ſought for and valued by all thoſe who had a love for Epiſcopacy. The great Reputation it had got, mov'd the Emperor *Mauritius* to deſire it of *Anatolius* a Deacon of the Church of *Rome*, who was

(*d*) *By ſo great a number of Biſhops.*] There St. *Gregory* ſigns firſt: But it was not the Cuſtom of Popes then to ſign their own Letters; neither is there any Example of it in St. *Gregory*. The ſecond is *Eutherius* of *Arles*: But there was never a Biſhop of *Arles* of that name, and *Virgilius* was then Biſhop: *Æterius* was Biſhop of *Lyons*: The third is, *Gregory* Biſhop of *Portus*: And there is another Biſhop of *Portus*, called *Felix*. The fourth is *Andrew* of *Albanum*; but in 595 it was *Homobonus*, who ſign'd in the Council of *Rome* held this Year: And there was one *Andrew* Biſhop of this place under *Gregory* the ſecond. The fifth is *Auſtine* Biſhop of *Canterbury*; but he was not yet Biſhop, for this Privilege is dated in the Year 594. Afterwards there is *Sergius* Biſhop of *Praneſte*; but at the *Roman* Council in 595, *Proculus* was Biſhop of this City. In the ſame Year the Biſhop of *Anania* was called *Pelagius*, and not *Peter*, as he is here called. *Agnellus* Biſhop of *Sutrium* govern'd this See under *Gregory* the ſecond. *Melitus* was not yet Biſhop of *London*, for he was not ordain'd till 604. The other Names are taken from the Titles of St. *Gregory*'s Letters, or the Subſcriptions of the *Roman* Council held under *Gregory* the ſecond. *Eulogius* of *Alexandria* is among the Biſhops that ſign'd: But he never came to *Rome*, and 'tis no way probable that this Inſtrument ſhould be carried to him to ſign it, which no ways concern'd him, no more than it did *Dominicus* Biſhop of *Carthage*. Among the Biſhops of *France* there is found a Biſhop of *Bourdeaux* called *Sutellius*: But the Biſhop then was *Gondegiſilas*, as appears by St. *Gregory* of *Tours*: B. 8. *Hiſt.* 2. *c.* 22. The Archbiſhop of *Rheimes* was called *Romulphus*, and not *Flavius*, as he is here ſet down. The Biſhop of *Soiſſons* was called *Drocteginſilas* in 592. *Greg. Tur. B.* 9. *c.* 37. *Anſericus* was in the time of the Synod of *Rheimes* under *Sonnatius* in 630. Laſtly, King *Theodoricus*, whoſe Subſcription is here, was then but two Years old, and his Father *Childebert* was yet alive. There is one *Peter* who ſign'd and is ſaid to have ſeal'd this Inſtrument, whereas at that time no ſealing was in Uſe.

(*e*) *Of little Credit.*] 'Tis ſaid in this Relation, that St. *Leander* carried into *Spain* his Copy of the Books of St. *Gregory* upon *Job*: But it appears by the Letters of St. *Gregory*, that he himſelf ſent it to him. 2. 'Tis no ways probable, that the Pope would refuſe *Tagion* a Copy of St. *Gregory*'s Morals. 3. 'Tis alſo ſaid in this Relation, that *Tagion* enquir'd of St. *Gregory* where St. *Auſtine* was, and that he anſwer'd him, that he was not among the Succeſſors of St. *Peter* and St. *Paul*, whom he came to ſee, but in a higher Place. This Reflection, the Viſion, and the whole Hiſtory ſmell ſtrong of a Fable.

at

S. Gregory.

at *Constantinople*. Asoon as he had a Copy of it, he gave it to *Anastasius* the Patriarch of *Antioch*, who translated it into *Greek*. St. *Leander* desir'd it of St. *Gregory*. In fine, this Book quickly spread over all the Churches, and the Bishops look'd upon it as their Rule: But chiefly those of *France* judg'd it so necessary, that they ordain'd in many Synods held in the ninth Age, that the Bishops should be obliged to understand it and to live according to the Rules prescribed in it: And to the end that this Obligation might the more readily be remembred, it was put into their hand at the time of their Ordination (*f*).

'Tis not without reason that this Book is so highly valued in *France*, for indeed it contains Instructions of great Importance, and very good Rules about the Pastoral Office. 'Tis divided into four Parts. After a Letter to *John* Bishop of *Ravenna*, to whom St. *Gregory* addressed this Book, because he had reprov'd him for refusing the Priesthood so obstinately; He begins with shewing what Rashness it was for any one to undertake the Conduct of Souls, who had neither the Capacity nor Knowledge necessary for discharging it well; which he calls the Art of Arts, and Science of Sciences. He deplores the Blindness of those who are so unhappy as to seek after Ecclesiastical Offices, under pretence of promoting the Salvation of Souls by their Direction, when indeed they have no other Design but to satisfie their own ambitious Desire of Honour, of appearing learned and able Men, and of being exalted above others. He bemoans the People who are under the Conduct of such ambitious and ignorant Men, who can neither instruct them by their Example nor by word of mouth. He adds, that this Ignorance of Pastors is often a Punishment of their disorderly Life, and that God by a just Judgment suffers their Ignorance to be an occasion of falling to those who follow them. From those that are ignorant, he passes to those who have acquired Knowledge by their Industry, but never reduc'd it into Practice; and on the contrary have defil'd their Feet by walking in a way unbecoming the Truths which they have learned. He cannot endure those Men who are very forward to teach others that which they never practise, and who are a Scandal to the Church, by a Life perfectly contrary to the Truths which they teach. He would have Pastors to be of such a Disposition as to despise the Glory, the Dignities, and the Prosperity of this World, to fear neither the Terrors nor Threatnings of it, to be ready to suffer for the Defence of the Truth, and to shun the Pleasures of this Life.

Altho' he was persuaded that the Duties of the Pastoral Office wearied the Mind, yet he would not have those Persons, who are fit to conduct Souls, and may be useful to others by their Doctrine and Example, to prefer their own Ease before the Care of Souls. Upon this Principle he does equally reprove those, whose Humility makes them shun Ecclesiastical Offices, so as obstinately to oppose the Order of Providence, and those who desire them passionately, and importunately seek after them. He would have him who has the Qualifications necessary for being a Guide of Souls, to yield when he is urg'd to accept that Office; and on the contrary, he advises him who is not qualified, never to engage himself, tho he were never so much urg'd to accept the Office. After he has laid down this Maxim, he enlarges upon the particular Qualifications which belong to those who should accept of a Bishoprick, and the Defects which should make others decline it.

In the second Part St. *Gregory* treats of the Duties of the Pastoral Office, when one is promoted to this Dignity by lawful and canonical Ways. He shews that there ought to be a great Difference between the Virtue of a Pastor and his People; and that a Pastor ought to have the following Qualifications. That all his Thoughts must be pure, that in Virtue he ought to excel others, that Prudence and Discretion should govern his Silence, that his Speech should be useful and edifying, that he should be tender and compassionate to all the World, that he should be sublime in Contemplation, and lowly in Humility, preferring all others above himself, that his Zeal for Justice should prompt him to oppose the Vices of bad Men, that his Employment in external things should diminish nothing of the Care he ought to take of those which are internal, and that the Application he ought to use to such things as concern the Soul, ought not to take him off from the due Care of regulating external Matters. These are the Qualifications of a true Pastor, on which St. *Gregory* enlarges in the second Part.

In the third he treats of the Instructions which Pastors ought to give their Flocks, and applies himself particularly to shew, after what manner they ought to be varied, according to the different Qualities and Dispositions of those whom they instruct, whereof some are to be admonish'd, and others to be instructed. As for example, they must prescribe to Men things more excellent and more difficult to exercise their Virtue, whereas nothing must be enjoyn'd to Women but what is soft and easie: Younger People must be treated more mildly than those that are old; the Poor must be comforted; the Rich must be humbled: The Sorrows of Hell must be represented to those who are merrily disposed, and to those who are sad, the Joys of another Life: Those who are Inferiors, must be admonish'd to be subject, and those who are in high Places, not to be proud: Obedience must be recommended to Servants, and Meekness to Masters: Those who think themselves learned, must be moved to despise their Learning, and the Ignorant must be instructed in true Knowledge. 'Tis good to use sharp Reproofs to those who are impudent, whereas we must seek for mild Ways to reclaim those that are modest. The Presumptuous must be abashed and humbled, whereas the Timorous must be exhorted and encouraged. The Sick need other Instructions than those that are in Health. In a word, a Pastor must proportion his Instructions, Advices, Reproofs and Exhortations, to the Constitution, the State, the Temper, Inclinations and Customs, to the Virtues and Vices of those to whom he speaks. In this second Part of St. *Gregory*'s Pastoral you may find a wonderful Diversity of particular Advices, which will be of great use for Confessors, and for all those who are engaged by their Ministry to guide others. After St. *Gregory* has given these private Instructions, he proceeds to those which concern publick Offices, and admonishes Preachers to take good heed, lest they so commend Virtues to their Auditors, as to give them occasion to fall into the contrary Vices. He would have Humility so preach'd to the Proud, as not to increase the Fear of timorous Persons; the slothful so excited to Diligence, as those who are too active may not take occasion to be too eager in Business. The Impatient must be so rebuked, as not to inspire Negligence into the Slothful. The Covetous must be so exhorted to give liberally, as not to authorize Prodigality. Virginity and a State of Continence must be so praised, as not to give occasion to blame Marriage, nor despise the Fruitfulness of married Persons. In fine, his Hearers on the one side are to be excited in such a manner to do good, that on the other side they may not be persuaded to that which is evil. What is more perfect is so to be praised before them, that they take no occasion to despise a lesser Perfection: And they must be so exhorted to be faithful in little things, that they may not imagine these to be sufficient, and by this Conceit neglect to labour after those that are higher and more sublime. The last thing whereof St. *Gregory* admonishes Preachers, is, that they should say nothing in their Instructions which is above the Capacity of those who hear them, lest their Mind being too intent, grow weary and disrelish it: But above all he recommends to them, that they instruct the People more by their Example than their Discourses.

The fourth Part is nothing but a Reflection upon the the Obligation which all Pastors have to retire within themselves, and to humble themselves before God for fear lest they take occasion to grow proud for discharging the Duties of their Office. He ends this Work with this humble Conclusion. *You see, my dear Friend, what your chiding has obliged me to write unto you: But while I thus labour to shew what manner of Man a true Pastor should be, I do just like a very filthy and ugly Painter, who should represent upon Canvass the figure of a very comely and well-shap'd Man: I intrude into the Office of Conducting others to the Port of Perfection, while I my self am toss'd with the Floods of my own Passions and Vices. I conjure you therefore to endeavour to support me by the merit of your Prayers, as by a Plank, in the shipwrack of this present Life, that so feeling my self sink in the Waters of the Tempestuous Sea of this World, by the weight of my own Inclinations, your charitable Hand may relieve me, and raise me up above the Water.*

The Homilies upon *Ezekiel* are of the number of those which St. *Gregory* preach'd to his People. Nevertheless he review'd them that he might make them publick, about eight years after they were preached. They are address'd to *Marinianus* Bishop of *Ravenna*, and divided into two Books. The first contains twelve Homilies upon the three first Chapters of *Ezekiel*, and upon a part of the fourth. St. *Gregory* was forc'd by his urgent Affairs to break off the Course of this Exposition, and therefore he did only explain

(*f*) *Ordination.*] The Council of *Tours* 3*d*. held under *Charlemain* in the Year 813. Can. 3. *Nulli Episcopo liceat Canones, aut librum Pastoralis Curæ, à B.* Gregorio *Papa editum, si fieri potest, ignorare, in quibus se debet unusquisque quasi in quodam speculo, assidue considerare.* The Council of *Chalons* the 2*d*. held under the same Emperor, ordains, *Episcopi Canones intelligant, & librum B.* Gregorii *de Cura Pastorali, & secundum formam ibidem constitutam, doceant & prædicent.* Council the second of *Aix la Chapelle* under *Lewis* the *Debonaire*, held in the Year 836, Counc. 4. *Convenit Sacerdotali Ministerio scire formam Evangelicam, & Monumenta Apostolica, Canonum Instituta, Normam Regulæ Pastoralis, à Sanctissimo Pontifice* Gregorio *editam, ne juxta eundem sanctissimum virum, ab imperitis, quod absit Pastorale Magisterium aliqua temeritate usurpetur, aut vilescat.* They us'd it for reforming Discipline, at the Council of *Mayence*, in the Year 813, and in the second Council of *Rheimes*, Can. 10. In the sixth Council of *Paris* held in 829, 'tis ordain'd that the Advices which St. *Gregory* has given in this Pastoral should be exactly followed.

S. Gregory. the Viſion of an Houſe built upon a Mountain, which is related in the fortieth Chapter of this Prophet. This afforded him a Subject for ten Homilies, which make the ſecond Book of the Homilies upon *Ezekiel*. He handles things in theſe Homilies much after the ſame manner as he does in his Morals upon *Job*, altho' he does not enlarge ſo much upon them.

He was alſo obliged to reviſe his Homilies upon the Goſpels, which he had caus'd to be read to the People, or had preach'd himſelf in the Church, becauſe Copies of them had been diſtributed as they were either dictated or ſpoken. The Collection of them is alſo divided into two Books. The firſt contains the twenty firſt Homilies which he dictated to his Secretaries; and the ſecond the twenty laſt which he preach'd himſelf.

Altho' there can be no doubt but the Dialogues which go under the Name of St. *Gregory*, are indeed this Pope's, ſince he himſelf owns them (*g*), and his Diſciples (*b*), and the Authors who wrote within a little while after him, do attribute them to him, yet this Work does not appear worthy of the gravity and diſcretion of this holy Pope, 'tis ſo full of extraordinary Miracles and Hiſtories almoſt incredible. 'Tis true he reports them upon the Credit of others, but then he ſhould not ſo eaſily believe them, and vent them afterwards for things that are certain. This Work is divided into four Books, written by way of Dialogue between St. *Gregory*, who relates what he had learn'd, and *Peter* the Deacon, who puts Queſtions to him from time to time about theſe Hiſtories. The Style is no ways ſublime, the Hiſtories are there related after a very ſimple and plain manner, without any art or pleaſantneſs. The Interruptions of *Peter* are often impertinent, and always inſipid. The Hiſtories related in it are many times grounded only upon the Relations of ignorant old Men, or common Reports. Miracles there are ſo frequent, ſo extraordinary and often times for matters of ſmall conſequence, that 'tis very difficult to believe them all. There are Stories in it which can very hardly be reconciled with the Life of thoſe of whom he ſpeaks, as the voluntary impriſonment of *Paulinus* in *Africa*, under the King of the *Vandals*. Viſions, Apparitions, Dreams, are there in greater numbers than in any other Author: And therefore St. *Gregory* confeſſes, towards the latter end, that the things of another World had been more diſcover'd in his time, than in all the Ages preceding. But I do not believe that any Man will warrant all theſe Relations. Leaving others therefore to their liberty of judging as they pleaſe, I ſhall ſay no more about them, but only ſubjoyn here an Abridgment of the greater part of them.

Honoratus Abbot of a Monaſtery of *Fundi*, being preſent at a Feaſt, where there was nothing but Meat, made a ſcruple to eat of it; and while the Gueſts rallied him, becauſe he was in a place where nothing elſe was to be had, a Servant went out to draw ſome water, and brought in a great fiſh in a Pitcher. The ſame Abbot by his Prayers ſtop'd a Rock which was ready to fall with great force upon his Monaſtery. *Libertinus* his Diſciple hindred the Horſes of the *Goths* from paſſing the River, to make his own Horſe come to him: He raiſed alſo a dead Infant. A Gardiner of this Monaſtery plac'd a Serpent in ambuſcade againſt a Robber. The Abbot *Equitius*, a Founder of many Monaſteries, was miraculouſly deliver'd from the Temptations of the Fleſh, in a Viſion, wherein he thought that he was made an Eunuch. A Biſhop having brought before him a Monk who was a Magician, he judg'd him; and after he had watch'd him for ſome time, he caus'd him to be turn'd out of his Monaſtery. This Monk confeſs'd that he had many times lifted up into the Air the Cell of St. *Equitius*, without being able to do him any hurt. A Nun having greedily taken a Lettuce in a Garden without making the ſign of the Croſs, was poſſeſs'd with a Devil. St. *Equitius* dipoſſeſs'd her, after he had made the Devil confeſs that he was upon this Lettuce: The Pope having ſent to hinder him from preaching, was admoniſh'd in a Dream to permit him. *Peter* asks upon this occaſion, how ſo great a Pope could be miſtaken as to a Perſon of ſo eminent Virtue. St. *Gregory* anſwers him, that this was not to be wondred at, ſince all Men are liable to miſtakes, *Fallimur, quia homines ſumus*, Popes as well as others. *Conſtantius* Church-warden of the Church of St. *Stephen* at *Ancona*, having no Oyl to light the Lamps, fill'd them with Water, and after he had kindled the Wicks, they maintain'd the flame as if the Lamps had been full of Oyl. *Marcellinus* Biſhop of that City, expos'd himſelf to the flames of a Fire, and by that means ſtop'd it. *Nonnoſus* a Monk of Mount *Sinai*, remov'd by his Prayers a part of a Rock, to make room for a Garden belonging to his Monaſtery. A Glaſs-Lamp being broken, he gather'd the little pieces of it together before the Altar, and after he had pray'd he found the Lamp entire. The Abbot *Anaſtaſius* was admoniſhed of his own death, and the death of ſeven of his Monks, by a Voice which call'd them one after another. *Boniface* Biſhop of *Ferentinum*, multiplied Wine, foretold the death of a Beggar and miraculouſly receiv'd pieces of Gold, that he might reſtore them to his Kinſman, from whom he had taken them to give Alms to the Poor. *Fortunatus* Biſhop of *Tudentinum*, chas'd the Devil out of thoſe who were poſſeſs'd, reſtor'd ſight to the Blind, cur'd a mad Horſe, heal'd a broken Bone, and rais'd the Dead. A Prieſt call'd *Severus* rais'd one from the Dead, that he might have time to do Penance. Theſe are a part of the Miracles contain'd in the firſt Book. S. Gregory.

The ſecond Book contains the Life and Miracles of St. *Benedict*. There he relates after what manner this Saint going out of *Rome*, was detain'd ſome time at *Anſidena*, where by a Miracle he made a Sieve whole which his Nurſe had broken. Afterwards he ſpeaks of his Retirement to *Sublacum*. He deſcribes the voluntary Puniſhment which he inflicted upon himſelf, by rolling himſelf ſtark naked for a conſiderable time upon Thorns, to conquer the Temptations of the Fleſh. He does not forget to obſerve, that he being invited into a Monaſtery, whoſe Monks had a mind to poiſon him, broke the Glaſs wherein the Poiſon was preſented to him, by making the ſign of the Croſs. He relates many other Miracles of the ſame Nature. A Monk was cur'd of his Diſtraction by blows with a ſtick; a Spring was found upon the top of a Mountain. The Iron of a Spade being caſt into a Lake, came up again above the Water, and joyn'd it ſelf to the Haft. A Monk of St. *Maur* walk'd upon the Water to fetch out Brother *Placidus* who was drown'd. A Stone which the Devil had made unmoveable, was eaſily remov'd by his Prayers. The ſeeming flames which were caus'd by an Idol, were extinguiſh'd. A young Monk cruſhed by the fall of a Wall, was rais'd to Life again. The knowledge of things hidden, and the Prediction of things future did never fail him. An Eccleſiaſtical Perſon was delivered from a Devil, and afterwards poſſeſs'd a-new, for aſpiring to Holy Orders which this Saint had forbidden him. Two hundred Meaſures of Corn were found at the Gate of a Monaſtery, at a time when there was great need of it. The Nuns threatned with Excommunication by St. *Benedict*, who died a little while after, did viſibly go out of the Church, when the Deacon ordered thoſe who were Excommunicated to retire; but he took off this Excommunication, and after the Offering was preſented for them which he bleſſed, they were never more ſeen to go out as before. A young Hermit who was gone out of a Monaſtery without leave, dying in his own Houſe was buried, and the next day after his Body was found above ground. His Kinſfolk had recourſe to St. *Benedict*, who gave them the Communion of the Body of our Saviour, and order'd them to put it upon the Breaſt of the deceaſed, and then to bury him with it; which being done he continued after that under ground. A Leper was cur'd by his Prayers: A Bottle of Oyl thrown down from a high place was preſerv'd whole: Sometimes he got Money, and ſometimes Oyl. He cur'd an Hermit poſſeſs'd of a Devil. He loos'd a Country-man who was bound faſt, only by his own looks. He raiſed a dead Infant. His Siſter, St. *Scholaſtica*, raiſed a furious ſtorm, to force him to lye at her Houſe. He ſaw his own Soul aſcend to Heaven in the ſhape of a Dove. He had alſo another Viſion wherein he perceived the Soul of *Germanus* Biſhop of *Capua*, which the Angels carried up to Heaven. He foretold his own Death, which was followed with Miracles. S. Gregory.

The third Book contains the Virtues and Miracles of many Saints of *Italy*. There it is related that *Paulinus* Biſhop of *Nola* went into *Africa*, to render himſelf a Priſoner to the King of the *Vandals*, that he might deliver the only Son of a Widow of his own Country; and that he being diſcover'd by a miraculous Viſion, did not only obtain his own Deliverance, but alſo the Deliverance of all the Priſoners of War: That a Horſe on which Pope *John* mounted, would never after carry a Woman, and that this Pope cur'd a blind Man at *Conſtantinople*: That Pope *Agapetus* heal'd a lame Man; that *Dacius* Biſhop of *Milan* deliver'd a Houſe from *Spectres* which the Devil made to appear there; That *Sabinus* Biſhop of *Lanuſa*, being blind, knew every thing that paſs'd, and one day his Archdeacon having preſented to him Poiſon by a Servant, he would not drink it, but order'd the Servant to drink it, and afterwards having

(*g*) *He himſelf owns them*] In Letter 50 of *B.* 2 *Ind.* 11. he deſires of *Maximian* a Hiſtory of the Abbot *Nonnoſus*, that he may inſert it into his Book of the Miracles of the Fathers. In Ch. 7. of B. 1. of his Dialogues, he relates the Hiſtory of *Nonnoſus*, and ſays that he learn'd it from *Maximian*: And in many of his Homilies you may find the ſame Hiſtories, which are related in theſe Dialogues in the ſame Words.

(*b*) *His Diſciples*] *Paterius* Secretary to St. *Gregory*, in the Collection which he made out of this Father's Works, recites a great number of paſſages taken out of the Dialogues: Some of them alſo may be ſeen in the Collection of *Taius* Biſhop of *Saragoſa*, who liv'd in 630. *Ildefonſus* of *Toledo* ranks this Work amongſt St. *Gregory*'s. *Hilary* of *Toledo*, *Bede*, *Paul* the Deacon, *John* the Deacon, *Hadrian* the firſt, *Anaſtaſius* the Library-keeper, *Alcuinus*, *Hincmarus*, *Paſchaſius*, and *Prudentius* quote it; *Photius* ſpeaks of it. I ſay nothing of an infinite number of later Authors.

hindred

S. *Gregory.* hindred him from doing it, he drunk it off himself, after he had made the Sign of the Cross, without receiving any hurt, and order'd the Boy to go and tell him who had given him this Poison, that he should not be Bishop; and indeed the Arch-deacon died immediately. 'Tis also reported in the same Book, that *Andrew* Bishop of *Fundi*, being tempted by a Nun who dwelt in his House, was restrained by an Adventure pleasant enough. A Jew having stopped near the place where formerly the Temple of *Apollo* at *Fundi* stood, heard there the Devils give an account to their Prince of what they had done; and among them there was one who boasted, that he had inspir'd this Temptation into *Andrew*. This Jew having found out this Bishop, discover'd to him what he had heard; which mov'd this Bishop to turn out of his House, not only this Nun, but also all the other Women, that there might be no occasion for a Temptation. A Bishop of *Luca* chang'd the Course of a River, by his own word only: Another stop'd the Inundation of the *Po* by a Letter. Others are preserv'd from their Enemies, from Serpents, and from Savage Beasts. A Hermit raised one from the Dead. A new Nun chas'd away the Devil. A Robber was seiz'd at the Sepulchre of a Holy Priest. In short, there were many other Miracles of this Nature in this Book: And there he speaks also of some Christians who suffer'd for the Faith under the *Lombards*.

In the Fourth Book he undertakes to treat of the state of the Soul after Death, and to refute the Opinion of some, who without separating from the Church, doubted whether the Soul liv'd after its separation from the Body. There he observes, that 'tis not to be wondred, that Man being born Carnal, and not being able to feel invisible things, should be hardly brought to believe them; that notwithstanding Men must of necessity believe such things as they do not feel: That there are three sorts of Spirits; Spirits which are never united to any Flesh, and Spirits which are united to it, but do not dye with it, and Spirits which are united to Flesh, and dye with the Body. The Angels are the first sort, the Souls of Men are the second, and the Souls of Beasts are the third. He answers a passage of *Ecclesiastes*, where 'tis said that Beasts and Men die alike, by affirming that it is a Question propos'd by the Author, and not his Decision of it. He adds, that we must not wonder that we do not see the Soul go out of the Body, since it is not seen even in the Body, and that as it discovers it self when it is in the Body by its Motions, so it does also when it is out of the Body by the Miracles of the Saints; that moreover the Eyes of the Body cannot perceive the Soul, since it is invisible, but the Just do purifie the Eyes of their Mind. To prove this, he brings the Examples of many, whose Souls have been seen after their Death; or of Saints, who have seen at the time of their death, either Jesus Christ or the Virgin, or some of the Saints. As to the state of Souls after death, he says, that those of the Just, who are perfect, are receiv'd into Heaven; that those of them who are not so perfect, are detain'd in certain Receptacles; and that those of the Wicked are thrown into Hell-fire, which torments them, altho' it be Corporeal. He thinks it no more difficult to explain the manner, whereby it causes pain in the other Life than in this. He believes that the Damned know the happiness of the Just, and the Blessed the misery of the Damned. He maintains expresly that there is a Purgatory, for expiating the slight faults of those who have deserved this Grace, by the Good Actions which they did in this Life *. He observes that many things have been discovered a little while ago which were unknown in Antiquity, concerning the state of Souls after Death; the reason which he gives for it is this, that at the end of the World drawing near, the Transactions of the other begin to be discover'd. He thinks it probable enough that Hell is under Ground, and that there is but one Fire in it, which burns some more and some less, according to the proportion of the number and heinousness of their Crimes. He proves that the Fire of Hell shall never end. He would not have Credit given to all sorts of Dreams, tho' he does not doubt but by some of them God reveals things to come. He believes that it is profitable for the Dead, who are not accused of Crimes, to be interr'd in Holy Places, because their Sepulchres put in mind to pray to God for them, that among the Prayers which relieve the Dead, the Oblation of the Holy Sacrifice is the most profitable †; but that it most safe for one to expiate his own Faults by his own Sacrifices and Prayers, while he is in this Life, than to expect the Relief of others after his Death, that he must offer up himself while the Host is offer'd, bewail his Sins, and never commit them any more; and lastly, he must pardon others, that he may obtain pardon of his own Faults.

These are all the Works which are certainly known to be St. *Gregory*'s. For altho' there have been publish'd for a long time under his Name in the common Editions, the Commentaries upon the Books of *Kings*, upon the 7 *Psalms*, and upon the *Canticles*, yet the Author of the last Edition brings very strong reasons to prove that they are none of this Father's. 1. Having caused every where search to be made for the Manuscripts of St. *Gregory*'s Works, he found not any where these Commentaries were to be met with (except the Commentary upon the *Canticles*, whereof some Manuscripts were found) either joyn'd with the Works of St. *Gregory*, or apart by themselves. The Commentary upon the *Canticles* was printed at *Paris* in 1498, by *Romboldus*: The Exposition of the seven Penitential *Psalms*, was also printed by the same Person in 1512, and the Commentary upon the *Canticles* was publish'd at *Venice* in 1537. But it is not known from what Manuscript these Works were printed, and there has never been any one since who has said that he saw it. 2. St. *Gregory* mentions in his Letters all his other Works, but he says nothing of these. 3. These Commentaries have been unknown to all those who have seen the Works of St. *Gregory*. *Paterius* a Disciple of St. *Gregory*, who made a Collection of Testimonies out of the Works of his Master, has not quoted so much as one which can be taken out of these three Commentaries; and 'tis not credible, but there would have been many passages in them found worthy to be quoted, if he had known them. The same reflection may be made upon the Work of *Taius* Bishop of *Saragosa*, who publish'd in 650 a Collection taken out of the Works of St. *Gregory*. *Alulfus* Monk of *Tournay* in the Year 1090, compil'd another Work out of the Books of St. *Gregory*, which was more large than those we have already mentioned; 'tis found in a Manuscript in the Monastery of *Longpont*, and neither is there found in it any passage taken out of these Commentaries. To these Authors we may add those who have written since St. *Gregory*'s time upon the *Canticles*, or the Books of *Kings*, as *Bede*, *Angelonius* a Monk of *Luxovium*, *Rabanus*, *Rupertus*, who have neither quoted, nor transcribed these Commentaries, altho' it be the Custom of these Authors to quote or transcribe the Writings of the Fathers. Among others, *Rabanus* observes in the Preface to his Commentary upon the Books of *Kings*, that he often transcribes passages out of St. *Austine* and St. *Gregory*. And indeed he recites many passages taken out of the Works of this Father; but he has not transcribed any thing out of the Commentaries upon the Books of *Kings*; and yet it was a Work which he might easily have transcribed, and out of which he should have taken many passages. Lastly, the Authors who have given us a Catalogue of the Works of St. *Gregory*, have said nothing of these three Commentaries. *Isidore* of *Sevil* speaks of his Pastoral, of his Morals upon *Job*, of his Epistles, and at the same time notes, that he had written other Discourses of Morality, Homilies upon all the Four Gospels; that this Work was unknown to him: But he says nothing of these Commentaries. *Ildefonsus* of *Toledo* mentions all the other Works of St. *Gregory*, and says nothing of the Commentary upon the Books of *Kings*, nor the Exposition upon the 7 *Psalms*. He speaks of a Work upon the *Canticles*, but it is thought that it was different from that of which we have spoken. *Sigebert* of *Gemblours* believes that there were no other Works of St. *Gregory*, but his Morals, his *Homilies* upon *Ezekiel*, forty Homilies upon the Gospels, his Pastoral, his Dialogues, and the Register of his Letters. As to the other Works, he says, that the *Romans* had burnt them; which *Trithemius* also affirms of the Commentary of St. *Gregory* upon the Books of *Kings*. 'Tis true, St. *Gregory* informs us himself, *B.* 10. *Ep.* 22, that he had made Discourses upon the *Proverbs*, upon the *Canticles*, upon the *Prophets*, upon the Books of *Kings*, and upon the *Heptateuch*, which the Abbot *Claudius* had taken in writing as well as he could; that St. *Gregory*, who had not health enough to write them himself, might enlarge upon these *Memoirs* when he should have health and leisure; but St. *Gregory* having read them, and finding that in many places he had not apprehended his Sense, caus'd to bring to him all that he had written. The Author of the last Edition of St. *Gregory* affirms, that these Discourses of St. *Gregory*'s, collected by the Abbot *Claudius*, were different from these

[* But this being only a Purgation of light and venial Sins, is not such a Purgatory as is asserted by the Council of *Trent*, *Sess.* 6. *Can.* 30. which is the temporal pain of mortal Sins, whose eternal punishment is remitted. And in other places of his Work, Pope *Gregory* does expresly deny any change of state after this life, as particularly his Morals on *Job*. *l.* 8. *c.* 8. *Ed. Bas.* where he says, *That at the time of Death either the good or evil Spirit seizeth upon the Soul, and keeps it with it for ever without any change*; and therefore if he be consistent with himself, the *Purgation* which he speaks of *Dial.* 4. *c.* 39. must be consistent with the state of Joy, especially since he adds in that same Chapter, *Persons shall be at the day of Judgment, as they were when they went out of this World.*]

[* In this also Pope *Gregory* contradicts the Council of *Trent*, which declares, *Sess.* 22. *c.* 2, *That this Sacrifice is offer'd not only for the Sins of the living,* —— *but also those who are dead in Christ, not yet fully purged from their Sins.* But Pope *Gregory* supposes those to be in a state of bliss for whom the Oblation was made at the Altar, as appears by the Sacramentary IV. Kalend *Julii*, where the Oblation is first mention'd, and after follows *O God, who has bestowed the reward of eternal happiness upon the Soul of thy Servant* Leo; for such a Soul being in a state of eternal bliss, was certainly fully purg'd from its Sins, tho' the Sacrifice was offer'd for it at the Altar.] S. *Gregory.*

S. *Gregory.*

Commentaries. But I ſee no reaſon why we may not ſay that the Commentaries upon the Books of *Kings* and the *Canticles*, are a remnant of this Abbot's Collection. For the Reaſons which he brings, prove indeed that St. *Gregory* did not dictate and compoſe them in the form wherein they now are, but they do not prove that they are not a part of the Collection of the Abbot *Claudius*, who did not tye himſelf up to St. *Gregory*'s manner of Writing, but compoſed this Work *ſuo ſenſu & ſtilo*, and who alſo many times did not take the Senſe of this Father: For this being ſuppos'd, 'tis eaſie to conceive that this Abbot might collect only a part of the Diſcourſes of St. *Gregory* upon the Books of *Kings*, that he wrote them by way of Commentary, whereas they were in the form of Homilies; that he only us'd the Vulgar Verſion of the Scripture, tho' St. *Gregory* us'd St. *Jerome*'s. It was alſo neceſſary that the Style of theſe Commentaries ſhould be different in ſome things from St. *Gregory*'s, tho' 'tis often very like it. And laſtly, we muſt not wonder that the Author ſometimes addreſſes the Diſcourſe to Monks, ſince he being an Abbot, and having made this Collection for his Monks, might apply to them what St. *Gregory* had ſaid to the Chriſtians in general. And therefore tho' St. *Gregory* did not compoſe theſe two Commentaries, it may be ſaid that they are in ſome ſort his Works, ſince they were made upon what he was heard to ſay.

We cannot ſay the ſame of the Expoſition of the ſeven Penitential *Pſalms*, which cannot be a Work of St. *Gregory*'s time; for the Author of this Commentary ſpeaks there in three places, in *Pſal.* 5. *v.* 9. *v.* 26. and in *Pſal.* 27. againſt an Emperor of his Time, whom he accuſes of reviving Simony in the Church, of troubling it with a dangerous Schiſm, of endeavouring to enſlave it, of invading what belonged to it, of making himſelf Lord over the Church of *Rome*, and attempting to employ his Power againſt it. It appears plainly that this can have no relation to *Mauritius*, nor to *Phocas*, to whom St. *Gregory* ſpeaks after a very different manner; but that it agrees to the Controverſy between the Emperor *Henry* the fourth, and *Gregory* the ſeventh, about Inveſtitures, and to the Character of that Pope. This is therefore, either his Work, or the Work of one of his Abetters. The Style ſufficiently diſcovers that 'tis neither St. *Gregory*'s the firſt, nor any of his Diſciples.

It cannot be affirm'd that the *Antiphonarium* and the *Sacramentarium* of St. *Gregory* are ſuch now as they were in his time. *John* the Deacon, who liv'd 300 years after him, is the firſt who ſpeaks of his *Antiphonarium* in *B.* 2. of his Life, *Chap.* 6. and he ſays, that a Manuſcript of it was preſerved at *Rome* in the Palace of the *Lateran*: But there is no proof that this Copy was very ancient, nor that the *Antiphonarium* which we now have, was perfectly like it; however it be, this Work is of no great importance. The Sacramentary, or the Book of the Office of the Maſs, would be more uſeful, if it were evident that we have it now the ſame which it was in the time of St. *Gregory*. But on the contrary, 'tis certain that we have it not in its purity, and that many things are added to it; for it is now a long time ſince three Authors were plac'd before it, to diſtinguiſh what was St. *Gregory*'s and what was added. The Abbot *Grimboldus*, the Prieſt *Rodradus* and Monk of *Tours*, who lived about the Year 849, and *Albinus* or *Alcuinus* took this care in the Editions which they made of the Sacramentary. But they do not agree among themſelves about what is added to it, which ſhews that they have no certain proof of it, but that they make this diſtinction only by conjecture. In 1597. *Rocca* the Pope's Sacriſtane, publiſh'd it from a Manuſcript at *Rome* very different from that of *Grimboldus* which was publiſh'd by *Pamelius*. And ſince that Father, *Menardus* has caus'd one to be printed more large than the former, reviewed by many Manuſcripts, and chiefly by an ancient Manuſcript which is thought to have been the Miſſal of St. *Eloia*, altho' it contains the Feaſts of St. *Prix* and *Leo* the Second, who liv'd ſince the death of this Biſhop. This great variety ſufficiently diſcovers that we have not the Sacramentary of St. *Gregory*, the very ſame which he compos'd. The ſame Judgment is to be given of the *Benedictionaries*, which are as different as the Copies of them.

I ſhall not ſtay to refute a fabulous Story related by St. *John Damaſcene*, which is famous among the *Greeks*; that St. *Gregory* going into a publick place, and ſeeing a Statue of *Trajan* who was leaping off his Horſe to hearken to a Widow, was ſo moved with the goodneſs of this Action, that he pray'd to God for the repoſe of his Soul, and obtain'd his Salvation. This Fable, which had deceived the People and the Devoto's for a long time, is now become the Object of Laughter and Contempt to all thoſe who have the leaſt Diſcretion. The Fact of *Trajan*, upon which it is founded, is not related by any of thoſe who wrote the *Roman* Hiſtory. In the time of St. *Gregory* the ancient Statues were not erected in the publick places of *Rome*, as formerly, and St. *Gregory* was too much perſuaded that damned Infidels had no hopes of Salvation, to be ſo daring as to ask of God a thing ſo contrary to his unalterable Laws: And therefore which way ſoever this Invention of the Modern *Greeks* be conſider'd, 'tis equally indefenſible. From whence it follows alſo, that we ought to reject a Relation attributed to two Deacons of *Rome*, taken from a Manuſcript of the *Vatican* Library, and printed at the end of St. *Gregory*'s Letters, wherein 'tis ſuppos'd, that the Story of the Deliverance of *Trajan*'s Soul is true, and that St. *Gregory* was afflicted with continual ſickneſs, during his Pontificate, for making this extraordinary Petition.

S. *Gregory.*

What we have ſaid of the Works of St. *Gregory*, ſufficiently diſcovers that he had a Genius very proper for Morality, and that what he compos'd was an inexhauſtible Fountain of Spiritual and Moral Thoughts: He expreſſes them after a very noble manner, and commonly includes them rather in grave Periods than witty Sentences. His Words are not very choice, neither is his Compoſure much laboured, but it is eaſy, coherent, and always uniform: He has nothing very ſublime and lively, but what he ſays is true and ſolid. It is full of Common Places, and great Maxims: He is copious, and ſometimes too long in the Explications of Morality, and too ſubtile in his Allegories.

The Collection of his Works has been printed many times, at *Lyons* in 1516, 1539, 1540. at *Paris* by *John Petit* and *Remboldus*, in 1518. by *Chevallon* in 1523. at *Roan* in 1521 by *Regnaldus*; at *Paris* by *Guillartus* in 1532. at *Baſill* by *Frobenius* in 1564. at *Antwerp* by *Plantin* in 1572. at *Venice* in 1583. at *Paris* by *Nivelle* in 1571, and in 1586. Theſe Editions were follow'd by that of *Rome* in ſix Tomes, which was begun in 1588, and finiſh'd in 1593. From theſe was made the Edition at *Rome* in Octavo, 1613. and thoſe of *Paris* in the Years 1605, and 1640.

The laſt Edition of the Works of St. *Gregory* was publiſh'd at *Paris* in 1675. It appear'd under the Name of Mr. *Goſſainville* a Prieſt, but 'tis known that Dr. *Julian* took a great deal of Pains in it. They had a great number of Manuſcripts by which they might review all the Works. They diſtributed them into three Tomes. The firſt contains the Morals, the Paſtoral, the Homilies upon *Ezekiel* and upon the Goſpels, together with the Lives of St. *Gregory*, written by *Paul* and *John* the Deacons, and the Teſtimonials of the Ancients. The ſecond Tome contains the Dialogues, the Letters accompanied with long and learned Notes, the Antiphonary, Sacramentary, and the Benedictionary. The third Tome contains the Commentaries upon the *Kings*, the ſeven *Pſalms*, and the *Canticles*, attributed to St. *Gregory*, together with the Commentaries of *Paterius* upon the Holy Scripture, taken out of the Works of St. *Gregory*. The Prefaces which are prefixed at the beginning of each Work, are ſhort, uſeful, and well-written. The whole Edition is dedicated to my Lord *Louis de Baſſompiere* then Biſhop of *Santones*; a Prelate who perfectly imitated the Virtues of St. *Gregory*, who practis'd exactly according to the Rules which this great Pope preſcribed to Paſtors, and who had all the Qualifications which he requires in Biſhops. For after he had paſs'd his firſt years in Retirement, and led that part of his Life free from Crimes, wherein the greater part of young People are engag'd in worldly Pleaſures; he was nam'd when he thought little of it, to the Biſhoprick of *Santones*. His deſign was to refuſe it, but being as it were forc'd to accept of it, he thought of nothing more than to diſcharge his Office: For accompliſhing this Deſign, he abandon'd the Court and Secular Affairs, to retire into his Dioceſs, that he might apply himſelf wholly to the Government of that Flock which Providence had entruſted to him. Afterwards he had favourable opportunities of encreaſing his Fortune in the World, and of advancement to Churches, more beneficial and conſiderable, but he ſhun'd them with the ſame Precipitation that others run after them. He was obſerv'd to fly away quickly, at a time when the Affairs of his Dioceſs oblig'd him to ſtay at *Paris*, becauſe a Report went about, that ſome had caſt an Eye upon him to give him a Place which would engage him to live at a greater diſtance from his Church, or to accept of another. 'Tis very well known with what Prudence he govern'd his People in the moſt difficult times, with what Diſcretion he continued in his duty of Loyalty to his Prince, with what Meekneſs he reclaim'd a great number of Hereticks to the Church, with whom his Dioceſs was fill'd when he entred into it. All the World did equally experience his Goodneſs, his Moderation and Eaſineſs. Great Perſons had always occaſion to praiſe him for his Civility, and Inferior Perſons for his Charity. He diſtributed his Goods to the Poor with ſo much Liberality, that oftentimes he reſerved nothing to himſelf. He gave conſiderable Alms to poor Gentlemen, and to Families that were in want, without letting them know to whom they were oblig'd for the Relief. He did ſo induſtriouſly conceal the Good that he did, that thoſe who were neareſt to him could hardly perceive it; and if it happen'd that they did diſcover it, he ſtrictly charg'd them to tell no body. Sometimes he would feign by a pious fraud, that the Alms which he gave was a Debt, that thoſe who receiv'd it might not be aſham'd to take it. He never heard any ſpeak of a Quarrel, Difference, or Suit, againſt any Perſon in his Dioceſs, but he us'd his utmoſt endeavours to accommodate it; and as he was of a ſweet and obliging Diſpoſition, and had a briſk and a ſharp Wit, he did almoſt always ſucceed

S. Gregory.

ceed in them to the Content of all Parties. He lov'd Order and Diſcipline, yet was never ſevere or moroſe. He treated his Prieſts as his Brethren, and hated an imperious and domeniering Spirit. He vigorouſly maintain'd the Dignity of Biſhops, and could not endure to ſee it any ways diminiſh'd. He defended the Truth, and the Rights of Epiſcopacy ſtoutly, but humbly. He would never engage himſelf into any Party in the Diſputes which were managed with ſo much heat in his Life-time among Divines, and behav'd himſelf with ſo much Prudence, that both Parties were ſatisfy'd with his Conduct. Laſtly, at his death, he gave ſigns of a great Abſtraction from the World, and left the Poor his only Heirs. There remains now an illuſtrious Monument of this great Prelate: 'Tis a Treatiſe written in the form of a Dialogue, about cutting off ſome Feſtivals, printed by his own Order in 1670. He lays down there Principles ſo ſolid, and diſcovers ſo great ſtrength of Reaſon and Learning, that I doubt not but all thoſe who read it, will have as great an Idea of his Learning, as thoſe that knew him had of his Holineſs. I know that this Digreſſion is a little remote from my Subject; but I hope the Reader will eaſily pardon me, that I have taken this occaſion to do Juſtice to the Memory of a Prelate who deſerves to be famous to future Generations.

S. Gregory.

PATERIUS.

Paterius.

PAterius a Diſciple of St. *Gregory* and Notary of the Church of *Rome*, made a Collection of Teſtimonies out of St. *Gregory*, wherein he explains paſſages of Scripture, and ranks them according to the Order of the Holy Books: He compos'd three Books of Explications, two upon the Books of the Old Teſtament, and the third upon thoſe of the New. This Collection was ſubjoyn'd to the Works of St. *Gregory* in the *Roman* Edition of them, and in thoſe which follow'd after it: But it was compos'd only of two Books, *viz.* of the firſt, which is upon the Books of the Old Teſtament as far as the *Canticles*, and of the third upon the Books of the New Teſtament. That which ſhould be the ſecond is not in theſe Editions nor in the greateſt part of the Manuſcripts. But Father *Oudinus* aſſures us that he ſaw it in a Manuſcript of the Library of the *Celeſtines*. This Work being only an Extract out of the Books of St. *Gregory*, 'tis not neceſſary to ſay any thing more of it.

Paterius.

St. *LEANDER* Biſhop of *Sevil.*

S. Leander Biſhop of Sevil.

ST. Leander, *Son of* Severianus *of the Province of* Carthage *in* Spain, *after he had profeſs'd a Monaſtical Life, was promoted to the Biſhoprick of* Sevil. *He had ſo much Eloquence, ſo much Addreſs, and Wit and Learning, that he brought back into the boſom of the Church the* Goths *who were engag'd in the* Arian Faction. *He was ſent to* Conſtantinople *in the quality of Ambaſſador from his King to the Emperor,* Tiberius, *where he contracted as we have already ſaid, a friendſhip with St.* Gregory. *He compos'd many Works, of which here follows the Catalogue which* Iſidore *has left us. He wrote,* ſays he, *in the time of his Journey two Books againſt Heretical Doctrines, wherein there appear'd great knowledge of the Scripture. There he diſcovers and confounds with great earneſtneſs the Errors of the* Arians, *by ſhewing what the Church teaches in oppoſition to them, and wherein it differs from them in its Doctrine and in its Myſteries. He wrote alſo another little Work againſt the* Arians, *wherein he relates their Objections, and ſubjoyns Anſwers to them. He compos'd alſo a Treatiſe addreſs'd to his Siſter* Florentina, *concerning the Inſtruction of Virgins and Contempt of the World. He was very induſtrious and careful about the Offices of the Church, for he made two Editions of the* Pſalms *with the Prayers, and compos'd Songs ſuitable to the Prayers and the* Pſalms *which are repeated at the Sacrifice. He addreſs'd many Letters to Pope* Gregory. *There is one about Baptiſm, another addreſs'd to his Brother, wherein he admoniſhes him, that he muſt not fear death; and many Familiar Letters to his Friends, which are not written in lofty Words, but are made up of ſpiritual Thoughts. He flouriſh'd and died under King* Reccaredus. *This is what* Iſidore *informs us concerning the Life and Works of St.* Leander.

S. Leander Biſhop of Sevil.

We have now nothing remaining but this Letter to his Siſter *Florentina*, which is the third part of the Code of the Rules of *Benedict* of *Aniana*: 'Tis a very wiſe and uſeful Rule for Nuns. The Style of it is conciſe and ſhort; he affects to ſpeak by way of Sentences, which are adorn'd with Antitheſes, and Words, whoſe termination and cadence are the ſame at every part of a Period. There is alſo a Harangue of this Saint, about the Converſion of the *Goths*, which he ſpoke after the third Council of *Toledo*, at the end of which it is to be found.

LICINIANUS and *SEVERUS* Biſhop of *Spain.*

Licinianus and Severus Biſhops of Spain.

THeſe are two Biſhops of *Spain* mentioned by *Iſidore* in theſe following Words: Licinianus *Biſhop of* Carthage *in* Spain *was learned in the Holy Scripture. We have read ſome of his Letters; whereof there is one about the Sacrament of Baptiſm, and many written to* Eutropius *Biſhop of* Valentia; *but the other Fruits of his Labour and Induſtry are not come to our Hands. He flouriſh'd in the time of the Emperor* Mauritius; *and died at* Conſtantinople, *being poiſon'd by his Enemies.*

Severus *Biſhop of* Malaga, *a Friend and Colleague of* Licinianus, *wrote a little Treatiſe againſt* Vincentius *Biſhop of* Saragoſa, *who had deſerted the Catholick Faith, and was fall'n into the Error of the* Arians. *He wrote alſo a Letter of Virginity to his* Siſter, *intituled,* The Ring. *We know nothing but the Title of it, therefore cannot tell how it is written. He flouriſh'd and died under the ſame Emperor.*

Licinianus and Severus Biſhops of Spain.

DINAMIUS.

Dinamius.

SIgibert of *Gemblours* places *Dinamius* among Eccleſiaſtical Writers, to whom he gives the Title of Illuſtrious and Noble; and he ſays, that he wrote the Life of St. *Marius*, Abbot of a Monaſtery in the Valley of the *Vaudois*. We have an Abridgment of the Life of this Abbot in the firſt *Benedictine* Age of Mr. *Mabillon*, *p.* 105. and there is alſo the Life of *Maximus* Abbot of *Lerina*, which is related by *Surius*, and attributed to *Dinamius*. St. *Gregory* has written two Letters, 33. *Ind.* 11. 33. *Ind.* 15. to *Dinamius* a Nobleman in *Gaul*, and Governor of *Marſeilles*. We learn alſo from St. *Gregory*, that he joyn'd his Houſe to a Monaſtery, in honour of St. *Caſſianus*, B. 6. *Ep.* 13. *Ind.* 15. This *Dinamius* died in 601, as appears by Letter 70 of B. 9. of St. *Gregory* written to his Brother *Aurelius* to comfort him upon his death. Therefore *Dinamius*, who under *Childebert* the ſecond, plac'd two Biſhops againſt the King's Will, one at *Uretia*, and the other at *Marſeilles*, as is reported in *Gregory* of *Tours*, B. 6. *Hiſt. c.* 7. was different from this *Dinamius*. Whether of the two is the Author of theſe Lives, if the ſame Perſon be the Author of them both, or if one is the Author of the Life of *Marius*, and the other of that of *Maximus*, is very difficult to divine.

Dinamius.

EUTROPIUS.

Eutropius.

EUtropius *Biſhop of* Valentia *in* Spain, *while he was yet an Abbot of a Monaſtery, wrote a very uſeful Letter to the Biſhop* Licinianus, *of whom we have ſpoken, wherein he enquires of him, why the Unction of Chriſm is given to Infants who are baptized. He wrote alſo a Letter to Peter Biſhop of* Iturbica, *concerning the Diſtinction of Monks, which contains wholeſome Advices, and very uſeful for them.* Theſe are the Words of St. *Iſidore* in his Book of Illuſtrious Men, *Chap.* 32. The laſt of theſe two Letters was publiſh'd by *Holſtenius*, in the Addition to the Code of the Rules of *Benedict* of *Aniana*. It is not intituled, *De Diſtinctione Monachorum*, as is noted in the Text of *Iſidore*, which probably is corrupted, but *De Diſtrictione Monachorum & ruina Monaſteriorum*. There he ſhews that the Monks muſt be reprov'd with candor, and obliged to obſerve their Rule with exactneſs and rigor. This Letter is written in a very plain Style.

Eutropius.

MAXIMUS Biſhop of *Saragoſa*.

Maximus.

THis Biſhop was preſent at the Council of *Barcelona* in 590, of *Toledo* in 610, and of *Egara* in 614. St. *Iſidore* ſays, that he compos'd many Works in Proſe and Verſe; that he wrote a ſhort Hiſtory of the Tranſactions in *Spain* in the time of the *Goths*, and that he wrote many other things which *Iſidore* had never ſeen.

Maximus.

EUSTRATIUS Prieſt of *Conſtantinople*.

Euſtratius.

WE ſhall conclude this Age with ſome *Greek* Authors, mention'd by *Photius*, who may be thought to have liv'd at the ſame time, although *Photius* does not diſtinctly ſet it down.

The firſt is *Euſtratius*, a Prieſt of the Church of *Conſtantinople*, who wrote a Treatiſe of the Souls of the Dead, of which *Photius* gives the following Judgment, in Code 171. of his *Bibliotheque*.

His Style, ſays he, *is not much to be valued, but his Thoughts are not altogether to be blam'd: He is clear in what he ſays. He propoſes to himſelf three things. Firſt to prove that Souls are Active after their ſeparation from the Body, not only the Souls of the Bleſſed, but generally of all Men, and that they act differently, according to the difference of their Merits: That thoſe who appear in different Forms diſcover themſelves in their Nature, and that 'tis not only the Divine Power which makes them appear in viſible ſhapes, ſince 'tis not neceſſary to have recourſe to the Figures and Repreſentations which are fram'd by this Power, for the Souls alone can by themſelves do what pleaſes God. After he has endeavour'd to prove theſe two Points by paſſages of Holy Scripture and the Fathers, he labours to ſhew that the Sacrifices and Oblations which the Prieſts make for thoſe who die in the Faith of the Church, as well as the Prayers and Alms which are made for them, are profitable to the Salvation and Pardon of their Sins, for whom they are offer'd: That the Cuſtom is to offer them at the end of three days after Death, in memory of the Reſurrection of Jeſus Chriſt, at the end of nine Days, becauſe Jeſus Chriſt diſcover'd himſelf to his Diſciples on the ninth Day after his Reſurrection; and laſtly, at the end of forty Days, becauſe after this number of Days Jeſus Chriſt aſcended into Heaven. This Work was publiſh'd by* Allatius *in his Treatiſe of Purgatory.*

Euſtratius.

ANDRONICIANUS.

Andronicianus.

I *Have read*, ſays *Photius*, *in* Code 45, *two Books of* Andronicianus *againſt the* Eunomians. *He promiſes very much in his Prefaces, but he does not perform what he promiſes, particularly in the ſecond Book. He had the Civility, the Wit, and Way of Writing of a Philoſopher, and was a Chriſtian by Religion. There is no Work of his now remaining.*

Andronicianus.

LUCIUS CHARINUS.

Lucius Charinus.

THis Author wrote a Book, intituled, *The Travels of the Apoſtles*, containing the Actions of St. *Peter*, St. *John*, St. *Andrew*, St. *Thomas*, and St. *Paul*, whoſe Style and Relation do equally deſerve contempt, in the Judgment of *Photius*, *Code* 144. His Style was unequal, his Words vulgar, and his Diſcourſes very remote from the native candor and ſimplicity of Apoſtolical Relations. He was full of Stories ſtuff'd with folly and impiety. He feigns that the God of the Jews was a God of wickedneſs, to whom *Simon* the Magician was a Miniſter; that on the contrary, Chriſt is a God of Goodneſs. He gives him ſometimes the Title of Father, ſometimes that of Son. He imagines that he was not truly made Man, but only in appearance. He ſays that he appeared to his Diſciples under differant ſhapes, ſometimes as an old Man, ſometimes as as a young Man, ſometimes as an Infant, ſometimes great and ſometimes little, ſometimes as high as Heaven, and ſometimes creeping upon the Earth. He vents many Fooleries concerning the Croſs, and affirms that another was crucified for Jeſus Chriſt. He condemns Marriage, and looks upon Generation as the Work of the Devil. He reckons up ſeveral Reſurrections of Men, of Oxen, &c. He ſeems to blame the uſe of Images, as he did the *Iconoclaſts*. *In a Word*, ſays *Photius*, *the whole Book contains nothing but things childiſh and prodigious, Malicious, Fables, Falſities, Follies, Contradictions and Impieties, inſomuch that one may ſay, without deviating from the Truth, that this Book is the origine and ſource of all reſies.* He ſhould have rather call'd it a Collection of the Follies and Impieties of the Ancient Hereticks.

Lucius Charinus.

METRODORUS

Metrodorus

THis Author had made a Cycle for the Celebration of the Feaſt of *Eaſter*, conſiſting of eight and twenty Cycles, nineteen Years apiece, beginning at *Diocleſian*, and continuing it for the ſpace of five hundred thirty three years, to mark the Feaſts of *Eaſter* according to the Calculation of the fourteenth Moon, altho' neither the Ancient Church, nor the Modern, ſays *Photius*, did always ſo exactly determine it. He did not know who this Author was, and when he wrote.

Metrodorus

HERACLIANUS Biſhop of *Chalcedon*.

Heraclianus.

THis Author compos'd twenty Books againſt the *Manicheans*. His Style was conciſe, free from uſeleſs words, ſublime, and of a neatneſs ſupported by the Majeſty of the Expreſſions, becauſe he mixt the Attick Dialect with ordinary Diſcourſe. He overthrows the Book which the *Manichees* call their *Goſpel*, *the Treatiſe of Gyants*, and *their Treaſure*. He mentions thoſe who had written againſt theſe Hereticks before him, *viz. Egemonius*, who had written the Diſpute of *Archelaus* againſt *Manes*; *Titus*, who thinking to refute *Manichens*, had written againſt *Addas*; *George* of *Laodicea*, who had us'd the ſame Arguments with *Titus*; *Serapion* Biſhop of *Thmuis*, and *Diodorus* of *Tarſus*, who had oppoſed the *Manicheans* in a Work of five and twenty Books, in the ſeven firſt whereof he thought to attack their Goſpel, altho' he refuted the Book of *Addas*, to which they gave the Title of *Meaſures*. *Heraclianus* confirm'd in a few Words what ſeem'd to him moſt weak in the Works of theſe Authors, ſupplyed what appear'd to him forgotten, and repeated the beſt things they had ſaid, adding to them what came into his own mind. This Author was nervous in his Reaſons which he improv'd by the help of other Sciences. He overthrew the Fables of the *Manicheans*, and refuted ſolidly their Errors. This Work was addreſs'd to a Chriſtian call'd *Aebillius* by whom he he was deſir'd to refute in publick Writings the Hereſie of the *Manicheans* which ſpread in the World. *Photius* has noted the Emperor under whom this Author liv'd, but he is not to be found among thoſe that are printed. His Work is loſt; we have taken what we have ſaid out of *Photius* in *Code* 85.

Heraclianus.

LEONTIUS Biſhop of *Arabiſſa*.

Leontius.

PHotius relates in *Code* 172 a part of this Author's Homily, which was intituled, *Of the Creation and of* Lazarus. The Fall of *Adam*, and his Puniſhment, are there deſcribed, to ſhew the neceſſity of the Incarnation; and the Reſurrection of *Lazarus* is there compar'd to the Joy which *John* felt in his Mother's Womb.

Leontius

OF

OF THE

COUNCILS

That were held in the

First, *Second*, *Third*, *Fourth*, *Fifth*, and *Sixth* AGES

OF THE

CHURCH.

Councils.

THE Canons and Acts of the Councils, ought to be reckoned amongſt the Works of the Eccleſiaſtical Authors, ſince they are the Works of ſeveral Perſons aſſembled in the ſame Place, to deliberate upon the Affairs of the Church, that concern either the Faith, or the Diſcipline, or the Manners of Chriſtians. Theſe Kinds of Aſſemblies were uſed in the Firſt Ages of the Church; and the Apoſtles were the firſt Authors of them. For the Chriſtians of the Primitive Church, having had ſome Diſputes, Whether they were Obliged to Circumciſe and Follow the Law of *Moſes*; The Apoſtles and Prieſts convened at *Jeruſalem*, to Examine and Reſolve upon this Matter, and at laſt concluded, That it was not neceſſary to impoſe theſe Burdens upon Chriſtians; but only enjoined them to abſtain from Meats offered to Idols, from Blood, and from things Strangled, and from Fornication. (*a*) This was the Firſt, and Only Council, to ſpeak properly, that was held by the Apoſtles themſelves.

After their Example, when any Difference aroſe in the Church, or when it was neceſſary to make any Regulations; the Biſhops, and oftentimes the Prieſts themſelves met together, to decide the controverted Queſtions, and appoint Laws for the better Government and Diſcipline of the Church. 'Tis true indeed, that in the Three Firſt Ages of the Church, Theſe Aſſemblies were more rare, and leſs remarkable, than they were in the following Centuries; as well becauſe the continual Perſecutions of the Emperors hindered the Biſhops from meeting freely and in Publick; as alſo becauſe the Tradition of the Apoſtles being as yet freſh in Mens Memories, it was not ſuppoſed neceſſary to Summon a Council for the Eſtabliſhing of every Truth, and Condemnation of every Error. Hence it is, that we don't find (*b*) in any credible Authors, that any Councils were held to condemn the firſt Hereticks, ſuch as were the *Simonians*, the *Carpocratians*, the *Baſilidians*, the *Gnoſticks*, &c. The Errors of theſe Hereticks were looked upon with horror by all the Chriſtians, who conſidered the Authors of them; and likewiſe thoſe that maintained them, as Perſons already excommunicated, and ſeparated from the Church, without the Solemnity and Trouble of Convening a Synod to excommunicate them by Name. In ſhort, every Biſhop inſtructed his own People in the True Faith of the Church, and confuted all Sorts of Errors by the Authority of Scripture, and Tradition.

Councils.

The firſt Councils, that are mentioned in Antiquity, are thoſe that were held under the Pontificate of Pope *Victor*, to adjuſt the celebrated Controverſie about keeping *Eaſter*; and ſome others that were aſſembled almoſt at the ſame Time to ſuppreſs the growing Faction of the *Montaniſts*. *Euſebius* mentions the laſt in the fifth Book of his Hiſtory, *Chap.* 15. and *Tertullian* aſſures us, that in his Time the *Montaniſts* alſo met together (*c*) for themſelves. As for what relates to the Synods that were convened upon the Diſpute concerning the Celebration of *Eaſter*, though the Number of them is uſually reckoned to be great; yet *Euſebius* mentions but three; one of which was held in *Palæſtine*, another in *Aſia*, and a third at *Rome*. And then, as for what concerns the Churches of *France*, of *Pontus*, of *Corinth*, and of the *Eaſt*, he barely tells us, That the reſpective Biſhops there, wrote to Pope *Victor* about this Matter, without ſpeaking of any Council aſſembled in theſe Places.

Agrippinus, towards the Beginning of the third Century, held a Council in *Africk*; where it was ordained that Hereticks ſhould be re-baptized.

There were likewiſe two Councils held in *Arabia*, under the Emperor *Gordianus*; one againſt *Berillus* Biſhop of *Boſtra*, who maintain'd, That Jeſus Chriſt was not a different Perſon from the Father, before he made himſelf Man; and the other againſt the *Arabians*, who affirmed, That the Souls of Men were mortal.

We don't know at what Time the Councils of *Iconium* and *Synnada* were aſſembled, that decreed, It was neceſſary to re-baptize Hereticks.

I ſhall ſay nothing more of the Conncils held in *Africk*, and at *Rome* in St. *Cyprian*'s Time; becauſe I diſcourſed largely about them, when I had Occaſion to conſider the Writings and Life of that Father.

(*a*) *And only Council of the Apoſtles.*] They uſually reckon Four. The firſt concerning the Election of St. *Matthias*, *Acts* 1. The ſecond concerning the Election of Deacons, *Acts* 6. The third, that whereof we now ſpeak, *Acts* 15. The fourth, *Acts* 21. Where the Prieſts of *Jeruſalem* declare, That the converted *Jews* might obſerve the Law, and exhort St. *Paul* to make a Vow. But in ſtrictneſs of Speech, only the third of theſe Aſſemblies deſerves the Name of a Council. The two firſt were not held upon the Account of any Controverſie; nothing was there decided; the Chriſtians found themſelves aſſembled together, but were not expreſly ſummoned. In ſhort, they were Aſſemblies of all the Chriſtians, and not of the Apoſtles only. The fourth was rather a familiar Converſation, than a Synodical Deliberation; and they only give ſome Counſel and an Advertiſement to St. *Paul*, without deciding any Matter. And thus 'tis the third Aſſembly alone, that deſerves to be called a Council. The Council of *Antioch* is ſpurious, as we have elſewhere ſhown.

(*b*) *In any credible Authors.*] The Author publiſhed by *Sirmondus* under the Name of *Prædeſtinatus*, mentions ſome Councils that were held againſt the ancient Hereticks; but he is a modern Author, and does not deſerve Credit upon his own Authority.

(*c*) *For themſelves.*] Tertull. in lib. *De Jejun. Aguntur præcepta per Gracias illas certis in locis Conſilia, per quæ & altiora quæque tractantur.* Some Perſons underſtand this Paſſage of the Councils of the *Catholicks*; but he ſpeaks of thoſe held by the *Montaniſts*, as the following Words plainly ſhew.

Councils.

Dionyſius Biſhop of *Rome* ſummoned a Council, in which he eſtabliſhed the Divinity of the Word, and the Myſtery of the Trinity againſt the Errors of the *Sabellians*, and that which was afterwards the Error of the *Arians*. He wrote a Letter upon this Occaſion to *Dionyſius* of *Alexandria*. St. *Athanaſius* mentions this Synod.

In the Time of Pope *Stephen*, a Council was held at *Antioch*; where the Biſhops condemned the Practice of the *Novatians*. St. *Dionyſius* of *Alexandria* ſent Word to *Sixtus*, that he was invited thither: *Euſebius* Lib. 7. Hiſt. *c.* 8. St. *Epiphanius* in his Account of the Hereſie of the *Noëtians*, mentions two Synods that were aſſembled in *Aſia* againſt *Noëtus*, and gives us an Account of ſome Words of that Heretick, and of the laſt Synod.

But of all the Councils that were ſummoned in the three firſt Centuries, the moſt celebrated and famous, are the two Councils of *Antioch* aſſembled againſt *Paulus Samoſatenus*, Biſhop of that City, who maintained, That the Word was not truly united to the Humanity in the Perſon of Jeſus Chriſt; and who likewiſe, according to the Teſtimony of ſome Authors, denied, that the Word was a diſtinct Perſon from the Father. The firſt Council aſſembled againſt him, was held at *Antioch* about the Year 264. *Euſebius* tells us, That the principal Biſhops who aſſiſted there were, *Firmilian* Biſhop of *Cæſarea* in *Cappadocia*, *Gregory* and *Athenodorus* Biſhops of *Pontus*, *Helenus* Biſhop of *Tarſus*, *Nicomas* Biſhop of *Iconium*, *Himenæus* of *Jeruſalem*, *Theoteonus* of *Cæſaria*; without mentioning an infinite Number of others as well Biſhops as Prieſts. He ſays, that St. *Dionyſius* of *Alexandria*, being invited to this Synod, could not come thither, but that he acquainted them with his Judgment concerning this Matter by way of Letter, where he diſdain'd to ſalute the Author of that Hereſie. In all appearance *Firmilian* preſided in this Synod; for the Biſhops of the ſecond Council ſay in their Letter, *That* Paul *having promiſed to renounce his Opinion*, Firmilian *gave Credit to his Proteſtation, and hoping that this Affair might terminate calmly, without any prejudice or diſhonour done to the Church, judged it convenient to defer paſſing Judgment*. And this plainly proves, that *Firmilian* held the chief Place in the Synod, and that they followed his Advice. Now they did not paſs Sentence againſt *Paulus Samoſatenus* in this Synod, becauſe he had promiſed to quit his erroneous Doctrine; but it ſeems he kept not his Word, but relapſed a little time after into his old Error; ſo a ſecond Council was held againſt him in the City of *Antioch*, in the Year 270, where we find ſeventy two Biſhops. *Paulus Samoſatenus* was here convinced of his Error by a Prieſt, whoſe Name was *Malchion*, and afterwards he was depoſed by the Council, and *Domnus* elected into his Place. The Biſhops of this Council ſoon after wrote a ſynodal Letter to *Dionyſius* Biſhop of *Rome*, and to all the other Biſhops in the World, to give an Account of their condemning *Paulus*, and electing *Domnus* in his Room. This Letter is to be ſeen in *Euſebius*, *Lib.* 7. *Hiſt. Cap.* 30. They there give an ample Relation of what paſs'd in the firſt Synod; in which *Paulus Samoſatenus* having ſolemnly promiſed to change his Opinion, *Firmilian* thought it convenient to defer paſſing judgment upon him; That the aforeſaid Biſhop was upon his Journey, with a Deſign to come to the Synod, but died by the Way. After this, they proceed to lay open the Manners of *Paulus*, and accuſe him of enriching himſelf by publick Extortion, Rapine and Sacrilege; they reproach him for his inſupportable Arrogance, and cruel Temper; they complained of him for taking upon him the State of a great Lord, as appeared by his numerous Retinue, by his ſitting in an high Tribunal, by his ill Treatment of thoſe Perſons that did not make their Court to him, and would not commend him, when they ſang Praiſes to God; by his commanding Hymns to be ſung in his own Praiſe, and ordering himſelf to be publickly commended in the Sermons; by his living too familiarly with Women, and uſing his Clergy and People after a tyrannical inſolent Manner. In ſhort, After they have accuſed him of all thoſe Vices that are ordinary and common to Biſhops of great Sees, they ſay they condemned him principally becauſe he revived the Error of *Artemas*; teaching, That Jeſus Chriſt was a mere Man, and that he did not exiſt before he was born of the Virgin *Mary*; and that having depoſed him, they choſe *Domnus* in his room. All which they take notice of, that for the time to come, all communicatory Letters might be addreſſed to him only.

Councils.

There is alſo another Letter attributed to this Council, addreſſed to *Paulus Samoſatenus*, which contains a Profeſſion of Faith. *Baronius* aſcribes it to the firſt Council; but it being writ a little before *Paulus*'s Depoſition, as manifeſtly appears by the Title, and by its carrying the Name of *Himenæus* in the Front, who preſided in the ſecond Council, and not *Firmilian*, who preſided in the firſt; we ought to conclude, that it belongs to the ſecond Council. But we have a great deal of Reaſon to believe that the Letter publiſhed by *Turrianus* is ſuppoſititious, as well as that of St. *Dionyſius* of *Alexandria* to *Paulus Samoſatenus*; as we have already ſhown in another Place.

Baronius attributes beſides to this Council, a Profeſſion of Faith, ſet down in the Council of *Epheſus* in the third Part, and aſſigned in that place to the Council of *Nice*. I don't know what Reaſons *Baronius* had to incline him to this Opinion; but it ſeems paſt diſpute to me, that it does not belong to this Council at *Antioch*: for certain it is, that the word Conſubſtantial was there rejected, whereas it is to be found in this Profeſſion, as it is ſet down in the Council of *Epheſus*, under the Name of the *Nicene* Council; although it no more belongs to that, than it does to the former: But the truth is, 'Tis a Profeſſion of Faith drawn up by ſome Biſhops, to reconcile the Deciſions of thoſe two Councils, and to explain in what Senſe the word Conſubſtantial was rejected by the Firſt, and approved by the Second.

Thus I have given a Catalogue of the Councils held in the three firſt Ages of the Church, that are mentioned by Authors that deſerve Credit. I don't in the leaſt queſtion, but that there were abundance of other Aſſemblies convened in this Time: but then there is no reaſon to admit thoſe, that are only ſpoken of by modern Authors, ſuch as the *Prædeſtinatus* publiſhed by *Sirmondus*, the Author of the Synodical Book, *Bede*; and ſome others of the ſame Character.

Of falſe Decretals attributed to the firſt Popes.

Of Falſe Decretals, &c.

THE Falſity of the Decretals that are attributed to the firſt Popes before *Syricius*, is ſo well known at preſent, that it would not be neceſſary to ſpeak any Thing concerning them in this Place: If the Subject of my Book did not oblige me in a few Words to run over the principal Reaſons, which prove them to be ſuppoſititious. I begin with them that are general and common to all the Decretals, and I ſhall afterwards deſcend to thoſe that are more particular.

Of Falſe Decretals, &c.

1. (*a*) All theſe Decretals were unknown to all the ancient Fathers, to all the Popes, and all the Eccleſiaſtical Authors, that wrote before the ninth Century. Now what rational Man can believe, that

(*a*) *All theſe Decretals were unknown to the Ancient Fathers.*] Except that of St. *Clement* to St. *James* tranſlated by *Rufinus*, all the reſt were abſolutely unknown, and no Author ever cited any of them before the Ninth Age of the Church.

ſo

Of False Decretals, &c.

so vast a Number of Letters composed by so many holy Popes, that contained so many important Points in Relation to the Discipline of the Church, cou'd be unknown to *Eusebius*, to St. *Jerome*, to St. *Augustine*, to St. *Basil*, and in short, to all those Authors that have spoken of the Writings of the Popes, or have written concerning the Discipline of the Church. Could it possibly happen that the Popes to whom these Letters are so very favourable, wou'd never have cited and alledged them, to raise their Reputation? Who wou'd ever imagine that the Decisions of these Decretals should be never so much as quoted in any Council, or in any Canon? He that will seriously consider with himself, that since these Decretals have been imposed upon the World, they have been cited in an infinite number of places by Popes, by Councils, and often copied by the Canonists, will be easily persuaded, that they wou'd have gain'd a mighty Reputation, and been quoted very often by Antiquity, if they had been Genuine and True. (*b*) The first Man that published them, if we may believe *Hincmarus*, was one *Riculphus* Bishop of *Mentz*, who died about the Beginning of the ninth Century. 'Tis commonly believed, that he brought them from *Spain*, since the Collection carries the Name of *Isidorus*; but 'tis certain, (*c*) it could never be composed by *Isidore* the Great, Archbishop of *Sevil*; and there is great Reason to believe, (*d*) that it was no *Spaniard*, but rather some *German* or *Frenchman* that begun this Imposture. It likewise (*e*) seems probable, that some of these Decretals have been foisted in since *Riculphus*'s time, and it is no less credible, that *Benedict* a Deacon of the Church of *Mentz*, who made a Collection of Canons by the Order of *Autgarius* Bishop of *Mentz*, and Successor of *Riculphus*, put the last Hand to this Collection of false Decretals, attributed to one *Isidorus*, (*f*) surnamed the *Merchant* or *Sinner*, who is a different Person from the famous Bishop of *Sevil*. (*g*) We read in History, that about this Time, a certain Man named *Isidore*, the Brother of *Eulogius*, came from *Spain* along with some Merchants, and withdrew himself to *Mentz*. Now 'tis very probable, that this Man's Name was set to the Collection of Decretals, and likewise occasion'd the Belief, that they were brought from *Spain*.

Secondly, The Imposture of these Letters is invincibly proved from hence, because they are made up of a Contexture of Passages of Fathers, of Councils, of Letters of Popes, of Canons, and Ordinances of Emperors, which have appeared from the third Age of the Church down to the midst of the ninth: (*h*) It is visible, that all these Passages drawn out of several Places have been woven together by some Impostor, that had not a Genius large enough to compose the Letters himself.

Of False Decretals, &c.

Thirdly, The Scripture cited in all these Letters follows the vulgar Translation of St. *Jerome*, which demonstrates that they are since his Time, and consequently don't belong to the Popes whose Names they carry, that lived long before.

Fourthly, The Matter of these Letters is not at all agreeable to the Age, when the Popes to whom they are attributed, lived: There is no Mention made in any of them, either of Persecutions, or Martyrs, or of the Doctrine of the Church in opposition to the first Hereticks, or of the Duty of Bishops, or of the Care that ought to be taken of the Flock of Jesus Christ: But they speak of the Questions of Doctrine against the *Arians*, and the *Eutychians*, and of several Matters of Discipline, which suppose that the Church had been long established.

Fifthly, These Letters are full of Anachronisms; the Consulships and Names of Consuls are ill placed, and out of Order; nay, more, the true Years of the Popes don't agree oftentimes with the Account that is to be found in these Letters.

Sixthly, The Style of these Letters is extremely barbarous, they are full of Solecisms, and we frequently meet with some Words in them, that were only used in the lower Ages. It is worth a Man's while to observe, that all these Letters are of the same Style; now I desire to know how it cou'd possibly happen, that so many different Popes living in different Ages, should all write the same Style? This sets it beyond dispute, that all these Letters were composed almost in the same Time, and by the same Person; or at least by one that pursued the same Train of Thoughts.

Now since these Letters first appeared in an unlearned dark Age, what Wonder is it if they were received with little Contestation? And yet *Hincmar* Archbishop of *Rheims* with the (*i*) French Bishops, even at that time made great difficulty of acknowledging them. But in a short time after they acquired some Authority, being supported by the Court of *Rome*, whose Pretensions they mightily favoured.

After having thus represented the Reasons that prove in general, that all the Decretal Epistles of the Popes before *Syricius* are Spurious; I shall now descend to particulars, and endeavour to shew in few Words, that every Epistle carries undeniable Signs of its being an Imposture, along with it.

The First, and that which seems to bear the greatest Authority, is the Epistle of St. *Clement* to St. *James*, the Brother of our Lord; the first Part

(*b*) *The first that Published them, if we may believe* Hincmar, *was one* Riculphus.] 'Tis in the twenty fourth Chapter of his Book against *Hincmar* of *Laon*, where it is said, that *Riculphus* brought the Book of Epistles, as it was collected by *Isidore*, out of *Spain*, and dispersed them in that Country. *Benedict* the Deacon tells us in the Preface before his Collection, that he drew these Decretals out of the Archives of the Church of *Mentz*, from whence *Riculphus* had formerly taken them, and where they were found by *Autgarius* his Successor.

(*c*) *Not by* Isidore *Archbishop of* Sevil.] He died in 636. and the Author of these Decretals has taken some Passages out of the Council of *Toledo*, held in the Year 675. as also out of the 6*th* Council celebrated *A. D.* 681. and out of *Gregory* the Second, and *Gregory* the Third, *Boniface* of *Mentz*, and several others who lived after *Isidore* of *Sevil*.

(*d*) *There is reason to believe, that it was no* Spaniard, *but rather some* German *or* Frenchman.] 'Tis exactly the Style of the *French* or *Germans* about the Ninth Age. The greatest part of these spurious Letters are directed to *Germans* or *French*. The Author of them cites a Letter of an Abbess of *France*, to *Boniface* of *Mentz*, and another of the same Bishop. Besides, This Collection was first seen in *France*, being discovered at *Mentz*.

(*e*) *Some of these Decretals have been forged since* Riculphus.] He died in 814. and there are some Letters amongst them, where we find some Fragments out of the Council of *Paris* held in 829. *Benedict* was the first that exposed these Letters to the World; and he tells us, they had been found by *Autgarius* in the Archives of the Church of *Mentz*, where *Riculphus* placed them, having before brought them out of *Spain*. All this perhaps is only his own Invention.

(*f*) *Surnamed the Merchant or Sinner.*] Both these Titles are to be found in the Preface. *Isidorus Peccator, sive Mercator, servus Jesu Christi.*

(*g*) *We read in History, that one named* Isidore.] 'Tis *Eulogius* himself, some of whose Letters are preserved in the *Bibliotheca Patrum*; in which he testifies that he had two Brothers, and one of them was named *Isidore*, who retired to *Mentz*, and came thither along with some Merchants. Upon this Account possibly they might call that *Isidore*, *Mercator*; perhaps also this is the *Peccator*; a Title, which they frequently gave themselves in that Age, and which *Eulogius* took often to himself.

(*h*) *'Tis visible that all these Passages drawn out of different Places have been patched together by some Impostor.*] It is visible that the Authors themselves never borrowed those Passages out of these Letters. For, 1. Who will believe that an infinite Number of Writers would take long tedious Pieces out of these Letters, and never cite them? 2. These Passages being very long and tedious, it does not appear probable, that they copied them out of these Letters. 3. They are the exact Style of these Authors: Now who can imagine that the ancient Popes wrote so many different Styles? 4. They are likewise out of their Place in these Letters: Any Man may readily discover, that they are added and patched to the rest of the Discourse; whereas in the Books of the Fathers, from whence they are taken, they are in their proper natural Place.

(*i*) *The* French *Bishops made great Difficulty in acknowledging them.*] *Hincmar* rejected them, as having no Authority. *Nicholas* the First, in *Epist.* 42. to the Bishops of *France*, endeavours to confute those that rejected them; but since that time, they have been received and inserted into a Collection of Canons, though learned Men, always questioned the Truth of them. However at present no body dares undertake to defend them, the Imposture being so abominably gross, that all People may discover the Cheat at first sight. They may serve as a remarkable Example both of the Credulity of the preceding Ages, and the intolerable Impudence of Impostors.

Of Falſe Decretals, &c.

whereof was formerly tranſlated by *Rufinus*. *Iſidore* has added a ſecond to it, and they are both of them equally Suppoſititious. The firſt, becauſe it ſuppoſes that St. *Clement* wrote that Letter after the Death of St. *Peter*; whereas it is a Truth that has been conſtantly received, that St. *James*, to whom it is written, died before St. *Peter*. Secondly, 'Tis there ſaid, That St. *Clement* immediately ſucceeded St. *Peter*, which is contrary to the Ancients, that place St. *Linus* and *Cletus*, or *Anacletus* between them two. Thirdly, the Weſt is there ridiculouſly called the darkeſt part of the World. Fourthly, It is compoſed to juſtifie *the Itinerary, or Book of the Voyages of St.* Peter, which is Apocryphal. The ſecond Part, that was compoſed by *Iſidore*, is yet a more evident Cheat: For, 1. It was unknown in the time of *Rufinus*, and therefore has been invented ſince. 2. It is full of Texts of Scripture that follow the Tranſlation of St. *Jerome:* And we likewiſe meet ſeveral Paſſages there copied out of St. *Cyril* of *Alexandria* againſt *Theodore* of *Mopſueſta*, out of *the Rule of St.* Benedict, out of *the Expoſition of the Creed* by *Venantius Fortunatus*, out of St. *Gregory*, and *Iſidore* of *Sevil*. In ſhort, it ſpeaks of *Arch-Prieſts* and *Primates*, and we find abundance of Words and Expreſſions in it, that are unworthy of the time of St. *Clement*.

The ſecond Epiſtle of St. *Clement* directed to St. *James*, has likewiſe all the ſame Marks of Forgery. In the firſt place it makes mention of *Sacraments*, of *the Habits in which the Prieſts celebrate the holy Sacrifice of the Maſs*, of *the Pall*, of *ſacred Veſſels*, of *Chalices*; things that ſeem not to have been in uſe in the time of St. *Clement*. Secondly, It ſpeaks of the *Oſtiarii*, or *Door-keepers*, *Arch-deacons*, and other Eccleſiaſtical Officers, that were not then introduced into the Church. Thirdly, The Letter is writ in a barbarous Style. Fourthly, The Author alledges the Authority of his Anceſtors. Fifthly, It ordains ſeveral Practices of little or no Conſequence to be obſerved under pain of Excommunication for ſix Years. Sixthly, It ſuppoſes that St. *Clement* inſtructed St. *James* in the Actions of our bleſſed Saviour, and the Diſcipline of the Church. Seventhly, It alledges St. *James* his own Words, *Work out your ſalvation with fear and trembling*, under the Name of St. *Peter*'s This Letter is full of divers Paſſages taken out of the Author of the Recognitions, out of St. *Cyril* of *Alexandria*, St. *Proſper*, *Laurentius*, *Juſtinianus*, and St. *Gregory* the Great. Laſtly, The Scriptures there cited, follow St. *Jerome*'s Tranſlation. The Inſcription of the third Letter of St. *Clement* alone, is enough to diſcover the Falſity of it. It is directed, *To all Suffragan Biſhops, Prieſts, Deacons, and others of the Clergy: To all Princes great and ſmall, and to all the Faithful.* Now in St. *Clement*'s time there were no great or ſmall Princes that were of the Church. Secondly, This Letter mentions Sub-deacons, an Order not then eſtabliſhed in the Church. Thirdly, It is for the moſt part wholly compoſed of Paſſages drawn out of the Books of Recognitions: We ought to reject the Fourth for the ſame Reaſons.

The Fifth is directed to St. *James*, in the Name of St. *Clement* Biſhop of *Rome*, and Succeſſor of St. *Peter:* Now St. *James* died before St. *Peter*, from whence it neceſſarily follows, that this Epiſtle cannot have been written by St. *Clement*. 2. The Author of this Letter ſeems to approve the Doctrine of the *Nicolaitans*; who taught, that Women ought to be kept in common, and the place where he maintains this Error, is borrowed out of the Book of Recognitions, in which a Platoniſt is introduced, diſputing upon this Occaſion. In ſhort, the Author of this Letter tells us, he was preſent at the Death of *Ananias*, and St. *Clement* was not as yet converted, when St. *Peter* inflicted that terrible Puniſhment upon *Ananias*. We muſt add to all the foregoing Arguments, this weighty Conſideration, that all theſe Letters are of a different Style from that of the Epiſtle to the *Corinthians*, which is undoubtedly St. *Clement*'s. There were indeed ſome other Letters formerly aſſigned to this Saint, but they were different from thoſe which we have examined here; for St. *Epiphanius*, who mentions them, aſſures us, that he there commends Virginity, and ſpeaks very advantageouſly of the Prophets. Now there is nothing that looks like this in the above-mentioned Epiſtles that are chiefly ſtoln out of *the Itinerary of St.* Peter, an Apocryphal Work, forged by the Hereticks.

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The firſt Epiſtle attributed to Pope *Anacletus*, is viſibly Spurious: For, 1. He calls himſelf in this Letter, the Defender of St. *Clement*; now according to St. *Irenæus*, *Euſebius*, St. *Jerome*, and ſome other Ancients, *Anacletus* ſucceeded St. *Peter* and not St. *Clement*. 2. The Author of this Letter is pleaſed to ſay, that he received ſeveral things from his Anceſtors by way of Tradition; and could this Expreſſion poſſibly drop from a Man that liv'd in the time of the Apoſtles? 3. He ſays, that Appeals from ſecular Judges ought to be determined before Biſhops, but this was not cuſtomary in the time of the Apoſtles. 4. He tells us, that the Privileges and Laws of the Church ought to be confirmed, none of which were written in *Anacletus*'s time. 5. He talks of Appeals from Eccleſiaſtical Judgments to the holy See, and mentions the different ſorts of Eccleſiaſtical Cauſes. But theſe Queſtions were never debated under *Anacletus*, and when they came to be afterwards diſcuſſed, the Authority of this Letter was never alledged. 6 He ſpeaks not only of Primates and Metropolitans, but alſo of the *Apocriſiarii*, a Name unknown in the Roman Church till the ſixth Century. 7. The Style of this Letter is barbarous, and full of Soleciſms. 8. This Letter is compoſed of many Paſſages patched together, that are taken out of the third Council of *Carthage*, the Letters of St. *Damaſus*, St. *Ambroſe*, St. *Auguſtine*, *Rufinus*, *Ennodius*, *Boniface* of *Mentz*: And there is one Paſſage borrow'd from St. *Cyprian*'s Book *concerning Unity*.

Nor are there leſs Proofs to diſcover the Impoſture of the ſecond Letter attributed to Pope *Anacletus*. For, 1. The Author of this Letter would neither have Biſhops to be accuſed, nor judged. 2. He ſays, That the Apoſtles choſe the 70 Diſciples; whereas it appears by the Goſpel, that our Saviour himſelf made the Choice. 3. He ſpeaks of Primates, of Patriarchs, and of Chriſtian Kings. 4. He mentions the Diviſion of the Eccleſiaſtick Provinces, which was made long after the Death of *Anacletus*. Laſtly, He inſerts into his Diſcourſe ſome Paſſages of the *Nicene* Council, of *Damaſus*, of St. *Jerome*, of St. *Auguſtine*, of St. *Gregory*, of *Iſidore* of *Sevil*, of the 5th. Council of *Orleans*, and the vulgar Latin. We ought to paſs the ſame Judgment upon the third Letter attributed to the ſame Pope for the ſame Reaſons.

The firſt Letter attributed to Pope *Evariſtus* contains, 1. Some things that have a relation to Clandeſtine Marriage, and ſeveral Ceremonies belonging to that Sacrament, all which can by no means agree with the time of *Evariſtus*. 2. 'Tis patched up of ſome Paſſages out of the vulgar Latin, the Letters of *Innocent*, and the Diſpute of *Ithacius* againſt *Varimadus*. 3. 'Tis dated under Conſuls, that were not in the time of *Evariſtus*'s Pontificate.

The Author of the ſecond Letter attributed to the ſame Pope, after he has commended ſeveral Churches and Biſhops, inſerts many Texts of Scripture following the vulgar Latin, and imitates divers Phraſes of St. *Cyprian* and the *African* Fathers. He ſpeaks of Primates, and borrows abundance of things out of *Rufinus*, St. *Gregory*, and *Iſidore* of *Sevil*.

In the firſt Letter attributed to Pope *Alexander*, we find many things that diſcover its Novelty. 1. He mentions ſome Cuſtoms that were not uſed till after this Pope's time; as amongſt others, the Benediction of Water mingled with Salt. 2. He ſpeaks clearly and diſtinctly of the Trinity, and the Errors of the *Arians* and *Sabellians* are ſo openly rejected, that any Man in the World may ſee it was written ſince the Birth of thoſe Hereſies. 3. We there find ſome Paſſages taken

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taken out of *Ithacius*, *Clarus*, *Syricius*, *Proclus*, *Ennodius*, and *Adrian* the First.

In the second attributed to the same Pope, there is a Quotation out of the Council of *Laodicea*, that was held under Pope *Martin* the First, and the Scriptures there cited, follow the common Version. The third is composed of Passages borrow'd out of *Sixtus* the *Pythagorean*, St. *Gregory* and *Isidore* of *Sevil*. Besides the Date of it is false.

In the first Epistle attributed to St. *Sixtus*, he is called an Archbishop, a Word not used in his time. 2. The Author confutes those that maintain, that the Son was inferior to the Father. 3. The Author uses some Words and Expressions of *Ithacius*, of the fifth Council of *Rome*, of *Flavian* Archbishop of *Constantinople*, of *Martin* the first, of *Adrian* the first, and *Sixtus* the *Pythagorean*. In fine, this Letter is dated under the Consulate of *Adrian*, now there was no Consul of that Name, whilst St. *Sixtus* was Pope.

The second attributed to the same Pope, mentions consecrated Vessels, Appeals to *Rome*, the Grandeur of that Church. 'Tis there pretended, that all Bishops wait for the Pope's Decision, and are instructed by his Letters: Modes of Speaking never used by the first Bishops of *Rome*. 2. The Author borrows the better part of what he says concerning Pope *Sixtus* and *Zosimus*, out of the fifth Council of *Rome*, held under *Symmachus* and *Martin* the First. In a Word, the Date of the Consuls is the very same with that of the former, and consequently discovers the Falsity of it.

The Epistle attributed to *Telesphorus*, calls him an Archbishop; a Name unknown in the first Ages. 2. There is a Decree in it, to enjoyn three Masses on our Saviour's Nativity, a Custom which is not so ancient. 3. The Author supposes, that the Laity and Clergy could not accuse one another in Judgment. 4. He has borrowed several places out of *Damasus*, St. *Jerome*, *Proclus*, St. *Leo*, *Flavian*, and *Ennodius*, Authors of a much later Date than *Telesphorus*. 5. He makes use of the vulgar Translation of the Bible: In short, the Date of the Consuls is false and erroneous.

The two Letters ascribed to *Higinus*, are manifestly spurious. The First is made up of several places taken out of *Ithacius*, St. *Leo*, *Martin* the first, and *Adrian* the first. The second is stuffed with Texts of Scripture, according to the old Translation; the Date of the Consuls is equally false in both of them.

The Imposture of the first Letter attributed to Pope *Pius*, appears, 1. Because the Style of it is rough and barbarous. 2. Because it speaks of a pretended Revelation that appeared to *Hermas*, who is supposed to be the Brother of *Pius*. 3 Because there are some Passages manifestly copied out of the Books of *Isidore* of *Sevil*, St. *Leo*, the Fifth Council of *Rome*, *Sixtus* the *Pythagorean*, *Adrian* the First, and the vulgar Latin. Lastly, Because the Date of the Consuls is false, as well as in the second Letter, which is as evidently forged and spurious as the first. The *Theodosian Code* is cited there, and likewise a Decree is published in it, which ordains, that those Clergymen who are found disobedient to their Bishop, should be delivered over to the secular Power; which Passage does not agree with the time of Pope *Pius* the First.

The two other Letters attributed to the same Pope, are addressed to *Justus* Bishop of *Vienna*, and are taken out of the Archives of the Church of *Vienna*. *Baronius* pretends they are Genuine, because the Style of them is simple, and because they are agreeable to the time of that Pope; but there are far greater Reasons to incline us to believe, that they are spurious. 1. The barbarous Style. 2. The Name of Mass unknown to the Ancients. 3. The affected Terms; such as are, *Superbeate*, *Senatoria*, *Cubilibus eternis*, *Perseverabilem*, *Primarches*, *Senatus pauper Christi*. 4. It mentions Habits peculiar to Bishops. Lastly, These Letters were unknown to all Antiquity.

We find several Passages in the Letter attributed to *Anicetus*, which don't agree with the time of that Pope; as for instance, what is there laid down concerning *the Ordinations of Bishops*, *Sacerdotal Tonsure*, *Archbishops*, *Primates*, *and Patriarchs*, which were not instituted till long after; besides many other things of the same Nature. 2. The Author of that Letter uses the vulgar Latin, and copies abundance of things out of St. *Leo*, *Adrian* the First, and the Councils of *Nice* and *Antioch*. Lastly, He is mistaken in the Date of his Consuls.

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The First Letter attributed to *Soter*, is full of Passages borrowed from *Ithacius*, St. *Leo*, and the vulgar Latin; and the Consuls there mentioned, held the Consulship some Years before *Soter* was Bishop of *Rome*.

The second Letter attributed to the same, is a Miscellany taken out of the Council of *Laodicea*, and out of *Gelasius*, *Martin* the First, and St. *Leo*. It speaks of Monks, of Palls, *&c.* Besides the Date of the Consuls does not agree with the Years of this Pope's Pontificate.

The Epistle of *Eleutherus* treats of Ecclesiastical Judgments in favour of the Court of *Rome*. The Author of it pretends, that all Causes relating to the Church, ought to be determined there, and that they cannot be tried in the Province; a Practice contrary to all Antiquity. He follows the vulgar Latin in his Quotations of Scripture, and cites a Text out of St. *John*, which he attributes to St. *Paul*. He copies several Passages out of the Popes St. *Leo*, *Felix* the Third, *Anastasius*, *Adrian* the First, *Victor* of *Carthage*, *Hilary* the Deacon, the fourth Council of *Carthage*, the sixth Council of *Toledo*, and the *Theodosian Code*. Lastly, The Date of the Consuls is false.

The Inscription of the first Epistle attributed to *Victor*, plainly discovers the Falsity of it. 1. It bestows upon him the Quality of Archbishop of the universal Church; a Title which the ancient Popes never gave themselves. 2. It is directed to *Theophilus* of *Alexandria*, who lived almost 200 Years after *Victor*. 3. The Author of this Letter speaks of the Judgments of Bishops, and Appeals to *Rome*, according to the Pretensions of the Bishops of *Rome* in the latter Ages. Lastly, He uses the Testimonies of St. *Leo* and *Isidore*. The second Letter attributed to the same Pope, is full of Passages borrowed from St. *Leo*, and the vulgar Latin. The third and fourth published by *Johannes de Bosco*, and taken out of the Library of the Abby of *Fleuri*, are written in a Style, that manifestly discovers their Novelty. The Scriptures there cited, follow the vulgar Latin. The first is directed to *Desiderius* Bishop of *Vienna*; now we don't read that there was ever any Bishop of that Name in *Vienna*, before the time of Pope *Gregory* the Great.

The first Letter of *Zephirinus* is composed of several Passages taken out of St. *Leo*, St. *Prosper*, *Vigilius*, St. *Gregory*, *Martin* the First, the *Theodosian Code*, *Anianus*, and *Sixtus* the *Pythagorean*. 2. We find in it the Names of Patriarch and Primate. 3. It treats about the Decisions of Bishops, and Appeals to the Holy See. 4. The Consul *Gallicanus* is named there; now there was none of that Name in the time of *Zephirinus*. Lastly, the Author of it supposes, that the 70 Disciples were chosen by the Apostles.

The second Letter attributed to the same Pope, is yet more visibly spurious. 1. The Author of it very impertinently cites the Imperial Laws in favour of the Bishops. 2. He speaks of the *Apocrisiarii*. 3. He heaps together the very thoughts and words of St. *Prosper*, *Adrian*, and *Paul* of *Constantinople*. 4. He cites the Canons of Pope *Adrian* as ancient Statutes. And at last, he says, that there were false Brethren in *Africk* that plundered and spoiled the Bishops: Which cannot possibly be true, for there was no Persecution in *Africk* in the time of Pope *Zephirinus*.

The first Epistle attributed to *Calistus*, is filled with Passages taken out of the *Nicene* Council, the fifth Council of *Rome*, St. *Prosper*, *Gelasius*, *Symmachus*, *Isidorus*, *Anianus*, and *Sixtus* the *Pythagorean*.

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He ſpeaks of Ember-Weeks, that were inſtituted long after the time of this Pope. The ſecond is likewiſe full of Paſſages drawn out of the Council of *Antioch*, the fourth Synod of *Carthage*, *Simplicius*, St. *Auſtin*, St *Gregory*, *Adrian*, and *Sixtus* the *Pythygorean*. We find ſeveral new Conſtitutions there.

The Author of the Epiſtle attributed to *Urban*, gives large Commendations of a Life, where all things are held in common; He ſpeaks of Vows, and the Revenue of the Church; he uſes the thoughts and words of St. *Proſper*, *Euſebius*, the Council of *Paris*, *Gregory* the Fourth, the *Theodoſian Code*, and the vulgar Latin.

The two Letters attributed to Pope *Pontian*, are made up of Paſſages taken out of the vulgar Latin, St. *Gregory*, St. *Jerome*, *Sixtus* the *Pythagorean*: The reſt is written in a barbarous Style.

The Author of the Epiſtle attributed to *Anteros* ſpeaks of a Biſhop of *Epheſus* named *Felix*, but unknown to the Ancients, and places one *Euſebius* amongſt the Biſhops of *Alexandria*, who is not to be found in the Catalogue of the Biſhops of that See. 2. Touching the Tranſlation of Biſhops, he eſtabliſhes ſome things, contrary to the Determinations of the Councils of *Antioch*, *Sardica*, and *Chalcedon*. And beſides, he cites the Words of St. *Jerome*, *Syricius*, *Ennodius*, St. *Gregory*, *Iſidore*, *Martin* the Firſt, and *Sixtus* the *Pythagorean*.

The Author of the firſt Epiſtle attributed to *Fabian*, ſuppoſes that *Novatus* came to *Rome* in his Papacy, though it was in *Cornelius*'s time, according to the Teſtimony of St. *Cyprian*, *Euſebius*, and St. *Jerome*. Secondly, he borrows ſeveral Paſſages out of *Ruſinus*, St. *Leo*, St. *Gregory*, *Adrian* the Firſt, and *Boniface* of *Mentz*.

In the ſecond Epiſtle attributed to the ſame Pope, we read, 1. That diſobedient Clerks ought to be delivered up to the ſecular Arm. 2. That the holy Chriſm muſt be made yearly. 3. We find ſome places in it, that are copied out of the ſecond Council of *Carthage*, the fifth of *Rome*, the Council of *Antioch*, *Syricius*, St. *Jerome*, St. *Auguſtine*, *Innocent*, *Zoſimus*, *Celeſtius*, *Proclus*, St. *Gregory*, *Iſidore*, and *Adrian*. The third is full of Paſſages drawn out of the Letters of Pope *Adrian*, the *Theodoſian Code*, *Anianus*, *Felix* the Third, St. *Gregory*, the ſecond Council of *Carthage*, the Council of *Toledo*, and other publick Monuments later than *Fabian*.

The firſt Letter attributed to *Cornelius* is full of Errors; 'Tis there ſaid, Firſt, that the Bodies of St. *Peter* and St. *Paul* were removed out of the Catacombs; which appears to be falſe by the Teſtimony of St. *Gregory*, who tells us in the third Letter of his third Book, that the Body of St. *Paul* lay always near the *Porta Oſtia*, and St. *Peter*'s in the *Vatican*. Secondly, ſome Paſſages are to be found in this Letter, taken out of the Epiſtles of *Martin* the Firſt, and St. *Leo*. The ſecond is a Collection of ſeveral things out of the *Conſtantinopolitan* Council under *Flavian*, the firſt and third Council of *Carthage*, the Council of *Chalcedon*, the fifth of *Rome*, St. *Ambroſe*, St. *Jerome*, and *Boniface* of *Mentz*; but nothing ſhows the Impoſture of theſe two Letters more palpably, than the difference of Style from thoſe that truly belong to *Cornelius*, which are to be ſeen in St. *Cyprian*, with the Fragment of one in *Euſebius*. There is another Letter of his beſides, to *Lupicinus* Biſhop of *Vienna*, which is writ in a Style as different from that of the true *Cornelius*, as any of the reſt; we find the word *Maſs* in it, which was unknown to the Authors, that lived in the time of this Pope.

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The Epiſtle attributed to *Lucius*, is full of Citations out of the vulgar Latin, and of ſeveral Paſſages taken out of the firſt Council of *Arles*, the third of *Carthage*, that of *Milevis*, St. *Leo*, *Gregory*, *Agatho*, *Adrian*, and *Sixtus* the *Pythagorean*: Beſides, it is dated ſix Months before the Election of *Lucius*.

The two Epiſtles attributed to *Stephanus*, are filled with Citations out of modern Authors, and Statutes, that don't at all agree with the time of this Pope, and conſequently are ſpurious.

For the ſame Reaſons, we muſt paſs the ſame Judgment of the two Letters of *Sixtus* the Second, the two of Pope *Dionyſius*, the three of St. *Felix* the Firſt, the two of *Eutychianus*, that of *Carus*, the two of *Marcellinus*, thoſe of *Marcellus*, the three of *Euſebius*, the Letter and Decree of *Miltiades*, and the reſt of the Letters of the Popes collected by *Iſidore*, that are full of ſeveral Paſſages taken out of the Fathers, Popes, and Councils more modern than the very Popes, by whom they are pretended to be written; and in which many things are to be found, that don't in the leaſt agree with the true Hiſtory of thoſe times, and were purpoſely ſaid to favour the Court of *Rome*, and eſtabliſh her Pretenſions againſt the Rights of Biſhops, and the Liberties of the Churches. But it would take up too much time to ſhow the groſs Falſity of theſe Monuments, that are now rejected by a common Conſent, and even by thoſe Authors, that are moſt favourable to the Court of *Rome*, who are obliged to abandon the Patronage of theſe Epiſtles, though they have done a great deal of Service in eſtabliſhing the greatneſs of the Court of *Rome*, and ruining the ancient Diſcipline of the Church, eſpecially in relation to Eccleſiaſtical Deciſions, and Rights of Biſhops.

An Abridgment of the Doctrine, Diſcipline, *and* Morality *of the Three Firſt* Ages *of the* Church.

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After having given a Summary of what is contained in the Works of the Eccleſiaſtical Authors for the three firſt Ages of the Church, I ſuppoſed it wou'd not be amiſs, to preſent the Reader with an Abridgment alſo of the Theology of the primitive Chriſtians. This Deſign, beſides the relation it had to the Work it ſelf, ſeem'd in my Opinion to be the principal Fruit and Advantage that could be gathered from it. For the ultimate Scope and End, which a Man ought to propoſe to himſelf in reading the Eccleſiaſtical Authors, and their Hiſtory, is not to gratifie a vain fooliſh Curioſity, but to learn Religion thereby. We muſt not ſtudy theſe Matters, only to make a pompous Oſtentation of our Knowledge, but to become better Chriſtians, to become more certain of the Doctrine of the Church, more reſpectful to its Diſcipline, and better inſtructed in its holy Morality. For all Theology reduces it ſelf to theſe three Points, Doctrine, Diſcipline and Morality. Doctrine concerns the Articles of Faith that our Religion teaches us; Diſcipline concerns the Government of the Church; and Morality teaches us, what things we are to do, and what we are to forbear. Hereticks overthrow the Doctrine of the Church by their Errors. Schiſmaticks deſtroy its Diſcipline by violating the Orders and Rules of the Church: And laſtly, the vitious Chriſtian diſcards and lays aſide the Laws of its Morality, by living after an irregular Manner. For the better avoiding theſe Rocks and Precipices, it is exceeding requiſite for all Chriſtians, to draw out of the Tradition of the ancient Church, that is to ſay, out of the Books of the primitive Fathers, who are the unqueſtionable Witneſſes of the Opinion of the Church in their own times; to draw, I ſay, from thence the Doctrine, which they are obliged to believe, to examine the Eccleſiaſtical Diſcipline, which they are to revere and obey, and laſtly from thence to learn the moſt holy Rules of the Chriſtian Morality.

An Abridgment of the Doctrine, &c.

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An Abridgment of the Doctrine.

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THE Doctrine of the Church was always the ſame, and will be ever ſo till the End of the World: For 'tis utterly impoſſible that the true Church ſhould ceaſe to be, or that the true Church ſhould not teach the Doctrine of Jeſus Chriſt, becauſe whether ſhe ſhould teach a Doctrine different from that of Jeſus Chriſt, or whether ſhe ſhould not teach the Doctrine of our Bleſſed Saviour, in both theſe Caſes ſhe would ceaſe to be the true Church. Jeſus Chriſt, as St. *Irenæus*, *Tertullian*, and all the reſt of the Ancients have obſerved, taught his Apoſtles all the Truths of Faith. The Apoſtles publiſhed them throughout all the Earth, and opened them to all the Churches in the World, whoſe Doctrine is found to be comformable each to other in Articles of Faith. This Doctrine was always preſerved in the Church, which is the Pillar and Foundation of Truth. 'Tis indeed very true, that they did not always make uſe of the ſame Terms, and that before the Birth of Hereſies, they did not obſerve that precaution in ſpeaking of Myſteries, which they did afterwards, when they were attack'd by the Hereticks: But ſtill the Foundation of Doctrine was always the ſame as to the principal Articles of our Faith. We muſt likewiſe acknowledge, that there were ſome Errors very frequent in the firſt Ages of the Church, that have been rejected ſince, but then they don't concern the principal Articles of our Faith; and beſides were never looked upon to be the received Doctrine of the Church, but only the moſt common Opinions. Theſe previous Obſervations will be confirmed by an Abridgment of the Doctrine of the Church, as it is delivered by the Authors of the three firſt Centuries; which we are going to repreſent in as few Words as poſſibly we can.

They taught, That the Grounds and Principles of Faith, were the Holy Scriptures, and Tradition; that we ought to believe Myſteries, though we were not able to comprehend them; they ſpoke of the Nature of God and of his Attributes after a moſt excellent Manner; they believed him to be Inviſible, Eternal, Incorruptible, *&c.* They have frequently diſcourſed of his Providence, his Power, his Bounty, his Mercy, and his Goodneſs; they wrote very ſharply againſt the falſe Divinities of the Pagans, and the Errors of Hereticks, who imagined that there cou'd be above one Soveraign and Independent Being; they proved that God created all Things, and even Matter it ſelf, which was not Eternal; they acknowledged the Trinity of the three Perſons in one only God, the Divinity and Eternity of the Word, and of the Holy Ghoſt; they maintain'd that the Word was from all Eternity in God, as a Perſon diſtinct from the Father; that the Father created the World by him, and that he governs it, and that it was the Perſon of the *Word* that appear'd to the ancient Patriarchs under different Figures, and who was at laſt Incarnate; that Jeſus Chriſt was the Word made Man, God and Man all together, compoſed of two entire and different Natures; that he had a Soul and Body like unto ours; that he took this Body in the Womb of the Virgin *Mary*; that his Fleſh was real and true; that he ſuffered and was really Dead; that he made himſelf Man, to ſave the World that was loſt by the Sin of the firſt Man; that he came to diſcover the Truth to them, to ſhow them an Example; and that he redeemed them by his Death; that he deſcended into Hell, and afterwards roſe again from the Dead; that he will come at the Day of Judgment to judge all Men; that he will condemn the Wicked to everlaſting Puniſhments, and reward the Good with eternal Happineſs, after he has raiſed up both the one and the other. All the Fathers, of whom we have ſpoken, make Profeſſion of this Faith, and aſſure us, that this is the Doctrine, which all the Churches in the World have received from the Apoſtles, and that it was neceſſary to believe it in order to become a Chriſtian. They ſometimes make uſe of ſome Expreſſions concerning the Perſon of the Word, that ſeem to derogate from his Divinity; as for inſtance, when they ſay, that the Word was not begotten, till the Beginning of the World; that he is viſible, and that the Father is inviſible; that he is one Portion of the Subſtance of the Father, and that the Father is all Subſtance. But theſe ways of ſpeaking, have a very good Meaning in theſe Authors, as we have often obſerved. For when they ſay, that the Word was begotten at the Beginning of the World, and that he was not the Son before; they don't mean that the Word began only to exiſt then, ſince they acknowledge he exiſted before, and was in God from all Eternity: But they take the Word *Generation* in another Senſe than we do; giving this Name to a certain Prolation, or Emiſſion of the Word, which they imagine was done, when God reſolved to create the World; and 'tis in this ſenſe they ſay, that the Word who was from all Eternity in God, was generated or begotten at that time, and that he had not always the Quality of the Son. We have likewiſe explained in what ſenſe they ſay, that the Word is viſible, and the Father inviſible; and we have made it evidently appear, that they did not believe, that the Word was therefore of a different Nature from the Father, but only that they attributed Viſibility to the Son, as they aſcribed Almightineſs to the Father: Saying, that it is through the Son, that God makes every external Being, and conſequently that by him he renders himſelf viſible to Mankind. This Manner of Speaking is ſo little contrary to the Divinity of the Word, that it is to be found in *Athanaſius*, and in other Fathers that lived after the *Nicene* Council. In ſhort, when they ſay that the Son was a Portion of the Subſtance of the Father, we are ſo far from being able to conclude that they were of *Arius*'s Opinion, that on the contrary, it follows from thence, that they believed the Son was not created of Nothing, as *Arius* afterwards taught, but that he was conſubſtantial to the Father; that is to ſay, of the ſame Subſtance, as the Nicene Council has determined. But wherefore do they ſay, that the Son is only ſomething derived from the Subſtance of the Father? Is it becauſe they believed he was inferior to the Father? Not at all, but it was becauſe they conceived, that the Father, as having all the Divinity in him, communicated it to the Son, and to the Holy Ghoſt. 'Tis upon this account that they uſually aſcribe to the Perſon of the Father all the Attributes of the Godhead, as we may ſee in the Creed, where after it is ſaid, *I believe in God*, they add, *Almighty, Creator of Heaven and Earth*, &c. and yet we muſt not therefore ſay, that theſe Attributes don't agree to the Son and the Holy Ghoſt, but only that they are attributed to the Father; becauſe he is the Fountain and Original of the Divinity, and becauſe the Son and the Holy Ghoſt receive it from him. I paſs over in Silence ſome feeble Objections, that are only founded upon the Ambiguity of the Words *Nature and Creation*, that have not been as yet determined to a certain ſenſe, as alſo the ſignification of the word *Hypoſtaſis* has been a long time undetermined. Thus when the Son is called another Subſtance than the Father, (though that is but very ſeldom) yet we are not to conclude from thence, that the Perſon who ſpeaks after this Manner, does not believe him to be truly God, becauſe the Words of Nature and Subſtance were not at that time determined to the ſenſe, they received afterwards, and becauſe they may be taken for a Perſon ſubſiſting. This is ſo true, that *Gregory Nazianzen*, and ſome others that lived in a time, when theſe Expreſſions were determined, forbore not to ſay ſometimes that the Father was the firſt Subſtance or Nature, and the Son the ſecond: And thus it is ordi-

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nary for thoſe, that acknowledged the Divinity of the Word, to ſay, that God made or created him, though they believe that he was not created of Nothing, but begotten of the Divine Subſtance.

As to the Incarnation, the Fathers of the three firſt Centuries have ſaid nothing that in the leaſt ſeems to favour the Errors of the *Paulianiſts*, the *Apollinariſts*, the *Neſtorians*, or the *Eutychians*; and they always diſtinguiſhed two Natures in Jeſus Chriſt, and admitted the Proprieties of theſe Natures without Confuſion, and being changed one into the other, yet re-united at the ſame time in the ſame Perſon, God and Man both together. They likewiſe plainly ſay, that Jeſus Chriſt was born of a Virgin by the Operation of the Holy Ghoſt, without Concupiſcence and without Sin. And though they frequently tell us, that the benefit of the Incarnation is the Inſtruction, and the Example which Jeſus Chriſt has given us; yet they acknowledge beſides that, that he has truly redeemed us by his Death; and that he has ſatisfied God for us. They believed, that we cou'd not be ſaved without believing in him; and for that Reaſon they imagined, that he deſcended into Hell, as well as the Apoſtles after him, to preach the Goſpel there to the *Jews* and *Gentiles*, who had known the true God, and had lived virtuouſly. They were of Opinion, that the Day of Judgment was at hand; that the Souls of Men until that Day, were neither perfectly happy nor miſerable, though they underwent ſome Puniſhment beforehand, or were at reſt, according to the proportion of the Good or Evil they had done in their Bodies. They almoſt univerſally believed with *Papias*, that Jeſus Chriſt was to reign a thouſand Years upon Earth, but they never aſſerted that Opinion as a Matter of Faith. They were ſufficiently divided about the Nature of the Soul; ſome of them ſuppoſed it to be corporeal, others declared, that they believed it to have been ſpiritual; but however the better part of them agreed that it was immortal, that the Juſt wou'd be rewarded with everlaſting Happineſs, and the Wicked everlaſtingly puniſhed. They never diſquieted themſelves in examining wherein the Beatitude conſiſted, but they were perſuaded, that the Wicked ſhould be puniſhed with Fire, and that not metaphorical, but real. They advanced Man's Free-will very highly, and maintained that he might carry himſelf either to Good or Evil; and yet they acknowledged, that ſince the tranſgreſſion of the firſt Man, we were naturally inclined to Evil, and that we ſtood in need of the Aſſiſtance and Grace of God to determine us to what was Good. They did not philoſophize too far about the Nature, and ſeveral Species of Angels, but only ſatisfied themſelves, that there were good Angels, and likewiſe bad ones called *Dæmons*. They were of Opinion, that both the one and the other were corporeal, and imagined that the bad Angels were loſt for their love of Women, and they poſitively aſſerted, that the good ones took care of things below. All of them were ſenſible of the Wounds and Puniſhment of *Adam*'s Sin, but they don't ſeem to agree, that Infants were born ſubject to Sin, and worthy of Damnation. Nevertheleſs, this appears to be the common Opinion; as is evident from St. *Cyprian*, who ſays, "That it was re-"quiſite to baptize Infants before the eighth Day, "for fear leſt if they died without Baptiſm, this De-"lay ſhould prove the occaſion of their Deſtruction. They often ſpoke of the Neceſſity and wonderful Effects of Baptiſm, and ſaid that the Holy Ghoſt deſcended by the Impoſition of the Hands of the Biſhop. They maintained, that the Church had Power to reconcile thoſe that repented of their Sins; and did not doubt but that the Euchariſt was the Body and Blood of Jeſus Chriſt, and accordingly called it by that Name. They extolled Virginity without condemning Marriage, they honoured the Saints and Martyrs as the Servants of God, they ſpoke of the Virgin *Mary* with a great deal of reſpect, and yet with no leſs diſcretion and adviſedneſs. St. *Clement* affirms, that ſhe continued a Virgin after her Delivery; but *Origen*, *Tertullian*, and ſome others, were of the contrary Opinion. We find nothing in the three firſt Ages of the Church, either for or againſt the Aſſumption; there is a Paſſage in St. *Irenæus*, that is not favourable to the immaculate Conception. They believed that the Holy Scriptures were written by the Inſpiration of the Holy Ghoſt, that they contain all the principal Articles of our Faith; that though they are obſcure in ſome places, yet they are clear enough in many others, and that even their Obſcurity has its Uſe; and that all Chriſtians might read them, provided they made good uſe of them: That it is neceſſary to believe what the Scripture, Tradition, and the Church teach us, without endeavouring to ſearch too deep into the Myſteries of our Religion, and diſputing about them. They acknowledged no other Books of the Old Teſtament to be canonical, but thoſe that were received into the Canon of the *Jews*, though now and then they cited ſome other Books as very good and uſeful. In the New Teſtament they received as canonical the four Evangeliſts, the fourteen Epiſtles of St. *Paul*, (though ſome of them queſtioned that to the *Hebrews*, and many Perſons attributed it to another, and not to St. *Paul*) the firſt Epiſtles of St. *John*, and of St. *Peter*. The Epiſtles of St. *James* and St. *Jude*. The ſecond of St. *Peter*, the ſecond and third of St. *John* were received by ſome, and rejected by others, as well as the *Apocalypſe*. They ſometimes cited the Apochryphal Books, but never reckoned them amongſt the canonical Scriptures.

Thus I have given you a ſhort Summary of part of the Opinions of the Fathers in the three firſt Ages of the Church. The moſt part of the Proofs, which I have here laid down, are to be found in the Abridgment of thoſe Authors, that I have made in this Volume; and I don't in the leaſt queſtion, but that thoſe Perſons, who will carefully read over the ſame Authors, will be ſenſible, that I have impoſed nothing upon them, and that their Doctrine is what I have now repreſented it.

An Abridgment of the Diſcipline.

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WE cannot ſay of the Diſcipline of the Church, what we have affirmed concerning its Doctrine; *viz.* That it is the ſame in all Times, and all Places; becauſe it is an undeniable Truth, that it has been different in many Churches, and has been from time to time ſubject to Change. We ought not however to conclude from this Principle, that it is unneceſſary to ſtudy the Primitive Diſcipline, or that we are obliged only to learn that of the Time and Church where we live; for beſides, that thoſe Perſons who are ignorant of the Diſcipline of the Primitive Church, cannot pretend to underſtand the Books of the Ancients, this ancient Diſcipline is the Foundation of ours: And though the Exterior part has been changed, yet the Spirit of the Church is always the ſame. It is not therefore an unprofitable Labour as ſome have vainly imagined, to buſie ones ſelf in examining the Diſcipline of the Ancient Church; on the contrary it is a Study extremely uſeful, and neceſſary for a Divine.

It muſt be acknowledged that the Diſcipline that was obſerved in the Infancy of the Church, however Holy it was in its Simplicity, yet was not arrived to its Perfection; for the Apoſtles altogether applying themſelves to what was neceſſary at the beginning, were content to preach the Doctrine and Morality of our Bleſſed Saviour, without giving themſelves the trouble to regulate what related to the Ceremonies, or Diſcipline of the Church. Nevertheleſs we are not to imagine, that they entirely neglected

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glected it, and St. *John*, who lived longer than the rest of the Apostles, seems to have applied himself more particularly to it. But the Successors of the Apostles, by little and little, regulated the Ceremonies, that ought to be observed, as well in the Administration of the Sacraments, as in the Assemblies of Christians, and made particular Orders about the Government of Churches, the Form of Ecclesiastical Judicatures, and many other Points of Discipline.

These Ceremonies were exceedingly augmented in the Fourth Century, when the Church began to enjoy the benefits of Peace and Tranquillity, and Publickly celebrated the Divine Service in the time of the Emperor *Constantine*. Then it was that the Bishops met together with Liberty, being supported by the Authority of Princes; and made abundance of Rules concerning the Government of the Church, the Rights of the Bishops of the greater Sees, the Forms of Judicature, and infinite Numbers of other Matters.

We have here obliged our selves to speak only of the Discipline, that was observed in the Three First Ages of the Church: Then it was plain and simple, and had scarce any other Splendor to recommend it, but what the Holiness of the Manners and Lives of the Christians gave to it. They assembled every Sunday in particular, in certain Places appointed and set apart for Publick Devotion, where they continued a long time in Prayer, which they pronounced with a low Voice, without Singing it aloud, as afterwards they did. The Bishop, or in his Absence, the Minister presided in that Congregation, where they read the Holy Scriptures, and oftentimes the Bishop preached the Word of God. The Festivals of our Blessed Saviour's Nativity, of *Easter*, and *Whitsunday* were celebrated even in those Days with great Solemnity. It was not their Custom on *Sundays*, as likewise from *Easter* to *Whitsunday*, to pray Kneeling, and when they offered up their Prayers, they alway turned to the East. The places where they met were plain and without Ornament, and it seems probable, that in those times the use of Images, of Crosses, and Incense was not common. They did not give the Name of *Temple* to their Houses of Publick Prayer, nor that of *Altar* to the Table upon which they celebrated the Eucharist; they had often their Feasts of Charity and Benevolence, which they called *Agapæ*, where all Comers were kindly entertained.

They pray'd for the Dead, and made Oblations for them, and celebrated the Sacrifice of the Mass in Commemoration of them; the Christians gave one another a Kiss of Peace; they called one another by the Name of Brethren, and continually made the sign of the Cross. They pray'd to Saints and Martyrs, and solemnized the day of their Death with Joy, and were persuaded that they interceded with God in behalf of the Living. They baptized with some Ceremonies, those that were well Instructed in their Religion, and who had given satisfactory Signs of their sincere Conversion; they generally dipt them thrice in the Water, invoking the Name of the Holy Trinity, and they never administred the Sacrament solemnly, but at the Feasts of *Easter* and *Pentecost*. In *Africk* towards the third Age of the Church, they made use of Holy Water in Baptizing their *Neophytes*. They anointed them with Oil after Baptism, and imagined that this Ceremony convey'd some Internal Benefit to them, and likewise in some Churches they gave them Milk and Honey to taste. They imposed hands upon them, that the plenitude of the Holy Ghost might descend on them, and they considered this Imposition of Hands, which was generally reserved for the Bishop, as a distinct Sacrament from Baptism.

Baptism was never reiterated amongst them, but by Hereticks in some particular Churches, and if after it any Christians fell into Sin, of which they were convinced, or made a Confession to the Priest, they were enjoyn'd a severe Penance; that is to say, they were thrown out of the Communion of the Church, forbidden the Assemblies of the Faithful, and obliged to fast, to humble and mortifie themselves Publickly at the Church-Porch. In some Churches, and particularly in those of *Africk* and *Rome*, there was a time, when they never admitted to Peace those that fell into Idolatry, or those that had committed Murder and Adultery. They afterwards consented to some relaxation for Murderers, and Adulterers. and afterwards for Idolaters themselves, whom they reconciled to the Church, either at the point of Death, or after a long and severe Penance. 'Tis true indeed, they did not use the same Severity in all Churches, and in some they admitted Offenders to a Reconciliation after a short Penance, and they likewise abated somewhat of the Rigour of it at the recommendation of the Martyrs. As for the Clergy, those of them that fell into any notorious Sin, were not only deprived for ever from the Ministry, but also obliged to undergo Publick Penance, at least in some Churches. They that had once undergone this Scandal in the Face of the Congregation were never admitted into the Clergy. They imposed this course of Repentance never but once, and whoever fell into his vitious Transgressions the second Time, could never be reconciled to the Church, and was to expect his Pardon from God alone. The Sentence of Excommunication was pronounced against Hereticks, the Disturbers of Discipline, and those Christians that persisted in a profligate irregular Life. He that was excommunicated by a Bishop, could be no where received into Communion. The Matter of the Eucharist was ordinary Bread, and Wine mingled with Water; the Faithful made this Offering, and the Priest or the Bishop that presided in the Assembly, said Prayers and Thanksgivings over the Bread and over the Chalice, and after those Prayers were ended, all the Congregation answered *Amen*. They divided the Consecrated Bread into several pieces, and the Deacons distributed them to the Standers by, and gave them also the Consecrated Wine. In some Churches this Distribution was reserved for the Priests, and in others every Man approached near the Table, and took his Portion of the Eucharist himself. All the Christians took it with wonderful respect, protesting they received the Body and Blood of Jesus Christ: They received the Species of Bread in their hands, and likewise the Eucharist was given to Infants under the Species of Wine. They generally received it in the Morning before they had eaten, but this Custom was not entirely established as a Law, and sometimes they received it in the midst of a Repast. This Celebration of the Eucharist was frequently called a Sacrifice; the Priest recited several Prayers both before and after Consecration, and St. *Cyprian* observes, that he said, *Lift up your hearts to God:* And the People answered, *We have lifted them up to the Lord*. The manner of celebrating this Sacrament was Simple, and without abundance of Ceremonies, as we have already observed in another place. They received the Eucharist often, and generally whenever they met together in the Assemblies of the Faithful: but they believed that they were obliged to live Piously, and according to the Holy Rules of the Gospel, that they might partake of this Celestial Food worthily, and after a manner that might be beneficial to them. There is no mention made, in the three First Ages of the Church, of Anointing the Sick, which St. *James* speaks of; perhaps because it was seldom used in that time. Marriage was celebrated in presence of the Priests, and was confirmed by some Oblation. Second Marriages were reputed Scandalous; nay, they were condemned by some Persons. In some Churches they allowed the Husband to send home his Wife and marry another, in case of Adultery only: But this was no general Custom amongst them. They took great Care in the Choice of their Ministers to elect such Persons, whose Life and Conversation were unblameable. After the Death of those who

had been ordained by the Apoſtles, the People elected. Though the Names of Biſhops and Presbyters were frequently confounded; yet the Biſhops were above the Presbyters. The Biſhops were generally ordained by their Brethren, who impoſed their Hands upon them, and the Prieſts by the Impoſition of their Biſhop and the Clergy. The Biſhop was mightily reſpected and conſidered by them: Nothing of conſiderable moment in the Church could be done without him, even Baptiſm it ſelf was reſerved for him, but then he treated his Presbyters as Brethren, and did nothing without their Advice. There were Deacons in the Times of the Apoſtles, to whom belonged the Adminiſtration of Sacred Things at the beginning of the Church, and to whom in ſome places it was allowed to lay hands upon Penitents in caſe of Neceſſity. The Deaconneſſes alſo are very Ancient. As for the Sub-Deacons, and other inferior Orders, they were afterwards inſtituted; yet they were in uſe in St. *Cyprian*'s time.

All the Biſhops were perſuaded, that they received their Office immediately from Jeſus Chriſt, and that Providence had aſſigned to each of them a Portion of the Flock of the Heavenly Paſtor to govern, in ſuch a manner however, as that in an exigence or time of Neceſſity, they were to relieve the wants of all Churches. They lived in great Union together, and preſerved a mutual Correſpondence by Letters, which they ſent to one another. The Biſhops of great Cities had their Prerogatives in Ordinations, and in Councils; and as in Civil Affairs Men generally had recourſe to the Civil Metropolis; ſo likewiſe in Eccleſiaſtical Matters, they conſulted with the Biſhop of the Metropolitan City. The Churches of the Three Principal Cities of the World were looked upon as Chief, and their Biſhops attributed great Prerogatives to themſelves. *The Church of* Rome *founded by St.* Peter *and St.* Paul, *was conſider'd as firſt, and its Biſhop, as firſt amongſt all the Biſhops of the World; yet they did not believe him to be Infallible, and though they frequently conſulted him, and his Advice was of great Conſequence, yet they did not receive it blind-fold and implicitly, every Biſhop imagining himſelf to have a Right to judge in Eccleſiaſtical Matters.* They had a prodigious reſpect for the Deciſions of Councils; and the Opinion of the Univerſal Church, that is to ſay, of all the Churches in the World, paſſed for an Infallible Rule of Faith. They eſteemed thoſe Perſons, that were ſeparated from the viſible Society of the Church, to be Schiſmaticks, for whom no Salvation was to be had. The Clergy were not diſtinguiſhed from others by any peculiar Habits, but by the Sanctity of their Life and Manners, they were removed from all kind of Avarice, and carefully avoided every thing that ſeem'd to carry the appearance of ſcandalous, filthy Lucre. They adminiſtred the Sacrament *gratis*, and believed it to be an abominable Crime to give or receive any thing for a Spiritual Bleſſing. Tithes were not then appropriated to them, but the People maintained them voluntarily at their own expence. The Goods of the Church were in common between the Prieſts and Biſhop, who had the Adminiſtration of them; the Offerings were reſerved for the Poor; the Paſtors never abandoned the Flock that was committed to their Care, but with infinite regret, and only in caſe of Neceſſity, and carefully acquitted themſelves in all the Functions of the Miniſtry. The Clergy were prohibited to meddle with any Civil and Secular Affairs. They were ordained againſt their Will, and did not remove from one Church to another, out of a Principle of Intereſt, or Ambition. They were extremely Chaſt and Regular. It was lawful for Prieſts to keep the Wives they married before they were ordained, but Marriage was never permitted after Ordination; but both the one and the other was allowed to Deacons. Monks were not as yet inſtituted; but there were abundance of Perſons of both Sexes amongſt the Chriſtians, that lived in a ſtate of Celibacy, and chearfully ſubmitted to the auſterities of an Aſcetick Life. There were likewiſe ſome Women in the Third Age of the Church, that ſolemnly obliged themſelves to keep their Virginity all their Life-time. All Chriſtians forbore to eat of any Meat that was ſtrangled, or Blood, or things offered to Idols, which were called *Idolothyta*. They faſted with great rigour before *Eaſter*, ſome a longer, and others a ſhorter ſpace, according to the different Cuſtoms of Churches: Beſides this, they ordinarily faſted every *Wedneſday* and *Friday*, till Three a Clock in the Afternoon only, and many of them ſpent theſe Days in Prayers, which they called their Stations. They likewiſe faſted and mortified themſelves in Times of Publick Calamities, and when they were in the rank of Penitents. They were of Opinion, that it was unlawful to faſt on *Sundays*, and from *Eaſter* to *Whitſuntide*. They buried the Bodies of the Deceaſed in the Earth, and did not approve of the Cuſtom of thoſe that burnt them.

Theſe are the Principal Points of the Diſcipline of the Ancient Church, which I have collected with all the brevity and exactneſs that was poſſible. But no body ought to conclude from what has been ſaid here, that all theſe things were practiſed in all Churches, and in all times of the three Firſt Centuries. Some began to be uſed but in the Third Age, and others were only obſerved in ſome particular Churches. After all, it muſt be confeſſed, that the Diſcipline of the Church has been ſo extremely different, and ſo often altered, that it is almoſt impoſſible to ſay any thing poſitively concerning it.

An Abridgment of the Morality.

THE Morality of the Goſpel has been as immutable as its Doctrine, but it has moreover this Advantage, that though there have been abundance of lewd, wicked Chriſtians in the World, who lived in a manner contrary to the Rules of the Evangelical Morality; yet there were never any Perſons to be found in all Antiquity, ſo raſh as to overthrow the Rules of this Morality, and to eſtabliſh Maxims oppoſite to it; for, there was ſcarce ever any Diſpute in the Church, or any different Sentiments about the Queſtions of Morality. They followed the Precepts of the Goſpel according to the Letter, and exhorted all the Faithful to imitate the Life of Jeſus Chriſt, as a Model of what they were to obſerve. I ſhould never have done, if I ſhould endeavour to heap together all the Principles or Heads of Morality, that are to be found in the Authors of the three Firſt Ages: It is ſufficient to ſay, that they not only carried the Profeſſors of Chriſtianity to obſerve the Precepts of the Decalogue and the Natural Law, but that they likewiſe recommended to them the embracing the Perfection of the Chriſtian Morality. They maintained, that the moſt agreeable Sacrifice that could be offered to God, was to give him a contrite Heart; that it was neceſſary to love him above all things in order to be juſt; that thoſe that were influenced only by a Principle of ſervile Fear, were not really upright; that we ought to die, and ſuffer all Puniſhments imaginable, rather than be guilty of any thing, that might give the World occaſion to believe, that we have renounced or deſpiſed the Doctrine of Jeſus Chriſt; that we ought to love our Neighbour as our ſelf, and aſſiſt and help him, to wiſh Ill to no body, to render Good for Evil, and pray for thoſe that perſecute us. They exhorted the Faithful to give large Alms, to viſit the Poor, to comfort the Sick, and thoſe that were impriſoned upon the account of Religion. They recommended

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commended it to the Consideration of those Christians that were Rich and Powerful, to employ the Superfluities of their Fortune in these indispensable Duties, and to use the World without being wedded to it; They taught them, that they were obliged not only to avoid Criminal Pleasures, such as Debauchery, and those that were dangerous, such as the publick Shows and Comedies, but also all unprofitable Pleasures that had no other end but the meer entertainment of the Senses; that they ought to content themselves with what was necessary, without a sollicitous pursuit and search after those things that served only for Pleasure or Luxury: That Christian Women ought to be extremely Modest in their Garb and Dress. They commanded all Persons of whatsoever Condition, to be obedient to all Emperors, Magistrates and Secular Powers. They exhorted Wives to love their Husbands, Husbands to cherish their Wives, Children to obey their Fathers and Mothers, and Parents to have a Care of their Children, and reprehend them without bitterness; they admonished the Faithful to be submissive to their Pastors; and the Pastors to have a great deal of Charity and Zeal for their Flock.

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In a word, They prescribed all the Rules and Holy Maxims of the Gospel to the Observation of Christians, and exhorted them to lead a Life conformable to them. But what is most to be admired, this excellent System of Morality was not only to be found in the Writings of the First Christians; but it appeared and glittered in their Lives and Actions. *We say not great things*, says one of these Ancients, *but we live them.* Non eloquimur magna, sed vivimus.

Of the Councils *held in the Fourth* Age.

Of the supposititious COUNCIL *of* Sinuessa.

The Council of Sinuessa. 303.

THIS Council of *Sinuessa* would be the First Council held in this Century, if the Acts which bear the Name of this Council were Genuine: But it is notoriously known among all Learned Men, that they are supposititious, and that the Story on which they are grounded is a Fable which has no Foundation in Antiquity. It is suppos'd in those Acts, That this Council was assembled at the beginning of the Fourth Century, upon occasion of the Fall of the Pope *Marcellinus*, who had sacrificed to Idols; That it was held at *Sinuessa* in a Grotto; That there were 300 Bishops present at it; That the Pope *Marcellinus* having confess'd his Fault condemn'd himself, and that the Bishops durst not depose him, till he had pronounced Sentence upon himself. None of these things have any probability: For, First, This History is not founded upon the Testimony of any ancient Author: Secondly, St. *Austine* in his Book against *Petilian*, Ch. 16. defends the Innocence of *Marcellinus* against this *Donatist*, who accused him of having sacrificed to Idols; and therefore to maintain the Acts of the Council of *Sinuessa*, is to take part with the *Donatists* against the Church. 'Tis more probable that they were forg'd by the *Donatists* to support the Accusation which they had made against this Holy Bishop without Foundation. Thirdly, what probability is there that 300 Bishops could be assembled in the time of the most violent Persecution that ever the Church suffer'd, since it was all that *Constantine* could do, to assemble a Council so numerous, at a time when the Church was flourishing, and much farther spread. And certainly if the Catholick Bishops at the Conference of *Carthage* could reject the Acts of the Council of *Cirtha*, by saying, that there was no probability that a Council could be assembled in the time of Persecution, tho' this Council was but a Synod of some *African* Bishops, what may not be said against a Synod that is suppos'd to consist of 300 Bishops? Fourthly, The Style of these Acts is barbarous, and contains many things which do not in the least belong to *Marcellinus*'s Age. They make the Pagan High-Priest (whom they ridiculously call the *Pontiff* of the *Capitol*,) produce what is said in Holy Scripture of the Adoration of the Wise-Men, to prove that Incense should be offered to Idols. 'Tis said, that a 100 Christians run to the Temple of *Vesta* to see Incense offered by *Marcellinus*: Their Names are recited, which are either almost all *African* Names, or such as are ridiculous. 'Tis said that 72 were chosen out of them to be Witnesses of this Pope's Sacrilege. The synodical Part of these Acts is no less contrary to the Discipline of that time, than what is said of the Fall of *Marcellinus* is contrary to the History. 'Tis said, that *Marcellinus* at first denied his Fault; that the Synod declar'd to him he should be his own Judge; that the Bishops durst not judge him, because it was not lawful for any body to judge the First See. I say nothing of the Impertinencies, which some of the Bishops are made to say, that are unworthy of the Gravity and Simplicity of the Christians of the First Ages. Lastly, he who forg'd these Acts, says, that *Diocletian* was inform'd of the Condemnation of *Marcellinus*, when he was at War with the *Persians*; which yet further discovers that these Acts are not ancient, since the *Persian* War was ended before the Persecution of *Diocletian*, from whence it follows, that he who fell into so gross a fault in Chronology, is a modern Author unworthy of any Credit.

The Council of Sinuessa 303.

Of the Council *of* Cirtha.

Of Cirtha. 305

THE Violence of the Persecution being a little abated in *Africk* in the Year of Jesus Christ 305, some Bishops of *Numidia* assembled at the beginning of the Month of *May* in the City of *Cirtha*, in the House of one *Donatus*, because the Churches were not yet restor'd. The occasion of this Synod was the Ordination of a Bishop into the See of this City of *Numidia* in the room of *Paul*. The Bishops which were present there were *Secundus* of *Tigisis*, *Donatus* of *Masculs*, *Marinus* of *Aquæ Tibilitanæ*, *Donatus* of *Calama*, *Purpurius* of *Limata*, *Victor* of *Garbis*, *Felix* of *Rotarium*, *Nabor* of *Centurio* and *Secundus* the younger. A Bishop call'd *Menalius* would not be present for fear of being accus'd and convicted of having sacrificed to Idols. These Bishops, who were afterwards the Heads of the *Donatists* Faction, accus'd one another mutually in this Council, and all of them fearing lest they should be convicted of the Crimes of which they had accus'd one another; they pardon'd one another, referring themselves to the Judgment of God: After which they ordain'd *Silvanus* Bishop of *Cirtha*. You have the Acts of this Council in St. *Austine* in his Third Book against *Cresconius*, Chap. 27.

Of Cirtha. 305.

Of the Council *of* Alexandria, *under* Peter *Biſhop of that Church.*

Of Alexandria. 306.

IN the Year 306. *Peter* of *Alexandria* held a Council, wherein he depoſed *Meletius*, being convicted of having ſacrificed to Idols. We have not the Acts of this Council, and we know nothing more in particular of it.

Of Alexandria. 306.

Of the Council *of* Eliberis *or* Elvira.

Of Eliberis or Elvira, 305.

THE place (*a*) and time (*b*) of the Council of *Eliberis* are very uncertain. Some have thought that this Council was aſſembled in a City of *Gallia Narbonenſis*; other ſay that this City was in *Bætica*, and the moſt Learned think that this City *Eliberis* was the ſame with *Granada*. As to the time, ſome Authors have placed it at the end of the Third Century, others have remov'd it unto the end of the Fourth, but the moſt probable Opinion is, that it was aſſembled at the beginning of the Fourth Century, before the Councils of *Arles* and *Nice*, about the Year 305. The little Order that is obſerved in the Canons of this Council, the great variety of Rules that are to be found in it, and the multitude of Canons about different Matters, make ſome Learned Men think, probably enough, that the Canons attributed to this Council are an ancient Code, or an ancient Collection of the Councils of *Spain*. However this be, it cannot be doubted, but theſe Canons are very Ancient and very Authentick.

The Diſcipline which they eſtabliſh is very rigorous.

In the 1ſt. Canon they are depriv'd of Communion, *i. e.* of Abſolution, even at the point of Death, who have voluntarily ſacrificed to Idols after they were baptized.

The 2d. eſtabliſhes the ſame Penalty againſt thoſe, who taking upon them after their Baptiſm, the Office of Prieſts to falſe Gods, were obliged to offer up Sacrifices to Idols by themſelves or others, and who have alſo increaſed their Guilt by Murders or Adulteries.

The 3d. moderates this Penalty to thoſe who have only cauſed profane ſhows to be repreſented, and grants them Communion at the point of Death, provided they put themſelves under Penance, and that they do not afterwards fall into Adultery.

The 4th. is, that if the Catechumens cauſe themſelves to be choſen Prieſts to falſe Gods, and act in profane Shows, their Baptiſm ſhall be delay'd for three Years.

The 5th. impoſes ſeven Years Penance upon a Woman that ſhall beat her Servant-Maid in ſuch a manner, that ſhe dies within three Days after, if the Woman had a deſign to kill her; and five Years Penance if ſhe had no ſuch deſign: She is acquitted if the Maid dies more than three Days after.

In the 6th. Canon it is ordain'd, That Abſolution ſhall be refus'd even at Death, to him who ſhall kill another by treachery.

The 7th is, That thoſe who relapſe into Adultery after they have undergone Penance, ſhall not be received even at Death.

The 8th. ſubjects a Woman to the ſame Penalty, who has forſaken her Husband without cauſe, to marry another.

The 9th declares, that 'tis not lawful for a Woman, tho' ſhe has forſaken her Husband, becauſe of Adultery, to marry another; and that if ſhe does it, ſhe ought not to be admitted to Communion, till he whom ſhe has married be dead, or at leaſt till the extremity of Sickneſs make it neceſſary to grant it her.

Of Eliberis or Elvira, 305.

The 10th. allows Husbands to be baptiz'd who have forſaken their Wives, and Wives who have forſaken their Husbands, for Adultery, while they were Catechumens. But if a Chriſtian Woman marries a Man who has forſaken his Wife without reaſon, the Canon ordains, that the Communion of the Church ſhall be refus'd her, even at the point of Death.

The 11th. ordains, that Baptiſm ſhall be delay'd for the ſpace of five Years to a Catechumeneſs who has married a Husband that had divorc'd his Wife without cauſe.

The 12th Canon denies Communion at death to Women who proſtitute their Daughters.

The 13th. ſubjects to the ſame Penalty the Virgins conſecrated to God, who ſpend their Life in Licentiouſneſs, but it grants Abſolution at the Point of Death to thoſe who do Penance for their Fault.

The 14th. treats Virgins with much moderation who have loſt their Virginity, if they marry thoſe who have abuſed them; for it ordains, that they ſhould be reſtored to Eccleſiaſtical Communion at the End of one Year, without being oblig'd to do Penance; but then it impoſes five Years Penance, if they have had to do with other Men.

The 15th. and 16th. forbid the Faithful to beſtow their Daughters in Marriage upon Pagans, Jews, or Hereticks, how great ſoever the number of Virgins be among Chriſtians; and it ordains, that the Fathers who do it ſhall be ſeparated from Communion for the ſpace of five Years.

The 17th. denies Abſolution even at the Point of Death, to thoſe who give their Daughters in Marriage to the Prieſts of falſe Gods.

The 18th. forbids Biſhops, Prieſts, and Deacons to leave their Churches to exerciſe Merchandiſe, and go to Fairs; but it allows them to traffick in their own Province, and to ſend their Children, their Friends, and their Servants to trade in Foreign Countries.

The 19th. ordains, that Communion ſhall be refuſed, even at the Point of Death, to Biſhops, Prieſts, and Deacons who have committed Adultery.

The 20th. declares, that a Clergyman who is diſcovered to take Intereſt, ſhould be depoſed and removed; that the ſame Crime ſhould be pardoned in a Layman if he promiſes to amend it, but if he relapſes he is to be caſt out of the Church.

The 21ſt. Canon is, that if any Inhabitant in a City ſhall be abſent from the Church for three *Sundays* together, he ſhall be ſeparated from Communion for ſome time, to ſignify that he has been puniſhed for his Fault.

The 22d. declares, that he who has abandoned the Church, to go over to a Sect of Hereticks, ſhall not be received back into the Church again till he has done Penance for ten Years: As for thoſe who were Children when they were entred into an He-

(*a*) *The place*] The Name of this Council is very various; Some call it *Libertinum*, others *Elibertinum*, others *Heberitanum*, and ſome *Eliberinum*; but the more common Name is *Eliberitanum*, or *Illiberitanum*. The ancient Geographers mention only Two Cities call'd by this Name, whereof one was in *Gallia Narbonenſis*, and the other in *Bætica*. 'Tis thought that the firſt is *Perpignan*, and the other in all probability is the City of *Granada*. The Firſt was deſtroy'd in the time of *Pliny* and *Mela*, and 'tis no wiſe probable that the Biſhops of *Spain* ſhould come ſo far to hold a Council. Wherefore it is much more probable that this Council was held at the *Spaniſh Elvira* i. e. *Granada*.

(*b*) *The time.*] Thoſe who ſaid that this Council was held after the Year 400, affirm'd what is manifeſtly falſe, ſince at that time the enjoining Penance for thoſe who had ſacrific'd to Idols, was not debated: The ſame Reaſon proves that there is no probability that it was aſſembled after the Council of *Nice*. It ſeems to have been called before that of *Arles*; but I do not believe that it was called before the Perſecution of *Dioclesian*. There is more probability, that it was aſſembled when the Perſecution ended in the Weſt, and when *Dioclesian* had abdicated the Empire in the Year 304.

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The Councils.

retical Sect, and return to the Church, the Canon ordains, that they ſhall be received without any delay.

The 23d. declares, that the ordinary Faſts ſhall be obſerved, except in the Months of *July* and *Auguſt*, becauſe of the weakneſs of ſome of the Faithful.

The 24th. forbids thoſe to be admitted to ſacred Orders, who have been baptized out of their own Country, becauſe their Life is not known.

The 25th. declares, that Credit ſhall not be given to the Letters of a Confeſſor, but only to Letters of Communion.

The 26th. forbids Faſting on *Saturdays*.

The 27th. forbids Biſhops and Clergymen to have in their Houſes ſtrange Women.

The 28th. forbids Biſhops to receive Preſents from thoſe that are not in the Communion of the Church.

The 29th. forbids to recite at the Altar the Names of thoſe that are poſſeſs'd, and does not permit them to make any Offering themſelves in the Church.

The 30th. ordains, that the Orders of Subdeacon ſhall not be given to thoſe who have committed Adultery in their Youth, leſt they ſhould riſe to a higher Degree, and that thoſe who have been ordained ſhall be degraded.

The 31ſt. declares, that thoſe may be admitted to Communion who have committed Adultery after Baptiſm, provided they have fulfilled their canonical Penance.

The 32d. declares, that when any Perſons fall ſick, they ought to be received into Eccleſiaſtical Communion by the Biſhop; but yet if the ſickneſs be violent, the Prieſt may grant them Communion, and even the Deacon if the Biſhop command him.

The 33d. Canon preſcribes Celibacy to Prieſts and Deacons.

The 34th. Canon is very obſcure: It declares, that Wax-candles are not to be lighted in the Cœmiteries, becauſe we muſt not diſturb the Spirits of the Saints. Some underſtand by the Spirits of the Saints the Souls of the Dead: I think that it is more natural to underſtand by it, the Repoſe of the Spirits of the Faithful that are alive and may be troubled with a great multitude of Lights in the day-time.

The 35th. redreſſes a dangerous Abuſe; it is ſet down in theſe Words. 'We have thought fit to 'hinder Women from ſpending the Night in the 'Cœmiteries, becauſe oftentimes under pretence of 'praying they commit in ſecret great Crimes.

The 36th. has very much exercis'd Divines. Thus it is expreſſed, 'We would not have Pictures placed 'in Churches, leſt the Object of our Worſhip and 'Adoration ſhould be painted upon the Walls.' Many Explications have been given of this Paſſage, but to me it ſeems better to underſtand it in the plaineſt Senſe, and to confeſs that the Fathers of this Council did not approve the Uſe of Images, no more than that of Wax-candles lighted in full day-light: *But theſe Things are Matters of Diſcipline, which may be uſed or not, without doing any Prejudice to the Faith of the Church.*

The 37th. Canon permits Baptiſm to be given at the Point of Death to thoſe who are acted by an evil Spirit, and to Catechumens, and does not deprive them of Communion if they be faithful. Provided, adds the Canon, that they do not publickly light Lamps. This Addition is very obſcure, and there is no great neceſſity of explaining it.

The 38th. declares, that a Chriſtian who is neither Penitent nor Bigamiſt, may baptize in a caſe of Neceſſity, thoſe who are on a Journey, being at a great diſtance from a Church, upon condition that he preſent him to the Biſhop if he ſurvive, to be perfected by Impoſition of Hands.

The 39th. ordains, that Impoſition of Hands ſhall not be deny'd to Pagans who deſire it after they are fallen into ſome Diſeaſe, provided they have led an honeſt Life. This Canon muſt be underſtood of that Impoſition of Hands by which Pagans were plac'd in the Rank of Catechumens, which this Council calls making them Chriſtians.

The 40th. forbids Land-lords to allow their Farmers or Receivers what they have given for Idols; and if they do it, it impoſes upon them a Penance of five Years.

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The 41ſt. declares, that the Faithful muſt be admoniſhed not to ſuffer Idols in their Houſes.

The 42d. ordains, that thoſe who give in their Names to be entred into the Church, ſhall be baptiz'd two Years after, if they lead a regular Life; unleſs they are obliged to relieve them ſooner upon the account of any dangerous Sickneſs, or that it is judg'd convenient to grant them this Grace ſooner becauſe of the fervor of their Prayers.

The 43. forbids the Celebration of the Feaſt of *Whitſunday* before *Eaſter*.

The 44th. allows a Woman to be received who has formerly led a lewd Life, when ſhe is converted, and would be made a Chriſtian, after ſhe has renounc'd her Sins.

The 45th. allows Baptiſm to be given a Catechumen, tho' he has been long abſent from Church.

The 46th. impoſes 10 Years Penance upon one of the Faithful, who has lived long in the practice of the ſame Sin, which it looks upon as an Apoſtacy.

The 47th. ordains, that if one of the Faithful who has a lawful Wife, has committed many Adulteries, fall ſick, and promiſe to commit this Sin no more, Communion ſhall not be deny'd him; but if after his Recovery he relapſe into his Sin, it ſhall never more be granted to him.

In the 48th. it is ordain'd, that the baptiz'd ſhall not put any more Money into the Boxes or Baſons, as was commonly done, leſt it ſhould be thought, that the Prieſt gave for Money what he had freely received. It adds, that not the Prieſts but the Miniſters ſhall waſh the Feet of the baptiz'd.

The 49th. forbids thoſe who poſſeſs an Eſtate in Land, to ſuffer the Fruits of it to be bleſs'd by the Jews.

The 50th. ordains, that thoſe who eat with Jews ſhall be ſeparated from the Church.

The 51ſt. forbids to admit into the Clergy thoſe who return from Hereſy, and pronounces the Sentence of Depoſition againſt ſuch if they are ordain'd.

The 52d. declares thoſe worthy of an Anathema, who publiſh defamatory Libels.

The 53d. declares, that a Perſon excommunicated cannot be received but by the Biſhop who excommunicated him, and forbids all others to receive him into Communion without the conſent of his own Biſhop.

The 54th. ordains, that thoſe Pagans ſhall be ſeparated from the Church for three Years who have violated their Promiſe of Eſpouſals, unleſs one of the Parties contracted be found guilty of ſome Crime which hindred them from Marriage.

The 55th. declares, that they ſhall be received into Communion at the End of two Years who were Prieſts of falſe Gods, who have carried a Crown, but have not ſacrific'd nor laid out any Money to the Honour of Idols.

The 56th. ſeparates from the Church a Pagan Magiſtrate, during the time that he diſcharges his Office.

The 57th. excommunicates for three Years thoſe Chriſtian Women who lend their Garments for a profane ſhow.

The 58th. ordains, that thoſe who bring Letters of Communion ſhall be examined in all the Churches, and chiefly in that where the firſt Epiſcopal Throne is ſettled, that is, in the Metropolitical Church.

The 59th. forbids Chriſtians to aſcend into the Capitol to ſacrifice there, or to ſee Sacrificing there, and impoſes ten Years Penance upon thoſe that fall into this Fault.

The 60th. deprives thoſe of the Title of Martyrs, who are kill'd for overthrowing Idols publickly, becauſe the Goſpel commands us not to do any ſuch thing, and we never read that it was practis'd by the Chriſtians in the times of the Apoſtles.

The 61ſt. impoſes a Penance of five Years upon him

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him that marries his Wife's Siſter, unleſs the extremity of Sickneſs oblige us to give him the Peace of the Church ſooner.

The 62d. declares, that an Actor of Plays or a Comedian who would be made a Chriſtian, ſhall not be received till he has renounced his Profeſſion.

The 63d. denies Communion even at the Point of Death, to ſuch Women as being guilty of Adultery have murder'd their Infants.

The 64th. treats with the ſame Rigor thoſe Women who have continued all their Life-time in the habitual practice of the Sin of Adultery; but as to thoſe who acknowledg'd their crime before they were ſick, and forſook the Man with whom they had committed this Sin, it grants them Communion after ten Years Penance.

The 65th. declares, that if a Clergy-man knows that his Wife commits Adultery and ſends her not away, he is unworthy of the Communion of the Church even at the Point of Death, leſt it ſhould be thought that thoſe who ought to be a Pattern of a regular Life, ſhow an Example of Licentiouſneſs.

[This Canon is an authentick Evidence of the Marrying of the Clergy of the Church of *Spain* at this time.]

The 66th. declares, that he who marries his Daughter-in-law ſhall not receive the Communion even at Death.

The 67th. forbids Women that are of the Faithful or Catechumens, to have Footmen or Pages that are beautiful and well-ſhap'd.

The 68th. delays the Baptiſm of a Catechumeneſs to the Hour of Death, who having committed Adultery murder'd her Child.

The 69th. impoſes but Five Years of Penance upon thoſe who have fallen but once into the Sin of Adultery.

The 70th. declares, that if a Woman commit Adultery with the conſent of her Husband, he is unworthy of the Communion at the Point of Death; nevertheleſs if he divorces her he may be received after ten Years Penance.

[By *infamous Crimes* here is meant abuſing their Bodies with Mankind.]

The 71ſt. denies Communion even at the Point of Death to thoſe who have committed moſt infamous Crimes.

The 72d. declares, that if a Widow commit Adultery, and afterwards marries the ſame Man with whom ſhe had committed this Sin, ſhe ſhall be diſcharg'd for five Years Penance; but if ſhe marry another, ſhe cannot be reconcil'd, even at the Point of Death, and that if he to whom ſhe marries be one of the Faithful, he ſhall be put under Penance for ten Years.

The 73d. denies Communion, even at the Point of Death, to thoſe who have been the cauſe of the Condemnation or Death of any Man by their falſe Accuſations, and impoſes five Years Penance if the Matter be of leſs conſequence.

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The 74th ordains, that a falſe Witneſs ſhall be puniſh'd proportionably to the greatneſs of the Crime of which he teſtified falſly: That if the Crime did not deſerve Death; and he proves, that he gave Teſtimony with reluctancy, and that he continued long before he was willing to ſay any thing, he ſhall be acquitted for two Years of Penance: But if he does not prove that he was conſtrain'd to give this falſe Teſtimony, he ſhall not be receiv'd into the Communion of the Church till five Years after.

The 75th. deprives thoſe of Communion, even at the Point of Death, who have falſly accus'd a Biſhop, a Prieſt, or a Deacon.

The 76th. ordains, that if a Deacon being guilty of a Crime ſuffers himſelf to be ordain'd, he ſhall be put under Penance for three Years, if the Crime be diſcover'd by his own Confeſſion, and five Years if it be detected by the Teſtimony of another.

The 77th declares, that if a Deacon who governs a People, baptize any Catechumens without a Biſhop or without a Prieſt, the Biſhop ought to conſummate, as one may ſay, the Baptiſm by his Benediction; but if they die before this be done, they may be ſaved by the Faith which they had.

The 78th. impoſes upon him who commits Adultery with a *Pagan* or *Jewiſh* Woman, a Penance of three Years, if he himſelf confeſs his Sin, and one of five Years, if he be convicted of it.

The 79th. forbids playing at Games of Chance, and declares that if any of the Faithful make profeſſion of playing, he ſhall be depriv'd of Communion; but if he forſakes this Cuſtom he may be reconciled at the End of one Year.

The 80th. ordains, that Freed-men whoſe Patrons are ſecular Men, ſhall not be ſuffer'd to enter into the Clergy.

The laſt Canon forbids Women to write to Laymen in their own Names. This Canon is difficult enough, *Albaſpineus* underſtands it of Eccleſiaſtical Letters. I ſhould more willingly underſtand it of Familiar Letters.

I know very well that there are many Difficulties about the true Senſe of many of theſe Canons. I have endeavour'd to explain them in the Extract which I made out of them, wherein I follow'd that Senſe which appear'd to me moſt natural, and moſt agreeable to the Genius of the Ancients. Thoſe that would inform themſelves more fully in this Matter, may read the Notes of *Albaſpineus*, and the great Commentary of *Mendoza*, which contains many things that are no-wiſe uſeful for underſtanding theſe Canons; which are not ſo difficult when they are read without prejudice to one that underſtands ſomething of the ancient Diſcipline.

Of the Pretended Council *of* Carthage *againſt* Cæcilian.

Of Carthage. 311.

After the death of *Menſurius* Biſhop of *Carthage*, ſeveral Perſons who had a mind to the Biſhoprick of this City, aſſembled the neighbouring Biſhops, to ordain a Biſhop of *Carthage*, without citing thither the Biſhops of *Numidia*. The deſign of thoſe Perſons did not ſucceed according to their deſires, for not one of them was choſen Biſhop, and there was plac'd in the room of *Menſurius*, *Cæcilian* Archdeacon of *Carthage*, who was ordain'd by *Felix* Biſhop of *Aptungis*. The Biſhops of *Numidia* being offended becauſe they were not call'd to the Ordination of *Cæcilian*, and being ſollicited by ſome of his Enemies, came to *Carthage* in the year 311, to the number of 70. They durſt not enter into the Church where *Cæcilian* was, but being receiv'd by thoſe who call'd them, they cited him to come before them and defend himſelf. This Biſhop without being daunted anſwer'd them boldly, *If there be any Proofs againſt me, let my Accuſer appear and produce them.* But his Enemies having nothing perſonal to object againſt him, accus'd *Felix* of *Aptungis* who had ordain'd him, and ſaid that this Biſhop having been a Traditor could not give a valid Ordination, and conſequently *Cæcilian* was not then a Biſhop. *Cæcilian* either becauſe he miſtruſted the innocence of *Felix*, or becauſe he would not enter upon this Controverſy, made anſwer to his Enemies: *That if* Felix *had not conferr'd upon him Epiſcopal Orders, they might ordain him a-new, as if he had been ſtill a Deacon.* *Purpurius* Biſhop of *Limata*, a cunning and dextrous Man, adviſ'd thoſe of his Party, to make a ſhow of accepting this Propoſition, and when *Cæcilian* ſhould come to receive Ordination, then to put him under Penance inſtead of laying hands on him to ordain him Biſhop. This Advice had been put in Execution, if *Cæcilian* had not been detain'd by his Friends, who would not ſuffer him to truſt himſelf to the Fury of his Enemies. Then the Biſhops of *Numidia* condemn'd him, tho' abſent, and ordain'd *Majorinus* in his room. They alledg'd three Reaſons for the

Of Carthage. 311.

Depoſition

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Depoſition of *Cæcilian.* The firſt was, becauſe he would not appear before the Council. The ſecond, becauſe he had been ordain'd by Traditors. The third, becauſe being Archdeacon he had hindred, ſay they, the carrying of Victuals to the Confeſſors of Jeſus Chriſt who were in priſon. We have only one Article pronounc'd by the 70 Biſhops produc'd by St. *Auſtine* in his Book againſt *Fulgentius* the *Donatiſt.* It is expreſs'd in theſe Words, by the Biſhop who pronounc'd it call'd *Marcianus: Our Lord has ſaid in the Goſpel, I am the true Vine, and my Father is the Husbandman; he will cut off and caſt forth every Branch that is in me, and beareth not fruit. And therefore ſince it is ſaid, That the Branch which beareth not Fruit, ſhould be caſt forth, we may truly ſay, That neither Traditors nor Idolaters, nor thoſe who are Schiſmatically ordain'd by Traditors can continue in the Church of God, unleſs they be reconciled by Penance, after they have acknowledged and bewailed their Sin. Wherefore* Cæcilian *being Schiſmatically ordain'd by Traditors, ought to be excommunicated.* After the Biſhops had thus pronounc'd ſeverally their Sentences againſt *Cæcilian,* and ordain'd *Majorinus,* they ſent a circular Letter to all the Biſhops of *Africa,* exhorting them to ſeparate themſelves from the Communion of *Cæcilian:* But notwithſtanding this Letter, *Cæcilian* continued in Communion with a great part of the Biſhops of *Africa,* and with all the other Biſhops of the World, who declar'd themſelves in his favour, againſt the *Numidians* who made the Schiſm, and were call'd *Donatiſts.* Thus *Cæcilian* continued in his See, notwithſtanding the Judgment of this Synod, and did not ſo much as aſſemble a Council to abſolve himſelf from this Sentence, believing himſelf ſufficiently ſecur'd againſt the conſpiracy of his Enemies, ſays St. *Auſtine,* by the Communion of the *Roman* Church, and of all the other Churches beyond the Sea, from whom he received, and to whom he wrote Letters of Communion. What we have ſaid of this Council is taken out of *Optatus* and St. *Auſtine.*

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Of the Council *of* Rome.

Of Rome. 313.

CONſtantine becoming Maſter of *Africk,* after he had conquered the Tyrant *Maxentius,* wrote to *Anulinus* Proconſul of *Africk,* to maintain the Party of *Cæcilian,* and to endeavour to re-eſtabliſh Peace in the Church of *Africk.* This wiſe Magiſtrate ſent for *Cæcilian* and his Adverſaries, read to them the Emperor's Letter, and exhorted them to be reconcil'd to one another: But ſome Days after, thoſe of *Majorinus*'s Party preſented to him two *Memorials*; one was intitled, *A Manifeſto of* Cæcilian's *Crimes, preſented by* Majorinus's *Party:* And the other was a Petition, wherein they prayed that ſome Biſhops of *Gaul* might be given them for Judges. Thoſe who preſented theſe two Papers to *Anulinus,* earneſtly prayed him to ſend them to the Emperor. He did ſo, and the Emperor having regard to their Petition, gave them for Judges, *Miltiades* Biſhop of *Rome,* together with *Rheticius* Biſhop of *Autun, Marinus* Biſhop of *Arles,* and *Maternus* Biſhop of *Cologne. Miltiades* joyn'd to theſe four, fifteen Biſhops of *Italy,* and theſe nineteen Biſhops aſſembled in the City of *Rome* in the year 313, and undertook to judge the cauſe of *Cæcilian.* The firſt Day that they aſſembled, *Majorinus*'s Party preſented to the Council a Memorial of the Crimes, whereof they accus'd *Cæcilian:* But the Judges having deſir'd them to produce their Accuſers and Witneſſes, they introduc'd ſome who were oblig'd to withdraw immediately, becauſe they declar'd, that they had nothing to ſay againſt *Cæcilian.* He for his part accus'd *Donatus* of having made a Schiſm at *Carthage,* and urged him to preſent before the Council, the Witneſſes and Accuſers which he had brought. *Donatus* promiſed that he would preſent them, and in the mean time was convicted of having re-baptiz'd, and re-ordain'd. The ſecond Day a new Memorial was given in againſt *Cæcilian,* but ſufficient Evidence could not be produc'd. The Judgment of the ſeventy Biſhops of *Numidia* was alledg'd, for which the Judges had no great reſpect. The third Day, the whole cauſe was determined, *Donatus* was condemn'd as being convicted of having re-baptiz'd, and laid his Hands upon Biſhops who were already ordain'd: And *Cæcilian* was abſolv'd by the Sentence of all the Biſhops, and even by the ſuffrage of *Miltiades* who concluded the Deciſion. The Council having thus judg'd the cauſe of *Cæcilian* and *Donatus,* endeavour'd to reſtore Peace among the other Biſhops, by ordering that in thoſe places where there had been a Biſhop of each Party, he who had been ordain'd firſt ſhould continue Biſhop, and care ſhould be taken to give another Biſhoprick to the other. Letters of Communion were alſo offer'd to be ſent to the Biſhops of *Majorinus*'s Party, provided they would be reconcil'd. At laſt, the Biſhops wrote to *Conſtantine,* inform'd him of their Deciſion, and aſſur'd him, that they had given their Judgment according to Juſtice and Equity. The Acts of this Council were extant in St. *Auſtine*'s time, and they were alſo produced in the Conference of *Carthage,* but now they are loſt. We have taken what we have ſaid, out of *Optatus* in Book Firſt, and out of St. *Auſtine* in his Abridgment of the Conference on the third Day, in *Ch.* 11. of his Letter 162, now the 43d. and of Letter 50. now the 185.

Of Rome. 313.

Of the Council *of* Arles.

Of Arles. 314.

THE Biſhops of *Majorinus*'s Party having loſt their Cauſe in the Council of *Rome,* addreſs'd themſelves to the Emperor, and complain'd of the Judgment which was given at *Rome,* alledging that their Judges did not hear all that they had to ſay. The Emperor deſiring they might be ſolemnly judg'd, that ſo they ſhould have nothing to reply, call'd (*a*) a Council in the year 314 in the City of *Arles.* This Council was compoſed of 33 weſtern Biſhops (*b*), with ſome Prieſts and ſome Deacons.

Of Arles. 314.

(*a*) *Call'd.*] 'Tis certain that the Emperor call'd this Synod. We have in *Euſeb.* B. X. of his Hiſt. Ch. 5. the Letter which he wrote to *Chreſtus* Biſhop of *Syracuſe,* wherein he commands him to be preſent at this Council of *Arles*; he wrote of it likewiſe to all the other Biſhops. Some have ſaid that the *Donatiſts* appeal'd to a Council after the Deciſion of *Rome,* but St. *Auſtine* who had ſtudied this Hiſtory exactly, ſays in an infinite number of places, that they complained only of the Judgment given at *Rome,* but did not appeal till after the Deciſion of the Council of *Arles.*

(*b*) *Compoſed of* 33 *weſtern Biſhops.*] *Baronius* thought that this Council conſiſted of 200 Biſhops, which he grounded upon a Paſſage of St. *Auſtine* in his Book againſt the Epiſtle of *Parmenianus* Ch. 5. but he miſunderſtood that Paſſage, for there he does not ſpeak of the Council of *Arles,* but of the Council of *Rome,* which conſiſted only of 19 Biſhops, and not of 200, as they are reckon'd in the Text of St. *Auſtine* according to the common Editions; but this place has been reſtored in the laſt Edition by a Manuſcript of the *Vatican* Library, and inſtead of reading as it was, *Ut ducentos Judices apud quos victi ſunt, victis litigatoribus credant eſſe poſtponendos,* it is now thus reſtored, *ut contra Judices, apud quos victi ſunt, victis litigatoribus credant,* &c. There are but 33 Names at the head of the Council's Letter; but of theſe 33 there are 4 Prieſts, and one Deacon, and ſix Exorciſts. They endeavour to prove that there was a greater number of Biſhops at this Council, becauſe *Conſtantine* in his Letter to *Chreſtus,* and the ſecond Council of *Arles* teſtifie, That there were Biſhops in it from all Parts of the World: But theſe 19 Biſhops are found to be from all Parts of the Weſt, and ſo it is not neceſſary to admit a greater number of them, to verify what is ſaid by *Conſtantine* and the Fathers of the ſecond Council of *Arles. Ado* ſays, that 600 Biſhops were preſent at this Council; but this is no-wiſe probable.

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Marinus Biſhop of *Arles* preſided there; the Legates of Pope *Sylveſter* were preſent (*c*), but that the Emperor was not there (*d*). The Council heard the Accuſations which were form'd againſt *Cæcilian*; but when his Accuſers could not prove him guilty of the Crimes whereof they accuſed him, they were rejected or condemned by the Council. After this cauſe was judged, the Biſhops thought it their Duty, ſince they were aſſembled, to make ſome Rules concerning the Diſcipline of the Church; and they made 22 Canons.

In the 1ſt. they ordain, that the Feaſt of *Eaſter* ſhould be celebrated on the ſame *Sunday* in all the Churches of the World, and that the Biſhop of *Rome* ſhould give Notice of the Day to the Churches according to Cuſtom.

In the 2d. they enjoyn Miniſters to continue in the Churches where they were ordain'd.

In the 3d. they excommunicate thoſe who make uſe of Arms in a time of Peace.

In the 4th. they ordain, that thoſe who run Races in the Cirque, ſhall be ſeparated from the Communion while they follow that Employment.

In the 5th. they make the ſame Regulation for thoſe who act upon the Theatre.

In the 6th. they ordain, that Impoſition of Hands ſhall be given to thoſe who having fallen ſick, declare, that they deſire to believe in Jeſus Chriſt.

In the 7th. they permit the Faithful to enter upon Offices, without being deprived of the Communion of the Church; but upon condition that the Biſhop of the place where they ſhall take an Office, ſhall ſuperintend their Conduct, and that if they do any thing contrary to the Diſcipline of the Church, they ſhall be ſeparated from his Communion.

The 8th. determines the famous Queſtion about the Re-baptization of Hereticks, and ordains concerning the *Africans*, who had always re-baptized them, that if any one leave a Hereſy and return to the Church, he ſhall be ask'd concerning the Creed, and if it be known that he was baptized in the Name of the Father, of the Son, and of the Holy Ghoſt, Impoſition of Hands only ſhall be given him that he may receive the Holy Spirit; but if he does not acknowledge the Trinity, he ſhall be re-baptized.

The 9th. declares, that in order to their being received into Communion in a Foreign Church, they ſhould not any longer carry Letters of Recommendation from the Confeſſors, but Letters of Communion from their Biſhop.

In the 10th. they ſay, that thoſe who find their Wives in the Act of Adultery muſt be counſelled not to marry others, while they are living, tho' the Laws permit them to do it.

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In the 11th. they ſeparate for ſome time from the Communion of the Church the Chriſtian Virgins that marry Infidels.

In the 12th they excommunicate the Clergy that are Uſurers.

In the 13th. they ordain, that thoſe ſhall be turned out of the Clergy, who ſhall be proved by the publick Acts to have delivered up the Holy Scriptures; but those who they had ordained ſhall continue in their Station. They forbid Men to hearken to theſe Accuſations, unleſs they be proved by the publick Acts.

In the 14th. they ſeparate from the Communion until the point of Death, thoſe who falſly accuſe their Brethren.

In the 15th. they ſay, that the Deacons ſhould not offer, as they did in many places.

In the 16th. they ordain, that thoſe who are ſeparated from the Communion, ſhall be reſtored no where elſe, but in the place where they were excommunicated.

The 17th. ordains, that one Biſhop ſhall not deſpiſe the Judgment of another. This is rather a conſequence of the preceding Canon, than a Canon by it ſelf.

The 18th. enjoyns Deacons in Cities to reverence the Prieſts.

The 19th. grants to Foreign Biſhops the Power of celebrating the Oblation.

In the 20th. the Biſhops of this Council forbid one Biſhop alone to ordain another Biſhop; they would have ſeven of them meet if it be poſſible, but if this cannot be done, they do abſolutely forbid any one to ordain, unleſs he has three Biſhops with him.

In the 21ſt. they forbid Prieſts and Deacons, under pain of Depoſition to relinquiſh the Churches in which they were fix'd by their Ordination.

In the 22d. they declare, that Communion is not to be given to thoſe who having apoſtatized, continue a long time out of the Church without doing Penance, waiting till they fall ſick to ask Communion; unleſs they recover their Health, and give Signs of a ſincere Repentance.

At laſt the Biſhops of this Council wrote to St. *Sylveſter* Biſhop of *Rome*, as the chief Biſhop of the World, an Account of every thing that they had ordain'd, that he might publiſh theſe Canons throughout the Catholick Church. They aſſure him in this Letter, that they were very ſorry, that he could not be preſent himſelf in Perſon at this Council, and they pray him to publiſh their Deciſions over all the World.

(*c*) Marinus *Biſhop of* Arles *preſided there*, &c.] His Name is at the head of the Biſhops, named at the beginning of the Epiſtle to St. *Sylveſter*, before thoſe of the Pope's Legates.

(*d*) *That the Emperor was not there.*] Some Authors have ſaid that he was, but they are miſtaken; for it appears by the Letter of *Conſtantine* written after the Synod, that he was not, and the *Donatiſts* would not have appeal'd to his Judgment, if he had been preſent at the Sentence given by the Synod and approved it.

Of the Councils *of* Ancyra *and* Neo-Cæſarea.

Of Ancyra and Neo-Cæſarea. 314.

THE Councils of *Ancyra* and *Neo-Cæſarea*, were held much about the ſame time as the Council of *Arles*. We know nothing of the Hiſtory, nor particular Circumſtances of theſe two Councils; we have only their Canons, which the ancient Church look'd upon as Rules that ought to be obſerv'd every where, ſince they have been put into the Code of the Canons of the univerſal Church.

There are 25 Canons of the Council of *Ancyra*. The firſt preſerves the Honour of the Prieſthood to thoſe Biſhops, who having ſacrificed to Idols repented of their Fault, and afterwards ſuffered for the Faith of Jeſus Chriſt. But it forbids them to exerciſe any part of the Sacerdotal Function, and will not ſo much as allow them to make the Offering or preach. The ſecond uſes the ſame moderation to Deacons; but it permits Biſhops to ſhow them more Favour if they think it convenient.

In the 3d. Canon it is ordain'd, that thoſe who have been made to offer Incenſe or to eat of Meats ſacrific'd to Idols, by Force and Violence, are not at all guilty, that they ought to be admitted to Communion, and that they may even be promoted to Eccleſiaſtical Dignities, provided they have teſtified their ſorrow for what happen'd to them: But for thoſe who were preſent at the Feaſts made to the Honour of Idols with mirth and jollity, it impoſes upon them five years Penance, one year in the Rank of Hearers, two years in the Rank of Supplicants, and two years in the number of thoſe that are preſent only at the Prayers. Whereas thoſe who were preſent in mourning Apparel, and who lamented during the time of the Feaſt, if they did eat of the profane Meat, it places them in the Rank of Supplicants or proſtrate Penitents for three years, and afterwards it would have them receiv'd without having any ſhare in the Oblation; and if they did not eat at all, it leaves them only two years in the Rank of the proſtrate Penitents, and permits them to partake of the Sacraments at the End of the third year. Nevertheleſs

Of Ancyra and Neo-Cæſarea. 314.

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less it gives power to the Bishops to shorten or lengthen the time of Penance according to the behaviour of the Penitents.

The 6th. concerns those who have sacrific'd to Idols, fearing Torments or the loss of their Goods, and who desire to be admitted to do Penance. The Synod orders, that they should be among the number of Hearers till *Easter*-day, that afterwards they should be three Years Supplicants or Prostrate, and then they should be present at the Prayers, which is call'd *Communicating without partaking of the Oblation.* It excepts however the case of the danger of Death, in which it orders, that they should be receiv'd according to the Law made about it.

The 7th. imposes two Years Penance upon those who were present at the Feasts made in Honour of the Idols, but carried their own Meat, intending not to eat of that which was there presented.

The 8th. imposes seven Years Penance upon those who sacrific'd several times; and the 9th. imposes ten Years Penance upon those who forc'd their Brethren to do it.

The 10th Canon concerns the Celibacy of Deacons. The Council there ordains, that if they declared at the time of their Ordination, that they would marry, they shall not be depriv'd of their Function of they did marry; but if they were ordain'd without making this declaration, and afterwards marry'd they should be oblig'd to quit their Employment.

The 11th. ordains, that if Maids contracted happen to be carried away by others, than those to whom they were promised, they shall be restored to them again whatever violence they have suffered.

The 12th. declares, that those may be ordain'd who have sacrific'd to Idols before they were baptiz'd, because they were purified from this Sin by Baptism.

The 13th. Canon is about Suffragan Bishops or *Chorepiscopi*. 'Tis as follows in the Greek Text: *'Tis not lawful for Suffragan Bishops to ordain Priests or Deacons, nor for the City Presbyters in another Parish without the permission of their Bishop.* 'Tis plain that this Canon is imperfect; and that something must be supplied to make it sense: For what mean these Words, *Nor to the City Presbyters* &c. Had Priests ever power to ordain other Priests in their own Churches? Had they ever permission to do it out of their own Churches by the Bishops Letters? Why should not the Suffragans who were above the Priests have the same power? There must be something added: See what *Dionysius Exiguus* has added in his Version, *No more is it lawful for Priests to do any thing in the Diocess, without the permission of the Bishop in writing.* This Addition is found in the ancient Code of the *Roman* Church, published by *Quesnellus*, and in the Version of *Isidore*; and *Justellus* has restor'd it in the Greek Text of the Code of the Universal Church.

The 14th. condemns the Superstition of some Clergymen who would not eat Meat. The Synod ordains, that if they continued in this Superstition, and would not eat Herbs boil'd with Meat, they should be depriv'd of their Ecclesiastical Function.

The 15th. declares, that if Priests sell any thing belonging to the Church, while it has not a Bishop, it shall be in the power of the Bishop who is chosen, either to make void the Bargain, or to take the price of the thing that is sold.

The 16th. and 17th. impose long Penances upon those who have committed Crimes contrary to Nature.

The 18th. forbids Bishops who cannot be receiv'd into their own Bishopricks to invade those of others, and allows them only to keep the rank of other Presbyters; of which Honour it ordains that they shall be depriv'd if they stir up Sedition against the Bishop of the place.

The 19th. subjects those Virgins to the same punishment with Bigamists, who violate the Profession that they have made, and forbids them to dwell with Strangers as if they were their Sisters.

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The 20th. imposes Seven Years Penance for Adultery.

In the 21st. the Synod observes, that the ancient Canons delay'd the Absolution of those Women till death, who having committed the Sin of Adultery murder'd their Infants; but to mitigate this Punishment, it imposes upon them only ten Years Penance.

The 22d. delayeth the Absolution of those till the Point of death who have committed wilful Murder, and till then it places them in the rank of Prostrate Penitents.

The 23. imposes Seven Years of Penance for Manslaughter.

The 24th. subjects those to a Penance of Five Years who meddle with Divination and practise superstitious Actions.

The last is about a particular Case. A Man had defil'd the Sister of her to whom he was contracted, and afterwards married this last; her Sister hang'd her self for madness. The Synod ordains, that all those who were Complices to these Crimes shall be put under Penance for the space of ten Years.

These Canons are sign'd by 18 Bishops of the Dioceses of *Asia*, of *Pontus*, and of the East. *Vitalis* Bishop of *Antioch* is the First among these Bishops. 'Tis certain that he held the See of the Church of *Antioch* from the Year 311, until the Year 319. After him there is the Name of *Agricolaus* Bishop of *Cæsarea* in *Palæstine*: But *Eusebius* makes no mention of this Bishop, and he could be but a very little time Bishop of that Church. *Marcellus* of *Ancyra* who is the third, is famous enough in History. Some think that *Basil* of *Amasea* suffer'd Martyrdom under *Licinius*, and St. *Jerome* affirms it in his *Chronicon*: Yet *Philostorgius* and St. *Athanasius* reckon him among those Bishops who were present at the Council of *Nice*. The same St. *Athanasius* mentions *Lupus* of *Tarsus*, and *Longinus* of *Neocæsarea*. There is mention made of *Leontius* of *Cæsarea* in *Cappadocia* in the Life of St. *Gregory Nazianzen*, where 'tis said, that 'twas he who baptiz'd *Gregory* of *Pisa* in the time of the *Nicene* Council. The others are less known.

The Council of *Neocæsarea* made Fifteen Canons about the Discipline of the Church.

The 1st. is, that if a Priest marries after he has been ordain'd, he ought to be degraded; and if he commit Fornication or Adultery he ought to be punished more rigorously, and put under Penance.

The 2d. is, that if a Woman marry Two Brothers, she ought to be excluded from the Communion of the Church till the end of her Life: but at the Point of Death she shall be absolved, provided she promises to break the Marriage. For if the Husband or the Wife die without being parted, the surviving Person can very hardly be admitted to Penance.

The 3d. is, that the time of the Penance of those who marry often is regulated by the Canons, but it may be shortned proportionably to the Conversion of the Penitent, and the fervour of his Penance.

The 4th. is, that he who having a desire to commit Sin with a Woman, and did not accomplish it, seems to have been sav'd by the Grace of God.

The 5th. is, that if a Catechumen who is in the rank of those who pray with the Faithful, fall into Sin, he must be plac'd in the rank of Hearers, and if he continue to sin, he is to be totally turn'd out of the Church.

The 6th. commands those Women to be baptized who are ready to lie in.

The 7th. forbids Priests to be present at the Marriage of *Bigamists*.

The 8th declares that he cannot be admitted into Holy Orders, whose Wife has been convicted of Adultery, and that if a Clergy-man's Wife commit Adultery, he ought to divorce her, upon pain of being deprived of his Ministry if he do not.

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The 9th. is, that if a Prieſt who has committed the Sin of the Fleſh before he was ordain'd confeſs his Crime, he ought no more to offer, but he ſhall enjoy all his other Rights; for as to other Sins, 'tis thought, that they are pardoned by the Impoſition of Hands: But if he does not confeſs this Fault and cannot be convicted of it, he ſhall be left to his own Conſcience.

The 10th. is, that a Deacon who ſhall commit the ſame Crime before his Ordination, ſhall be plac'd in the rank of the other Miniſters.

The 11th. forbids to give the Order of Prieſthood to thoſe Perſons who are under thirty Years of Age, tho' they have well deſerved, becauſe our Lord was baptized, and begun to preach at that Age.

The 12th. is, that thoſe who have been baptized, in their Sickneſs can never be ordain'd Prieſts, becauſe they ſeem to have embrac'd the Faith only through neceſſity, unleſs this Favour be afterwards granted them upon the account of their Faith and Zeal, and that there be but few Perſons who can be ordain'd.

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The 13th. forbids the Prieſts in the Country to make the Oblation in the preſence of the Biſhop, or of the Prieſts of Cities, and does not allow them ſo much as to diſtribute the Bread of the Euchariſt or to give the Cup, but it permits them to do both the one and the other in the abſence of the Biſhop, and the City-Presbyters.

The 14th. declares that Suffragans repreſent the 70 Diſciples, and ſo they are look'd upon as the Brethren of the Biſhops, and have the Honour of making the Oblation.

The laſt ordains, that there ſhould be but Seven Deacons in each City how great ſoever it be. Some of the Biſhops who were at the Council of *Ancyra*, ſubſcribed to this. *Vitalis* of *Antioch* preſided there as well as at the Council of *Ancyra*. Which ſhows that theſe two Councils were held after the Year 311, and before the Year 319.

Of the Firſt Council *of* Alexandria *againſt* Arius.

Of the Firſt of *Alexandria*, againſt *Arius*. 322

SOme time after, *Arius* began to publiſh his Impiety, *Alexander* Biſhop of *Alexandria*, held a Council of near a 100 Biſhops of *Egypt*, wherein he excommunicated *Arius* and his Followers. This Council was held in 322.

Of the Firſt of *Alexandria*, againſt *Arius*. 322

Of the pretended Council *of* Bithynia *for* Arius

Of *Bithynia*, for *Arius*. 323.

Euſebius of *Nicomedia*, and the other Biſhops who protected *Arius* againſt *Alexander*, held a Council the next Year in *Bithynia*, wherein they declare *Arius* Orthodox, and worthy of the Communion of the Church. *Sozomen* mentions this Council *B.* III. *Ch.* 15. of his Hiſtory.

Of *Bithynia*, for *Arius*, 323.

Of the Second Council *of* Alexandria *againſt* Arius, *held in the preſence of* Hoſius.

Of the Second of *Alexandria*, againſt *Arius*, 324.

Hoſius being ſent to *Alexandria* from the Emperor, to compoſe the Differences which troubled the Churches of *Egypt*, held a Council in that City which the Clergy of *Marœotis*, in a Proteſtation produced by St. *Athanaſius*, call an Oecumenical Council. It is not known what was determined in this Council. 'Tis probable that the Wiſe Biſhop of *Corduba* did what he could to reconcile Mens minds, and not being able to compaſs his Deſign, he would decide nothing. *Socrates* in *B.* III. *Ch.* 7. of his Hiſtory, teſtifies, that in this Council the Terms of *Subſtance* and *Hypoſtaſis* were treated of, in oppoſition to *Sabellius*: And we learn from the Proteſtation of the Clergy of *Marœotis*, which we juſt now cited, that *Colluthus* a pretended Biſhop was degraded in this Council, and the Ordinations which he made were annull'd. *Philoſtorgius* ſays, that *Alexander* of *Alexandria* coming at this time to *Nicomedia*, and having ſpoken to *Hoſius*, cauſed *the Conſubſtantiality of the Word* to be determined by a Synodal Sentence. But we have no other Author who mentions this Judgment, neither is there any probability that it was given.

Of the Second of *Alexandria*, againſt *Arius*, 324.

Of the Council *of* Nice.

Of *Nice*, 325.

Conſtantine ſeeing that he had laboured in vain to allay the Diſputes which divided the Church, thought it would be the moſt ready and effectual means to reſtore Peace, to call a numerous Synod compos'd of the Eaſtern and Weſtern Biſhops. This Council was call'd Oecumenical, *i. e.* a Council of the whole World, or the whole Earth, becauſe it was called together from all Parts of the *Roman* Empire, to which the Title of *the World*, or *the Earth* was given, and which did almoſt include the Catholick Church. This Council was aſſembled by the Order of the Emperor at *Nice* (*a*), a City of *Bithynia*, about the Month of *July* in the Year 325 (*b*), in the Second Year of *Conſtantine*'s Reign (*c*). St. *Sylveſter* was then Biſhop of *Rome*, who ſent thither *Victor* and *Vincentius* his Legates. 'Tis commonly held that this Council conſiſted of 318 Biſhops; but thoſe who were preſent at it do not preciſely determine this number (*d*), but ſay only that there were about 300 Biſhops. 'Tis not certainly known, who

Of *Nica*, 325.

(*a*) *By Order of the Emperor, &c.*] *Euſebius* B. III. of the Life of *Conſtantine* Ch. 6. ſays, That the Council of *Nice* was aſſembled by Order of the Emperor; and the Biſhops of this Council in their Letter to the *Egyptians*, ſay, That they were ſummon'd to meet by the Emperor's Letters. *Conſtantine* ſays the ſame thing, all the Ancients are agreed in it.

(*b*) *In the Year* 325.] *Socrates* aſſures us, That this Council was aſſembled at this time, and it could not be aſſembled ſooner nor later.

(*c*) *In the Second Year of the Reign of* Conſtantine.] It begun in the Month of *Auguſt*, and the Council was held in the Month of *July*.

(*d*) *Thoſe who were preſent at it do not preciſely determine this number.*] *Euſebius* B. III. of the Life of *Conſtantine*, ſays, that there were at the Council of *Nice* more than 250 Biſhops. *Euſtathius* ſays, that there were to the number of 270, or thereabouts. St. *Athanaſius* in his Book of the Decrees of the Council of *Nice*, and in his Epiſtle to the Monks, ſays, that they were about 300; yet the ſame St. *Athanaſius* in his Letter to the *Africans*, St. *Hilary* in his Book of Synods, *Ruſinus*, St. *Ambroſe*, St. *Epiphanius*, *&c.* call the Council of *Nice*, a Council of 318 Biſhops. *Socrates*, *Sozomen* and *Marius Mercator*, do not reckon preciſely the ſame number, but they do not much differ from it.

preſided

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preſided in this Council, but 'tis very probable that it was *Hoſius* (*e*), who held the chief Place there in his own Name, becauſe he had already taken cognizance of this Affair, and was much eſteemed by the Emperor who was there preſent. The Aſſembly was held in a Hall in his Palace (*f*). 'Tis ſaid that the Biſhops preſented Petitions to him, wherein they accuſed one another, and that he burnt them all without reading them: 'Tis alſo ſaid, that many Philoſophers came to *Nice* to oppoſe the Chriſtian Religion, and that they were confounded by one ſimple Biſhop: But theſe two Stories are not very certain. But 'tis certain that they minded very cloſely the Cauſe for which they were aſſembled, which was the Hereſy of *Arius*. St. *Athanaſius* Deacon of *Alexandria*, and ſome others, diſputed ſtoutly againſt him. When the Day was come that this great Affair ſhould be determined, one of the Biſhops made a Harangue to the Emperor, and afterwards they begun to enter upon the Buſineſs. *Arius* having explained his Opinions, was condemned with an unanimous conſent. After this *Euſebius* of *Cæſarea* preſented a Confeſſion of Faith, but the Council finding that it did not expreſly enough reject the Error of the *Arians*, urged the Biſhops who favoured this Heretick to make a clear Profeſſion of the Divinity of the Son of God; and when the Council ſaw that all the Terms which were uſed to dignify the Divinity of the Son of God were eluded by theſe Biſhops by far-fetch'd Explications, the Council was forced, for excluding all kind of Ambiguity to ſay, that the Son of God was *Conſubſtantial* to his Father. This Word was the ſubject of a great Diſpute among the Biſhops, which was allay'd by the Prudence of the Emperor, who made them all agree in the Senſe of this Word. And thus in the Confeſſion of Faith, or in the Creed made by this Council, Profeſſion is made, *Of believing in one only God, the Creator of all things, viſible and inviſible, and in one only Lord Jeſus Chriſt the Son of God, begotten of the Father, the only Son of the Subſtance of the Father, God of God, Light of Light, very God of very God, begotten not made, Conſubſtantial to his Father, by whom all things were made in Heaven and on Earth, who deſcended for us Men and for our Salvation, who was incarnate and made Man, who ſuffered, and roſe again, and aſcended into Heaven, who ſhall come to judge the quick and the dead: And in the Holy Spirit.* After this Creed followed an Anathema againſt thoſe who ſhould ſay, *That there was a time when the Son of God was not, or that he was not before he was begotten, or that he was created of nothing, or that he was of another Subſtance and another Eſſence, or that he was created and ſubject to Change.* All the Biſhops, except *Secundus* of *Ptolemais*, and *Theonas* of *Marmarica*, ſigned this Confeſſion of Faith (*g*), *Euſebius* of *Cæſarea* refus'd to ſign it at firſt, but he did it the next Day. After this *Arius*, *Secundus* and *Theonas* were condemned in the Council (*h*), and a Book of the Firſt, intitled *Thalia*, was proſcrib'd.

The Council having thus judged the *Arians* with rigor, treated the *Meletians* with more moderation. It permitted *Meletius* to continue in the City, and to retain the name of Biſhop, and the Honour annexed to that Office; but it abſolutely forbad him to ordain any body: It preſerved alſo the Rank, Honour and Office of thoſe whom he had ordained, provided nevertheleſs that they ſhould be confirmed by a more ſacred Impoſition of Hands, which is a kind of Re-ordination (*i*); that they ſhould be inferior to thoſe who had been ordain'd by *Alexander*, and that they ſhould have no hand in the Election of Biſhops. Nevertheleſs it permits the People and the Clergy to chooſe them Biſhops, if they were found worthy of it, provided that the Biſhop of *Alexandria* approve this Election. Laſt of all, the Council made a Decree concerning the celebration of *Eaſter*, and ordained that this Feaſt ſhould be celebrated only on the *Sunday*. *Conſtantine* wrote a general Letter to the whole Church, to acquaint them with the Deciſions of this Council, and the Biſhops wrote a Letter particularly to the Chriſtians of *Egypt*, wherein they inform them exactly of what had been ordained about the cauſe of the *Arians* and *Meletians*, and about the celebration of *Eaſter*.

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St. *Ambroſe* indeed ſeems to intimate that this Council made a Paſchal Cycle; but theſe Words muſt be underſtood as meaning only, that the Determination of the Council gave occaſion to make uſe of Cycles. St. *Leo* adds in *Ep.* 64. that the Council gave order to the Biſhop of *Alexandria* to give notice every year to the Biſhop of *Rome* of *Eaſter-day*, that he might publiſh it to all the Churches of the World: But if the Council had made this Order, they would have ſignified it in their Letter to the *Egyptians*, wherein they ſpeak favourably of *Alexander* and his Church.

The Council of *Nice* did not only determine the Differences which troubled the Church by its Deciſions, but alſo made Rules concerning the Diſcipline of the Church. Theſe Rules, which are call'd Canons, are in number twenty, and there never were more Genuine (*k*), tho' ſome modern Authors have added many more.

The firſt Canon excludes from ſacred Orders, thoſe that made themſelves Eunuchs, but not thoſe who became ſo by Sickneſs, or by the Cruelty of *Barbarians*.

The 2d. forbids to advance thoſe Perſons to the Orders of Prieſt or Biſhop, who were lately baptiz'd, and ordains that thoſe who ſhall be convicted of any Crime, ſhall be depriv'd of their Eccleſiaſtical Functions.

The third forbids Biſhops, Prieſts, Deacons, and other Clergy-men to keep Women in the Houſe with them; yet it excepts Mothers, Siſters, and other Perſons, of whom there can be no bad ſuſpicion.

The 4th. ordains, that a Biſhop ſhould be ordain'd by all the Biſhops of the Province, if it can be done; but if it be too difficult to aſſemble them all, either

(*e*) *'Tis not certainly known who preſided in this Council, but 'tis probable that it was* Hoſius.] St. *Athanaſius* in his ſecond Apology, calls *Hoſius* the Father and Preſident of all the Councils. The Name of this Biſhop is the Firſt in all the Subſcriptions. *Alexander* was much eſteemed as appears by the Letter of the Council. *Euſtathius* of *Antioch* is call'd the chief Biſhop of the Council by *Proclus* and by *Facundus*. But it is more probable that *Hoſius* preſided there in his own Name and not in the Pope's: For he no where aſſumes the Title of Legate of the Holy See, and none of the Ancients ſays, that he preſided in this Council in the Pope's Name. *Gelaſius Cyzicenus* who firſt affirm'd it, ſays it without any Proof or Authority.

(*f*) *The Aſſembly was held in his Palace.*] *Euſebius* ſays ſo expreſly B. III. of the Life of *Conſtantine* Ch. 10. *Socrates* B. I. of his Hiſtory *Ch.* 18. and *Theodoret* B. I. *Ch.* 7. following herein the Teſtimony of *Euſebius*. 'Tis true that this place is called by *Euſebius* himſelf in *Ch.* 7. a Sacred Place, but it is upon the account of the Aſſembly of the Biſhops who were then in it.

(*g*) *All the Biſhops except* Secundus *and* Theonas *ſigned this Creed.*] This appears by the Letter of the Synod, and by the Teſtimony of *Theodoret* B. I. Ch. 7. and of *Philoſtorgius*. Some ſay, that *Euſebius* and *Theognis* would not ſign the Condemnation of *Arius*, and that they were condemned in the Council. This is not true, and if they did alledge this diſtinction, it was after the Council of *Nice* and not in the Council.

(*h*) Arius, Secundus *and* Theonas *were condemned*, &c.] This appears by the Letter of the Council, tho' St. *Jerome* affirms the contrary concerning *Arius*. St. *Athanaſius*, who is more to be credited than St. *Jerome* in this matter, ſays ſeveral times that *Arius* was condemned in the Council of *Nice*. *Socrates*, *Sozomen* and *Theodoret* do alſo teſtify the ſame thing.

(*i*) *Which is a kind of Re-ordination.*] It is commonly thought that this Impoſition of Hands, which the Fathers of this Council call, μυστικὴν χειροθεσίαν, was only a Ceremony; but *Valeſius* has very well proved that it was a new Ordination; and this is the thing which the Word does properly ſignify.

(*k*) *There were never more Genuine.*] *Theodoret* and *Ruſinus* mention only theſe 20 Canons; tho' the latter reckons 22 of them, yet he own'd no more, becauſe he divided 2 of them. The Biſhops of *Africa* found but 20 of them, after they had enquired very diligently all over the Eaſt for all the Canons made by the Council of *Nice*. *Dionyſius Exiguus* and all the other Collectors of Canons, have acknowledg'd but theſe 20. The *Arabick* Canons which *Echellenſis* publiſh'd under the Name of the Council of *Nice*, cannot belong to this Council,

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becauſe of an urgent neceſſity, or becauſe of their great diſtance, he may be ordain'd by three Biſhops, provided that thoſe who are abſent be willing and conſent by their Letter that this Ordination ſhould be made; but it adds, that the validity of what is done in the Province depends upon the Metropolitan.

The 5th. ordains, that none of thoſe who ſhall be ſeparated from the Church by the Biſhops in each Province, can be receiv'd or reſtor'd to Communion in any other place; and that Enquiry be the better made, whether their Biſhop has juſtly excommunicated them, they ordain, that two Synods ſhall be held every year in every Province, one before Lent and the other in Autumn.

The 6th. Canon is famous for the ſeveral Queſtions it has occaſion'd. The moſt natural Senſe that can be given to it, is this: 'We ordain, that the ancient 'Cuſtom ſhall be obſerv'd, which gives Power to 'the Biſhop of *Alexandria*, over all the Provinces of 'Egypt, *Libya*, and *Pentapolis*, becauſe the Biſhop 'of *Rome* has the like Juriſdiction over all the Suburbicary Regions (for this Addition muſt be ſupplied 'out of *Ruffinus*:) We would likewiſe have the 'Rights and Priviledges of the Church of *Antioch*, 'and the other Churches preſerved; but theſe Rights 'ought not to prejudice thoſe of the Metropolitans. 'If any one is ordain'd without the conſent of the 'Metropolitan, the Council declares, that he is no 'Biſhop: but if any one is canonically choſen by the 'Suffrage of almoſt all the Biſhops of the Province, 'and if there are but one or two of a contrary Opinion, the Suffrages of the far greater number ought 'to carry it for the Ordination of thoſe particular 'Perſons.' This Canon being thus explain'd has no difficulty in it. *It does not oppoſe the Primacy of the Church of* Rome, *but neither does it eſtabliſh it.* It preſerves to great Sees their ancient Privileges, that is, the Juriſdiction or Authority which they had over many Provinces, which was afterwards call'd the Juriſdiction of the Patriarch or Exarch. In this ſenſe it is, that it compares the Church of *Rome* to the Church of *Alexandria*, by conſidering them all as Patriarchal Churches. It continues alſo to the Church of *Antioch*, and all the other great Churches, whatſoever Rights they could have; but leſt their Authority ſhould be prejudicial to the ordinary Metropolitans, who were ſubject to their Juriſdiction, the Council confirms what had been ordain'd in the fourth Canon concerning the Authority of Metropolitans in the Ordination of Biſhops. This Explication is eaſie and natural, and we have given many proofs of it in our Latin Diſſertation concerning the ancient Diſcipline of the Church.

[Only ſo far, as it may by a negative Argument, be hence very ſtrongly concluded, That the See of *Rome* then claimed none but Privileges common to it and other Metropolitical Sees.]

The 7th. is, that ſince by ancient Tradition the Church of *Elias*, or of *Jeruſalem* has been honoured, this Prerogative of Honour ſhall be continued to it, but without prejudice to the Rights of its Metropolis.

The 8th. declares, that the *Novatians* who return to the Church, may continue in the Clergy after they have received Impoſition of Hands, and made Profeſſion of following the Diſcipline of the Church. That if a *Novatian* Biſhop in a City, where there is a Catholick Biſhop, return to the Church, he ſhall not take the place of the Catholick Biſhop, but continue in the Presbytery, unleſs the Catholick Biſhop will allow him the Name of a Biſhop: But if he will not, this *Novatian* Biſhop ſhall continue Prieſt or Suffragan.

The 9th. or 10th. ordains, that thoſe Prieſts ſhall be degraded, who are found either to have ſacrificed, or to have been guilty of other Crimes before their Ordination.

The 11th. impoſes a Penance of ten years upon thoſe who voluntarily renounce the Chriſtian Religion, without being forced, either by the loſs of their Eſtate, or danger of their Life.

The 12th. impoſes thirteen years penance upon thoſe who having ſhown their Zeal for the Faith did afterwards apoſtatize to obtain Offices: Nevertheleſs it permits this Penance to be ſhorten'd in favour of thoſe who teſtify much Grief and Remorſe.

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The 13th. renews the ancient Law, which ordains, that dying Perſons ſhall not be deprived of the laſt and moſt neceſſary *Viaticum*, that is, of Abſolution; but upon condition, that if the ſick Perſon recovers his Health, he ſhall be placed only in the Rank of thoſe who are preſent only at the Prayers of the Church. It leaves it at the diſcretion of the Biſhop to give or to refuſe the Communion to dying Perſons who deſire it.

The 14th. turns back thoſe Catechumens to the place of Hearers, who apoſtatized when they were ready to receive Baptiſm, and enjoins them to continue in that place for three years before they can be reſtor'd to the place wherein they were before.

The 15th. forbids the Tranſlations of Biſhops and Prieſts, and ordains, that thoſe who ſhall be tranſlated, ſhall return to their firſt Church.

The 16th forbids the receiving of Prieſts, Deacons or Miniſters of another Church, without the conſent of their Biſhop.

The 17th. ordains, that Clergy-men who are Uſurers, or who take ſordid Gain, ſhall be depoſed.

The 18th. forbids Deacons to give the Euchariſt to Prieſts, becauſe it is againſt the Canons and contrary to cuſtom, and they have not the Power to offer nor to give the Body of Jeſus Chriſt, to thoſe who do offer. It forbids them alſo to take the Euchariſt before the Biſhops, and advertiſes them that they are but inferior Miniſters to Prieſts; that they ought to receive the Euchariſt after them from the hand of a Biſhop or a Prieſt; that 'tis not lawful for them to ſit in the place of Prieſts, and threatens thoſe who do not obey this Rule with the deprivation of their Miniſtry.

The 19th ordains, that the *Paulianiſts* ſhall be rebaptiz'd who return to the Church; and that if there be found any who had the Name of Clergy-men among theſe Hereticks who are worthy of Orders, the Biſhop ſhall ordain them after they have been baptized; but if they be not found worthy of Holy Orders they ſhall be depoſed. It ordains the ſame thing of Deaconeſſes who are reckoned among the Clergy, tho' they never receiv'd Impoſition of Hands, that they ſhall be placed among the Laity.

The laſt Canon aboliſhes the cuſtom of ſome Churches wherein they kneeled on *Sunday* and *Whitſunday*, and ordains for keeping Uniformity, that they ſhall pray to God ſtanding at this time in all Churches.

We muſt add to the Hiſtory of this Council two remarkable Stories related by *Socrates* and *Sozomen*, which *Socrates* ſays he learn'd from an old Man who aſſiſted at this Council. The firſt is concerning *Aceſius* a *Novatian* Biſhop, who being asked by the Emperor, Whether he approv'd the Deciſion of this Council? anſwer'd him, That he had receiv'd from his Anceſtors the Faith which they had decree'd, and that he always celebrated *Eaſter* on the Day which they had appointed. The Emperor having afterwards ask'd him, Why then did he ſeparate from the Communion of the Church? He alledg'd the Indulgence which the Church had given from the time of *Decius*, and ſaid that thoſe who had faln into crimes ought never to be receiv'd into the Communion of the Church, and that they ought to expect Pardon from God only who only could grant it them. The Emperor hearing this Anſwer, anſwer'd him pleaſantly, *O* Aceſius, *take then a Ladder, and mount up to Heaven alone.* The other Story concerns *Paphnutius* a Biſhop in *Egypt*, who oppos'd the Canon, which was propos'd in the Council for obliging Biſhops, Prieſts and Deacons to obſerve Celibacy. This good Man ſaid, that tho' he had liv'd all his Life-time in Celibacy, yet he did not think, that this Yoke ought to be impos'd upon the Clergy. Some queſtion the truth of this Story; I believe they do it rather for fear leſt this Story might prejudice the preſent Diſcipline, than from any ſolid Proof they have for it. But theſe Perſons ſhould conſider

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sider that this Canon is purely a matter of Discipline, and that the Discipline of the Church may change according to the times, and that 'tis not necessary for the Defence of it, to prove that it was always *Uniform in all Places.*

[This would be an excellent Defence for the Discipline of the Church of *Rome* in this particular, if there were some Ages wherein Celibacy could more easily be preserved than it can in others; or if the Constitution of Mankind varied according to the Temporal Interests of any one private Church.]

What we have hitherto said, shews, that the Authentical Monuments of the Council of *Nice* are the Confession of Faith, with the Anathematism subjoyned to it, the Letter of the Synod to the *Egyptians*, the Decree concerning *Easter*, and the twenty Canons. I do not think that there ever were any other Acts of this Council (*l*), since they were unknown to all the ancient Historians. There is a Latin Letter of this Synod to St. *Sylvester* extant, but it is supposititious (*m*), which has no Authority, and which has all the Marks of Forgery, that any Writing can have, as well as the pretended Answer of St. *Sylvester* (*n*). Neither is that Council genuine, which is said to have been assembled at *Rome* by St. *Sylvester* for the confirmation of the Council of *Nice*. The Canons of this Council are also forged (*o*), which contain Rules contrary to the Practice of that time, and which it had been impossible to observe.

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Constantine sent a Letter to the Catholick Church which is instead of a Synodical Letter of the Council, because by this Letter he publishes what was decided concerning *Easter*. He says nothing of the cause of the *Arians* and *Meletians*, because that particularly concerned the *Egyptians* to whom the Council gave an account of it. He condemn'd *Arius* and the *Arians*: He sent this Heretick into banishment with *Secundus* and *Theonas*, who would not subscribe the Decrees of the Synod; and the Council ending happily in the Month of *August* in the Year 325, at the beginning of the second Year of his Reign, he gave the Bishops a noble Entertainment, and sent them home loaded with Presents, after he had exhorted them to Unity.

(*l*) *I do not think that there ever were any other Acts of this Council.*] If there had been any, St. *Athanasius* would have sent them to his Friend, who desired of him the History of the Council of *Nice*, or he would have bid him read them: But he never did it, and he gives him an account of his own of what was done in the Council. There is a Passage cited out of St. *Athanasius*, to prove that he acknowledged other Acts of this Council. 'Tis taken out of the Book of Synods, where mention is made in the Version of it, of the Acts of the Council of *Nice*. But in the Greek it is only τὰ τῶν πάλαι, *which has been written by the Fathers*; and 'tis plain that he speaks in this place of the Confession of Faith. And that which farther shews that there never were any Acts of the Council of *Nice*, is, that the Fathers of the Council themselves in their Letter to the *Egyptians*, say, that their Arch-Bishop *Alexander*, should inform them particularly of all that pass'd in the Synod. In a word, neither *Rufinus*, nor *Socrates*, nor *Theodoret*, nor any ancient Historian, had ever seen or known these Acts. St. *Jerome* says, that he had read the Acts of the Council of *Nice*, but he means only the Creed, the Canons, and the Subscriptions. The Acts which *Gelasius Cyzicenus* attributes to *Dalmatius* were made since the Council, and taken out of *Eusebius*, *Theodoret*, *Socrates*, *Sozomen*, and other Historians.

(*m*) *The Letter of the Council to St.* Sylvester *is supositious.*] The Style of it is barbarous and intricate. It begins with this Period which has no sense: *Gloriam corroborata de divinis mysteriis. Ecclesiastica utilitatis quæ ad robur pertinent Ecclesiæ Catholicæ & Apostolicæ ad sedem tuam Romanam explanata, & de Græco redacta scribere confitemur*; and afterwards, *Nunc itaque ad vestræ sedis argumentum accurrimus roborari*, and so on. It is all made up of such kind of stuff. The Date is ridiculous, wherein the Consuls are called *Sovereigns*, an Epithet never given to them, and the Letter is dated five or six Days after the Opening of the Council.

(*n*) *The Answer of St.* Sylvester.] The Style is like that of the former Letter; it supposes that St. *Sylvester* added something to the Council of *Nice*, it mentions the Cycle of *Victorinus* who lived long after St. *Sylvester*. The Date of the Consuls also is false.

(*o*) *The Canons of this Council are also forged.*] The Inscription of this Council discovers its Imposture: There 'tis said, that the Council was held in the presence of *Constantine* in the City of *Rome*; but *Constantine* came not to *Rome* that Year. 'Tis also observed, that it consisted of 275 Bishops: Who can think that *Sylvester* assembled so numerous a Synod, and yet that it should be unknown to all Antiquity? Why is it not mentioned in some ancient Author? The first Canon concerning the time of *Easter* is Nonsense. The second is yet more unintelligible: These are the Words of it; *Ut unusquisque Episcopus rediens ad Parochiam suam, compaginem salutationis plebi tuæ innotescat.* Thus the Style of it is as barbarous as is possible. The third Canon forbids the Clergy to appear before secular Judges for any Cause whatsoever. This is contrary to the Discipline of that time. The fourth declares, that those who would enter into holy Orders, should pass through all the Degrees, and be one Year Porters, twenty Years Readers, ten Years Exorcists, five Years Acolyths, as many Years Sub-deacons, and yet as many Deacons, and afterwards Priests, and that they cannot be Bishops till the End of 6 Years more; from whence it would follow that none could be ordain'd Bishops till they were more than 60 Years old; which is ridiculous and contrary to the Practice of the ancient Church.

Of the pretended Council *of* Antioch *against* Eustathius.

Of Antioch, &c. 330.

IN this Council which was held in 330, *Eusebius* of *Nicomedia*, and those of his Faction, depos'd *Eustathius*, after the manner which we related, when we gave an Account of the Life and Writings of this Bishop, and they chose in his room *Paulinus* Bishop of *Tyre*. 'Tis probable that in this Council they depos'd *Asclepas* Bishop of *Gaza*, and condemn'd *Eutropius* of *Adrianople*. However this be, this Council has not left any Monument in Writing.

Of Antioch, &c. 330.

Of the Synod *of* Cæsarea.

Of Cæsarea. 334.

ST. *Athanasius* was cited to a Council held at *Cæsarea* in *Palæstine*, in the Year 334, but he did not appear, and there is nothing known of this Synod.

Of Cæsarea. 334.

Of the pretended Council *of* Tyre *against St.* Athanasius.

Of Tyre, &c. 335.

THE Emperor call'd a Council in the Year 335, in the City of *Tyre*, to judge the cause of St. *Athanasius*. He wrote a Letter to the Bishops of this Synod, wherein he exhorts them to settle peace and concord in the Church: He recommended it to them to judge justly and without Prejudice, and threatned those with banishment who would not appear at the Council. He sent thither Count *Dionysius* with Guards to hinder any Disorder. This Council consisted of sixty Eastern Bishops or thereabouts. St. *Athanasius* came thither with forty Bishops of *Egypt*; he was forc'd to appear there as a Criminal. Several Accusations were propos'd which could not be prov'd, and so they insisted upon that of the Chalice, which they alledg'd he had caus'd to be broken in *Marœotis* by his Priest *Macarius*. The Council sent Deputies to the places to inform themselves of the Truth or Falshood of this Story. But since the Deputies were the greatest Enemies of St. *Athanasius*, who could not fail of returning their Information to his Disadvantage, he thought himself obliged to retire, and appeal to the Emperor. Some time after, the Deputies returning with an Information, which they had made as they would themselves, the Synod pronounced against him a Sentence of Condemnation and Deposition.

Of Tyre, &c. 335.

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Of the Synod *of* Jeruſalem.

Of Jeruſalem, 335.

THE Synod of *Tyre* was not yet finiſhed, when the Emperor ſent a Letter to the Biſhops, wherein he ordered them to come preſently to *Jeruſalem*, to make there the Dedication of a Magnificent Church which he had built there. They obeyed the Emperor's Orders, and having perform'd this Ceremony with much Pomp, they made a Synod there, wherein they received *Arius*, &c. I know very well that *Valeſius* affirms that *Arius* was then dead, and that the Council received only the Followers of *Arius*. But St. *Athanaſius* ſays plainly in his Book of the Synods of *Ariminum* and *Seleucia*, that *Arius* and his Followers were received in this Council. We have in St. *Athanaſius* the Synodical Letter of this Council written to the *Egyptians* and *Alexandrians*, wherein they write to them, that they had received *Arius* and his Party after they were ſatisfied that they held very Orthodox Doctrines.

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Of Jeruſalem, 335.

Of the Councils *of* Conſtantinople *againſt* Marcellus *of* Ancyra.

Of Conſtantinople, &c. 336.

THE Council of *Jeruſalem* being ended, the Biſhops came to *Conſtantinople*, where they held alſo a Synod, wherein they depos'd *Marcellus* of *Ancyra*, as convicted by his Writings of renewing the Error of *Paulus Samoſatenus* and *Sabellius*. He had been already accuſed of this Hereſy in the Council of *Jeruſalem*, and he had promiſed that he would retract it, and burn his Book; but refuſing to do it at *Conſtantinople*, he was there condemned and depoſed.

Of Conſtantinople, &c. 336.

Of the Council *of* Conſtantinople *againſt* Paul *Biſhop of that City.*

Of Conſtantinople, &c. 338.

AFter the Death of *Conſtantine*, *Paul* of *Conſtantinople*, who had been baniſhed, returned to *Conſtantinople*, according to the permiſſion which the *Cæſars* had given to the exil'd Biſhops to return from their Baniſhment. But *Euſebius* of *Nicomedia* who had a mind to uſurp the See of this great City, and the Biſhops of his Party, being Enemies to *Paul*, becauſe he was a Defender of St *Athanaſius*, ſtirr'd up againſt him his Prieſt *Macedonius*, who accuſed him of leading a Life unbecoming the Prieſthood, and they preſently aſſembled a Synod at *Conſtantinople*, wherein they depoſed him, and choſe in his room *Euſebius* of *Nicomedia*.

Of Conſtantinople, &c. 338.

Of the Council *of* Alexandria *in behalf of* St. Athanaſius.

Of Alexandria. &c. 340.

ST. *Athanaſius* being returned from *Triers*, whither *Conſtantine* had baniſhed him, re-entred upon the poſſeſſion of the See of *Alexandria*, and notwithſtanding the Condemnation of the Council of *Tyre*, was acknowledged as their lawful Biſhop: yet being oppos'd a-new by the *Euſebians* under the Empire of *Conſtantius*, he cauſed a Council of a 100 *Egyptian* Biſhops, or thereabouts, to aſſemble in the Year 340, who wrote in his Favour to all the Biſhops of the World, and cleared him from the Accuſations that were laid againſt him. This Letter is extant in the Second Apology of St. *Athanaſius*.

Of Alexandria. &c. 340.

Of the Council *of* Rome, *under Pope* Julius, *in behalf of* St. Athanaſius.

Of Rome, &c. 341.

THE *Euſebians* deſiring to obtain the Favour of Pope *Julius*, ſent Deputies to him about the end of the Year 339, to requeſt of him a Council to judge the cauſe of St. *Athanaſius*, and declared to him at the ſame time, that if he pleaſed they would make him Judge of their Difference. *Julius* anſwered them, that it was juſt a Council ſhould be aſſembled in what place they pleaſed; that there they might propoſe their Accuſations againſt St. *Athanaſius*, and anſwer what he had to ſay againſt them. The *Euſebians* without waiting for this Synod, where they could not be Judges, any more than St. *Athanaſius*, aſſembled oftentimes at *Antioch*, where they ordained one *Gregory*, to fill the See of *Alexandria*, and ſent him to ſeize upon it by main Force. St. *Athanaſius* underſtanding what they had done, retired to *Rome*, where he was kindly received by Pope *Julius*, who wrote immediately to all the Eaſtern Biſhops, that they ſhould come to *Rome* on the Day which he appointed, there to appear before the Synod which was to be aſſembled about the end of the Year 341. The *Euſebians* never appeared, and detained the Pope's Legates who brought this Letter, till the Month of *January* in the next Year. However, the Biſhops of *Italy* aſſembled in a Church of *Rome*, and examined the Cauſe of St. *Athanaſius*, and that of *Marcellus* of *Ancyra*. All the Accuſations which had been alledged againſt the former were propos'd, and after he had proved them all to be falſe he was declar'd innocent. *Marcellus* of *Ancyra* perſuaded the Biſhops that his Faith was Orthodox, and declared that his Books were miſ-underſtood, and ſo was acquitted alſo. At laſt, the Council prayed *Julius* to write to the Biſhops of the Eaſt; which he did in the Year 342, after the return of his Legates. We have often already ſpoken of this Letter of *Julius*, and therefore it is not neceſſary to ſay any thing more of it here.

Of Rome, &c. 341.

Of the Councils *held at* Antioch.

Of Antioch. 341. 342.

THE Eaſtern Biſhops having quitted the Deſign they had of appearing before a Council of the Weſt, or of taking the Pope for Judge of their differences with St. *Athanaſius*, aſſembled at *Antioch* in the beginning of the Year 341, and there held a Synod of Ninety Biſhops or thereabouts. The occaſion of this Synod was the Celebration of the Dedication of the Church of *Antioch*. But as it was the cuſtom of the Biſhops when they were aſſembled to make ſome Eccleſiaſtical Rules, ſo theſe thought fit to compoſe New Confeſſions of Faith, and to make Canons concerning the Diſcipline of the Church.

Of *Antioch. 341. 342.*

In the Firſt of theſe Confeſſions of Faith, they declare, that they are not Followers of *Arius*, and that they have no other Faith but what they receiv'd by Tradition; that they reſtore *Arius*, becauſe they found that his Doctrines were Orthodox, but that they

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they do not follow him. After this Proteſtation there followed a Confeſſion of Faith, wherein they do not uſe the Word *Conſubſtantial, but they declare, That they believe in one only Son of God, coexiſtent with his Father who begot him, by whom all things were made; and in the Holy Spirit.* This was the Firſt Confeſſion of Faith that was made after that of the Council of *Nice*; and it was quickly follow'd by a Second made by the ſame Biſhops in the ſame place, wherein they enlarge much more upon the Attributes of Jeſus Chriſt: They ſay, *That he was Born of the Father before all Worlds, That he is God of God, Whole of Whole, a perfect Being,* &c. *That he is the perfect Image and exact Reſemblance of the Divinity, of the Subſtance, of the Will, the Power and Glory of the Father.* They add, that the Father, Son, and Holy Ghoſt are not three different Names, but three Subſiſtences, and that they are one in Will. They pronounce an *Anathema* againſt thoſe who ſay, *That there was an Age or a Moment before the Generation of the Word,* or who ſay, *That he is a Creature form'd like other Creatures,* Theſe Expreſſions of *being one by Will, of being a Creature like others,* and ſome others like them which are in this Confeſſion of Faith, render it very much ſuſpected.

For this reaſon perhaps it diſpleaſed ſome Biſhops of the Synod, which obliged *Theophronius* Biſhop of *Tyana* to make a third Confeſſion, which was approv'd by all, wherein they profeſs to believe in Jeſus Chriſt, *The only Son of God, God, the Word, the Power and Wiſdom by which all things were created, who was begotten of the Father before all Worlds, perfect God of perfect God, who exiſts in the Father Hypoſtatically.* This Confeſſion of Faith has nothing that could render it ſuſpected, but only the omiſſion of the Word *Conſubſtantial.* Theſe are the three Confeſſions of Faith which were made in this Council.

As to what concerns the Diſcipline of the Church, thoſe Biſhops ſuppoſing that St. *Athanaſius* had been fairly judged in the Council of *Tyre*, thought they had no more to do but ordain a Biſhop in his room. At firſt they caſt their Eyes upon *Euſebius* of *Edeſſa*, a Diſciple of *Euſebius* of *Cæſarea*, and of *Patrophilus* of *Scythopolis:* But this prudent Man refuſing it, leſt he ſhould be affronted by the People of *Alexandria* who loved St. *Athanaſius*, they choſe *Gregory*, and pray'd the Emperor to ſend him with a ſtrong Force to *Alexandria* to take Poſſeſſion of that Church.

Afterwards they made 25 Canons concerning the Diſcipline of the Church, whoſe Authority has been diſputed upon the account of thoſe who made them. St. *Chryſoſtome* and Pope *Innocent* reject them as being compoſed by *Arians*; yet they were inſerted into the Code of the Univerſal Church, and cited in the Council of *Chalcedon*, where ſome Canons of this Council of *Antioch* are quoted; and ſince that time they have had a place in all the Collections of Eccleſiaſtical Canons. And indeed, they contain the the wiſeſt, and the juſteſt Rules that ever were obſerved in the ancient Church; which has made ſome Authors believe, that part of them at leaſt were made by another Synod; but their Conjectures will not hold, and it is evident, that the 4th. 12th. and 15th. were made by this Synod, ſince they are the ſame which St. *Chryſoſtome* and Pope *Innocent* reject, becauſe they were made by *Arians*. This being evident, ſay I, 'tis very probable, that all the other Canons were made by the ſame Council, eſpecially ſince in all the Collections, they are attributed to one Synod of *Antioch* only, which was held ſoon after the Council of *Nice*.

But we muſt carefully diſtinguiſh this Council of *Antioch*, of which we have juſt now ſpoken, that was held in the Year 341, from another Synod made up of a part of the ſame Biſhops, who aſſembled in the beginning of the Year 342; for this laſt was held after St. *Athanaſius* was acquitted, when the Biſhops of the Eaſt ſent back the Pope's Legates, after they had been detained till *January*, in the Year 342. 'Twas in the name of this Synod that they wrote a Letter to *Julius*, wherein they excuſe themſelves for not being able to come to the Synod of *Rome* which he had aſſembled, both upon the account of the War with the *Perſians*, and becauſe of the ſhortneſs of the time between the Delivery of *Julius*'s Letter to them, and the Day which he had ſignified to them for the meeting of the Synod. They took it ill that *Julius* had written to them all alone, and had addreſs'd his Letter only to *Euſebius*; but above all they complained that he had taken into his Communion, *Athanaſius* and *Marcellus*, who were condemned and depoſed.

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Probably 'twas in this laſt Synod that the Fourth Confeſſion of Faith was compos'd which is produced by St. *Athanaſius*. It comes very near to that of the Council of *Nice*, ſaving only that it omits the Word *Conſubſtantial*. They made it, as St. *Athanaſius* obſerves, to ſend it into the Weſt to the Emperor *Conſtans*.

The 1ſt. Canon of the Council of *Antioch* confirms the Decree of the Council of *Nice*, concerning the Celebration of *Eaſter*.

The 2d. condemns thoſe who would never communicate, and who have an averſion to the receiving of the Euchariſt, and forbids the holding Communion with thoſe that are excommunicated, under the Penalty of being excommunicated themſelves.

The 3d. forbids Clergymen to forſake their Churches to abide in others, and ordains that he who will not return being recall'd by his own Biſhop, ſhall be depoſed, and that the Biſhop who detains him ſhall be puniſh'd by the Synod.

The 4th. ordains, that in caſe a Biſhop being depoſed by a Synod, and a Prieſt or a Deacon being depoſed by his Biſhop, ſhall dare to diſcharge the Functions of their Offices before they be reſtored, they can never hope to be reſtor'd in another Synod; That they ſhall not be permitted to defend themſelves, and that all thoſe ſhall be excommunicated who have communicated with them, and knew the Judgment that was given againſt them.

The 5th. is, that if a Prieſt or a Deacon deſpiſing his Biſhop, ſeparate from the Church, and make private Meetings, ſetting up a New Altar, and will not obey his Biſhop, when he ſhall be admoniſh'd and call'd back again two or three times, he can no longer hope to continue in his Office, and if he continue to trouble the Church, the Aid of the Secular Arm may be implor'd to chaſtiſe this ſeditious Perſon.

The 6th. forbids the receiving of an excommunicated Perſon until he has been reſtored to Communion by his Biſhop.

The 7th. ordains, that no Perſon ſhall be received into Communion, who has not Letters of Peace, *i. e.* Letters teſtifying that he is not ſeparated from the Communion of the Church.

The 8th. declares, that theſe Letters cannot be given by the Prieſts who are in the Country Villages, or at leaſt that they cannot addreſs them but only to their neighbouring Biſhops; but that the Suffragans may grant them.

The 9th. ordains, that the Biſhops of the Province reverence their Metropolitan, and do nothing of conſequence without him, but only take care of the Dioceſs, to ordain Prieſts and Deacons, and to regulate the particular Affairs of their Church; but to do nothing more without the Metropolitan, who ought likewiſe to do no conſiderable thing without taking the Advice of the Biſhops of the Province.

The 10th. regulates the Rights of Suffragans. It enjoyns them not to exalt themſelves above their Rank; to take care of the Churches, which are ſubject to them, without meddling with the Affairs of others. It permits them in their own Churches to ordain Readers, Sub-Deacons and Exorciſts, but it

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forbids them to ordain Prieſts and Deacons, tho' they have even received Impoſition of Epiſcopal Hands, that is, tho' they have been ordained Biſhops. Laſtly, it ordains, that the Suffragan ſhould be ordained by the Biſhop of the City.

The 11th. ordains, that in caſe a Biſhop, or a Prieſt, or another Clergyman addreſs to the Emperor without the Conſent of the Biſhops of the Province, and chiefly of the Metropolitan, he ought to be excommunicated and depoſed; but if he has any Affairs which oblige him to wait upon the Emperor, he may do it with the Conſent of the Metropolitan, and the Biſhops of the Province, which ſhall be expreſs'd in the Letters which they give him.

The 12th. forbids Clergymen who have been depoſed by their Biſhop to addreſs themſelves to the Emperor, to obtain Reſtitution; and takes from thoſe who ſhall do it all hopes of being reſtored.

The 13th. forbids Biſhops to paſs from one Province to another to ordain there, unleſs they be called by the Metropolitan of the Province, and nulls every thing which ſhall be done by one Biſhop of a Province.

The 14th. ſays, that in caſe the Biſhops of one Province cannot agree about judging of a Biſhop, the Metropolitan may call the Biſhops of the neighbouring Province, to judge and decide this Controverſy.

But it is ordained in the 15th. that if a Biſhop is condemned unanimouſly by all the Biſhops of the Province, he cannot be judg'd a-new, and that the Sentence of the Synod of the Province ought to remain firm.

The 16th. declares, that if a Biſhop who has no Biſhoprick, invade a vacant Church, without the Authority of a Synod, he ought to be driven away from it, tho' the People of the Church whereof he is Biſhop ſhould chooſe him. It adds, that a Synod cannot be compleat and lawful without the preſence of the Metropolitan.

The 17th. declares, that if any being ordained Biſhop, refuſe to accept of the Biſhoprick, he is to continue excommunicated until ſuch time as he accepts it, or that the Synod of the Province has otherwiſe determined about it: But if it be none of his Fault, that he does not go to his Church, but becauſe the People of the Church will not receive him, it is ordained in the 18th Canon, that he ſhall have the Honour and Place of a Biſhop, upon condition that he do not any wiſe trouble the Church wherein he ſhall continue.

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The 19th. forbids the Ordination of a Biſhop without a Synod and without the preſence of the Metropolitan. It adds, that 'tis convenient that all Biſhops of the Province ſhould be preſent at this Synod with him; but if this cannot be done, yet they muſt be ſummon'd to it, and ſeveral of them muſt give their Suffrages, either in the Synod, or by Letters: That if the Ordination be made otherwiſe, it ſhall not be good; but if ſome particular Perſons out of a Spirit of Contradiction conteſt it after it is thus made, the Suffrages of the major Part ſhould carry it.

The 20th ordains, that every Year two Synods ſhall be held in a Province; *viz.* the firſt, the third Week after *Eaſter*, and the ſecond in the Month of *July*, that ſo Prieſts, Deacons, and in ſhort, all thoſe who pretend that their Biſhop has done them any Injury, may have recourſe to the Synod. It forbids alſo to keep theſe Synods without the Metropolitans.

The 21ſt. forbids the Tranſlations of Biſhops.

The 22d. forbids a Biſhop to meddle within the Dioceſs of another, and to make any Ordination there.

The 23d. forbids a Biſhop to ordain his Succeſſor.

The 24th. provides for the preſervation of the Church-Lands: It gives the management of them to the Biſhops; but it ordains that the Prieſts ſhall take cognizance of the Lands of the Church, leſt after the Death of the Biſhop his Heirs ſeize upon them.

The Laſt regulates the uſes to which the Biſhop ſhould apply the Revenue of the Church: It ordains, that he ſhould diſpoſe of them, for the good of the Poor and of Strangers; and that he ſhall be content with neceſſaries, according to the command of the Apoſtle St. *Paul*; that he ſhall not keep the remainder to himſelf; that he ſhall not give it to his Brethren or to his Children, but that he ſhall diſtribute it according to the Advice of the Prieſts and Deacons; that if he does not do it, he ſhall be accountable to the Synod of the Province; And laſtly, that if the Prieſts and the Biſhop be accuſed of conſpiring together, to appropriate to themſelves the Eccleſiaſtical Revenues, the Synod ſhall examine this Accuſation, and ſhall puniſh them if it be found true.

Of the Council *of* Antioch.

Of Antioch. 345.

THE *Euſebians* aſſembled alſo at *Antioch* about the end of the Year 345, or the beginning of the next Year, and there made a large Confeſſion of Faith, which they ſent into the Weſt, by *Eudoxus*, *Martyrius*, and *Macedonius*. 'Tis quoted as well as the others by St. *Athanaſius*. There they make profeſſion of believing in Jeſus Chriſt, the only Son of God, begotten of his Father before all Worlds, God of God, Light of Light; and they condemn thoſe that ſay, that he is not God, or that he was made of nothing, and thoſe that ſay, there are three Gods, and thoſe that confound the Divine Perſons. This Confeſſion is Catholick, tho' the Term *Conſubſtantial* is not found in it.

Of Antioch. 345.

Of the Council *of* Milan.

Of Milan. 346.

THE Biſhops of the Weſt being aſſembled at this Council to find out ſome means of determining the Differences of the Biſhops which troubled the Peace of the Church, the Deputies of the Eaſtern Biſhops came thither, and propos'd that large Confeſſion of Faith laſt mentioned to them: The Weſtern Biſhops for their part declar'd, that the *Nicene* Creed muſt be approved, and *Arius* condemned. This Propoſition provoked the Deputies of the Biſhops of the Eaſt, who retired in great anger. *Urſacius* and *Valens* were received into Communion in this Council, after they had preſented a *Manifeſto*, wherein they condemn the Hereſies of *Arius* and *Photinus*. The Error of the latter was alſo condemn'd in this Synod. This Council was held in the Year 346. For, firſt, it was aſſembled when the Deputies of the Council of *Antioch* came into the Weſt, and brought with them their long Confeſſion of Faith; and St. *Athanaſius* ſays, that they did this three Years after the firſt Deputation which they made about the end of the Year 342. Secondly, *Liberius* ſays in his Letter to *Conſtantius* compos'd in the Year 354, that it was then eight Years ſince the Legates who came from the Eaſt, withdrew from the Council of *Milan* in great diſcontent. Laſtly, St. *Athanaſius* ſays, that *Conſtantius* commanded him to appear at *Milan*, in the fourth Year of his Abode in the Weſt; and he came in 341, and therefore this Synod was held about the end of the Year 345, or the beginning of the Year 346.

Of Milan. 346.

Of

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Of the Council *of* Cologne *againſt* Euphratas.

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Of Cologne, &c. 346.

THere is commonly placed in the Year 346, a Synod which is thought to have been held at *Cologne*, and wherein 'tis ſaid that *Euphratas* Biſhop of this City was depoſed for denying the Divinity of Jeſus Chriſt. The Acts of this Council are extant in the ſecond Tome of the Councils *p.* 615. But I find there is great probability that theſe Acts were forg'd, and that this Hiſtory is falſe: For this *Euphratas* who is ſaid to have been depos'd in this Synod in the Year 346, *i.e.* in the next Year after the Conſulſhip of *Amantius* and *Albinus*, was preſent the Year after at the Council of *Sardica* as a Catholick Biſhop, and was alſo one of the Deputies whom the Council ſent into the Eaſt, as appears by the Teſtimonies of St. *Athanaſius* and *Theodoret*. Is it poſſible that a Biſhop, who was a little before convicted of denying the Divinity of the Son, and then depos'd, ſhould be preſent at the Council of *Sardica* among the Catholick Biſhops, and ſhould be choſen for a Deputy by the whole Council? Some ſay, that this Council was held after that of *Sardica*; but this Hypotheſis which is contrary to the Date of the Acts, may alſo be eaſily deſtroy'd: For *Maximinus* of *Triers* who is thought to have preſided at this Council, as the Acts teſtify, died ſoon after the Council of *Sardica*, ſince it is certain by the Teſtimony of St. *Athanaſius*, in his Epiſtle to thoſe that lead a Monaſtick Life, That *Paulinus*, the Succeſſor of *Maximinus*, was Biſhop of *Triers* when *Urſacius* and *Valens* retracted, *i.e.* in the Year 349. But from the Year 347 to 349, *Euphratas* was always out of *France*, and conſequently it is impoſſible that he ſhould be depoſed by *Maximinus* of *Triers*.

There is alſo another Argument which proves the Acts of the Council of *Cologne* to be forg'd. *Servatus* Biſhop of *Tongres*, ſays, that he reprov'd *Euphratas* in the preſence of St. *Athanaſius*. Now this Biſhop could not have ſeen St. *Athanaſius*, but upon two Occaſions: Firſt, when this Saint was at *Triers*; and ſecondly, when *Servatus* was ſent into the Eaſt by *Magnentius:* But he could not reprove *Euphratas* in the preſence of St. *Athanaſius* neither when this Father was at *Triers*, ſince *Euphratas* could not be accus'd of this Error before the Council of *Sardica*, nor when he was ſent Deputy into the Eaſt; for then *Maximinus* of *Triers*, who is ſaid to have preſided at the Council of *Cologne*, was dead, as we have juſt now ſhown.

The Subſcriptions of theſe Acts do alſo plainly diſcover their Forgery: For there you may read the Names of *Deſiderius* of *Langres*, and of *Simplicianus* of *Autun*, who liv'd in the fifth Age of the Church; there is alſo the Name of *Diſcolus* Biſhop of *Rheims*, who is not to be found in the Catalogue of the Biſhops of that Church. Laſtly, *Severinus* who is ſaid to have been ordain'd in the room of *Euphratas*, was ſtill alive in the Year 402, according to the Teſtimony of *Sulpitius Severus*. 'Tis true the Names of *Deſiderius* and *Diſcolus* are amongſt the Names of the Biſhops of *France*, in the Subſcriptions of the Letter of the Council of *Sardica*; but 'tis probable that he that forged theſe Acts, took from thence theſe Names, and added to them the Names of the Biſhopricks. However it be, theſe Acts were unknown to all the ancient Hiſtorians, who make no mention of this Hiſtory, nor of the Council of *Cologne*. The firſt who cited them is the Author of the Acts of *Servatus* of *Tongres*, which the Learned now own to be ſuppoſititious. After him *Servatus Lupus* mentions them in the Life of *Maximinus: Hogerius* Abbot of *Lobbes*, and ſome modern Authors mention them; but their Authority is of little weight in ſo ancient a Matter as this.

Of Cologne, &c. 346.

Of the Council *of* Sardica.

Of Sardica. 347.

THE Emperors *Conſtantius* and *Conſtans* deſiring to reſtore Peace to the Church, call'd a Synod of the Eaſtern and Weſtern Biſhops, at *Sardica* in the Year 347 (*a*). Thither came 100 Biſhops from the Weſt, and 73 Biſhops from the Eaſt (*b*). But thoſe of the Eaſt having declared to thoſe of the Weſt, that they would not be preſent at the Council, unleſs St. *Athanaſius*, *Marcellus*, and the other Biſhops that were condemned, were excluded from Eccleſiaſtical Communion, and the Weſtern Biſhops refuſing to accept of this Condition, the Council was divided, and the Eaſtern Biſhops withdrew. Thoſe of the Weſt, of whom *Hoſius* was the Head and Preſident (*c*), did notwithſtanding hold a Synod in their abſence, to treat of the Faith, and of the Accuſations charg'd upon St. *Athanaſius* and the other Catholick Biſhops, and to make Canons concerning the Diſcipline of the Church. In Matters of Faith, they all agreed that they muſt not make any new Creed, but muſt hold to that of the Council of *Nice*: Yet ſome particular Perſons would have made a new Creed, in imitation of the Biſhops of the Eaſt, but all the Council diſapproved their Deſign. The Creed then drawn up is preſerved by *Theodoret*, *Ch.* 8. of the 2d. *B.* of his Hiſtory. Afterwards the Council took into their conſideration the perſonal Accuſations againſt St. *Athanaſius* and *Marcellus* of *Ancyra*. The firſt juſtified himſelf and was acquitted; the ſecond having alledged that *Euſebius* and his Adverſaries took for Affirmations what he propos'd as Objections, was alſo reſtor'd. *Aſclepas* Biſhop of *Gaza* was reſtor'd; *Theodorus* of *Heraclea*, *Narciſſus* of *Neronius*, *Stephen* of *Antioch*, *George* of *Laodicea*, *Menophantus* of *Epheſus*, *Urſacius* of *Singidunum*, *Valens* of *Murſa*, and *Patrophilus* of *Scythopolis*, were excommunicated and depoſed.

Of Sardica. 347.

Laſtly, the Council produced twenty Canons and wrote three Letters. The firſt which was addreſs'd to all the Biſhops, is produced by St. *Athanaſius*, and by St. *Hilary* in his Fragments; the ſecond is to *Julius* which is in St. *Hilary* in the ſame place, and the third is to the Churches of *Alexandria*. There was

(*a*) *The Emperors* Conſtantius *and* Conſtans *called a Council at* Sardica *in the Year* 347.] *Socrates B.* II. *Ch.* 20. and *Sozomen, B.* III. *Ch.* 11. teſtify that it was called in this Year. St. *Athanaſius* confirms this Epocha, becauſe he ſays, that it was held a year after the Council of *Milan*. It appears by the expreſs Teſtimonies of St. *Athanaſius*, that this Council was called by the Emperors. *Hoſius* ſays the ſame thing in his Letter to the Emperor, and the Hiſtorians, *Socrates*, *Sozomen*, *Theodoret* and *Sulpitius Severus* follow this Opinion. *Socrates* indeed ſays, the Biſhops of the Eaſt complain'd that *Julius* had allowed too little time for coming to the Synod; but he confounds what they ſay about the Council of *Rome*, with what concerns the Council of *Sardica*.

(*b*) *Thither came* 100 *Biſhops from the Weſt, and* 73 *from the Eaſt.*] St. *Athanaſius* in his Letter to thoſe that lead a Monaſtick Life, ſays, that this Council conſiſted of 170 Biſhops or thereabouts. Now it appears by the Subſcriptions of the Letter of the Biſhops of the Eaſt, that theſe Biſhops from the Eaſt were 73. St. *Athanaſius* indeed ſays, That the Letter of the Council of *Sardica* containing his Abſolution was ſign'd by 300 Biſhops, but this is to be underſtood not only of thoſe who were preſent at the Council, but alſo of thoſe who ſubſcribed after the Council was over, to its Synodical Letter.

(*c*) *Of whom* Hoſius *was Head and Preſident.*] The Name of this Biſhop is the firſt in the Subſcriptions which are in St. *Athanaſius*, who ſays, that he was the Head and Preſident of all the Councils where he was preſent. *Theodoret* ſays expreſly, that he preſided in this Council *B.* II. *Ch.* 15. of his Hiſtory, as well as *Sozomen B.* III. *Ch.* 11. and the Council of *Chalcedon* in their Diſcourſe to *Marcianus*, *Tome* IV. of the Councils, *p.* 825. *Petrus de Marca* has affirm'd, that he preſided in this Council in the Name of the Pope, but his Opinion is not founded on any ſolid Argument. The Pope's Legates ſign'd after him, and declared, that they only repreſented his Perſon: *Julius Roma per Archidamum & Philoxenum Presbyteros.*

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alſo a long Letter to the Emperors, which was in St. *Hilary*'s Book, but is not now in his Fragments, nor any where elſe.

On the other ſide the Eaſtern Biſhops who withdrew from *Sardica*, aſſembled at *Philippopolis*, and wrote a Letter from thence, which they dated from *Sardica*, addreſſed to all the Biſhops of the World. There they cry out upon St. *Athanaſius*, *Marcellus* of *Ancyra* and *Aſclepas*, and make them paſs for wicked Rogues. They declare, that they do not join with the Biſhops of the Weſt, becauſe they had receiv'd into their Communion thoſe Biſhops who were depoſed in the Eaſt, and upon the account of this pretended violation of their Authority they excommunicate *Hoſius*, *Protogenes*, *Gaudentius*, *Maximinus* and *Julius*. They complain that the whole World was turn'd upſide down, and the whole Church diſturbed for the ſake of one or two wicked Fellows. They accuſe the Biſhops of the Weſt of Arrogance, and reprove them for endeavouring to eſtabliſh a new Law, to give themſelves the Liberty of examining a-new what had been determined in the Eaſt. They obſerve that the ancient Diſcipline of the Church is contrary to this Practice, and that the Judgments given in the Eaſt ought to be confirm'd in the Weſt, as thoſe of the Weſt were received in the Eaſt. They prove this Rule by ſeveral Examples. Laſtly, they add to this Letter a Confeſſion of Faith, wherein they make Profeſſion of believing *in the Son of God begotten of the Father before all Worlds, God of God, Light of Light, who created all things*; and they condemn thoſe who ſay, *That the Son was made of nothing, or that he is of another Subſtance than the Divine Subſtance, and that he is not of God, or that there was a time when he was not the Son of God:* As alſo they anathematize thoſe who ſay, *That there are three Gods, or that Jeſus Chriſt is not God, or that there is not one Chriſt only the Son of God, or that he is the ſame Perſon with the Father or the Holy Spirit.* This Letter which is preſerved in the Fragments of St. *Hilary* is addreſs'd to *Gregory* of *Alexandria*, to *Amphion* of *Nicomedia*, and to ſeveral other Biſhops, and among the reſt to *Donatus* of *Carthage*. For which Reaſon the *Donatiſts* urge it in the Conference of *Carthage*, and the Catholick Biſhops being ignorant of this Hiſtory, ſay, that the Council of *Sardica* was made up of *Arian* Biſhops. Some ſay, that *Paul* of *Conſtantinople* was reſtor'd in the Council of *Sardica*, others who follow *Epiphanius*, ſay, that *Photinus* was condemned there. They are both miſtaken; for *Paul* was dead, and *Photinus* was not condemned in this Synod.

I have only now to give an Abridgment of the ſubject Matter of the Canons of the Council of *Sardica*. Theſe Canons were not compos'd as thoſe of other Councils in the form of Laws; but they are Propoſitions made by *Hoſius* and ſome other Biſhops, which are approved by all the Synod.

In the 1ſt. *Hoſius* ſays, *That they ought wholly to aboliſh a wicked Cuſtom and pernicious Abuſe, by hindering Biſhops to paſs from one See to another.* And having declared that Avarice and Ambition are the only cauſes of theſe Tranſlations, becauſe there is no Example of a Biſhop who ever quitted a great Biſhoprick to take a little one. He propoſes for a ſevere Puniſhment of this Fault, that thoſe who are guilty of it ſhall be excluded from Lay-Communion. And all the Fathers of the Council anſwered, *We agree to it.*

In the 2d. Canon, *Hoſius* adds, that the ſame Sentence ought to be pronounced againſt thoſe who excuſe themſelves, becauſe they were deſired by the Faithful of their ſecond Church; and the Synod ordains that it ſhall be ſo.

The three following Canons concern Eccleſiaſtical Deciſions. It had been ordained in the Council of *Antioch*, that the Deciſion of the Council of the Province could not be invalidated, and that if the Biſhops of the Province could not agree, they ſhould call in thoſe of the neighbouring Province.

The Council of *Sardica* falls foul upon theſe two Deciſions: For in the third Canon *Hoſius* propoſes, firſt, that it ſhould be forbidden to appeal to Judges of a neighbouring Province; and ſecondly, he ſays, that for the Honour of the Memory of St. *Peter*, he judg'd it convenient, with the leave of the Council, to ordain, that if a Biſhop condemned in his own Country thought himſelf innocent, thoſe who had judged him ſhould write of it to the Biſhop of *Rome*, to enquire whether the Cauſe of the Biſhop accuſed ſhould be examined a-new: That if he, and the Judges whom he ſhould name were of this Opinion, they muſt proceed to a new Deciſion upon the place; but if he did not think fit that the Cauſe ſhould be examined a-new, then the Sentence already paſt muſt ſtand good.

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Gaudentius adds in the fourth Canon, that a Biſhop depoſed by the Synod of the Province, who deſires this new Deciſion, muſt not be expell'd his See, till the Biſhop of *Rome* has determined, whether the Cauſe ought to be examined a-new.

Laſtly, in the 5th. Canon, according to the Greek, and the 7th. according to the Edition of *Dionyſius Exiguus*, *Hoſius* ſays, that when the Biſhop of *Rome* thinks fit that the Cauſe of a Biſhop ſhould be examined a ſecond time, he ought to write to the Biſhops next adjoyning to his Province, that they examine the whole Matter with Care and Exactneſs; that he muſt alſo be impowered to ſend Legates in his own Name to this new Synod, unleſs he think it more convenient to leave the judging of the Cauſe to the neighbouring Biſhops of the Province only, without ſending thither his Legates. The Biſhops of the Council approve theſe Propoſitions of *Hoſius* and *Gaudentius*. Theſe three Canons have occaſioned great Diſputes, which would quickly vaniſh, if Men would confine themſelves to the Words of the Council of *Sardica*, which ſufficiently diſcover; firſt, that the Diſcipline which theſe Fathers eſtabliſh is New; ſecondly, that they do not give the Biſhop of *Rome* power to judge the Cauſe of a Biſhop in his own Tribunal at *Rome*; but they only give him Authority to enquire whether it were well or ill determined; and in caſe he find that it was determined wrong to order a new Deciſion of it in the Country, and by the neighbouring Biſhops of the Province where it was determined, whither he might ſend Legates in his own Name to be preſent, if he thought it convenient. This is the natural Senſe of the three Canons of this Council, which I have explained more at large in my ſecond Diſſertation of the Diſcipline of the Church.

The 5th. Canon according to the Edition of *Dionyſius Exiguus* declares, that if there remains but one Biſhop in a Province, and he will not ordain other Biſhops, the Biſhops ought to come to him and joyn with him in ordaining; but if he perſiſt in his unwillingneſs and will not meet them for ordaining Biſhops, the neighbouring Biſhops alone may then ordain them without his Conſent. This is the Propoſition of *Hoſius*, to which the Council agreed.

The 6th. is, that a Biſhop ought not to be ordained in a Borrough or little City, where a Prieſt is ſufficient, leſt the Dignity of a Biſhop be leſſened.

The following Canons are about the Journies of Biſhops to Court. *Hoſius* for hindering them to go thither continually, and importune the Emperor by their frequent Petitions, thought fit to ordain,

Firſt, that none of the Biſhops ſhall go to Court, unleſs he be required by the Emperor's Letters.

Secondly, that thoſe who ſhall have Requeſts or Petitions to make for the Poor of their Churches, ſhall only ſend thither a Deacon.

Thirdly, that this Deacon, before he goes to Court ſhall addreſs himſelf to his Metropolitan, to whom he ſhall make known the occaſion of his Petitions, and of whom he ſhall obtain Letters of Requeſt and Recommendation.

Fourthly, that thoſe who ſhall go to *Rome*, ſhall addreſs themſelves to the Biſhop of that City, who having examined their Petitions, ſhall write of them to Court if he finds them juſt.

Fifthly, *Gaudentius* adds, that for putting theſe Rules in execution, the Biſhops which lie upon the Road, ſhall ask the Biſhops whom they ſhall ſee going

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going to Court, and if they find that they have not observed the Canons above-mentioned, they shall not receive them into their Communion. But because these Rules were New, *Hosius* moderates this Penalty, and says, that they must first make them known to these Bishops, and persuade them to send a Deacon to Court from the place where they shall be, and then return to their own Dioceſs. These Propositions are approved by the Council, and contained in the Canons 8, 9, 10, 11, 12.

In the 13th. *Hosius* says, that he thought it necessary to ordain, that Bishopricks shall only be given to those who have discharged the Offices of Reader and Deacon, or Priest, for a considerable time. The Bishops of the Council approve this Proposition.

In the 14th. *Hosius* says, that it ought to be ordained, that a Bishop should not continue longer than three Weeks, in the Dioceſs of another, and out of his own. All the Bishops are of this Opinion: But *Hosius* moderates this Law in the following Canon, in favour of those who have an Estate out of their Dioceſs, and who are obliged to continue there more than three Weeks for their Affairs, but he would have them forbidden after this time is spent, to go to the great Church of the City, and orders them to be present only at the Offering of a Priest.

In the 16th. *Hosius* proposes the renewing of that Law, which forbids a Bishop to give the Communion to him who is excommunicated by his own Bishop: And the Bishops of the Council say, that this Rule will preserve Peace and Concord.

The 17th. allows Priests and Deacons who are condemned by their own Bishop to appeal to the Judgment of the Bishops of the Province.

In the 18th. the Bishop *Januarius* desires that a Bishop may be forbidden to sollicit the Clergy of another Bishop, that he may ordain them in his own Dioceſs. The Council answers, that these Contests occasion Discord among Bishops, and is of Opinion, that it ought not to be done.

Hosius adds in the 19th. Canon, that the Ordination of a Clergyman of another Dioceſs ought to be void, and that the Bishop who shall do it, ought to be punished.

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In the 20th. the Bishop *Aëtius* having remonstrated that many Priests and Deacons, Strangers, continued a long time at *Thessalonica*, the Synod ordains, that the Rules made with respect to Bishops may oblige these Persons.

The 21st. Canon according to the Edition of *Dionysius Exiguus* which we have followed, declares, that according to the Remonstrance of the Bishop *Olympus*, the Council is of Opinion, that a Bishop forc'd away from his own Dioceſs for the Defence of the Discipline of the Church, or of the Faith and Truth, may continue in the Bishoprick of another, till he can return to his own, for it would be great Inhumanity not to receive him who is persecuted, and that on the contrary, much Civility and Kindness ought to be shewn to him.

There are in the Greek two other Canons which concern a particular Business. The Bishop *Gaudentius* says to the Bishop *Aëtius*, that since he had had no trouble in his Dioceſs from the time that he was Bishop of it, he thought that he ought to receive those who were ordained by *Musæus* and *Eutychianus*. *Hosius* judged that he ought not to admit those who being ordained would not continue in the Churches to which they are nam'd. He adds, that *Eutychianus* and *Musæus* ought not to be look'd upon as Bishops, but if they desir'd Lay-Communion, it should not be refus'd them.

These Canons end with these Words in the Edition of *Dionysius Exiguus*, *The whole Council hath said; The Catholick Church spread over all the Earth, shall observe what has been now ordain'd.*

However, the Canons of the Council of *Sardica* were never received by the Catholick Church, as general Laws. They were never put into the Code of the Canons of the Universal Church, approv'd by the Council of *Chalcedon*. The East never received them, neither would the Bishops of *Africa* own them. The Popes only used them, and cited them under the Name of the Council of *Nice*, to give them the greater Weight and Authority.

Of the First Council *of* Sirmium.

Of the First of Sirmium. 349.

THE first Council of *Sirmium* was made up of Western Bishops; it was held in the Year 349, two Years after that of *Milan*. *Photinus* who had been already excommunicated, was there condemned, but he could not be forced away from his See, and therefore the Western Bishops only gave notice to the Eastern of the Judgment they had given against this Heretick. This is related in the Fragments of St. *Hilary*.

Of the First of Sirmium. 349.

Of the Second Council *of* Sirmium.

Of the Second of Sirmium. 351.

THE second Council of *Sirmium* was made up of Eastern Bishops assembled by the Emperor *Constantius* in the Year 351. *Basil* of *Ancyra* entred the Lists there against *Photinus*, and convicted him of Heresy. He was afterwards deposed by the Bishops, and sent into banishment by the Authority of the Emperor. In this Council was made the first Creed of *Sirmium* wherein the Bishops make profession of believing *in Jesus Christ the only Son of God, born of his Father before all Worlds, God of God, Light of Light, by whom all Things were made.* There they anathematize those that said, *He was created of nothing, or of another Substance, or that he was not of God, or that he was made in Time; Those that said there are two Gods*, or those who on the contrary averr'd, *That the Father, or at least one part of him, was born of* Mary, *and also those who made no distinction of the Three Divine Persons*, or who said, *That the Divinity was changed into Flesh, and that it was subject to Sufferings and Changes.* This is the Sum of that long Creed quoted in Greek by St. *Athanasius*, and in Latin by St. *Hilary*, who has considered and explained it as a very Orthodox Confession of Faith.

Of the Second of Sirmium. 351.

Of the Council *of* Arles.

Of Arles. 353.

CONstantius had a long time desired to get *Athanasius* condemned by the Western Bishops. To compass this Design, he assembled a Synod in the Year 353, in the City of *Arles*. The Pope sent for Legates *Vincentius* of *Capua*, and another Bishop of *Campania* called *Marcellus*; and ordered them to desire the Meeting of a Council in the City of *Aquileia*. These Legates being arrived at the Council of *Arles*, desired that they would begin with handling the Doctrine, and with condemning the Error of *Arius*, before they spoke of the cause of St. *Athanasius*: But *Ursacius* and *Valens* who had no other Design but to procure the Condemnation of St. *Athanasius*, would not admit this Proposition; and forc'd the Bishops of the Council, and even the Pope's Legates to subscribe the condemnation of this Saint. There was none but only *Paulinus* Bishop of *Triers* that continued stedfast, and for this Reason he was banished immediately.

Of Arles. 353.

The Councils. Of Milan. 355.

Of the Council *of* Milan.

Liberius being informed of the Fall of his Legates, ſendeth *Lucifer* Biſhop of *Calaris*, to to wait upon the Emperor, and deſire of him a new Synod. The Emperor granted him one, and caus'd it to meet at *Milan* in the Year 355: But it did not anſwer the Pope's Expectation. The Emperor caus'd the Biſhops of the Eaſt and the Weſt to be ſummoned to it; but yet it was compos'd only of the Weſtern Biſhops. There came almoſt 300 to it. Thither they brought *Euſebius* of *Verceilles*, and *Lucifer* of *Calaris*, who was the Pope's Legate, together with *Pancratius* the Prieſt, and *Hilary* the Deacon. Theſe were invited to the Synod, and were urged to ſubſcribe the Condemnation of St. *Athanaſius:* They anſwer'd, that they muſt Firſt handle Matters of Faith; that they ſaw in the Aſſembly ſome Hereticks, or ſuch as were ſuſpected of Hereſy; That in the firſt place they muſt make profeſſion of the Faith contain'd in the *Nicene* Creed. *Dionyſius* of *Milan* took Pen and Paper, to write down and ſign the Creed: But preſently *Urſacius* and *Valens* took them by force out of his hands. Thereupon there aroſe a great Tumult, the People were put in a Commotion, and the Biſhops withdrew to the Palace, where they were preſs'd to ſign a Letter written in the Emperor's name againſt St. *Athanaſius*. There were but few Biſhops who could reſiſt the Emperor's Sollicitations, and thoſe who were ſo ſtedfaſt as to do it, *viz.* *Euſebius* of *Verceilles*, *Dionyſius* of *Milan*, and ſome others, were ſent into baniſhment. *Baluzius* in his new Collection of Councils, has cauſed the New Acts of this Council to be printed, taken out of the Life of *Euſebius* of *Verceilles*, publiſhed by *Ughellus* in the Firſt Tome of his *Italia Sacra*, but there is no probability that they are Authentical.

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Of the Council *of* Biterræ *or* Beziers.

Of Biterra, or Beziers. 356.

THE *French* Church had not yet been toſs'd with the Storms which troubled the Peace of all the Churches in the World. *Saturninus* Biſhop of *Arles* a factious Man, was the Firſt who brought thither the fire of Diviſion. He aſſembled in the Year 356, a Council at *Beziers*, and us'd all his Endeavours to make it receive the Followers of *Arius*; but St. *Hilary* oppos'd him ſtoutly, and having deſired them to treat of Doctrinal Matters offered to convict *Urſacius*, *Valens* and *Saturninus* of Hereſy. Inſtead of hearkening to him they wrote to Court againſt him, and he was ſent into baniſhment together with *Rhodanius* Biſhop of *Tholouſe*. After he was forced away, the Biſhops of this Council being devoted to the Intereſts of *Saturninus*, did whatever he deſired; but the other Biſhops of *France* would never communicate with him, nor with *Urſacius* and *Valens*, and would not ſuffer other Biſhops to be ordain'd in the room of thoſe that were baniſh'd.

Of Biterra, or Beziers. 356.

Of the Third Council *of* Sirmium.

Of the Third &c. 357.

THE Second Creed of *Sirmium* was made in that City in the Year 357, by *Potamius* Biſhop of *Lisbon* a City of *Spain*, in the Preſence of *Valens*, *Urſacius*, *Germinius*, and ſome other Biſhops. This Creed is *Arian*. In it they reject the Word *Conſubſtantial*, and they declare, that the Father is greater than the Son, and that the Son had a beginning.

Of the Third &c. 357.

Of the Council *of* Antioch.

Of Antioch. 358.

THE Eaſtern *Arians* ſeeing that thoſe of the Weſt had plainly made Profeſſion of their Error, did alſo publickly declare themſelves in a Council aſſembled at *Antioch* in the Year 357. *Eudoxius* Biſhop of that City, a Patron of *Aetius*, *Acacius* Biſhop of *Cæſarea* in *Palæſtine*, *Uranius* Biſhop of *Tyre*, and ſome others, did there condemn the Words *Conſubſtantial*, and *like in Subſtance*, and wrote to *Urſacius*, *Valens* and *Germinius*, to thank them, becauſe by their means the Biſhops of the Weſt had embraced their Doctrine.

Of Antioch. 358.

Of the Council *of* Ancyra.

Of Ancyra, 358.

THE greateſt part of the Eaſtern Biſhops oppoſed this Deſign of *Eudoxius*, and could not endure that he ſhould make ſo publick a Profeſſion of the Impious Doctrine of *Aetius*. *George* Biſhop of *Laodicea* wrote a Circular Letter upon this Subject, wherein he exhorted his Brethren to join together for defending the Faith of the Church. *Baſil* of *Ancyra* preſented this Letter to many Biſhops who were aſſembled in his City for Dedicating his Church, about the Feaſt of *Eaſter* in the Year 358. Theſe Biſhops wrote a Synodical Epiſtle related by St. *Epiphanius*, wherein they Firſt confirm'd the Creeds of the Eaſtern Biſhops made at *Antioch*, at *Sardica*, and at *Sirmium*, and then condemned the Hereſy of *Aetius*, and profeſſed to believe the Son of God to be like his Father. There follow after their Creed 18 Anathematiſms, wherein they condemn theſe following Impious Dogmes, *viz.* That the Son of God is not like to his Father, that he is unlike in Subſtance, that he is a Creature, that he is another God than God the Father, *&c.* At the end of theſe Anathematiſms there is one againſt thoſe who ſay, that the Father and the Son are Conſubſtantial. St. *Hilary* who explains the others, makes no mention of this laſt, becauſe the Deputies of this Synod durſt not bring it to *Sirmium*.

Of Ancyra, 358.

Of the Fourth Council *of* Sirmium.

Of the Fourth &c. 359.

SOON after the Council of *Ancyra*, there was a Council held at *Sirmium*, wherein the Biſhops of *Italy* and the Weſt were preſent. Therein was made a Collection of the Creeds of *Antioch*, of the Firſt of *Sirmium*, of that of *Sardica*, and of that of *Ancyra* which *Euſtathius* Biſhop of *Sebaſtea*, and *Eleuſius* Biſhop of *Cyzicum*, preſented to be ſign'd by all the Biſhops, who made no Scruple to do it.

Of the Fourth &c. 358.

Of

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Of the Fifth Council *of* Sirmium.

Of the Fifth &c. 359.

CONſtantius having appointed two great Synods, one in the Eaſt at *Seleucia*, and the other in the Weſt at *Ariminum*, ſome Eaſtern Biſhops before they went to *Seleucia*, met together at *Sirmium*, where they made a new Confeſſion of Faith, which was dictated by *Marcus* of *Arethuſa*, after a long Conference with the other Biſhops, and was ſign'd by thoſe that were preſent. Therein they make Profeſſion of believing the Son of God to be in all things like to his Father; but they reject the name of *Subſtance*, as a Term that ought not to be us'd in ſpeaking of the Trinity, becauſe it is not found in Scripture, and is not intelligible by the People. Nevertheleſs *Baſil* of *Ancyra* added in his Subſcription, that the Son of God was in all things like to his Father, not only by the conſent of Will, but alſo in Subſtance and Eſſence. This Creed has the Names of the Conſuls at the beginning, which diſpleaſed many.

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Of the Fifth &c. 359.

Of the Council *of* Ariminum.

Of Ariminum. 359.

WHile theſe things were a-doing in the Eaſt, the Weſtern Biſhops aſſembled from all Parts to *Ariminum*. The Emperor had ſent his Letters Mandatory for them, and provided for them publick Carriage, and Money for performing their Journey; but the Biſhops of *France* and *Britain* thought it below them to accept of theſe Offers, and choſe rather to travel at their own Expence. There came about 400 to the Synod, which began about the Month of *July* in the Year 359. *Urſacius* and *Valens* propoſed there the Creed which was made a little before at *Sirmium*: but the Council confin'd themſelves to that of *Nice*, and would not receive any other. This it declared by a Solemn Decree which was ſign'd by all the Biſhops, and to it they ſubjoined Anathematiſms againſt the Error of *Arius*, which are related at the end of St. *Hilary*'s Fragments. *Urſacius*, *Valens*, *Germinius* and *Demophilus* refuſing to acquieſce in this Definition, were condemn'd by the unanimous conſent of all the Biſhops. Matters being thus determined in the Council to the advantage of the Faith of the Church, the Biſhops ſent Deputies to *Conſtantius* with a Letter, wherein they give him an account of what they had done: But on the other ſide *Urſacius*, *Valens* and their Followers, ſent alſo Deputies to the Emperor, and having much greater Intereſt in the Emperor, they prepoſſeſs'd him, and hindred him from giving Audience to the Deputies of the Synod. And ſo he did nothing but write back to them, that he had not time to hear the twenty Deputies which the Synod had ſent to him, becauſe he was obliged to go againſt the *Perſians*; and that he had given them Order to wait till his Return to *Adrianople*, becauſe he would examine Matters of Religion with a Mind calm and diſengaged from all other Buſineſs. The Council anſwer'd him, that they would never depart from what they had done, and they earneſtly prayed him to permit the Biſhops to return to their Churches before the rigour of the Winter. In the mean time, the Deputies of the Council aſſembled at *Nice*, a City of *Thrace*, and declared all that was done at *Ariminum*, null and void. *Urſacius*, *Valens*, and *Germinius*, approved a Confeſſion perfectly like that of *Sirmium*, wherein they declare, that the Son of God is like his Father in all things, and reject the Terms of *Subſtance* and *Hypoſtaſis*. *Urſacius* and *Valens* recited this Confeſſion of Faith at *Ariminum*, and the Emperor ſent his Commands to the Governor, that he ſhould not ſuffer any Biſhop to go away till he had ſign'd it, and gave order to ſend thoſe into baniſhment who ſhould continue obſtinate, provided they were no more than fifteen. At firſt they all teſtified much Conſtancy, but by little aud little they ſuffer'd themſelves to be overcome through Emulation, and the greateſt part of them ſign'd the Confeſſion of Faith: There were but twenty that held out to the laſt, but in the end they were overcome alſo, and ſign'd as well as the others. Nevertheleſs ſome of them, as *Phegadius* Biſhop of *Tongres*, added Profeſſions of Faith to their Subſcriptions, wherein they expreſly condemn the Hereſy of *Arius*. When all the Biſhops had ſign'd the Confeſſion of Faith, they wrote to the Emperor, that they had fully ſatisfied his Commands, by agreeing with thoſe of the Eaſt, and rejecting the Word, *Subſtance*; and therefore they prayed him earneſtly to give order to the Governor to ſuffer them to go to their Churches. The Emperor gave them leave: And thus ended this Council, whoſe beginning was glorious, and end deplorable.

Of Ariminum. 359.

Of the Council *of* Seleucia.

Of Seleucia. 359.

WHile theſe things were doing in the Weſt, the Eaſtern Biſhops aſſembled at *Seleucia*, and there raiſed Diſputes which they maintained with extreme Heats. There came to this Synod 160 Biſhops of two different Parties altogether oppoſite to one another. One of them were pure *Arians* who maintained, that the Son of God was not at all like in Subſtance to his Father. There were about 40 of this Party. The others call'd *Semi-Arians* made profeſſion of believing the Son of God to be like in Subſtance, and rejected the Errors of *Arius* and *Aëtius*; thoſe of this Party were 105. The other Biſhops were probably Catholicks, Defenders of the Conſubſtantiality. There was an Officer from the Emperor's Court, call'd *Leonas*, preſent at the Council for hindering any Tumult. The Firſt Aſſembly was held on the 23d. of *September* in the Year 359. *Leonas* required the Biſhops to propoſe what they were to treat of. The *Semi-Arians*, whereof the chief were *George* of *Laodicea*, *Eleuſius* of *Cyzicum*, *Sophronius* of *Pompeiopolis*, *Sylvanus* of *Tarſus*, *Macedonius* of *Conſtantinople*, *Baſil* of *Ancyra*, *Euſtathius* of *Sebaſtea*, and St. *Cyril* of *Jeruſalem*, maintain'd, that Perſonal Cauſes ſhould be firſt examin'd before they handled Matters of Faith. On the contrary, the *Arians*, whereof the Heads were *Acacius* of *Cæſarea*, *George* of *Alexandria*, *Uranius* of *Tyre*, *Eudoxius* of *Antioch*, maintain'd, that they ſhould firſt begin with Matters of Faith; and they carried it againſt the others. They propos'd that the *Nicene* Creed ſhould be rejected, and a New one ſhould be made: But the Biſhops of the other Party ſaid, that they received the Council of *Nice*, and found nothing to be blam'd in it, but only the Word *Conſubſtantial*. Hereupon there aroſe a great Diſpute which laſted till Night. To put an end to it, *Sylvanus* of *Tarſus* ſaid with a loud Voice, that it was needleſs to make a New Creed, that they had nothing to do, but ſign that which was made at *Antioch* by the Synod held there for the Dedication of the Church. The *Acacians* ſeeing that this Propoſition was approv'd, withdrew, and the next Day the other Biſhops being ſhut up in the Church, cauſed the Creed of *Antioch* to be ſigned by all the Biſhops.

Of Seleucia. 359.

The Councils.

On the third Day, *Leonas* re-aſſembled the Biſhops of both Parties. The *Acacians* deſired that the Biſhops who were divided from them and depos'd, ſhould withdraw; they complained that they were not ſuffer'd to ſpeak freely in the Firſt Aſſembly; and they propos'd a Confeſſion of Faith wherein they declare, That they did not refuſe to approve the Creed made at *Antioch*, but that they were obliged to reject more expreſly the Terms, *Conſubſtantial* and *like in Subſtance*, which troubled the Church; that they did alſo condemn thoſe who ſaid that the Son of God was not like the Father, and that they made Profeſſion of believing with the Apoſtle that he was the Image and Reſemblance of the Father. They add, that the Creed of *Sirmium* was perfectly like their's. This Confeſſion of Faith is related by St. *Epiphanius* with the Subſcriptions of 39 Biſhops of this Party. St. *Hilary* obſerves, that the greateſt Part of thoſe who ſigned it being *Anomæans*, were forc'd to explain the Profeſſion which they then made, by ſaying, that the Son was like his Father as he was his Father, but he was not like him as he was God. The Fourth Meeting was ſpent in Diſputes which came to no end. Wherefore *Leonas* ſeeing that there was no means left to reconcile them, declared that he would put an end to the Council, and that he would not be preſent the next Day at the Aſſembly of the Biſhops. The *Acacians* took occaſion from thence to appear no more. The other Biſhops, after a Citation of them, depos'd *Acacius*, *George* of *Alexandria*, *Uranius* of *Tyre*, and Six other Biſhops of their Party, and excommunicated Nine of them. They reſtor'd *Cyril* of *Jeruſalem*, and ordained one named *Anianus* Biſhop of *Antioch*, in the room of *Eudoxius*; but this *Anianus* was immediately ſent into baniſhment. The Councils.

The Succeſs of what was done both by the one and the other Party in this Council, depended upon the Will of the Emperor; the buſineſs was, who ſhould firſt engage him. The Deputies of the *Acacians* came firſt to *Conſtantinople*; and they were quickly followed thither by thoſe of the *Semi-Arians*, whereof the chief were *Euſtathius* of *Sebaſtea*, *Baſil* of *Ancyra*, *Sylvanus* of *Tarſus*, and *Eleuſius* of *Cyzicum*; they were aſſiſted by St. *Baſil* who was as yet but a Deacon. The Emperor would have the Cauſe of the Faith diſcuſs'd in his own preſence. 'Tis ſaid that *Aëtius* entred upon a Conference with *Baſil* of *Ancyra*, and was convicted of Hereſy. However this be, *Theodoret* ſays, that *Euſtathius* of *Sebaſtea* preſented to the Emperor a Confeſſion of Faith, wherein it was ſaid that the Son of God was not like his Father, and accus'd *Eudoxius* of maintaining it; that the Emperor having given it to this Biſhop he denied it, and ſaid that it was *Aëtius*'s, and that *Aëtius*, having acknowledged it for his, was driven out of the Palace. While theſe things are doing, the *Nicene* Creed, which was ſign'd at *Ariminum*, was brought to *Conſtantinople*, and the Emperor having propos'd it, it was ſign'd by all the Biſhops of both Parties.

[That made in *Nice* a City of *Thrace*.]

Of the Council *of* Conſtantinople.

Of Conſtantinople. 360.

THE *Acacians* having ſtay'd at *Conſtantinople*, aſſembled there a Council of 50 Biſhops, in the beginning of the Year 360. Thither they invited the Biſhops of *Bithynia* who were of their Party, and they approv'd and publiſh'd in this Synod the Creed of the Council of *Ariminum*, changing only a few things in it. Afterwards they condemn'd *Aëtius*, and excommunicated three Biſhops who would not conſent to his Condemation. But as they condemned this Heretick only out of Policy, that they might obtain the favour of the Emperor who could endure him no longer; ſo they revenged themſelves afterwards upon all the Biſhops which oppos'd them in the Synod of *Seleucia*, and depos'd the Heads of the *Semi-Arian* Party, who were *Macedonius* of *Conſtantinople*, *Baſil* of *Ancyra*, *Eleuſius* of *Cyzicum*, *Euſtathius* of *Sebaſtea*, *Heortaſius* of *Sardis*, and *Dracontius* of *Pergamus*. In the Second Seſſion, they added to theſe *Sylvanus* of *Tarſus*, *Sophronius* of *Pompeiopolis*, *Elpidius* of *Satala*, and *Cyril* of *Jeruſalem*. They alledg'd many Pretences for depoſing of them, and ordain'd in their room Perſons of *Aëtius*'s Party. *Eudoxius* poſſeſs'd himſelf of the See of *Conſtantinople*. Of Conſtantinople. 360.

Of the Synod *of* Melitine.

Of Melitine. 357.

THere is mention made in the Council of *Conſtantinople*, whereof we have juſt now ſpoken, of a Synod held at *Melitine* about the Year 357. This Synod was compos'd of Biſhops of *Acacius*'s Party, ſince they alledge his Authority in the Council of *Conſtantinople* and condemn *Elpidius* for having received a Prieſt who had been depos'd in this Synod. St. *Baſil* in Letter 74 teſtifies, that *Euſtathius* of *Sebaſtea* was depos'd in this Council. St. *Cyril* was preſent there if we may believe the Biſhops of the Council of *Conſtantinople*. This is all that we could learn of this Synod, of which we have very little in Antiquity. Of Melitine. 357.

Of the Synod *of* Antioch.

Of Antioch. 361.

THE Church of *Antioch* continuing vacant by the departure of *Eudoxius*, *Meletius* was ordain'd Biſhop of it by a Synod which *Conſtantius* call'd in 361. 'Tis ſaid that ſome time after being invited to preach before the Emperor upon theſe words of the *Proverbs*, *God hath created me in the beginning of his ways*, he declared openly for the Faith of the Church; whereupon the *Eudoxians* call'd a Second Synod at *Antioch*, and depos'd him under pretence that he had received into his Communion ſome Clergy-men who were depos'd by *Eudoxius* and ordain'd *Euzoius* in his room. Afterwards they made a Confeſſion of Faith, wherein they diſcover plainly their impious Doctrine, making no ſcruple to declare, that the Son of God was not at all like his Father in Subſtance, and that he was created of nothing. This was the laſt Synod held under *Conſtantius*, and the laſt of the Creeds made by his Order. Of Antioch. 361.

Of the Council *of* Alexandria.

Of Alexandria. 362.

ST. *Athanaſius* being returned to *Alexandria* after the Death of *Conſtantius*, held a Council there to enquire what way they ſhould take with the *Arians* who were willing to be reconciled to the Church. In this Council the ſtate of the Church of *Antioch* was conſidered, and the Biſhops deputed *Aſterius* Biſhop of *Amaſea*, and *Euſebius* of *Verceilles*, to make Peace in that Church. The Queſtion of the three Hypoſtaſes was debated in this Council; and it was determin'd that it did not concern the Faith, and that thoſe who ſay there are three Hypoſtaſes in the Trinity are of the ſame Opinion with thoſe who ſay Of Alexandria 362.

The Councils. there is but one, because they understand the same word differently. In it they also speak of the Mystery of the Incarnation, and determine, that the Word did not only take a Body but also a Soul, and a Mind. We have lost the Synodical Letter, but the Letter which St. *Athanasius* wrote to the Church of *Antioch* by the Order of the Council, is still extant. He enjoyns them to receive the Christians who assembled in the ancient Church of *Antioch*, without exacting of them any other Condition, save only, that they condemn the Heresy of *Arius*; and be oblig'd to receive the Faith of the *Nicene* Council, and that they reject their Error who believed the Holy Spirit to be a Creature. He advertises them, that no New Creed was made in the Council of *Sardica*; he gives them an Account of what was determined in the Council of *Alexandria*, concerning the Hypostasis, and the Incarnation: He exhorts them to labour for Peace, and to shun such Questions as tended only to foment Divisions. This Letter was sign'd by the Deputies of *Lucifer*, of *Paulinus* and *Apollinarius*, and by *Paulinus* himself who approv'd it when it was brought to *Antioch*. The Councils.

Of the Council *of* Paris.

Of Paris. 362. THE Western Bishops who had been abused in the Synod of *Ariminum*, being conscious of their Fault, endeavour'd to repair it by assembling many Synods to annul what had been done there, and to maintain the *Nicene* Faith. *France* was none of the last that testified her Zeal upon this occasion. St. *Hilary* assembled there many Councils for Re-establishing the Faith of the Council of *Nice*. We have yet in the Fragments of St. *Hilary*, a Letter of a Council held at *Paris*, wherein the Bishops that were there present acknowledge, that they had done ill to consent in the Synod of *Ariminum*, that they should speak no more of the Word, *Substance*. They profess to believe, that the three Persons of the Trinity are of the same Nature, and of the same Substance, and they condemn *Auxentius*, *Ursacius*, *Valens* and *Saturninus*. This Council was in the Year 362. Of Paris. 362.

Of the Council *of* Italy.

Of Italy. 362. 'TWas not only in *France* that the Synod of *Ariminum* was rejected: The Bishops of *Italy* also nulled and voided all that had been done in this Synod, and anathematiz'd *Ursacius* and *Valens* as the Heads of the *Arians*. We have in the Fragments of St. *Hilary* a Letter written upon this subject in the name of the Bishops of *Italy* to the Bishops of *Illyricum*. Of Italy. 362.

Of the Council *of the* Egyptian *Bishops, held at* Antioch.

Of the Egyptian&c THE Emperor *Jovian*, a most pious Prince, being at *Antioch* in the Year 363, desir'd of St. *Athanasius* and the *Egyptian* Bishops, who were come to wait upon him in that City, that they would explain to him the Faith of the Church. These Bishops being assembled, propos'd to him no other Creed but that of the Council of *Nice*, and rejected the Error of the *Macedonians* who denied the Divinity of the Holy Spirit. It is commonly thought that this Council was assembled at *Alexandria*: But it appears by the Letter which it presented to the Emperor, related by *Theodoret* Ch. 3. of the 4th. B. of his History, that it was compos'd of some *Egyptian* Bishops, representing all the other Bishops of their Province, who had deputed them: Which plainly shews, that this Council was held out of *Egypt*, in the place where the Emperor was, that is, in *Antioch*, where 'tis certain St. *Athanasius* came to wait upon *Jovian*. Of the Egyptian&c

Of the Council *of* Antioch *under* Meletius.

Of Antioch &c. 363. THE *Acacians* seeing that the Emperor *Jovian* favoured the Catholicks, joined themselves with *Meletius* Bishop of *Antioch*, and held a Council in that City, wherein they declared, that they would embrace the Faith of the Council of *Nice*, and receive the Term, *Consubstantial*; But at the same time they add, that this Term must be understood in the sense, which signifies, that the Son of God was begotten of the Substance of his Father, and that he is like in Substance to his Father; that we must not believe that there was any Passion in this ineffable Generation; that we must not make use of the Word, *Substance*, according to the natural sense of this Term; that it was not us'd but to destroy the Error of *Arius*, who said, that the Word was made out of nothing, an Error which was revived by the *Anomæans*. These Bishops having made this Declaration in their Letter to the Emperor, approve the whole and entire Creed of the Council of *Nice*. Of Antioch &c. 1363.

Of the Council *of* Lampsacus.

Of Lampsacus. 365. HYpatianus the Deputy of the Bishops of the *Hellespont*, desired a Council of the Emperors *Valens* and *Valentinian*. They appointed one at *Lampsacus*, where the Bishops assembled in the Year 365. After they had deliberated for the space of two Months what they should do, they null'd all that had been done at *Constantinople* by the Intriguing of *Eudoxius* and *Acacius*. They declared that the Son of God was like in Substance to his Father, and adher'd to that Profession of Faith which was made in the Synod of *Antioch*, while the Dedication of the Church of that City was celebrated. They ordain afterwards, that the Bishops depos'd by the *Anomæans*, should re-enter into their Churches, from which they had been unjustly forced away, and they appointed them for Judges the Orthodox Bishops of their Province, and some of those that were neareſt to it. They sent Deputies to *Valens* who was then at *Heraclea*; but they were not well receiv'd, because *Eudoxius* had prepossessed the Emperor, who ordain'd, that the Churches should be given to those of his Party. He oblig'd also *Eleusius* of *Cyzicum*, in a Synod held in the Year 366, to agree with *Eudoxius*; but this Bishop repented of it, and publickly testified the sorrow he had for being overcome by the Sollicitations of the Emperor. Of Lampsacus. 365.

The Councils.

Of the Council *of* Singedunum, *compos'd of* Arian *Biſhops.*

The Councils.

Of Singedunum. 366.

GErminius Biſhop of *Sirmium* made in 366. a Confeſſion of Faith, wherein he makes profeſſion of believing *in Jeſus Chriſt the only Son of God, our Lord and our God, the true Son of God, of the true Father, God, begotten before all Worlds, like in all things to his Father, in Divinity, in Majeſty, in Greatneſs, in Power, and in Wiſdom.* This Confeſſion of Faith diſpleas'd *Urſacius*, *Valens*, and the other *Arian* Biſhops, who deſired of him an Account of his Faith. The only Anſwer that he made to them was, that he would not ſeparate from them: Wherefore they aſſembled at *Singedunum* a City of *Mœſia*, and from thence wrote to him to diſſuade him from maintaining that that the Son of God was in all things like his Father. This Letter is preſerved in the Fragments of St. *Hilary*. 'Tis dated *December* 16th. in the Year 366. *Germinius* anſwer'd them, *That he made Profeſſion of believing the Son of God to be in all things like to his Father, except the Innaſcibility, God of God, Light of Light, Begotten before all Ages, who is not made of nothing, but begotten of God his Father.* In ſhort he ſays, that he does not depart from the Creed drawn up by *Marcus* of *Arethuſa*, which had been formerly ſign'd by *Urſacius* and *Valens*.

Of Singedunum. 366.

Of the Synods *held by the* Semi-Arians.

The Synods of 365. & 366.

THE Biſhops who were call'd *Semi-Arians*, aſſembled many Councils after the Synod of *Lampſacus*: They held one at *Smyrna* compoſed of the Biſhops of *Aſia*, one in the Province of *Pamphylia*, another in *Iſauria*, and one in *Lycia*. Theſe Councils wrote Letters not now extant, that were carried to Pope *Liberius* by *Euſtathius* the Deputy of theſe Biſhops, who ſent him into the Weſt to make a Reconciliation with thoſe who made Profeſſion of adhering to the *Nicene* Creed. *Euſtathius* diſcharged his Deputation, approv'd the *Nicene* Creed, and obtained Letters of Commendation from *Liberius*. He brought theſe Letters to a Synod which was held in *Sicily*, wherein the Faith of the Conſubſtantiality was approved; and returning afterwards into the Eaſt, he receiv'd the Letters of a Synod of *Illyricum* held in the Year 367, which declared the Trinity to be Conſubſtantial, and particularly eſtabliſhed the Divinity of the Holy Spirit. The Letter of this Council is related by *Theodoret* B. IV. of his Hiſtory. About the End of this Letter the Biſhops of this Council exhort thoſe of the Eaſt to chooſe for filling up the vacant Biſhopricks, either the Children of Biſhops which were dead, if they found them capable, or the ancient Prieſts, and not to ordain for Prieſts or Deacons ſuch Perſons as came out of the Palace or the Army, but to take them out of the inferior Clergy. The Deciſion of this Synod was confirm'd by an Edict of the Emperor, addreſs'd to the *Aſiaticks*, wherein he declares that the Term *Conſubſtantial*, ſignifies not only that the Son is like to his Father, but that he is of the ſame Nature and the ſame Subſtance.

The Synods of 365. & 366.

Of the Synod *of* Tyana.

Of Tyana. 368.

EUſtathius being returned from the Eaſt with Letters of Commendation from the Weſtern Biſhops, came to a Synod aſſembled at *Tyana* in the Year 368, compoſed of the Biſhops who had declared in *Jovian*'s time, that it was neceſſary to maintain the Faith of the Conſubſtantiality. *Euſtathius* having read there the Letter of *Liberius* and the other Weſtern Biſhops, was there admitted to Communion, and the *Anomœans* were reconciled to the *Semi-Arians*. A Synod was appointed at *Tarſus*; but the Emperor *Valens* hindred its Meeting there, and cauſed one to be held in *Caria*, wherein the Term *Conſubſtantial* was rejected.

Of Tyana. 368.

Of the Council *of* Gangra.

Of Gangra. 370.

THE preciſe time of this Council is not known. Some have thought that it was held between the Council of *Antioch* and that of *Nice*. Others following the Teſtimony of *Socrates* and *Sozomen*, place it after the Council of *Seleucia*. This Opinion is confirmed, becauſe that *Euſebius* who firſt ſign'd the Canons of this Council, was probably the Biſhop of *Cæſarea* in *Cappadocia*, the Predeceſſor of St. *Baſil*, who held the See of this Church from the Year 362, to the Year 371. This Council condemns the Errors of one *Euſtathius* who is different from the Biſhop of *Sebaſtea*, who under pretence of leading a more perfect and auſtere Life, eſtabliſhed ſuch Practices as were contrary to the Laws of the Church. In the Letter of the Synod, he and his Followers are accus'd, firſt, Of condemning Marriage, and parting Wives from their Huſbands; ſecondly, Of forſaking the Publick Aſſemblies of the Church to keep private Meetings; thirdly, Of reſerving the Oblations for themſelves only; fourthly, Of parting Servants from their Maſters, and Children from their Fathers, under pretence of making them lead a more auſtere Life; fifthly, Of permitting Women to be habited like Men; ſixthly, Of deſpiſing the Faſts of the Church, and obſerving others, according to their own Fancy, even on *Sundays*; ſeventhly, Of believing that it was forbidden in all times to eat Meat; eighthly, Of rejecting the Oblations of married Prieſts; ninthly, Of deſpiſing Holy Places, and the Tombs of the Martyrs; tenthly, Of believing that none can be ſav'd without parting with all their Goods. Theſe Errors are condemned in twenty Canons, which have been placed in the Code of the Canons of the Univerſal Church.

Of Gangra. 370.

The 1ſt. condemns thoſe who diſallow Marriage, and believe that a married Perſon cannot be ſav'd.

The 2d. thunders an Anathema againſt thoſe who condemn ſuch as eat Fleſh, excepting only the Blood of thoſe things that have been offered to Idols, and things ſtrangled.

The 3d. is againſt thoſe who teach their Slaves to deſpiſe their Maſters, inſtead of ſerving them with reſpect.

The 4th. is againſt thoſe who ſay, we muſt not take the Communion from the hand of a married Prieſt.

The 5th. is againſt thoſe who deſpiſe the Houſe of God, and the Aſſemblies there kept.

The 6th. condemns thoſe who would have another than the Publick Church, who deſpiſe it, and would have the Eccleſiaſtical Functions performed without a Prieſt approved by the Biſhop.

The 7th. and 8th. are againſt thoſe who receive the Eccleſiaſtical Offerings out of the Church, without the conſent of the Biſhop, or of thoſe whom he has entruſted.

The

The Councils.

The 9th. is against those who keep their Virginity, not because of its Excellency, but because they think Marriage to be an abominable thing.

The 10th. against those who insult over married Persons.

The 11th. against those who despise the *Agapæ*, that's to say, the Feasts of Charity.

The 12th. against those who fansie themselves to be more holy than others, because they wear a singular Habit, and condemn those that wear decent Apparel.

The 13th. pronounces an Anathema against those Women who leave off their own Habit and wear Mens Apparel.

The 14th. against those who forsake their Husbands out of Detestation of Marriage.

The 15th. against those who abandon their Children, who do not feed them, nor educate them in Piety, but neglect them under pretence of Devotion.

The 16th. against those Children who under pretence of Piety forsake their Parents, and shew them no more that Respect which they owe them next to God.

The 17th. against those Women who cut their Hair, to destroy the Sign of that Submission which they owe to their Husbands.

The 18th. pronounces an Anathema upon those who fast on *Sundays* under pretence of leading a more austere Life.

The 19th. is against those who break the Fasts of the Church without Necessity, and in Contempt.

The 20th. pronounces an Anathema against those who abhor the Assemblies and the Sacrifices which are made in honour of the Martyrs, and despise their Memories.

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At last, the Fathers of this Council conclude with these excellent Words: 'We ordain these things not 'to exclude those who would, according to the Ad'vices of Holy Scripture, exercise themselves in the 'Church by these Practices of Continence and Piety, 'but against those who use these kinds of Austeri'ties for a Pretence to satisfy their Ambition, who 'despise those who lead an ordinary Life, and who 'introduce Innovations contrary to Scripture and the 'Ecclesiastical Laws. We admire Virginity when 'it is accompanied with Humility; we praise Ab'stinence which is joyn'd with Piety and Prudence. 'We respect that Retirement which is made with 'Humility; but we also honour Marriage. We do 'not blame Riches when they are in the hands of 'Persons that are just and beneficent; we esteem 'those who cloath themselves modestly, without 'Pride and Affectation, and we abhor uncivil and 'voluptuous Apparel: We have a Reverence for 'Churches, and we approve the Assemblies which 'are there made as Holy and Useful: We do not con'fine Piety to Houses: We honour all Places built 'to the Name of God: We approve the Assem'blies which are kept in the Church for the pub'lick Good: We praise the Largesses which the 'Faithful give to the Church to be distributed a'mong the Poor. In a word, We wish and desire 'that these things may be observ'd in the Church 'which we have learn'd from the Scripture and the 'Tradition of the Apostles.

Of the Council *of* Laodicea.

Of Laodicea between 360 and 370.

IT has been commonly believed, that this Council was more ancient than that of *Nice*, but the Regulations which are contain'd in its Canons, do sufficiently discover, that it was held at a time, wherein the Church flourished, and had been a long time delivered from the Pagan Persecutions; which shows that this Council could not have been assembled before the middle of the Fourth Century. 'Tis very probable that it was celebrated between 360 and 370. We know nothing of its History; but we have 60 Canons of this Assembly, which regulate many considerable Points of Ecclesiastical Discipline, and have been received by the whole Church, and put into the Code of the Canons of the Universal Church.

The 1st. of these Canons declares, that by a kind of Condescention, the Communion ought to be given to those who are married a second time, after they have for some time given themselves to Fasting and Prayer.

The 2d. is, that the Communion ought to be given to those Sinners who have done Penance for their Crimes.

The 3d. is, that those ought not to be promoted to a Bishoprick who were lately baptiz'd.

The 4th. that Clergymen ought not to be Usurers.

The 5th. that Ordination should not be made in the presence of those who are in the Rank of Hearers.

The 6th. that Hereticks should not be suffered to enter into the House of the Lord.

The 7th. that in order to the receiving of Hereticks, such as the *Novatians*, the *Photinians*, the *Quarto Decimani*, they ought first to abjure and anathematize all Heresies, and chiefly that whereof they made Profession; and then after they are instructed in our Doctrine, they ought to be anointed with Chrism; and lastly, made Partakers of the Holy Mysteries.

The 8th. that they must be wholly baptiz'd a-new who come from the Sect of the *Montanists*.

The 9th. that the Faithful ought to be forbidden to go to the Cœmiteries or Churches of Hereticks to pray there with them, and that those who do it ought to be excommunicated, and do Penance for their Fault.

Of Laodicea between 360 and 370.

The 10th. that Catholicks should not give their Daughters in Marriage to Hereticks.

The 11th. that Priestesses should not be ordained in the Church.

The 12th. that the choice of Bishops should be approv'd by the Metropolitan, and by the Bishops of the Province.

The 13th. that the choice of a Bishop should not be wholly left to the People.

The 14th. that the Holy Mysteries ought not to be sent at *Easter* as a Benediction.

The 15th. that none but the Canon-chaunters who sit in high Chairs, and read in Books, shall sing in the Church.

The 16th. that the Gospel should be read together with the other Books of Scripture, on *Saturday*.

The 17th. that many Psalms should not be read together, but between every Psalm a Lesson.

The 18th. that the same Prayers should be read at *Mattins* as at *Vespers*.

The 19th. that after the Bishop's Sermon, the Prayers of the Catechumens shall be read apart by themselves, and when these are gone forth, then shall be the Prayer of the Penitents; and lastly, after these have withdrawn having received Imposition of Hands, the Prayer of the Faithful shall be made at three times successively: That the first Prayer shall be made in silence, but the second and third Prayers shall be pronounced with a loud Voice, and after that, the Peace shall be given; that when the Priests shall give it to the Bishop, the Laity shall give it to themselves, and afterwards the Oblation shall go on till it be finished; and that none but those who are Holy shall be suffered to approach the Altar to receive the Communion.

The 20th. forbids Deacons to sit in the presence of a Priest without his leave, and it ordains likewise, that the other Ministers and all the inferior Clergy shall shew the same respect to Deacons.

The 21st. forbids Ministers to do the Offices of Deacons, and to touch the Holy Vessels.

The 22d. and 23d. forbid Ministers and Readers to carry the Stole.

The *Councils.*

The 24th. forbids all the Eccleſiaſticks to go to a publick Houſe.

The 25th. declares, that Miniſters muſt not give the Holy Bread nor bleſs the Cup.

The 26th. that thoſe who were never ordained by Biſhops, muſt not meddle with exorciſing in the Church, or in Houſes.

The 27th. that thoſe Eccleſiaſticks who are invited to the Love-Feaſts, muſt not carry any Meat away with them to their own Houſes.

The 28th. that theſe Feaſts muſt not be made in Churches.

The 29th. that Chriſtians muſt not obſerve the Ceremonies of the Jews, nor feaſt on *Saturday*; but they muſt labour on this Day, and abſtain from labour on *Sundays*.

The 30th. that an Eccleſiaſtick or Monk, muſt not waſh in the Baths with Women.

The 31ſt. that Men ought not to give their Children in Marriage to Hereticks.

The 32d. that the Bleſſing of Hereticks ought not to be received.

The 33d. that the Faithful ought not to pray with them.

The 34th. that a Chriſtian ought not to forſake the Martyrs of Jeſus Chriſt to go and honour falſe Martyrs which have been Hereticks.

The 35th. that Chriſtians ought not to forſake the Church to invoke Angels, and keep Meetings in private.

The 36th. that thoſe ought to be caſt out of the Church who practiſe Magick, Judicial Aſtrology, and Witchcraft, *&c.*

The 37th. that the Faithful ought not to celebrate the Feaſts of Jews or Hereticks.

The 38th. that they ought not to uſe the unleavened Bread of the Jews, nor follow their Ceremonies.

The 39th. that they ought not to celebrate the Feaſts of Pagans.

The 40th. that the Eaſtern Biſhops ought to be preſent at a Synod to reform others there, or to be reform'd themſelves.

The 41ſt. and 42d. that a Clergyman muſt not go out of his Dioceſs, without Canonical Letters, without the permiſſion of his Biſhop.

The 43d. that the Porters ſhould not leave the Gates of the Church for a Moment under pretence of praying.

The 44th. that Women ought not to come near the Altar.

The 45th. that none ought to be baptized in the ſecond Week of Lent.

The 46th. that he who is to be baptized, ought to be inſtructed in the Faith, and that he ought to give notice on *Holy-Thurſday* to the Prieſts or the Biſhop, that he will preſent himſelf to Baptiſm.

The *Councils.*

The 47th. that thoſe who were baptized during their Sickneſs, ought to be inſtructed when they recover their Health.

The 48th. that thoſe who are baptized after Baptiſm ſhould be anointed with Heavenly Chriſm.

The 49th. that no Offerings ſhould be made during Lent but on *Saturdays* and *Sundays*.

The 50th. that they ſhould not break their Faſt in the laſt Week of Lent; but faſt throughout the whole Lent eating nothing but dry Meats.

The 51ſt. that the Feaſts of the Martyrs ought not to be obſerved in Lent, but on *Saturdays* and *Sundays*.

The 52d. that Marriages ſhould not be celebrated in Lent.

The 53d. that Chriſtians ought not to behave themſelves diſorderly at Marriage-Feaſts, nor dance there, but take their Repaſt modeſtly.

The 54th. that Clergymen ought not to be preſent at the Shows or Balls, that are made during Marriage-Feaſts, but ariſe and be gone before the Mask begins.

The 55th. that neither Clergymen nor Laymen, ought to make Feaſts at Taverns, by paying every one their Club.

The 56th. that Prieſts ought not to enter, nor to go up into the Pulpit, before the Biſhop be come into the Church, unleſs he be ſick or abſent.

The 57th. that Biſhops muſt not be plac'd in Towns, nor Villages, but Viſitors, who ought to do nothing without the Advice of the Biſhop who is in the City, and that the Prieſts ought to obſerve the ſame thing.

The 58th. that neither Biſhops nor Prieſts ought to make the Oblation in their own Houſes.

The 59th. that private Pſalms ought not to be ſung in Churches, nor any Books read there which are not Canonical, but only the Canonical Books of the Old and New Teſtament.

The 60th. and laſt Canon contains an Enumeration of the Canonical Books of the Old and New Teſtament. It places in the number of the Canonical Books of the Old Teſtament thoſe which the *Jews* acknowledged; and in this number it places *Eſther*, *Job*, and *Ruth*, but not *Tobit*, *Judith*, *Eccleſiaſticus*, *Wiſdom*, nor the Books of the *Maccabees*. The Canonical Books of the New Teſtament are the four Goſpels, the *Acts*, and the ſeven Canonical Epiſtles, and the fourteen Epiſtles of St. *Paul*; but the *Revelation* is not in this Catalogue.

Of the Council *of* Rome *under* Damaſus.

Of Rome, &c. 370.

IN the Year 370, Pope *Damaſus* aſſembled a Council at *Rome*, in whoſe Name a Synodical Letter was written againſt the *Arians*, produced in Greek by *Theodoret*, *B.* VI. of his Hiſtory, *Ch.* 23. and by *Sozomen B.* II. *Ch.* 22. and publiſhed in Latin by *Holſtenius*. It is addreſs'd to the Biſhops of *Illyricum*, and not to the Biſhops of the Eaſt, ſince theſe laſt are mentioned in the third Perſon. This Synod confirms the Faith of the Council of *Nice*; and declares that *Auxentius* Biſhop of *Milan* was condemned by the Biſhops of *France*. It excommunicates thoſe who do not believe that the Father, Son, and Holy Spirit are one and the ſame Divinity, and one and the ſame Subſtance. It obſerves, that the Council of *Ariminum* could not prejudice the Deciſions of the Council of *Nice*, becauſe thoſe who made the Creed of *Ariminum*, proteſted afterwards againſt what they had done, and alſo becauſe neither the Biſhop of *Rome*, whoſe Judgment was chiefly to be waited for, nor *Vincentius* of *Capua*, nor many other Biſhops, did ever conſent to the Deciſion of the Council of *Ariminum*. Laſtly, they ſay, that they hope that the Biſhops, who hold not the Doctrine eſtabliſhed by the *Nicene* Creed, ſhould quickly be deprived of their Biſhopricks, and they exhort the Biſhops of *Illyricum* conſtantly to defend the true Faith.

Of Rome, &c. 370.

Of the Council *of* Rome *againſt* Urſicinus.

Of Rome, &c. 372.

THIS Council was held in the Year 372. againſt *Urſicinus* the *Anti*-pope. In it the Aſſociates of this pretended Biſhop are condemned, and among others *Florentius* of *Puteoli*, and the Biſhop of *Parma*.

Of Rome, &c. 372.

Of

The Councils.

Of the Council *of* Valence.

Of Valence 374.

IN the Year 374, *Phœbadius* or *Fegadius* Bishop of *Agen*, and 20 Bishops more, assembled at *Valence* to settle some Commotions of this Church, and having regulated the Affair they made four Canons for the Reformation of Discipline.

In the first they forbid those to be Ordained for the future who have been twice Married, or those who have espous'd a Widow, whether they did it before or since their Baptism: But they do not meddle with the Ordinations of *Bigamists* made before their Decision, lest they should disturb the Church.

In the second Canon they ordain, that Penance shall not immediately be allowed to those Virgins, who married after they had made a Vow of Virginity, and that they shall not be receiv'd until they have made full Satisfaction.

The third Canon delays Absolution of those till death, who having been baptized, did partake in the profane Sacrifices of Devils, and exhorts them in the mean time to do Penance for their Fault, and to wait for the Remission of it from the Mercy of God.

In the last place they declare, that all those Deacons, Priests, and Bishops must be deposed, who confess themselves guilty of some great Crime, whether they did really commit it, or only accuse themselves falsly of it. There is a Letter prefixed to these Canons, wherein they address to the Bishops of the five Provinces, and of *Gaul*, after which there follows another Letter written to the Church of *Frejus*, wherein the Synod acquaints it, that tho' the Bishop *Concordius* had spoken in behalf of one *Acceptus*, who probably had accus'd himself of some Crime whereof he was not guilty, yet the Synod did not think fit to make an Exception in his favour from the general Rule which they had made. To give a Reason of this Rule they add, that tho' they knew that many Persons accuse themselves of those Crimes which they have not committed, from the dread they have of the Priesthood, yet Men being more inclined to judge ill than well, they thought fit that all those who had said ill of themselves should be removed from the Priesthood, whether it were true or false; for fear of giving occasion of Disputes, by those Accusations which might be urged against the Ministers of Jesus Christ of such Crimes, whereof they might be convicted by their own Testimony. This Synod consisted of 21 Bishops. *Phœbadius* of *Agen* is the first; in it there is found also the names of *Rhodanius* of *Tholouse*, of *Justus* of *Lyons*, of *Britto* of *Triers*, of *Florentius* of *Vienna*, and of *Concordius* of *Arles*. 'Tis observed in some Manuscripts, that it consisted of 30 Bishops, but perhaps this number ought to be corrected, by making it 21.

Of the Council *of* Antioch *for restoring Peace in that Church.*

Of Antioch 378.

THE Church of *Antioch* for a long time had been rent in pieces with Divisions. After the Deposition of the Great *Eustathius*, some rigid Catholicks had always maintain'd themselves without a Bishop, till *Lucifer* ordain'd one *Paulinus*; but the greatest part of the Catholicks acknowledged *Meletius* for their lawful Bishop. The East favoured this last, *Egypt* and the West adher'd to *Paulinus*. St. *Basil* us'd all his Endeavours in vain to reconcile them, for he could not compass it; but nine Months after his death, as is observ'd by St. *Gregory Nyssen* in the Life of St. *Macrina*, in the Year 378, a Council was held at *Antioch*, wherein the two Parties were reconciled, upon condition that no Bishop should be ordain'd in his room who should die first, but the Survivor should continue sole Bishop. *Theodoret* says, that *Paulinus* would not accept this Condition, but the Bishops of *Italy* affirm the contrary in the Letter of the Council of *Aquileia*, and in the fifth Letter of the Council of *Italy*. There was receiv'd in this Synod a Confession of Faith sent from the West, which is call'd the *Tome of the West*, as it is declar'd in the Fifth Canon of the Council of *Constantinople*. 'Tis probable, that this *Tome* is either the Synodical Letter of *Damasus*, or the Anathematisms which follow it. *Baronius* says, that Deputies were named in this Council, and he grounds this Conjecture upon a Passage of St. *Gregory Nyssen*, who says, that he was deputed by a Council; but it cannot be known at present, whether he speaks of this Council or of another.

In short, *Valesius* attributes to this Council the Letter 69 of St. *Basil*, written by several Bishops, to the Bishops of *Italy* and *France*, wherein mention is made of a Writing of the Bishops of the West: but this Conjecture cannot be maintain'd, since there are among the Bishops, in whose Name this Letter was written, the Names of St. *Basil* Bishop of *Cæsarea*, and *Theodotus* of *Nicopolis*, who were dead when the Synod, which we now speak of, was held; besides that there is no mention in it of the Reconciliation of *Meletius* and *Paulinus*, which was not till after the death of St. *Basil*.

Of Antioch 378.

Of the Councils *of* Constantinople.

Of the First &c. 381.

FOR the better understanding the History of the Council of *Constantinople*, which is called the Second General Council, we must distinguish three Assemblies of Bishops held at *Constantinople* at three several times.

The first was held in the Month of *May* in the Year 381. It was compos'd of all the Bishops of the Eastern Empire except *Egypt*. *Meletius* of *Antioch* presided in the Assembly, and confirmed St. *Gregory Nazianzen* in the See of the Church of *Constantinople*. There is some probability that in this Synod the Canon was made, wherein the Election of *Maximus* is condemned, who endeavoured to invade the See of the Church of *Constantinople*, and also the Canon wherein the second place of Honour is granted to the Bishop of *Constantinople*. However this be, *Meletius* died before the end of this Synod, his Body was carried back to *Antioch*, and the Eastern Bishops chose in his room *Flavianus* contrary to the Promise that was made while *Meletius* was alive, that no Person should succeed in the room of the Bishop that died first.

Of the First &c. 381.

Of the Second Council *of* Constantinople.

Of the Second &c. 382.

WHEN *Flavian* was ordain'd, the Eastern Bishops returned to *Constantinople*, at the beginning of the Year 382. They were never after so favourable to *Gregory Nazianzen*, because he reprehended the Ordination of *Flavianus*, as a thing contrary to the Agreement that was made; and therefore this Saint had no sooner proposed to withdraw, but almost all the Bishops consented to it. After his retirement, the Council ordained *Nectarius* Bishop of *Constantinople*. 'Tis to this Synod that the Canon and Creed of the General Council of *Constantinople* are attributed. In it was read the Letter of the Western Bishops assembled at *Aquileia*, wherein they desire that a General Council of the East and

Of the Second &c. 381.

The *Councils.*

Weſt may be held at *Alexandria*. The Eaſtern Biſhops anſwer'd, that they could not go farther off, and they only ſent three Deputies into the Weſt, to acquaint them with their deſires of Peace, and to inform them of the truth of their Doctrine.

The Weſtern Biſhops being diſſatisfied with this, and with what was ordain'd in the Council of *Conſtantinople*, complained to the Emperor, firſt, that they had ordained *Flavianus* in the Room of *Meletius*, contrary to the Promiſe made while he was alive; ſecondly, that they had ordain'd *Nectarius* Biſhop of *Conſtantinople* without any regard to *Maximus* who had been ordain'd by the Patriarch; thirdly, that they had avoided the Calling of a General Council, that they might hold one at *Conſtantinople*. At laſt, they pray that a General Council may meet at *Rome* to determine all Differences: For ſay they, 'tis fit that the Eaſtern Biſhops ſhould not deſpiſe the Judgment of the Biſhop of *Rome*, and the Biſhops of *Italy*, ſince they have waited for the Judgment of *Aſcelius* of *Theſſalonica*. *We do not*, add they, *aſſume to our ſelves the Prerogative of this Examination, but we expect to have a part in the Judgment, becauſe the Judgment ought to be common to all thoſe who are of one and the ſame Communion.* The *Councils.*

Of the Third Council *of* Conſtantinople.

Of the Third of Conſtantinople. 383.

THIS Letter from thoſe of the Weſt, was deliver'd in the Year 383, to a Synod aſſembled at *Conſtantinople*, whereof *Nectarius* was Preſident. The Biſhops of this Council made Anſwer, that they wiſhed they could be preſent at *Rome* to treat thereof the Affairs of the Church; but not being able to do it leſt they ſhould leave their Churches in a forlorn condition, they thought it would be ſufficient to give them an account of all that they had ordain'd. They ſay therefore, that they have approved the Creed of the Council of *Nice*, that they admit one and the ſame Divine Majeſty in three Perſons, that as to the Incarnation they have a very Orthodox Doctrine, being perſuaded that Jeſus Chriſt took a Body, Soul and Spirit, and that he is a perfect Man. They prove that this is their Doctrine by the *Tome of the Weſt*, which they approved at the Synod of *Antioch*. As to the manner of Governing the Churches, they declare, that according to the Canons of the Council of *Nice*, they believed that the Biſhop of each Province, ought to ordain the Biſhops of their own Province, and call in to their Aſſiſtance their Neighbours alſo, if they thought fit: That according to this Law *Nectarius* was ordained Biſhop of *Conſtantinople* in the General Synod, with the conſent of the People and Clergy of *Conſtantinople*, and in the preſence of the Emperor; that after the ſame manner *Flavianus* was ordain'd by all the Biſhops of the Province and of the Dioceſs of the Eaſt, and that St. *Cyril* was ſome time ago ordain'd Biſhop of *Jeruſalem* by the Biſhops of the Province. They exhort the Weſtern Church to approve of what they had done, and do admoniſh them to preferr the Edification of the Church, before the Inclinations they might have to any particular Perſons, that ſo they might re-eſtabliſh a perfect Union among all the Members of the Church. This is what is contained in the Letter of this Synod related by *Theodoret*. This Council is not different from that mention'd by *Socrates*, *Ch.* 10. of *B.* V. of his Hiſtory, and by *Sozomen*, *Ch.* 12. of *B.* VII. In which were preſent the chief Biſhops of all the Sects, ready to defend their own Opinions: But *Nectarius* confounded them all, by asking them if they would refer themſelves to the ancient Catholick Authors, who lived before the beginning of theſe Diſputes: For ſome being willing to accept of theſe Terms, and others refuſing to do it, the Emperor who ſaw them divided, deſired of every one their Confeſſion of Faith, and when they had preſented them to him, he tore all thoſe in which there was not Profeſſion made of believing the Conſubſtantial Trinity, and made an Edict againſt all Hereſies.

The Creed of the Council of *Conſtantinople* is not very different from that of *Nice*. The Fathers of this Council have only added ſome more expreſs Terms, to denote the Divinity of the Holy Spirit, by calling him, *The quickning Lord who proceedeth from the Father, who is to be worſhipped and glorified together with the Father and the Son, who ſpake by the Prophets.* They make *Profeſſion* alſo, *of believing one only Holy and Apoſtolick Church, of confeſſing one Baptiſm only for the Remiſſion of Sins, of looking for the Reſurrection of the Dead, and the Life of the World to come.* This Creed was not at firſt received by all Churches, and there were ſome that would add nothing to the *Nicene* Creed. For this cauſe it was perhaps, that no other Creed but that of *Nice* was read in the Council of *Epheſus*, and there it was alſo forbidden to make uſe of any other: But this of *Conſtantinople* was authentically approved in the Council of *Chalcedon*, where it was read after that of *Nice*. *Of the Third of* Conſtantinople. 383.

It was a long time before the Canons of this Council were approved by the Weſtern Biſhops: Not only St. *Leo* rejected them in his Epiſtle 53, now the 80, but alſo *Gelaſius* in his Epiſtle to *Dardanus*, and St. *Gregory* in his Epiſtle 25 of *B.* VI. rejects them, as not being received in the Weſt; but however, they have been received in the Eaſt, and are put in the Code of the Canons of the Univerſal Church. 'Tis not eaſy to tell how many Canons were made in the Three Councils of *Conſtantinople*, whereof we have juſt now ſpoken, nor to which of the three they are to be attributed, and whether they were all made in one and the ſame Synod. The Verſion of *Dionyſius Exiguus* contains but three of them; but the ſecond contains that which is the third in the Greek, and the laſt is reckon'd for the fourth which concerns the Ordination of *Maximus*. But the Code of the Canons of the Univerſal Church adds to theſe a fifth, which concerns *the Tome* of the Weſtern Biſhops, a ſixth about the Form of Eccleſiaſtical Deciſions, and a ſeventh concerning the manner of receiving Hereticks. *Photius*, *Zonaras*, *Balſamon*, and the other Greeks, acknowledged theſe laſt Canons, and attribute them to the Council of *Conſtantinople*, ſo that there can be no Queſtion but they were made by one of thoſe three Councils of which we have ſpoken, but it is more probable that they were made by the laſt. Firſt, Becauſe *Dionyſius Exiguus* has not put them in his Collection of Canons; Secondly, Becauſe *Socrates* and *Sozomen* mention only the four firſt when they ſpeak of the firſt and ſecond Council of *Conſtantinople*; Thirdly, Becauſe 'tis plain that theſe Canons are an Addition, or Supplement to the three other Canons; Fourthly, Becauſe it appears that the fifth Canon was made by ſome Biſhops, who had a Confeſſion of Faith of the Biſhops of the Weſt, which they call *a Tome*, and which they aprov'd. Now the Biſhops of the third Council of *Conſtantinople* ſpeak of this Confeſſion in their Letter to the Biſhops of the Weſt, and give it the Name of *a Tome*; which ſhows that the fifth Canon and this Letter were from the ſame hand. Laſtly, *Nicholas* the I. in his Letter to the Emperor *Michael*, cites the ſixth Canon of this Council, as belonging to the Council of *Conſtantinople*; but he obſerves that it is not to be found in his Code of the Canons. Theſe Reaſons ſhew, that the four firſt Canons of the Council of *Conſtantinople* belong to the firſt and ſecond Synods, but rather to the firſt than the ſecond, becauſe of the fourth which is againſt the Ordination of *Maximus*, and that the three following belong to the third Synod held in 383.

The firſt of theſe Canons confirms the Creed of the Council of *Nice*, and pronounces an Anathema againſt all the Hereſies that are contrary to it, eſpecially againſt the *Eunomians*, the *Anomœans*, the *Arians*,

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rias, the *Eudoxians*, against the *Semi-Arians* who were Enemies to the Holy Spirit, against the *Marcellians*, the *Photinians* and *Apollinarists*.

The 2d. Canon consists of four Parts: In the first the Bishops of one Diocess are forbidden (taking the name of Diocess for many Provinces) to go out of their own Diocess; and 'tis ordained according to the Canons, that the Bishop of *Alexandria* shall govern *Egypt* only; that the Bishops of the East shall govern the East, saving always to the Church of *Antioch* its Privileges and Prerogatives, which are mentioned in the sixth Canon of the Council of *Nice*; that the Bishops of the Diocess of *Asia* shall regulate what concerns their own Diocess; that those of *Thrace* shall govern only the Churches of *Thrace*, and those of *Pontus* the Churches of *Pontus*.

The second Part forbids every Bishop in particular to go out of the Bounds of his own Country to ordain, or to meddle with the Affairs of the Churches in another Diocess.

The third ordains, that the Synod of every Province shall regulate what concerns its own Province, as had been ordain'd by the Council of *Nice*.

The last Part declares, that the Churches which are among the *Barbarians*, that's to say, those that are without the *Roman* Empire, shall be governed according to their ancient Customs, because in these Countries there is no distinction of Diocesses or Provinces.

The 3d. Canon grants to the Bishop of *Constantinople* the first Place of Honour next to the Bishop of *Rome*: Some have pretended that this Canon is to be extended to Jurisdiction; but this Explication is contrary to the Terms in which it is conceiv'd, and was never approv'd by Practice, tho' the Bishop of *Constantinople*, taking occasion of this Prerogative of Honour, endeavoured afterwards to usurp the Diocesses of *Thrace*, of *Asia*, and of *Pontus*, which at last were subjected to him by the Determination of the Council of *Chalcedon*. The Reader may see this more largely explained in the first Dissertation about the ancient Discipline of the Church.

The 4th. Canon declares, that *Maximus* was never Bishop, that his Ordinations are null, and that all that he did ought to be made void.

The 5th. Canon, which is the first of those of the third Council, approves the *Tome* of the Bishops of the West, and of those of *Antioch* who acknowledge one and the same Divinity in the three Persons of the Trinity. There is also mention made of this *Tome* in the Council's Letter, and it is probable that this was the Synodical Letter of *Damasus* sent to the Council of *Antioch* held in the Year 378. The Councils.

The 6th Canon regulates the Form of Ecclesiastical Decisions, and ordains, first, that all sorts of Persons shall not be admitted to accuse Bishops of Crimes which concern Religion; that no Hereticks, Schismaticks, Persons excommunicated, condemned, and in a word, all those that are separated from the Communion of Bishops shall be allowed to do it. Secondly, that the Accusation of a Bishop shall be carried to the Bishops of his own Province. Thirdly, that if the Bishops of the Province cannot judge of the Crimes whereof a Bishop is accus'd, recourse must be had to the Synod of the Diocess. Fourthly, that those who accuse a Bishop, ought in writing to subject themselves to the same Penalty, to which they expose him that is accus'd, if they be convicted of Calumny. Lastly, that if any one slighting these Laws, shall address himself either to the Emperor or to Secular Judges, or shall desire a General Council, without acquiescing in the Judgment of the Bishops of the Diocess, he ought to be heard no longer, since he has violated the Canons, and overthrown the Discipline of the Church.

The last Canon is concerning the manner of receiving Hereticks, who offer themselves to return into the Bosom of the Church. It ordains, that the *Arians*, *Macedonians*, *Sabbatians*, *Novatians*, *Quartodecimani*, *Tetratites* and *Apollinarists*, shall be receiv'd after they have made Profession of Faith, and anathematiz'd their Errors, *By the Unction of the Holy Spirit, and the Chrism wherewith they shall be anointed on the Forehead, the Eyes, the Hands, the Mouth, the Ears, at the pronouncing of these Words: This is the Seal of the Holy Spirit.* As to the *Eunomians*, the *Montanists*, the *Sabellians*, and all the other Hereticks, the Council ordains, that they shall be received like Pagans; that's to say, that at first they shall receive imposition of hands to give them the Name of Christians, that afterwards they shall be plac'd in the rank of Catechumens; that they shall be exorcis'd by blowing three times upon their Faces, and into their Ears; that they shall be catechiz'd, and that for a long time they shall be permitted to hear only the Holy Scripture in the Church; and at last they shall be baptized.

Of the Council *of* Aquileia.

Of Aquileia 381.

THE Council of *Aquileia* was assembled in the Month of *September* of the Year 381. It should have been compos'd of the Bishops of the East and West; but St. *Ambrose* having declared that it was needless to weary the Eastern Bishops with such a Journey, none but the Western Bishops were obliged to come thither, and those of the East were only left at their Liberty to come there if they thought fit. There were about thirty Bishops present at the Council, together with the Deputies of the Bishops of *France* and *Africa*. *Valerian* was President. In it two Bishops of *Dacia* and *Mœsia*, nam'd *Palladius* and *Secundianus*, were accus'd of *Arianism*; there was read to them before the Council, a Letter of *Arius*, but they would neither approve, nor condemn it; and answered only, that they should see in two Days time, that they were both Catholicks. This Day being come they appeared before the Council; but they would not acknowledge it for a Judge, desiring a General Council compos'd of the Eastern and Western Bishops; nevertheless they examined them, convicted them of the Heresy of *Arius*, and condemned them. The Acts of this Council, the Letter which they wrote to the Bishops of *France* and *Spain*, to thank them for the Deputies they had sent, and the Letter address'd to the Emperors, wherein there is an account of what they had done, and prays them to hinder the Hereticks from entring into the Church, are still extant: It complains afterwards of the Crimes of an *Arian* Bishop nam'd *Valens*; and Lastly, it supplicates the Emperors to hinder the Assemblies of the *Photinians*. All these Monuments are extant in St. *Ambrose*. Of Aquileia 381.

The Bishops of this Council wrote also a Letter to the Emperor, praying him to drive away *Ursicinus*, which was publish'd by *Sirmondus*, and is in the Second Volume of the Councils, *p.* 998.

They wrote also a Letter which is found in the same place, in which they give the Emperor an Account of the State of the Eastern Empire, they thank him for restoring to the Catholicks the Eastern Churches; but they complain that many things were chang'd there, and that those were not kindly us'd who had always been in the Communion of the Western Churches, as *Timotheus* of *Alexandria* and *Paulinus* of *Antioch*. They pray that a general Council may be assembled at *Alexandria*, to examine those who ought to be admitted into Communion, and those to whom Communion must be denied. This Letter was delivered to the Emperor, at the time of the Second Council of *Constantinople*, and was read in this Council.

At last, when the Bishops understood what had been done in the East without consulting them, concerning the Ordination of *Flavianus* and *Nectarius*, they complained of it by another Letter, whereof we have already spoken, preserved in the same Volume of the Councils, *p.* 345. They testifie also by a Fourth Letter which precedes these, how

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much they could have wiſhed that the Council which they deſired had been held, and how neceſſary it would have been. Theſe Letters do not properly belong to the Council of *Aquileia*, but were written ſome time after in the name of thoſe Biſhops which were there aſſembled, and for executing what they had order'd. For which reaſon, it was thought neceſſary to mention them here.

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Of the Council *of* Saragoſa.

Of Saragoſa. 381.

WHile the Biſhops of *Italy* were thus labouring to procure the Peace of the Church of *Rome*, thoſe of *Spain* were no leſs buſied in allaying the Commotions which were rais'd upon occaſion of *Priſcillian* and his Diſciples. The Council of *Saragoſa* was aſſembled upon this account about the Year 381, where having condemned *Priſcillian* and his Followers, they made ſome Canons againſt their Practices.

The 1ſt. forbids Women to meddle with Teaching and Expounding Articles of Faith.

The 2d. pronounces an *Anathema* againſt thoſe who faſted on *Sundays* from a ſuperſtitious or falſe Principle; and againſt thoſe who entred not into the Churches during *Lent*, but hid themſelves in their Houſes or in the Fields.

The 3d. anathematizes thoſe who having receiv'd the Euchariſt did not eat it in the Church.

The 4th. forbids any to be abſent from the Church from the 17th. of *December* until the *Ephiphany*.

Of Saragoſa. 381.

The 5th. forbids Biſhops under pain of Excommunication to receive thoſe who are excommunicated by their own Biſhops.

The 6th. declares, that thoſe of the Clergy muſt be caſt out of the Church, who abandon the Miniſtry out of vanity to turn Monks.

The 7th. declares, that it is not lawful for any to take to himſelf the Title and Name of Doctor, but only thoſe to whom it is granted.

The 8th. forbids Virgins to be veiled, that are devoted to Jeſus Chriſt, except they be forty Years old.

'Tis eaſy to perceive that all theſe Canons are made againſt the *Priſcillianiſts*, who affected a ſingular Way of Living.

Of the Council *of* Sida *in* Pamphylia.

Of Sida &c. 383

SF. *Amphilochius* aſſembled in 383, a Council of 25 Biſhops at *Sida*, a City of *Pamphylia*, againſt the Hereſy of the *Maſſalians* or the *Euchaitæ*. This Council condemned the Errors of theſe Hereticks, and wrote a Synodical Letter to *Flavianus* Biſhop of *Antioch*: It is not now extant. *Photius* had read it, and he tells us of it in Volume 52 of his *Bibliotheca*.

The ſame *Photius* ſpeaks in this place of a Synod held againſt theſe Hereticks at *Antioch* by *Flavianus*. There were preſent in it three Biſhops and 30 Prieſts and Deacons of the Church of *Antioch*. There *Adelphius* a Ring-leader of the Hereſy of the *Maſſalians* was condemned, and they would not receive him tho' he ſhould have abjur'd his Hereſy, becauſe they were perſuaded that he would not do it ſincerely, theſe Hereticks making no ſcruple of renouncing their Doctrine with their mouth. *Flavianus* ſent an account to the *Oſroënians* of what paſs'd in this Synod.

Of Sida &c. 383

Of the Council *of* Bourdeaux.

Of Bourdeaux, 383.

THIS Council was aſſembled by the Order of the Emperor *Maximus*, and condemned *Inſtancius* a Follower of *Priſcillian* and had condemned *Priſcillian* himſelf if he had not appeal'd to the Emperor. See what we have ſaid upon this Subject *p.* 191. 'Tis ſaid, that afterwards there was a Council held at *Triers* where St. *Martin* was preſent. But this Aſſembly of Biſhops who came to Court to deſire the Condemnation of the *Priſcillianiſts*, deſerves not the Name of a Council. See *Sulpitius Severus*'s Account of it in his Dialogues of the Life of St. *Martin*. The ſame *Sulpitius Severus*, at the end of his Second Dialogue, mentions a Council held at *Niſmes* in St. *Martin*'s time, but he acquaints us with nothing that paſs'd in it.

Of Bourdeaux, 383.

Of the Council *of* Capua.

Of Capua, 390

THE Council of *Capua* was aſſembled by the Emperor *Valentinian* in the Year 390, to determine the Difference which was between *Flavianus* and *Evagrius*, the Succeſſor of *Paulinus* in the See of *Antioch*. In it *Theophilus* of *Alexandria* and the Biſhops of *Ægypt* were named for Judges of this Cauſe. But *Flavianus* would not acknowledge them for Judges, and told the Emperor boldly, who had order'd him to come to *Conſtantinople*, that he might ſend him to *Alexandria*. *Sir, if they accuſe my Manners or my Faith, I am ready to ſubmit my ſelf to the Judgment of my Accuſers themſelves; but if they would have my Primacy and See, I will have no diſpute with any body about it, neither will I reſiſt thoſe who aſpire to this Dignity; And therefore give the See of* Antioch *to whom you pleaſe.* This reſolute Anſwer made the Emperor wonder, who ſent him back to *Antioch* to govern his Church. But tho' the Synod of *Capua* had not been aſſembled but for this Affair, yet in it they treated of other things. *Bonoſus* a Biſhop was informed againſt there, becauſe he had the boldneſs to affirm that the Virgin *Mary* had Children by *Joſeph* after the birth of Jeſus Chriſt. The Council referr'd this Cauſe to *Anyſius* Biſhop of *Theſſalonica*, and the other Biſhops of *Macedonia*. They forbid him to enter into his Church. This Biſhop being diſgraced by this Judgment, conſulted St. *Ambroſe*, whether it were lawful for him to enter into it. This Saint anſwered him, that he ought to do nothing contrary to the Judgment given by the Biſhops of *Macedonia*: And they deſiring to ratify their Judgment by the Opinion of the Biſhop of *Rome*, wrote an account of it to *Syricius*, who anſwered them, *That the Council of* Capua *having referr'd this Cauſe, it did not belong to him to judge of it, but to them to determine it.* We learn all this from the Letter of *Sirycius* which was formerly attributed to St. *Ambroſe*.

Of Capua, 390.

This Synod treated alſo of Re-baptization, of Re-ordinations, and Tranſlations of Biſhops, as it is obſerv'd in the 48th. Canon of the Code of the Canons of the Church of *Africa*, which is conceiv'd in theſe Words, *We have declared what was Ordained in the Council of* Capua, *That it was not lawful to uſe Re-baptization, Re-ordination and the Tranſlation of Biſhops.* This is all we know of this Council.

Of

Of the Councils *of* Rome, *and of* Milan, *against* Jovinian.

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Of Rome, &c. 390.

SIrycius condemned *Jovinian* and his Followers in a Synod of his Clergy, and his Condemnation was confirmed by a Synod of *Milan*. We have the Letters of these two Synods. In the first it is determined, that tho' we ought not to despise nor condemn Marriage, yet Virgins are more to be honoured. The second contains the Proofs of this truth, and in it is shown, that the Blessed Virgin lost not her Virginity by bringing forth Jesus Christ into the World.

The Councils.

Of Rome, &c. 390.

Of the Council *of the* Novatians *held at* Sangarus.

Of Sangarus. 390.

SOcrates mentions in the 21st. *Ch.* of the 5th. *B.* of his History, a Council of the *Novatians* held at *Sangarus* about the End of this Century, wherein it was declared a thing indifferent to celebrate the Feast of *Easter* on *Sunday* or another day, against what was ordained in another Synod held before that at *Pazus*.

Of Sangarus 390.

Of the First Council *of* Carthage.

Of the first of Carthage. 348.

THO' this Council was celebrated in the Year 348. yet we have hitherto delayed to speak of it, that we might give an *Idæa* of all the *African* Councils of the Fourth Age together. This was a General Council of the *African* Bishops, and *Gratus* Bishop of *Carthage* who was present at the Council of *Sardica*, presided in it. He spoke first to his Brethren, and said, 'That we must first give 'thanks to God who hath put an End to the Schism, 'and inspired the Emperor *Constantine*, (it must be 'read *Constans*) to send *Paulus* and *Macarius* into '*Africa* to procure Peace there, and for the Liberty 'which the *African* Bishops have enjoyed of meeting together in Provincial Councils, and assembling from all the Provinces of *Africa*; that afterwards we must examine the Heads, about which 'it will be necessary to make some Decrees, according to the Divine Laws, and the Instructions of 'Holy Scripture; but then we must have such a 'regard to this time of Peace, that we neither weaken the Obligation of the Laws, nor yet prejudice 'the present Unity by too much severity.

The 1st. Head which he proposed was about Rebaptization. He ask'd, whether that Man ought to be re-baptiz'd who at his Baptism made Profession of believing the Trinity. The Bishops answer'd: *God forbid, We declare that this Re-baptization is unlawful, contrary to the Orthodox Faith and the Ecclesiastical Discipline.*

The 2d. Head was to remedy the Abuse which the *Donatists* were guilty of in giving the Name of Martyrs to Fanaticks, who laid violent Hands on themselves, or threw themselves head-long from Precipices. *Gratus* was of Opinion, that they should be forbidden for the future to honour these false Martyrs, and that those Lay-men should be put under Penance, who meddled with Deposing of Clergymen. The Bishops approved his Opinion, and said, that the same was ordained in the Provincial Councils.

In the 3d. they forbid those Persons who profess Virginity, to cohabit or have any familiarity with any Persons of the other Sex, under the pain of Excommunication for the Laity, and of Deposition for the Clergy. The Reason which they give for this Law is excellent: *We must*, say they, *shun the occasions of Sin, remove all kind of Suspicion, and avoid the Snares which the subtilty of the Devil uses to destroy simple Souls which are not upon their guard, under pretence of Charity and Love to our Neighbour.*

The 4th. contains the same Prohibition to Widows.

In the 5th. the Bishop *Privatus* remonstrates, that a Bishop ought not to be permitted to receive a Clergyman belonging to another Bishop, unless he has the permission of his own Bishop; neither ought he to ordain a Lay-man of another Diocess without the consent of his own Bishop. He alledges the Authority of the Council of *Sardica* to prove that this Order ought to be observ'd.

Of the first of Carthage. 348.

In the next, another Bishop nam'd *Nicasius* remonstrates, that it does not become Clergymen to take upon them the charge of Secular Affairs. *Gratus* confirm'd this Remonstrance by the Authority of Scripture, and the Bishops approved it.

In the 7th. another Bishop propos'd, that a Priest or a Lay-man of another Diocess should not be receiv'd into Communion, unless he had a Letter from his own Bishop.

In the 8th. 'tis ordain'd after the Proposition made by *Evagrius*, and according to the Opinion of *Gratus*, that those shall not be ordained, who have been Guardians, or managed several other sorts of business, till their Accounts be made up and ended.

The 9th. forbids them to choose Clergymen to be Treasurers or Collectors of the Publick Taxes.

The 10th. forbids Bishops to invade the Bounds of the neighbouring Dioceses.

The 11th. regulates the numbers of Judges necessary to sit upon a Clergyman. A Deacon who is accus'd ought to be judg'd by three neighbouring Bishops, a Priest by six, and a Bishop ought not be judg'd by less than twelve.

In the 12th, *Antigonus* Bishop of *Madaura* complains, that after he had made and sign'd an Agreement with *Optantius*, (who probably was his Rival in the Bishoprick) by which they agreed to divide the People between them, yet this *Optantius* continued still, contrary to this Agreement, to win the Affections of the People. The Bishops decree that the Agreement should stand good.

In the 13th, *Abundantius* Bishop of *Adrumetum* says, that in the Council of his Province, Priests were forbidden to take Interest. *Gratus* represented that it was not necessary to make any Canon about this, that they needed only put the Law in Execution which was written in the Gospel; and that if Usury was to be condemned in Lay-men, it was much more damnable in Clergy-men. All the Bishops approv'd his Judgment.

The last Canon enjoyns Clergy-men and Lay-men to observe these Canons, and those which had been made by other Councils, under the pain of Excommunication for Lay-men, and Deposition for Clergymen.

Of the Second Council *of* Carthage.

Of the Second of Carthage. 390.

FRom the Inscription of this Council corrected by a Manuscript of the *Vatican* we learn, that it was assembled under the third Consulship of *Valentinian* and *Neoterius*, that's to say in the Year 390, on the 14th of *June*, at *Carthage* in the Church of St. *Perpetua*; that *Genethlius* Bishop of *Carthage* presided there, and that Bishops came thither from different Provinces. *Genethlius* opens the Council by giving

Of the Second of Carthage. 390.

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giving thanks to God for the coming of the Biſhops to *Carthage* according to the Letters which he had written to them. He ſays, that tho' all the Biſhops were not preſent at this Council, yet it was to be believ'd that thoſe who were abſent were united in Spirit with it. He recommends afterwards to the Biſhops to defend the Faith of the Trinity.

The 2d. Canon renews the Law eſtabliſhed in the preceding Council concerning the Celibacy of Biſhops, Prieſts and Deacons.

The 3d. forbids Prieſts to bleſs the Chriſm, to conſecrate Virgins, and to reconcile Penitents at a *Publick Maſs*. This is one of the moſt ancient Monuments where the name of *Maſs* occurs to ſignify the publick Prayers which the Church made at offering the Euchariſt.

The 4th. Canon permits Prieſts to reconcile Penitents who are ſick and in Danger, with the Biſhop's leave.

The 5th. forbids the making new Biſhopricks without the leave of the Biſhop of the place.

The 6th. forbids the admitting any Perſons of bad Reputation as Accuſers of Biſhops.

The 7th. confirms the Rule made in many Councils, which forbids a Biſhop to receive a Perſon excommunicated by his own Biſhop.

The 8th. declares, that if a Prieſt excommunicated by his own Biſhop, undertake to offer up Sacrifices in private, and to ſet up Altar againſt Altar, thereby making a Schiſm, he ought to be anathematiz'd, becauſe there is but one Church, one Faith, and one Baptiſm. The Councils.

The 9th. forbids Prieſts to celebrate *Maſs* in all kinds of places: It is call'd in this place, *Agenda*.

The 10th. ordains, that a Biſhop accus'd, who would juſtify himſelf, if he cannot call together more, ought at leaſt to defend his Cauſe before twelve Biſhops, a Prieſt before ſix, and a Deacon before three, one of which ought to be their own Biſhop.

The 11th. forbids Biſhops to intermeddle in the Dioceſes of others.

The 12th. declares, that Biſhops ſhall not be ordained without the conſent of the Primate, that's to ſay, the Metropolitan, and that in a caſe of neceſſity three Biſhops are ſufficient to ordain a Biſhop, provided they have the conſent of the Metropolitan.

The 13th. is the concluſion of this Council, which ordains, that all the Biſhops ſhall obſerve the Canons which ſhall be ſign'd by all the Biſhops preſent. Some Criticks have doubted of the Truth of this Council, becauſe the Names of *Aurelius* and *Alypius* are found in it, who were not Biſhops when it was aſſembled: But theſe Names are not found in the Edition corrected by the *Vatican* Manuſcript, but in their places there are the Names of *Genethlius* and *Felix*.

Of the Councils *of* Cabarſuſſa *and* Bagaïs.

Of Cabarſuſſa, &c. 393. 394.

THeſe two Councils are two Aſſemblies of *Donatiſt* Biſhops of the contrary Parties: In the firſt of which *Primianus* Head of one Party, Biſhop of *Carthage*, was depos'd, and *Maximian* in the ſecond. St. *Auſtine* quotes the Synodical Epiſtles of theſe two Councils; that of the firſt in the Commentary upon *Pſal.* 36. and that of the ſecond in divers places of his Books againſt *Creſconius* and *Petilian*. This Father ſays, that the firſt Council was held in the Year 393, and conſiſted of a 100 Biſhops; and yet there are but 43 in the Subſcriptions of the Council: The ſecond which was celebrated the next Year, conſiſted of 310 Biſhops. Of Cabarſuſſa, &c. 393. 394.

Of the Council *of* Hippo.

Of Hippo. 393.

THis Council was held at *Hippo* under the third Conſulſhip of *Theodoſius* and *Abundantius*, that's to ſay, in the Year 393, on the 5th. of *October*. Its Canons were inſerted into the Council of *Carthage*, in 397. Of Hippo. 393.

Of the Council *of* Carthage, *in the Year* 394.

Of Carthage. 394.

THis Council is mentioned in the Code of the Canons of the *African* Church, where it is obſerv'd, that it was held under the third Conſulſhip of *Arcadius*, and the ſecond of *Honorius* on the 24th of *June*, and that Deputies are nam'd in this Council to attend at the Council of *Adrumetum*. Of Carthage. 394.

Of the Councils *of* Carthage *in the Year* 397.

Of Carthage. 397.

UNder the Conſulſhip of *Cæſarius* and *Atticus*, who were Conſuls in the Year 397, according to the Vulgar *Æra*, the Biſhops deputed from the Provinces of *Africa* came to *Carthage*; but they were not all preſent there at the ſame time: Some came on the 26th. of *Auguſt*, a Day appointed for the Council, others came not till ſome time after. Nevertheleſs, *Aurelius* Biſhop of *Carthage*, having conferr'd with the Biſhops who came firſt, and received Letters from the Biſhops of the Provinces, who had not yet ſent their Deputies, caus'd the Canons which the Biſhops, with whom he had conferred, thought fit to make, and thoſe which were propos'd by Letters from the Biſhops of *Byzacena*, to be read to thoſe that were preſent. Theſe Canons were received in the Council, which confirmed thoſe which had been made in the Council of *Hippo*. Of Carthage. 397.

The 1ſt. Canon orders all the Churches of *Africa*, to inform themſelves every Year by the Biſhop of *Carthage*, on what Day *Eaſter* ſhould be celebrated.

The 2d. ordains, that every Year a Council ſhall meet, to which every one of the Provinces of *Africa* was to ſend three Deputies, excepting only the Province of *Tripolis*, which could ſend but one, becauſe of the ſmall number of Biſhops in that Province.

The 3d. requires, that the Canons ſhould be read to thoſe who were to be ordain'd, that they might not be ignorant of them.

The 4th. forbids the Ordination of Deacons, and Conſecration of Virgins before the Age of 25 Years, and forbids Readers to ſalute the People, that's to ſay, to addreſs any Speech to them, when they read the Goſpel in the Church.

The 5th. ordains, that the Sacraments ſhould not be given to the Catechumens during the Solemnity of *Eaſter*, but only the Salt which was uſually given them; becauſe if the Faithful do not change the Sacraments during theſe Feaſts, the Catechumens ought much leſs to do it. 'Tis hard to ſay, what this Sacrament is, which the Council forbids to give to the Catechumens during the Feaſt of *Eaſter*. It cannot be the Euchariſt, for that was forbidden to be given them at all times. But the 37th. Canon of the Greek Code of the Canons of the *African* Church explains it, by obſerving that the Catechumens were forbidden to offer Honey and Milk on any other Day, but *Eaſter*-Day,

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The 6th. forbids the giving of the Eucharist to the Dead.

The 7th. regulates the delays of Accusations brought against a Bishop: It orders that their Causes shall be carried to the Tribunal of the Metropolitan; but that a Bishop cannot be excluded from Communion, for not appearing till one Month after he shall be cited by the Metropolitan's Letters, and that if he bring a lawful Excuse for his Absence, one Month more of delay shall yet be given him; but if he appear not in that time, he shall be excluded from Communion till he be acquitted. And if he be not present at last at the Universal Synod which is held every Year, he is to be look'd upon as self condemn'd; he ought not so much as to communicate with his People, while he is excluded from the Communion of other Bishops; that his Accuser ought not to be excommunicated unless he fail to appear on the Day when the Cause is to be heard, and that no Person of a bad Reputation ought to be admitted to accuse a Bishop, unless the business be about Personal Causes which are not Ecclesiastical.

The 8th. regulates the number of Bishops which are requisite to judge Priests and Deacons. It requires five for judging a Priest, and two for judging of a Deacon. It ordains, that the delays shall be observ'd which are contain'd in the fore-mentioned Canon; and as to others of the Faithful, it declares, that the Bishop of the place may take cognizance of them, and judge them alone.

The 9th. ordains, that if a Clergyman being accus'd before the Ecclesiastical Tribunal, remove the Cause to the Civil Magistrates, tho' he even gain the Cause, he shall lose his Place, if it be a Criminal Cause; and if it be a Civil Cause, he shall lose what he had gain'd.

The 10th. declares, that if a Person who has appeal'd from one Ecclesiastical Tribunal to other Ecclesiastical Judges of greater Authority, be by them acquitted, the Sentence given by the former Judges ought not to prejudice the latter, unless they be convicted of being byas'd by Passion, or corrupted by Favour. It adds, that it is never lawful to appeal from those Judges that are chosen, even tho' they were not a sufficient number.

The 11th. forbids the Children of Bishops and Clergymen, to act in profane Shows, or to be present at them, because it is unworthy of Christians to be present in a place where Blasphemies are spoken.

The 12th. forbids Clergymen to give their Daughters in Marriage to Pagans, or Hereticks and Schismaticks.

The 13th. forbids Clergymen to make Donations while they are alive, or by their last Will, to such Persons as are not Catholicks, tho' they should be of their Kindred.

The 14th. forbids them to emancipate their Children, unless they be advis'd by their Kindred, or the Children be come to such an Age, that the Sins which they commit can no longer be imputed to their Parents.

The 15th. forbids them to be Farmers or Proctors, or to get their Livelyhood by dishoneſt Traffick.

The 16th. forbids them to receive more than they had lent.

The 17th. forbids them to co-habit with strange Women, and permits them only to live with their Mothers, their Grand-Mothers, their Aunts, their Sisters, their Nieces, and those of their Domesticks who dwelt in the House with them before their Ordination.

The 18th. ordains, that none shall be ordain'd Priests, Bishops and Deacons, unless they have converted all those who liv'd in the House with them.

The 19th. declares, that Readers are to be obliged, when they come to Age, to marry, or to make the Vow of Chastity.

The 20th. forbids Bishops to undertake any thing in the Dioceses of their Neighbours.

The 21st. forbids them to detain the Clergy of their Fellow-Bishops.

The 22d. ordains that no Clergyman shall be ordained who has not been examined by the Bishops, and approved by the Suffrages of the People. The *Councils.*

The 23d. that in the Prayers the Name of the Father shall not be put in the place of the Name of the Son, that at the Altar the Prayers shall always be addressed to the Father; that those who have composed private Prayers shall not make use of them, until they have conferred about them with Clergymen of good Learning.

The 24th. that nothing but Bread and Wine mingled with Water shall be offered for the Sacrament of the Body and Blood of Jesus Christ.

The 25th. that Clergymen and those who make Profession of Chastity, shall not go to see Widows or Virgins, without the permission of the Bishop or some Priests, that they shall not be with them alone, but with other Ecclesiasticks, or such Persons as the Bishops or the Priests shall appoint them: that Bishops and Priests also shall not visit them alone, but in company with other Ecclesiasticks or Christians of known Probity.

The 26th. forbids the Metropolitan to assume the Title of Prince of the Priests or the Sovereign Priest, and declares, that no other Name ought to be given him but that of Bishop of the First See.

The 27th. forbids Ecclesiasticks to eat or drink at an Inn unless it be in a Journey.

The 28th. forbids Bishops to undertake a Voyage beyond Sea without the consent of the Metropolitan, from whom they should receive Letters recommendatory.

The 29th. declares, that the Sacraments of the Altar ought not to be celebrated by any Persons but such as are fasting, except on Holy *Thursday:* So that if the Memory of one that is dead is to be celebrated in the Afternoon, the Prayers must only be read without Administring the Sacrament.

The 30th. forbids Clergymen and Bishops to make Feasts in the Churches, and orders, that the People shall be hindred from doing it, as much as is possible.

The 31st. leaves Bishops the liberty to regulate the time of Penance.

The 32d. forbids Priests to reconcile Penitents without asking leave of the Bishop, unless urgent necessity enforce the doing of it in his absence. It adds, that Penitents whose Crimes are very publick and known by all the Church, should receive Imposition of Hands in an high Place near the Bishop's Throne.

The 33d. ordains, that when Virgins happen to lose their Relations who took care of them, the Bishop, or in his absence, the Priest, ought to place them in a Nunnery, or commit them to the care of Women of known Probity.

The 34th. that sick Persons shall be baptized, who cannot answer any longer, when those who are by them testify that they desired it.

The 35th. that the Grace of Reconciliation shall not be denied to Sorcerers, Comædians, and other Infamous Persons, nor even to Apostates, when they are converted.

The 36th. hinders Priests from consecrating Virgins without the Bishop's permission, and absolutely forbids them to make the Holy Chrism.

The 37th. forbids Clergymen to dwell in strange Cities, unless the Bishop or the Priests of both places be satisfied, that they have just and lawful Reasons to do so.

Almost all the Canons which we have now mentioned were made by the Council of *Hippo*, except some which were added by the Bishops of *Byzacena*. These last are the 35th. and so on to the 47th. in the Code of the *African* Canons: There is one besides of the Council of *Hippo*, which is the 47th. in the 3d. Council of *Carthage*. This contains a Catalogue of the Canonical Books of the Old and New Testament, in the number of which are the Five Books of *Solomon*, the Books of *Tobit*, of *Judith*, of *Esther*, the *Maccabees*, the three Epistles of St. *John*, that

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of St. *Jude*, and the *Revelations*. 'Tis added in the Council of the Biſhops of *Byzacena*, that it ſhall be lawful to read publickly the Paſſions of the Martyrs.

What concerns the Canonical Books was alſo repeated in a Council held in 418, under Pope *Boniface*, wherein it was propoſed, that the Churches of *Italy* ſhould be conſulted about this Canon.

There were two or three Canons beſides of this Council which were explained in the Synod of *Carthage*, that we now ſpeak of, whereof the firſt declares, that a Biſhop ſhall not be ordained but by three Biſhops; the ſecond, that thoſe who have no Teſtimonials, and do not remember that they were baptized, ſhall be baptized a-new; and the laſt declares, that the *Donatiſts* ſhall be receiv'd only to the Rank of Lay-men.

The other Canons were made in this Council of *Carthage*. The firſt, as appears by the Code of the Canons of the *African* Councils, is the 48th. wherein *Honoratus* and *Urbanus* Legates from the Province of *Mauritania*, ſay, that they have for a long time expected thoſe of *Numidia*, and declare, that they approve the *Nicene* Creed, and the Canon which forbids any to celebrate the Holy Sacrifice unleſs he be faſting. They ſay that *Syricius* and *Simplicianus* ought to be conſulted about the caſe of Infants baptized by the *Donatiſts*, whether they may be ordain'd in the Church or no.

In the 37th. the ſame Legates ſay, that Re-baptizations, Re-ordinations and Tranſlations of Biſhops being forbidden in the full Synod of *Capua*, they beg leave to addreſs themſelves to the Governor of their Province, to drive away *Creſconius*, who had removed from *Rhegium* to *Tuburnia*, and would not depart from thence, tho' he had been many times admoniſhed. The Council granted them this Leave.

In the 39th. the ſame Perſons deſire, that it may be ordain'd, that the Ordinations of Lay-men cannot be made but by 12 Biſhops: But *Aurelius* having remonſtrated that this was impoſſible in ſome Provinces, it was ordain'd, that three of them at leaſt ſhould meet. But he adds in the next Canon, that if there be any difference, ſome other Biſhops ſhall be called in to examine what is ſaid againſt the Perſon who is to be ordain'd.

The 41ſt. declares, that the Biſhop of *Carthage* ſhall publiſh *Eaſter*-day immediately after the Synod, which ſhall be aſſembled every Year at *Carthage*. The Councils.

The 42d. forbids the erecting a Church in a Biſhoprick which was put under the Juriſdiction of a Biſhop, without his conſent.

The 43. is againſt thoſe who ſatisfy themſelves with governing their Dioceſs without attending at Synods.

The 44th. declares, that Clergymen ought not to be taken from their own Biſhops to make them Biſhops, without their conſent.

In the 45th. *Aurelius* Biſhop of *Carthage* remonſtrates, that commonly Leave is deſired by him from the Biſhop of the place to ordain one of his Clergymen; but he deſires to know what is to be done if he refuſes it.

Numidius obſerves upon this Propoſal, that it was always lawful for the Biſhop of *Carthage*, to take thoſe who were deſir'd of him and ordain them, tho' they were of another Dioceſs. *Epigonius* declares in the Name of the Biſhops, that it is his Right: But *Poſthumianus* remonſtrates, that it may happen that a Biſhop ſhall have but one Prieſt, and it is not juſt to take him away from him. *Aurelius* anſwers, that a Biſhop may eaſily ordain many Prieſts, but that it is more difficult to find fit Perſons to be Biſhops; and therefore tho' a Biſhop ſhould have but one Prieſt, he ought to give him that he may be made a Biſhop. *Poſthumianus* replies, that therefore it is juſt, that another Church, which has many Clergymen, ſhould furniſh that which has given the one Prieſt to be a Biſhop; and *Aurelius* anſwers him, that the Biſhop who has many Prieſts, ſhall be perſuaded to give ſome of them to him who has given his one Prieſt to be a Biſhop.

The 46th. Canon, which ſhould be the laſt, declares, that the Biſhops which have been ordain'd in a Church, where there was never any before, with the conſent of the Biſhop of the Place, ſhall continue in their Biſhopricks; but that they ſhall only govern the People whereof they have been ordain'd Biſhops.

After this Canon follows the Approbation and Subſcription of the Biſhops, which is found in Canon Fifty.

Of the Council *of* Carthage *held in the Year* 398, *called the Fourth.*

Of Carthage. 398.

THere are 104 Canons, which contain the Ordination and Manners of Biſhops, Prieſts, and other Eccleſiaſticks, which are attributed to a Council of *Carthage* call'd the Fourth. The Preface declares, that it was held under the Conſulſhip of *Honorius* and *Eutychianus*, that's to ſay, in the Year 398, and that *Aurelius* Biſhop of *Carthage* preſided in it. But there is ſome difficulty about the truth of theſe Canons; they are neither in the Code of the *African* Church, nor in the Collection of Canons intituled, *The Council of* Africk, nor in the Collection of *Ferrandus*, nor in that of *Dionyſius Exiguus*, and there is not ſo much as one of them cited in theſe places. In a Manuſcript of Cardinal *Barberini*, theſe Canons are intituled *Ancient Statutes of the Eaſtern Church*; but this cannot be the true Title, becauſe the Ceremonies of the Ordination of the leſſer Orders, as they are deſcribed in the Canons of this Council, are agreeable to the Practice of the Weſtern Church, who gave them by delivering the Holy Veſſels, and is not agreeable to the Practice of the Eaſtern Church which never made uſe of this Ceremony, but conferr'd them by Impoſition of Hands. In other Manuſcripts they are intituled, *Ancient Statutes of the Church*. They agree well enough to the Church of *Africa*, as appears by the firſt Canon, where it is ordain'd, that a Biſhop ſhall be interrogated, about the Errors common in *Africa*, whether he believes the Conſubſtantial Trinity; if he believes the Reſurrection of this Fleſh; if he believes that 'tis the ſame God who is the Author of the Old and New Teſtament, of the Law and the Goſpel; if he held that the Devil is not wicked by Nature, but became ſo by his own Will; if he did not condemn ſecond Marriages; if he did not find fault with thoſe who eat Meat; if he believed that Baptiſm pardoned all Sins, Original Sin as well as the other Actual Sins: Laſtly, if he held that a Perſon may be ſaved out of the Church. Theſe are the Errors of the *Manichees*, *Donatiſts*, and *Pelagians*, which were common in *Africk*. As to the Article which concerns Original Sin, it is ſomething ſurprizing that it ſhould be found ſo expreſly ſet down in a Synod held in 398, ſince *Pelagius* did not publiſh his Error in *Africa* till 411, and was not condemned till 412. But it may be this Error was already known, tho' *Celeſtius* was not yet come into *Africa*; and there is no doubt but the Church of *Africk* from that time maintained Original Sin. Howſoever this be, this diſcovers that theſe Canons belong to the Weſtern Church, and even to the Church of *Africa*. I ſee no reaſon ſtrong enough to convince me that this Preface is ſuppoſititious. The other Canons agree well enough with the Diſcipline of the *African* Church. The Reaſon why they are not found in the Ancient Collections, may be, becauſe they made a Body of Canons a-part by themſelves for Eccleſiaſticks. They are cited under the Name of the Council of *Carthage*, by *Iſidore*, by *Hincmar*, by *Burchardus*, by *Ivo Carnutenſis*, and by *Gratian*. Of Carthage. 398.

The 1ſt of theſe Canons ordains, that he who is to be promoted to the Epiſcopal Dignity ſhall be examined as to his manner of Life, his Learning and his Faith. As to his manners, it commands that Enquiry be made,

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made, if he be Prudent, Teachable, Moderate, Charitable, Humble, Affable and Merciful: As to his Learning, if he be enlightned and inſtructed out of the Law of God, if he be skilful in the underſtanding of the Scriptures, and vers'd in the Knowledge of the Dogmes of the Church: As to his Faith, the Canon requires that he be examin'd whether he believes the Conſubſtantial Trinity; whether he believes that the Son of God aſſum'd real Fleſh and a Soul, and that there are two Natures and one Perſon only in Jeſus Chriſt; and whether he affirms, that he was really dead, and ſhall riſe again to judge the Quick and Dead. It adds, that he who is to be ordained muſt alſo be ask'd, If he believes that the ſame God is the Author of the Old and New Teſtament; If he believes that the Devil was not wicked by Nature, but became ſo by his own Free-will; If he believes that the ſame Fleſh which we now carry about with us ſhall be rais'd again; If he be perſuaded of a future Judgment, of future Puniſhments and Glory; If he does not condemn Marriage and ſecond Marriages; If he does not blame the uſe of Meats; If he communicates with Penitents that are reconcil'd; and if he holds that Baptiſm blots out Actual and Original Sin. Theſe are the things about which the Fathers of this Council would have him to be examin'd who is to be ordain'd; and they add, that if he be found well inſtructed in all thoſe Points, he may be ordain'd Biſhop with the conſent of the Clergy and the Laity, in the Aſſembly of the Biſhops of the Province, by the Authority, and in the Preſence of the Metropolitan. That after he has received the Holy Orders of Biſhop, he ought not to govern himſelf according to his Paſſion or Fancy, but according to the Canons of Councils. They add, that care ſhould be taken, that none be ordain'd but ſuch as are arriv'd at the Age which the Holy Fathers require for the Ordination of a Biſhop.

The 2d. ordains, that when a Biſhop is ordain'd, two Biſhops ought to lay the Book of the Goſpels upon his Head and Neck, and hold it there, and that while one of the Biſhops pronounces the Bleſſing upon him, all the other Biſhops who are preſent, muſt touch his Head with their Hands.

The 3d. that at the Ordination of a Prieſt all the other Prieſts ſhould lay their Hands upon his Head, while the Biſhop conſecrates him, and lays Hands upon him.

The 4th. that none but the Biſhop ſhall lay Hands upon a Deacon, when he is ordain'd, becauſe he is not ordain'd for the Prieſthood, but for the Miniſtry.

The 5th. that the Sub-Deacon who does not receive Impoſition of Hands at his Ordination, ought to receive the Pattin and Chalice empty from the Hand of the Biſhop and the Flagons with Water, and the Baſon and Towel, from the Hand of the Arch-Deacon.

The 6th. that the *Acolyth* at his Ordination ought to learn from the Biſhop after what manner he ſhould behave himſelf in his Miniſtry; that he receive from the Archdeacon a Candleſtick with a Wax-Candle, to inſtruct him, that he is deſign'd for lighting the Wax-Candles in the Church; and that he alſo receive an empty Flagon to give Wine for the Euchariſt of the Blood of Jeſus Chriſt.

The 7th. that the Exorciſt receive at his Ordination from the Hand of the Biſhop a Book wherein are written Exorciſms, and that the Biſhop ſpeak to him in theſe Words; *Receive theſe, and get them by heart, and have thou the Power of laying hands upon the Poſſeſs'd and Catechumens.*

The 8th. concerns the Ordination of a Reader, which was made in *Africk* by giving him the Book of the Goſpels, and ſaying to him, *Be thou a Reader of the Word of God.*

The 9th. concerns the Ordination of a Porter, to whom the Biſhop gave the Keys, ſaying unto him, *Behave your ſelf as one that muſt give an account to God of theſe things which are lock'd up under theſe Keys.*

The 10th. commands, that Virgins who would be conſecrated by the Biſhop, ſhould preſent themſelves in Habits agreeable to their Profeſſion and Vocation, like to thoſe which they are to uſe for the future. The *Councils.*

The 11th. declares, that Widows and Nuns who are employ'd about the Baptiſm of Women ought to be capable of inſtructing others, and giving an account of their own Faith.

The 12th. that thoſe who are contracted, and preſent themſelves to receive the Benediction of Marriage, ought to be accompanied with their Kindred, and to abſtain from the uſe of Marriage the Night after the Benediction.

The 13th. that the Biſhop ought to have a Lodging near the Church.

The 14th. that his Houſhold-Stuff ſhould be of little worth, his Table and Diet mean, and that he ought to acquire Authority by his Faith and his Merit, and not by external Pomp.

The 15th. that he ought not to read the Books of Pagans, nor thoſe of Hereticks, but in caſe of neceſſity, and when occaſion requires it.

The 16th. and 17th. that he muſt not take upon him the Care of Widows, of Orphans and Strangers, but that he diſcharge this Care upon his Arch-Prieſt, or Arch-Deacon.

The 18th. that a Biſhop ought not to be Executor of a Laſt Will and Teſtament.

The 19th. that he ought not to plead a Cauſe.

The 20th. that he ought not to trouble himſelf with Domeſtick Affairs, but apply himſelf wholly to Reading, Prayer and Preaching of the Word of God.

The 21ſt. that he ought not to diſpence with his going to the Synod, unleſs there be great neceſſity; and that if he does not go, he muſt ſend a Deputy to approve every thing that ſhall be ordain'd by the Synod, without prejudice to the Truths of Faith.

The 22d. that a Biſhop ſhall not ordain Eccleſiaſticks without the conſent of his Clergy, and that he ſhall deſire the Teſtimony and Approbation of the Laity.

The 23d. that he ſhall hear no Cauſe but in the preſence of his Clergy, and that the Sentences which he ſhall give in the abſence of his Clergy ſhall be null and void.

The 24th. that he ſhall be excommunicated who goes out of the Church in Sermon-time.

The 25th. that if the fear of God does not reconcile the Biſhops, they ought to be reconciled together by the Synod.

The 26th. enjoyns Biſhops to exhort the People of their Dioceſes to live in Peace.

The 27th. forbids the Tranſlations of Biſhops which are made through Ambition; and as for thoſe which are made for the Good of the Church, it ſays, they ought to be made upon the Requeſt of the Clergy and People by Order of the Synod: Neither does it permit Clergy-men to remove unto another Church without the leave of their Biſhops.

The 28th declares, that the Synod may examine anew the Condemnation of a Biſhop.

The 29th. that a Biſhop who accuſes a Clergyman or Lay-man ought to exhibit his Information againſt him to the Synod.

The 30th. forbids Eccleſiaſtick Judges to judge in the abſence of the Party accus'd.

The 31ſt. declares, that Biſhops ought to uſe the Goods of the Church, not as their own proper Goods, but as ſuch of which they have only the uſe.

The 32d. declares all Sale or Exchange of Eccleſiaſtical Goods to be null and void, which is made without the conſent of the Clergy.

The 33d. declares, that the Biſhops and Prieſts who are forc'd to go into their Neighbours Churches, ſhall be received, and that they ſhall be invited to preach and to celebrate the Euchariſt there.

The 34th. that a Biſhop being ſeated ſhall not ſuffer a Prieſt to continue ſtanding before him.

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The 35th. that a Biſhop ſhall ſit on a Seat rais'd on high in the Church, or in the Aſſembly of his Prieſts; but in his Houſe he ſhall converſe with them as his Colleagues and Brethren.

The 36th. that the Prieſts who govern the Churches, ſhall ſend for the Holy Chriſm before *Eaſter*.

The 37th. that the Deacon ſhould look upon himſelf as the Miniſter of the Prieſt as well as of the Biſhop.

The 38th. that he may give the Euchariſt to the People in the preſence of the Prieſt, if neceſſity enforce it, and the Prieſt be willing.

The 39th. that he ſhall not ſit down but with the Prieſt's leave.

The 40th. that in a Meeting of Prieſts, he muſt not ſpeak but when he is ask'd.

The 41ſt. that he ſhall not make uſe of a Surplice but at the time of Oblation.

The 42d. that a Miniſter who diſcharges faithfully his Miniſtry ought to be preferr'd to a higher Dignity.

The 43d. that Chriſtians who ſuffer for Religion, ought to be honoured, and their neceſſities provided for.

The 44th. forbids Clergy-men to ſuffer the Hair of their Heads or Beards to grow.

The 45th. exhorts them to make known their Vocation by their Modeſty in their Apparel and Countenance, and forbids them to diſtinguiſh themſelves by their Habit or their Shoes.

The 46th. forbids them to co-habit with Strange Women.

The 47th. and 48th. forbid them to walk in publick Places, and appear at Fairs.

The 49th. deprives them of their Rewards who are not preſent at *Vigils*.

The 50th. declares, that thoſe Miniſters ſhould be depriv'd of their Miniſtry who do not do their Duty, or do it negligently.

The 51ſt. 52d. and 53d. require all Miniſters, how able ſoever they be, to earn their Living by an honeſt Trade, yet without failing in their Duty.

The 54th. forbids the Advancement of thoſe Miniſters higher, who envy the Prerogative of others.

The 55th. commands Biſhops to excommunicate thoſe who accuſe their Brethren unjuſtly, and forbids the admitting of them into the Clergy, even tho' they ſhould amend.

The 56th. ordains thoſe Miniſters to be degraded who are Traytors or Flatterers.

The 57th. obliges Slandering Miniſters to make Satisfaction.

The 58th. declares, that his Teſtimony is not to be received without Examination, who often goes to Law.

The 59th. that the Biſhop ought to reconcile thoſe Miniſters that are at difference, and that he who will not obey him ſhall be puniſhed by the Synod.

The 60th. declares, that a Miniſter ought to be remov'd from his Miniſtry, who ſpeaks laſcivious words.

The 61ſt. that thoſe Miniſters ought to be reprimanded who ſwear by the Creatures, and if they continue to do it, they muſt be excommunicated.

The 62d. that the ſame ſeverity muſt be us'd to a Miniſter who ſings at Meals.

The 63d. is againſt thoſe Eccleſiaſticks who break a Faſt without inevitable neceſſity.

The 64th. declares, that he ought not to be accounted a Catholick who faſts on *Sundays*.

The 65th. that the Feaſt of *Eaſter* ought to be celebrated on the ſame day.

The 66th. that an Eccleſiaſtick, who believes that his Biſhop has condemned him unjuſtly, may have recourſe to the Judgment of the Synod.

The 67th. that ſeditious Perſons, Uſurers and revengeful Perſons, ought not to be ordain'd.

The 68th. that thoſe muſt not be ordain'd who are in the Rank of Penitents, and that if a Biſhop has ordain'd any of them through miſtake, they ought to be depoſed, but if he knew their condition, he ſhall be deprived of the Power of Ordination.

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The 69th. makes a Biſhop liable to the ſame Penalty, who ſhall ordain a Widow, or a Woman divorced.

The 70th. enjoins Eccleſiaſticks to ſhun the Society and Feaſts of Hereticks and Schiſmaticks.

The 71ſt. ordains, that the Name of a Church ſhall not be given to the Aſſemblies of Hereticks.

The 72d. that none ſhall pray or ſing with them.

The 73d. that thoſe ſhall be excommunicated who ſhall communicate or pray with them.

The 74th. that the Biſhop ſhall impoſe Penance upon him that deſires it, without reſpect to the Quality of the Perſon.

The 75th. that negligent Penitents ſhall be later received.

The 76th. declares, that if a Perſon having deſired Penance, perceive himſelf to be ſeiz'd with a Diſeaſe, and loſe his Underſtanding before the Prieſt can come to him, Penance ſhall be granted him upon the Teſtimony of thoſe who affirm that he deſired it, and if it be thought that he will quickly die, he ſhall be immediately reconciled, and the Euchariſt ſhall be put into his Mouth; but yet if he recover his health, he ſhall be put under Penance.

The 77th. that Penitents who fall ſick ſhall receive the *Viaticum*, that's to ſay, the Euchariſt.

The 78th. that thoſe who are thus receiv'd, ought not to think themſelves abſolv'd, if they recover their health, without Impoſition of Hands.

The 79th. that if Penitents die in a Journey or at Sea, before the Communion can be given them, yet they ſhall ſtill be commemorated in the Prayers and Oblations.

The 80th. that Impoſition of Hands ſhall be given to Penitents during all the times of Faſting.

The 81ſt. that Chriſtian Burial ſhall be given to Penitents.

The 82d. that Penitents ought to uſe Kneeling even at thoſe times when the Faithful are exempt from it.

The 83d. that the Poor and Aged muſt be honoured.

The 84th. that the Biſhop ought not to hinder any Perſon to enter into the Church, whether he be a Heretick, Jew or Pagan, until the Maſs of the Catechumens begins.

The 85th. That the Catechumens who would be baptized, ought to give in their Names, and after that be prepar'd for Baptiſm by abſtaining from Wine and Meat, and by Impoſition of Hands.

The 86th. that Novices, or thoſe who are newly baptiz'd, ought for ſome time to abſtain from Feaſts and Shows, and to live in Continence.

The 87th. contains the Sentence of Excommunication againſt a Catholick, who carries his Cauſe, juſt or unjuſt, before a Judge of another Religion.

The 88th. excommunicates him who forſakes the Aſſembly of the Church to be preſent at Shows.

The 89th. caſts thoſe out of the Church who practiſe Sooth-ſaying or Enchantments, and who are addicted to *Jewiſh* Superſtitions.

The 90th. declares, that the Exorciſts ought every day to lay Hands on the Poſſeſs'd.

The 91ſt. charges the Poſſeſs'd to take care that the Churches be ſwept.

The 92d. declares, that the Exorciſts ſhall feed the Poſſeſs'd who continue in the Churches.

The 93d. that Oblations ſhall not be received from the Brethren that are ſeparated from the Church.

The 94th. that their Preſents ſhall be rejected who oppreſs the Poor.

The 95th. blames thoſe who refuſe to give in Memory of the dead, wherewithall to feed the Poor.

The 96th. ſays, that in judging a Cauſe, the Faith and Conduct of the Accuſer and Accuſed muſt be enquired into.

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The 97th. that the Superior of Nuns ought to be approved by the Bishop.

The 98th. that a Lay-man ought not to teach in the presence of Priests, unless they command him.

The 99th. that a Woman how skilful and holy soever she be, ought not to take upon her to teach in an Assembly.

The 100th. that she ought not to take upon her to baptize.

The 101st. that the young Widows which are weak ought to be maintain'd at the Expence of the Church to which they belong.

The 102d. declares that it is the fault of the Bishop or the Curate of the Parish, if the Widows and Nuns, are forced through necessity, to have too much familiarity with the inferior Ministers.

The 103d. that the Widows who are maintained at the Expence of the Church, ought to be very diligent and constant in the Service of God, that they may edify the Church by their Prayers and Works. The *Councils.*

The 104th. excommunicates Widows who marry again, after they have made Profession of Celibacy.

Baluzius has added yet one Canon more to these, which is against those who cause Schisms and Divisions in the Church of Jesus Christ, which is the Pillar and Foundation of the Faith of Christians. There were many Bishops at this Council, and they all subscribed, but there are none now extant, besides the Subscriptions of *Aurelius* of *Carthage*, of *Donatianus* of *Talabreca*, or *Telepta*, and of St. *Austine*.

Of the Council *of* Carthage *in the Year* 399.

Of Carthage. 399.

IT was a settled Custom in *Africk*, that National Councils should be held at *Carthage* very often. There was one in 399, in the Month of *April*, which is mentioned in the Code of the Canons of the *African* Church, which informs us, that this Council sent *Epigonius* and *Vincentius* Deputies to the Emperor, to obtain a Law to forbid the taking of those out of Churches who had fled thither, whatsoever Crimes they had been guilty of. *Of Carthage. 399.*

Of the Council *of* Carthage *in the Year* 401, *commonly call'd the Fifth.*

Of Carthage. 401.

THIS commonly thought that this Council was in the Year 398, but it appears by the Code of the Canons of the *African* Church, that the greatest part of the Canons attributed to this Council were made in two Assemblies held in the Year 401, in the Months of *June* and *September*; and therefore we follow this Code in the Abridgment of the Canons of this Council.

Aurelius remonstrates, that it was necessary for relieving the Churches of *Africk*, which were under great necessity and grief, to depute some Bishops into the West, and particularly to St. *Anastasius* Bishop of the Apostolical See, and to *Venerius* Bishop of *Milan*. He represents that the Church of *Africk* was so abused and had suffered so great a Desolation, that it had no Deacon who was sufficiently learned, and much less a Priest; that therefore one might hear every day the Complaints of an infinite number of languishing People, and that if the Bishops did not relieve them they must be accountable to God for the loss of their Souls.

The 1st. Canon of this Council, which is the 57th. in the Greek Code of the *African* Church, confirms what had been ordain'd in a former Synod, that it should be lawful to ordain those, who having been baptized in their Infancy among the *Donatists* were afterwards reconciled to the Church; and it leaves it to the Prudence of the Bishops to consider whether or no they might not receive a whole *Donatist* Church with its Bishop, who should desire to be re-united to the Catholicks.

In the 2d. *Aurelius* says, that the Emperors ought to be intreated to destroy the Remainders of Idolatry, and to demolish some Temples which were yet standing.

In the 3d. that they must also be desired to give Orders, that it shall not be lawful to summon a Clergy-man for a Witness before a Secular Judge, who has been Arbitrator or Judge of some Difference.

The 4th. that they must be desired to forbid the Feasts and Dancings which are made to the honour of False Gods.

The 5th. that they must be prayed to hinder the showing of Sports, Plays and Comedies, on *Sundays* and Festivals, particularly at *Easter*-time, when it happens sometimes that more People go to the *Circus* than to the Church.

The 6th. that they must be intreated to give Order, that no Person shall defend an Ecclesiastick condemned by the Bishops, under the pain of Correction and a Fine.

The 7th. that they must be desired to hinder Comedians who turn Christians from being forced to exercise their Profession. *Of Carthage. 401.*

The 8th. that the Power of enfranchising Slaves in the Church must be desired.

The 9th. declares, that if one *Equitius* a Bishop, be found in *Italy*, who had been condemned in *Africk*, leave shall be desired to make a Process against him.

These are the Canons of this first Assembly in the Year 401.

The other Assembly was held the same Year on the 13th. of *September*. In it were read the Letters of Pope *Anastasius*, who exhorted the Bishops of *Africk* not to dissemble the Vexations which they suffer from the *Donatists*. Nevertheless the Bishops were of Opinion, that they should be treated with gentleness, and that a Letter only should be written to the Governor of Cities, to pray them to cause those Churches to be restored to the Catholick Church, which the *Maximianists* had usurped. This is found in the Canons 66 and 67, of the Greek Code of the Canons of the *African* Church.

The 68th. permits the Bishops for Peace-sake, to receive into the Catholick Clergy, those Clergymen of the *Donatists* who should be converted.

The 69th. declares, that some shall be deputed to the *Donatists*, to remonstrate to them, that they ought to be reconciled to the Church.

The 70th. ordains Bishops, Priests and Deacons to have no more to do with their Wives, under pain of Degradation; for the lesser Orders, it does not oblige them to Celibacy.

The 71st. forbids a Bishop to forsake the Principal Church of his Dioceses and make his abode at another.

The 72d. declares, that Children ought to be baptized, when there is no proof, nor testimony that they have been already baptized.

The 73d. renews the Canon which ordains, that the Bishop of *Carthage* shall publish *Easter*-day.

The 74th. forbids him, who has the care of a Church committed to him after the death of its Bishop, to continue there more than one Year; and obliges him to cause a Bishop to be chosen; and if he neglects it, the Canon ordains that at the end of the Year, another Steward shall be chosen for the Church.

The 76th. is against the Bishops who absent themselves without cause from the National Council.

The 77th. is against a particular Bishop named *Cresconius*, who refused to come thither. The Council ordains, that he shall come to the first National

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African Council, and if he did not, that a Sentence ſhould be paſs'd againſt him.

The 78th. names Deputies for deciding a Difference of a Church in *Africa*.

The 79th. declares, that thoſe Clergymen are not to be admitted to juſtify themſelves who have continued a Year without taking pains to take off the Excommunication which was pronounced againſt them.

The 80th. ordains, that if a Biſhop give Holy Orders to a Stranger, or if he make a Monk of another Monaſtery, Superior of his own Monaſtery, he ſhall be ſeparated from the Communion of the other Biſhops, and ſhall enjoy only that of his own Church, and that he who was made Clergyman or Superior, ſhall not enjoy that Honour.

The 81ſt. is againſt thoſe Biſhops who ſhould make Hereticks or Pagans their Heirs, tho' they ſhould be of their Kindred.

The 82d. declares, that the Emperor ſhall be deſir'd to grant the Power of ſetting Servants free to the Church.

The 83d. is concerning the Care which Biſhops ought to take, to hinder the Faithful from honouring falſe Relicks and falſe Martyrs.

The 84th. declares, that the Emperor ſhall be requeſted to demoliſh the remaining Temples and Idols.

The 85th. and laſt gives Power to the Biſhop of *Carthage* to dictate and ſubſcribe, in the name of the whole Council, the Letters which the Council thought fit to write and ſend. Theſe are the Canons of the fifth Council of *Carthage*, which is commonly plac'd in the Year 398, but was indeed in the Year 401, according to the two Codes of the Canons of the *African* Church. The Councils.

The Reflections which may be made on the Councils of *Africa*, of which we have juſt now ſpoken, are theſe; Firſt, that there were in *Africa* a great number of Biſhops; Secondly, that the Title of Metropolitan in *Africa*, was not as in other places, affixed to the Biſhop of the Civil Metropolis, but to the Antiquity of the Biſhoprick; Thirdly, that the Biſhop of *Carthage* had much Authority over all *Africk*; that he enjoy'd great Juriſdictions and Prerogatives; in a word, that he was, as it were, the Exarch or Patriarch of all *Africa*; Fourthly, that Synods were very often held in *Africa*, and they were diſtinguiſhed into two ſorts, one Provincial and the other National or General, which were commonly held at *Carthage*, where the Biſhops deputed from the Provinces aſſembled under the Authority of the Biſhop of that City; Fifthly, that they handled Matters of Diſcipline, and made ſuch Canons as they ſaw the Juncture and State of Affairs requir'd; Sixthly, that their Diſcipline, with reſpect to Clergymen, was very regular and exact; Seventhly, that they endeavour'd to maintain the Eccleſiaſtical Authority by the Aſſiſtance of the Imperial Laws; Laſtly, that they made many Canons very uſeful for all Chriſtians. Theſe Reflections ſeem'd neceſſary for explaining what I have ſaid of theſe Councils, and they may conduce to repreſent and diſcover the uſefulneſs of Councils in general.

Of the Council *of* Conſtantinople, *in the Year* 394.

Of Conſtantinople. 394.

Alſamon has preſerv'd a Fragment of this Council held at *Conſtantinople* on the 27th. of *September* in the Year 394. It was compos'd of three Eaſtern Patriarchs, *Nectarius* of *Conſtantinople*, *Theophilus* of *Alexandria*, and *Flavianus* of *Antioch*, and of Sixteen Biſhops of the Eaſt and of *Aſia*. In it the Difference was examin'd that was between *Agapius* and *Bagadius*, who both pretended to the Biſhoprick of *Boſtra*. *Bagadius* had been depos'd by two Biſhops. The Council diſapproves this Judgment, and declares, that as a Biſhop cannot be ordain'd but by three Biſhops, ſo neither can he be depos'd by leſs than three. *Theophilus* ſays, that three Biſhops are not ſufficient, but all the Biſhops of the Province ſhould aſſemble if it be poſſible, and all the Synod approv'd his Judgment. This is all we know of this Council. Of Conſtantinople 394.

Of the Council *of* Alexandria, *in the Year* 399.

Of Alexandria. 399.

Theophilus aſſembled in the Year 399, a Council at *Alexandria*, wherein he condemn'd the Books of *Origen*. *Juſtinian* quotes a Fragment of the Letter of this Council in his Epiſtle to *Menas*. Of Alexandria. 399.

Of the Council *of* Cyprus, *at the ſame time.*

Of Cyprus. 399.

Within a little time after St. *Epiphanius*, being perſuaded by the Letters of *Theophilus*, held a Council in the Iſle of *Cyprus*, and there alſo caus'd the Books of *Origen* to be condemned. Of Cyprus. 399.

Of the Council *of* Turin.

Of Turin. 400.

THE Biſhops of *Africk* were not the only Biſhops who took care to maintain the Diſcipline of the Church about the end of the Fourth Century: Thoſe of *Gaul* and *Spain* have alſo left us authentick Monuments of their Paſtoral Vigilance. The former in the Canons of the Council of *Turin*, and the latter in thoſe of the Council of *Toledo*, for theſe two Councils were aſſembled in the Year 400, or thereabouts. Of Turin. 400.

The Council of *Turin* determin'd ſeveral Differences between the Churches and Biſhops of *Gaul*.

The 1ſt. is, that which *Proculus* Biſhop of *Marſeilles* had with the Biſhops of *Gallia Narbonenſis*, of which he would be acknowledg'd Metropolitan. The Council, for Peace-ſake, granted to the Perſon, and not to the See of *Proculus*, the Juriſdiction of a Primate over all the Churches in the ſecond *Narbonenſis*.

The 2d. Difference was between the Biſhops of the Churches of *Arles* and *Vienna*, who conteſted the Right of Primacy. The Synod declares, that this Right belongs to him who ſhall prove that his City is the Metropolis; but in the mean time it ordains, as a Proviſion for preſerving Peace, that the Biſhops of theſe two Churches ſhall have under their Juriſdiction the Churches which are neareſt to their own Cities, and that they ſhall live hereafter in Peace, without diſturbing one another, by uſurping the Churches that are remote. Of Turin. 400.

The 3d. Queſtion which was to be determined in this Synod, concern'd four Biſhops, who had made Ordinations contrary to Order: The Council remits their Fault, on condition that they will not relapſe into it any more, and ordains, that for the time to come, thoſe who ſhall relapſe into it, ſhall be diſabled from coming to Synods, and that thoſe who ſhall be ſo ordain'd, ſhall be depriv'd of the Prieſthood.

The 4th. is concerning a Lay-man call'd *Palladius*, who complain'd of a Sentence given againſt him by his own Biſhop, *Triferius*; before whom he was not able to prove a Crime of which he had accus'd

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cus'd a Prieſt. The Council confirms the Sentence of *Triferius*, leaving him nevertheleſs the Liberty to ſhow favour to *Palladius*.

It confirms alſo in the 5th. Canon another Sentence of the ſame Biſhop, given againſt the Prieſt *Exuperantius*, who had vomited forth many Calumnies and Reproaches againſt him.

The 6th. Canon is againſt thoſe who communicated with *Felix* Biſhop of *Triers*, who was of the Faction of the *Ithacians*.

Of the Council *of* Toledo.

Of Toledo. 400.

THIS Council was held in the Year 400, and compos'd of Nineteen *Spaniſh* Biſhops aſſembled at *Toledo*, who having made Profeſſion of the Faith, and condemn'd the Errors of the *Priſcillianiſts*, made Canons concerning Diſcipline. The firſt thing which they ordained was, that the Canons of the Council of *Nice* ſhould be obſerv'd: And afterwards they made 20 other Canons.

In the 1ſt. they permit the Order of Deacon to be given to married Perſons, provided they be chaſte, and preſerve Continence; but they impoſe no other Penalty upon a Deacon or a Prieſt who has not liv'd in Continence, and who had Children before the Law which the Biſhops of *Luſitania* made upon this Subject: They impoſe upon them no other Penalty, but that they ſhall not be capable of riſing to a higher Dignity.

[Continence in theſe Canons is to be underſtood of abſtaining from the Rites of Marriage.]

The 2d. Canon forbids the ordaining of a Perſon who has done publick Penance: It adds, that if neceſſity require, he may be made a Porter or at moſt a Reader; but upon condition, that he neither read the Epiſtles, nor Goſpels, and that if any ſuch Perſon has been ordain'd Deacon, he ſhall be only in the Rank of Sub-Deacons, without being capable of laying on of Hands or touching *Holy Things*. 'Tis obſerved afterwards, that a Penitent is he who having done publick Penance after his Baptiſm, for Murder, or ſome other Crime of like Nature, has been publickly reconcil'd at the Altar of God.

[*i.e.* The Elements of the Euchariſt.]

The 3d. Canon declares, that if a Reader marry a Widow, he cannot be advanc'd to higher Orders, and that at moſt he ſhall only be a Sub-Deacon.

The 4th. that a Sub-Deacon who marries again, ſhall be put in the Rank of Porters or Readers, without being capable of reading the Epiſtles or Goſpels; that he who ſhall marry a third time ſhall be ſeparated from the Church for the ſpace of two Years, and after he is reconcil'd, he ſhall never riſe higher than the Rank of Lay-men.

The 5th. deprives a Clergy-man of Eccleſiaſtical Orders, who being deſign'd for the Service of ſome Church in the City or Country, ſhall not be preſent at the Sacrifice which is made there every Day.

The 6th. forbids Virgins conſecrated to God to have any familiarity with Eccleſiaſtical Men, who are not of their near Kindred.

The 7th. gives leave to Clergy-men who have Wives that do not behave themſelves well, to bind them and ſhut them up in their Houſes, and forbids them to eat with them till they have done Penance.

The 8th. excludes thoſe from Holy Orders who have been in the Wars after they have received Baptiſm.

The 9th. forbids Virgins and Widows, to pray with Strangers in their Houſes, except in the preſence of the Biſhop, a Prieſt or a Deacon.

The 10th. declares, that thoſe muſt not be ordain'd, who have a dependence upon ſome Family, or who are engag'd in ſome Farm, unleſs thoſe upon whom they depend, conſent to it.

The 11th. declares, that if a Man in power has robbed a Clergyman or a poor Monk, and will not appear before the Biſhop to give an Account of what he has done, he ought to be excommunicated till he reſtores the Goods which do not belong to him.

The 12th. forbids to receive a Clergyman from another Biſhop, unleſs he be a Schiſmatick, and declares all thoſe excommunicated who ſeparate from Catholicks to join with Schiſmaticks.

The 13th. ordains, that thoſe who come to Church and do not receive the Communion, ſhall be admoniſh'd, that they muſt either communicate, or be put in the Rank of Penitents, and if they will do neither, they ſhall be excommunicated.

The 14th. ordains, that he ſhall be driven away as a Sacrilegious Perſon, which having received the Euchariſt from the hand of the Biſhop, does not eat it.

The 15th. declares, that we muſt neither eat nor converſe with a Lay-man or Clergyman who is excommunicated.

The 16th. impoſes a Penance of 10 Years for Adultery.

The 17th. declares, that he who has a Concubine and a Wife both together, ought to be excommunicated, but that he ought not to be excommunicated who has only a Concubine; ſo that it is neceſſary for every one that is a Member of the Church, to ſatisfy himſelf either with one Wife or one Concubine. This Canon may give ſome trouble to thoſe, who know not that the Word *Concubine*, which is at preſent odious, was formerly taken for a Woman, to whom the Marriage-Promiſe was given, tho' ſhe was not married with all the Solemnities which the Laws required in Marriage; as St. *Auſtine* has explain'd it in the 5th. Chap. of the Book about the Advantages of Marriage.

The 18th. declares, that we ought not to communicate with the Widow of a Biſhop, a Prieſt or a Deacon, if ſhe marries again, and that ſhe ought not to be reconciled until the Point of death.

The 19th. inflicts the ſame Penalty upon the Daughter of a Biſhop, a Prieſt, or a Deacon, who marries after ſhe has been conſecrated to God.

The 20th. is expreſſed in theſe Words: Altho' it is obſerved almoſt every where, not to conſecrate Chriſm without the Biſhop, yet becauſe we are informed that in ſome places the Prieſts do conſecrate it, we have ordain'd that for the future, none but the Biſhop ſhall conſecrate the Holy Chriſm, and that he ſhall ſend it through all his Dioceſs. And to the end that this Canon may be put in Execution, every Church ſhall ſend to the Biſhop a Deacon or Sub-Deacon about *Eaſter*, that he may fetch Chriſm for that day. 'Tis certain that the Biſhop can conſecrate Chriſm at all times, which the Prieſts cannot do without the Authority and Permiſſion of the Biſhop. The Deacons cannot adminiſter the Holy Chriſm; 'tis only lawful for the Prieſts to do it in the abſence of the Biſhop, or by his Order, if he be preſent.

Theſe are the Eccleſiaſtical Canons wich were made at the End of the Fourth Century, and the beginning of the Fifth.

An Abridgment of the Doctrine *of the* Fourth Age *of the* Church.

Of the Doctrine.

THO' there was nothing taught in the Fourth Age of the Church, which was not believed in the three firſt, yet it muſt be confeſs'd that in it the chief Myſteries of Religion were very much clear'd up and explain'd. As to the Divinity and Attributes of God, there was nothing almoſt added to what was ſaid by the ancient Fathers, and they were even leſs handled in this Age than in the preceding. But the Myſtery of the Trinity, as we have ſeen, was the Subject of an infinite number of Books written by the Authors of this Age, and of many Synodical Deciſions. The Divinity of the Son of God and the Holy Spirit was eſtabliſhed. It was proved, that theſe two Perſons are of the ſame Subſtance with the Father; Eſſence and Subſtance was carefully diſtinguiſhed from the Perſon; many Arguments were urged whereon to ground this Doctrine, and the Objections which the Hereticks propos'd againſt it, were anſwer'd.

There was ſome Difference among the Catholicks about the Word, *Hypoſtaſis*; Some would have it ſaid, that the Father, the Son, and the Holy Spirit were three *Hypoſtaſes*; and others maintain'd that we ought to ſay, that they were but one and the ſame *Hypoſtaſis*; but this ſeeming Difference conſiſted only in a Queſtion about a Word, which depended upon the ſignification of the Word *Hypoſtaſis*, which one Party took for the Perſon, and the other for the Nature. All the Fathers of this Age acknowledged, that the Word was a Perſon diſtinguiſhed from the Perſon of the Eternal Father, and that his Generation was Eternal; but they did not think of explaining how this Generation is made; and they confeſs'd, that it is ineffable and incomprehenſible: Neither did they inſiſt upon a multitude of ſubtle Queſtions concerning the Myſtery of the moſt Holy Trinity, and they always continued in the Simplicity of the Faith, which they eſtabliſhed upon the Authority of Scripture and of Tradition. They taught alſo that the Word appeared to the Patriarchs, and in this ſenſe they ſaid that he was viſible. Tho' they treated not ſo much in this Age of the Myſtery of the Incarnation as in the next, yet it was explained very clearly, and not only the Errors of *Arius* and *Apollinarius* were condemned, who denied that Jeſus Chriſt had a Soul or Humane Underſtanding different from the Divinity; but even the Errors of *Neſtorius*, *Eutyches*, and all the other Hereticks were rejected before-hand, who either diſtinguiſh two Perſons in Jeſus Chriſt, or confound the two Natures and their Properties. They believ'd the Incarnation to be neceſſary for the Redemption of Mankind, and acknowledged that none can be ſav'd without Faith in Jeſus Chriſt. Some taught alſo that Jeſus Chriſt preach'd the Goſpel to thoſe in Hell, but this Opinion was rejected by many. They affirm'd that there were great numbers of Angels and Devils. They determined nothing about the Day of Judgment, and they did all almoſt confeſs, that Men are wholly ignorant of it. They looked upon what the Ancients ſaid concerning the Reign of Jeſus Chriſt upon Earth for the ſpace of a 1000 Years as a mere groundleſs Imagination. They almoſt all acknowledged that the Souls which are innocent and purified from their Sins, enjoy Happineſs before the Day of Judgment, and that the Souls of the Wicked are condemned to Eternal Fire immediately after their Death: Yet they confeſs'd that after the Reſurrection, their Happineſs or Miſery ſhould ſtill be increaſed. They believed that the Souls of Men were Spiritual and Immortal, but they doubted, whether they were immediately created by God, or produced by the Souls of their Fathers and Mothers. They ſpoke more of Grace than thoſe who lived in the preceding Ages, and yet they aſcribed always very much to Free-Will. Original Sin, begun to be better known. They excluded from the Kingdom of Heaven, Children who died without Baptiſm; but they did not affirm that they ſhould endure the Torments of Fire. They acknowledged the Efficacy and Neceſſity of Baptiſm. The Impoſition of the Hands of the Biſhop, or the Anointing with Holy Chriſm, was looked upon as a Sacrament which brought down the Holy Spirit upon the Baptized. They maintain'd againſt the *Novatians*, that the Church had Power to impoſe Penance, and to forgive the moſt Enormous Sins. They taught clearly, that the Bread and Wine of the Euchariſt were changed into the Body and Blood of Jeſus Chriſt. They gave the Name of a Sacrifice to the Celebration of the Euchariſt, and performed it with particular Ceremonies. They were perſuaded that Men ought to be ordain'd to make them capable of diſcharging the Eccleſiaſtical Functions. They approved of Marriage, and would have the Perſons to be married, contracted in the face of the Church, and in the preſence of a Prieſt who gave a Bleſſing. They honoured Virginity, and commended thoſe who profeſs'd it; and look'd upon thoſe as Sacrilegious Perſons who violated that Profeſſion. They had much Reverence and Veneration for the Bleſſed Virgin and for the Saints; they prayed to them, and alſo honoured their Reliques. They prayed for the Dead. We have often taken notice of their Opinion concerning the Authority of Holy Scripture and Tradition. They taught that there was but one Catholick Church, out of which there was no Salvation, and to whoſe Authority all Men ought to ſubmit, becauſe it can neither ceaſe to be, nor err in Matters of Faith.

Of the Doctrine.

Wherefore one may ſay in general, that the Doctrine of the Fourth Age was the Belief of the Church of that Age, and ſo the Church not being capable of changing her Belief, it neceſſarily follows, that the Doctrine of that time, is not at all different from that which the Church teaches ſtill at this Day.

An Abridgment of the Diſcipline *of the* Fourth Age *of the* Church.

Of the Diſcipline.

THE Diſcipline of the Church conſiſts, either in the Government or in the Policy, or in the Ceremonies, or in the Practices which concern Manners and Chriſtian Perfection. It cannot be doubted but theſe three Points, and eſpecially the two former, were very much improved in the Fourth Age of the Church. For before this time, the Church which had been continually toſs'd and troubled with Perſecutions, could never ſettle one conſtant and uniform Form of Government, nor celebrate the Myſteries with the Pomp and Splendor of Ceremonies: But when once ſhe was perfectly deliver'd from the Yoke of Tyranny, under which ſhe had groaned before, and eſtabliſhed by the Authority of a Chriſtian Emperor, ſhe made Rules and Laws for the Government of her ſelf, and joined to the Purity of Faith the Magnificence of Ceremonies. Thus tho' there had been ſome Rules for the Government of the Churches of the Firſt Ages, which were eſtabliſh'd by Cuſtom and Tradition, and there were already many Ceremonies practis'd; yet it may be affirm'd that theſe things were very much improv'd in the Fourth Age of the Church, as will eaſily appear by comparing what was ordain'd and practis'd in that Age, with what was done in the foregoing.

Of the Diſcipline.

Firſt, as to the Government of the Church. It was in the Fourth Age that the Body of the Churches were perfected, and that certain Rules were eſtabliſh'd

Of the Discipline.

bliſh'd for Eccleſiaſtical Deciſions. The Diſtinction, Diſtribution and Subordination of Churches were ſettled for the moſt part according to the Form of the Civil Government. The Civil Provinces form'd the Body of an Eccleſiaſtical Province. The Biſhop of the Civil Metropolis was look'd upon as the firſt Biſhop of the Province. Some Rights and Prerogatives were aſſign'd to him, and the Care of overſeeing the whole Province was committed to him. In every Province there were held twice a Year Provincial Councils, which the Metropolitan call'd together, and over which he preſided. When a Biſhop died, all the Biſhops of the Province were called together to ordain a Succeſſor in his room. He was commonly choſen by the Clergy and People of the vacant Church; the Metropolitan was to be preſent at this Ordination, and he could not do it unleſs two Biſhops of the Province were with him, and the reſt conſented to it. As many Civil Provinces made one Diſtrict, which was call'd a Dioceſs, ſo many Eccleſiaſtical Provinces made one Eccleſiaſtical Dioceſs, of which the Biſhop of the Principal City was the Head. This Biſhop had the Rights, Prerogatives, Privileges of Honour and Juriſdiction over the whole Dioceſs; he enjoy'd alſo the Right of ordaining Metropolitans, which belong'd formerly to the Biſhops of the Province. The Biſhop of the Church of *Rome* was in poſſeſſion of the Primacy which he receiv'd from Jeſus Chriſt, as being Succeſſor to St. *Peter* Prince of the Apoſtles. This Primacy gave him great Rights and Prerogatives in the whole Church, to maintain the Faith, and cauſe the Holy Canons to be obſerv'd. It happened ſometimes, but ſeldom, that he abuſed his Power and Authority, but when this happened, the Church was ſatisfied that ſhe could remedy the Abuſe. So when *Liberius* had ſubſcribed to an *Arian* Creed, and condemned St. *Athanaſius*, the other Biſhops did not think themſelves obliged to follow his Example. The Churches of *Alexandria*, of *Antioch*, and ſome others, had alſo their Privileges founded upon Eccleſiaſtical Cuſtom. The Church of *Jeruſalem* had a Degree of Honour, and acquired by little and little ſome Jurisdiction. Laſtly, the Biſhop of *Conſtantinople* procured to himſelf the ſecond Rank of Honour, and in a little time aſſumed to himſelf the Juriſdiction over *Thrace*, *Pontus*, and leſſer *Aſia*. The Suburbicary Churches had in a manner no other Metropolitan but the Biſhop of *Rome*. The Churches of *Gaul* and *Spain* were governed by Metropolitans and Provincial Synods. The Churches of *Africa* had no fixed Metropolitan; this Dignity belong'd to the moſt ancient Biſhop of the Province: But the Biſhop of *Carthage* had great Rights and Prerogatives, and even a kind of Juriſdiction over all *Africk*. As to the Churches without the *Roman* Empire, they had no certain Form, and they were for the moſt part govern'd by one Biſhop only who had under him many Prieſts. The Prieſts took care of the People together with the Biſhops: There were alſo Churches in the Cities and the Country, where they preſided over the Aſſemblies of the People, as Pariſh-Prieſts do now. There were alſo Suffragans who held a middle place between Biſhops and Prieſts: There was no Biſhop, Prieſt, Deacon, or Miniſter ordain'd, but who was engaged to do his Duty in one certain Church, and this he was obliged to diſcharge.

Of the Diſcipline.

As for Eccleſiaſtical Deciſions, a Biſhop never judg'd any thing without the Advice of his Clergy. Provincial Councils were commonly held twice a Year, where the Determinations and Differences of the Biſhops of the Province were examined: There all Eccleſiaſtical Differences were firſt decided, Matters of Faith only excepted. But thoſe who thought themſelves injured, quickly had recourſe to the Biſhop who preſided over the Dioceſs, and to his Synod. The Biſhop of *Rome* pretended to have this Juriſdiction over all the reſt, and the Council of *Sardica* granted him ſomething like it. But the Eaſtern Churches and many others maintain'd the Authority of their Dioceſan or National Synods: All the Biſhops thought themſelves Judges of Matters of Faith. When any Queſtion of Faith became a publick Diſpute, the Biſhops of the great Sees were conſulted, and chiefly the Biſhop of *Rome*, whoſe Opinion was of great weight, as well upon the account of his Primacy, as becauſe he anſwer'd in the Name of all the Weſtern Biſhops, and was a Witneſs of their Doctrine. The General Council of the Eaſtern and Weſtern Biſhops, was looked upon as the Sovereign Judge for deciding all ſorts of Eccleſiaſtical Controverſies. Excommunication or Separation from the viſible Communion of the Church, was the Eccleſiaſtical Penalty, which was made uſe of againſt all thoſe who were convicted of an Error or a Crime; if they repented, they were put under Penance, and then they might be reſtor'd to the Communion of the Church; but if they were obſtinate, they were wholly caſt out. The Churches were united together by Letters of Communion. 'Twas forbidden to receive any one into the Church, who had been excommunicated, by his own Biſhop, without his conſent. And ſo thoſe who were excommunicated, were ſeparated from the Communion of all the Churches in the World. If any particular Church, any Biſhops, or any other Perſons ſeparated themſelves from the Body of the Church, or continued ſeparated from it, they were look'd upon as Schiſmaticks. Tranſlations of Biſhops were forbidden; they were very rare in the Weſt; but the Ambition of ſome Biſhops made them common in the Eaſt. Many Canons were made for hindering Biſhops and Clergymen from going to Court. A Biſhop was forbidden to meddle with the Affairs of another Dioceſs, or to ordain any Perſons out of his own. Perſons of an unblameable Life were made choice of to enter into Holy Orders; they were depos'd when they committed any Crime. In many Churches the Age and the neceſſary times were preſcribed, at which any one could be rais'd to Eccleſiaſtical Orders. The Biſhops, Prieſts and Deacons, were obliged to Celibacy in the Weſt; which Law was not eſtabliſhed in the Eaſt. The Church begun then to have great Riches, which came to her from the Liberality of the Emperors and others of the Faithful. The Sacraments were adminiſtred *gratis*, and it was forbidden to take or give any thing for a Spiritual Benefit. Many very uſeful Canons were made concerning the Life and Manners of Eccleſiaſticks. In a word, Nothing can be greater or wiſer than the

[Whoever has attentively read the foregoing account of the Controverſies by which the Church was divided in this Age, and of the Synods that were convened to determine them, can make a very true Judgment whether this is not ſaid (to ſave himſelf) by a Man, who having in his other Writings appeared ſo zealouſly for the Privileges of the *Gallican* Church againſt the Pretenſions of the Court of *Rome*, thought himſelf obliged to inſert this Period for the ſatisfaction of his ſcrupulous Brethren. Theſe Abridgments are deſigned to be heaps of Concluſions from Premiſes already laid down in the precedent Work, ſo that tho' this Propoſition were true in it ſelf, it were here impertinent, becauſe it cannot be collected from what went before, which makes me think that this Period belongs more to the Licenſers than the Author. I need only appeal to this very Hiſtory, from which two Concluſions may be certainly drawn. Firſt, That the orthodox Biſhops who were perſecuted by *Conſtantius* and *Valens* in the Eaſt, were glad to fly to *Rome* for ſhelter, and would, as all Men naturally do, make the moſt of the Aſſiſtance they found, that poſſibly they could. Secondly, That every Metropolitical See was equally concerned to preſerve its own Rights, and the reſt of the Church thought it only a Matter of Diſcipline, inſtituted for the ſake of Order and Decency, that one Church had the Rights of a Metropolis, rather than another. This laſt, Mr. *Du Pin* takes pains himſelf to prove, from whence at leaſt this muſt be plain, That he muſt believe that in the Fourth Age of the Church, all the Supremacy that was allow'd to the Church of *Rome* was only Titular out of its own Juriſdiction; and then the Primacy granted to St. *Peter* could not have then been underſtood to belong to any of his Succeſſors, (even tho' we ſhould allow them to have thought that St. *Peter* had a real Authority) ſince the reſt of the Church plainly acted without any regard to it, and teſtified no remorſe for it afterwards.]

Of the Diſcipline.

Laws which were made at this time, concerning the Government of the Church; but it muſt be confeſs'd, that they were not always very exactly obſerved, and that the Intereſts and Paſſions of Men, the Ambition of Biſhops, and the Will of Princes, cauſed them often to be violated, contrary to the Intention of the Church, which uſed all her Endeavours to maintain them.

When Chriſtians began in the Reign of *Conſtantine* to perform Divine Service publickly with Pomp and Solemnity, there is no doubt but the ancient Eccleſiaſtical Ceremonies were then perfected, and that new ones were added to render the Celebration of the Holy Myſteries more venerable to the People. Some of the chief of them were theſe.

Baptiſm was adminiſtred to Infants and Adult Perſons with many Ceremonies. They were dipped three times into the Water. Exorciſms and Anointings were in uſe. Milk and Honey were given to the Catechumens. The ſolemn times for adminiſtring Baptiſm were *Eaſter* and *Whitſunday*, and alſo *Epiphany* in ſome Churches. The Adult were prepared for receiving this Sacrament a conſiderable time before, and there were many Degrees of Catechumens, as we have already obſerved. After Baptiſm the Biſhop conferred the Fulneſs of the Holy Spirit, by Impoſition of Hands in the Latin Church, and by Unction in the Greek. The Times and Degrees of publick Penance for Crimes committed after Baptiſm were ſettled by an infinite number of Canons, yet it was always left to the Diſcretion of the Biſhop, to leſſen or increaſe them. Publick Penance was impoſed for all the great Crimes, which the Penitents were either convicted of, or confeſs'd themſelves to be guilty of. Abſolution was not commonly refus'd for any Crime; but Penance was never granted twice. The Holy Sacrifice of the Euchariſt was celebrated with Ceremonies. The Euchariſt was commonly given to the Laity in both Kinds; but upon certain Occaſions they gave it in one Kind only. The Bread which was conſecrated was ordinary Bread, broken into many Pieces. The Faithful were often preſent at the Holy Sacrifice; Catechumens and Penitents were debarred from it; the Euchariſt was received in the Act of Adoration. The Laity receiv'd alſo the Bread of the Euchariſt into their hands, but the cuſtom of carrying it to their Houſes was very rare, and it was commonly ſpent all in the Church, while they were faſting. The Love-Feaſts or Feaſts of Charity, were removed in moſt Churches; almoſt all thoſe that were preſent at the Sacrifice received the Communion; and ſo Chriſtians receiv'd the Body of Jeſus Chriſt very often, and yet were perſuaded, that they ought to be holy and innocent to receive it worthily. Before the Communion-Office began there were ſome Prayers which were made for Catechumens and Penitents. The Holy Scripture was read in the Aſſemblies of Chriſtians, and the Biſhop or one of the Prieſts preached the Word of God. Theſe Aſſemblies were held in Churches conſecrated to God, and built magnificently; they were made very ſplendid, and Divine Offices were celebrated there with much Pomp and Splendor. Singing of Pſalms was alſo us'd; Wax-Candles were lighted chiefly during the Nocturnal Offices. The Dead were buried with much Ceremony and Pomp. The great Feſtivals were celebrated with much Solemnity. Proceſſions began to be introduced. Prayer for the Dead was a common Practice in the Church; they were commemorated at the Celebration of the Euchariſt. The Invocation of Saints and Martyrs, and the Celebration of their Feſtivals were common in all the Churches; the uſe of Croſſes was frequent; the Sign of the Croſs was made very often; there were Images in many Churches. A Bleſſing was given for Marriage; but the Church never gave it for ſecond Marriages, and they even put Bigamiſts under Penance for ſome time. Marriages contracted between Perſons who could not lawfully marry according to the Civil Laws, were looked upon as null. Divorce for Adultery was permitted in ſome Churches. Orders were conferred by Impoſition of Hands. Biſhops had the ſole Power of Ordaining Biſhops, Prieſts and Deacons, and of Confirming. Solemn Baptiſm alſo, and the Abſolution of Publick Penitents was reſerv'd to them. The number of leſſer Orders was not fixed; there were more or fewer of them in different Churches. There were Deaconneſſes in almoſt all Churches. The Myſteries were carefully conceal'd from thoſe who were not yet baptized. The Biſhops, Prieſts, Deacons, and the Laity had their Places in the Churches. In ſhort, Divine Service was performed with much Decency, Modeſty, Gravity and Pomp.

Of the Diſcipline.

Faſting is one of the chief external Practices which concern Manners: The Chriſtians of the Fourth Age were very religious in obſerving it. Lent was eſtabliſhed in all Churches, tho' it was longer or ſhorter in different Places. The Faſts of *Wedneſday* and *Friday* or (*Saturday* in the Church of *Rome*) were alſo religiouſly obſerved. During the time of Faſting, they waited till Night in Lent before they eat any thing, and till three a-Clock in the Afternoon in other Faſts; and all this time they commonly abſtained from Meat and Wine in almoſt all Churches. The Monaſtick State was eſtabliſhed in this Age, and became very common in a little time. There quickly appear'd a great number of Monaſteries full of an infinite number of Monks, who retir'd from the World, obſerv'd Celibacy, liv'd in Obedience, kept exceſſive Faſts, and perform'd very great Auſterities. Many Virgins were alſo conſecrated to God, made a Vow of Virginity, and liv'd in common under the Government of an Abbeſs. The Monks and Nuns were both under the Juriſdiction of their Biſhops. There were very few Monks who were Prieſts; ſome were taken out of Monaſteries to be made Biſhops. There were alſo ſome Hermits who dwelt alone in the Deſarts. The Chriſtians were conſtantly at Prayers and gave great Alms to the Poor, aſſiſted the Sick, viſited Priſoners, and did ſeveral other Works of Charity. They ſometimes undertook Pilgrimages to viſit the Holy Places; but tho' the Holy Fathers approved the Devotion, yet they feared the Accidents which might happen upon it, and were not of Opinion, that theſe kind of Journies ſhould be undertaken raſhly and lightly. They did not tolerate ſuperſtitious Practices, nor any new Devotions founded upon the Imaginations of private Perſons, but they recommended the Practice of Evangelical Councils, and exhorted all Chriſtians to go on to that Perfection which is deſcribed in many Places of the Goſpel.

Theſe are ſome part of the Points of Diſcipline of the Fourth Age of the Church: I ſhall not ſtay now to obſerve many others, nor to prove theſe by Authentical Teſtimonies; becauſe my Deſign is not to make a Diſſertation upon this Subject, which would be longer than all this Volume, but only to give a ſlight *Idea* of the Diſcipline of that time. Neither ſhall I undertake to collect or abridge what the Writers of this Age have ſaid of Morality, which would be an infinite Work; and the Reader ought to be ſatisfied with the Extracts that are made in the body of our Book taken from the fineſt Paſſages of the Authors here mentioned.

Of

Of the Councils *held in the Fifth* Age.

The Canons *of a* Council, *supposed to have been held at* Rome *under Pope* Innocent I.

Spurious Council &c.

SIRMONDUS hath published some *Regulations*, written in the Name of a Synod at *Rome*, to the Bishops of *Gaul*; which are certainly ancient, though it be unknown to what time they are to be referred: but because they appeared to *Sirmondus* to be written in the Style of St. *Innocent*'s Letters, he believed they might belong to this Pope; however, they are placed immediately after his Letters, and these are the Contents of them.

After a short Preface, in the two first Canons according to *Sirmondus*'s Distinction, they speak of Virgins Penance, who having solemnly put on the Veil, and received the Priests Benediction, commit Incest, or contract prohibited Marriages; it is ordained, that they shall do several Years Penance, to bewail their Fault. Penance is likewise imposed upon those that made the single Vow of Virginity, though they made no solemn Profession, nor received the Veil; when they happen to marry, or suffer themselves to be taken away. The third Canon is, concerning the Sanctity of Bishops, of Priests, and of Deacons: they are told, that they ought to give Example to the People; that they are obliged to remain Unmarried: and several Reasons are alledged for it. Priests and Bishops (say they) are to preach Continence to the People: With what confidence shall they do this, if they keep it not themselves? they are obliged to offer frequently the Holy Sacrifice, to baptize, consecrate and administer: To do it with the greater Reverence, they must be Chaste both in Body and Spirit. In the Fourth, those seem to be excluded out of the Clergy, that have born any Secular Offices.

In the fifth Canon, it is observed, that the Church of *Rome* doth not admit to Sacred Orders those who defiled the Sanctity of their Baptism by any carnal Sin. In the sixth, other Bishops are exhorted to follow the Custom of that of *Rome*: because that as there is but one Faith in the Church, so there should be but one Discipline.

It is observed in the seventh Canon, that Priests and Deacons may administer Baptism in the *Easter* Holy-days, in Parishes, in the presence of the Bishop, in whose Name they administer it at that time: but when Necessity obliges them to baptize at any other time, that must be done by the Priest, and not not by the Deacon. *Spurious Council &c.*

The eighth Canon, about the Benediction of the Holy Oyl, is very obscure. It is probable, that all that is said there, amounts to no more than, that there is no need of several Persons to bless it. The Ninth declares, that it is not lawful now, as it was under the Old Law, to marry a Brother's Wife, nor to keep Concubines with a Wife.

The tenth forbids those to be ordained Bishops, that have exercised Secular Functions, though they were chosen by the People: because their Approbation is of force, only when they chuse one worthy of that Office.

The eleventh Canon speaks very ambiguously concerning a Man's Marrying his Uncle's Wife; or an Aunt's Marrying with the Son of her Husband's Brother.

The twelfth appoints, that a Bishop should be chosen out of the Clergy.

The thirteenth declares, that those who go from one Church to another should be deprived of their Office.

The fourteenth contains that Order so often repeatin the Canons, that a Clerk deposed by his own Bishop, is not to be admitted. This Practice is forbidden in very strong Terms, and upon very good Reasons. If another Bishop's Clerk is not permitted to do the Functions of his Ministry, except he brought his Dimissory Letters; how much rather is it forbidden to receive and admit to the Communion a Clerk condemned by his own Bishop. This would be to partake of another Man's Sin; to offer Injury to a Brother, and suspect him without ground to have done Unjustly.

The fifteenth Canon confirms and renews the Law of the Council of *Nice*, touching the Ordination of Bishops by the Metropolitan, and the Bishops of the Province; and forbids Bishops to meddle with those Ordinations that belong not to them.

The sixteenth is against the Abuse of those Bishops who had ordained some Lay-men that had been Excommunicated by their own Bishop.

The Council *of* Milevis.

Of Milevis 401.

THis Council was assembled at *Milevis*, a City of *Africa*, the 26th. of *October*, 402. It is one of those the *Africans* called *General*; that is, it was not composed of Bishops only of one Province, but of Deputies from all the Provinces of *Africa*. *Aurelius*, Bishop of *Carthage*, presided there. The Bishops confirmed at first what had been done in the last Councils of *Hippo* and *Carthage*; and then made some New Orders about some particular Contests among the *African* Bishops. *Of Milevis 401.*

The first is concerning the Precedency of the Older Bishops. Having justified the Equity of following the ancient Order, according to the established Custom of *Africa*, it was ordained, to prevent the Contests that might happen upon that Subject, that they should keep two Lists, which they called *Matriculas*, or Archives of all the Bishops of *Numidia*; the one to be preserved in the City of the Chief See; that is, in *Carthage*, or in that City whose Bishop was Metropolitan by Seniority: and the other in the Civil Metropolis; that is, in *Constantina*. This Order seems to have been made upon the Occasion of that Contest betwixt *Victorinus* and *Xantippus*, Bishops of the Province of *Numidia*, who both pretended to the Primacy of that Province, as appears by St. *Augustine*'s 59th. Letter.

The second Canon is, touching the Accusation formed against *Quodvultdeus*, Bishop of *Centuria*. His Accuser presented himself to the Synod, and caused *Quodvultdeus* to be asked, whether he would have his Cause debated in the Council. The Bishop consented at first; but the next day he was of another mind, and retired. The Bishops ordered, that he should not be admitted to the Communion of the other Bishops, till his Business was decided, yet without depriving him of his Bishoprick; because they thought it unjust to do it before his Cause was judged.

The next Order was, concerning *Maximianus*, Bishop of *Vaga*, who offered to quit his Bishoprick for the Good of the Church, (as it is observed in St. *Augustine*'s 69th. Letter.) The Council ordained, that a Letter should be sent both to him, and to his People, to oblige him to withdraw; and, that the People should chuse another.

Of Milevis 401.

The fourth Canon is likewiſe to prevent Conteſts about the Seniority of the Biſhops; enjoyning the Biſhops ordained in *Africa*, to take Teſtimonial-Letters of thoſe that ordained them; marking both the Day and the Year of their Ordination.

The laſt Canon forbids any Man to be admitted into the Clergy of one Church, who performed the Duty of a Reader in another. Of Milevis 401.

Theſe Canons are in the Code of the *African* Church, from the Eighty ſixth, *&c.* to the ninetieth incluſively.

Of the Councils *held by* St. Chryſoſtome *at* Conſtantinople, *and at* Epheſus, *in the Years* 400. *and* 401.

Of Conſtantinople. 400, 401.

BOth theſe Councils examined the Accuſations brought by *Euſebius* of *Valentinople*, againſt *Antoninus* Biſhop of *Epheſus*. The Hiſtory of them is in the Life of St. *Chryſoſtome*, (*pag.* 8.) of this Volume. Of Conſtantinople. 400, 401.

A Council *aſſembled in the Year* 403. *in a Suburb of* Chalcedon, *called,* The Oak, *in which* St. Chryſoſtome *was condemned.*

A Council at the Oak, &c. 403.

THe Hiſtory of this Synod is likewiſe in the Life of St. *Chryſoſtome*, (*page.* 9.) It is taken out of of *Palladius*, and out of the Abridgment of the Acts of this Council, quoted by *Photius*, Cod. 59th. of his *Bibliotheca*. A Council at the Oak, &c. 403.

The Council *of* Carthage, *in the Year* 403.

Of Carthage. 403.

UPON the three and twentieth Day of *Auguſt*, in the Year 403. was held at *Carthage* a General Council of *Africa*, wherein the Biſhops that had been ſent to the Churches beyond the Seas, about the *Donatiſts* buſineſs, having reported what they had found, and the Excuſes of thoſe Provinces that had ſent no Deputies being allowed, a Command was laid upon the Catholick Biſhops of each City, to ſend a ſort of a Summons to the *Donatiſt* Biſhops of the ſame Cities, to oblige them to enter upon a Conference. And that this might be done uniformly, they preſcribed a Form for this Act, which ſhould be made in the Preſence of publick Officers. Wherefore the Biſhops of this Council deſired, that the Proconſul *Septimius*, would ſend word to the Officers to help them in the Buſineſs, and to give them authentick Acts of thoſe Summons. This Petition is regiſtred in the Acts of the third Conference at *Carthage*, in the 183 Ch. of the third Day. Of Carthage. 403.

The Council *of* Carthage, *in the Year* 404.

Of Carthage. 404.

THe *Donatiſt* Biſhops having anſwered theſe Summons of the Catholick Biſhops only with Violences and Threatnings, the Catholicks aſſembled in a Council held the next Year upon the 25th. of *June*, deputed *Theaſius*, and *Evodius*, to the Emperors, to obtain from them ſuch Orders, as might prevent the Violences which the *Circumcellians* exerciſed againſt the Catholicks; and to petition at the ſame time, that *Theodoſius*'s Law, which impoſes ten Pounds Penalty upon ſuch as ordained Hereticks, or admitted them into their Aſſemblies, might take place againſt thoſe who ſhould detain the Proteſtations of Catholicks; and that the Law might be renewed which diſabled Hereticks either to give, or receive Legacies. Theſe were the Contents of the Memorials, given to both thoſe deputed Biſhops. *Aurelius* had a Commiſſion to write to the Emperors in the Name of all the Biſhops; and they alſo charged him to write to the Judges, till the Deputies were come back to obtain of them ſome Protection for the Church; and he is deſired to write to the Biſhop of *Rome* about it. Of Carthage. 404.

The Council *of* Carthage, *in the Year* 405.

Of Carthage. 405.

THIS Council, aſſembled upon the 21ſt. of *Auguſt*, made no general Canons for *Africa*, but only regulated ſome particular Buſineſſes, which the Collector of the *African* Code hath expreſſed in theſe Terms. 'It was ordained in this 'Council, that all the Provinces ſhould ſend their 'Deputies to the General Council. Deputies were 'ſent with a Letter to *Mizonius*, to let him know, 'that he might ſend Deputies with all Freedom. 'It was thought fit to write to the Judges, to intreat them, that they would uſe their Endeavours 'to reconcile the *Donatiſts*, and the *Catholicks*, as 'had been already done at *Carthage*. And they were 'to write to the Emperor, to thank him for excluding the *Donatiſts*. But Pope *Innocent* having declared in his Letter which was read in the Council, 'that it was not convenient to ſend Biſhops beyond the Seas, his Advice was approved, and 'they ſent only Clerks of the Church of *Carthage*, 'to return the Thanks of the *African* Biſhops. Of Carthage. 405.

The Council *of* Carthage, *in the Year* 407.

Of Carthage. 407.

THIS Council, aſſembled upon the 13th. of *June*, made a great many very uſeful Regulations.

The Council of *Hippo* ordained, that a General Council of *Africa* ſhould Yearly be held at *Carthage*. This diſcharges the Biſhops of that annual Fatigue; and leaves it to the Prudence of the Biſhop of *Carthage*, to call one, when, and where he thought fit. This is the ſubſtance of the firſt Canon of this Synod, which is the 95th. of the *African* Code. The ſecond ordains, that whoever appeals from an Eccleſiaſtical Judgment, may chuſe ſuch Judges as he ſhall think fit, with the Conſent of his Accuſer; and that, from their Judgment, there ſhall be no Appeal. Of Carthage. 407.

After this, they admitted the Deputies of the Provinces, and ordered, that five Men ſhould be appointed to ſee the Canons put in Execution.

The third ordains, that *Vincentius*, and *Fortunatianus*, who were deputed to the Emperor, ſhould ask leave to nominate Advocates from among thoſe that were actually in the Service of the Church, that they

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they might have Power to maintain the Church's Intereſts, and to go in to the Judges Courts, as the Biſhops did, and make ſuch Remonſtrances as they ſhould think neceſſary.

They diſcourſed of the Deputies Power at Court; and it was judged convenient, not to preſcribe to them what they ſhould ſay there. The Deputies of the Province of *Mauritania Cæſarienſis* complained, that Enquiry having been made after *Primoſus* to cite him to the Council, he could not be found.

The fourth Canon, which is the 98th. in the *African* Code, forbids the eſtabliſhing of Biſhops in thoſe Cities that had none before, without the Authority of a Metropolitan, and of a Council of the whole Province.

In the next, the People that are reconciled to the Church, and had a Biſhop before their Reconciliation, are allow'd either to chuſe one, or to ſubmit themſelves to the neareſt *Catholick* Biſhop. For thoſe who had no Biſhop before, they are ſubjected to that Biſhop who converted them, if that Converſion happen before the Emperor's Law was enacted; but if ſince, then they muſt have their dependence upon their natural Biſhop.

In the ſixth Canon, Judges are nominated to examine the Buſineſs of certain Deputies, who came not to the Synod, according to their Primate's Order.

In the ſeventh, it is reſolved to write to Pope *Innocent* about the Diſpute betwixt the Church of *Rome*, and that of *Alexandria*, that ſo both thoſe Churches might be at peace, and keep a good Correſpondence with each other.

The eighth Canon forbids divorced Perſons to be married to others. This Regulation is there judged to be conformable to the Law of the Goſpel, and to the Deciſion of the Apoſtle St. *Paul*. But ſince the Civil Laws gave leave to the Husband, to marry after putting away his Wife, it is ſaid, that the Emperor ſhould be intreated to make another Law againſt that Cuſtom.

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The ninth Canon prohibits the uſe of other publick Prayers, Prefaces, or Recommendations, or practiſing of another Form of laying on of Hands, beſides thoſe which are approved by the Councils, and compoſed by Men of known Piety.

By the tenth, thoſe are to be degraded from the Honour of Prieſthood, that ſhould deſire of the Emperor to be try'd by Secular Judges, but they are not reſtrained from deſiring of him to be try'd by Eccleſiaſtical ones.

The eleventh provides, that thoſe ſhall be abſolutely degraded, who having been excommunicated in *Africa*, repaired to remote Churches, to be admitted to Communion.

The twelfth and laſt Canon, which is the 106th. in the *African* Code, appoints, that ſuch Clerks, or Biſhops as deſire to go to Court, ſhall be obliged to take Teſtimonial Letters of their reſpective Biſhop, or Metropolitan, directed to the Biſhop of *Rome*, and containing the Reaſons that bring them thither, that ſo the Biſhop of *Rome* might grant them another Letter to go to the Court. It does not permit that a Biſhop, who had a Letter to go to *Rome* only, to have one from the Pope, to go to Court, except a new Buſineſs ſhould happen, which he ſhould acquaint the Biſhop of *Rome* withal, and which ſhould be mentioned in the Letter that he ſhould give him. It is provided likewiſe, that in that ſort of Letters, ſhall be ſet down the Day of *Eaſter* for that Year, that they may not want Date, or the *Eaſter* of the Year paſt, if that of the preſent is not exactly known.

Two Councils *of* Carthage, *in the Year* 408.

Of Carthage. 408.

THE former of theſe Councils is of the 14th. of *June*, 408. All that is ſaid of it in the *African* Code, is, that *Fortunatianus* was made Deputy againſt the Heathens, and the Hereticks.

The latter is of the 12th. of *October*. There they deputed the Biſhops *Reſtitutus*, and *Florentius* to Court, to ask for Succour againſt the Heathens, and Hereticks, at the ſame time that *Severus*, and *Macarius* were executed, and *Theaſius*, *Evodius*, and *Victor* were murthered upon their Account.

Of Carthage. 408.

The Council *of* Carthage, *in the Year* 409.

Of Carthage. 409.

THIS Council aſſembled upon the 13th. of *June*, is not a General Council, but a particular one. There it was declared, that one Biſhop alone could not give Judgment.

Of Carthage. 409.

The Council *of* Carthage, *in the Year* 410.

Of Carthage. 410.

UPON the twelfth of *June* 410. a Council aſſembled at *Carthage*, deputed five Biſhops to the Emperor, upon occaſion of a Law of *Valentinian*, which granted Liberty of Conſcience, that it might not prejudice the Laws made againſt the Hereticks of *Africa*.

Of Carthage. 410.

The Council *of* Ptolemais.

Of Ptolemais. 411.

ANDRONICUS, Governor of *Pentapolis*, guilty of great Oppreſſion, and Injuſtice, which he exerciſed in that Province, was excommunicated by a Synod of Biſhops held at *Ptolemais*. There *Syneſius* made a Speech againſt him. But this Governor having ask'd Pardon, and promiſed to behave himſelf otherwiſe, the publiſhing of the Sentence of the Synod was ſuſpended. There is an Account of this Matter in the Abridgment of the 57th. 58th. and 72d. Letters of *Syneſius*. Mention is made alſo of Aſſemblies of ſome Biſhops, in the 67th. Letter of the ſame Author.

Of Ptolemais. 411.

The Conference at Carthage.

Of Carthage. 411.

THE Catholick Biſhops had often demanded, ever ſince the Year 403. a Conference with the *Donatiſt* Biſhops, to examine the Reaſons which theſe pretended for their Separation from the Church in an amicable manner. The *Donatiſt* Biſhops had conſtantly refuſed it, till the Year 406. and then conſented to have one. They cauſed this Deſign to be authorized by an Order of the Emperor *Honorius*, diſpatched at *Ravenna* on the 14th. of *October* 410. Count *Marcellinus* was nominated Preſident; and for the Execution of that Order, two Rules were made; the one to appoint the Day of the Conference, and the other to fix the manner of Proceedings, and to oblige the Biſhops of both ſides, to declare whether they accepted of it.

Of Carthage. 411.

The Conference began at *Carthage* upon the firſt Day of *June* 411. The *Donatiſt* Biſhops met there to the number of 278. and the Catholicks were 286.

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Marcellinus ordered, that ſeven Biſhops of each Party ſhould be choſen to ſpeak, of whom the chiefeſt of the Catholicks were St. *Auguſtine*, and *Alypius*, and that beſides theſe, ſeven ſhould be named to aſſiſt as Counſellors, and four to over-look, that the Notaries ſhould faithfully ſet down what ſhould be ſaid. He commanded alſo, that every one ſhould ſet his Hand to what he aſſerted; and that whatſoever was done ſhould be communicated to the People. He ordered, that the thirty ſix deputed Biſhops ſhould be admitted into the Place of the Conference. But the *Donatiſts* would be all there; and the Catholicks were contented, that their eighteen Deputies only ſhould be preſent.

The firſt Day was ſpent in perſonal Conteſts, concerning the Biſhop's Qualifications. *Marcellinus* confeſſed at firſt, that it was above his capacity to be a Judge of that Cauſe; and that it ſhould rather be decided by thoſe, of whoſe Diſputes he undertook to judge. He cauſed the Emperor's Letter to be read, whereby he was appointed to be Judge. He promiſes them not to judge of any thing that ſhould not be clearly proved by either Party. He gave the *Donatiſts* leave to chuſe one to be Judge with him of that Cauſe.

Nothing remarkable was done in the ſecond Meeting on the 3d. of *June*. The *Donatiſts* having deſired time to examine the Acts of the firſt, *Marcellinus* granted it to them, and adjourned the Conference to the eighth Day of that Month.

An Accident happened about the manner of their Seſſion. *Marcellinus* having deſired the Biſhops to ſit down, the *Donatiſts* pretended, that it was forbidden by Scripture. The Catholick Biſhops would not keep their Seats, while the *Donatiſt* Biſhops were ſtanding. *Marcellinus*, out of Reſpect to the Biſhops, cauſed his Seat to be taken away.

In the eighth Day of the third Seſſion, the *Donatiſts* diſputed long about the Qualities of Oppoſers, and Defenders. But at laſt, St. *Auguſtine* obliged them to come to the main Queſtion, which was, where was the Catholick Church? The *Donatiſts* confeſſed, that that was it, which was ſpread throughout the whole Earth; and ſo they had only now to examine which Party was united with the Churches of other Parts of the World: and in this Point, the Catholicks had the upper hand. To divert the Queſtion, the *Donatiſts* deſired, that the Acts which they had in their Hands might be read: And ſo they entered upon the Examination of *Cæcilian*'s caſe. They preſented a Memorial, wherein they affirmed, that the faults of every particular Member, infected a whole Community; and conſequently, that *Cæcilian* being guilty, the Catholicks were in the wrong for keeping with him, and that they had a ſufficient Reaſon to divide from him. This was the Point in Queſtion. St. *Auguſtine* anſwered it fully, proving out of Holy Scripture, that the Church upon Earth will always conſiſt of good and evil Members. He confirmed that Propoſition by St. *Cyprian*'s Authority, and urged the *Donatiſts* Example againſt themſelves, alledging their Behaviour towards the *Maximianiſts*. After this, St. *Auguſtine* concludes, that though *Cæcilian* had been guilty, yet that argued nothing againſt the Cauſe of the Church.

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Yet *Marcellinus* would have it examined, whether he was really guilty: His Innocence was proved, as well as that of *Felix* of *Aptungis*, who ordained him by Acts of the Judgments given in their behalf, whereby they had been pronounced guiltleſs of the Crimes lay'd to their Charge.

The fourth Conference being ended, and the Biſhops of both ſides withdrawn, *Marcellinus* gave Judgment for the Catholicks, whom he declared Conquerors; and the Biſhops being called in, he read it to them.

The Council *of* Cirta, *or* Zerta.

Of Cirta. 412.

THIS Council was aſſembled at *Cirta*, or rather *Zerta*, in *June* 412. The Council writ a Synodical Letter, to refute the falſe Rumours which the *Donatiſts* had ſpread abroad concerning the Conference at *Carthage*. This Letter is the 141ſt. amongſt St. *Auguſtine*'s Letters.

Of Cirta. 412.

The Firſt Council *of* Carthage, *againſt* Cœleſtius.

Of Carthage. 411.

COELESTIUS came from *Rome*, to *Carthage*, with a Deſign to be there ordained Prieſt in the Year 411. But his Error being diſcovered by *Paulinus* the Deacon, who formerly had been a Reader in the Church of *Milan*, he was put off to a Council of *Carthage*, held about the latter end of the Year 411, or the beginning of 412. by *Aurelius* Biſhop of *Carthage*. He was particularly asked, Whether he believed Original Sin. He would never acknowledge it as a matter of Faith; and affirmed, before the Council, that ſeveral Catholicks held, that Children were not born in Sin, but in the ſame State wherein *Adam* was, before he had offended God. The Biſhops of this Council being not able to make him alter his Opinion, excommunicated him, and he was forced to leave *Africa*. St. *Auguſtine* relates ſome Fragments of the Acts of this Council, in the Second Book *of Grace, and Original Sin*. *Marius Mercator* hath alſo written the Hiſtory of that Council.

Of Carthage. 411.

The Conference of Jeruſalem.

Of Jeruſalem. 415.

PELAGIUS, *Cœleſtius*'s Tutor, being retired into *Palæſtine*, was well received by *John* of *Jeruſalem*, who had protected *Rufinus*, whoſe Diſciple *Pelagius* was: But *Paulus Oroſius* being then in that Country, and being well acquainted with *Pelagius*, and *Cœleſtius*'s Errors, with the Judgments given againſt the latter, and with the Writings both of St. *Jerome*, and of St. *Auguſtine* againſt them, accuſed *Pelagius* in a Synod, or rather in a Conference held at *Jeruſalem* the 30th. of *July* in the Year 415. in the preſence of *John*, Biſhop of that City, who cauſed *Pelagius* though a Lay-Man, to come in, and ſhewed him much reſpect. *Oroſius* having oppoſed to him both St. *Jerome*, and St. *Auguſtine*'s Authority, it was little regarded. He then accuſed him of believing, that Man may be without Sin. *John* of *Jeruſalem* affirmed, that if he maintained that Man could be free from Sin, without God's Help, that was indeed impious, but ſince he acknowledged that Man needeth Divine Succour, he could not be accuſed: And he asked *Oroſius*, whether he would deny the Aſſiſtance of *God*. *Oroſius* profeſſed, that he did not, and anathematized all thoſe that ſaid it; but he ſaw, that they underſtood not one another, and that the Interpreter was not faithful; ſo that he was obliged to ſay, that *Pelagius* was an Heretick; and that they ought to ſend him to thoſe Judges that underſtood Latin; and that *John* having declared himſelf, his Protector could not be his Judge. After ſeveral Altercations it was agreed, that they ſhould write to Pope *Innocent* about it. In the mean time, *Oroſius* coming to *John*, Biſhop of *Jeruſalem*, ſeven and forty days after, was called by him Heretick, and Blaſphemer; having affirmed, that Man could not be without Sin, no not with God's Grace. *Oroſius* gives an Account of this whole Matter, in his Apology; which certainly is an Ancient Monument.

Of Jeruſalem. 415.

The

The Councils.

The Council *of* Dioſpolis.

The Councils.

Of Dioſpolis. 418.

HEROS, and *Lazarus*, two Biſhops of *Gaul*, who had been obliged to quit, the one the Biſhoprick of *Arles*, and the other, that of *Aix*, and to retire into the *Eaſt*, joined with *Oroſius*, to accuſe *Pelagius*; and drew up a Petition, containing the Errors whereof they accuſed him, which they pretended to be taken out of his Books, and maintained by *Cœleſtius* his Diſciple. This Accuſation was preferr'd to a Synod of Fourteen Biſhops, held at *Dioſpolis*, anciently called *Lydda*, a City of *Palæſtine*. *Eulogius* of *Cæſarea* was Preſident, and *John* of *Jeruſalem* held the ſecond Place. Though they were abſent, yet their Petition was read; (for one of them was very ſick at that time) and they queſtioned *Pelagius* about the Errors alledged againſt him. This Man anſwered all the Heads of his Accuſation, by diſowning all the Errors imputed to him, or by giving a Catholick Senſe in appearance, to what either *Cœleſtius*, or himſelf had aſſerted. Whereupon, the Synod abſolved him, as having ſufficiently anſwered the Charge of his Adverſaries. St. *Auguſtine* produces the Acts of this Council, in the Book of *Pelagius*'s Acts; and there is an Abridgment of them in his 106th. Letter. He makes uſe alſo, of the Authority of the Fathers of this Council againſt *Julianus*. St. *Proſper* likewiſe quotes the Fathers of this Council with high commendation, for condemning *Pelagius*'s Errors. Yet St. *Jerome* calleth this Council, a pitiful Aſſembly, becauſe they ſuffered themſelves to be impoſed upon by *Pelagius*'s Diſſimulation.

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Of Dioſpolis. 418.

A Second Council *of* Carthage *againſt* Pelagius *and* Cœleſtius.

The Council *of* Milevis *againſt the ſame.*

Of Carthage. and Milevis. 416.

HEROS and *Lazarus* were not contented to accuſe *Pelagius* before the Council of *Dioſpolis*, but they gave *Oroſius* Letters directed to the Biſhops of *Africa*; who, as they well knew, were leſs favourable to *Cœleſtius* and *Pelagius*. Theſe without receiving thoſe Letters, aſſembled both at *Carthage*, and at *Milevis*; where they condemned the Opinions attributed to *Cœleſtius* and *Pelagius*, and decreed, that the Authors of ſuch Doctrines were to be anathematized, unleſs they condemned their Errors very clearly. The Biſhops of both theſe Councils writ to Pope *Innocent*, to authorize their Deciſion by the Concurrence of the See of *Rome*: Their Letters were followed by another from five Biſhops, who writ by themſelves to the Pope about the ſame Subject. Theſe Letters are the 175th. 176th. and the 177th. among St. *Auguſtine*'s Letters. The Pope anſwered them, and approved the Judgment of the *African* Biſhops; as appears by his Letters dated the 25th. of *January* 417.

Of Carthage. and Milevis. 416.

The Council *of* Carthage, *held about the latter end of the Year* 417.

Of Carthage. 417.

THE Biſhops of *Africa* having received *Zoſimus*'s Letter, aſſembled about the latter end of the Year 417. to deliberate about what they ſhould do. They anſwered him immediately, that he was to blame, for offering to re-examine the Cauſe of *Pelagius* and *Cœleſtius*, which had been judged, and proteſted againſt whatſoever he might do in their behalf, without hearing them. This Letter is not extant, but it is mention'd in the 3d. Letter which *Zoſimus* writ to them. After the firſt ſtep, they collected all that had been done againſt *Cœleſtius*; and having confirmed the ſame, they ſent it to Pope *Zoſimus* by the Subdeacon *Marcellinus*: And further, they deputed Biſhop *Vindemialis* to carry it to Court. To this Synod muſt be referred what *Proſper* ſaith in his *Chronicon* upon the Year 418. and elſewhere, that it conſiſted of Two hundred and fourteen Biſhops. They wrote a long Letter to the Pope; wherein they complained, that he did too eaſily believe *Cœleſtius*; telling him, that he ſhould have been obliged to revoke his Errors by Name. They diſcovered the Evaſions which he uſed to elude the difficulty, by equivocal Terms. They ſent him a Memorial of thoſe Errors, whereof they were to exact of him a clear and preciſe Condemnation; and exhorted him to maintain what was done by his Predeceſſor. Father *Queſnel* believes, not without probability, that in this Synod were concluded the Nine Canons concerning Grace; which are commonly aſcribed to the Council of *Milevis*. But if they were propoſed in this Council, they were not concluded upon nor ſubſcribed till that which was aſſembled in *May* next Year, to which the Code of *African* Canons attribute them. The Endeavours of the *Africans* had good Succeſs; for the Emperor *Honorius* made an Edict againſt *Pelagius* and *Cœleſtius*, the laſt day of *April*, 418. And ſhortly after, Pope *Zoſimus* publiſhed as we have ſaid, his Sentence againſt them.

Of Carthage. 417.

The Council *of* Carthage *in the Year* 418.

Of Carthage. 418.

THE *African* Biſhops willing to confirm what they had done againſt *Pelagius* and *Cœleſtius*, aſſembled upon the firſt Day of *May* of the Year 418. and made Eight Canons againſt the *Pelagian* Errors, and ſome other Orders about the Buſineſs of the *Donatiſts*.

The Firſt pronounceth an Anathema againſt any who dares affirm, that *Adam* was created Mortal; ſo that he muſt have died, whether he had ſinned or not, becauſe his Death was not an Effect of Sin, but a Law of Nature.

The Second likewiſe declares an Anathema againſt ſuch as deny, that Children ought to be baptized as ſoon as they are born; or ſuch as own that they may be baptized, and yet affirm, that they are born without Original Sin.

In ſome places there is a third Canon, which is an Addition to this; wherein thoſe that affirm, that there is a particular place, where Children dead without Baptiſm do live happily, are condemned; and to this Notion is oppoſed what our Saviour ſaith, that none can enter into the Kingdom of Heaven, *except he be regenerate of Water and the Holy Spirit*. *Photius* citeth this Canon in his Collection. It is found in another Manuſcript, and in the Code of the *Romiſh* Church, publiſhed by Father *Queſnel*. And laſtly, St. *Auguſtine* ſeems to own it, when he ſays, that the difference which the *Pelagians* made betwixt Eternal Life and the Kingdom of Heaven, had been condemned in an *African* Council; yet this Canon is not found in the ancient Code of the *African* Church. The Collectors of this Canon have not own'd it, and in the Chapters about Grace attributed to Pope *Cœleſtine*, the 3d, 4th, and 5th. Canons are cited, which ſhould be the 4th, 5th, and 6th, if this were the third. Perhaps this Canon was added, or look'd upon as an Explication of the foregoing.

Of Carthage. 418.

The third Canon in the common Editions pro-

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nounces Anathema againſt all that ſhould ſay, that the Grace which juſtifies Man through Jeſus Chriſt our Lord, doth only remit Sins committed; but that it is not given to ſuccour Man that he may ſin no more.

The Fourth expounds the Nature of this Grace, by condemning thoſe who ſhould ſay, that it doth no further help us, than as it gives us the knowledge of what we ought to do, but not by enabling us to fulfil the Commandments, which it gives us the knowledge of.

The Fifth is againſt thoſe that hold, that Grace is given only that we may do that which is good with leſs difficulty; becauſe one may abſolutely accompliſh the Commandments by the Power of his Free-Will, without the help of Grace.

The Sixth declares, that St. *John* did not ſay merely out of Humility; *If we ſay that we have no Sin, we deceive our ſelves.*

The contrary Truth is confirmed in the Seventh Canon, by theſe Words of the Lord's Prayer, *Forgive us our Treſpaſſes*, &c. And they are condemned who affirm, that the Righteous do not ſay this Prayer for themſelves, but for others.

In the Eighth there is a Condemnation of another way of eluding the Force of theſe Words, by ſaying, that the Righteous pray out of Humility, but not truly. It is ſaid, that God would never endure that Man who in his Prayers ſhould lye not only to Men, but to God himſelf; by asking with his Mouth, that God would forgive his Sins, and ſaying in his Heart that he had none.

After theſe eight Canons concerning Grace, ſome Orders are ſet down.

The Firſt is to reform the Fifth Canon of the Council of *Carthage* in the Year 407. whereby it was enacted, that thoſe Biſhops who converted any *Donatiſts*, ſhould have the Juriſdiction over them. This Order having bred ſome Diſputes, it was thought fit here to reform it; and it is enjoyn'd, that in what place ſoever any *Donatiſts* are reconciled, they ſhall be of the ſame Dioceſs with the Catholicks of that place.

When there were two Biſhops in the ſame place, namely, the ancient *Catholick* and the reconciled *Donatiſt*, it might occaſion ſeveral Difficulties, which the Council prevents in the next Canon, which enjoins, that the junior Biſhop ſhall make a diviſion of thoſe places where there were many *Catholicks* and *Donatiſts*, and that the Senior ſhall have his choice. That if there is but one place where the *Catholicks* and *Donatiſts* were intermixt, that Place ſhall belong to that Biſhop of the two, the place of whoſe reſidence is the neareſt; that if they prove equally diſtant, the Choice ſhall be left to the People. And if the ancient Catholicks deſire to have their own Biſhop, and the reconciled, him they had before, then the Majority of Voices ſhall carry it; but if they be equal, then the Senior ſhall have the Precedency. Laſtly, If the Places cannot be equally divided; As for example, if the number of Diviſions ſhould be odd, then two equal Diviſions ſhall be made, and the Place over and and above ſhall be diſpoſed of, as is ſaid juſt before.

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In the third Rule it is provided, that whoſoever hath enjoy'd a place three Years, ſhall remain in quiet Poſſeſſion, if there be a Biſhop in the Church of that Dioceſs, where naturally he ought to have been.

The Fourth is againſt thoſe Biſhops who violently took Poſſeſſion of the Juriſdiction of ſuch places as they pretended to be of their Dioceſes, without having the matter in Diſpute adjudged by Biſhops.

The Firſt ordains, that thoſe that ſhall neglect to procure the Re-union of places dependent from their Dioceſes, ſhall be put in mind of it by the neighbouring Biſhops; that if they are not converted within ſix Months after ſuch Admonition, they ſhall belong to the Dioceſs of that Biſhop that can convert them; if it appears that the Biſhop of the place hath neglected it. It is added, that if a Conteſt happens betwixt two Biſhops of different Provinces, the Metropolitan of the Province where the place in Diſpute is ſituated ſhall appoint Judges, or the Parties ſhall chooſe one, or three.

This gives occaſion for renewing the Canon, which forbids any Appeal to be made from the Judgment of Judges thus choſen.

It is enacted by the ſeventh Order, that a Biſhop neglecting to reconcile the *Donatiſts* that are in his Dioceſs, ſhall be admoniſhed, and if they be not reconciled in ſix Months, they ſhall not communicate with him until he hath reconciled them. Provided always, that he who had the Execution of the Emperor's Orders was in his Province.

It is added in the Eighth, that if it be proved, that any Biſhop affirmed that theſe *Donatiſts* were come into the Communion of the Church, and it was not ſo, he ſhall loſe his Biſhoprick.

The Ninth enjoyns, that if the Prieſts, Deacons, and other Clerks, complain of their Biſhops Judgments, they ſhall be judged by the neighbouring Biſhops, with the conſent of their own; that if they appeal from this Judgment, it muſt be the Council of *Africa*, and it excommunicates thoſe that ſhall make their Appeals to Judges beyond the Seas.

The Tenth contains an Exception from that Prohibition of veiling a Virgin before the Age of Five and twenty, when being in danger of Death, ſhe deſires it, or her Parents for her.

Laſtly, that they might not too long detain the Biſhops out of their Dioceſes, they choſe three out of each Province, and gave them Power to order all things with *Aurelius*, who is deſired to ſubſcribe the Canons and Rules now mentioned; which were alſo ſubſcribed by all the Biſhops.

Of the Council *of* Tella *or* Zella, *and ſome other* Councils *of* Africa.

Of Tella. 418.

AMong the *African* Councils, is reckoned one held the 22d of *February* in the Year 418. at *Tella* or *Zella*; whereof a Decree is produced which confirms the fourth Letter attributed to Pope *Syricius*, and under whoſe Name ſome Canons are found in the Collection of *Ferrandus* the Deacon. They do not agree about the Name of the place where this Council was celebrated. It is ſaid in the beginning, that it was aſſembled at *Tella*; ſome think that it ſhould be *Zella*, inſtead of *Tella*; becauſe ſome Canons are quoted under that Name by *Ferrandus*.

Sirmondus thinks that we ſhould read *Telepta*, becauſe *Donatianus* of *Telepta* preſided; yet all Editions conſtantly call this the Council of *Tella*, and we read in the *Notitia* of the Proconſular Province of *Africa*, that there was a City called *Tella* in that Province, which was a Biſhop's See. This City differs from *Telepta*, and from *Zella*, which were in the Province of *Byzacena*. And though *Ferrandus* citeth Canons under the Name of a Council of *Tella* and *Zella*, yet it doth not follow, that he believed it to be the ſame Council; on the contrary, it is probable, that the Canons regiſtred in his Collection under different Names, were made by different Councils.

Of Tella. 418.

But it is very likely, as Father *Queſnel* hath obſerved, that both the Council of *Tella*, and the Canons regiſtred in *Ferrandus* under that Name, are Suppoſititious.

For, Firſt, *Tella* being a City of the Proconſular Province, what likelihood is there that a Council of the Province of *Byzacena* ſhould be called there? and that *Donatianus* the Metropolitan of *Byzacena* ſhould preſide in it?

Secondly, Is it credible, that a numerous Council ſhould be aſſembled in *February*, at a time that a General Synod of *Africa* was ſummoned for the Month of *May*?

Thirdly,

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Thirdly, Wherefore do they ſuppoſe that the Legates of the Proconſular Province ſhould aſſiſt at a Council of the Province of *Byzacena?*

Fourthly, This Council is ſuppoſed to have been aſſembled to receive the fourth Letter of Pope *Syricius*. This Letter is Spurious as we have ſhewed, and though it were not, How unlikely is it, that the *Africans* would go about to confirm it ſo late? Is there any Example of their ſo doing? What reaſon had they to do it? Why ſhould they make uſe of the Pope's Letter written ſeveral Years before to make Regulations by?

In the Fifth place, Some of the Canons in *Ferrandus*'s Collection, under the Name of the Council of *Tella*, do not ſuit with the *African* Cuſtoms. That in the 6th. *Ch.* forbids *One Biſhop alone to ordain another Biſhop, except the Biſhop of* Rome. The *African* Biſhops had been far enough from approving this Exception ſo contrary to the Canons, and to Cuſtom. The others are taken out of *Syricius*'s Epiſtle againſt the *Africans* pertinaciouſneſs, who did not own the Canons of other Churches, except thoſe of the Council of *Nice*, and ſuch as had been made in *African* Councils. As for the other Canons cited under the Name of the Council of *Tella*, or *Zella*, they may be true, and it is probable that they are of another Council; namely, thoſe that are in the 3d. 16th. 65th. 68th. and 218th Chapters. The others are in the 4th. 6th. 30th. 138th. and 174th. Chapters.

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There is mention in this Council, of another Council held at *Thisdry*, under whoſe Name there are two Canons in *Ferrandus* the Deacon's Collection, *Ch.* 76th, and 77th. In this Collection there are likewiſe ſome Canons of other *African* Councils, of which we have no other knowledge. The Learned *Baluzius* collected them in his new Collection of ſuch Councils as were omitted in the preceding Collections. *Vol.* 1. *Page* 366. and 367.

Councils *of* Carthage *in the Years* 418. *and* 419. *concerning the Cauſe of* Apiarius.

Of Carthage. 418. 419.

Urbanus Biſhop of *Sicca*, a City of *Mauritania Cæſarienſis*, and formerly St. *Auguſtine*'s Diſciple, did both degrade and excommunicate *Apiarius*, a Presbyter, as one that had been unlawfully ordained. This Man repaired to Pope *Zoſimus*, who received him kindly, and admitted him to the Communion. This Pope's Action, contrary to the Rules of the Church, that forbid Biſhops to receive thoſe Clerks that are excommunicated by their Brethren, amazed the *African* Biſhops. But *Zoſimus* ſeeking an Opportunity to extend his Dominion and increaſe his Authority, would not let this Occaſion ſlip. Wherefore he ſent Legates into *Africa*, a Biſhop called *Fauſtinus*, and two Prieſts, *Aſellius* and *Philip*; not only to cauſe *Apiarius* to be reſtored, but alſo to make them admit of the Canons of the Council of *Sardica*, concerning the Appeals of Biſhops to the See of *Rome*, and the Judgments of Clerks.

The *Africans* ſeeing that the Pope undertook to protect *Apiarius*, judged it more convenient to accommodate the buſineſs; and ſo they found this Medium, to put him out of the Church of *Sicca*, and give him leave to do the Functions of his Order any where elſe. But before they came to a concluſion, ſuſpecting that *Zoſimus*'s Legates were not come into *Africa* without ſome Deſign, they urged them to give an Account of their Commiſſion. At firſt they would have made ſome Propoſals of their own; but the *Africans* without Heſitation, deſired to ſee the Writings of their Commiſſion, and ſo they were obliged to read the Memorial of their Inſtructions; which contained four Heads. the Firſt was, touching Appeals to the See of *Rome*. The Second, to hinder Biſhops from going to Court. The Third, that Prieſts ſhould be permitted to have their Cauſes examined by Neighbouring Biſhops. By the Fourth they were commanded, either to excommunicate *Urbanus* Biſhop of *Sicca*, or to cite him to *Rome*, except he retracted what he had done. The Second Head admitted no Diſpute; becauſe the *African* Biſhops had already enacted, that neither Biſhops nor Prieſts ſhould go to Court. They anſwered the Fourth, by compoſing the buſineſs as we have ſaid; ſo that only the Firſt and the Third remained to be decided, and they were of great conſequence. The Pope's Legates alledged to ſupport their Pretenſions, the Canons of the Council of *Sardica*, which allow Appeals to the See of *Rome* for Biſhops condemned by a Provincial Synod, and permit a Clerk condemned by his own Biſhop, to appeal to the Biſhops of the Neighbouring Provinces.

Though the *Africans* had no knowledge of theſe Canons, yet becauſe the Pope's Legates poſitively urged them, they promiſed, out of the reſpect they paid to that Council, to obſerve the Canons, until they were inform'd whether they were belonging to the Council of *Nice*, or no. This was their reſolution in the firſt Council held about that buſineſs at *Carthage* in Autumn of the Year 418. which they acquainted *Zoſimus* withal.

Of Carthage. 418. 419.

After this Pope's Death, the Biſhops of *Africa* being aſſembled in an Univerſal Synod at *Carthage* the 23d. day of *May*, to the number of 217. *Fauſtinus* the Pope's Legate ſitting in that Synod, next after *Aurelius* Biſhop of *Carthage*, and *Valentinus* Metropolitan of *Numidia*, and *Aſellius* and *Philippus* the Prieſts after the Biſhops, the Canons of the Council of *Nice* were read, as they had the Copies of them on both ſides. The *Africans* not finding in their Code the Canons which the Pope's Legates affirmed to have been enacted by the Council of *Nice*, *Alypius* propoſed, that they ſhould ſend Deputies to the Biſhops of *Conſtantinople*, *Alexandria*, and *Antioch*, to clear this Diſpute, by taking Copies of the true Acts of the Council of *Nice*: This Advice was approved, and they concluded, that in the mean time they ſhould obſerve the Contents of thoſe Canons: And they reſolved to write to Pope *Boniface* about what they had done, and to pray him to write to the *Eaſtern* Patriarchs, that this Point might be cleared. This being done, they repeated the Creed and the twenty Canons of the Council of *Nice*, according to the Copy which *Cæcilian* Biſhop of *Carthage*, had brought from that Council whereat he aſſiſted. They added to theſe, three and thirty other Canons conformable to thoſe of the Council of *Nice*. The firſt is only an Advertiſement of *Aurelius*, concerning the Canons of the Council of *Nice*. The ſecond is a Confeſſion of the Holy Trinity. The third confirms the Rule of the Council of *Carthage* of the Year 401. concerning the Celibacy of Biſhops, Prieſts and Deacons. It is ſaid, that their Miniſtry obligeth them to it. *Fauſtinus* confirms this Order in the fourth Canon. The fifth is againſt the Covetouſneſs of the Clergy, that uſurp upon their Brethren. The ſixth reneweth the Law which forbids the Prieſt to conſecrate the Holy Chriſm, and to reconcile Penitents publickly, and to conſecrate Virgins. The eighth gives a Prieſt leave to reconcile Penitents in caſes of neceſſity. The ninth provides that the Accuſation of one that is guilty of any Crime ſhall not be admitted againſt a Biſhop. The next is againſt either Biſhops or Prieſts, who receive a Perſon excommunicated by his Biſhop, without his conſent.

Both the tenth and the eleventh pronounce an Anathema againſt thoſe Prieſts, who being reproved by their Biſhops, are ſo bold as to raiſe an Altar againſt an Altar, or make a Schiſm.

The twelfth ſettleth the neceſſary number of Judges, to decide Eccleſiaſtical Cauſes. A Biſhop is to

The Councils.

be judged by twelve Biſhops; a Prieſt, by ſix Biſhops, with his reſpective Biſhop; and a Deacon by three only. The thirteenth Canon reneweth the ancient Laws about Biſhops Ordinations; namely, that a Biſhop cannot be ordained without the Primate's conſent; and that three Biſhops at the leaſt muſt be preſent at the Ordination. In the fourteenth, there is an Exception of the twelfth for the Province of *Tripolis*, where there were few Biſhops, declaring, that in this Province a Prieſt may be judged by five Biſhops, and a Deacon by two: and for the ſame reaſon, they ſay, that one Deputy may ſerve.

To maintain Eccleſiaſtical Authority among Clerks, The fifteenth forbids them to make their Complaints before Civil Judges, when they are cited before Eccleſiaſtical ones, and in caſe they do, tho' they get the better, yet they muſt be depoſed, if it be a Criminal Buſineſs; and if it be a Civil Matter, they ſhall loſe what they have got. It was alſo provided by theſe Canons, that if the Sentence of the firſt Eccleſiaſtical Judges, was reverſed by a Superior Judgment; yet this ſhall do no Prejudice to the former Judges, except they are convicted of having given Judgment out of Paſſion or Favour. It is added, that there can be no Appeal from choſen Judges, though they were fewer in Number than is appointed. Laſtly, Prieſts Children are forbidden to exhibit Publick Spectacles, or to be preſent at any; they declare alſo, that the ſame ought to be forbidden all Chriſtians.

The ſixteenth forbids Biſhops, Prieſts and Deacons to be Farmers, Attornies, or to get their Living by any ſordid Commerce. Readers are obliged to marry when they come to the Age of Puberty, or to make a Vow of Continency. Clerks are not to take uſe for Money lent. They will not have Deacons to be ordained, nor Virgins conſecrated before they are five and twenty Years old. Laſtly Deacons are forbidden to ſalute the People; that is, to ſpeak to the People in Reading, as Biſhops were wont do in Preaching.

The 17th. grants to the Province of *Sileſia*, that had been ſeparated from *Numidia*, the Right of having a Primate, or Metropolitan, but dependent upon the Primate of *Numidia*. The 18th. enjoyns, that Biſhops ordaining either Biſhops or Clerks, ſhall make them underſtand the Canons. It forbids the giving the Euchariſt to the Dead, and renews the Order of the Council of *Nice*, about the Celebration of Provincial Councils.

The 19th. ordains, that whoſoever accuſes a Biſhop, muſt do it before his Metropolitan; who ſhall cite him to appear within a Month before him, and before the Judges whom he hath choſen: that in the mean time the Biſhop ſhall not be ſuſpended from the Communion: that if at the Month's end he gives good Reaſons for his not appearing, he ſhall have another Month; but if he doth not appear at his ſecond Summons, he ſhall be ſuſpended from the Communion until he hath juſtified himſelf: and, that if afterwards he comes not to the Univerſal Council, he ſhall be look'd upon as having condemned himſelf: that the Accuſer is not to be kept from Communicating, if he appears upon all Set-days; but upon his withdrawing, he ſhall be ſuſpended, but yet ſo as not to hinder his Proſecution. Laſtly, they forbid the admitting of a noted Perſon to form an Accuſation, except it be concerning his particular Intereſt.

The 20th. gives Rules for the Judgment of Prieſts and Deacons; but other Clerks are left to the ſole Judgment of the Biſhop.

The 21ſt. forbids Clergy-mens Sons to marry Heretical or Heatheniſh Wives.

The 22d. hinders Clerks to give their Eſtates to Hereticks though they were their Relations.

The 23d. forbids Biſhops to go out of *Africa* without leave from the Metropolitan of their reſpective Province from whom they are to receive a formed Letter, or a Letter of Recommendation.

The 24th. prohibits the Reading of any other beſides Canonical Books in the Church, whereof the Catalogue there ſet down agrees with that of the Council of *Trent*. It is noted at the latter end of this Canon, that the Contents thereof are to be notified to *Boniface*, and the Biſhops of *Italy*, that they may confirm it: and that the *African* Church hath learned from her Fathers Tradition, that the Books expreſſed in that Catalogue, ought to be read in the Church.

The 25th. confirms the Law of Celibacy, for the Superior Orders; and it extends it to Subdeacons, but other Clerks are left at their liberty.

The 26th. forbids the Selling the Goods of the Church, or of Biſhops, without the Metropolitan's leave, unleſs there be an urgent Neceſſity; in which caſe they are to adviſe with the neareſt Biſhops.

The 27th. provides, that Prieſts and Deacons ſhall not be put to publick Penance; and, that ſuch as were re-baptized, ſhall not be promoted to the Prieſthood.

The 28th. forbids thoſe Prieſts and Deacons who find fault with the Judgments of their own Biſhops, to ſeek for Judges out of *Africa*; but they are permitted to have their Cauſe examined by neighbouring Biſhops, but with the Conſent of their own Biſhop: wherein this Canon differs from that of *Sardica*, which gave Clerks leave indifferently to chuſe neighbouring Biſhops for their Judges, without ſeeking for the Conſent of their own Biſhop.

The 29th. declares, that he condemneth himſelf, by ſuffering himſelf to be excommunicated by an Eccleſiaſtical Judgment, who neglects to appear, and yet doth not forbear Communicating before he is heard.

The 30th. ſaith, that if the Accuſer hath ſome reaſon to fear any thing in the place where the Accuſed dwelleth, he may chuſe a place hard-by to produce his Witneſſes.

The 31ſt. puniſhes thoſe Clerks who refuſe to be promoted to Superior Orders by their Biſhops, by depriving them of the Functions of their Miniſtry.

The 32d. declares, that the Biſhops, Prieſts and Deacons, who being poor when they were ordained, have afterwards purchaſed Eſtates out of the Church's Revenue, ought to be dealt withal like thoſe who detain other Mens Eſtates unlawfully gotten, except they bequeath them to the Church: but they are permitted to do what they pleaſe with ſuch Eſtates as come to them either by Succeſſion or by Donation. Finally,

The 33d. and laſt forbids Prieſts to ſell the Church's Goods unknown to the Biſhops: and the Biſhops, without acquainting the Council and their Prieſts with it: even the Metropolitan is not permitted to uſurp what belongs to his Church. This is what was enacted in the firſt Seſſion of this Council. Afterwards the Canons of the former *African* Councils were read, in the ſame order in which we ſee them in the Code of the *African* Church.

The laſt Seſſion of this General Council was upon the 28th. of *May*, of the ſame Year. Several Biſhops complained, that they were kept there too long, and ſo deſired to return to their Dioceſes: wherefore they nominated Deputies of each Province to compleat what remained yet to do; but before they ſeparated themſelves, they added ſix Canons more to the former.

The 1ſt. forbids the receiving the Accuſation of an accuſed Perſon.

In the 2d. they would not have ſuch admitted for Accuſers as are Slaves, or Freed-men, nor infamous Perſons, as Mimicks, or Stage-Players, no more than Hereticks and Heathens.

In the 3d. it is provided, that if the Accuſation conſiſt of ſeveral Heads, and the Accuſer cannot prove the firſt, he ſhall not be ſuffered to propoſe the reſt.

The 4th. preſcribes the Qualifications of Witneſſes, according to what hath been ſaid of Accuſers; that is, that whoſoever was not qualified to be an Accuſer,

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Accuſer, could not be admitted for a Witneſs: adding, that the Domeſticks of an Accuſer could not be Witneſſes, nor ſuch as were under the Age of thirteen Years.

The 5th. provides, that if a Biſhop declares that ſuch a Perſon hath confeſſed a Crime to him alone, and that Perſon denies it, and refuſes to do Penance; that Biſhop ought not to think that Injury is done to him, if the thing is not believed upon his Word, though he ſaith, that he will not communicate with that Perſon, out of a Scruple of Conſcience. The next Canon adds, that in this caſe, if the Biſhop will not communicate with that Perſon, the other Biſhops ſhall not communicate with that Biſhop; that ſo Biſhops may not offer to ſay what they cannot prove. Theſe Canons ſhew, that Crimes were confeſſed to Biſhops; and that the Biſhops excommunicated Men, and put them to publick Penance for thoſe Crimes, though they were ſecret ones; but that the Biſhop could not oblige thoſe outwardly to do publick Penance, who had confeſſed their Crimes ſecretly to him, unleſs he had other Proofs to convict them.

After this, *Aurelius* concluded the Synod, putting off to the next day the writing to *Boniface*. All the Biſhops ſubſcribed and approved what had been done and read in the Synod.

The next day they compoſed the Letter to *Boniface*; wherein the *African* Biſhops gave him an Account of what had been done about the Memorial of Inſtructions which *Zoſimus* had given to his Legates; and promiſed him to ſee the two Canons of the Council of *Sardica* executed, concerning the Appeals of the Clergy, and the Judgments thereupon, until they had received out of *Greece* the true Copies of the Council of *Nice*; upon Condition, that if theſe Canons were not there, they would not endure this new Yoke, which ſeemed to be an Effect of Ambition; and that they ſhould be ſuffered to enjoy their ancient Privileges.

Theſe Copies were not long in coming; they received them in *November* of the ſame Year, with obliging Letters from St. *Cyril*, and *Atticus* of *Conſtantinople*; but they did not find the Canons alledged by *Zoſimus*'s Legates, but only the Confeſſion of Faith, and the twenty ordinary Canons. They had no ſooner received them, but they ſent the ſame to Pope *Boniface*.

This ſeemed to have put an end to the Diſpute; and indeed, it was not ſpoken of any more in *Boniface*'s time, but it was renewed under the Pontificate of Pope *Cœleſtine*. For this *Apiarius*, to whom the *African* Biſhops had ſhewed Kindneſs for the Pope's ſake, inſtead of behaving himſelf wiſely, gave great occaſions of Complaint againſt him; ſo that they were obliged to condemn him. He failed not, to procure his Reſtoration, to apply himſelf to the ſame Means that had before proved effectual: he went to Pope *Cœleſtine*, who received him kindly, and admitted him to Communion: he wrote in his behalf to the *African* Biſhops, and ſent *Fauſtinus* to procure his Reſtoration. The *African* Biſhops met to judge him. At firſt he rejected their Judgment, under pretence of maintaining the Privileges of the See of *Rome*, and demanded to be admitted to the Communion, ſince *Cœleſtine*, to whom he made his Appeal, had admitted him. This Oppoſition, back'd by *Fauſtinus*, did not hinder the *African* Biſhops from undertaking the Examination of the Crimes laid to his Charge. At the third time of their Meeting, *Apiarius* confeſſed, 'that he was guilty of the 'Crimes he was accuſed of, ſo that there was no 'more need of Pleading.' But the *African* Biſhops ſeeing of what Importance it was, to prevent that for the future the *African* Councils ſhould not be thus impoſed upon, they writ a Letter to Pope *Cœleſtine*. In which having related in what manner *Apiarius*'s Buſineſs was concluded, they intreated him earneſtly to hearken no more to thoſe that ſhould come from *Africa*, and not to admit any more to his Communion any Man that was excommunicated by the *African* Biſhops. 'For (*ſay they*) your Holineſs may 'take notice, that it was ſo decreed in the Council 'of *Nice*; and though mention is made there only 'of Clergy and Laity, yet there is a great deal more 'reaſon to obſerve this Rule, with reſpect to Biſhops; and it would prove a great Diſorder, 'ſhould your Holineſs allow Communion againſt the 'Rules to Biſhops excommunicated in their Provinces. Likewiſe, your Holineſs ought to reject 'thoſe Prieſts, and other Clergy-men who apply 'themſelves to you, to avoid the Puniſhment which 'they deſerve; ſo much the rather, becauſe we no 'where read that the Canons have taken away this Privilege from the *African* Church; and that according to the Decree of the Council of *Nice*, the 'Judgment of Prieſts, and of other Clerks, belongs to the Metropolitan. For the Fathers of that 'Council were wiſe and juſt enough to ſee that all 'Cauſes ought to be decided in theſe very places 'where they have their birth; and that each Province ſhall not want the Light of the Holy Spirit, 'which is neceſſary to direct and enable them to do 'Juſtice to their People; ſo much the rather, that 'every one who thinks himſelf wrong'd by the 'Sentences of Judges that are put upon them, may 'have their recourſe to a Synod, of that Province, 'or even to a National Council. Were it not great 'raſhneſs in any one of us, to believe that God can 'inſpire by his Spirit one ſingle Perſon to do Juſtice, and deny the ſame to a great number of Biſhops aſſembled in a Council? And how can it be 'imagined, that Judgment given out of the Country, and beyond the Seas, can ſtand, ſince it is often impoſſible to tranſport Witneſſes? they add, 'that they had ſent to Pope *Boniface*, *Cœleſtine*'s 'Predeceſſor, the true Copies of the Council of '*Nice*, where the Canons alledged by *Fauſtinus* are 'not found. They adviſe him to ſend no more Clerks 'into *Africa* to ſee his Judgments executed, leſt he 'ſhould ſeem to introduce into the Church, which 'breaths nothing but Humility, the Pomp and Va'nity of the Age; and then they intreat him, not 'to ſuffer *Fauſtinus* to abide any longer in *Africa*.

The Council *of* Ravenna. *in* 419.

Of Ravenna. 419.

THIS Council was aſſembled at *Ravenna*, in *April*, 419. by Order of *Honorius* the Emperor, to judge betwixt *Eulalius* and *Boniface*, who diſputed about the See of *Rome*. For ſince the Biſhops could not agree, the Emperor purpoſed to call another more numerous Council, to which he invited Biſhops out of *Gaul* and *Africa*. In the mean while it was ordered in this, that *Eulalius* and *Boniface* ſhould keep out of *Rome*; and that *Achilleus*, Biſhop of *Spoleto*, ſhould take care of the Church till the Conteſt was ended. But *Eulalius*'s Precipitation juſtified *Boniface*'s Right, and was the cauſe that no other Council met upon that Subject. You may ſee what was ſaid about it in the Account of Pope *Boniface*.

Of Ravenna. 419.

The Council *of* Carthage, *in the Year*. 420.

Of Carthage. 420.

WHat we have ſaid hitherto concerning the Councils of *Africa*, celebrated in the beginning of the *Fifth Century*, ſufficiently ſhews, that the Vigilancy of thoſe Biſhops made them meet often, and gives reaſon to conjecture, that Yearly Councils were held at *Carthage*; but we

Of Carthage. 420.

The Councils.

have not the Acts of all thoſe Councils. *Poſſidius*, in St. *Auguſtine*'s Life, intimates, that in 420. there was a Meeting of Biſhops at *Carthage*, where a young Virgin confeſſed that ſhe had ſuffered infamous things from the *Manichees*. St. *Auguſtine* relates the ſame thing in his Treatiſe *Of Hereſies*, ch. 46. and the Author called *Prædeſtinatus*, hath not forgot to reckon this Meeting among the *African* Councils; but it may be that it was only an Aſſembly of Biſhops, like that wherein St. *Auguſtine* cauſed *Heraclius* the Prieſt to be elected his Succeſſor, which cannot be called a Council. The Councils.

The Council *of* Conſtantinople, *in the Year* 426.

Of Conſtantinople. 426.

THis Council was aſſembled by *Theodoſius*'s Command, to ordain *Siſinnius* Biſhop-Elect of *Conſtantinople*, in the room of *Atticus*. *Theodorus* of *Antioch* was preſent, and there condemned the *Maſſalian* Hereſie by a Synodical Letter: And *Neon*'s Opinion was, that as many as ſhould be convicted of favouring that Sect, ſhould be expelled, without hope of Re-admiſſion, whatſoever Promiſes they might make. The reaſon of that extraordinary Severity came from this, that thoſe Hereticks made no ſcruple of Abjuring their Sect, even with the moſt dreadful Oaths. This Synod is mentioned in the Council of *Epheſus*, where the Synodical Letter is confirmed, *p.* 3. *Act.* 7. *Of Conſtantinople.* 426.

The Council *of* Carthage, *in the Year* 427. *againſt* Leporius.

Of Carthage. 427.

Leporius, Prieſt and Monk of *Marſeilles*, embu'd with *Pelagius*'s Errors, having likewiſe maintained that which *Neſtorius* publiſhed not long after, was driven out of *Gaul*: God's Providence directed him to *Africa*; where he was undeceived of his Errors by *Aurelius* and St. *Auguſtine*, who moſt charitably inſtructed him. After he was fully perſuaded of the Truth, they made him ſubſcribe a Confeſſion of Faith; wherein he ſharply condemned thoſe Errors which he had publiſhed, concerning the Perſon of Jeſus Chriſt, and made a clear Profeſſion of the Faith of the Church. *Aurelius*, St. *Auguſtine*, and ſome other Biſhops, being aſſembled, ſigned that Profeſſion, and wrote a Letter to *Proculus* of *Marſeilles*, and the other Biſhops of that Country, whereby they atteſted *Leporius*'s Converſion, and intreated them to receive him charitably. This *Leporius* having been preſent at the Aſſembly which St. *Auguſtine* called at *Hippo*, to chuſe *Heraclius* for his Succeſſor, held at the latter end of the Year 426, could not be ſent back before 427. *Of Carthage.* 427.

The Council *of* Conſtantinople, *in the Year* 428.

Of Conſtantinople. 428.

Neſtorius having been choſen Biſhop of *Conſtantinople*, in 428. after *Siſinnius*'s Death, *Philip*, an ancient Prieſt of the Church of *Conſtantinople*, found fault with ſome of *Neſtorius*'s Sermons, and refuſed to communicate with him. This provoked *Neſtorius*, who cauſed him to be cited to his Council, and perſuaded *Cæleſtius* to accuſe him. But *Philip* being come to the Council, and *Cæleſtius* not appearing, *Philip* remained fully juſtified. This Council is ſpoken of in the *Memorial* which St. *Cyril* gave to *Poſſidonius*, and which was carried to *Rome*. *Of Conſtantinople.* 428.

Of the firſt Council *of* Epheſus, *and of the other Aſſemblies of Biſhops touching the Affair of* Neſtorius, *which were precedent to, or followed after this* Council.

Of Epheſus. 430.

Cyril Ep. ad Cæleſt. 1. p. Con. Ep. c. 14. Socr. l. 7. c. 32. In Mar. Mercator and in the Acts of the Council.

ABout the End of the Year 428, *Neſtorius* Biſhop of *Conſtantinople*, having permitted his Prieſt *Anaſtaſius*, and *Dorotheus* a Biſhop to preach arrogantly, that the Virgin *Mary* ought not to be called the Mother of God, and having himſelf maintained the ſame Opinion in ſeveral of his Sermons, brought a great deal of trouble into his Church. The People being much offended at this Doctrine, roſe againſt their Biſhop; *Euſebius* afterward Biſhop of *Dorylæum*, and ſome others of the Clergy publiſhed a Proteſtation againſt him, wherein they declared him an Heretick, and accuſed him of reviving the Error of *Paulus Samoſatenus*; the Prieſts alſo taught the contrary Doctrine. *Proclus* Biſhop of *Cyzicum* preach'd againſt *Neſtorius*'s Opinions, but without naming him. Laſtly, the Clergy, the Monks, and People combined againſt *Neſtorius*; but on the other-ſide *Neſtorius* and his Party ſtoutly maintained what they had aſſerted, and ſtill preach'd the ſame Doctrine; and being upheld by the Authority of the Prince, they cruelly handled thoſe that oppoſed their Deſigns.

Act. conc. p. 1. c. 33. Act. conc. p. 1. c. 2. 1. p. of the Conc. c. 12.

This Diſpute ſoon ſpread it ſelf into *Ægypt*, whither *Neſtorius*'s Party had ſent a Collection of his Sermons. The Monks of *Ægypt* were the firſt that moved theſe ſubtile Queſtions, and debated them among themſelves. St. *Cyril* Biſhop of *Alexandria*, who was of the contrary Judgment, perceiving that ſeveral of them defended the Party of *Neſtorius*, wrote a large Letter to theſe Monks, in which having admoniſhed them, that it were much better not to meddle with ſuch abſtracted Queſtions, which cannot be of any advantage; he declares himſelf againſt the Doctrine of *Neſtorius* without naming him, proving by ſeveral Reaſons, that the Virgin *Mary* ought to be called the Mother of God. This Letter being ſeen at *Conſtantinople* anger'd *Neſtorius*, who order'd a certain Perſon named *Photius* to anſwer it, and gave out a Report that St. *Cyril* governed his Church badly, that he affected a Tyrannical Power, ſtirred up Sedition againſt the Emperor's Officers, and was a Maintainer of the *Manichees*. *Of Epheſus.* 430.

Neſtorius's Letters were carried to *Rome*. St. *Cæleſtine*, and the Biſhops of *Italy* wrote to St. *Cyril*, to know whether they were *Neſtorius*'s or not. *Neſtorius* ſeeing, that St. *Cyril* declared himſelf openly againſt him, complained much of his Carriage, and reſolved to have no Commerce with him for the future. St. *Cyril* to pacify him, wrote a Letter to him, wherein he tells that he was grieved to hear, that he was angry with him for the Letter, which he wrote to the Monks of *Ægypt*; but he ought to conſider, that it was not that Letter, that had raiſed ſuch Diſturbances in the Church, but the Papers which went about under his Name, that had cauſed ſo great a Scandal; that ſome Perſons would not call Jeſus Chriſt God, but the Organ and Inſtrument of the Divinity; that it was this that obliged him to write; that he had been ſent to from *Rome*, to know, who was the Author of thoſe Writings; that all the Weſt was in an Uproar about them; that he might appeaſe the Diſturbances by explaining himſelf; and retracting what was attributed to him; that he ought not to refuſe to give the Virgin *Mary* the Title of *Conc. p. 1. c. 6.*

the

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the Mother of God, because by this means he would restore the Church's Peace.

p. 1. *c.* 7. This Letter was carried to *Nestorius* by one of St. *Cyril*'s Priests, who was very urgent with him for an Answer to it. He gave him one, but without an Explication of his Doctrine, and telling St. *Cyril*, that though he had acted contrary to the Rules of Brotherly Charity, yet he would forget it, and did by this Letter give him the tokens of Union and Peace.

p. 1. *c.* 16. St. *Cyril* having informed *Nestorius*, that his Writings were carried as far as *Rome*, and that they met with an unwelcome reception there, *Nestorius* thought it his Duty to write to St. *Cœlestine* about it. And to do it the more handsomely, he took an Occasion to write to him about four *Pelagian* Bishops, *Julian*, *Florus*, *Orontius*, and *Fabius*, who had fled to *Constantinople*, and had presented their Petitions to the Emperor, in which they complained of the ill usage they had received in the West. He assures the Pope, that he had answered them according to his Office and Duty, although he was not informed of their Case; but that he ought to make it clear, that they may have no cause to importune the Emperor, and stir him up to have compassion on them; for if it be true, that they were condemned for endeavouring to make a new Sect, they deserved no manner of Pity. He adds, that having found at *Constantinople* some Persons who corrupted the Orthodox Faith, he laboured to recover them by gentle means, although their Heresie came very near *Arius* and *Apollinaris*'s, for they confounded and mixed the two Natures in Jesus Christ, making the Divine Nature to be born of *Mary*, and the Flesh of Jesus Christ to be changed into his Godhead; that upon this ground they gave the Virgin the Mother of Christ, the Title of the Mother of God; that this term, although it be improper, might be endured upon the account of the Union of the Word with the Manhood, if it be not understood of the Divine Nature, and if we do not suppose, that the Virgin *Mary* is the Mother of the Word of God, which is intolerable. He sent this Letter with the Copies of his Sermons by *Antiochus*.

p. 1. *c.* 3. St. *Cyril* not being satisfied with *Nestorius*'s Answer, wrote another Letter to him, wherein he delivers to him his own and the Church's Doctrine. And to gain the greater Credit to his Explication, he grounded it upon the Creed made by the *Nicene* Council, where it is said, *That the only Son of God begotten of his Father from all Eternity, came down from Heaven, was made Man, suffered, rose again from the Dead, and is ascended into Heaven.* He says, that we ought to be contented with this Decision, and believe, that the Word of God was Incarnate, and was made Man; that he saith not, that the Nature of the Word was changed into Flesh, nor the Flesh into the Nature of the Word, but that the Word was united by an Hypostatick Union to the Manhood; insomuch, that the same Jesus Christ is both the Son of God, and Son of Man, yet without any confusion of the Natures; that it may not be said, that the Virgin hath brought forth a Man into the World, into whom the Godhead is since descended; but that from the instant of his Conception the Godhead was united to the Manhood; insomuch, that it may be said, that God is born according to the Flesh, and in the same Sense that he hath suffered, and is dead, not as though the Word hath suffered in him, but because the Body, which he assumed, hath suffered, and was laid in the Sepulchre. In fine, that it is in this Sense that we say, that the Virgin is the Mother of God, because she brought into the World the Body of Jesus Christ, to which the Godhead is Hypostatically United. St. *Cyril* having thus explain'd himself, exhorts *Nestorius* to embrace these Sentiments, that he may preserve the Peace of the Church, and an uninterrupted Union among the Bishops.

p. 1. *c.* 9. This Letter raised the Dispute. *Nestorius* was highly offended, and in his Answer to it accuses St. *Cyril* of putting a false interpretation upon the Words of the Council of *Nice*, and broaching several Errors. He says, that he explains the Council of *Nice* ill, because this Council doth not say, that the Word was born, suffered or is dead, but it says this of our Lord Jesus Christ, *the only Son of God*, words which equally agree to the Humanity and Divinity. He commends St. *Cyril* for acknowledging the distinction of the two Natures in Jesus Christ; but he accuses him of destroying this Truth consequentially, and making the Godhead passible and mortal. He owns the Union of the two Natures, but he holds, that upon the account of that Union we may not attribute to either of them the Qualities that belong to the other only; and he affirms, that as often as the Scripture speaks of the Death and Passion of Jesus Christ, it appropriates them to the Humane, and never to the Divine Nature. Lastly, he tells him, that he hath been surprized by the Clergy, infected with the Heresie of the *Manichees*, who were at *Constantinople*, and had been deposed in a Synod for it.

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Upon this Occasion it was, that the Adherents of *Nestorius* published the Book, which *Photius* wrote against St. *Cyril*'s Letters to the Monks, with another Piece bearing this Title, *Against those, who upon the Account of the Union debase the Godhead of the Son by Deifying the Manhood.* These Writings were sent to St. *Cyril* by *Buphas Martyrius* a Deacon of *Alexandria*, and St. *Cyril*'s Agent at *Constantinople*.

Act. 1. *p.* 6. 12. Nevertheless *Anastasius* the Priest pretended not to disapprove wholly of St. *Cyril*'s Letter to the Monks, and alledged this Reason, that he confessed in that Letter that no Council had mentioned the term of *the Mother of God*. St. *Cyril* being afraid that those of his Party who were at *Constantinople*, should be ensnared by this Artifice, wrote a large Letter upon that Subject, wherein he labours to prove that *Nestorius* and his Party divided Jesus Christ into two Persons. He advises them to give this Reply to those that accuse them of troubling the Church, and not submitting to their Bishop. That 'tis their Bishop that is the cause of this trouble and scandal, because he teaches strange Doctrine. In the next place he complains of his behaviour towards him, and of the Calumnies they made use of to defame him. He says, that he is ready to defend himself before any Judicature, but yet he was not against Peace, provided the Orthodox Faith be secured. Lastly, He tells them that he had sent them again the Petition, which they had sent to him, but he had changed and mollified the Terms, lest *Nestorius* should say that he had accused him before the Emperor; that in that which he had framed, he had rejected *Nestorius*, as being his Enemy; he desires them to present this Petition if need be, and says, that if *Nestorius* goes on still to persecute him, he will send some wise and prudent Persons to defend his own and the Church's cause, being resolved to suffer the utmost rather than abandon it. He wrote also at the same time two Letters *p.* 1. *c.* 10. 11. to justifie himself, that he had engaged in this affair against *Nestorius*, because he thought himself obliged to do it for the defence of the Faith. He says, that 'twas not he, but *Nestorius* that was the Cause of the Trouble, and that 'twas not he, but *Nestorius* that had hindred, that Peace was not again restored to the Church.

Nestorius not receiving an Answer from Pope *Cœlestine*, wrote another Letter to him, in which he earnestly desires him to give him an Answer about the Case of those Bishops, of whom he wrote to him. He speaks also of those pretended Hereticks, who confounded the two Natures in Jesus Christ, and attributed to the Manhood that which agrees only to the Divine Nature, and to the Godhead that which belongs to the Humane Nature only. This Letter was carried to *Rome* by Count *Valerius*.

Cœlestine had not returned an Answer to *Nestorius*'s first Letter, because he thought it necessary to translate and examine the Sermons, which he sent him. It is probable, that this Task was imposed upon *Cassian*, and indeed, the Books of this Author against *Nestorius* were made about this time, and are written as we have observed, against one of *Nestorius*'s first

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Sermons. St. *Cyril* ſuſpecting that *Neſtorius* might have written to *Rome*, ſent *Poſſidonius* thither with a Letter, in which he relates all that had paſſed to that time in the buſineſs of *Neſtorius*. About the end of the Letter, he tells St. *Cœleſtine*, that he did wait for his Judgment to determine, whether he ſhould receive *Neſtorius* to Communion, which for that reaſon he had neither hitherto granted him, nor abſolutely refuſed. Laſtly, he exhorts him to let them know his Opinion in the Eaſt, that all the Churches might be united, and joyn together in one and the ſame Doctrine.

With this Letter he ſent ſome Papers, which contain'd the principal Heads of *Neſtorius*'s Doctrine. Beſides this he gave *Poſſidonius* a Paper of Inſtructions, which is publiſhed by M. *Baluzius*, in which he lays down *Neſtorius*'s Doctrine after this manner. The Doctrine, or rather the Hereſie of *Neſtorius* is, to believe, that the Word of God foreſeeing, that the Perſon, who was to be born of *Mary*, ſhould be Holy and Great, did therefore make choice of him to make him to be born of a *Virgin*, and beſtowed ſuch Graces upon him, as that he was rightly called the Son of God, our Lord, and Chriſt; that he made him dye for us, and then raiſed him from the Dead; that this Word was Incarnate, becauſe he always was with the Man, as he alſo had been with the Prophets, but in a more ſpecial manner. That *Neſtorius* confeſſed, that he was with him in the Womb of the Virgin, but he will not acknowledge that he was a God by Nature, but he was called ſo upon the account of the extraordinary Favour which God had always ſhewed him, and that it was the Man that died and roſe again. After this manner St. *Cyril* delivers *Neſtorius*'s Doctrine; which being done, he thus explains his own. We believe and confeſs, that the Word of God is immortal, yea Life it ſelf; but he became Fleſh, and being united with a Body, * animated with a Rational Soul, ſuffered in the Fleſh, as the Scripture ſays, and becauſe his Body ſuffered, we ſay, that he hath ſuffered, although he be of a Nature † incapable of Sufferings; and becauſe his Body is riſen, we ſay, He is riſen. But *Neſtorius* is not of that Judgment, for he ſays, that it is the Man, who is raiſed, and that it is the Body of the Man, which is offered to us in the Holy Sacrament. We believe on the contrary, that it is the Fleſh and Blood of the Word, that giveth Life to all Things. He ſays afterward, that *Neſtorius* had ſuborned *Cœleſtius* to accuſe *Philip* of being a *Manichee*, but *Cœleſtius* not daring to appear, *Neſtorius* had found out another pretence, and depoſed *Philip* for having celebrated the Sacrament in his Houſe, although all the Clergy of *Conſtantinople* ſaid, that it was a thing ordinarily done, as often as occaſion required.

Nov. Col. Conc. tom. 1. p. 378.

* *enlivened*

† *impaſſible.*

Poſſidonius departed to go to *Rome* with theſe Inſtructions, but had order not to deliver St. *Cyril*'s Letter to the Pope, unleſs he underſtood, that *Neſtorius*'s Letter was come to his Hands.

Before *Poſſidonius* was arrived at *Rome* St. *Cyril* wrote to *Acacius* Biſhop of *Beræa*, that his Friend *Neſtorius* had given Scandal to all the Church, by ſuffering *Dorotheus* to deny, that the Virgin was the Mother of God, and maintaining that Doctrine. And that becauſe he would not abet that Error, *Neſtorius* had declared himſelf againſt him, and filled the World with Calumnies againſt his Reputation. He tells *Acacius*, that he was ſorry that ſuch a ſubtle and difficult Queſtion had e'er been ſtarted and preached to the People, for which Moral Diſcourſes and Inſtructions were much more ſuitable. *Acacius* anſwered, that he approved of this Judgment of St. *Cyril*, and that he was as thoroughly perſuaded as himſelf, that ſuch things ought not to be diſputed; but he adviſed him not to reprove, with ſo much paſſion, a word, which *Dorotheus* had ſpoken unawares and inconſiderately, for fear of embroyling the Church, and deſires him to appeaſe this Quarrel by his Silence, intimating to him, that it was the Opinion alſo of *John* Biſhop of *Antioch*.

p. 1. c. 22.

Ibid. c. 23.

Poſſidonius being arrived at *Rome*, Pope *Cœleſtine* who had received Inſtructions from both ſides, had aſſembled a Council in *Auguſt*, *Anno* 430, in which after they had read, and examined *Neſtorius*'s Writings, his Letters, and St *Cyril*'s; they diſapproved *Neſtorius*'s, and approved St. *Cyril*'s Doctrine. We have a Fragment of the Acts of this Council, related in *Arnobius*'s Conference with *Serapion*, which contains ſome part of St. *Cœleſtine*'s Judgment, where ſome Paſſages of St. *Ambroſe*, St. *Hilary* and *Damaſus* are cited to prove, that it may ſaid, that the Son of God was born of a Virgin, that God was made Man; and that there is but one Son of God. They did not think it fit in this Council to condemn *Neſtorius* preſently; they order'd, that it ſhould be ſignified to him, that if within ten days after Notice of this Sentence, he did not condemn the New Doctrine, which he had introduced, and did not approve the Doctrine of the Churches of *Rome* and *Alexandria*, yea, of the Univerſal Church, he ſhould be depoſed and deprived of the Communion of the Church; and they alſo declared, that all the Clergy and Laity, who had ſeparated from *Neſtorius*, ſince he taught this Doctrine, were not excommunicate.

The Councils. I. A. Council at Rome.

In order to the Execution of the Decree of this Synod, Pope *Cœleſtine* wrote to St. *Cyril*, and by his Letter gave him Commiſſion to execute in his ſtead, as having his Authority, and being in his Place, the Sentence given againſt *Neſtorius*. He wrote alſo a Letter to *Neſtorius*, in which he oppoſes his Doctrine; tells him, that the Biſhops of whom he ſpake in his Letter, are *Pelagians*, who were condemned becauſe they would not acknowledge Original Sin, and gives him Notice of the Judgment given againſt him, declaring to him at the ſame time that he had commiſſioned St. *Cyril* to execute it in his Name. He alſo certified the Clergy of *Conſtantinople* of it, as alſo the Biſhops of the chief Sees, as *John* Biſhop of *Antioch*, *Juvenal* Biſhop of *Jeruſalem*, *Rufus* Biſhop of *Theſſalonica*, and *Flavian* Biſhop of *Philipopolis*, to whom he ſent a Circular Letter. Theſe Letters are all dated *Aug.* 17, *Anno* 430.

Act. Conc. p. 1. c. 15. Ibid. c. 18. Ibid. c. 19. Ibid. c. 20.

St. *Cyril* before he would do any thing againſt *Neſtorius* wrote a Letter to *John* Biſhop of *Antioch*, and *John* Biſhop of *Jeruſalem*, to let them know how things had paſſed in the Weſt, and exhorting them to join with him either to make *Neſtorius* change his Opinion, or execute the Judgment paſſed againſt him by the Weſtern Biſhops, if he perſiſted in it.

Ibid. c. 21. 24.

John Biſhop of *Antioch* having received St. *Cyril* and *Cœleſtine*'s Letters, and having communicated them to ſix Biſhops, which were then preſent with him, of whom *Theodoret* was one, foreſeeing the trouble which *Neſtorius* would raiſe, exhorted him by a Letter which he wrote on purpoſe, giving him all marks of Friendſhip, not to wonder at St. *Cœleſtine*'s and St. *Cyril*'s Letters, but yet not to ſlight this Affair, and adviſed him not to reject the Term of the Mother of God, which ſeveral Holy Men had already made uſe of; and ſo much the rather, becauſe this Diſpute had already created great Diſturbances in the Church, and was likely to make greater, becauſe he ſaw, that the *Weſt*, *Ægypt*, and perhaps *Macedonia*, were determined to ſeparate themſelves, unleſs they were ſatisfied about it; that heretofore *Theodorus* of *Mopſueſta* had recanted the way of Expreſſions which he had uſed publickly, that he might not give an occaſion of Scandal. Laſtly, he ſays, that he did not invite him to make a ſhameful Retractation, but knowing that ſeveral Perſons had heard him ſay, that he did not reject the good Senſe which might be given to this Term, *The Mother of God*, and that he would willingly call her by that Name, if ſome Perſons of Authority in the Church were of that Judgment; he exhorts him to uſe it, ſince no Eccleſiaſtical Author had condemned it, and ſeveral had uſed it. *Neſtorius* anſwered *John* Biſhop of *Antioch*, that many abuſing the Term of *the Mother of God*, and others not being willing to call the Virgin by any other Term than *the Mother of Man*, he thought it ſafeſt to chooſe the Term of *the Mother of Chriſt*.

Ibid. c. 25. Collect. of Lupus. c. 3.

Notwith-

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2. *A. Council in* Egypt.

Notwithstanding this, St. *Cyril* called a Council in *November*, *Anno* 430. in *Ægypt*. In it they resolved upon the Execution of the Judgment pronounced by the Western Bishops against *Nestorius*, and they deputed four of them to signifie it to him, with a Synodical Letter, that in case he did not revoke his Errors, and profess the Doctrine of the Church within the time prescribed by St. *Cœlestine*'s Letter, he should be degraded from his Priesthood. This Letter is dated *Nov.* 3. *Anno* 430. St. *Cyril* joyned to it a Confession of Faith, which he would have him make, and his twelve famous *Anathema*'s.

The Confession of Faith, which he propounded to him, was that of the Council of *Nice*, to which he added an Explication of the Doctrine of the Church concerning the Incarnation more at large, to this Effect, That the Son of God was made Man, and born of a Virgin, yet without any change of the Natures, either of the Flesh into the Godhead, or of the Divine Nature into the Manhood, without any alteration or mixture; yet so, as that the Word being united with the Manhood, by an Hypostatick Union, makes but one Christ; that we may not divide the two Natures, nor look upon them as united merely by an Union of Dignity, Authority, or Affection; that we may not say, that he dwells in the Son of *Mary* as in another Man, nor call Jesus Christ a Man carrying a God; nor use these Expressions, nor any like them, *I honour him who is invested with the Divine Nature, for his sake, who hath invested him with it; I adore the Invisible because of the Visible*, &c. But we must acknowledge, that the Son of God hath suffered in his Visible Flesh, that he is sacrificed for us, is dead; and lastly, that the Virgin having brought forth a God hypostatically united with the Manhood, ought to be called *the Mother of God*. This long Confession of Faith (for the Articles which we have mentioned, are laid down at large) is attended with twelve Anathema's.

St. Cyril's *twelve* Anathema's

The First is against him that doth not confess, *that the Person, who in* Isaiah *is called* Immanuel, *i. e. Jesus Christ, is a true God, and that the Virgin is upon that account the Mother of God, because she brought into the World the Word incarnate according to the Flesh.*

The second is against him that doth not acknowledge, *that the Word of the Father being hypostatically United to the Flesh makes one Jesus Christ with his Flesh, and that he is altogether God and Man.*

The third is against him, *that divideth the Natures after the Union, or allows them only an Union of Dignity, Authority, and Power, and not a natural Union.*

The fourth is against those, *who attribute that which is spoken of Christ in Holy Scripture, to God or Man separately.*

The fifth is against him who calls Jesus Christ, *a Man bearing-God, and not a true God, and the Natural Son of God, because being Incarnate he partakes of the same Flesh and Blood with us.*

The sixth is against him that asserts, *that the Word of God is the God of Christ.*

The seventh is against him, who says, *that Jesus Christ, as he was Man, was moved by the Word, and was cloathed with his Glory, as being a Person distinct from him.*

The eighth is against him who asserts, *that we ought to worship the Manhood with the Word, and will not give the same Adoration to* Immanuel, *i. e. to Word Incarnate.*

The ninth is against him who says, *that Jesus Christ did Miracles by the power of the Holy Spirit, and not by his own.*

The tenth is against him, who affirms, *that it is not the Word that is our High-Priest and Apostle, who was sacrificed for us, but it is the Man, who dyed for himself, and for us.*

The eleventh is against him who denies, *that the Flesh was the Living Flesh of the Word, but the Flesh of the Man united with the Godhead by a Moral Union, because it dwells, and inhabits in it.*

The twelfth is against him, who will not say, *that the Word hath suffered truly in his Flesh, and that he dyed, and rose again according to the Flesh.*

The *Councils.*

About this time also St. *Cyril* wrote his three Treatises about the Incarnation. One of which he dedicated to the Emperor, and the other two to the Empresses *Eudocia* and *Pulcheria*, in which he explains, and proves his Doctrine at large. 1 *p. Act Conc. c.* 3; 4, 5.

Before the Sentence of *Cœlestine*, and St. *Cyril*'s Letter were signified to *Nestorius*, he fore-seeing the Storm, which was about to fall upon him, desired *Theodosius* that he would call a Council. And since *Ibid. c.* 20. his Anger against the Monks of *Constantinople*, who were not of his Party, increased every day more and more, they also petitioned, that a Council might be assembled, and in the sequel addressed the Emperor, praying him, that the Governor of *Constantinople* would restrain the Outrages committed against them, till the Matter were determined by a Council. *Theodosius* seeing, that a Council was desired by both sides, and believing it necessary to appease the Troubles of the Church, appointed it at *Ephesus* on *Pentecost* in the following year. The Circular Letter, which he wrote to invite the Chief Metropolitans to it, bears date *Nov.* 19. *Anno* 430. In it he says, that it was his Duty to provide for the *Ibid. c.* 31. Peace and Welfare of the Church, to hinder, that it be not troubled with Schisms and Divisions, to provide that Religion be preserved in its Purity, and that the Clergy and Bishops live an unblameable Life. In this Letter he doth not alledge any particular Reason, why he called this Council, but only tells the Bishops, that it was for the Good of the Church, and that they that did not come to it, could not be excused neither before God nor Men.

The Fame of St. *Austine* induced the Emperor to require him in particular; and for that end wrote to him, although he was a Bishop but of a small City: but the Emperor's Letters not being received in *Africa* till about *Easter*, *Anno* 431. St. *Austine* was then dead, and the other *African* Bishops being encompassed with so many Enemies, could not come to the Council.

The Emperor wrote a Letter particularly to St. *Cyril*, to tell him, that he looked upon him as the *Ibid. c.* 31. Author of this Trouble, and therefore commanded (32.) him peremptorily to be present at the Council. He also particularly blam'd him for disturbing the Church, creating Divisions in the Royal Family by writing to the Empresses severally, for meddling with an Affair that nothing concerned him; for acting imperiously, and imprudently.

Nestorius also wrote to St. *Cœlestine* against St. *In Marius Mercator.* *Cyril*, and informs him, that *Theodosius* had appointed a General Council, and prays him to accommodate the Differences which were between those, who called the Virgin the *Mother of God*, and those who would give her no other Title than the *Mother of a Man*, by calling her the *Mother of Christ*.

In the mean while the four Bishops, deputed by the Council of *Alexandria* to signifie to *Nestorius* the Judgment passed against him by the Synod of *Rome*, arrived at *Constantinople*, and delivered the Letter of the Council into his own Hands in the presence of his Clergy, *Decemb.* 7. *Anno* 430. which was the Lords-Day. He put off their Answer till the next Day; but when he saw what it contain'd, he would see them no more, but still continued to preach after the same manner, as he had done before. He sent *John* Bishop of *Antioch* a Copy of the Letter, Confession of Faith, and 12 *Anathema*'s of St. *Cyril*'s; and desired him to set some Person to write against them, and himself opposed 12 other *Anathema*'s to them.

In the first, he pronounces *Anathema* against him that says, *That he that is called* Immanuel *in Scripture, is a God only, and not a God dwelling with us*; that is to say, United to our Nature, which he took of *Mary*, against him that calls the Virgin the *Mother*

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of God, and not of *Immanuel*, or that ſays, *That the Word is changed into Fleſh.*

The ſecond is againſt them that ſaid, *That by the Union of the Word and Fleſh, the Godhead hath received ſome alteration, or that it is united to the Fleſh in part only*; or that ſaid, *That the Godhead and Manhood in Jeſus Chriſt are of the ſame Nature.*

The third is againſt thoſe who ſaid, *That Jeſus Chriſt is one Son only made of two Natures, without any Mixture.*

The fourth is againſt them *who take that which is ſpoken concerning the Perſon of Jeſus Chriſt in Scripture, as agreeing to one Nature only, and ſo attribute the Sufferings to the Word of God.*

The fifth is againſt thoſe who dare affirm, *That there is but one Jeſus Chriſt according to Nature.*

The ſixth is againſt him *who gives the Word, who was Incarnate, any other Name than that of Chriſt, or who makes the Nature of Man to be Uncreated, as that of the Word is.*

The ſeventh is againſt him that ſaith, *That the Perſon, who was born of* Mary, *is the only Son of God*, and is not contented to ſay, *That he became the Son of God by an Union with the only Son of God.*

The eighth is againſt him who believes, *That we muſt honour the Form of a Servant for it ſelf, and not becauſe it is united with the Nature of the Word.*

The ninth is againſt him who ſaith, *That the Form of a Man in Jeſus Chriſt, is Conſubſtantial with the Holy Spirit*; and, *That it had not the Power of doing Miracles by the Union that it had with the Word.*

The tenth is againſt them who affirm, *that the Word was ſacrificed, and ſuffered for us, and not* Immanuel.

The eleventh is againſt them who ſaid, *That the Fleſh of Jeſus Chriſt is enlivening of its own Nature as it is Fleſh.*

The twelfth is againſt them, *who attribute to the Word the Sufferings of the Fleſh of Jeſus Chriſt.*

Theſe *Anathema*'s of *Neſtorius* being publiſhed at *Conſtantinople*, were confuted by *Marius Mercator*, and *John* Biſhop of *Antioch* cauſed *Andrew* Biſhop of *Samoſata*, and *Theodoret* to write againſt St. *Cyril*'s. He wrote alſo himſelf Circular Letters to condemn them. *Coll. of Lupus, ch. 4.*

The time for the aſſembling of the Council drawing nigh, the Biſhops began their Journey to preſent themſelves at *Epheſus*. St. *Cyril* went with almoſt 50 Biſhops of *Ægypt*; and being landed at *Rhodes*, he wrote the News of it to his Clergy and People. He arrived at *Epheſus* five or ſix Days before *Pentecoſt*, which was that Year upon *June* 7. *Neſtorius* alſo came about the ſame time with 10 Biſhops. *Juvenal* alſo arrived with ſome Biſhops of *Paleſtine*. But *John* Biſhop of *Antioch*, who was obliged to aſſemble his Biſhops to *Antioch*, who were almoſt 12 Days Journey diſtant from thence, and had above 30 Days Journey by the Land thither, could not get there ſo ſoon. He wrote a Letter of Excuſe to St. *Cyril*, and aſſured him, that he would be at *Epheſus* within five or ſix Days. *Act Conc. p. 1. c. 33. and 34.* *Ibid. c. 36.*

The Emperor ſent Count *Candidian* to the Council, that he might aſſiſt at it in his ſtead; not to meddle with Queſtions or Controverſies, which concerned the Faith, but to drive away the Monks and Laity, which came to *Epheſus* in throngs, and might raiſe Diſturbances there; to maintain the Order and Freedom of the Council without ſuffering any Heats or Conteſts; to hinder the Biſhops from going from *Epheſus* to Court, or elſewhere; and to oblige them to define and determine the Queſtions in debate before they ſtarted any others. And this did the Letter ſent to the Council declare to be the ſubſtance of his Commiſſion, wherein 'tis alſo ſaid, that ſhall not bring any Criminal, or Pecuniary againſt the Biſhops of the Council, neither in the Council, nor before the Judges of *Epheſus*; and that he hath permitted Count *Irenæus*, *Neſtorius*'s Friend, to accompany him, nevertheleſs without allowing him any Share in the Commiſſion granted to *Candidian*. *Ibid. c. 35.*

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Fifteen Days being paſt from the Day appointed for the Synod, the Eaſtern Biſhops having alſo ſent two Biſhops, who had aſſured them, that the reſt would ſoon be there, and that they would not take it ill, if the Council began without them. St. *Cyril*, and *Juvenal* Biſhop of *Jeruſalem*, and the Biſhops of *Ægypt* and *Aſia*, met in the Great Church of St. *Mary*. *Ju.* 22. although the Legates of the Holy See were not yet come; and notwithſtanding the Oppoſition of 68 Biſhops, who required them to ſtay till the arrival of the Eaſtern and Weſtern Biſhops St. *Cyril* was Preſident of this Council. We ſhall examine by and by, whether it was in his own, or in the Pope's Name. The Number of Biſhops, if we may believe what they have written themſelves, was near 200. The Orientals count but 50 out of *Ægypt*, 30 *Aſian* Biſhops, and ſome others. The Subſcriptions make it * evident, that there were 160 who ſigned it, becauſe there were ſome of thoſe, who at firſt oppoſed the holding of the Council, who did nevertheleſs joyn in it. *Coll. of Lupus, ch. 7.* * *Credible.*

After *Peter* the Chief Notary had in a few Words declared the Cauſe of the calling of this Council, they made him read the Emperor's Circular Letter ſent to the Metropolitans. Afterward *Memnon* having obſerved, that there had ſixteen Days paſſed ſince the day fixed by the Emperor's Letter; St. *Cyril* ſaid, that it was high time to begin the Council, and required that ſuch Papers ſhould be read as were uſeful for that end, and chiefly, *Candidian*'s Commiſſion, which he had already peruſed; 'tis true, but he ſaid after, that he did it againſt his Will, and to know the Emperor's mind only, and not to begin the Council. But he demanded, that they ſhould ſtay till the Eaſtern Biſhops were arrived, ſaying, that it was the Emperor's deſign to to make it a General † Council, and not a particular and ſeparate Aſſembly. But becauſe they had no regard to his advice, he retreated, and immediately entred his Proteſtation againſt the Council. *Act. 1.* † *Col. of Lupus. c. 9.*

St. *Cyril* and the other Biſhops did not give over their Proceedings; and *Theodorus* Biſhop of *Ancyra* having repreſented it as a thing neceſſary, to * call *Neſtorius* before they read any thing, three Biſhops aroſe, and ſaid, that Yeſterday they had been with *Neſtorius*, and the ſix or ſeven Biſhops which were with him, and that they had adviſed them to come to the Council; but they could get no other Anſwer from them, but this, that they would think of it, and would come to it, if they judged it convenient: Wherefore they ſent others with a Summons in Writing to cite him to the Council. *Florentius* the Tribune, being accompanied with a Clerk of *Neſtorius*'s anſwered them, that he will come to the Council when all the Biſhops are met. Theſe Biſhops having reported this Anſwer to the Council, they ſent other Biſhops to cite him the third time, according to the Canons, but they were not ſuffered to enter into *Neſtorius*'s Houſe, and they could get no other reaſon from the Guards that were at his Gate, but this, that they had Order to keep any Perſon from entring that came from the Synod. This being reported to the Council, they began to enter upon the Diſcuſſion of their buſineſs. And after they had rehearſed the *Nicene* Creed, they read St. *Cyril*'s ſecond Letter to *Neſtorius*, which was unanimouſly approved by them; the Anſwer of *Neſtorius* to it being alſo read, was rejected, and they pronounced an Anathema againſt it, and the Author of it. They cauſed alſo St. *Cœleſtine*'s Letter, St. *Cyril*'s third Letter, and his Anathema's to be read. Then they heard the Teſtimony of *Theodotus* of *Ancyra*, who depoſed, that ſince he was at *Epheſus*, he had heard *Neſtorius* ſay, that it was an Impious Aſſertion, to ſay, *That a God could be an Infant of two or three Months Old.* *Acacius* alſo, Biſhop of *Melitina*, averred that he heard one of the Biſhops, which were of *Neſtorius*'s company ſay, *That he that ſuffered for us, was a diſtinct Perſon from the Word.* After theſe Teſtimonies, they produced many paſſages of the ancient Fathers, and ſeveral pieces of *Neſtorius*'s Writings. * *Cite.*

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Writings. They also read the Letter of *Capreolus* Bishop of *Carthage*, brought by *Bessulas* his Deacon; wherein he tells the Council, that the state of the *African* Church was such, that he could not call a Synod to choose Deputies for the Council; and that they were so beset with their Enemies, that it was impossible for them to get to it; that the Emperor's Letter came not to them till *Easter*, and if they had had free passage, they could not have got to the Council so soon; so that he was contented to send his Deacon *Bessulas* with a Letter of Excuse, but did conjure them not to suffer any Novelty to creep into the Church, and to confirm the ancient Doctrine, and the Catholick Faith.

The Council judging *Nestorius* sufficiently convicted by these Records, which they had read, pronounced Sentence against him in these words: 'The 'most Impious Heretick *Nestorius* refusing to ap- 'pear at our Citation, and not suffering the Holy Bi- 'shops, which we sent to him, to enter into his 'House, we were obliged to examine his Cause; 'and having convicted him of dispersing and teach- 'ing an Impious Doctrine, as hath been proved, as 'well by his Letters, and other Writings, as by the 'Sermons which he hath preached in this Metro- 'polis, which hath been confirmed by sufficient 'Testimonies, we have been forced, according to 'the Letter of St. *Cæleſtine* Bishop of *Rome*, to 'pronounce against him this heavy Sentence, which 'we cannot do but with grief; *Our Lord Jesus 'Christ, against whom* Nestorius *hath blaspheme, de- 'clares him by this Synod deprived of his Episcopal 'Dignity, and separated from the Communion of the* * 'Episcopal Order.

* Sacerdotal, or Priestly.

So that *Nestorius* was cited twice in one Day, his Cause examined, his Letters and Writings read and rejected, the Letters and Writings of St. *Cyril* approved, Witnesses heard, and the Condemnation of *Nestorius* pronounced by 200 Bishops, or thereabouts, at one Session only. It is true, it lasted a long time, for St. *Cyril* observes in a Letter, that they met very early in the Morning, and made an end very late by Candle-light.

Sancta Synodus. in Epheso cogta. Nestorio, Novo Jude.

The next day the Sentence pronounced against *Nestorius* by the Synod was signified to him, by a Letter from the Council. In the Direction of it he is called, *Another Judas*. As soon as this was done, they wrote in the name of the Synod to the Emperor, and Clergy of *Constantinople*. St. *Cyril* wrote also in his own name to the Clergy of *Constantinople*, and *Alexandria*, and sent the Emperor the Acts of the Council.

Nestorius was not idle on his part, but wrote a Letter to the Emperor in his own name, and in the name of 16 Bishops, who signed his Letter, that being come to *Ephesus*, according to the Orders of the Emperor to be present at the Council, he waited for the Bishops, who were to come thither from all parts, and particularly for the Bishop of *Antioch*, and the Metropolitans of his Dioceſs: as also for the Bishops that were come out of *Italy* and *Sicily*. But perceiving that the *Ægyptians* were very impatient under this delay, believing that they did it out of design, they had offered to come to the Synod, if Count *Candidian* would cite them to it, but he would not do it, because he had heard that *John* Bishop of *Antioch*, and the Eastern Bishops would soon come. Nevertheless the Bishops of *Ægypt* and *Asia*, would hold a Council alone, and had filled the City with trouble; that *Memnon* Bishop of this City had granted them the Great Church for this tumultuous Assembly to meet in, although he had denied them the Licence to go into St. *John*'s church. He desires the Emperor to give Orders, that they be not wronged and abused, and that they celebrate a Lawful Council, not allowing any Monk or Layman, nor any Bishop not summoned to be present at it, but only two of the most Eminent and Learned, chosen out of every Province, or if he did not think it fit, to permit them to return home again safe. *Candidian* also sent the Emperor a Relation of what had passed, much like the Account *Nestorius* had given him; He also gave the Council Notice, that he had written to him, and made his Declaration against the Meeting of the Council; and ordered, that they should wait for the arrival of *John* Bishop of *Antioch*.

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Five days after the Deposition of *Nestorius*, *John* Bishop of *Antioch*, and the other Eastern Bishops arrived. They were but 26, which being joyned with the 10 Bishops which were with *Nestorius*, made but 36 in all, if we believe St. *Cyril*'s Relation. Nevertheless in the Subscriptions of their Letters we find more than 50 set down by their Names, and the Names of their Cities. The Council sent some Bishops to meet *John* Bishop of *Antioch*, and desired him not to communicate with *Nestorius*, who was deposed. But *John* Bishop of *Antioch* was so far from hearkening to them, that as soon as he arrived, he held a Council * in the place of his Abode. Here *Candidian* declared, that he had done all he could to hinder the Bishops, who were assembled with *Cyril* and *Memnon*, from doing any thing before the coming of the Eastern Bishops; that they had required of him, that they might read the Emperor's Letters, saying, they knew not the Emperor's Orders that he had done it against his Will merely to prevent any Sedition, but at his departure he had admonished them to do nothing rashly; but not having regard to his Advice, they had done what they pleased; after they had driven him out of the Council, and refused to hear the Bishops which *Nestorius* had sent to them. He then read the Emperor's Letter, and when that was done, *John* Bishop of *Antioch* demanded, if he had done any thing more. He said, that they had deposed *Nestorius*, and had published and fastened up his Deposition. *John* Bishop of *Antioch* went on, and asked him, If it were done regularly; if *Nestorius* were present, and convicted; or whether he was condemned without being heard. *Candidian* answered, that it was all transacted without Examination, and contrary to the Rules. *Candidian* having given this Testimony, he went out. The Bishops accused *Memnon* of shutting up the Churches against them, and St. *Cyril* of reviving the Error of *Arius* and *Nestorius* in his twelve Chapters. Upon this Accusation they pronounce the Sentence of Deposition against St. *Cyril* and *Memnon*, and excommunicated all those who had Communion with them, till they should confess the Faith of the Council of *Nice* without adding any thing to it; pronouncing Anathema against St. *Cyril*'s Chapters, and obeying the Emperor's Orders, who commanded them to examine this Question without tumult and noise. This Sentence was signified to the Bishops, against whom it was given; and because they minded it not, they protested against *Cyril* and *Memnon*, because they still held a Council after they were deposed, and contrary to the prohibition of *Candidian*. These Bishops immediately sent the Emperor word by Writing what they had done. There were two remarkable Circumstances in this Letter. The first, that St. *Cyril* had written to *John* Bishop of *Antioch* two days before the beginning of the Synod, that he would stay till he came. The second, that they could not get thither sooner, because of the length and tiresomness of the Voyage, which they were forced to make by Land. They wrote also to the Clergy, Senate, and People of *Constantinople*, to the Empresses and to the People of *Hierapolis*.

Collect. of Lupus. c. 15. 28.

* *In his Inn.*

The Relation of *Candidian* being received at *Constantinople* first, *Theodosius* ordered, that all that had been done by St. *Cyril*'s Synod, should be looked upon as Null und Void, and that the whole Council should proceed to a new Judgment; forbidding the Bishops to go from *Ephesus*, till he had sent some of his Officers to the Synod to know how things had passed there. This is the Subject of the Emperor's Letter, dated *June* 19, brought to *Ephesus* by *Palladius*. This was signified to the Bishops of both sides. St. *Cyril*, and the Bishops of his Party answered, that

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Candidian had not given a true Relation of things to the Emperor, and deſired him to ſend for him to *Conſtantinople* with five Biſhops of the Council, that he might be informed of the truth of all their Proceedings. This Letter was not ſubſcribed by all the Biſhops, becauſe *Palladius*, who was to carry it, was very urgent to be gone.

John Biſhop of *Antioch*, and the Biſhops of his Party wrote alſo by this *Palladius* to the Emperor; and having related all that had paſſed a ſecond time, they prayed him, that only two Biſhops out of every Province ſhould be allowed to be at the Synod with their Metropolitan. They alſo complained, that the Church of St. *John* had been ſhut againſt them; inſomuch that they were forced to pray abroad, and had been abuſed in their return. Laſtly, they humbly implore the Emperor to remove *Cyril* and *Memnon*, the Heads of this Perſecution from *Epheſus*. A little after they ſent Count *Irenæus*, to whom they gave another Relation againſt St. *Cyril*, concerning the Violence, which they pretend he had done them, by keeping them out of St. *Paul*'s Church, by throwing of Stones at them. They alſo gave him Letters to the Governor of *Conſtantinople* and to the Officers of the Emperor, that they would maintain their Cauſe. *Neſtorius* wrote alſo in his own Name to an Eunuch of the Emperor, that he did not refuſe to call the Virgin *Mary*, *The Mother of God*, provided that they would condemn the Error of *Apollinaris* which is maintained by St. *Cyril*.

July 10. *Philip* and *Arcadius* Legates of the Church
Act. II. of *Rome*, arrived at *Epheſus*, and joyning themſelves with St. *Cyril* and his Synod, according to their Inſtructions, by which they were ordered to act in conjunction with him, they held a Seſſion the ſame Day, in which they read St. *Cæleſtine*'s Letter, dated *May* 8. firſt in Latin, and after in Greek, which ſhews us, 'twas the Cuſtom to read the Letters of the Holy See in the Tongue wherein they were written. The Subſtance of it was this, that the Holy Spirit is preſent in Synods, and all Biſhops being the Apoſtles Succeſſors are obliged to maintain and defend the Doctrine, which they have received from them, and to imitate the Zeal and Vigilance of their Predeceſſors; that they ought to have the ſame Spirit as they have but one Faith; that the Queſtion in hand obliges them to arm themſelves with a freſh Zeal, becauſe the Perſon of Jeſus Chriſt is endangered by it; that he hopes, that he, who hath united the Synagogue, and the Church, will re-unite the Minds of Chriſtians, reſtore the Church's Peace, and make the Truth and ancient Faith to triumph; He exhorts them to continue in that *Love* ſo much commended by St. *John*, whoſe Reliques they have among them; that they ought to pray to God with one Heart and Voice, that he would direct them by the Light of his Holy Spirit, and give them Courage to defend the Word of God zealouſly, and procure the Peace of the Church. Laſtly, he tells them, that he ſent them the Biſhops *Arcadius* and *Projectus* and *Philip* a Prieſt, to be preſent at all the tranſactions of the Council, and put in execution what he had already ordained. After this Letter was read, the Legates of St. *Cæleſtine* demanded, that they would communicate to them the Acts of what was already done, which was granted them. We find at the end of this Act two other Letters of St. *Cæleſtine*'s, the one of which is directed to *Theodoſius*, and the other to St. *Cyril*. He exhorts the former to protect the ancient Faith, and he anſwers to the latter who had conſulted him, whether he might ſtill receive *Neſtorius*, the time which he had fixed for his Retractation, being paſſed; He anſwers him, I ſay, that we muſt always receive a Sinner, whenſoever he returns, and that we muſt endeavour to appeaſe the troubles raiſed in the Church. He tells him likewiſe that he earneſtly deſired, that *Neſtorius* might repent, and that he may be again received. Theſe two Letters bear date, the one *May* 7. and the other *May* 15.

The next day they met, to read over again the Acts of the firſt Seſſion of the Council to *Cæleſtine*'s Legates. When they heard them, they approved them, gave their Judgment againſt *Neſtorius*, and ſubſcribed his Condemnation. When this was done, they framed a Letter to the Emperor, wherein they tell him, that the Legates of the Biſhop of *Rome* had aſſured them, that all the Weſtern Churches agreed with them in their Doctrine, and had condemned with them the Doctrine and Perſon of *Neſtorius*. So that this Matter being thus ended as the Emperor deſired it for the benefit of the Church, and of the Faith, they deſired him to give them leave to withdraw, to ſecure them from the Perſecution they were threatned with, and ſuffer them to ordain a Biſhop at *Conſtantinople* in the room of *Neſtorius*. They wrote at the ſame time to the Clergy and People of *Conſtantinople*, to exhort them to put ſome Perſon into the See of *Conſtantinople* in the place of *Neſtorius*, lately depoſed by the Council for his impious Doctrine.

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The Judgment of *Neſtorius* being thus finiſhed, *Cyril* and *Memnon* caſt about them how they might Act. IV. provide againſt the Sentence of Depoſition pronounced againſt them by the Eaſtern Biſhops. The Council therefore being aſſembled the fourth time, on *July* 16th. *Cyril* and *Memnon* preſented a Petition againſt *John* Biſhop of *Antioch*, wherein they ſay, That the Council being aſſembled in the City of *Epheſus* to confirm the Faith of the Church, and to condemn the Hereſie lately invented by *Neſtorius*, had acted regularly, and in the uſual Forms; that they had cited *Neſtorius* three times to render a Reaſon of his Doctrine; but this Heretick refuſing to appear, the Council had attentively examined his Writings, and had condemned him according to the Rules of the Church-Diſcipline; that after this Judgment given, and an Account of it ſent to the Emperor, *John* Biſhop of *Antioch* had come to *Epheſus*, where he aſſembled himſelf with the Biſhops of *Neſtorius*'s Opinion, of whom ſome were depoſed, and others were Biſhops only in Name, having no See, and that in this Aſſembly, which had no Authority to judge any Man, he deliberately pronounced a Sentence of Depoſition againſt them, although he could not do it, the Biſhop, whom he principally pretended to judge, being in a See ſuperior to his own. But yet although he might have undertaken this Judgment, yet he ought to have followed the Canons and Rules of the Church, to have admoniſhed them, and cited them before the Council; but contemning all theſe Rules, he had raſhly and inconſiderately, pronounced a Sentence of Depoſition againſt them, immediately after his arrival, without letting them know for what reaſon he condemned them; that it was a matter of conſequence not to ſuffer the Laws of the Church to be deſpiſed; that one Biſhop dared to do ſuch things to another, who ought to have the Precedence; that he would not dare to attempt the like againſt the meaneſt Perſon of the Clergy; theſe Conſiderations forced them to deſire the Council to ſummon *John* and his Aſſociates, to give an Account of their behaviour before the Synod. *Heſychius Juvenal*'s Deacon read this Petition, and *Juvenal* preſided upon this Occaſion, becauſe St. *Cyril* taking upon him the Perſon of an Accuſer, could not preſide in it, nor his Notary give his Opinion in it.

The Synod having reſpect to the Demand of St. *Cyril* and *Memnon*, ſent twice ſome Biſhops to *John* Biſhop of *Antioch*, and the Biſhops of his Party, but they were not ſuffered to enter; and the only Anſwer which was made them, was, that they would not have any thing to do with Perſons which they had excommunicated. Then the Council pronounced, that all that had been done againſt *Cyril* and *Memnon*, was null, and ordered, that *John* Biſhop of *Antioch* ſhould be cited a third time, and if he did not appear, he ſhould be condemned.

The ſame Day *John* cauſed an Abuſive Libel to be faſtned in a publick Place, not only againſt *Cyril* and

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and *Memnon*, but also against all the Bishops of their Council, declaring *Cyril* and *Memnon* deposed for Heresie, and the other Bishops Excommunicate for favouring them, till they should forsake them, and re-unite themselves with the Eastern Bishops.

Act V.

The next Day the Council being assembled again, St. *Cyril* made his Report concerning the Libel of *John* Bishop of *Antioch*, and declared that he condemned *Arius*, *Apollinaris*, and the other Hereticks, as well as *Nestorius*, and the Followers of *Pelagius* and *Cælestius*. Whereupon he required that *John* Bishop of *Antioch* should be cited the third time. And they sent three Bishops and a Notary to him. *John* Bishop of *Antioch* received them by his Arch-deacon, who would have given them a Paper as from the Council, but they declared that they came not to receive any Paper, but to cite *John* Bishop of *Antioch*. This Arch-deacon went to tell his Bishop so, and being returned, presented them again with his Paper; and because they would not receive it, he said to them, *Let no body come from you, and we will send no body from our side; we have sent our Resolutions to the Emperor, and we wait his Orders, to know what we shall do.* The Bishops insisting upon it, and desiring him to hear what the Synod had given them in Charge to say, He answered, *You have refused to receive the Paper which I have tendered to you, and I will not hear the Orders of your Synod.* This being said, he withdrew himself. The Bishops told *Asphalius* and *Alexander* the Priest the Reason of their coming, and then returned to give the Synod a Relation of the whole Matter, who declared *John* Bishop of *Antioch*, and the 36 Bishops his Adherents to be separated from the Communion of the Church, and then gave the Emperor an Account of what they had done, praying him to confirm it by his Authority, and consent to all that they had done. They also wrote a Synodical Letter to St. *Cælestine*, in which they relate all that had passed at *Ephesus*; and tell him, that they had read and approved his Synodical Decrees against the *Pelagians* and *Cælestians* in the Council. He sent him also a Copy of the Acts of the Council. This Act was concluded with a Sermon preached by St. *Cyril* at *Ephesus*, against *John* Bishop of *Antioch*.

The Eastern Bishops on their side wrote to the Emperor, that *Cyril* and *Memnon* having been deposed by their Synod, could not be absolved by Bishops excommunicated; and they prayed the Emperor to send for them to *Constantinople*, or at least to *Nicomedia*, and not to permit any Metropolitan to bring more than two Bishops of his Province, because a great Multitude is only fit to cause Disturbance; that their Adversaries had brought with them a great number of Bishops, contrary to the Intentions and Orders of the Emperor; that as for themselves they had obeyed them exactly, by bringing only three Bishops out of each Province, and had sent no Bishop to Court, as their Adversaries had done, but contented themselves with writing to him, because they would not disobey his Orders. They sent this Letter by Count *Irenæus*.

Act VI.

The 6th Session of the Council was held *July* 22. Because the Eastern Bishops accused the Bishops of the Council of introducing another Creed, besides that of the Council of *Nice*; they read it in this Session, declared their Approbation of it in general, and owned that it contained a Sound and Orthodox Doctrine. But they added, that several Persons, who pretended to acknowledge it, putting false Interpretations upon it, they had been forced to produce the Testimonies of the Holy Fathers, to discover the true Meaning of it. Then they read over again the Testimonies of the Fathers, which they had quoted already at the Condemnation of *Nestorius*. This done, that they might fasten the Reproach which was laid upon them, upon their Adversaries themselves, they caused *Charisius* a Priest, and a Steward of the Church of *Philadelphia*, to present a Petition against one *James* a Priest, a Friend of *Nestorius*, accusing him for making the *Quartodecimans*, who returned to the Communion of the Church, to sign a Confession of Faith different from the *Nicene* Creed, and full of Heresie. He alledged that Form of Faith, which M. *Mercator* attributes to *Theodorus* of *Mopsuesta*, although there be not the least word spoken of it in that Session, that, among other things, it maintains, That the Holy Spirit hath not derived his Subsistence from the Son, that we adore the Son of Man in Jesus Christ, because of its inseparable union with the Word; that there is but one Son, which is the Word, to whom the Manhood being inseparably joyned, partakes of his Dignity, and is called God, and Lord after a particular manner. This Creed, and the Names of those that signed it being read, the Council made this famous Declaration: 'That it is 'not allowable to any Person whatsoever, to alledge, 'write, or make a different Creed from that which 'was made by the holy Fathers assembled at *Nice*; 'and that all those, who are so audacious as to make, 'or alledge, or offer any other to be signed by such 'as turn themselves, or are converted to the Church, 'whether they be Jews, Pagans, or Hereticks, if 'they be Bishops or Clergymen, they shall be de-'graded from their Dignity; and if they are Lay-'men, they shall be accursed. Then they read the Extracts of *Nestorius*, and *Peter* the Chief Notary observed, that he owned, that he was the first that had spoken in that manner. This Act concluded with a Sermon of St. *Cyril*.

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The Council having nothing more to regulate concerning Doctrine, in the 7th Action, which was held *July ult.* (It is in the Acts *Pridie Calendarum Sept.* but it ought to be read *Pridie Calend. Aug.* for this day was past before Count *John* arrived, and St. *Cyril* was seized) they discussed matters of Discipline. *Rheginus*, *Zeno*, and *Evagrius* Bishops of *Cyprus* presented a Petition to the Council against the Bishops of *Antioch*, complaining that the Bishops of *Antioch* endeavoured to make the Bishops of the Isle of *Cyprus* subject to their Jurisdiction, and that the Bishop of *Constantia*, Metropolitan of *Cyprus*, being lately dead, the Bishop of *Antioch* had obtain'd Letters from *Dionysius* the Prefect, directed to *Theodorus* Governor of the Isle, prohibiting them from ordaining a Bishop in that City without the Permission of the Council of *Ephesus*. These two Letters were read, and the Bishops of *Cyprus* having shewn, that it was the design of *John* Bishop of *Antioch*, to ordain the Bishop of *Constantia*, they asked them if it were the Custom; and being answered, that it was never practised, the Synod ordered, that according to the Canons of the Council of *Nice*, the Bishops of *Cyprus* should enjoy their ancient Rights, and ordain the Bishop of *Constantia*, according to their ancient Custom. On the Occasion of this business they made this general Rule, 'That the ancient Custom should be observed in all 'the Provinces, and that no Bishop should attempt 'to bring under his Jurisdiction a Province which 'hath not heretofore been subject to him, nor his 'Predecessors, and that if any one hath endeavoured 'it, or hath kept any Province by Force, he shall 'be forced to resign it, and restore it to him to whom 'it belongs, that the Canons be not violated, and 'Haughtiness of Worldly Power may not creep in-'to the Church, under the pretence of the Priest-'hood, and so we lose the Liberty, which Jesus 'Christ hath purchased for us by his Blood; he who 'is the Saviour of all Men.

Act VII.

In this Act they also made six Canons, which contain nothing extraordinary concerning Discipline. In them they order only, that the Bishops which are, or shall be joyned to *Nestorius*, shall be deposed. They decree the same Punishment against those that embrace the Doctrine of *Nestorius* or *Cælestius*, or that communicate with Persons excommunicated or Deposed, or who shall contemn or abuse that which is done by the Synod. On the other side, they restored them who have been Excommunicated or Deposed by *Nestorius*: And they enjoyned all the

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Clergy, not to obey thoſe Biſhops who have or ſhall embrace the *Neſtorian* Party.

The Synod alſo in this Act granted a Letter in favour of *Euſtatius*, who having been ordained Metropolitan of *Pamphylia*; and finding himſelf oppreſſed with Troubles, was brought by ſome cunning Intrigue to give a Writing, wherein he renounced it. The Council ordered, that altho' *Theodorus* had been ordained in his place, yet he ſhould enjoy the Name and Dignity of a Biſhop. Nevertheleſs with this Charge, that he ſhould not ordain, nor adminiſter Sacraments by his own Authority in any Church.

In the ſame Act they confirmed the Synodical Decree of *Siſinnius*, againſt the *Meſſalians* or *Euchitæ*, and ordain'd, that they who would not ſubſcribe the Form of the Faith compoſed by this Synod, ſhould be excommunicated or depoſed. They alſo defend their Book, concerning an Aſcetick or Monaſtick Life.

Laſtly, *Euprepius* of *Byza*, and *Arcadiople*, and *Cyril* Biſhop of *Cele*, deſired them to preſerve the ancient Cuſtom of the Province of *Europe*, in which one Biſhop had ſeveral Cities in his Dioceſs. The Council ordain'd, that there ſhould be no Innovations in this Caſe, but the Churches ſhould ſtill be governed as they were heretofore.

While theſe things were tranſacting at *Epheſus*, it was ſtrongly debated at *Conſtantinople*, what they ſhould do, about what had paſſed on both ſides there. The Lot of all was, as I may ſay, in the Emperor's hands, and the Succeſs of the Council depended upon the Reſolutions taken at Court. The Council ſent three Biſhops to him, the Eaſtern Biſhops contented themſelves to ſend Count *Irenæus* only. He arrived there but three days after the Deputies of the Council, who had prepared their Minds to favour them. But when *Irenæus* was come, he appeared before the Emperor in the preſence of the Deputies of the Council, and did ſo much that he had almoſt perſuaded the Emperor to think, that the Synod held by St. *Cyril* ought not to be accounted a lawful Council; ſo that he had almoſt confirmed the Decrees of the Eaſtern Biſhops, and baniſhed St. *Cyril*. But *John*, the Emperor's Phyſician, and a Friend of St. *Cyril* being come in, quite changed the ſtate of things by engaging the greateſt part of the Miniſters, ſome of whom were of an Opinion, that what was done on both ſides, was lawful; others thought, that it was neceſſary to declare all null, and to ſend for ſome Biſhops, who were unconcerned, to examine the Matters of Faith, and all that paſſed at *Epheſus*. In this difficulty *Theodoſius* took their part who approved of the Depoſition of *Neſtorius*, as alſo of St. *Cyril* and *Memnon*; upon the account of factious combining, and conſpiring one againſt another; being perſuaded, that as to what concerned the Faith, they had all Orthodox Sentiments, and all agreed in the Doctrine of the *Nicene* Council. In this he followed the Judgment of *Acacius* of *Beræa*, who wrote it to the Synod. The Emperor being thus determined, he wrote to the Biſhops of the Council, and ſent Count *John* to put this Order in Execution; and to re-unite all the Biſhops in one Council, having removed *Neſtorius*, *Cyril*, and *Memnon*.

John was no ſooner come to *Epheſus*, but he commanded the Biſhops of both Parties to come to him at his Inn. *John* Biſhop of *Antioch*, and *Neſtorius* came thither, accompanied with the Biſhops of his Party, and St. *Cyril* with his. There was none but *Memnon* who was miſſing. Immediately there aroſe a conteſt among them. The *Ægyptian* Biſhops maintain'd that *Neſtorius* ought not to be preſent at the reading of the Emperor's Letter, and that St. *Cyril* ought; but *John* Biſhop of *Antioch*, and his Party held the contrary. This Diſpute having continued a long time, Count *John* compelled *Neſtorius* and St. *Cyril* to withdraw: And then he read the Emperor's Letter to the other Biſhops; and told them, that it was the Emperor's Will, that *Neſtorius*, *Cyril*, and *Memnon* ſhould be depoſed. *John* Biſhop of *Antioch*'s Party conſented to it, but the others maintained, that St. *Cyril* and *Memnon* ought not to be looked upon as depoſed. Count *John* to prevent the trouble that was likely to enſue, committed *Neſtorius* to the Cuſtody of Count *Candidian*, and St. *Cyril* to Count *James*'s, and ſent *Memnon* word of his Sentence of Depoſition; and having ſent for him, alſo put him in Cuſtody to Count *James*, and then gave the Emperor an Account of what he had done; telling him, that the Minds of the Biſhops ſeemed ſo much exaſperated one againſt another, that he could find no means to reconcile them.

The Eaſtern Biſhops gave Count *John* a Letter to ſend to the Emperor. In it they deſired, that he would condemn St. *Cyril*'s 12 Chapters; and that he would be contented to have the *Nicene* Creed without any Additions ſigned by them. They wrote alſo to *Acacius*, and ſent a Synodical Letter to the Clergy and People of *Antioch*, wherein they bragged that it was reported, that all they had done was confirmed by the Emperor's Authority. Theſe Letters are in *Lupus*'s Collection, Chap. 17, 18, and 19.

The Biſhops of the Council on their part wrote alſo to the Emperor, to complain of his Sentence, and to aſſure him, that they wondered at his Religion, who was perſuaded that St. *Cyril* and *Memnon* had been juſtly condemned. They told him at the ſame time, that they would not communicate with the Eaſtern Biſhops, unleſs they would condemn *Neſtorius*, and earneſtly beſought him to releaſe St. *Cyril* and *Memnon*; and that he would get Information of the whole Affair from Perſons unſuſpected. They wrote alſo to the Biſhops which were at *Conſtantinople*, and to the Clergy of that Church, complaining of the ill Uſage they met withall, and that they underwent many Hardſhips by being kept at *Epheſus*. Wherefore they deſired them to pray the Emperor to free them from that Priſon, and to remove them to *Conſtantinople*, or ſend them home to their own Churches again. They repreſent the ſad Condition that they were in, in the Memoir, which they ſent to the Abbot *Dalmatius*. St. *Cyril* alſo wrote himſelf to the Clergy, and People of *Conſtantinople*, and to the three *Ægyptian* Biſhops reſiding there. The Letter of the Council with the Relation was carried by * a Beggar in his † Staff; this was delivered to *Dalmatius*, who was an Abbot in great reputation for Sanctity, who preſented it to the Emperor, to whom he was well known. He alſo read the Letter of the Council to the People of *Conſtantinople*, and the People cry'd out Anathema to *Neſtorius*. The Clergy of *Conſtantinople* preſented a Petition to the Emperor, in the behalf of St. *Cyril* and *Memnon*. *Dalmatius*, and the Biſhops who were at *Conſtantinople*, gave the Council an Account of what they had done by Letter. In fine, the Emperor reſolved, and ordered, That they ſhould ſend ſome Biſhops of both ſides to *Conſtantinople*, that the Affair might be terminated by the cognizance of the Cauſe. There were eight deputed by each ſide. On the Council's ſide, *Philip* a Prieſt, the Pope's Legate, with theſe Biſhops, *Arcadius*, who was alſo a Legate for the Holy See, *Juvenal* Biſhop of *Jeruſalem*, *Flavian* Biſhop of *Philippi*, *Firmus* Biſhop of *Cæſarea* in *Cappadocia*, *Theodotus* Biſhop of *Ancyra*, *Acacius* Biſhop of *Melitina*, and *Euoptius* Biſhop of *Ptolemais*. The Commiſſion which the Council gave them was, That they ſhould demand the Reſtoration of St. *Cyril* and *Memnon*; and that they ſhould not re-unite with *John*, and the Biſhops of his Party, till they had ſubſcribed the Condemnation of *Neſtorius*, begged Pardon for what they had done, and St. *Cyril* and *Memnon* were reſtored. With theſe Inſtructions the Council gave them a Letter to the Emperor, for the Juſtification of St. *Cyril* and the Council. The Eaſtern Biſhops ſent alſo eight Deputies, *viz.* *John* Biſhop of *Antioch*, *John* Biſhop of *Damaſcus*, *Himerius* Biſhop of *Nicomedia*, *Paul* Biſhop of *Emeſa*, *Macarius* Biſhop of *Laodicea*, *Apringius* Biſhop of *Chalcis*, and *Theodoret* Biſhop of *Cyprus*, †. They were

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* *A truſty Perſon in the Habit of a Beggar*

† *Which was made of an hallow Reed.*

† Helladius *Biſhop of* Tarſus *was, perhaps, the 8th Biſhop for the Eaſtern.*

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were left at Liberty to act as they saw convenient, but they recommended it to them to endeavour to make St. *Cyril*'s twelve Chapters should be rejected as Heretical. The Emperor, a little after, gave a second Order, commanding, That *Nestorius* should withdraw into his Monastery, and that *Cyril* and *Memnon* should continue in restraint till their Cause was examined. The Præfect wrote to *Nestorius*, that he might retire to his Monastery, and that he had taken Order, that he should be furnished with Carriages. *Nestorius* received this Order with a seeming Joy, and told the Præfect, That he accounted this Order of the Emperor a Kindness, believing nothing more honourable than to be forced to retreat for the defence of Religion; but he pray'd him to take effectual care, that the Emperor do condemn St. *Cyril*'s Chapters by his Publick Letters. This Retirement of *Nestorius* discovered, that there was no hopes of his Restoration, and that the Cause of the others was yet dubious.

The Deputies arrived at *Chalcedon* about the end of *August*, where they received an Order to stay, for they could not come to *Constantinople* because of the disturbances which the Monks raised. From hence the Deputies of the Eastern Bishops sent a Petition to the Emperor, wherein they desired, that he would not allow any other Confession of Faith, but that of the Council of *Nice*; and that he would be Judge of the Contests between them, and that they might set down their Reasons on both sides in Writing; Or at least, if he were not at leisure to examine this Affair, that he would dismiss all the Bishops to their Dioceses. They complained also, in this Memoir, of the attempts of *Juvenal* Bishop of *Jerusalem*, upon *Phœnicia* and *Arabia*. But they said, that they would not have any thing done against him for Peace sake, and for fear of troubling the Church with Personal Contests.

Sept. 4. The Emperor a little after came to his Country-House near *Chalcedon*, and sent for the Deputies to him, and heard them with an abundance of Patience. The Legates for the Eastern Bishops thought they had an Advantage: And therefore spake against St. *Cyril*'s Chapters, and accused *Acacius* of having said, that the Godhead was passible; and did so much by their Insinuations, that the Emperor and his Council seemed favourable to them. The Bishops of St. *Cyril*'s Party spake more modestly, and contented themselves to intreat the Emperor to send for St. *Cyril*, that he may give an Account himself both of his Faith and Conduct. The Emperor propounding it to both sides, to deliver him their Judgment in Writing, the Deputies for the Eastern Bishops said, that they had no other Confession of Faith, but that of the *Nicene* Council, wherefore they signed that, and presented it to him. They wrote all that had passed to the Bishops of their Party, who in their Answer shew the great Joy that they had for the good Success they were likely to have; telling them, that their Adversaries domineered as before, judged Causes, sent their Sentences of Deposition every where, ordained Bishops, amd disturbed the Churches. They exhort their Deputies to oppose Novel Opinions courageously, and to insist upon the Condemnation of St. *Cyril*'s Chapters. They joyned to this Letter a Petition to the Emperor in which they give him thanks for his favourable reception of their Deputies, and implore him not to suffer them, who are condemned for nothing but rejecting St. *Cyril*'s Heretical Chapters, to remain under Condemnation.

While both Parties waited for the Success of this Affair, Men's minds were much divided at *Constantinople*; the People heard the Eastern Bishops very favourably; they preached and prayed not in the Churches, for they could not be admitted into them, but in an House; on the contrary, the Clergy and Monks were very much exasperated against them. The Emperor, who had at first favoured them, began by little and little to be disaffected to them. He propounded it to them to receive *Cyril* and *Memnon*, but they would not agree to that Proposition; and when they attempted to speak to him of *Nestorius*, he would not suffer them: His Council was absolutely engaged. *Acacius* Bishop of *Bærea* in a Letter printed in *Lupus*'s Collection, Ch. 41, accuses St. *Cyril* of changing the Judgment of the Court, by bribing the Eunuch *Scholasticus* with Money; and says, that this Eunuch being Dead, and having left a great deal of Money, the Emperor found an Account of several Sums of Gold received of St. *Cyril*, which were conveyed to him by *Paul*, St. *Cyril*'s Nephew. But we have little reason to believe what *Acacius* Bishop of *Berœa* says, because he was none of St. *Cyril*'s Friend: But 'tis ever manifest, that the Emperor changed his mind in a very short time, and resolved all on the sudden to have another Bishop Ordained at *Constantinople*. Wherefore he carried the Deputies of the Council along with him to *Constantinople* that they might ordain a Bishop. The Deputies of the Eastern Bishops hearing this, sent a Petition to the Emperor, in which having accused their Adversaries of rebelling always against the Orders of the Emperor; they tell him, that being summoned to *Chalcedon*, they had requested first of all, that they would keep close to the *Nicene* Creed, and reject the Heretical Chapters of St. *Cyril*; that being cited a second time, they were ordered to discourse of those things that were in Controversie; and as they prepared themselves for this Dispute, they heard, that his Majesty was returned, and had carried along with him to *Constantinople* the deposed and excommunicated Bishops, to make them celebrate the Sacraments, and ordain a Bishop, and had left them at *Chalcedon*, them, who had never attempted any thing but for the defence of the Faith; that they thought themselves obliged to tell him, that if he allowed Hereticks to ordain a Bishop at *Constantinople*, before their Doctrines were examined, he would infallibly create a Schism, because it will never be endured; that Communion be kept with Hereticks, and that not only the Eastern, but also all the Churches of the Dioceses of *Pontus*, *Asia*, *Thracia*, *Illyria*, and *Italy*, will never admit of the Heretical Doctrine of *Cyril*.

The only Answer that the Emperor gave them, was, that he permitted them, and the other Bishops that were at *Ephesus*, to return to their Dioceses. As soon as they received this Order, they presented a third Petition, in which they speak with a great deal of Freedom. They complain, that having been cited to confirm the Faith of their Ancestors, they were kept at *Chalcedon*, and sent back again without doing any thing; that he had favoured them who had ever been rebellious against his Orders, and so had raised these Troubles; that he ought to think, that the Eastern Bishops are his Subjects as well as others; that he ought to protect the Faith, into which he had been baptized, and for which the Martyrs have poured out their Blood; that Faith, with which he had conquered the Barbarians, and which was necessary to subdue *Africa*; that the Church would be rent in pieces, if he suffered St. *Cyril*'s Doctrine to be settled; that they were obliged to put him in mind, how much he would offend God, if he suffered Persons of Heretical Opinions to perform the Offices of Priests; that they were much troubled to see, that the greatest part of the People, who are now of Orthodox Sentiments, will by this means be infected with Heresie; that their Duty obliged them to admonish him of these things; and to pray him earnestly to put them in order; that if he did it not, they had discharged their Conscience, and do protest against them that this fault may not fall upon them. This Petition did not change the Emperor's mind, insomuch that they were forced to beg of him themselves that he would permit them to withdraw, which they obtain'd. At their departure they wrote to the Eastern Bishops, how things had passed.

The Result of the Emperor's Judgment was, that *Nestorius* was justly deposed; that St. *Cyril* and *Memnon* should keep their Sees; that all the Bishops

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ſhould return again to their Churches; that neither of them both are Hereticks; and that they ſhould be exhorted to reunite. Theſe are the Contents of the Emperor's Letter to the Biſhops aſſembled at *Epheſus*, publiſhed by M. *Cotelerius*, and put by M. *Baluzius* into his Collection of Councils. The Emperor tells them, that deſiring nothing ſo much as the Peace of the Church, he had done his utmoſt endeavour to hinder their Diſagreement, and to reunite them again; but not being able to bring that about, nor to make them hold a Conference about the Doctrines of Faith, he had ordered, that the Eaſtern Biſhops ſhould return into their own Country, that St. *Cyril* ſhould go to *Alexandria* again, and that *Memnon* ſhould remain at *Epheſus*; and that as long as he lived, he would not condemn the Eaſtern Biſhops, they not being convicted of any Error, and no Body caring to enter the Liſts with them. That if they deſired Peace, they might write to him; but if they yet ſtood out, they had nothing to do but to return home. Thus the Council of *Epheſus* ended. St. *Cyril* returned to *Alexandria*; and arrived there *Octob.* 30. *Neſtorius* retired into the Monaſtery of *Euprepius* at *Antioch*; and *Octob.* 25. *Maximian* was ordain'd in his place by the Biſhops, which were at *Conſtantinople*, four Months after the Depoſition of *Neſtorius*. This *Maximian* was a Monk, who was thought worthy to be made a Prieſt, and was accounted a very pious Man, though not learned. The Synod which ordain'd him, communicated it to the Biſhops of *Epirus*, to St. *Cæleſtine* and St. *Cyril*. He wrote alſo himſelf to theſe two laſt. The Emperor wrote for him to the Pope. St. *Cyril* returned an Anſwer to the Synod, and *Maximian*. *Cæleſtine* wrote four Letters, the firſt to the Emperor, the ſecond to the Synod that ordained *Maximian*, the third to *Maximian*, and the laſt to the Clergy of *Conſtantinople*. He ſhewed much Joy that *Neſtorius* was condemned, and ſaid that he earneſtly deſired that Peace might be reſtored. He prays the Emperor chiefly to endeavour it. Theſe Letters are dated *March* 25. *Anno* 432.

The Deputies of the Eaſtern Biſhops, who were at *Chalcedon*, wrote alſo before their departure to *Rufus* Biſhop of *Theſſalonica*, to engage *Illyria*. This Biſhop was not at the Council of *Epheſus*, but as on the one ſide *Flavian* Biſhop of *Philippi* had aſſumed the Title of his Deputy, ſo on the part of the Eaſtern Biſhops *Julian* Biſhop of *Sardica* ſate in the Council, and had received a Letter from *Rufus*, who recommended the defence of the Faith of the Council of *Nice* to him, and not to ſuffer any Novelty to be introduced. The Deputies of the Eaſtern Biſhops made uſe of this Opportunity to write to *Rufus*, that they have reſiſted the Doctrine of St. *Cyril*'s Chapters, and would not conſent that any thing ſhould be added to the *Nicene* Creed: That they had for this Reaſon condemned St. *Cyril* and *Memnon*; the one as an Heretick, and the other as a Favourer of Hereſie, and have excommunicated thoſe, who defend them till they ſhould condemn St. *Cyril*'s Chapters, and profeſs the Faith of the *Nicene* Council: that all the Lenity, which they had uſed, could do no good with them, but ſtill theſe Biſhops continued to maintain theſe Heretical Doctrines, and therefore had made themſelves ſubject to the puniſhment inflicted by the Canons, and particularly by the fourth Canon of the Council of *Antioch*. Then they accuſed St. *Cyril* for being of the Judgment of *Arius* and *Apollinaris*, and attributing that to the Godhead of Jeſus Chriſt, which is ſaid of his Humane Nature. As for themſelves, they ſay, that they are reſolved to hold to the Doctrine of the Council of *Nice*, and to follow the Faith of the Holy Fathers: that this is the Judgment not only of the Eaſtern Biſhops, but alſo of the *Aſian* Churches, and it is not to be doubted but that the *Italians* will oppoſe the Novelties, which they endeavour to bring in. They alſo accuſe St. *Cyril* and *Memnon* for breaking the Canons by Communicating with Excommunicated Perſons, and with the Followers of *Pelagius* and *Cæleſtius*, and the *Eutychitæ*, or Enthuſiaſts. They pray them therefore not to receive St. *Cyril* and his Adherents to their Communion, nor to receive their Letter.

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The end of the Council did not at all conduce to the Peace of the Church, but on the contrary the Minds of Men appeared more diſcontented than ever, and the Eaſtern Biſhops, who had had the worſt of it, ſought to revenge themſelves. In their return they wrote to *Theodotus* Biſhop of *Ancyra* againſt the Letters of the Biſhops of the Council. At *Tarſus* they confirmed what they had done, and depoſed not only St. *Cyril* and *Memnon*, but alſo ſix of the Deputies of the Council of *Epheſus*, *viz.* *Juvenal* Biſhop of *Jeruſalem*, *Flavian* Biſhop of *Philippi*, *Firmus* Biſhop of *Cæſarea*, *Theodotus* Biſhop of *Ancyra*, *Acacius* Biſhop of *Miletene*, and *Euoptius* Biſhop of *Ptolemais*. Afterward being come into the Eaſt, they met again at *Antioch*, confirmed what they had done a ſecond time, and from thence wrote to the Emperor, that they held no other Faith than that of the *Nicene* Council; that they abhorred St. *Cyril*'s Chapters, and earneſtly beſought him to provide, that they be not taught in any of the Churches. *Theodoret* wrote alſo in his own Name to the People of *Conſtantinople*, which were well-affected to their Party, to confirm them in the Opinions which he had heretofore taught them, and to prove themſelves innocent from the Errors laid to their charge, by profeſſing that there is but one Chriſt, and by oppoſing St. *Cyril*'s Sentiments, as being the ſame with the *Apollinarians*. There was in the fartheſt part of the Eaſt, a certain Biſhop, who was of St. *Cyril*'s Judgment: It was *Rabulas* Biſhop of *Edeſſa*, whoſe Zeal carried him ſo far, that he not only condemned *Neſtorius*, but alſo publickly pronounced *Anathema* againſt *Theodorus* of *Mopſueſta*, and all that were not of St. *Cyril*'s Judgment. Being of theſe Principles, he perſecuted thoſe, who would not come over to his Opinion, who fled to the other Biſhops. *Andrew* Biſhop of *Samoſata* hereupon conſulted with *Alexander* Biſhop of *Hierapolis*, and ſhewed him, that it was neceſſary to declare himſelf. This was the reaſon that made *John* Biſhop of *Antioch*, and ſome other of the Eaſtern Biſhops, to write to the Biſhops of *Oſroëne*, that they ſhould not communicate with *Rabulas*, till being ſummoned before them, they had pardoned him upon his making Satisfaction, or he had been puniſhed according to the Rigour of the Laws.

Collect. Lupus, c. 38. ibid. c. 66, 136, 141, 174, 201. Ibid. & Socr. l. 7. c. 34. Liberat. in brov. c. 6. Coll. of Lupus, c. 39.

Ibid. c. 43. Ibid. c. 44.

But as the Party of *Cyril* were ill uſed in the Eaſt, ſo thoſe of the *Neſtorian* Party, and the Eaſtern Biſhops met with no better uſage in *Aſia*, *Cappadocia* and *Thracia*. *Maximian* choſen Biſhop of *Conſtantinople*, who began already to exerciſe his Juriſdiction over the Churches of theſe Dioceſes, would have himſelf acknowledged by all the Biſhops, and deprived them, who would not communicate with him. *Firmus* Biſhop of *Cæſarea* in *Cappadocia*, the Metropolis of *Cappadocia Prima*, came to *Tyana*, and ordain'd a Biſhop in the place of *Eutherius*: but he getting ſome help, forced him, whom *Firmus* had ordain'd, to renounce his Ordination. They alſo attempted to depoſe *Dorotheus* Metropolitan of *Martianople*, and ordain *Saturninus* in his place. They alſo endeavoured to deprive *Helladius* Biſhop of *Tarſus*, becauſe he would not put the Name of *Maximian* into the *Dypticks*. Laſtly, all places were full of depoſed and exiled Biſhops, and the Church was in terrible Trouble and Confuſion.

The Emperor *Theodoſius* being deſirous to remedy theſe Diſorders, which increaſed daily, wrote to *John* Biſhop of *Antioch*, that he might put an end to theſe Troubles by ſigning the Condemnation of *Neſtorius*, and pronouncing *Anathema* to his Doctrine, and by this means all this Trouble would ceaſe: that St. *Cyril*, St. *Cæleſtine*, and the other Biſhops would communicate with him; and that this may be brought to paſs, he commanded him to come to *Nitomedia* with ſome of his Clergy only, aſſuring him, that St. *Cyril* had alſo Orders to be there, and that he had told them, that they ſhould not come to Court, till they

Ibid. c. 45. Ibid. c. 46. Ibid. c. 48. Ibid. c. 49. 3. Part of the Counc. of Epheſus, c. 24.

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they were reconciled, and had procured Peace to the Church by their Re-union. He forbids them in the mean while to attempt either to diſpoſeſs, or ordain any Biſhop. The Emperor wrote to St. *Simeon Stylites*, and *Acacius* Biſhop of *Beræa*, that the one ſhould labour to procure the Peace of the Church by his Prayers, and the other by his Care. This Letter was written in the beginning of the Year 432. The Count *Ariſtolaus* was ſent to execute theſe Orders, and wrote to *John* Biſhop of *Antioch* to come to *Nicomedia*. *John* ſuſpected that the deſign was to carry him from thence to *Conſtantinople*, and therefore being unwilling to do any thing without the advice of his Brethren, he wrote to *Alexander* Biſhop of *Hierapolis*, that if it were in his Power to go, or not, it was neceſſary to deliberate together, what they ſhould anſwer; and if he were carried away by force, he ought at leaſt to take his leave: that he was too weak to undertake ſo great a Journey: that he was afraid they would make ſome attempt upon his Life by the way. Then he deſires *Alexander* to come to the Synod, which was ſhortly to meet at *Cyrus*, according to the Cuſtom, that they might take Reſolutions together what they ſhould do. He adds, that the Propoſitions which they had brought, were more impious; that St. *Cyril*'s Chapters had ſome appearance at leaſt of Error, but at preſent they demanded no more than to condemn them that taught that there were two Natures in Jeſus Chriſt.

C. 25. *Ib.* *Collect. of Lupus*, c. 51. 52.

Ibid. 50.

Ariſtolaus uſed no compulſion to carry *John* Biſhop of *Antioch*: but finding him inclinable to Peace, ſuffered him to call a Synod, which was held at *Antioch*, where they declared that they would remain ſtedfaſt to the Faith of the Council of *Nice*, which needed no Explication; that they underſtood it in the Senſe, in which St. *Athanaſius* had explained it in his Letter to *Epictetus*, and that they rejected the Letters, Chapters, and other Deciſions lately made, as being only fit to raiſe Diſturbances.

Ibid. c. 53. c. 58. c. 62.

They made alſo five other Propoſitions, but this was the principal, and all the Eaſtern Biſhops reſolved for the Peace of the Church to receive St. *Cyril* to their Communion, if he did approve this Propoſition, provided that they were not obliged to ſubſcribe the Condemnation of *Neſtorius*. This was the Judgment not only of *John* Biſhop of *Antioch*, but alſo of *Alexander* Biſhop of *Hierapolis*, *Theodoret*, *Andrew* Biſhop of *Samoſata*, and other Zealous Defenders of the *Neſtorian* Party. *Acacius* Biſhop of *Beræa* was commiſſioned to make this Propoſition to *Ariſtolaus*, that he might communicate it to St. *Cyril*. This Count went immediately to *Alexandria*, and made this Propoſition to St. *Cyril*, who would not accept the Propoſition of the Eaſtern Biſhops, but on the contrary in his Letter to *Acacius* inſiſted upon it, that he not only could never reject that, which had been done at *Epheſus* againſt the Blaſphemies of *Neſtorius*, but likewiſe that he could not unite again with the Eaſtern Biſhops, unleſs they would condemn *Neſtorius* and his Doctrine, and treat him with diſgrace as an Heretick. Nevertheleſs to give the Eaſtern Biſhops ſome Satisfaction, he pronounced *Anathema* againſt the Errors of *Arius* and *Apollinaris*, and declares that he believes that the Body of Jeſus Chriſt is animated with a Rational Soul; that he allows not of any Confuſion, Converſion or Mixture between the two Natures of Jeſus Chriſt; that he confeſſes, that the Godhead is impaſſible, but holds, that Jeſus Chriſt, the Son of God, hath ſuffered according to the Fleſh for us. He adds, that his twelve Chapters were only deſigned to oppoſe *Neſtorius*'s Errors; and when the Peace is made, he will eaſily ſatisfie any Objections, which they can form againſt them.

C. 58. 62.

This Letter being delivered to *Acacius* of *Beræa*, with another from *Ariſtolaus*, which was brought by *Maximus*, ſent on purpoſe from *Alexandria* about this Affair, *Acacius* alſo having afterwards received two other Letters from St. *Cyril*, and one from the Biſhop of *Rome*, as alſo a ſecond Letter from the Emperor, all which exhorted him to further the Peace of the Church; he ſent to *Alexander* Biſhop of *Hierapolis*, and *Theodoret*, a Copy of St. *Cyril*'s Letter; and wrote to them at the ſame time, That he thought that they ought to be contented with this Explication, which was very exact, and conformable to their Sentiments, and that he prayed them to approve the Anſwer which *John* Biſhop of *Antioch*, and the other Biſhops aſſembled at *Antioch* gave St. *Cyril*, and the Conditions of Peace to which they would agree. *Alexander* Biſhop of *Hierapolis* and *Theodoret*, were of different Judgments about the Letters of St. *Cyril*, yet they both agreed that they ought not to conclude a Peace upon this Condition alone. *Alexander* Biſhop of *Hierapolis* took notice, that the Letter of St. *Cyril* contained alſo ſome Errors, and maintained that the Word ought to be thought only to have ſuffered according to the Fleſh. *Theodoret* on the contrary believed it Orthodox, and looked upon it as a tacit Retractation of the Doctrine of the twelve Chapters, although there were ſome terms intricate and obſcure: But he much diſapproved St. *Cyril*'s Conduct in rejecting the Propoſition, which had been offered by the Biſhops of the Council of *Antioch*, and he thought it impoſſible to make any Peace ſo long as St. *Cyril* would oblige them to ſign the Condemnation of *Neſtorius*. He was very willing, that they ſhould condemn thoſe in general, who affirm, that Jeſus Chriſt is a mere Man, who divide Jeſus Chriſt into two Sons, or deny his Godhead; but he could not endure to condemn a Perſon, whom he thought to be of Orthodox Sentiments, at the ſame time, that he approved of ſound Doctrine. *Andrew* Biſhop of *Samoſata*, *Maximus* Biſhop of *Anazarbum*, *Helladius* Biſhop of *Tarſus*, *Eutherius* Biſhop of *Tyana*, were of the ſame Judgment with *Alexander* Biſhop of *Hierapolis*; and although they were averſe from the Propoſition of Peace made by St. *Cyril*, yet they would not agree to *Theodoret*'s. This is ſeen by the Letters which theſe Biſhops wrote one to another, and to *Acacius* Biſhop of *Beræa*, Mediator of the Peace.

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C. 57, 58, 59, 60.

c. 60. 61. *In Lupus's Collection from* c. 54 *to* c. 74.

John Biſhop of *Antioch*, who earneſtly deſired a Peace, being troubled to ſee theſe impediments on both ſides, thought, that the beſt way to remove them, was to ſend a Biſhop, being perſuaded, that things would be cleared by a Conference, and that an Accomodation might more eaſily be effected *vivâ voce*, than by Writing; beſides, by this means the more Zealous would not be obliged to ſubſcribe any thing, and yet would be comprehended in the Peace. Therefore he choſe *Paul* Biſhop of *Emeſa*, who had ſubſcribed for *Acacius* Biſhop of *Beræa* in their Council of *Epheſus*, to undergo this Charge. He wrote alſo at the ſame time to *Alexander* Biſhop of *Hierapolis*, that he ought to yield; that the Objections which he made were very ſubtle; that it was not a time to diſpute Philoſophically, but to redreſs the troubles of the Church, and the preſſing dangers with which it was threatned; that *Archilaus* Biſhop of *Euphrateſia* was likely to be condemned to bear a great Fine.

c. 77. 138. c. 78.

Alexander, Biſhop of *Hierapolis*, could not agree to this Propoſition, and took that very ill which *John* had written to him. *Dorotheus* Biſhop of *Martianople* approved of their ſending *Paul* Biſhop of *Emeſa*; but he particularly recommended it to them, that they ſhould oblige them to ſubſcribe, That there are two Natures in Jeſus Chriſt, without Confuſion or Mixture.

John Biſhop of *Antioch* gave *Paul* Biſhop of *Emeſa* a Letter for St. *Cyril*, in which he tells him, That his twelve Chapters were the Source and Original of the Diviſion; but his Letter to *Acacius* had made them clear, and corrected what was amiſs in them; that it needed no further Explication, and that if the Peace were once concluded, they might explain themſelves better. He was pleaſed, that St. *Cyril* approved of St. *Athanaſius*'s Letter to *Epictetus*, and ſays, That that alone was ſufficient to diſcover the true Senſe of the Doctrine of the Council of *Nice*.

P. 3. c. 16.

Paul Biſhop of *Emeſa* being come to *Alexandria*, c. 80.

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having had one Conference with St. *Cyril* about what paſſed at *Epheſus*, delivered the Letter of *John* Biſhop of *Antioch* to him, who was much diſpleaſed with him for it; becauſe it revived the complaints, which were made againſt the twelve Chapters, and reflected upon what was done in the Council of *Nice*. Nevertheleſs the Emperor was intent upon a Peace, and reſolved to have one at any rate. *Paul* Biſhop of *Emeſa*, a ſubtle and prudent Man, excuſed the Letter of *John* Biſhop of *Antioch*, and ſaid, That he had no deſign to offend St. *Cyril*, and that it ought not to be any hindrance to the Union. St. *Cyril* inſiſted upon the Condemnation of *Neſtorius*, and *Paul* Biſhop of *Emeſa* ſatisfied him by acknowledging that *Neſtorius* had been juſtly depoſed, and that *Maximian* was a lawful Biſhop, and giving him a Declaration of it in Writing. *Paul* Biſhop of *Emeſa* having ſubſcribed it, requeſted, that he would be contented with his Subſcription, as done in the Name of all the Eaſtern Biſhops. But St. *Cyril* required, that *John* alſo ſhould ſubſcribe a certain Writing, which he would ſend him. *Paul* Biſhop of *Emeſa* demanded alſo, That the Biſhops depoſed by *Maximian* ſhould be reſtored, *viz.* *Helladius* of *Tarſus*, *Eutherius* of *Tyana*, *Himerius* of *Nicomedia*, and *Dorotheus* of *Martianople*, but St. *Cyril* would not give his conſent to it.

Act of the Counc. 3. p. c. 82.

c. 85.

Nevertheleſs the common report at *Conſtantinople* was, That St. *Cyril* had retracted his Opinions, and done all that the Eaſtern Biſhops required of him; inſomuch that St. *Cyril* was obliged to relate the whole Tranſaction to his Legates; How he had obliged *Paul* to ſign the Condemnation of *Neſtorius*, before he communicated with him, and how he had not ſent a Letter of Communion to *John* Biſhop of *Antioch*, but upon condition, that before it be given him he ſhould ſign a Writing, which he did ſend him, containing the Condemnation of *Neſtorius*.

c. 202, 203.

John Biſhop of *Antioch* deferring his Anſwer for ſome time, St. *Cyril* was ſomething troubled, fearing leſt his Deputies ſhould have given his Letter of Communion to *John* Biſhop of *Antioch*, before he had ſigned the Condemnation of *Neſtorius*. *Epiphanius* the Arch-Deacon, and Coadjutor of St. *Cyril*, wrote about it to *Maximian*, and earneſtly intreated him to ſee that their deſign be put in Execution, and to perſuade the Emperor to compel *John* Biſhop of *Antioch* to ſubſcribe againſt *Neſtorius*, and command, that no mention be made of him for the future.

p. 3. Act of the Counc. 30.

John Biſhop of *Antioch* having received St. *Cyril*'s Letter, returned him an Anſwer, and changing ſomething in the Form of Faith, which St. *Cyril* had ſent him, ſaid, 'That without adding any thing to the 'Confeſſion of Faith made by the Council of *Nice*, 'unleſs by way of Explication and Declaration, he 'confeſſed, That our Lord Jeſus Chriſt, the Only 'Son of God, was perfect God and perfect Man, 'having a Body, and a reaſonable Soul, born of his 'Father from all Eternity, according to his God-'head, born of the Virgin in time according to his 'Manhood, conſubſtantial with the Father accor-'ding to the * Divinity; becauſe he hath united the 'two Natures after ſuch a manner, as that they are 'but One Chriſt, One Son, One Lord. And in this 'Senſe of the Union without Mixture it may be 'ſaid, That the Holy Virgin is the Mother of God, 'becauſe the Word was Incarnate, was made Fleſh, 'and was united in the Moment of his Conception 'to the Body, which he took from her. And as to 'the Terms attributed to our Lord in the Goſpels 'and Writings of the Apoſtles; ſome of which, 'Divines make common, as agreeing to the Perſon 'only, and others they apply ſeparately upon the 'account of the diſtinction of the two Natures, and 'apply ſome to the Divine, and others to the Hu-'mane Nature of Jeſus Chriſt.

* N.B.

Having given his Approbation of this Faith, he declares, that for Peace ſake, and to take away all occaſion of Scandal, he did acknowledge that *Neſtorius* was juſtly depoſed; that he condemned the Novel Expreſſions, which they endeavoured to introduce; that he approved the Ordination of *Maximian*, and he communicated with all the Orthodox Biſhops.

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This Letter being carried to *Alexandria*, St. *Cyril* did readily unite himſelf with *John* Biſhop of *Antioch*; and to ſatisfie *John* Biſhop of *Antioch*, and the Eaſtern Biſhops for his part, he wrote them a Letter, in which having declared how joyful he was at this Re-union, and approved their Confeſſion of Faith; he condemns the Errors they had accuſed him of, and acknowledged, that there is not either Mixture, or Confuſion, or Converſion of the two Natures; that the Nature of the Word is neither diminiſhed, nor become paſſible. He approves of *Athanaſius*'s Opinion, but he obſerves, that there are two Editions, wherein the Letter to *Epictetus* hath been corrupted. *Paul* Biſhop of *Emeſa*, and St. *Cyril*, being thus agreed in the main, *Paul* Biſhop of *Emeſa* made a Sermon *Dec.* 25. 432. in which having explained his Doctrine about the Incarnation, and confeſſed that he believed the Virgin the Mother of God, he was interrupted by the Acclamations of the People; So that he preached the remaining part on *Jan.* 1. following, and St. *Cyril* approved *Paul* Biſhop of *Emeſa*'s Diſcourſe in a ſhort Sermon.

Act of the Counc. p. 3. c. 31, 32.

John Biſhop of *Antioch* having received this News with this Letter of St. *Cyril*, he wrote Circular Letters to the Eaſtern Biſhops; in which he tells them, That St. *Cyril* had made a plain Confeſſion of the Orthodox Faith, approved the Form of Faith which he had ſent him, and had freed himſelf from the Errors with which he was accuſed, and had removed all Objections againſt him; that by this means, all the Churches were again united in one Communion. He exhorts all the Biſhops to joyn in this Peace, and ſays, That they that ſtand out, will diſcover, that they have acted not through Zeal for the Faith, but through Paſſion. He ſent them with this Letter a Copy of his Letter to St. *Cyril*, and of St. *Cyril*'s to him. *John* Biſhop of *Antioch* wrote alſo particularly to *Theodoret*, before *Paul* Biſhop of *Emeſa* was returned. Laſtly, he ſent a Letter of Communion in his own Name, and in the Name of the Eaſtern Biſhops, to St. *Sixtus*, St. *Cyril*, and *Maximian*, in which he aſſures them, that he approved of the Depoſition of *Neſtorius*, condemned his impious Doctrine, and conſented to the Ordination of *Maximian*; and St. *Cyril* on his part wrote to *Maximian*, St. *Sixtus*, and *John* Biſhop of *Antioch*. While theſe things paſſed in the Eaſt, St. *Sixtus* Biſhop of *Rome*, who ſucceeded St. *Cœleſtine*, had ordered things in the ſame manner almoſt at *Rome*, having approved of what the Council had done againſt *Neſtorius*, yet without coming to any diſagreement with *John* Biſhop of *Antioch*, and the Eaſtern Biſhops, and exhorting St. *Cyril* to endeavour after Peace, and to receive them, if they would approve of the Orthodox Faith.

Coll. of Lupus. c. 2.

c. 86.

3. p. Act. of the Counc. c. 27.

Since there were always ſome Perſons, who carried themſelves with Paſſion, or indiſcreet Zeal, this Peace was not generally approved. St. *Cyril* was accuſed by ſome of being too remiſs; inſomuch, that he was forced to juſtifie himſelf by ſeveral Letters, and to demonſtrate, that the Confeſſion of the Eaſtern Biſhops was Orthodox. This is the Subject of his Letters to *Acacius* Biſhop of *Melitine*, to *Eulogius*, to *Donatus*, and *Maximus*, who refuſed to communicate with *John*, and the other Eaſtern Biſhops.

This Agreement of *John* Biſhop of *Antioch* diſpleaſed a great many of his Brethren. *Theodoret*, who was one of the moſt moderate of that Party, did not at firſt diſapprove the Conditions of the Peace, not knowing, that they exacted the Condemnation of *Neſtorius*, but he wrote to *John* Biſhop of *Antioch*, that he ought not to conclude a Peace, till thoſe who had been deprived were reſtored. He wrote alſo the ſame to *Theoſebus*, and ſeveral other Biſhops. *John* Biſhop of *Antioch* wrote about it to the Emperor,

Collect. of Lupus. c. 87. & 88. c. 91, 95. c. 90, 92, 94, 95, c. 96. c. 97. c. 95. c. 97.

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peror, to satisfie him. But *Alexander* Bishop of *Hierapolis*, *Andrew* Bishop of *Samosata*, *Meletius* Bishop of *Mopsuesta*, declared from the beginning, That they disapproved of this Peace, and reproved two things chiefly in it, *viz.* The Condemnation of *Nestorius*, and the Approbation of the Term, *The Mother of God* without any Explication. *Theodoret* likewise knowing, that he had condemned *Nestorius*, disallowed the Agreement, and joined with *Andrew* of *Samosata*, and *Alexander* of *Hierapolis*. He invited them to come to *Zeugma* to deliberate about what was fit for them to do. *Alexander* would not go, but answered, That such a Meeting was needless; that 'twas evident, that St. *Cyril* was more to be blamed than ever; that he required that *Nestorius* should be peremptorily condemned, but would not condemn the three Chapters. He complains of the proceed- C. 100, ings of *John* Bishop of *Antioch*, and accuses him of C. 101. having betrayed his Faith, and condemned an innocent Person. *Andrew* Bishop of *Samosata* was more moderate, and advised *Alexander* to agree, without requiring St. *Cyril* to condemn his twelve Chapters, since it sufficeth, that he hath made Profession of the Orthodox Faith, and we must use some condescension for the benefit of Peace. But *Alexander* absolutely refused, and declared, That he would not communicate with St. *Cyril*, nor with those who join'd him. *Andrew* Bishop of *Samosata*, and *John* Bishop C. 105. of *Germanicia* had much ado to bring him to any 106. Accommodation, for he told them, he took this Proposition ill, and condemned their Carriage. *Maximian* Bishop of *Anazarbum* told them, That he was also very much surprized at their proceedings. *Theodoret* was willing to come to an Agreement, for he thought St. *Cyril*'s Confession was Orthodox, but he would not give up *Nestorius*. He wrote his Opinion to *Helladius* Bishop of *Tarsus*, and the People of *Constantinople*. *Helladius* Bishop of *Tarsus*, *Eutherius* C. 110. Bishop of *Tyana*, and the Bishops of *Cilicia* met at *Anazarbum*; there they confirmed the Condemnation of St. *Cyril*, and excommunicated those who had received him to their Communion, till he should condemn his Chapters, as they had agreed the first C. 111. time they were assembled. After they had taken these 112, 113. Resolutions they wrote to St. *Sixtus*, that St. *Cyril* C. 114. hath taught the Heresie of *Apollinaris* in his twelve Chapters, which was condemned at *Rome* by Pope *Damasus*; that he hath condemned *Nestorius* at *Ephesus* unjustly, and on the contrary St. *Cyril* and *Memnon* were justly deposed; that the Emperor having convened the Bishops of both Parties, their Adversaries would not enter into a Conference with them about the Points of Faith; that they taught Errors, and falsly imposed them upon those that were not of their Judgment; that *John* Bishop of *Antioch* had himself condemned St. *Cyril*'s Chapters, but hath since prevaricated by receiving St. *Cyril* and *Memnon* to Communion; that he alone hath absolved them from the Anathema pronounced against them by several Bishops; and not content with this, he contemned *Nestorius*, and all that he hath affertrd, as impious, without marking any particular. They pray the Pope to inform himself of these things, and to assist them; that they would pour out Floods of Tears at his Feet, if the Fear of those Wolves, which are ready to enter into their Flocks, did not constrain them to continue with them, and watch over them.

It was to no purpose for them to think to engage the Pope to them, for knowing the Peace he had approved the Conditions, *Sept.* 15. 433. and had written about them to St. *Cyril*, and *John* Bishop of *Antioch*.

C. 123. *John* Bishop of *Antioch* being angry, because *Alexander* and some other Bishops of the East and *Asia*, not only refused to be included in the Peace, but separated themselves from him upon that Account; after he had written to them several times, he implored the help of the Imperial Authority, to force them to submit to his Will. *Proclus* having been ordain'd Bishop of *Constantinople* in the room of *Maximian*, in the beginning of the Year 434, he took that occasion, writing about that Ordination to the Prefect *Taurus*, to desire him to assist him with his his Authority against the Bishops, who refused to joyn in Communion with him. He sent also to *Con-* C. 123, *stantinople* one named *Verius*, who obtain'd an Edict 124. against them from the Emperor, directed to *Domi-* C. 140. *tian* the Questor. *John* Bishop of *Antioch* certified C. 126. *Alexander* in particular of the Emperor's Will, telling him, that he would not allow any of the Bishops to come to *Constantinople*. The Letter was delivered to *Alexander* by one of the Emperor's Officers, but he would not receive it; but hearing it read only, he promised to obey the Emperor's Orders. *Alexander* C. 127. Bishop of *Hierapolis*, and the Bishops of *Euphratesia*, whose Metropolitan he was, wrote a Circular Letter to all the Bishops of *Syria*, the two *Cilicia*'s and of *Cappadocia Secunda*, in which they complain of *John* Bishop of *Antioch*, as well because he hath condemned *Nestorius*, as because of the troubles he involved them in, and his daily attempts against them. *Alexander* in signing this Letter, discovers, that it C. 130. was a year since he communicated with him, which shews, that it was written in 434. *Helladius* Bishop of *Tarsus*, Metropolitan of the upper *Cilicia*, and four Bishops of the same Province answered them, That they had a design to call a Synod, but being hindred by the approaching Festival, they comforted them by advising them to have recourse to their Prayers. *Meletius* Bishop of *Mopsuesta*, and the Bi- C. 131. shops of the Lower *Cilicia* comforted them also by a Letter, and exhorted them to remain stedfast. But *Alexander* Bishop of *Apamæa* wrote to *Alexander* Bi- C. 132. shop of *Hierapolis*, that he desired to speak with him, certainly that he might persuade him to the Peace; but not being able to come to *Hierapolis* by reason of the Feast, he prayed him to come to some Monastery half way to meet him. All these Writings would not keep him from persecuting the Bishops, who would not communicate with *John* Bishop of *Antioch*. *Theodoret* complains in a Letter written to the Go- C. 133. vernor of his Country, That they had stirred up Tumults in his Dioceses, that they had thrust out *Abibus* Bishop of *Dolechia*, and had ordained in his place a Priest called *Athanasius*, who had been heretofore convicted of a wicked Life; that they had also ordained in another Church one named *Marinian* known to be a debauched Man, and that this Ordination had been made contrary to the Canons, without the Authority of the Metropolitan, by strange Bishops. That they had hindred *Athanasius* from entring the Church of *Dolechia*, and made him promise upon Oath, that he would not accept of it, but that he had not long after possessed himself of it, without any regard had to his Oaths.

Abibus being thus deprived, presented a Petition C. 135. to *Alexander* Bishop of *Hierapolis*, and to *Theodorus*, a Bishop of his Province, wherein he complains that he had been driven out of his See by Force, and declared, That he had never voluntarily quitted his Bishoprick, as they had divulged. These Bishops wrote to the Empresses against those violences, which *John* Bishop of *Antioch* used against those that would not be of his Judgment. They complain, that he had ordain'd two Bishops in their Province contrary to the Canons; and that he had put one into a Church which was in the Dioceses of *Hierapolis*. They implore these Princes to obtain of the Emperor to forbid these Ordinations contrary to the Rules, and allow the Bishops in their Province to celebrate them according to their Custom, and to leave the Church of St. *Sergius* to depend upon the Bishoprick of *Hierapolis*.

Nevertheless, there came a second Order from the C. 142, to Court to *Titus* a Count and Imperial Vicar, and sent 146. in the Emperor's Name by Count *Dionysius*, Master of the Horse, who enjoyned him to bid *Helladius* Bishop of *Tarsus*, *Maximian* Bishop of *Anazarbum*, *Alexander* Bishop of *Hierapolis*, and *Theodoret*, to re-

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turn to the Communion of *John* Biſhop of *Antioch*, upon the Penalty of being immediately deprived of their Churches. *Helladius* wrote about it to *Melitius* Biſhop of *Mopſueſta*, and deſired to know what he ſhould do; *Melitius* anſwered him, *That he ought to remain ſtedfaſt*. *Theodoret* alſo wrote about it to *Alexander* Biſhop of *Hierapolis*, and tells him, *That as for himſelf, he was not afraid of his Menaces, and that he was willing to retire; but his Monks had much diſturbed him, by repreſenting it to him as his Duty not to be againſt the Peace, and that they had propoſed it to him to go to* Gindarus, *where they would procure* John *Biſhop of* Antioch *to come that they might diſcourſe of an Agrement; that he had yielded to this Propoſition, but had refuſed to go to* Antioch.

Alexander anſwered him, *That he was reſolved never to communicate with* Cyril: *That what had been commanded ſince from* Conſtantinople, *confirmed him in that Reſolution: That though all the Dead ſhould riſe to perſuade him the contrary, he would do nothing: That he was ready to leave his Biſhoprick, and had already done it, had not he feared he ſhould paſs for a Deſerter, and a Coward for forſaking his Flock.* Theodoret anſwered, *That he ſeemed to be acted with too much paſſion; that he ought to condeſcend ſo far as he might ſafely without approving any thing that is not true. That he ought to examine the Synodical Letter of* John *Biſhop of* Antioch, *and St.* Cyril; *and if he found it Orthodox, he might communicate with St.* Cyril, *neverthleſs not approving what had been done at* Epheſus; *that he had heard, that he brought this Propoſition out of the Eaſt; that* Proclus *Biſhop of* Conſtantinople *was of ſound Principles; that* Helladius *and* Eutherius *had told him ſo: that he could wiſh, that they could meet with* John *Biſhop of* Antioch *at ſome diſtance from* Antioch, *on condition, that thoſe whom he hath unduly ordained, ſhould be excluded; that he was troubled that* John *Biſhop of* Antioch *having in his Letter made Confeſſion of the Orthodox Faith, had condemned* Neſtorius, *who had no other Opinions than thoſe which* John *did explain; that that which comforted him, was, That he had not abſolutely condemned his Doctrine, but particularly all that he had ſaid, or written againſt the Doctrine of the Apoſtles.*

Alexander replied, *That he did not ſeparate from* John *Biſhop of* Antioch *upon the account of the Ordinations, which that Patriarch had unjuſtly made, but becauſe he hath betrayed his Faith, and communicated with an Heretick: that he was reſolved not to communicate with any of thoſe, who held Communion with St.* Cyril, *although they ſhould condemn his Chapters.* And to ſhew to what an height the Biſhop of *Conſtantinople* had driven things, he ſent him the beginning of his Synodical Letter, where he ſpeaks of the Seditions which ſprung from the corrupt Seeds of *Neſtorius*'s Doctrine.

Theodoret did not yield to this Council, but on the contrary, he thought himſelf obliged to admoniſh his Metropolitan *Alexander* friendly, *that it was neceſſary to conſider upon a Peace; that he ſaw the Churches would certainly be ruined; that their Flocks would become a Prey to Wolves; that he was afraid that they muſt give an Account to God for being backward to it; that by comparing the Advantage of Peace with the Diſadvantages that might redound to the Church, he found it would loſe more by holding out, than by a ſmall Compliance.*

But *Alexander*, who was never to be wrought upon, gave him an angry Anſwer, *That he would not have him write any more to him about it.* And for an Anſwer to *Theodoret*'s Maxim, he told him, *that the only way to compare the Benefit and Damage that might be done, is to chuſe the part that Truth is on: that Deprivation, Baniſhment, Death, and diſgraceful Revilings of Men, are nothing to eternal Torments: that he did not wonder that* Theodoret, *inclined to a Peace, being perſuaded that St.* Cyril *was Orthodox; but as for him, who thought him an Heretick, he could not communicate with him.* Whereupon he cites the Examples of *Meletius* Biſhop of *Conſtantinople*, *Euſebius* Biſhop of *Samoſata*, of *Barſus*, and of many other Biſhops, who have been depoſed becauſe they would not communicate with Hereticks. He ſent him a Letter from *Parthenius* a Prieſt, who aſſured him, that *Neſtorius*'s Adverſaries had not at all altered their Mind.

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Theodoret ſeeing that there was no way to change the Reſolution of his Metropolitan, conſulted his own Affairs alone; and going to *Antioch*, entred into Communion with *John*, but without any Subſcription, or Approbation of the Condemnation of *Neſtorius*, to whom he wrote a Letter to excuſe himſelf, as alſo to *Helladius* Biſhop of *Tarſus*. The Biſhops of *Cilicia Secunda* followed his Example, and wrote a Synodical Letter to *John* Biſhop of *Antioch*, in which they acknowledged, *that his Letter to St.* Cyril *was Orthodox; that they had ſeparated themſelves from him out of a Suſpicion that St.* Cyril's *Chapters were Heretical, but their Fear was taken away by that Expoſition of Faith.* The Biſhops of *Cilicia Prima* and *Iſauna* yielded alſo, but they could never alter the inflexible Reſolution of *Alexander* Biſhop of *Hierapolis*. *Theodoret* himſelf wrote again to him, and to his Friends, to perſuade him, but he anſwered his Letters with Anger, and ſharp Reflections, ſhewing always an unconquerable Reſolution and Obſtinacy. *Meletius* Biſhop of *Mopſueſta* was the only Man of the *Cilician* Biſhops that imitated him. *John* Biſhop of *Antioch* depoſed him, and ordained in his Place *Chromatius*, and preſented a Petition to the Emperor to perſuade him to remove him from his See.

But they behaved themſelves better towards *Alexander* Biſhop of *Hierapolis*. *Theodoret* having done what he could to bring him over, even by deſiring *Neſtorius* to write to him, interceded for him to *John* Biſhop of *Antioch*, and deſired him to let him alone, ſhewing him, that it would be of no ill Conſequence, nor prejudice his Cauſe, becauſe he would be quiet, whereas if he provoked him, 'twould cauſe more trouble. But *John* Biſhop of *Antioch*, who was reſolved to make all the Eaſtern Biſhops ſubject to him, wrote to *Alexander* by Count *Titus*, and *Dionyſius* Maſter of the Horſe, *That they had born patiently hitherto in reſpect to him; but if he did ſtill continue in his Reſolution not to communicate with* John *of* Antioch, *they could not wait any longer, nor diſſemble.* He anſwered with his ordinary ſtiffneſs, *That he could not communicate with a Biſhop who had received Hereticks to his Communion, and that he was willing to go without any noiſe or ſtir whither they pleaſed.* After this, *Titus* gave Orders to *Libianus* Judge of *Euphrateſia* to expel *Alexander*, if he ſtill remain'd in his Reſolution, and to put in his place ſuch a Perſon as the Synod of Biſhops ſhould ordain. This Order being made known to *Alexander*, he retreated, and *Libianus* telling *Titus*, that he had executed his Orders, repreſents to him, and *John* Biſhop of *Antioch*, the Affliction that the Church of *Hierapolis* was in, having loſt their Biſhop, and prayed them to have ſome Regard to it.

John Biſhop of *Antioch* wrote hereupon to the Clergy, and People of *Hierapolis*, *That he had uſed all manner of ways to convert their Biſhop* Alexander; *That he had prayed, and ſollicited him ſeveral times not to hinder the Peace by his obſtinate Refuſal; And that he was yet willing to receive him, if he would comply, and enter into Communion with him.* Laſtly, they thruſt out, and baniſhed all the Biſhops, which refuſed to communicate with *John* of *Antioch*. *Irenæus* hath given us a Catalogue of them, after he hath related the Order, which was given againſt him, and againſt another called *Photius*, Adherents of *Neſtorius*: *Alexander* Biſhop of *Hierapolis*, baniſhed to *Phamoſis* in *Egypt*, where there are Mines: *Abibus* Biſhop of *Dolochia*, who was one of the firſt that was driven out of his Dioceſs, and another ordain'd in his place by *John* Biſhop of *Antioch*: *Dorotheus* Biſhop of *Martianople* Metropolitan of *Moſia*, who was ſent to *Cæſarea* in *Cappadocia*: *Volumius* and *Eudoxius*, Biſhops of the Province of *Moſia*, ſubject to the Metropolis of *Dorotheus* who withdrew themſelves voluntarily from their Churches: *Meletius* Biſhop of *Mopſueſta*, Biſhop of *Cilicia Secunda*, baniſhed to *Melitina*,

C. 148. C. 149. C. 151. C. 157. C. 159. C. 160, &c. C. 176. C. 180, &c. C. 185. C. 186. C. 190.

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litina, a City of *Armenia*, where *Acacius* Bishop of that City made him suffer much: *Zenobius* Bishop of *Zaphyria* in *Cilicia Prima*, who left his Church in the same manner, and was afterwards banish'd to *Tiberias*, from which he was also driven: *Anastasius* Bishop of *Tenedos*, *Pausianus* Bishop of *Hypate*, *Basil* Metropolitan of *Larissa* in *Thessalia*, *Julian* Bishop of *Sardica*, who retreated themselves, and suffered much: *Theosebus* Bishop of *Chios*, who died in his own Church, and would never communicate with those who had received St. *Cyril*: *Acilinus* Bishop of *Barbalissa*, who was expell'd from his Bishoprick for refusing to communicate with *John*, but he was after re-united to him without the condemning of *Nestorius*: *Maximinus* Bishop of *Demetrias* in *Thessaly*, who separated himself immediately after the Condemnation of *Nestorius*. Thus ended the long and boisterous Contest between the eastern Bishops, which lasted two Years compleat after the Peace made between the B. of *Antioch* and St. *Cyril*. Lastly, *Nestorius*, who was the Author and Subject of all these Troubles, was himself last of all sacrific'd to it, being remov'd from his Monastery, and banish'd to *Oasis* by the Emperor's Edict publish'd in 435, and by another Edict in *August* in the same Year: His Books were condemned to be burnt, and all Persons forbid to read them.

C. 192. Peace seemed by this Means to be restored to the Church, all the Bishops being of the same Communion, but there still remained some Seeds of Division in Mens Minds. The eastern Bishops had a secret Grudge against the *Egyptian*, and the *Egyptians* could not endure the eastern. They suspected one another guilty of Heresy, the one were always persuaded that St. *Cyril*'s Chapters were heretical, and the others thought them orthodox. Besides, several eastern Bishops had not condemned *Nestorius*, and were not inclined to condemn him, thinking him innocent. Nevertheless one of the Conditions of the Peace was, that they should curse *Nestorius*. Lastly, some of those who signed the Deposition of *Nestorius*, would not add any thing against his Doctrine, saying, that the Emperor exacted no more of them, and to communicate with the Patriarchs. Thus the Bishops of *Cilicia Prima* explained themselves in the Letter that they wrote to the Emperor in the presence of *Aristolaus*. But this did not content Saint *Cyril*, and therefore he sent *Beronicianus* Bishop of *Tyre* to beg of the Emperor, that he would by his Edict force all the Bishops not only to condemn the Person of *Nestorius*, but also to condemn his impious Doctrines, and at the same time to confess that there is but one Son only, who ought not

C. 194. to be divided into two, born of God after an ineffable Manner before all Time, and born of the Virgin in Time according to the Flesh. That in this Sense she is the Mother of God, because one and the same Person is God and Man both, the Word being incarnate without Confusion, or Mixture; and that this Word is passible in the human Nature, altho' he be impassible in the divine. This Edict was sent to *Aristolaus*, who presented it to the Bishops of *Cilicia Prima*, and the eastern Bishops. *Acacius* Bishop of *Meletine* having heard that St. *Cyril* obtained this Edict, congratulated him for it by a Letter, and advised him to send some zealous and faithful Persons with *Aristolaus*, who might compel all the Bishops to condemn the Doctrines of *Nestorius*, and *Theodorus*, and those who affirm, that there are two Natures in Jesus Christ, which act distinctly, and that plainly, and without Ambiguities, because he had seen some *Nestorians* in *Germanicia*, who by asserting, that there are two Natures in Jesus Christ, introduced two Persons, and two Sons, separating the two Natures, and making them to act distinctly.

C. 165. At the same time St. *Cyril* wrote a Letter to *John* Bishop of *Antioch*, in which he tells him, that it was said, that some eastern Bishops, who seemed to con-

C. 209, & 210. demn *Nestorius*, and to curse his Doctrine, did yet revive his Errors. He assures him, that he did not believe it; but he pray'd him, that if there were any such, he should take notice of them, and confute them. He thought, that it was not sufficient for all that to condemn *Nestorius*, and his Doctrines, because they might evade it, by saying, that they condemn'd him for nothing but because he would not give the V. *Mary* the Name of the *Mother of God*; but when they curse *Nestorius* and his Doctrine, they must profess the Faith contain'd in the Edict before-mentioned. He wrote also to *Aristolaus* not to permit those, who do not confess this Faith, to continue in the Priesthood, and Clergy. He wrote to *John* Bishop of *Antioch*, and *Aristolaus*, particularly against *Theodoret*, having heard by a Priest named *Daniel*, that he had not condemned the Person or Doctrine of *Nestorius*. He tells another Bishop also named *Mosæus*, that the Abbot *Maximus* accused him of having asserted the Blasphemies of *Nestorius*.

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John Bishop of *Antioch* having receiv'd this Edict C. 169. of the Emperor, was surpriz'd, that the eastern Bishops having so manifestly condemned *Nestorius* and his Doctrine, and given so great Proofs of the Soundness of their Faith, should yet be suspected, and a new Confession of Faith be exacted of them. He wrote to *Proclus* Bishop of *Constantinople*, that this was very unjust dealing; that they would neither add any thing, nor take from the *Nicene* Creed; that they understood it as the Fathers of both the eastern and western Churches had explain'd it; that they rejected the Hereticks that had corrupted it; that this may suffice for their Justification, altho' it was needless, having done four Years since all that was desir'd of them, at the time when *Paul* Bishop of *Emesa* came out of *Egypt*. That he could not imagine for what reason they sought out new Matter of quarrel; that the Bishops of the Provinces adjoyning to the Sea, of *Phœnicia*, *Cilicia*, *Arabia*, *Mesopotamia*, *Osroene*, *Euphratesia*, and the lower *Syria*, are of the same Judgment, and have approv'd what they have done; that he prayed him to prevent those new Troubles, and to suffer the eastern and *Asian* Churches to have some respite, and to protect them against the Heathens, Jews, and some *Nestorians* of *Cilicia*, who yet held out their Opposition. He wrote the same thing to St. *Cyril*, who reply'd to his Letter, that he rejoyced to see him in so good a Mind, and that he desired nothing so much as to see Union and Peace in the Church, and to see *Collect. of Lupus*, those Scandals to cease, which *John* Bishop of *Antioch* had once suppressed, and he would endeavour fully C. 207. to extinguish for the future.

By this he seemed to let the eastern Bishops be quiet hereafter, but there were some troublesome unquiet Spirits, who raised a new Contest, which troubled the Church a long time. Some of the Clergy and Monks of *Antioch* seeing that they could not create any further Disturbances to the Bishops about the Business of *Nestorius*, because there was no Discourse of him or his Writings, which had been plainly condemned, noised it abroad, that they revived the same Errors under the Name of *Diodorus* of *Tarsus*, and *Theodorus* of *Mopsuesta*, whose Writings they intended to publish. Hereupon they wrote a large Letter, which they sent to St. *Cyril*. At the C. 206. same time the Abbot *Maximus*, who dwelt at *Antioch*, disgraced the eastern Bishops, saying, that they were all *Nestorians*, that they pretended to approve of the *Nicene* Creed, but they put what Sense they pleased upon it. *Theodotus* Bishop of *Ancyra*, *Acacius* *Collect. of Lupus*, Bishop of *Melitina*, and *Rabulas* Bishop of *Edessa*, C. 193, who were the most zealous against the *Nestorians*, 220. declared themselves first against the Writings of *Theodorus* Bishop of *Mopsuesta*. *Rabulas* and *Acacius* wrote a circular Letter to the Bishops of *Armenia*, to oblige them to reject the Books of *Theodorus*, which they had translated into their own Language. The Bishops of *Armenia* being met upon that account, addressed themselves to *Proclus* Bishop of *Constantinople*, to know what they should do upon the occasion, and sent two Priests with the Letters of *Acacius* and *Rabulas*, and the Books of *Theodorus*. *Proclus* having received these Pieces, composed a Writing, intitu-

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led, *an Epiſtle to the Armenians*, in which he explains the Doctrine of the Church concerning the Incarnation, affirming, that to avoid all Ambiguities, we ought to confeſs, that one Perſon of the Holy Trinity was incarnate. To this Writing he joyned ſuch Propoſitions as he thought heretical, or at leaſt ſuſpected of Hereſy, which were extracted out of *Theodorus*'s Books, but he did not name him. He ſent this Writing to *John* Biſhop of *Antioch* by his Deacon *Theodotus*. The Biſhops of the Eaſt being met at *Antioch*, read this Work of *Proclus* there, approved it, ſubſcribed it, and ſent it to him, but did not condemn the Extracts of *Theodorus*'s Books. St. *Cyril* having received this Piece of *Proclus* by *Baſilius* the Deacon, the Letters of the Biſhops of *Armenia*, and the Extracts of *Theodorus*'s Books, declared himſelf openly againſt the Works of the latter, and wrote to the Emperor, not to ſuffer them to be approved; and to *John* Biſhop of *Antioch*, that he ſhould condemn them. *Acacius* Biſhop of *Melitina* wrote alſo to *John* Biſhop of *Antioch*, againſt the Writings of *Theodorus*. The Abbot *Maximus*, who was the principal Author of theſe new Broils, had put the Name of *Theodorus* Biſhop of *Mopſueſta*, and *Diodorus*, at the Head of thoſe Extracts which St. *Proclus* had annexed to his Letter, and would have the eaſtern Biſhops to curſe *Theodorus*. The Monks of *Armenia* took the pains to diſpoſe theſe Extracts over all the eaſtern Parts; and going from City to City, boldly declar'd, that they ought to condemn them, and curſe the Author of them.

John Biſhop of *Antioch* complained of this firſt to *Proclus* and St. *Cyril*; aſſuring them, that the eaſtern Biſhops would rather ſeparate than condemn the Memory of *Theodorus*. Whereupon St. *Cyril* wrote to *Proclus*, that though he believed the Works of *Theodorus* to be full of Impieties and Blaſphemies, yet he thought it more convenient for Peace ſake, and to prevent a Separation of the eaſtern Biſhops not to ſpeak of him, chiefly, becauſe he died in the Communion of the Church. *Proclus* wrote on his part to *Maximus*, that he diſapproved his Carriage, that he ought to be obedient to his Biſhop, and not trouble the Eaſt; and that he would ſend his Deacon back again, when his Writing is ſign'd, and the Propoſitions annexed at the end of it, be rejected.

John Biſhop of *Antioch*, and the eaſtern Biſhops, could not hold their Peace, ſeeing the Memory of a Biſhop who was of ſo great Reputation among them to be aſſaulted. Being aſſembled therefore at *Antioch* in 436, or 437, they wrote three Letters for the Defence of *Theodorus*, the one to the Emperor *Theodoſius*, the other to *Proclus* Biſhop of *Conſtantinople*, and the third to St. *Cyril*.

Facund. *l.* 2. *c.* 2. In the Letter to *Theodoſius*, they humbly repreſent to this Emperor, that it is unjuſt and prejudicial to the Church to quarrel at the Writings or Memory of *Theodorus*; that this great Man for five Years together was a profeſſed Enemy and Oppoſer of Hereſy; that he was commended, admired by all the World, and highly eſteem'd by *Theodoſius* the Great; that he was the Scholar of *Flavian* and St. *Chryſoſtome*; that having written a great deal, it is likely he may have ſome Expreſſions which may give ſome ground for the Accuſations brought againſt him; that the ancient Fathers have uſed the ſame Modes of ſpeaking, which are reproved in the Works of *Theodorus*. Laſtly, that thoſe, who bring this Accuſation are troubleſome Perſons, who are delighted in nothing but Diſturbances and Confuſion.

Ibid. *l.* 8. *c.* 3, 5. *l.* 11. *c.* 14.

In the Letter to *Proclus* they commend his Book, blame thoſe that were the Authors of the Diviſion, who accuſe their Biſhops, and not content to raiſe Sedition againſt the Living, deſire to do it againſt the Dead, and make their Attempts to condemn *Theodorus*. *Theodorus*, who in his Life-time never receiv'd any Reproof, who was always commended, and eſteemed by the Emperor and Biſhops, who ever oppoſed himſelf againſt the Hereſies, and wrote 10000 Volumes to confute them. They conclude this Letter by maintaining, that we may find an infinite number of ſuch like Paſſages, as thoſe of *Theodorus*, in *Ignatius*, *Euſtathius*, St. *Athanaſius*, St. *Baſil*, *Flavian*, *Diodorus*, St. *John Chryſoſtome*, St. *Ambroſe*, and *Atticus*. From whence they infer, that if we condemn *Theodorus*, we muſt alſo do the ſame to them, becauſe there is none of them out of which the like Paſſages may not be taken, eſpecially, if we ſever them from what goes before, and follows after, as they have done in thoſe that are extracted from the Writings of *Theodorus*.

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Laſtly, in the Letter to St. *Cyril* they ſay, that being aſſembled upon the account of *Proclus*'s Letter, they thought it needleſs to enter in a new Conteſt concerning the Writings of *Theodorus*, all things being at peace; that it is poſſible that there may be in the Works of that Author ſome Places, which are capable of an ill Senſe; but there were others, where he delivers his Judgment plainly in a very orthodox Manner; that we may meet with the like Expreſſions in the holy Fathers; particularly in St. *Athanaſius*, *Theophilus*, and *Proclus*'s Letters; that it is very dangerous to blemiſh the Memory of a Man, who ſerved and defended the Church for ſeveral Years; and ſo much the more, becauſe by condemning him we muſt involve ſeveral of the Fathers in the ſame Fate; that 'twas this that made the Defenders of *Neſtorius* ſo victorious, who were amazed to ſee themſelves curſed with ſuch Biſhops as dy'd in the Communion of the Church, and in ſo great Eſteem; that *Theodorus* having oppoſed the Hereticks was obliged to reject their Errors more plainly; and to make uſe of ſuch Terms, as might ſeem to favour the oppoſite Errors.

Fac. l. 1. *c.* 1. *l.* 8. *c.* 4. *l.* 11. *c.* 1. 8.

The Emperor made anſwer to *John* and his Synod, that he had heard by *Proclus* what a ſtir ſome Perſons began to make in the Eaſt, and exhorts him to provide for the Peace, and encounter thoſe who are the Promoters of the Diſturbance; that his Intention is, that all thoſe that are under his Government, ſhould live in Peace, and chiefly the Church; that they might be confident of this, and therefore be more active to further and ſecure the Peace of the Church.

Collect. of Lupus, *c.* 29.

Proclus alſo gave them a very civil Anſwer, declaring to them, that when he wrote his Book, he had no deſign to condemn *Theodorus*; that his Deacon *Theodotus* had no Order to do it, and that he was contented to reject theſe Propoſitions, which ſeemed to him falſe or erroneous, without naming the Authors.

Fac. l. 8. *c.* 22.

Laſtly, although St. *Cyril* openly declared himſelf againſt the Writings of *Theodorus* of *Mopſueſta*, yet he wrote to *John* Biſhop of *Antioch*, as he had before done to *Proclus*; that he approved, that for the Peace of the Church, they ſhould content themſelves to condemn the falſe Propoſitions taken out of the Books of *Theodorus*, without meddling with his Memory. This Letter is recited in the fifth Council, where it is accuſed of Falſhood, becauſe they pretend, that it doth not agree with the other Letters of St. *Cyril*; but if they conſider them well, they are not contrary to this. In it he condemns the Writings of *Theodorus* and *Diodorus*, and reproves thoſe that commend the Doctrine of theſe Authors, but he doth not pronounce Anathema againſt their Perſons; on the contrary, in his Letter to *Proclus*, he is of the ſame Opinion as in this. It cannot be prov'd, that he changed his Judgment, or that he ever was againſt the Peace, in which he had engag'd himſelf.

Act. Conn. 4. *Coll.* 5.

We would here make an end of the Council of *Epheſus*, but before we paſs to the Hiſtory of the Council of *Chalcedon*, it is neceſſary to add ſomething by way of Illuſtration upon ſuch Points of the Hiſtory, as do admit of ſome Difficulty.

And firſt, it is demanded, who it was, that call'd the Council of *Epheſus*? It is evident, that it was *Theodoſius* the younger. The Cardinals *Baronius* and *Bellarmine* both agree in this, but they pretend that this Emperor did it by the Pope's Authority, and fol-

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following his Judgment and Advice. This Supposition is groundless, and indeed it is easie to prove by the course of the History, that it was impossible, that the Emperor should take the Pope's Advice, when he called the Council. Saint *Cælestine*, having examined the Cause of *Nestorius* referred to his Council by both Parties, wrote to St. *Cyril*, that he should certifie *Nestorius*, that if he did not change his Opinion, within ten Days after the Declaration of this Sentence to him, that he was excommunicated and deposed, and that they would put another Person in his place. This Letter is dated *Aug.* 11. *Anno.* 430. The Pope speaks nothing here of celebrating a Council, but on the contrary he supposeth it needless to call one, and that it was not yet mentioned.

The Pope's Letter was carried to *Alexandria* by *Possidonius*. Saint *Cyril* called a Council of Bishops there, to signifie the Pope's Judgment to *Nestorius*. The Letter of the Synod is dated *Novem.* 3. of the same year. The Letter for the assembling the Council of *Ephesus* bears date *Nov.* 19. By this 'tis evident that the Emperor had not resolved to call this Council, till he knew what the Synod of *Alexandria* had decreed. Now it is manifest, that it was not possible in so small a time as passed between the holding of this Council, and the Date of his Letter, to write to *Rome*, and receive Advice from thence. Therefore the Council of *Ephesus* was called by the Emperor, and the Pope knew nothing of it, the Pope having passed his Judgment before. Yea, moreover it seems, that the Emperor's design in calling the Council was to weaken or rectifie the Pope's Sentence. Lastly, the Pope was called to it, as other Bishops, and he acknowledges in his Letter written to *Theodosius*, that it was the Emperor who ordered the Calling of a Synod.

The Question concerning the Presidency is of greater difficulty. It is beyond Controversie that St. *Cyril* did preside in this Council, but some enquire, whether it was in the quality of Legate of the Holy See, or in his own Name. It is certain, that the Pope had entrusted him wholly with the Execution of the Sentence which he had given against *Nestorius*; but it doth not appear in the least, that he had any Commission to assist at, or preside over the Council of *Ephesus* in his Name; but on the contrary, he sent his Legates on purpose to it, who had strict orders to do nothing but with the concurrence of St. *Cyril*; but he doth not say, that St. *Cyril* shall assist with them at the Council in his Name, nor that he continues the same power to him, which he lately gave for this purpose. And indeed, in the relation which the Council gives the Emperor, the time, which went before the Council is distinguished from that which followed; and it is said, that St. *Cælestine* had commissioned St. *Cyril* before the Council, but after he sent the Bishops *Arcadius* and *Projectus*, and the Deacon *Philip*, on purpose to supply his place in the Council.

Nevertheless St. *Cyril* in the Subscriptions of the first, second, and third Action, takes the Title of *the Deputy of Cælestine*. *Liberatus* and *Evagrius* give him also the same Title. Some pretend, that it hath been added to the Subscription by some Scribe, or that it ought to be understood of the time which went before the Council. I rather believe, that St. *Cyril* having born that Title before the Council, held it in the Council it self, though he had it not then; but it doth not follow from thence that he presided in the Pope's Name, or in the Quality of his Deputy, for if he had presided under that Title, it is certain, that upon his default the other Legates of the Pope ought to have presided in his place, and had the first Seat. Now 'tis evident, that not they, but *Juvenal* Bishop of *Jerusalem* presided in the fourth and fifth Action, in which Saint *Cyril* became a Petitioner. Wherefore 'twas not under the Title of Legate to the Pope, that St. *Cyril* presided, since in his absence *Juvenal* was preferred before the Pope's Legates; 'Twas because he was the first of the Patriarchs, who were present in Person at the Council.

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There are several Objections made against the Nature of this Council, and the Management of it. Some say, that it ought to be accounted no better than a tumultuous and rash Assembly, where all things were carried by passion and noise, and not for an Oecumenical Council. That St. *Cyril* held it against the consent of the Commissioners, whom the Emperor sent to call them together; that not only *Nestorius* and his Party, but also several other Orthodox Bishops opposed it; that he scorned to wait for the Eastern Bishops, who would have soon arrived, and who desired him to wait for them; that he did not stay for the Legates of the Holy See, nor any of the Western Bishops; that his Synod was made up of the *Ægyptian* Bishops, and some Bishops of *Asia*, who were wholly devoted to his Will; that it was he that did all, and ordered all in the Council, although he was *Nestorius*'s Enemy, and one whom he had objected against for his Judge; because he looked upon him as his Enemy; Had not *Nestorius* therefore the same reason to object against him? the manner in which he acted against *Nestorius*, and the rashness he was guilty of in condemning him, make it Credible, that he was animated by nothing but Passion. He caused *Nestorius* to be summoned twice in a day. *Nestorius* answered, that he was ready to appear when the Eastern and Western Bishops were come, and the Council was full; that he refused not to be judged, but he would not be judged by his Enemies only; these Excuses appeared reasonable. St. *Chrysostome* alledged the like to exempt him from appearing before the Synod of *Theophilus*. Nevertheless St. *Cyril* imitating his Uncle and Predecessor *Theophilus*, accepted the Accusation, proceeded against him, and was the first that gave his Voice against him, and caused him to be Condemned. This St. *Isidore* of *Damiata* reproved St. *Cyril* for telling him, 'That several Persons laughed at 'him, and at the Tragedy which he had acted at '*Ephesus*; that it was said openly that he sought 'nothing but revenge upon his Enemy; that in this 'he imitated his Uncle *Theophilus*; and although 'there was a great deal of difference between the 'Persons accused, the carriage of the Accusers was 'much the same; that he had better have been quiet, 'and not revenged his private quarrels at the ex'pence of the Church, and so raise an eternal dis'cord among Christians, under a pretence of Piety. These are the very words of *Isidore*, which he speaks to him in kindness. *Gennadius* Bishop of *Constantinople* compares this conduct of St. *Cyril*'s to *Theophilus*'s, and calls him the second Scourge of *Alexandria*. The Proceedings in the Judgment seem to prove it more clearly, that St. *Cyril* and the Bishops of his Party were hurried by Passion; that they greatly aimed at the Condemnation of *Nestorius*, and were afraid of nothing more than of the coming of the Eastern Bishops, for fear they should not be able to do what they pleased; for in their first Session they cited *Nestorius* twice, read the Testimonies of the Fathers, St. *Cyril*'s Letters and twelve Chapters, *Nestorius*'s Writings, and all gave their Judgments. Was ever any business concluded with so much haste; the least matter of this nature requires an whole Session. How could they throughly examine St. *Cyril*'s 12 Propositions in so small a time, which need so much Explication, and have caused so many Disputes? How could they compare so many passages of *Nestorius*'s Sermons, with what went before and came after to find the true Sense? How could they be sure of the Judgment of the Ancient Fathers in so short a time? All these things required a long and serious Examination for several days together; but the Bishops of the Council were afraid that they should not finish it at one Session, and therefore sate close to it from Morning to Night, to judge this matter only for fear that things should happen otherwise, if they should stay till to morrow. The Sentence which they caused to be delivered to *Nestorius*, was made up of such Words, which discover the Passion they were in.

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To Neſtorius another Judas. Was it not enough to condemn and depoſe him, but they muſt inſult over him with abuſive Words. Laſtly, this Council was ſo far from bringing Peace, that it brought nothing but trouble, diviſions, and ſcandals, into the Church of Jeſus Chriſt, ſo that that may be ſaid of this Council with a great deal more truth, which St. *Gregory* of *Nazianzen* ſaid of the Councils of his time. 'That he never ſaw an Aſſembly of Biſhops 'that had a good and happy Concluſion; that they 'always increaſed the Diſtemper rather than cured 'it; that the obſtinate Conteſts, and the ambition 'of Overcoming and Domineering, which ordinari-'ly reigns among them, renders them prejudicial, 'and ordinarily they, who are concerned to judge 'others are moved thereto by ill-will, rather than 'by a deſign to reſtrain the faults of others. This ſeems to agree to the Council of *Epheſus* better than any other Aſſembly of Biſhops. The Hiſtory of the Troubles that followed this Council, makes this ſufficiently evident, and we may ſay, that theſe Troubles were not appeaſed, but becauſe the Tranſactions of this Council were buried in ſilence. Theſe are the Objections which may be made againſt the form of the Council of *Epheſus*: I have neither diſſembled them, nor weakned them, that I may ſhew, that nothing which can be ſaid on this Argument is unanſwerable. At preſent I ſhall offer theſe Anſwers to the former Objections, *viz.*

The Council of *Epheſus* was called in the Uſual Forms. The Biſhops of all Countries of the *Roman* Empire were ſummoned to it. The Days appointed become, the Biſhops who were come to the City, where it was to be held, waited ſome days after; they did not begin it, till they knew, that the Men whom they waited for, would ſoon arrive, and that they were willing that the Council ſhould be begun without them; that though ſeveral Biſhops were not at firſt of that Opinion, and therefore oppoſed it, yet they yielded at laſt, and were preſent at the Council; that there remained no more than ten with *Neſtorius*; that the Emperor's Commiſſioner having read the Letter for the Calling of the Council, had done his Duty, and after that was free for the Biſhops to meet; that though the Pope's Legates were not come, yet it was Lawful to begin the Council without them, ſince the Day appointed for the beginning of it was over; that theſe Legates having read what was done in their abſence had approved it; that *John* Biſhop of *Antioch*, and the other Eaſtern Biſhops ought to have come to the Council according to their Summons; that they might have read and examined a-new what had paſſed, and ought not to have made a Schiſm, or ſeparated upon that account; that though they did judge *Neſtorius* at one Seſſion, and in one Day, he muſt blame himſelf for it, becauſe he would not appear; that he deſerved to be condemned for his Obſtinacy; that it was evident, that he had denied, that the Virgin *Mary* might be called *the Mother of God*, and that he uſed ſuch Expreſſions as ſeemed to divide the Perſon of Jeſus Chriſt into two; that he was cited three times according to the Order of the Canons; that it was not neceſſary by the Laws of the Church to perform theſe Citations on ſeveral days; that it was Zeal and not Paſſion that made Saint *Cyril* to act ſo; that although he had had ſome differences with *Neſtorius*, that was no juſt impediment, that he might not be his Judge in the Council, eſpecially diſcuſſing a matter of Faith; that in the buſineſs of St. *Chryſoſtome* there was nothing meddled with that concerned the Faith; that it was not a General Council, but a private Synod called together by the contentious humour of *Theophilus*; that St. *Iſidore* and *Gennadius* were miſtaken through the falſe Reports that St. *Cyril*'s Enemies had ſpread abroad of him; that afterward they themſelves acknowledged the Falſhood of them; that there were in the Council many Biſhops of *Macedonia*, *Epirus*, *Achaia*, *Thracia*, and *Theſſaly*, which could not be ſaid to be devoted to the *Egyptian* Faction; that *Juvenal* Biſhop of *Jeruſalem*, and the other Biſhops of *Paleſtine* could not be ſuſpected of holding Intelligence with them; that it is not credible that *Memnon* was ſo much Maſter of the *Aſian* Biſhops as to make them to yield to his Will againſt Juſtice and Innocence; that Judgment was pronounced after cognizance of the Cauſe; that they read the *Nicene* Creed, and examined the Doctrine of the Holy Fathers of the Church; to which, becauſe *Neſtorius*'s Opinions were evidently contrary, they condemned him; that it is very rare to find a longer time allowed in any of the Ancient Councils for the Examination of a ſingle point of Faith; that they did neither approve nor examine St. *Cyril*'s twelve Chapters, becauſe the Queſtion was not about them; but only to enquire whether *Neſtorius* had preached any Errors, and whether he deſerved to be Condemned; that they never after meddled with it; that on the Contrary his Condemnation was approved by almoſt all Orthodox Biſhops; that the Doctrine which the Council condemned as his was unanimouſly rejected by all the World; that the troubles which followed the Council, proceeded from nothing but the Headineſs of the Eaſtern Biſhops, who would at firſt right or wrong maintain their bad proceedings; that they have been happily appeaſed by the Peace, in which they have followed the Judgment of the Council, concerning the Perſon and Doctrine of *Neſtorius*. Laſtly, that the following Councils, and the Univerſal Church have received the Council of *Epheſus*, and have acknowledged it for a General Council.

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From the Form let us come to the Matter it ſelf. Was *Neſtorius* in an Error? Had St. *Cyril* delivered nothing contrary to the Truth? Did not his twelve Chapters contain in them the Errors of *Arius*, or *Apollinaris*? or at leaſt, the ſame Error which was after maintained by *Eutyches*? Were not the Eaſtern Biſhops of *Neſtorius*'s Judgment? If *John* Biſhop of *Antioch* were not, yet were not *Theodoret*, *Andrew* of *Samoſata*, *Helladius* Biſhop of *Tarſus*, *Eutherius* Biſhop of *Tyana*, and above all, *Alexander* Biſhop of *Hierapolis*, and all the Biſhops who were expelled and depoſed with him, becauſe they would not ſubſcribe the Condemnation of *Neſtorius*? Laſtly, was there none of St. *Cyril*'s ſide in the Error oppoſite to *Neſtorius*'s. As for *Neſtorius* we have already ſhewn wherein his Error conſiſted, and proved, that there was a lawful ground of Condemning him, becauſe though he pretended to acknowledge the intimate Union of the two Natures in Jeſus Chriſt, yet he would not conſent to the true Conſequences, which followed from that Union, and made uſe himſelf of ſuch compariſons and expreſſions, as did plainly intimate a Moral Union only. His obſtinate rejection of the term of *the Mother of God*, and other expreſſions commonly uſed in the Church, as for Example, That God was born, ſuffered, and dyed, *&c.* His way in which he explained the Incarnation of Jeſus Chriſt, ſaying, that God inhabited in Man as in a Temple, that he was cloathed with the Manhood, that he was joyned to the Man, that he beheld himſelf in the Manhood, as in a Looking-glaſs; the compariſons that he made of the Union of the Humane and Divine Nature in Jeſus Chriſt, to the Union of Man and Wife, of the Spirit and Soul in a Righteous Man, and ſeveral other ways of ſpeaking of the like nature, to which he was ſo much addicted, that he ſhewed an averſion for thoſe that ſignified the Natural and Subſtantial Union of the two Natures, were evidences that he did not ſincerely allow of ſuch an Union. And although there had been no other reaſon beſides the Scandal which he gave by ſpeaking after ſuch a manner as might make Men believe, that he was in the Error of *Photinus*, or *Paulus Samoſatenus*, that had been enough to condemn him, if he would not change thoſe Expreſſions, and conform to thoſe of the Church. Now it was ſo in this caſe; for when they ſpeak to the People, who were accuſtomed to hear theſe Words, God was born, God is dead, *&c.* when they diſcourſed of Jeſus Chriſt, and told them that theſe

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Propoſitions were falſe and unſufferable, they immediately imagined that they denied Jeſus Chriſt to be God, and by this means it was that the *Neſtorian* Preachers, and their Friends, raiſed ſo great a Scandal among the Faithful at *Conſtantinople*. At firſt they thought him of the Opinion of *Paulus Samoſatenus*; but the thing being better examined, they knew, that his Error was more ſubtle. St. *Cyril* himſelf acknowledged it, and owned that it were better not to meddle with this Queſtion. But becauſe *Neſtorius* perſiſted ſtill to give offence to the People, and to ſpeak in a way contrary to the Church, and would not change it, they were forced to condemn him. *John* Biſhop of *Antioch*, and his beſt Friends, who thought him of Orthodox Sentiments diſapproved his manner of ſpeaking, and adviſed him to alter it, and own, that the Virgin might be called *the Mother of God*. He would not do it at firſt, but at laſt he did it, but too ſlowly, and after ſuch a manner as ſhewed that he did it not heartily. He was therefore juſtly condemned. But did not his Adverſary alſo deſerve the ſame Fate? Was not he of *Arius* and *Apollinaris*'s Opinion, or at leaſt of *Eutyches*'s? Did not his twelve famous Chapters contain ſome Errors? Had not the Eaſtern Biſhops reaſon to reject them? Did the Council of *Epheſus* do well to approve them?

As to the Opinions of St. *Cyril*, he hath explain'd himſelf too clearly to be ſuſpected as guilty of the Errors of *Arius* and *Apollinaris*. He hath ſo often expreſly rejected them, and hath removed the Accuſation ſo fully, that it can't be ſaid, that he hath approved the Errors of theſe two Hereticks, by denying with the one of them, that Jeſus Chriſt hath a Soul, and with the other, that his Soul was deſtitute of Underſtanding and Reaſon. Nor can we with greater Truth ſay, that he hath confounded the two Natures in the Perſon of Jeſus Chriſt; or that he allows of a change of one Nature into another, ſince he hath always diſtinguiſhed the two Natures, and rejected the Error of thoſe, who ſay, that they are changed, or confounded, or mixed. He diſtinguiſhes them ſo elegantly in his ſecond Letter to *Neſtorius*, that he was forced to own in his Anſwer to him, that he allows a diſtinction of the two Natures, that he acknowledged, that the Word had not his Original from the Virgin, and that it was not poſſible that the Word ſhould ſuffer. He always confeſſed this Doctrine, when the Diſpute was at the hotteſt. Laſtly, When he made Peace with the Eaſtern Biſhops, he made no ſcruple to acknowledge the two Natures in Jeſus Chriſt, united in one Perſon; inſomuch that *John* Biſhop of *Antioch*, *Theodoret*, and almoſt all the Eaſtern Biſhops, have owned, that his Letter and Doctrine were Orthodox. But although it is manifeſt that St. *Cyril* was of Orthodox Sentiments, yet we muſt own, that it hath happened to him, as it hath to all others almoſt who ſuffer themſelves to be tranſported with Paſſion in Diſputes, that is to ſay, by oppoſing an Error ſo earneſtly, he ſeems to incline to the contrary; for having oppoſed thoſe Perſons, who divided the two Natures, he uſed ſuch Expreſſions to denote the Union, as gave Occaſion to believe, that they were confounded. This *Facundus* Biſhop of *Hermianum* wiſely obſerves: 'St. *Cyril*, 'ſaith he, having undertaken to oppoſe *Neſtorius*, 'who divided Jeſus Chriſt into two, that he might 'reject this Error more fully and plainly, made choice 'of all ſuch Terms, as are moſt proper to expreſs 'the Union of the two Natures; whereas the An'cient Fathers, writing againſt *Apollinaris*, who 'confounded them, laboured moſt to expreſs their 'Diſtinction. But we ought not to think for all 'that, that St. *Cyril* diſowns the Difference of the 'two Natures, or that the Ancients denied the Unity 'of the Perſon.

The Difference of the Conteſts made them ſpeak differently. The Expreſſion, which comes neareſt the Opinion of the *Eutychians*, and which is chiefly urged, is this, *One Incarnate Nature*. St. *Cyril* uſes it often, and they affirm, That he is the firſt of the Fathers that hath mentioned it: For though it is ſaid, that he took it out of St. *Athanaſius*, yet it is very probable, that the Writings attributed to *Athanaſius*, out of which St. *Cyril* is pretended to have taken it, is rather *Apollinaris*'s than this Father's, as the Orthodox have ſince found out, and maintained againſt the *Severians*. This Expreſſion ſeems directly contrary to the Faith of the Church, which believes two Natures in Jeſus Chriſt, and was diſpleaſed not only with the Eaſtern Biſhops, but with St. *Iſidore* of *Damiata*, who wrote to St. *Cyril*, that he ought not to uſe it, becauſe by ſaying *One Nature*, he excludes the *Two*. Nevertheleſs, St. *Cyril* and the *Egyptians* uſed it commonly, and preferred it before others. *Eutyches* and his Friends have ſince looked upon it as the Foundation of their Doctrine, and *Flavian* himſelf comes near it in his Apologetical Letter to the Emperor. The Council of *Chalcedon* would not make uſe of it, and the Eaſtern Biſhops rejected it. But the *Egyptian* Biſhops having ſhewed them that it was St. *Cyril*'s, they dare not condemn it. Several *Greek* Authors have uſed it ſince, but it is ſeldom found in the *Latin* Fathers, and there are very few Divines which have approved of it. There are divers Senſes given to this Expreſſion: Some ſay, that St. *Cyril* means by this word *Nature*, the Perſon, and that he uſes theſe Terms promiſcuouſly, as it appears in his Defence of his eighth Chapter, where he ſays, That *Jeſus Chriſt is one Perſon, or Nature*; that is, *One Hypoſtaſis*. In this Senſe, there is no Difficulty in this Propoſition, but the true Senſe of St. *Cyril* is not, that there is but One Nature in Jeſus Chriſt, but that the Nature of the Word was Incarnate: For he never ſays plainly, *That there is but one Nature in Jeſus Chriſt*; but, *that there is but One Nature of the Word which is Incarnate*; and having ſaid that, he explains how it being Incarnate was united to the Manhood. Thus St. *Cyril* explains himſelf in ſeveral places, but chiefly in his Letters to *Succoſius* and *Acacius*. He acknowledges indeed that the Humane and Divine Nature are diſtinct in the Perſon of Jeſus Chriſt; but for fear that Diſtinction ſhould be abuſed, and they ſhould divide theſe two Natures into two Perſons, he affected to uſe a Term which ſignified this Union without denoting any diviſion; which he did, not only to oppoſe the *Neſtorians* the moſt ſtrongly, but to ſatisfie the moſt Zealous of his own Party, who could not endure to hear of two Natures in Jeſus Chriſt, and who were diſpleaſed that it was approved in the Confeſſion of Faith made by the Weſtern Biſhops.

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As to the Chapters of St. *Cyril*, which made ſo much noiſe, we muſt own, that theſe twelve Propoſitions were very ſubtle, and that ſome of them might be badly conſtrued. This St. *Cyril* himſelf was convinced of; but 'tis not true, that they are not as well capable of a good Senſe. He explain'd them in ſuch a manner, as might ſatisfie the Eaſtern Biſhops. They were read in the Council of *Epheſus*, but they were approved by Name, as his ſecond Letter to *Neſtorius* was. When the Peace was concluded, the Eaſtern Biſhops were not obliged to ſubſcribe nor approve them, nor did they require it of St. *Cyril* to retract them. They were not ſpoken of in the Council of *Chalcedon*, nor was *Theodoret* obliged to recant what he had written againſt St. *Cyril*'s Chapters. They read alſo in this Council *Ibas*'s Letter, where it is ſaid, That the Eaſtern Biſhops believed St. *Cyril* an Heretick, before he had explain'd his Chapters. All this proves, that the twelve Chapters of St. *Cyril* were never made a part of the Faith of the Church, and that the Eaſtern Biſhops are not to be condemned for oppoſing and rejecting them. Nor can we reaſonably believe them guilty of any Errors in their carriage as to *Neſtorius*. It is evident, that they thought him of Orthodox Sentiments, and at the very time when they ſtuck cloſeſt to him, they plainly rejected the Errors that were attributed to him. They alſo adviſed him from the very firſt to

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approve the Term of *the Mother of God*; and ſhewed him, that in one Senſe it might be ſaid, *That the Son of God, who was born before all Ages, was alſo born of* Mary. But nothing better proves, that the Eaſtern Biſhops never departed from the Orthodox Truth, than the Objections which they made againſt St. *Cyril*'s twelve Chapters; for though they condemned the Expreſſion of this Father, they acknowledged, That there was but one Perſon in Jeſus Chriſt, and owned that the two Natures are united in a very ſtrict Union, and cannot be divided or ſeparated, but they oppoſe any Confuſion, Mixture or Change of the two Natures, Errors which they thought to lie couched in St. *Cyril*'s twelve Chapters. They always profeſſed the ſame Doctrine both in and after the Council of *Epheſus*. They always proteſted that they acknowledged but one Chriſt, perfect God, and perfect Man, and that the two Natures were united in one Perſon. When the Peace was making, there was no Controverſie about the Confeſſion of Faith, they agreed without any trouble with St. *Cyril* in that, who acknowledged that they never were in *Neſtorius*'s Errors, though they had been before accuſed of it. *Theodoret* himſelf, who was one of the moſt furious againſt St. *Cyril*'s twelve Chapters, had no ſooner ſeen his firſt Letter, but he owned it to be Orthodox. All the difficulty which can be raiſed here, is as to *Alexander* Biſhop of *Hierapolis*, *Eutherius* Biſhop of *Tyana*, and ſome other Biſhops who would not be comprehended in the Peace, or yielded to it only by force. But we muſt own, that theſe Biſhops themſelves did ſeemingly profeſs the Orthodox Faith; and though they found fault with St. *Cyril*'s Expoſition of the Faith, 'twas not becauſe they denied the Union of the two Natures in one Perſon, but becauſe they were afraid that there was ſome Term which made it ſuſpicious, that there was but one Nature in Jeſus Chriſt. They never defended the Doctrine attributed to *Neſtorius*, but maintained that *Neſtorius* had no other than what they thought Orthodox. 'Twas a Queſtion of Fact, and not of Right, that divided them. But their Obſtinacy and Separation gave occaſion to ſuſpect, that they were of *Neſtorius*'s Opinion, or at leaſt was ſufficient to make them to be condemned as Diſturbers of the Peace, and Schiſmaticks.

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Laſtly, The chief Subject of theſe Conteſts which were raiſed between the *Egyptian* and Eaſtern Biſhops at this Juncture, may be ſaid to proceed from hence, that they attributed the Quality of the Divine and Humane Natures, which were in the Perſon of Jeſus Chriſt after different Manners: For the Eaſtern Biſhops could hardly underſtand, how the Qualities of the Humane Nature could be attributed to the Divine, and the Properties of the Divine Nature to the Humane; and the *Egyptians* urged this Communication of Terms to an Exceſs, as has not ſince been followed.

'Tis for this Reaſon, that the Eaſtern Biſhops being deſirous to take away all Matter of Conteſt, have annexed to the End of their Confeſſion of Faith: 'We know, that as to thoſe Qualities which Holy 'Scripture attributes to our Lord, there are ſome, 'which great Divines have made common to both 'Natures, as agreeing to one and the ſame Perſon; 'and there are others which they attribute to the 'two Natures ſeverally, referring to the Divinity 'of Jeſus Chriſt thoſe, which are more ſublime, and 'to the Humanity thoſe, that are more mean, and 'unworthy of the Divine Nature.

We have ſeen that *Neſtorius* would never allow it to be ſaid, that *God is born, dead, or hath ſuffered*, but would ſuffer them to be ſaid of Chriſt. The Eaſtern Biſhops alſo would very hardly *allow theſe Expreſſions, and deſired that ſome ſofter Terms might be added to explain them. St. *Cyril* and the *Egyptians* uſed them upon all Occaſions; they ſcrupled not to ſay, *The Immortal is dead, Life is dead, God is crucified, Humane Fleſh is become the Giver of Life, and to be adored*: Yea, ſome of them, as *Acacius* Biſhop of *Melitina*, maintained this Expreſſion, *That the Word was born, died, hath ſuffered*, and applied it to the Divinity, or Divine Nature of Jeſus Chriſt. This was the Original of the greateſt part of the Diſputes, which reigned in this Age, which we are now ſpeaking of, and in the next. This was the Cauſe of the miſunderſtanding between the Eaſtern and *Egyptian* Biſhops, the Pretence of their Diviſion, and the Subject of their Conteſts.

* *admit of*

Of the Council *of* Chalcedon, *and other precedent* Councils.

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Cyril. Ep. ad Cæleſt. 1. p. Conc. Ep. c 14. Socr. l. 7. c. 32.

ALthough all the Eaſtern Patriarchs ſeemed to be agreed about the Conteſts, which had ſo long troubled them, yet private Perſons were not united in their Opinions, and ſeveral there were on both ſides that ſtirred up Diviſions in both the Churches. Among the Eaſterns there were ſome ſecret *Neſtorians*, who ſought by any means to revenge the Diſpoſition of *Neſtorius*; and among the *Egyptians* there were others, that carried the Union of the two Natures too far, making but one of the two, and could not endure any ſhould acknowledge Two after the Union. The Monks eſpecially were of that Opinion, publiſhed it every where, and condemned all thoſe that would not embrace it. After the Depoſition of *Neſtorius*, the Patriarch of *Conſtantinople*, and *Alexandria* were united; but becauſe the Intereſt of theſe two Sees were different, they did not continue Friends long. The Biſhop of *Conſtantinople* would have the ſecond Place among the Patriarchs, and rule over the Dioceſes of *Aſia* and *Pontus*; the Biſhop of *Alexandria* diſputed his Claim, yet himſelf aimed to bring one Part of the Eaſt under his Juriſdiction. The Biſhop of *Antioch* did not much regard the Preference of the Biſhop of *Conſtantinople*, but he would not ſubmit to the Biſhop of *Alexandria*, nor endure him to take away his Provinces from him. Theſe things being controverted in 439, between *Proclus* Patriarch of *Conſtantinople*, *Theodoret* in Place of *John* Biſhop of *Antioch*, and the Deacon *Dioſcorus*, Deputy for the Patriarch of *Alexandria*, an Order was made among them, That the Canons of the Councils of *Nice* and *Conſtantinople* ſhould be obſerved; that the Biſhop of *Alexandria* ſhould be confined to *Egypt*; that the Eaſtern Biſhop ſhould exerciſe his Juriſdiction over the Eaſtern Churches only hereafter, and not concern himſelf hereafter with the Affairs of the Dioceſes of *Aſia* and *Pontus*; and that the Biſhops of *Conſtantinople* ſhould have the ſecond Place according to the Canon of the Council of *Conſtantinople*. *Dioſcorus* oppoſed this Regulation with all his Power, and accuſed *Theodoret* of having betrayed *upon this Occaſion* the Intereſts of the Churches of *Alexandria* and *Antioch*, but he had the Management of the Biſhop of the Imperial City, who was in great favour at Court, and might much advantage or hurt the Eaſtern Biſhops.

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Rabulas Biſhop of *Edeſſa*, who was one of the violent Enemies of the Memory of *Theodorus*, and the moſt zealous Defender of the manner of ſpeaking uſed by the *Egyptians*, being dead, *Ibas* a Prieſt was put in his Place, who was of the juſt contrary Judgment, and was ſuſpected to be a *Neſtorian*. *Rabulas* having left in his Church ſeveral Perſons of the ſame Opinion, who could not endure any Expreſſions, which looked like *Theodorus*'s or *Neſtorius*'s, he did never enjoy any quiet. They had accuſed him already, while he was yet but Prieſt, and while *John* Biſhop of *Antioch* was yet alive, of defending the *Neſtorian* Principles, refuſing to ſubſcribe *Proclus*'s Writing, and to condemn the Propoſitions of *Theodorus* annexed to it, but on the contrary, tranſlating them

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them into *Syriack*, and disperſing them in the Eaſt. *Proclus*, before whom he was accuſed, had ſent him to *John* Biſhop of *Antioch*, but the buſineſs went no further, either becauſe his Accuſers would not proſecute him before *John* Biſhop of *Antioch*, who was not a Favourer of them, or becauſe *John* Biſhop of *Antioch* had ſtifled the matter. When *Ibas* was made Biſhop, they revived theſe old Accuſations; *Samuel*, *Cyrus*, *Maras*, and *Eulogius*, Prieſts of his Church, whom he had excommunicated, accuſed him to *Domnus* who ſucceeded *John*, and preſented a Petition to him, accuſing him of being a *Neſtorian*. *Domnus* ordered him to appear to juſtifie himſelf; but becauſe it was in Lent, he put off the hearing him, till after the Feaſt was over, and yet ordered him to abſolve theſe Prieſts from the Excommunication. *Ibas* permitted *Domnus* his Governor to do with him as he pleaſed; and *Domnus* abſolved them from their Excommunication, becauſe of the Feaſt, but upon Condition, that they ſhould not go from *Antioch*, becauſe the Cauſe was not determined; and in caſe they went from thence before the buſineſs was ended, they ſhould be liable to greater Puniſhment. *Maras* and *Eulogius* ſtayed, but the other two went to *Conſtantinople* to accuſe *Ibas*, and to procure him other Judges. *Domnus* having called a Synod after the Feaſt asked the two Prieſts, which ſtaid at *Antioch* about them; and knowing of them, that their Fellows were gone to *Conſtantinople*, declared them falſe Accuſers; and that they were juſtly excommunicated, and that by their Flight they had render'd themſelves more blame-worthy. This Judgment was ſubſcribed by twelve Biſhops. Nevertheleſs *Dioſcorus* who ſucceeded St. *Cyril* in 444, revived the old Quarrel between the *Egyptian* and the Eaſtern Biſhops, and endeavoured to deſtroy the principal Biſhops of their Party. In this Enterprize he was aſſiſted and maintain'd by *Eutyches*, a Prieſt, and Abbot of the Monaſtery of *Conſtantinople*, who had great Intereſt at Court. This Monk was always one of the moſt zealous of the *Egyptian* Party, who ſtuck cloſe to the moſt rigid Expreſſions of St. *Cyril*, but carried things higher than he, and abſolutely refuſed to ſay, that there were two Natures in Jeſus Chriſt. He accuſed his Adverſaries of being of *Neſtorius*'s Opinions, and they again reproved them for being *Apollinarians*. The greateſt part of the Eaſtern Monks were of *Eutyches*'s Judgment, and accuſed their Biſhops for being *Neſtorians*. And becauſe they were in favour at Court, and ſome of theſe Biſhops were ſuſpected to be *Neſtorians*, they eaſily obtain'd an Edict againſt them. *Theodoret* ſuffered more than any Man elſe by it, as we have ſeen. *Irenæus* was depoſed, but juſtly. They appointed Judges for *Ibas*, and troubled ſeveral other Biſhops ſuſpected to be *Neſtorians*. They laboured alſo to go further, and under the Pretence, that the Eaſtern Biſhops were Defenders of the Memory of *Theodorus* and *Diodorus*, they would involve them all in the ſame Condemnation. *Domnus* and the Eaſtern Biſhops oppoſing this Attempt, wrote to the Emperor *Theodoſius*, that *Eutyches* revived the Error of *Apollinaris*; that he corrupted the Doctrine of the Church touching the Myſtery of the Incarnation, aſſerting, That the Humane and Divine Nature of Jeſus Chriſt are but one, and attributing the Sufferings to the Godhead; that he curſed *Diodorus* and *Theodorus*, with a deſign to maintain thoſe Errors, thoſe two Pillars of the Church, who had maintain'd the truth againſt the Hereticks of their time, and had been commended and eſteemed by the great Men of their Age. *Eutyches* to revenge himſelf upon theſe his Accuſers wrote to the Pope St. *Leo*, that the Error of *Eutyches* was revived by a private Faction. He dare not accuſe the Biſhop of *Antioch*, and the other Eaſtern Biſhops by name; but it is eaſie to ſee that he means them. St. *Leo* commends his Zeal, but would not openly declare himſelf againſt the Perſons whom *Eutyches* accuſed, not knowing particularly who they were. St. *Leo*'s Anſwer bears Date *June* 1. 448.

The Judgment of *Eutyches* did legally belong to * *Flavian*, who was his Biſhop. This Patriarch was engaged for his own Intereſt to uphold the Eaſtern Church againſt the *Egyptian*, becauſe the Biſhops of *Alexandria* contended with him about the Prerogatives and Privileges, which he pretended to, where-as the Biſhop of *Antioch*, and the Eaſtern Church had yielded to them. Wherefore it happened, that in the Council aſſembled at *Conſtantinople*, *Nov.* 448. to examine the Sentence given by *Florentius* Biſhop of *Sardis*, Metropolitan of the Province of *Lydia* againſt two † Biſhops ſubject to his Juriſdiction; *Euſebius* Biſhop of *Dorylæum* brought an Accuſation againſt *Eutyches*, and preſented his Petition to the Council *Nov.* 8. in which he requeſts, that *Eutyches* might be ſummoned before the Synod, to anſwer to ſuch Accuſations as he had to make againſt him; alledging, that he was ready to prove, that he held Heretical Opinions about the Myſtery of the Incarnation. This Petition being read in the Council, *Flavian* ſaid, That this Accuſation ſurprized him, but that *Euſebius*, Biſhop of *Dorylæum*, ought to go to *Eutyches*, and confer with him about his Doctrine; and if he found him Heretical in his Principles, then the Synod might cite him. *Euſebius* Biſhop of *Dorylæum* anſwered, That he was heretofore intimate with him, that he had admoniſhed him ſeveral times, but could not work any change in him. *Flavian* urged him ſeveral times to ſpeak with him again, but he would do nothing, but more importun'd them to cite *Eutyches*. Whereupon the Council ordered, that he ſhould be ſummoned; and they ſent *John* a Prieſt and Advocate, and *Andrew* a Deacon to communicate to him the Petition preſented againſt him; and to tell him, that he muſt come to the Council.

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* [Biſhop of Conſtantinople.]

Conc. Chalced. Act. 1. *P.* 150, *&c.* *Council of* Conſtantinople, *Act* 1.

† [*John* & *Coſſinius.*

In the ſecond Action, which was on *Nov.* 12. *Euſebius* Biſhop of *Dorylæum*, to free himſelf from all Suſpicion of *Neſtorianiſm*, deſired that the two firſt Letters of St. *Cyril* to *Neſtorius*, and his Letter to *John* Biſhop of *Antioch* might be read. *Flavian*, *Euſebius* Biſhop of *Dorylæum*, and all the other Biſhops approved the Doctrine contained in their Letters, and the greateſt part of them added, that it was conformable to the Faith of the *Nicene* Council. *Act.* II.

In the third Action held *Nov.* 15. *John* and *Andrew* related to the Council, that they had been with *Eutyches* at his Monaſtery; that they had read to him the Petition preſented againſt him, and had given him a Copy of it, and had cited him before the Synod; but he anſwered them, That he had made a Reſolution a long time ago never to go out of his Monaſtery, but to abide in it as in a Tomb; that he prayed them to aſſure the Council, that *Euſebius* Biſhop of *Dorylæum* had been his Enemy a long time, and had invented this Accuſation to ruine him; that he was ready to conſent to the Confeſſion of Faith made by the Fathers aſſembled at *Epheſus* and *Nice*, and ſubſcribe their Expreſſions; but if they were miſtaken in any thing, he would not reprove it, nor did he intend to give his Approbation of it; that he did keep cloſe to the Scripture, as being more certain than the Explications of the Fathers; that after the Incarnation of the Word he did adore Jeſus Chriſt, as God incarnate and made Man; that he read a Book to them, where theſe things were, and afterwards rejected the Propoſitions of which he was accuſed, and among the reſt this, that the Word had brought his Fleſh from Heaven; that he owned, that he was perfect God, and perfect Man born of the Virgin, without having a Fleſh conſubſtantial with ours; and that he was made up of two Natures Hypoſtatically united. This Relation of *John* and *Andrew* was confirmed by the Teſtimony of one *Athanaſius* of *Seleucia*. *Euſebius* Biſhop of *Dorylæum* ſaid to the Council, That what he had already related was ſufficient to diſcover the Opinion of *Eutyches*, but he again intreated the Synod to cite him a ſecond time. They ſent therefore to him two Prieſts, named *Mamas* and *Theophilus*, giving them an Order in Writing directed to *Eutyches* in the name of the Synod, *Act.* III.

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in which he was commanded to come and defend himſelf againſt the Accuſations of *Euſebius* Biſhop of *Dorylæum*; and they threatned him, if he did not come, to judge him according to the Severity of the Canons, as a Perſon, who was afraid to be convicted, and therefore fled from Juſtice, becauſe the Excuſe which he alledged, that he had reſolved not to go out of his Monaſtery, was not ſufficient, the Accuſation being of that Nature. After the departure of the Prieſts, who carried this Order to *Eutyches*, *Euſebius* Biſhop of *Dorylæum* ſaid, that this Monk did all he could to make Trouble; that he had ſent into all the Monaſteries a Form of Faith to have it ſigned there: *Abraamius* the Prieſt depoſed, that *Aſterius* told him, that the Abbot *Immanuel* had received one in the name of *Eutyches*, and becauſe he aſſured them, that he alſo had ſent it to other Monaſteries, they nominated two Prieſts and two Deacons to go and get a true Information of it in all the Monaſteries. *Mamas* and *Theophilus*, whom they had ſent to *Eutyches*, being returned, reported, that being arrived at his Monaſtery, they found the Monks at the Gate, and that they told them, that they came to ſpeak with their Abbot, that as the Deputies of his Biſhop and of the Synod they deſired to ſpeak with him; but the Monks anſwered, that he was ſick; that he could not ſpeak with them; and that they might tell them the Occaſion of their coming, and what they deſired of him; that they inſiſted upon it, that they muſt ſpeak with him in Perſon, and that they had a Letter from the Synod directed to him; that theſe Monks being gone in, ſent out another Monk, called *Eleuſinius*, who told them, that he was come to them inſtead of their Abbot, who was ſick; that they had inſiſted and demanded, whether *Eutyches* would receive them or not? that theſe Words much affrighted theſe Monks; but to pacifie them, they bid them not trouble themſelves, for they brought nothing that need diſturb them, but could tell them the Subject of the Letter of the Synod, was to cite him a ſecond time, that he ſhould come and give Anſwer to the Accuſation brought againſt him by *Euſebius* Biſhop of *Dorylæum*; that the Monks entring in again told *Eutyches* of it, who immediately cauſed them to be brought in; that they delivered their Summons to him from the Synod, and that after he had read it, he told them, that he had made a ſolemn Reſolution a long time ſince never to go out of his Monaſtery; that they ſtill urged him to yield Obedience to the Synod, but he always refuſed it, and had given them a Writing ſubſcribed by his own Hand to preſent to the Council. They ordered him to be cited the third time the next Day, which was *Octob.* 17. and framed the Inſtrument of his Citation, which they gave to *Memnon* * the Sacriſtan, and two Deacons to deliver it to him.

* *Sexton or Church Clerk.*

Act. IV.

The next day *Eutyches* ſent *Abraamius* the Prieſt with three Deacons belonging to his Monaſtery to *Flavian*, to excuſe his not coming to the Council by reaſon of his Sickneſs. *Flavian* hearing this Excuſe, ſaid it was reaſonable to put off this buſineſs till he was well. *Abraamius* telling them, that he had a Commiſſion to anſwer for him, if they did put any Queſtions to him. *Flavian* replied, that the Perſon accuſed ought to anſwer for himſelf; that he did not urge him; that he would give him all the time he deſired; that he might be aſſured, that he ſhould find all the Biſhops of this Synod to be his Brethren and Friends; that ſeveral Perſons had taken Offence at the things that *Eutyches* had vented; that he ought to clear himſelf of the Accuſation, or make Satisfaction for it; that he had heretofore been a ſtout Champion for the Truth againſt *Neſtorius*; that it was neceſſary that he ſhould ſpeak for himſelf; and if he hath delivered any Error, he ought not to be aſhamed to retract it; that if he owned it and would condemn it, the Synod was ready to forgive him, upon Condition that he would never teach the like for the future; in ſum, that he had known him a long time, and had a great reſpect for him, but could not but hearken to ſo zealous an Accuſer; that he had deſired him ſeveral times to lay down this Accuſation, but could not prevail; that he deſired not the Deſtruction of the Monaſteries; that he wiſhed for nothing ſo much as to preſerve Peace and Union. This Conference is reckoned for the fourth Act of the Council: Nevertheleſs, it was not with all the Aſſembly of Biſhops, but only between *Flavian*, and the Meſſengers from *Eutyches*.

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Act. V.

The next Day being *Wedneſday*, *Nov.* 17. the Biſhops being again met, *Memnon*, who had been ſent by the Council to ſummon *Eutyches* a third time, ſaid, that he had anſwered him; that he had ſent *Abraamius* to *Flavian* and the Synod, to * conſent in his Name to all that had been decreed by the holy Fathers aſſembled at *Nice* and *Epheſus*, and to all that St. *Cyril* had ſpoken. *Euſebius* Biſhop of *Dorylæum* anſwered, that that was not the Queſtion, whether he conſented to them now or no, but what he had done heretofore? that he was accuſed for having taught Heretical Doctrines; that he had Witneſſes of it; that he had admoniſhed him of it ſeveral times; that 'tis not ſufficient for him now to ſay, that he approves found Doctrine; that he ought to be convicted of the Errors he hath taught, and afterwards retract them, and give full Satisfaction. *Memnon* added to his Relation, that having urged *Eutyches* to come himſelf, he ſaid, that he had ſent *Abraamius* to obtain ſome time of *Flavian* and the Synod; that he expected their Anſwers, and deſired only the reſt of the Week; that on *Monday* next he would come to the Synod and give them Satisfaction. This Report being confirmed by the other Deputies, they gave Audience to thoſe whom they had ſent to the Monaſteries, to enquire whether *Eutyches* had ſent any Forms of Faith to be ſigned by them; and they ſaid, that the Abbots *Martin* and *Fauſtus* had received a Writing in *Eutyches*'s Name, but they would not ſubſcribe it; that the Abbot *Job* had heard that the Biſhop of *Conſtantinople* would ſoon bring them one to ſign; that *Immanuel* and *Abraamius* had received no Writing in *Eutyches*'s Name. *Euſebius* Biſhop of *Dorylæum* inſiſted, that they had enough to condemn *Eutyches*, but nevertheleſs conſented, that he ſhould be allowed the time he deſired, and defer his Judgment to *Monday*, *November* 24.

* *agree.*

Act. VI.

In the mean time he laboured to get all things ready for his buſineſs; and in the Synod held on *Saturday Nov.* 22. he deſired them to ſummon ſuch Perſons before the Council as were neceſſary for the Conviction of *Eutyches*, *viz. Narſes* the Prieſt, and his Coadjutor, the Abbot *Maximus* his Friend, *Conſtantinus* a Deacon, and *Eutyches*'s Chancellor, and *Eleuſinius* a Deacon of his Monaſtery, that the truth might be laid open before them. And they gave *Euſebius* leave to ſummon them. Afterward he ſhewed, that *Mamas* and *Theophilus* had not given a faithful Report of what they had heard *Eutyches* ſay, and requeſted, that they be obliged to ſpeak the Truth of what they heard upon Oath. *Mamas* was abſent, but *Theophilus* was there, and owned, that *Eutyches* had asked them in the Preſence of *Narſes*, *Maximus*, and other Monks, in what place of Scripture the two Natures were ſpoken of; who of the Fathers had ſaid, That the Word of God had two Natures; that they had anſwered, Shew us in what place of Scripture the Term *Conſubſtantial* is mentioned; that he anſwered them, That it was not in Scripture but in the Expoſitions of Faith made by the Fathers; That *Mamas* replied, That the holy Fathers alſo had acknowledged the two Natures in Jeſus Chriſt; that continuing his Speech he enquired of *Eutyches* whether Jeſus Chriſt were perfect God and perfect Man; that he owned it; whereupon he concluded that Jeſus Chriſt was made up of two perfect Natures; But *Eutyches* anſwered them, *God forbid that I ſhould ſay, that Jeſus Chriſt is made up of two Natures, or that I ſhould give the Godhead the Name of a Nature. Let them depoſe me if they pleaſe, yet I will die in the*

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Faith which I have received from my Fathers. Then *Theophilus* excuſed himſelf for not relating theſe things at firſt, becauſe he was not ſent upon that Account, but to ſummon *Eutyches* only. *Mamas* being alſo ſuddenly returned, excuſed himſelf alſo after the ſame manner, and ſaid, that what *Theophilus* had depoſed was true.

Act VII. The Day on which *Eutyches* had promiſed to be preſent at the Council, being come, *Euſebius* Biſhop of *Dorylæum* firſt appeared. Then they ſent to ſearch for *Eutyches* in the Church, and about the Biſhop's Palace, and after much enquiry *John* a Prieſt and Advocate of the Church, came to tell them, that he had met with a Troop of Soldiers, Monks, and Guards, that would not ſuffer him to eſcape their hands, but upon condition that he would go with them; that there was the Grand Silentiary of the Palace, who demanded entrance, as coming from the Emperor. They ſuffered him to come in immediately with *Eutyches*, and he delivered to the Council the Emperor's Letter, which imported, that his Majeſty, deſirous to uphold the Peace of the Church, and the Faith of the *Nicene* Council, which was confirmed at *Epheſus* by the Biſhops who condemned *Neſtorius*, and to hinder any Scandal from riſing in the Church of Jeſus Chriſt, had nominated *Florentius Patricius*, who was a Perſon of known Faith and Honeſty, to be preſent at the Synod, becauſe they debated upon a matter of Faith; while the Letter was reading, there were ſeveral Acclamations made in the Praiſe of the Emperor. The Council teſtified their Approbation of the Emperor's Choice in naming *Florentius*, and were well pleaſed he ſhould be at the Council. They asked *Eutyches* whether he was willing with it, who anſwered, that he would agree to any thing that pleaſed the Council, and that he left himſelf entirely to the Biſhops. They prayed the Grand Silentiary to put *Florentius* in mind of it, and when he was come, they read over again the Acts of the Council. When they came to a place of Saint *Cyril*, where it was ſaid, that there is an Union of the two Natures in Jeſus Chriſt, *Euſebius* Biſhop of *Dorylæum* interrupted them, and told them, that *Eutyches* did not conſent to that truth. *Florentius* deſired that *Eutyches* might be interrogated about it, but *Euſebius* Biſhop of *Dorylæum* fearing that he would own it, deſired them to make an end of reading the Acts, and ſaid, that it ought not to be any prejudice to him, although he ſhould now acknowledge this truth, ſince it is evident, that he hath denied it. He diſcovered, that he was afraid of him, and that with reaſon, becauſe he was Poor and of no Credit, whereas *Eutyches* was Rich and in great Credit, and had threatned him to cauſe him to be baniſhed to *Oaſis*. *Flavian* promiſing him faithfully that *Eutyches*'s Confeſſion ſhould be no diſadvantage to him; *Euſebius* then asked him, if he confeſſed the Union of the two Natures. *Eutyches* ſaid Yea. *Euſebius* preſſed him further, and asked him, if he acknowledged two Natures in Jeſus Chriſt after the Incarnation, and whether he owned that Jeſus Chriſt was of the ſame ſubſtance with other Men according to the Fleſh. *Eutyches* anſwered, that he came not to diſpute, but to deliver his Judgment which was ſet down in the Paper, which was in his Hand, which he intreated them to read. *Flavian* bid him read it himſelf, and becauſe he ſaid he could not, they bid him declare his Opinion with his Mouth. Wherefore he ſaid, that he worſhipped the Father as the Son, and the Son as the Father, and the Holy Ghoſt as the Father and the Son; that he acknowledged that he dwelt with us in the Fleſh, having taken Fleſh of the Virgin, and he was really Incarnate for our Salvation. *Flavian* asked him, if he believed that Jeſus Chriſt was con-ſubſtantial with the Father according to his Divinity, and with us according to his Humanity. *Eutyches* anſwered, that he had delivered his Judgment, and they need not ask him farther about it. *Flavian* demanded if he agreed, that Jeſus Chriſt was of two Natures. He anſwered, that he would not diſpute about the Nature of his Maſter and Lord. *Flavian* further asked him, if he believed him of the ſame Subſtance with us, according to the Humanity. He replyed, that hitherto he had never aſſerted that the body of Jeſus Chriſt was of the ſame Subſtance with ours, but that the Virgin's was. But becauſe they urged him further, ſhewing him, that if the body of the Virgin was of the ſame Subſtance with ours, and Jeſus Chriſt aſſumed his body of the Virgin, the body of Jeſus Chriſt was alſo of the ſame Subſtance with ours. He anſwered, that ſince others affirmed it, he was very willing to aſſert it, but hitherto he had called it the body of God. Laſtly, *Florentius* bid him ſpeak plainly, whether Jeſus Chriſt after the Incarnation was of two Natures? he anſwered boldly, that before the Union there were two Natures, but after the Union he acknowledged but one. The Synod required him to curſe this Doctrine. He anſwered, that he would be willing to ſubmit to the Judgment of the Council, but he could not curſe the contrary Opinion, becauſe if he did it he ſhould curſe the Holy Fathers. They urged him to pronounce them Accurſed, who would acknowledge but one Nature in Jeſus Chriſt after the Incarnation, but he ſtoutly maintain'd that he would not do it, becauſe it was the judgment of St. *Cyril* and St. *Athanaſius*. When they ſaw, that he ſtuck at this, the Synod pronounced him deprived of his Prieſt-hood, of the Communion of the Church, and the Office of Abbot; and ordered, that all thoſe, who ſhould accompany with him, and aſſemble with him, ſhould be excommunicated, as well as thoſe who ſhould eſpouſe his Sentiments. This Sentence was ſigned by 29 Biſhops, and 24 Abbots.

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Eutyches having heard this Sentence pronounced againſt him thought it beſt to appeal to a Council, where the Patriarchs of *Rome*, *Alexandria*, and *Jeruſalem*, the Biſhop of *Theſſalonica*, and ſeveral other Biſhops ſhould be preſent. But he did not make this Appeal publickly, and in the preſence of the Synod; but the Aſſembly being diſſolved, and after the Sentence pronounced againſt him, he wrote immediately to Pope *Leo*, that *Euſebius* Biſhop of *Dorylæum* having a deſign to ruine him, and to diſturb the Church, had preſented a Petition to *Flavian*, and ſome other Biſhops who were met at *Conſtantinople*, in which he accuſed him for being an Heretick; that being ſummoned to anſwer to the Accuſation, although his Age and Sickneſs ought to have excuſed him, yet he had been forced to appear, knowing well enough that they had combined together to deſtroy him; that he had immediately preſented a Confeſſion of his Faith in Writing, ſubſcribed with his own hand; that *Flavian* had not, nor would receive it, nor cauſe it to be read, but had urged him to confeſs, that there were two Natures in Jeſus Chriſt, and to pronounce them Accurſed that would not; that being unwilling to add any thing to the Faith of the Council of *Nice*, and knowing that *Julius*, *Felix*, St. *Athanaſius*, and St. *Gregory* rejected the two Natures, he dared not to diſcourſe of the Nature of the Word of God, who in the laſt days came down into the Womb of the Virgin without any change in himſelf, in ſuch manner as he pleaſed, and that he knew, that he was not a Man in ſhow only; that he would not curſe the Fathers, and that he had required them to write to his Holineſs, and leave it to him to judge him, promiſing to ſubmit to his Determination; that the Synod not regarding theſe Propoſitions had diſſolved themſelves, and had publiſhed a Sentence of Depoſition againſt him; that they had contrived a long time againſt him by the Faction, inſomuch that he was in great danger, if he had not been taken away by the Guards; that they had forced all the Abbots to ſubſcribe againſt him, and being deſirous to juſtifie himſelf before the People by reciting his Creed, they had hinder'd him, that they might make him paſs altogether for an Heretick; that in this condition he fled to St. *Leo*

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for help, whom he knew to be Zealous for the Faith, and to hate all Faction and Conteſt; that he aſſured him, that he brought in no Innovations concerning the Faith, and had been taught from the beginning of the Church; that he condemned *Apollinaris*, *Valentinus*, *Manes*, *Neſtorius*, and all thoſe who affirm, that the Fleſh of Jeſus Chriſt deſcended from Heaven, and was not aſſumed in the Womb of the Virgin. He requeſts, that ſetting aſide that which had been done againſt him through Faction and Combination, that it be not prejudicial to him, St. *Leo* would give his Judgment about the point of Doctrine in conteſt; that he would forbid them for the future to ſpeak abuſively of him, to thruſt him out of the number of the Orthodox, and that he would not endure that a Perſon who hath paſſed 70 Years in the exerciſe of Continence and Chaſtity, be overwhelmed at the end of his Life. He annexed to the end of this Letter the Petition of *Euſebius* Biſhop of *Dorylæum*, and the Confeſſion of Faith which he had made in the Council, with the Teſtimonies of the Holy Fathers againſt the two Natures. There is alſo at the end of this Letter a Confeſſion of Faith made by *Eutyches*, in which he profeſſes to hold to the Definitions of the Councils of *Epheſus* and *Nice*, of St. *Cyril* and other Fathers of the Church, and pronounce *Anathema* againſt *Neſtorius* and *Apollinaris*, and againſt all thoſe who affirm, that the Fleſh of Jeſus Chriſt came down from Heaven, holding that the Word of God came down from Heaven without Fleſh and took Fleſh in the Womb of the Virgin of the very Fleſh of the Virgin. So that he, that from Eternity was perfect God, is become perfect Man in time. We find alſo in the ſame place a Letter attributed to *Julius*, which affirms, that we ought not to ſay, that there are two Natures in Jeſus Chriſt after their Union, and that as Man, although he be made up of a Soul and a Body, he is but one Nature, in like manner though the Divinity and Humanity be in Jeſus Chriſt, they are nevertheleſs but one Nature. It is probable, that this Letter is forged under the Name of *Julius*, as the Letters attributed to *Felix*, and St. *Athanaſius* upon the ſame ſubject.

The ſecond Synod of *Conſtantinople.*

But *Eutyches* did not content himſelf to write to the Pope: He beſought the Emperor to call a General Council for the determination of his Cauſe, and prayed him, that in the mean while he would have the Acts of the Judgment given againſt him by *Flavian* to be reviewed, maintaining that things were not carried as they are related in thoſe Acts. From this time the Emperor reſolved to aſſemble a General Council, and in the mean while he aſſembled the Biſhops reſiding in *Conſtantinople*, to examine the Acts of the Council under *Flavian* before them and the Parties concerned. This Synod met *Apr.* 1. in the Baptiſtery of the Great Church. It conſiſted of 30 Biſhops out of the Dioceſes of *Aſia*, *Pontus*, the *Eaſt*, and *Thracia*, of whom 10 or 12 were preſent at the former Synod. *Thelaſius* Biſhop of *Cæſarea* in *Cappadocia* was the firſt. *Patricius Florentius* held the chief place in it as Judge, and the Tribune *Macedonius*, a Notary, and Maſter of Requeſts ordered it. He, when the Biſhops were entred, ordered, that thoſe, who were ſent in the ſtead of *Eutyches* ſhould be admitted. *Euſebius* Biſhop of *Dorylæum* ſaid, that if he defended himſelf by Proxie, he would retire. *Macedonius* having anſwered, that the Emperor would have it ſo, *Euſebius* Biſhop of *Dorylæum* deſired the Biſhops to declare, if they were willing it ſhould be ſo. *Melipthongus* Biſhop of *Juliopolis* ſaid, that he thought that the Perſon accuſed ought to come in Perſon, eſpecially if the Cauſe in Examination were of any conſequence, and that the Emperor had determined to hold an Univerſal Council, to which all matters of conſequence ought to be reſerved. *Macedonius* having been inquired of by *Florentius*, what commands he had received from the Emperor about it, ſaid, that the Emperor underſtanding that *Eutyches* was condemned, would have the Acts of his Condemnation read over, in the preſence of thoſe whom *Eutyches* had ſent in his ſtead to the Synod, that both Parties might be ſatisfied in what was related. *Patricius* hereupon called in *Conſtantinus*, *Eleuſinius*, and *Conſtantius*, who were ſent on *Eutyches*'s behalf, and *Macedonius* having placed the Goſpel in the middle of the Synod, would have obliged the Biſhops to take an Oath, that they would ſpeak truly, if things were tranſacted ſo as they are ſet down in the Acts. But *Baſilius* Biſhop of *Seleucia* ſaid, that the Biſhops were never obliged to take an Oath upon the like Occaſion, that Jeſus Chriſt forbids us to ſwear, that being before the Altars, having the fear of God before their Eyes, and their Conſcience to obſerve them, they would ſpeak the whole truth ſo far as they could remember. Wherefore they ordered *Aetius* a Deacon and Notary, to produce the Authentick Acts; at firſt he was unwilling, but *Flavian* and the Biſhops having conſented to it, he brought them forth; *Conſtantius* the Monk produced alſo a Copy of theirs. There was no difficulty about the two firſt Actions. They made ſeveral brangles about the Anſwers of *Eutyches*, which don't deſerve to be related. But when they came to the Condemnation, *Conſtantine* ſaid, that *Eutyches* had appealed to a Council of the Biſhops of *Rome*, *Alexandria*, *Jeruſalem*, and *Theſſalonica*, and that they had not inſerted that Appeal into their Acts. *Baſil* Biſhop of *Seleucia* ſaid, that he had heard him ſay at that time, that they propounded it to him to confeſs that there were two Natures in Jeſus Chriſt; that if the Biſhops of *Rome* and *Alexandria* would command him to do it, he would ſay it: but he never heard him appeal from the Sentence. *Flavian* maintained, that *Eutyches* had not appealed in the Council, but the Synod being diſſolved, as he aſcended on high, *Patricius* had told him, that *Eutyches* did appeal from it. *Florentius* ſaid, that the buſineſs was thus carried. *Julianus* and *Seleucius* teſtified, that none of the Biſhops had heard that he appealed from it.

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Eutyches invented another trick to weaken the Authority of the Acts. He deſired, that the Grand Silentiary might hear them, who being ſent to *Flavian*'s Synod, might know much of what paſſed there. The Emperor granted his requeſt, and commanded the Grand Silentiary to take the depoſition of *Martial*, a Count, and Great Maſter of the Imperial Palace. He appeared before him with *Macedonius* the Notary, and Maſter of Requeſts *Apr.* 27. and declared, that being ſent to meet *Flavian* by the Emperor, to tell him, that *Patricius Florentius* had Commiſſion to ſit in the Synod, that he held in his Epiſcopal Palace at *Conſtantinople*; *Flavian* anſwered, that it was needleſs for *Florentius* to give himſelf that trouble, becauſe the buſineſs was already decreed, and *Eutyches* was condemned becauſe he did not appear after the ſecond Citation, and that then they ſhewed him a Paper, where his Condemnation was written; and that before the Synod was aſſembled, *Macedonius* depoſed, that being come from the Council where they had reviewed the Acts of the Synod, *Aſterius*, a Prieſt and Notary, met him, and told him, that *Abraamius* and the Notaries had changed ſome places in the Acts; and fearing leſt they ſhould diſcover the fraud, he was forced to tell him, that it was done without his knowledge or conſent.

It was about this time that *Flavian* was obliged to make a Confeſſion of his Faith to the Emperor, which is recited in the firſt part of this Council, in which he profeſſes to follow the Holy Scripture, and Expoſitions of Faith, made by the Holy Fathers aſſembled at the Council of *Nice*, of the 125 Fathers aſſembled at *Conſtantinople*, and thoſe who aſſembled at *Epheſus* under St. *Cyril*, and to teach that there is but one Jeſus Chriſt born of God from all Eternity, according to his Divine Nature, and born of the Virgin in time according to his Humane, perfect God, and perfect Man, made up of a Soul and Body of the ſame Subſtance with God, as to his Divine Nature, and with his Mother, according to the Fleſh, made up of two Natures united in one Perſon. That

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he doth not refuse to say, that there is one Nature of the Word, provided that it be acknowledged to be Incarnate and made Man, because our Lord Jesus Christ is of two Natures. That he pronounces them accursed, that affirm, that there are two Sons, or two Persons, and particularly *Nestorius*. This was the Substance of the Form of Faith, signed by *Flavian*, and presented to confute the Calumnies of those who hated and envied him. *C. 5.*

St. *Leo* having received a Petition from *Eutyches*, and a Letter from the Emperor, wrote a Letter to *Flavian*, in which he tells him, that he greatly wondered that he had not written to him about the disturbance that happened in his Church, nor had given him an Account of what had passed; that he had received a Petition from *Eutyches*, who complained, that he was unjustly deprived of Communion notwithstanding the Appeal, which he interposed in the Council; but they had no regard to it; that he saw not with what Justice they could condemn him, yet he desired nothing to be done, till he had full information of every thing; that they ought to have shewed some Innovation that *Eutyches* had made against the Ancient Doctrine, for which he deserved to be dealt so rigorously with; that he had sent him a Person of Credit, and a faithful Relation of what had passed, because the Lenity of the Church, and the Piety of the Emperor, inclined him to wish earnestly for Peace, and to induce them that are in an Error to acknowledge it, and amend it; that he did not think it a very hard thing to compose things, because *Eutyches* had already declared, that he was ready to recant, if he was found to have taught any Error. This Letter bears date *Febr.* 18. *An.* 449. *Ep. 20. Act of the Counc. c. 2.*

At the same time he wrote also a Letter to *Theodosius*, in which having highly extolled the Emperor's Piety, he tells him, that he had not yet been able to learn for what Reason *Flavian* had condemned *Eutyches*; that he had received a Writing from *Eutyches*, in which he complained, that he had been unjustly condemned, although he had never departed from the Faith of the Council of *Nice*; that the Petition of *Eusebius* Bishop of *Dorylæum*, of which *Eutyches* had sent him a Copy, had not given him a sufficient insight into it, because he had not distinctly set down the thing which he reproved in his Doctrine; that he had written to *Flavian* to send a full and faithful Relation of the Affair, and he made no question but that he would do it. *Ep. 21. in the Acts of the Council, c. 3.*

We have two Letters of *Flavian* to St. *Leo*. In the first, which he wrote to him when he sent him the Acts of the Council of *Constantinople*, he accuses *Eutyches* for reviving the Errors of *Valentinus*, and *Marcion*, by holding that there is but one Nature in Jesus Christ; that the Properties of the two Natures were mixed together, and that the Flesh of our Lord Jesus Christ was not of the same substance with ours; that *Eutyches* had been accused by *Eusebius* Bishop of *Dorylæum*, and was convicted of this Error, as he may learn by the Acts annexed to this Letter; that since *Eutyches*, instead of Repenting, had disturbed the Church by Publishing abusive Libels, and Presenting to the Emperor arrogant Petitions, full of Falshoods, and Injuries breaking all Laws by it; that it was not true that he had presented an Appeal to the Council, as he told him, to deceive him; that he prayed him to act upon this occasion as became his Priestly Dignity, to make this business, which concerns all the Churches, his own, to approve the Condemnation of *Eutyches* so regularly performed, to confirm the Pious Inclinations of the Emperor, and so much the more, because this Affair needs nothing but his Help and Protection; that by this means Peace may soon be restored, Troubles cease, and he lay aside the thoughts of a Council, which he is about to convene, which can only bring further trouble to the Church. *Act. II. Counc. IV. 1. Part, after Ep. 20. of St. Leo, & t. 1 Monum. Eccl. Græc. p. 50.*

In the 2*d* Written some time after, having shewed what grief he was in for the Impiety of *Eutyches*, he accuses him of the Errors of which he had spoken in the first, and prays St. *Leo* to make known his Condemnation to all the Bishops subject to the See of *Rome*, for fear lest any one not being informed of it, should write to him, or communicate with him. *Acts of the Council, p. 1. c. 6.* The Councils.

St. *Leo* having received the first of these two Letters from *Flavian*, tells him that he commended the Zeal which he had shewn for the Faith, and that he would not suffer him to be troubled, nor *Eutyches* to persist in his Impiety. This Letter is dated *May* 21. 449. He was of the Opinion at first, as well as *Flavian*, That it was not necessary to assemble a General Council, at least in the *East*, and to prevent it prayed *Theodosius* to call one in *Italy*. But before the Emperor had received this Letter, he had appointed a Council at the humble request of *Dioscorus* Bishop of *Alexandria*, for the Re-examination of the business of *Eutyches*. S. *Leo* having notice of it, and being Summoned to it, as other Bishops were, nominated 3 Legates to send into the *East*, *Julius* Bishop of *Puteoli*, *Renatus* a Priest and *Hilarius* a Deacon, with *Dulcitius* a Notary; he gave them several Letters, which are Dated *June* 13. *Ep. 22.* *Ep. 23.*

The first was that famous Letter directed to *Flavian*, in which he explains with so much Accuracy the Mystery of the Incarnation. In it he distinguishes two Births of the Son of God, and two Natures in Jesus Christ, whose Properties subsist distinctly, although they be united in one and the same Person. He maintains that the Word hath assumed our Nature, and all the Properties of it, Sin only excepted. In it he proves that he hath a true Flesh like ours. He rejects the Confession of Faith made by *Eutyches*, because, says he, 'tis absurd to say, That the Son in the Incarnation is of two Natures, and impious to maintain, That after the Incarnation he hath but one. He acknowledges that he was justly Condemned, and yet was willing to shew him some Mercy if he would confess his fault, and condemn *viva voce*, and in Writing the Errors which he had published. *Ep. 24.*

The second was written to *Julian* Bishop of *Coos*, who had been present at the Judgment given against *Eutyches*, and had written about it to S. *Leo*. In it he speaks passionately against *Eutyches*, calling him an Impudent Old Man; he accuses him for reviving the Errors of *Valentinus*, *Apollinaris*, and *Manichæus*. He proves that there is no change, nor a confusion made in the two Natures in Jesus Christ. He observes, that it follows from *Eutyches*'s Confession of Faith, that the Soul of Jesus Christ was united with the Godhead before it assumed a Body in the Womb of the Virgin *Mary*, and that the Body of Jesus Christ was created out of Nothing. Lastly, He maintains against *Eutyches*, That although Jesus Christ had some particular Privileges, as to be Born, and Conceived of a Virgin by the Power of the Holy Ghost, and not to be subject to the motions of Concupiscence, nor Sin, yet he hath a Body and Soul of the same Nature with ours, and endued with the same Properties. *Ep. 25.*

The third is directed to *Theodosius*. He tells him, That he had sent his Legates to be present at the Council in his stead, which he had called at *Ephesus*, and assure him at the same time, that *Eutyches* was apparently in an Error. *Ep. 26.*

The fourth Letter of the same Date is directed to the Empress *Pulcheria*. He commendeth her Zeal for the defence of the Faith; explains the Mystery of the Incarnation to her; condemns the obstinacy of *Eutyches*; complains that the Emperor had appointed the Council upon a day too near, because the Bishops of *Italy* had too little time from the 12*th.* of *May*, on which they received the News of it, to the 1*st.* of *August*, which was the day appointed for the Meeting of the Synod at *Ephesus*, to prepare for, and finish such a Journey. That the Emperor had thought that he ought to be present in Person, but although he had had some Precedent for it, which he had not, the present Conjuncture will not permit *Ep. 27.*

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him to leave *Rome*. Laſtly, He ſhews of what Importance this Queſtion was, and prays him to take care that *Eutyches*'s Impiety be condemned by pardoning him if he recant it.

Ep. 28. The fifth Letter of St. *Leo* is directed to the Abbots of *Conſtantinople*; he tells them, that he condemns the Errors of *Eutyches*, and hoped that he would acknowledge it.

Ep. 29. The ſixth is directed to the Council it ſelf; In it he oppoſes *Eutyches* by the Confeſſion of St. *Peter*, who acknowledged that Jeſus Chriſt was the Chriſt the Son of the Living God. He exhorts the Fathers of the Council to ſuppreſs the Error, and to reduce thoſe that are in it.

Ep. 30, 31, 32, 33. There are alſo two Letters of the ſame date, of which one is addreſſed to *Pulcheria*, the other to *Julian* of *Coos*; as alſo another to *Flavian*, dated *June* 17, and another *June* 20, to *Theodoſius*. He repeats the ſame things in them.

The Emperor *Theodoſius* alſo wrote ſeveral Letters about the Council. The firſt is about the Calling of it, dated *May* 30, directed to the *Patriarchs* and *Exarchs*, in which he orders them to be at *Epheſus*, *Aug.* 1. with the Metropolitans, and ſo many of the Biſhops of their Juriſdiction as they would chooſe, except *Theodoret*, who was prohibited to come thither, unleſs the Council ſhould ſummon him.

The ſecond is a private Letter to *Dioſcorus*, dated *May* 15, in which he gives him Notice, that he would have the Abbot *Barſumas* preſent at the Council, as a Deputy for the *Eaſtern* Abbots, who complained that they were uſed hardly by their Biſhops, who were Favourers of *Neſtorius*'s Party. The third is an Order to *Barſumas* to be preſent at the Council. It is dated the day before the former Letter.

The fourth is an Order directed to *Elpidius* to come to the Council with *Eulogius*, a Tribune and Notary, to prevent that there be no Tumults there. In it he orders that the Biſhops, who have been Judges of *Eutyches*, ſhould be preſent at it, but have no power to conſult, nor right to Vote, but ſhall wait upon the Judgment of the other Biſhops, becauſe they re-examine what they have judged. He forbids them to meddle with any Civil Affairs, leſt that which concerns the Faith be not throughly decided.

The fifth is an Order to the Proconſul of *Aſia*, to afford *Elpidius* all neceſſary Aſſiſtance. The ſixth is a Letter to the Biſhops of the Council, in which he tells them, that he wiſhed that they had had no cauſe of going from their Churches and leaving their Miniſterial Functions, and to ſpare themſelves the trouble of ſo long a Voyage, but *Flavian* having moved a Queſtion concerning the Faith, by accuſing the Abbot *Eutyches*, after he had done what he could to appeaſe the Conteſt, but to no purpoſe, by perſuading *Flavian* to keep cloſe to the *Nicene* Creed, he thought that there was no other way to decide this Queſtion but by aſſembling a Council, that they might examine all that had paſſed, utterly extirpate the Error, and expel all thoſe out of the Church who would revive the Hereſie of *Neſtorius*.

The ſeventh is a private Letter to *Dioſcorus*, in which he gives him the Precedence of the Biſhops, and the Chief Authority in the Council, not only upon the Account of *Theodoret*, whom he commanded to be excluded out of it, but upon the Account of ſome other Biſhops whom he ſuſpected to favour the Sentiments of *Neſtorius*. He takes notice alſo, that he was perſuaded that *Juvenal*, Biſhop of *Jeruſalem*, and *Thalaſſius*, Biſhop of *Cæſarea* in *Cappadocia*, and the other Orthodox Biſhops, would join with him; and he was unwilling, that they who would add or change any thing that had been eſtabliſhed at *Nice* or *Epheſus*, ſhould have any Authority in this Synod. It is eaſy to perceive by theſe Letters that the Court favoured *Eutyches*, and the *Ægyptian* Party, and declared it ſelf openly for them againſt *Flavian* and the *Eaſtern* Biſhops: It was *Chryſaphius* the Eunuch, who for a long time had born a good Affection to the *Ægyptians*, who was a great Friend to *Eutyches*, who baptized him, and a particular Enemy to *Flavian*, who would not give him Money for his Ordination. It was, I ſay, this *Chryſaphius* who had miſguided the Emperor's Piety, with whom he had a great Intereſt and Favour.

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The Council began *Aug.* 8. *An.* 449. It was made up of 130 Biſhops out of the Dioceſes of *Ægypt*, the *Eaſt Thracia*, *Pontus* and *Aſia*: *Dioſcorus* of *Alexandria* was Preſident of it by the Emperor's Order. *Flavian*, Biſhop of *Conſtantinople*, appeared there in the Name of the Party; the Biſhop-Legate of the Pope, held the ſecond place in it. It is not certain whether it was *Julian* Biſhop of *Coos*, or *Julius* Biſhop of *Puteoli*, who held this place; the *Greek* Acts of the Council bear the Name of *Julian*, which is alſo met with in the ordinary Edition of the *Latin* Tranſlation, but the MSS. of the Old Tranſlation, reviewed by *Ruſticus*, read it *Julius*, and not *Julianus*. It is certain by St. *Leo*'s Letters, that he ſent *Julius*, Biſhop of *Puteoli*, with *Hilarius* the Deacon, and *Renatus* the Prieſt, to ſupply his place in the Council: Now the Author of the Memoir about the Affair of *Acacius* aſſures us, that *Renatus* died in his Journey at the Iſle of *Delos*, and that *Julius*, Biſhop of *Puteoli*, aſſiſted in the Name of the Pope at the Council of *Epheſus*. *Evagrius* ſays alſo in his Hiſtory, that *Julius*, Biſhop of *Puteoli*, aſſiſted in the Pope's room at the Council of *Epheſus*. In the Acts of the Council there is no mention of *Renatus* the Prieſt, which confirms the Teſtimony of the Author of the Memoir about the Affair of *Acacius*, and proves, that it was he, and not *Julius* of *Puteoli*, that died in the way. It is true there is a Letter of *Theodoret* written after the Council to *Renatus* the Prieſt, but either *Theodoret* knew not of his Death, or the Superſcription is alter'd, for 'tis not probable that *Hilarius* the Deacon, and *Dulcitius* the Notary, ſhould be named in the Acts of the Council, and *Renatus* the Prieſt not be ſpoken of if he had been at it, and the Teſtimony of the Memoir of *Acacius*, who was almoſt contemporary, is of great weight. The *Greek* Text of the Acts of the Council ought not to create any doubts, for we know that the *Greeks* often corrupt the *Latin* Names, and the Name of *Julian* being more common among them than that of *Julius*, they put the firſt inſtead of the laſt. The MSS. of the Old Tranſlation in *Latin*, made when the Memory of the Council was yet freſh, and when the true Name of the Pope's Legate, who aſſiſted at this Council, was well known, ſerve to rectify the *Greek* Text. *Juvenal* had the third place in the Council before *Domnus* Biſhop of *Antioch*, who was allotted the fourth Seat. *Flavian* was reckoned in the fifth place, which was very extraordinary in the Council of *Chalcedon*. *Stephen*, Biſhop of *Epheſus*, was the ſixth in Order; and *Thalaſſius*, Biſhop of *Cæſarea* in *Cappadocia* was next to him, and was ranked among the Patriarchs, as we have ſeen in the Emperor's Letters to *Dioſcorus*.

The Council of Epheſus *under* Dioſcorus.

John, the Chief Notary, having declared to the Biſhops, That the Emperor had cauſed them to meet, to examine a Controverſie of Faith diſputed between *Flavian* and *Eutyches*, utterly to extirpate Hereſie, and to confirm the Faith Eſtabliſhed by the Fathers of the Council of *Nice*, and Explained by thoſe of the Council of *Epheſus*, read the Letter for the calling of the Council. Then the Biſhop-Legate made ſome Excuſes for S. *Leo*, that he did not come in Perſon to the Council, as he had been deſired by the Emperor, becauſe there was no Precedent that it had ever been done in any Council. He required them to receive and read his Letter, in which he explained the Doctrine of the Church. They did not read this Letter, but the Emperor's, and after ſeveral Acclamations, in which they commended the Councils of *Nice* and *Epheſus*, they called *Eutyches* before them, who preſented a Confeſſion of Faith, in which he recited the *Nicene* Creed, profeſſed to live and die without making any alteration in it, by changing, or adding to it; as alſo in the Doctrine of St. *Cyril*, approved by the Council of *Epheſus*.

In

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In it he pronounced Anathema againſt *Manes*, *Valentinus*, *Apollinaris*, and *Neſtorius*, and againſt all Hereticks, beginning with *Simon M.* and particularly againſt thoſe who maintain that the Fleſh of Jeſus Chriſt came down from Heaven. Having read this Confeſſion of Faith, he complained, That though he was of this Judgment, yet *Euſebius* Biſhop of *Dorylæum*, had unjuſtly accuſed him before *Flavian*, and the other Biſhops, who were at *Conſtantinople* about their private Affairs; that he had preſented abuſive Petitions againſt him, in which he treated him as an Heretick, although he alledged no Proof of it; believing, that *Flavian* having cited him to the Council, would condemn him becauſe he did not appear. That when he appeared, *Flavian* would not ſuffer him to read his Confeſſion of Faith; and though he declared, That he had no other Sentiments than thoſe of the Fathers of the Council of *Nice*, and *Epheſus*, yet they read a Sentence of Condemnation given againſt him, not regarding the Appeal, which he interpoſed, and made to a General Council. That after this Condemnation *Flavian* had cauſed him to be accounted for an Heretick, and had made ſeveral Biſhops and Monks to ſubſcribe againſt him, although above all things he ought to have written to all the Biſhops to whoſe Judgment he had appealed; that ſeeing himſelf thus perſecuted, he had informed the Patriarchs, and Emperor, after what manner things had been carried, and had requeſted that the Proceedings of *Flavian* ſhould be examined in the Council. When *Eutyches* had thus ſpoken, *Flavian* requeſted that *Euſebius*, Biſhop of *Dorylæum*, his Accuſer, ſhould be called in, but *Elpidius* would not ſuffer him to be admitted, and ſaid, That he had done the Office of an Accuſer before the firſt Judge, and that now the Judges themſelves were to anſwer for the Judgment; that the Council was met to judge the Judges themſelves, and examine the Judgment which they had given, and not to furniſh out a new Accuſation; ſo that it was ſufficient to read over again the Acts of the Council of *Conſtantinople*. *Juvenal*, Biſhop of *Jeruſalem*, and ſeveral other Biſhops, were of that Opinion, but the Pope's Legates demanded that St. *Leo*'s Letter ſhould be read before the Acts. *Eutyches* ſaid, that the Legates were ſuſpected by him, becauſe ever ſince their Arrival they had abode with *Flavian*, who received them Friends, and gave them Preſents; ſo that he deſired the Council, that if they demanded any unjuſt thing againſt him, it might not be prejudicial to him. *Dioſcorus*, Preſident of the Council, concluded, that the Acts of the Condemnation of *Eutyches* ſhould be read without more ado. They read them all along with the Acknowledgment that had been made of them at *Conſtantinople*. When theſe Acts were read, the Biſhops declared, That *Eutyches* having always profeſſed the Faith of the Fathers of the Council of *Nice*, and *Epheſus*, was Orthodox, and had been unjuſtly condemned.

The Monks of the Monaſtery of *Eutyches* afterwards preſented a Petition againſt *Flavian*, in which they complain, *That this Biſhop having unjuſtly condemned their Abbot, becauſe he would not approve, as he had done, Errors contrary to the Faith of the Councils of* Nice *and* Epheſus, *had ſent* Theodotus *a Prieſt to them, who enjoined them not to obey their Abbot, to have no Society with him, and not permit him to have the Management of the Revenue of the Monaſtery; that the Altar, which* Flavian *himſelf had conſecrated for them ſix Months ſince, had remained without a Sacrament; that they were ſtill themſelves bound by that unjuſt Sentence; that ſome of their Brethren were dead without receiving the Sacrament; that they had always ſtrictly followed the Orders of a Monaſtick Life according to their Rule, but had been deprived of their Sacraments; that they had paſſed the Feſtivals of the* Nativity, Epiphany, *and* Eaſter, *and continued 9 Months in that Eſtate, but* Flavian *had no Mercy on them; that they prayed the Synod to have ſome pity on their Miſery, reſtore them to the Communion, and to judge him with rigor who had paſſed that unjuſt Sentence upon them.* This Petition was ſubſcribed by 1 Prieſt, 10 Deacons, 3 Sub-deacons, and 21 ordinary Monks. They queſtioned them about their Faith, who anſwering, *That they received the Faith of the Councils of* Nice *and* Epheſus, *the Faith of St.* Athanaſius, *St.* Gregory, *and St.* Cyril, *and that they agreed to the Confeſſion of Faith that* Eutyches *had read*, they declared them abſolved, and they received them to Communion.

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Laſtly, They read the ſixth Action of the [former] Council of *Epheſus*, that they might get a pretence to condemn *Flavian*, and when it was read, and approved by the Biſhops, *Dioſcorus* declared, That *Flavian*, and *Euſebius* Biſhop of *Dorylæum*, having been the Cauſe of an univerſal Scandal, endeavouring to add to the Faith of the Council of *Nice*, contrary to the Prohibition of the Council of *Epheſus*, ought to be depoſed. His Opinion was followed by *Juvenal*, *Domnus*, *Thalaſſius*, and the Biſhops, who ſigned the Condemnation of *Flavian*, and *Euſebius* Biſhop of *Dorylæum*. While *Dioſcorus* gave his Judgment, *Flavian* ſaid aloud, that he rejected him; and *Hilary* the Deacon ſaid, that he oppoſed the Sentence of *Dioſcorus*. Some of the Biſhops contradicted it, others caſt themſelves at *Dioſcorus*'s Feet, begging of him to ſpare *Flavian*, but they were compelled by the Threats of the Soldiers, whom they had admitted, to ſubſcribe the Acts of the Council. The next Day *Dioſcorus* depoſed *Ibas* Biſhop of *Edeſſa*, being accuſed of having ſpoken this Blaſphemy, *That he envied not Jeſus Chriſt the Title of God, becauſe he could himſelf become ſuch, if he pleaſed.* Nor did they ſpare *Theodoret*, although he was denied the Liberty of coming to defend himſelf. The Reaſon of his Condemnation was, that he had written againſt St. *Cyril*'s Chapters, and had heretofore taken *Neſtorius*'s part. *Libinianus* though Biſhop of *Paros*, was alſo depoſed; and laſtly, tho' *Domnus*, Biſhop of *Antioch*, had ſigned the Condemnation of *Flavian*, and conſented to all that *Dioſcorus* deſired, yet he was alſo condemned under a Pretence, that he had heretofore written a Letter to *Dioſcorus* againſt St. *Cyril*'s 12 Chapters. *Dioſcorus* made uſe of the Opportunity of his Abſence from the Council, upon the Account of ſome Indiſpoſition which took him ſuddenly. *Flavian* appealed from this Judgment given againſt him by the Synod. The Reaſons for his Appeal were theſe, That they would not hear his Defence; that *Dioſcorus* had been an abſolute Commander in it to order what he pleaſed; that all Things paſſed by Force and contrary to the Canons; that they had forced the Biſhops by Threats to ſubſcribe; that they would not read St. *Leo*'s Letter; that no Regard was had to the Refuſal which he made againſt *Dioſcorus*, nor to the Oppoſition made by the Pope's Legates. This Appeal was preſented to the Pope's Legates, but it was referred to a general and free Council, and there to be proſecuted. This appears by the Letters and Carriage of St. *Leo*, who in Purſuit of this Appeal did not concern himſelf with the Judgment of *Flavian*'s Cauſe before his own Tribunal, but importuned the Emperor to call a Council of the Eaſtern and Weſtern Biſhops, to make void the Judgment given at *Epheſus* againſt all ſorts of Juſtice and Equity. *Dioſcorus*, and thoſe of his Faction, being provoked by this Appeal, ſet upon *Flavian* with a deſign to baniſh him, and did it with ſo much Violence, that he died a little time after. 'Tis probable that having received ſeveral Blows on his Feet when he was apprehended, and afterward being hardly uſed in his Journey by thoſe that carried him into Baniſhment, he died a little after he came there of the ill Uſage and Blows he had received. Thus *Liberatus* and *Evagrius* relate his Death, and this ſhews, that it was not without Reaſon that *Dioſcorus* was accuſed in the Council of *Chalcedon* of having been the Cauſe of *Flavian*'s Death, becauſe though he did not himſelf ſmite him, yet it was by his Order that he was ſo badly uſed. *Anatolius* was ordain'd in the Place of *Flavian*, *Maximus* of *Domnus*, *Nonnus* of *Ibas*, and

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Athanaſius of *Sabanian*. They ordained none in the Place of *Theodoret* Biſhop of *Cyrus*, and *Euſebius* Biſhop of *Dorylæum*, for they were only thruſt out of their Dioceſes. The firſt deſired Help of the Pope. They did not ſpare the very Legates of St. *Leo*, who were the only Perſons who ſhewed any Courage for the Defence of the Innocent. They were apprehended, but *Hilary* found out a Way of Eſcape, and having paſſed through many Dangers they got ſafe
Ep. 35. to *Rome*. During theſe Tranſactions, St. *Leo* was much perplexed about the Succeſs of this Affair. He knew that *Eutyches* was very conſiderable at Court, and that *Dioſcorus* and the *Egyptian* Biſhops favoured him, and was afraid that they would not have that Reſpect to his Letter and Legates that they ought. *Flavian*'s Silence increaſed his Grief, and he could not but let him know it. As ſoon as he underſtood by *Hilarius* the Deacon how things went, he called a Council, and wrote to the Emperor *Theodoſius* in
Ep. 39. his own and Brethrens Name, That the Council, which he had cauſed to be held at *Epheſus*, had depraved the Purity of the Faith, and Diſcipline of the Church; that all things were carried according to the Humour of *Dioſcorus*, who had allowed the Biſhops no Liberty, and who had made them paſs a very unjuſt Sentence. He conjured his Majeſty by the Name of the Holy Trinity to leave all things in the ſame State that they were before the aſſembling of this Council, until he could call a Council of a greater number of Biſhops from all Parts of the World. He ſays, that all the Churches, and all the Weſtern Biſhops did implore him with Tears and Sighs, that ſince the Legates of the Holy See have oppoſed it, and *Flavian* preſented them with an Appeal, his Majeſty would call a General Council in *Italy*, which may either wholly remove or mitigate the Cauſes of the Diſcontent; inſomuch that there may remain no Scruples about the Faith, nor any Diviſion contrary to Charity, by ſummoning the Biſhops of the Eaſtern Provinces to this Council. He adds, that 'tis unavoidable after an Appeal put in, and alſo conformable to the Laws eſtabliſhed in the Council of *Nice*. They are the Canons of the Council of *Sardica* that he means, and uſes to ſhew, that in the Caſe of an Appeal a Synod ought to be called to examine the Cauſe already judged; and not to ſhew that he had
Ep. 40. a right himſelf to review it. This Letter is dated
Ep. 41. *Octob.* 13.

He repeats the ſame Complaints and Requeſts, in
Ep. 42. another of the 15th of the ſame Month. He alſo addreſſes himſelf to *Pulcheria*, to obtain what he deſired by her Means. In the mean time he comforts *Flavian*, telling him, That he will not omit any thing for the Defence of the Common Cauſe, and
Ep. 43. exhorts him to ſuffer patiently. He congratulates the Biſhop of *Theſſalonica*, becauſe he was not at the Council of *Epheſus*, and admoniſhes him to continue
Ep. 44, 45, 46, 47. in Communion with *Flavian*. Laſtly, He exhorts the People and Clergy, and Abbots at *Conſtantinople* to be ſtill united with *Flavian*, and explains to them what they ought to believe concerning the Incarnation of Jeſus Chriſt, by rejecting the Sentiments of *Eutyches*. In fine, He brought it to paſs that the Emperor *Valentinian*, and the Empreſſes *Placidia* and *Eudoxia* did join with the Weſtern Biſhops to intreat *Theodoſius* to ſuffer a General Council to be held in *Italy*. We have the Letters they wrote to *Theodoſius*, in which they much extol the Authority of the Holy See, and inſiſt much upon *Flavian*'s Appeal. But *Theodoſius* gave this Anſwer to theſe Letters,
Ep. 50. That he had aſſembled a Council at *Epheſus*, where the thing had been examined and judged; that *Fla-*
Ep. 54, &c. *vian* was found guilty and therefore was condemned, and that 'twas needleſs, nay impoſſible to do any thing more. St. *Leo* alſo wrote about it to *Pulcheria*, and made her write to him by the Empreſs *Placidia*. He refuſed to communicate with *Anatolius*, and renewed his Suit afreſh in the Beginning of the next Year, that he would hold a Council in *Italy*: He
Marcian. ſent Legates alſo into the Eaſt to demand it, but could not effect any thing as long as *Theodoſius* lived. *Marcian*, who ſucceeded him in the Year 450, entred upon the Throne with another Opinion, becauſe * *Pulcheria*, by whoſe Marriage he was advanced to that Dignity, had a great Veneration for the Biſhops of *Rome*. So that the four Legates which St. *Leo* had ſent, being arrived at *Conſtantinople*, a little after the Death of *Theodoſius*, were very kindly received there. *Anatolius* foreſeeing that it would not be for his Advantage to continue in Communion with *Dioſcorus*, and maintain his Separation from St. *Leo*'s, ſought all means to join with the Latter, and to procure, that he ſhould acknowledge him lawfully ordained, although it was done by *Dioſcorus*, and he had been put into the Place of a Biſhop unjuſtly, and violently depoſed. He made uſe of his Intereſt with the Emperor and Empreſs to bring this about, and that he might himſelf engage St. *Leo*'s Favour, and perſuade him of the Purity of his Faith, he called a Council of ſuch Biſhops as were then at *Conſtantinople*, and invited the Pope's Legates to be preſent at it. In it he cauſed St. *Leo's* Letter to *Flavian* to be read, with the Teſtimonies of the *Greek* and *Latin* Fathers, and cauſed all the Biſhops to ſign it, pronounced Anathema againſt *Neſtorius* and *Eutyches*, and condemned their Doctrine, ſent the Letter of St. *Leo* to the Metropolitans, that they ſhould ſign it, and that they ſhould cauſe all the Biſhops of their Provinces to ſign it. In this Synod they alſo decreed that the Biſhops who were fallen into an Error by approving the Acts of the Council of *Epheſus* under *Dioſcorus*, and had ſeparated themſelves from the Communion of the Church, ſhould have Communion with no Church but their own, and be deprived of the Communion of other Biſhops. The Pope's Legates propoſed it to him to blot out the Names of *Dioſcorus* and *Juvenal* out of the Dypticks.

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[* Theodoſius's Siſter.

Council of Conſtantinople. *Act. Abundii apud. Bar. ad An.* 449. & *Act* 4. *Conc. Ch.*

Anatolius having celebrated this Council ſent Deputies to St. *Leo*, to aſſure him of the Purity of his Doctrine, and communicated to him what they had propoſed in the Council. The Emperor *Marcian*, and the Empreſs *Pulcheria*, wrote to St. *Leo*, and ſhe tells him, That they intended ſoon to celebrate a Council in the Eaſt, and deſired him to ſend the Weſtern Biſhops to it. She adds that ſhe had cauſed the Body of *Flavian* to be brought to *Conſtantinople*, where they interr'd it honourably in the Apoſtles Church, which was the ordinary burying Place of the Biſhops of *Conſtantinople*, and had given thoſe Biſhops who were baniſhed upon the Account of the Council of *Epheſus*, leave to return to their own Dioceſes.

St. *Leo* thanked the Emperor and Empreſs for the
Ep. 58, 59, 60. Protection they had afforded to the Faith, he received *Anatolius* with Joy, acknowledged him for a lawful Biſhop, allowed him to receive thoſe Biſhops to the Communion of the Church, who being forced to give place to the Violence uſed in the Council of *Epheſus*, were ſorry for what they had done, and confeſſed the Faith of the Church. As to *Dioſcorus*, *Juvenal*, and *Euſtathius* Biſhop of *Berytus*, he bids *Anatolius* to conſult with his Legates about it, and to do as they ſhould judge convenient, provided it be not prejudicial to the Memory of *Flavian*: That as to himſelf he thought it unjuſt to put the Name of his Perſecutors among the number of the Biſhops of the Church, ſo long as they remain in their Error, and it ſeemed reaſonable to him either to puniſh them for their Perfidiouſneſs, or make them acknowledge their Fault. Laſtly, He recommends to him *Julian* of *Coos*, *Euſebius* Biſhop of *Dorylæum*, and thoſe of the Clergy, who have always been Favourers of *Flavian*. He wrote particularly to *Julian* Biſhop of *Coos*, that he ought not to receive thoſe Biſhops, who had aſſiſted at the Council of *Epheſus* under *Dioſcorus*, till they condemn what they have done, and that they ſhould puniſh thoſe who perſiſt in it. Theſe Letters are dated, *April* 13. 451.
Ep. 61.

The Emperor *Marcian* and St. *Leo* were both of the

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the same mind as to the calling of a Synod, but St. *Leo* desired, that it might meet in *Italy*; but the Emperor peremptorily resolved it should be in the East. Nevertheless he sent *Lucentius* a Bishop, and *Basil* a Priest, into the East, to endeavour to reconcile the Bishops; but he wrote at the same time, that he thought it more convenient to put off the Council a while upon the Account of the Wars. He commanded his Legates to act warily, and with the Concurrence of *Anatolius*, and to receive none to their Communion but such as profess the Doctrine of the Church distinctly and plainly. As to the Heads of the Party, he meddles not with their Cause, but in the mean while he forbids them to recite their Name at the Altar, or receive them to Communion. He thanks the Emperor and Empress for restoring the exil'd Bishops, and honouring the Memory of *Flavian*, and prayed them to depose *Eutyches*, and put an Orthodox Abbot into his Monastery. Lastly, He advises *Julian* Bishop of *Coos* to join with his Legates in endeavouring to utterly extirpate the remainders of Heresie. Two Eastern Priests suspected of Heresie fled at the same time to *Rome*. The Pope being well assured of their Judgment, and having made them condemn the Errors of *Nestorius* and *Eutyches*, sent them back again absolved, and recommended them to *Anatolius*.

Ep. 62, 63, 64, 65, 66.

Ep. 67.

While St. *Leo* thought to restore the Affairs of the Church without a Council, *Marcian* appointed one at *Nice*, *Sept.* 1. St. *Leo* having received the News of it, sent *Bonifacius* a Priest to it, and gave order to *Pascasinus* Bishop of *Lilybæum* to go thither also in his Name with the Legates he had sent, and *Julian* Bishop of *Coos*. He wrote about the calling of this Council to the Emperor *Anatolius*, and *Julian* Bishop of *Coos*.

Ep. 69, 70, 71.

In these Letters he tells them that he was troubled, that they had appointed a Council, that he thought it better to defer it till some fitter time; yet he says, that he sends *Pascasinus* Bishop of *Lilybæum*, and *Boniface* the Priest, that they may assist in his stead at the Council with *Julian* Bishop of *Coos*. He desires likewise, that the Emperor would grant the Presidence to *Pascasinus*.

He also wrote a Letter to the Bishops of the Council, in which having excused himself, because he did not come to the Council by reason of the Custom, he tells them that he sent *Pascasinus* and *Lucentius* Bishops, and the Priests *Boniface* and *Basil* to assist in his Place at the Council. He exhorts them to suppress the Deputies of those, who oppose the Faith of the Incarnation, which he hath explained in his Letter to *Flavian*, and to redress the Grievances of the Church by restoring the Bishops condemned for the Faith, and by condemning *Eutyches* and his Followers, without mentioning what hath been done against *Nestorius* by the first Council of *Ephesus*. This Letter is dated *June* 27. There is also another of the same Date addressed to the Emperor *Marcian*, in which he observes, That the Council ought not to innovate any thing, nor bring any Question of Faith into Contest, but to keep themselves close to the Faith of the Councils of *Nice* and *Ephesus*, and condemn the Errors of *Nestorius* and *Eutyches*. By another Letter dated *July* 19. he desires the same thing of him, and recommends his Legates to him.

Ep. 73.

Ep. 74.

Ep. 75.

Lastly, He wrote to *Pulcheria*, that he had sent his Legates to the Council, although he wished that it had been held in *Italy*. He observes, That they ought to act in it with a great deal of Moderation, and not imitate the Violence used in the Council of *Dioscorus*. He adds, That he did so in receiving to Communion such, as having fallen through Cowardice had acknowledged their Fault. He thought likewise, that they ought to pardon the Heads of the Party, but he would not have them received rashly, without giving evident Signs of their sincere Repentance.

The first of *September*, which was the Day appointed for the beginning of the Council, being come, several Bishops came to *Nice*, where it was to sit. Having stayed there some days, and hearing nothing from the Emperor, they wrote to him to pray him to suffer the Council to begin; the Emperor returned them this Answer, That the Legates of the Holy See had thought it convenient, that he should be there in Person, and that his Affairs having not hitherto, nor yet permitting him to go to *Ephesus*, he desired them to come to *Chalcedon*, where they should hold the Council. This place was suspected by some, because it was to be feared, that *Eutyches*, who had a strong Party in those Quarters, would raise some Sedition. They discovered to the Emperor the ground of their Fear, but he assured them, that he would take care that they should have no Disturbance, and exhorted them to come immediately. The Bishops having received this Letter came cheerfully to *Chalcedon*, where the Council met the first time *October*. 8. *Anno* 451.

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This Council was held in the Great Church of St. *Euphemia*, the Emperor's Commissioned-Officers, and the Counselors of State being present, who were to direct all their Motions, and were set in the middle of the Council, near the Rails of the Altar. On the Left-hand were the Bishops *Pascasinus* and *Lucentius*, and the Priest *Boniface* the Pope's Legate, then *Anatolius* Bishop of *Constantinople*, and after him *Maximus* Bishop of *Antioch*; *Thalassius* Bishop of *Cæsarea*, *Stephen* Bishop of *Ephesus*, and all the Bishops of the Eastern Dioceses, except those of *Palestine* with the Bishops of the Dioceses of *Pontus*, *Asia*, and *Thrace*, of which those that we have named, were Exarchs, or Patriarchs. Upon their Right-hand were *Dioscorus* Bishop of *Alexandria*, *Juvenal* Bishop of *Jerusalem*, *Quintillus* Bishop of *Heraclea* in *Macedonia*, who supplied the Place of the Bishop of *Thessalonica*, *Peter* Bishop of *Corinth*, with the Bishops of *Egypt*, *Illyria* and *Palestine*. The Holy Gospels were in the midst. The number of Bishops is commonly reckoned 630. And indeed, St. *Leo* in his 77th. Epistle to the *French* Bishops, saith, *That the Synod consisted of* 600 *Bishops or thereabouts*. *Liberatus* and *Photius* reckon 630, yet there are but 350, or thereabouts, named in the Acts of the Council, and 'tis very unlikely, that there should be above 600 Bishops assembled out of the Dioceses of the *Greek* Church. The Testimony of St. *Leo* doth not undoubtedly prove it, because the number of 600 in *Latin* is ordinarily taken for a considerable number. This might give some Reason for the Mistake, or there might be some confusion in the Figures. But however that be, 'tis certain that this Council was made up of a greater number of Bishops than any of the Precedent Councils.

The Council of Chalcedon.

The first Meeting of the Council was on the 8th. of *October*. The first thing that *Pascasinus* the Pope's Legate did, was to demand, that *Dioscorus* might not sit in the Council, saying, That they were ordered by St. *Leo*, Bishop of the Church of *Rome*, which is the Head of other Churches, to hinder him from sitting in the Council, and that if he did, they declared, that they would withdraw. We must observe, that they spoke in *Latin*, and an Interpreter explained what they said to the Council. The Commissioners asked them, what they had to object against him. The Legates insisted upon it, that he was to give an Account of the Judgment he had given without Authority, and contrary to the Will of the Holy See; that he was accused, and could not be a Judge. The Commissioners ordered him to come forth into the middle as a Person accused. Immediately his Accuser *Eusebius* Bishop of *Doryleum* appeared, and required that his Petition should be read: Saying with Tears in his Eyes, that he had been unjustly condemned as well as *Flavian*, whom *Dioscorus* had put to Death. The Sum of the Petition was this, that in the Council held a little while since at *Ephesus*, *Dioscorus* had attempted several things contrary to Justice, and the Faith, by upholding *Eutyches*, who was accused and condemned for Heresie, and by condemning the Orthodox Bishops; that he prayed the

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to command him to anſwer the Accuſations, which he was ready to prove againſt him. *Dioſcorus* made this Defence for himſelf, that *Flavian* had been condemned in a Council called by the Authority of the Emperor, and deſired them to read the Acts. *Euſebius* agreed to it. *Dioſcorus* changing his mind prayed the Council to examine before all things elſe, ſuch things as concerned the Faith. The Commiſſioners ordered, That he ſhould anſwer the Accuſations brought againſt him, and that the Acts of the Council ſhould be read as he had required. Whereupon they read the Emperor *Theodoſius*'s Letter for the appointment of the Council of *Epheſus*, and the Acts of that Council, in which the Acts of the Council of *Conſtantinople* under *Flavian* were inſerted. This was the Cauſe of ſeveral Interruptions in the Council.

The firſt was about *Theodoret*, whom *Theodoſius* had forbidden to come to the Council of *Epheſus*. The Commiſſioners demanded that he ſhould be admitted, becauſe St. *Leo* had acknowledged him for a lawful Biſhop, and the Emperor *Marcian* had ordered him to be preſent at the Council. The Biſhops of *Egypt*, *Illyria*, and *Paleſtine* oppoſed it. Hereupon ſeveral tumultuous Acclamations were made of each ſide. Laſtly, the Judges ordered, that he ſhould come in as an Accuſer, and ſhould ſtand in the middle, provided, that it were not prejudicial to the Rights of either Party. When he entred, the Acclamations of both ſides were redoubled; Some cried out, that he was depoſed from his See, others accuſed him for being a *Neſtorian*. The Eaſtern Biſhops cried out againſt *Dioſcorus*, and the *Egyptians* and they againſt the Eaſtern Biſhops. This continued a long time, and the Synod had turned into a confuſed Rout, if the Commiſſioners had not ſuppreſſed the Popular Cries by telling the Biſhops, that it was unbecoming them to act thus, and then making them to go on in reading *Theodoſius*'s Letters, and the Acts of the Council of *Epheſus*. The reading of theſe Papers diſcovered, that *Dioſcorus* would not ſuffer St. *Leo*'s Letter to be read in the Synod, although it was twice requeſted of him. They accuſed *Dioſcorus* for having falſified the Acts, and made the Biſhops to ſign a blank Paper, and that by Force, compaſſing them in with Soldiers, who threatned them. They ſaid, that *Eutyches* had indeed owned that the Fleſh of Jeſus Chriſt did not come from Heaven, but that he would not ſay whence it was. They diſputed ſome time about the Union, and Diſtinction of the two Natures. The Eaſtern Biſhops confeſſed, that they had done ill in ſigning the Depoſition of *Flavian*, they ſaid unanimouſly, that they had all offended, and therefore deſired Pardon. They examined, why they would not ſuffer *Euſebius* Biſhop of *Dorylæum* to come into the Council of *Epheſus*. Whereupon *Dioſcorus* complained, that they had admitted *Theodoret* into the Council of *Chalcedon*. When they read the Judgment of *Dioſcorus* againſt *Flavian*, the Eaſtern Biſhops all cried out, *Anathema to Dioſcorus*, and diſapproved the Condemnation of *Flavian*, and *Euſebius* Biſhop of *Dorylæum*. The Commiſſioners concluded, that ſince it appeared by the Acts which they had read, and by the Confeſſion likewiſe of thoſe who had the chief Places in the Council of *Epheſus*, that *Flavian* and *Euſebius* Biſhop of *Dorylæum* had been unjuſtly condemned, it was juſt, that not only *Dioſcorus* Biſhop of *Alexandria*, but alſo *Juvenal* Biſhop of *Jeruſalem*, *Thalaſſius* Biſhop of *Cæſarea*, *Euſebius* Biſhop of *Antyra*, *Euſtathius* Biſhop of *Berytus*, and *Baſil* Biſhop of *Seleucia* in *Iſauria*, who had preſided in the Council of *Epheſus* with Authority, ſhould bear the ſame Puniſhment, and be declared unworthy of their Epiſcopal Office, according to the Holy Canons. The Biſhops of the Eaſt and *Illyria*, approved of this Sentence. The Judges then ſaid, that the Biſhops ought now to declare what their Faith is, and to be aſſured, that the Emperor followed the Faith of the Councils of *Nice* and *Conſtantinople*, the Doctrine of the Holy Fathers *Gregory*, *Baſil*, *Athanaſius*, *Hilary*, and the two Letters of St. *Cyril*, read and confirmed in the firſt Council of *Epheſus*; and that St. *Leo* had written a Letter to *Flavian* againſt *Eutyches*, which contained an Expoſition of the Catholick Faith.

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The ſecond Action in the *Greek* Copies at preſent is that which treats of the Faith. *Evagrius* and *Facundus* make it the third, and put that which concerns the Depoſition of *Dioſcorus* in the ſecond place. *Liberatus* on the other hand follows the common order. The ancient MS. in the Church of *Paris* agrees with *Evagrius*; but *Ruſticus* the Deacon, who reviewed the ancient Tranſlation of the Council of *Chalcedon* by ſeveral MSS. about the middle of the fifth Age, aſſures us, that that in the Monaſtery of the *Acæmetæ* Monks follows the Order of *Liberatus*. So that if we conſider the Authorities of others it is hard to determine the Order of theſe two Acts, becauſe there are on both ſides Teſtimonies equally ancient and credible. The date, which might clear this difficulty, is not certain. The Act of the Condemnation of *Dioſcorus* is dated the third of the Ides, that is to ſay, the 13th. day of *October*. That wherein the Faith is treated of in the *Greek*, and moſt of the *Latin* MSS. is dated the ſixth of the Ides, which is the 10th. of *October*, but the MS. of the Church of *Paris* ſays only, *Sub die Idus Octobris*, before the Ides of *October*, without mentioning the day, ſo that it may be the 14th. The fourth Seſſion, which ſets down the date of the firſt, does not clear this any thing more, for in the Tranſlation it is the ſixth of the Ides of *October*, and in the *Greek* the firſt of the Ides. In the firſt Act the Commiſſioners deferred the Queſtion of Faith the firſt day. The Act where the Faith was treated of ſpeaks of that, wherein the Abſolution of *Flavian* was handled, as preceding it. It is ſaid about the end, that five days after they will meet to treat of the Doctrine of St. *Leo*'s Letter, which was done on the 17th, in the 4th. Act. *Act. II.*

Laſtly, the Biſhops of *Illyria* at the concluſion of the Action, which is commonly thought to be the ſecond, deſire, that *Dioſcorus* might be brought into the Synod again, and reſtored to his Church. *Dioſcorum Synodo Dioſcorum Eccleſiis*. Now would they have done it, if his Depoſition had been pronounced in the Council, and ſigned by themſelves. Theſe Reaſons ſeem to render the Common Order to be moſt probable. But on the other ſide *Dioſcorus* being cited before the Council in the Seſſion wherein he was depoſed, anſwered twice, that in the firſt Seſſion the Commiſſioners of the Emperor were preſent, and that they ſummoned him to a ſecond Seſſion, where they were not. It is then very hard to know the true order of theſe two Seſſions.

However that be, we will not remove the Act, wherein the Queſtion concerning the Faith was debated, from the ſecond place. The ſame Commiſſioners and Biſhops who were preſent at the firſt Action, were alſo at this, and in the ſame order, except thoſe who had been declared unworthy of the Prieſthood in the firſt Action. The Commiſſioners having repreſented, that what concerned the Judgment of *Flavian* and *Euſebius* Biſhop of *Dorylæum*, being judged in the former Seſſion, they ought to take the ſubject of our Faith into Examination, becauſe that was the principal matter for which the Council was aſſembled; that the Emperor had no other Faith than that of the Council of *Nice*; all the Biſhops declared that they had no other, and that they would not undertake to explain it, nor add any thing to it. *Cecropius* ſaid, that to confute the Error of *Eutyches* St. *Leo*'s Letter was ſufficient. The Biſhops ſaid, that they would follow it, and ſubſcribe it. The Commiſſioners ſaid, that it was neceſſary that the Patriarchs ſhould chooſe one or two of the Biſhops of their Dioceſes who were moſt Learned, that they might treat and agree concerning the Faith. All the Biſhops ſaid, that they would not endure any new Expoſition of Faith in Writing, becauſe they had a Canon that forbad it. *Florentius* Biſhop

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of *Sardis* shewed, that it was no easie thing to make an Exposition of Faith so quickly, and demanded time for it. *Cecropius* required that they should read the *Nicene* Creed, and St. *Leo*'s Letter. The Judges ordered it should be so, wherefore they read the *Nicene* and *Constantinoplitan* Creed, St. *Cyril*'s Second Letter to *Nestorius*, his Letter of Union to *John* Bishop of *Antioch*, St. *Leo*'s Letter to *Flavian*, and the Passages of the Fathers annexed to it. All the Bishops by their reiterated Acclamations approved the Creeds of *Nice* and *Constantinople*. The Bishops of *Illyria* and *Constantinople* scrupled some places in St. *Leo*'s Letter, but to satisfie them they proved that there were the like in St. *Cyril*'s Writings. This made them all consent, and all the Synod approved St. *Leo*'s Letter. But since there were some Bishops who had some further Objections about it, they put off the Action five days longer, that they might make the point clearer; and they desired *Anatolius* to choose out some Bishops from among them, who had signed this Letter, who were most able to explain it to the rest. This Action was ended with Acclamations, in which the Eastern Bishops desired pardon for them of their side, and the Banishment of *Dioscorus*. On the contrary the *Illyrians* demanded that he should be still continued in his Church, and have a place in the Synod.

Act. III. In the third Action *October* 13. the Bishops being assembled without the Commissioners, *Eusebius* Bishop of *Dorylæum* presented a new Petition against *Dioscorus*, accusing him to be of the same Opinion with *Eutyches*, to have condemned *Flavian* unjustly, for putting into the Acts of his Council such things as were never spoken, and for forcing the Bishops to sign a Blank Paper. Whereupon he besought the Council to declare all that was done in the Synod of *Ephesus* under *Dioscorus*, Null, and to pronounce an Anathema against *Eutyches*. He prayed the Council to summon *Dioscorus* to appear before them. The Arch-Deacon *Aëtius* said, that he had been with *Dioscorus* and the other condemned Bishops; that *Dioscorus* had answered, that they were the Guards which had hindred him from coming to the Council. They sought for him abroad, and because they could not find him, they sent to cite him. He answered them that went, that he was under Guard, and they must ask them if they would let him go; that in their return they had met with the Master of the Offices, and returning again with him to bring *Dioscorus*, He answered them, that upon second Thoughts he had resolved not to go to the Synod, lest the Judges should be forced to examine again what they had resolved. They told him, that they did not call him to weaken what had been decreed, but only to invite him to the Council. Having refused to go they summoned him a second time, but he replyed, that he was Sick, and that he would not go to the Synod, unless the Commissioners were there. He demanded whether *Juvenal*, *Thalassius*, and *Eustathius* were also summoned thither. They said, that it did not concern him that *Eusebius* Bishop of *Dorylæum* had accused him only, and as to what he required, that the Commissioners should be present, that was needless, because it was a Matter purely Ecclesiastical, where the Commissioners or Lay-men ought not to assist. Nevertheless he still refused to go. They resolved to cite him a third time. In the mean time *Aëtius* told the Council that there were at the Door some Clergy-men and Laymen of *Alexandria*, who desired to be permitted to prefer their Complaints against *Dioscorus*. They received them, and read their Petitions.

The first was *Theodorus*'s Deacon of *Alexandria*, who complained, that *Dioscorus* thrust him out of the Clergy without cause, not bringing any Accusation, nor forming any Complaint against him. He accused him for being an Enemy to all St. *Cyril*'s Relations, for having used them ill, for being of *Origen*'s Opinions, for being guilty of Murther, Theft, making Disturbances and Debaucheries, for having impelled 10 *Egyptian* Bishops to sign an Excommunication against St. *Leo*, and offered to prove all these Facts.

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The second was *Ischyrion*'s, who also accused *Dioscorus* for having exercised several Cruelties, plundering Houses, rooting up Trees, forcing private Men from their Estates, for buying the Corn, which the Emperor sent to the Churches of *Lybia* to make bread for the Holy Sacrament, and to support the Poor and Strangers, for disposing certain Monies which * a Lady left to the Poor and Hospitals of *Egypt*, to scandalous Persons, for familiarly conversing with † Lewd Women. He added, that *Dioscorus* had thrust him out of the Clergy for no cause, although he had done much service for the Church of *Alexandria* in St. *Cyril*'s time, he was one of his Friends; and had caused the Monks to burn his House; Lastly, that he had sent a Company of Church-men to apprehend him, who had slain him, had he not fled from them; that he had seized on him in *Alexandria*, and shut him up in an Hospital, where he endeavoured also to destroy him.

* Peristeria *a Noble Lady.*

† *But more particularly* Pansophia, *a scandalous Harlot.*

The third Petition was presented by *Athanasius*, St. *Cyril*'s Nephew. He accused *Dioscorus* for deposing him and his Brother, for causing them to be hardly used at *Constantinople* by *Chrysaphius*, and to buy their Liberty of him very dearly: that they had been forced to borrow Money at Use, which had ruined them: that his Brother being dead, he was left alone over-whelmed with Debts: that *Dioscorus* to compleat his ruine had seized upon an House at *Alexandria*, which was all he had, to make it a Church: that he had thrown him out of the Clergy, and forbidden any Person giving him relief: that he had despoiled him of his Estate, and of what belonged to his Brother's Children, and had reduced them to Beggary.

The fourth Petition was of a Lay-man called *Sophronius*, who accused *Dioscorus* not only for not executing the Orders, which the Emperor had directed to him against an Officer of *Alexandria*, who had carried away his Wife, but also of sending his Deacon to pillage his Estate, and forcing him to fly. The same *Sophronius* likewise declared, that he was ready to prove, that *Dioscorus* had uttered Blasphemies against the Trinity, and endeavoured to make himself Supreme over the Province of *Egypt*. Then they deputed certain Persons to summon him the third time to come aud answer, as well to the Accusations of *Eusebius* Bishop of *Dorylæum*, as to other fresh Accusations. The Bishops, who summoned him, shewed him among other things, that he was obliged to go and clear himself of the Accusations formed against him, because the Misdemeanors of the Bishops turning to the general disgrace of the Clergy, he ought to free the Church from it, and if that which they laid to his Charge were false, he ought to justifie himself, and convince the World of his Innocency. *Dioscorus* gave them no other Answer than this, that he had nothing more to say, that was new.

When they had certified the Council, that *Dioscorus* would not come to it, *Pascasinus* asked, what Punishment he had deserved? The Bishops said, that he had offended against the Canons. Then the Pope's Legates declared, that it was evident as well by the Examinations made in the first Assembly, as by what had already passed in this, that he had attempted several things contrary to the Order and Discipline of the Church: First, in that he had absolved the Priest *Eutyches* by his own Authority, who had been condemned by *Flavian* his Bishop: that the Holy See had pardoned the other Bishops, who had been forced to do the same, but since had submitted themselves to the Council, but that it ought not to deal so with *Dioscorus*, because he obstinately persisted in his fault: that he had committed no small Crime in not suffering St. *Leo*'s Letter to be read in the Council of *Ephesus*: that this notwithstanding, they were ready to use him with the same Lenity as other Bi-

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ſhops, but ſince he continued in his Obſtinacy, dared to excommunicate St. *Leo*, and would not appear before the Synod, being ſummoned three times, although he was accuſed of very great Crimes, and had received Perſons depoſed and excommunicated into his Communion. "For theſe cauſes, ſays the "Legate, *Leo* Archbiſhop of Old *Rome*, doth by us, "and by the Synod, with the Authority of St. *Pe*"*ter*, who is the Rock and Foundation of the "Church, and the Ground of Faith, depoſe him "from his Epiſcopal Dignity, and declare him un"worthy of the Prieſthood. And let all the Coun"cil judge now, what ought to be done with "*Dioſcorus* according to the Orders of the Holy "Canons.' *Anatolius*, *Maximus* Biſhop of *Antioch*, and all the other Biſhops following *Paſcaſinus*'s Sentence, gave one after another their Votes for the Depoſition of *Dioſcorus*, and confirmed them with the Seal. Then the Council ſent to the Emperor an Account of their Proceedings, in which they deliver the ſame Motives for the Condemnation of *Dioſcorus*, which are mentioned in *Paſcaſinus*'s Sentence. They alſo ſent another Relation of them to *Pulcheria* the Empreſs. Then they certified *Dioſcorus* of the Judgment pronounced againſt him; they publiſhed it by a private Writing to the Clergy of *Alexandria* and by a publick Edict to all the People of *Chalcedon* and *Conſtantinople*.

XXIV. The Commiſſioners were preſent at the fourth Seſſion held *Octo.* 17. They began it with reading the Judgment pronounced by the Commiſſioners in the Firſt Action; they alſo read that which was ſaid in the Second, about deferring the Expoſition of Faith. The Commiſſioners demanded of the Council, What they had decreed concerning the Faith? The Pope's Legates ſaid, That they had no other Doctrine or Faith to deliver, than that, which was contain'd in the Creeds of *Nice* and *Conſtantinople*, in the Acts of the Council of *Epheſus*, and in St. *Leo*'s Letter, which agreed exactly with the Doctrine of theſe Councils. All the Biſhops declared that they believed the Doctrine of S. *Leo*'s Letter to be conformable to the Faith of the *Nicene* Fathers, and alſo thoſe of *Conſtantinople* and *Epheſus*. Some of thoſe who were moſt ſcrupulous, declared that in their Judgment S. *Leo*'s Legates had removed all Difficulties, in ſaying, That the Terms of S. *Leo*'s Letter did not imply any Diviſion in the Perſon of Jeſus Chriſt. There was a good Biſhop of the Province of *Lycaonia*, who thought good to ſpeak thus; That his Country had always been free from Controverſies, and had always remained in the Faith of the Fathers with ſimplicity; and that if any Perſons did contradict St. *Leo*'s Expoſition of the Faith, he ſhould be very little concerned; but as to himſelf he believed as the Fathers of the Councils of *Nice* and *Conſtantinople* believed. When all the Biſhops had given their Opinions particularly, they made ſeveral Acclamations in common for the Confirmation of what they had ſaid, and deſired that the * five Biſhops who had been depoſed by the Council, and deprived, ſhould be reſtored, becauſe they had ſigned as well as others, and were of the ſame Judgment. The Commiſſioners anſwered, That they had ſpoken to the Emperor for them, and that they ought to wait for his Anſwer; and that as to the reſt, they ſhould give an Account to God for the Depoſition of *Dioſcorus*, which they had done without the Concurrence of the Emperor, or his Commiſſioners, for the reſtoration of the five Biſhops whom they demanded, and of all which they had done. All the Biſhops cryed out ſeveral times, that *Dioſcorus* had been juſtly depoſed.

* *Juvenal of Jeruſalem. Thalaſſius of Cæſarea. Euſebius* Biſhop of *Ancyra. Euſtathius of Berytus. Baſili- of Seleucia.*

They waited ſome time for the Emperor's Anſwer; but at laſt he ſent the Biſhops of the Council word, That he left them to their own Liberty to do as they thought fit with the five Biſhops depoſed in their firſt Seſſion, *viz. Juvenal* of *Jeruſalem*, *Thalaſſius* of *Cæſarea*, *Euſebius* of *Ancyra*, *Baſil* of *Seleucia*, and *Euſtathius* of *Berytus*. The Council required, that they ſhould be admitted, and the Commiſſioners ordered it ſo. After they were come in, they declared them Orthodox, and received them into their number. The Commiſſioners then informed the Council, that ſome Biſhops of *Egypt* had preſented a Petition to the Emperor the day before, in which they explained their Doctrine. They admitted them, and read their Petition, wherein it was contained, That they had no other Faith than that which they received from the beginning of the Church from the Evangeliſt St. *Mark*, and were taught by St. *Peter* the Martyr, and their Holy Fathers *Athanaſius*, *Theophilus*, and St. *Cyril*; That they held the Faith of the Fathers of the Council of *Nice*, and that of St. *Athanaſius*, and that they anathematized all the Hereſies of *Arius*, *Eunomius*, *Manichæus*, and *Neſtorius*, and of thoſe, who affirm, That the Fleſh of Jeſus Chriſt came down from Heaven, or that he did not aſſume it in the womb of the Virgin *Mary*, the Mother of God, as all other Men do. This Petition was ſigned by 30 Biſhops of *Egypt*.

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The Biſhops of the Council were offended, that they had not condemned *Eutyches*, nor approved St. *Leo*'s Letter. They demanded by ſeveral Acclamations, that they ſhould pronounce an Anathema to *Neſtorius*, and ſubſcribe S. *Leo*'s Letter. They declared that they did condemn *Eutyches*, and approve St. *Leo*'s Letter, but could not ſubſcribe any thing unleſs they had a Patriarch. They demonſtrated in a very affecting way, that it was not lawful for them to do any thing without him; that if they ſigned any thing, they ſhould be torn in pieces in their own Country. The Biſhops did not much regard theſe Excuſes, but cryed out inceſſantly againſt them. But the Commiſſioners being more moderate, declared, That ſince the impediment which kept the *Egyptian* Biſhops from Subſcribing, was not that they were of a different Judgment, but only a Cuſtom eſtabliſhed among them; by which they were forbidden to do any thing without the Conſent and Order of their Patriarch; and that they deſired to be born with no longer than till they had one: It was juſt and reaſonable, that nothing ſhould be done againſt them, till they had a Patriarch ordain'd, and therefore ſhould remain at *Conſtantinople* till that time. *Paſcaſinus* conſented to this Propoſition, upon condition, that they would give ſecurity not to go from *Conſtantinople*, till they had a Patriarch. The Commiſſioners ordered, That they ſhould give ſecurity for it, or at leaſt, ſhould engage themſelves to it by an Oath.

Then the Monks of *Egypt* were brought in, who had preſented a Petition to the Emperor to beg of him, that they might not be compelled to ſign any thing. They met with a bad Reception, and ſome body eſpying among them *Barſumas*, they cryed out, that it was he that ſlew *Flavian*, that it was he that commanded he ſhould be put to Death. They preſented another Petition to the Synod, in which they required, that *Dioſcorus*, and the Biſhops of his Party ſhould come to the Synod; That they would annul all things that had been done againſt him, and declared, That if they did not do it, they would ſeparate themſelves from the Biſhops of the Council. When this Petition was read, the Arch-Deacon *Aëtius* read the 5th. Canon of the Council of *Antioch* againſt ſuch Monks as did cauſe any Schiſm. Then they queſtioned them about their Faith. They proteſted, That they held the Faith of the Councils of *Nice* and *Epheſus*, but would not anathematize *Eutyches*.

Other Monks preſented a Petition againſt the former, and declared, That they condemned them, deſiring leave to puniſh them who would not ſubſcribe. They then asked *Caroſus* and *Dorotheus*, who were the Heads of thoſe obſtinate Monks, but they boldly affirmed, That they would neither ſign St. *Leo*'s Letter, nor condemn *Eutyches*. They gave them two or three days to conſider what they would do.

After

The Councils.

After this Action there was a Private Session, *Octob.* 20. against *Carosus* and *Dorotheus*, to whom they had given two or three days time; and another of the same day about a difference that happened between *Eustathius* Bishop of *Berytus*, and *Photius* Bishop of *Tyre*. Neither *Evagrius*, nor *Liberatus* make mention of these two Sessions, nor do we meet with them in the Old Translations of the Council, not that they are not real, for there is mention made of the Judgment given by the Council about the affair of *Photius* in the 10*th*. Action; but because they concerned private matters of small Consequence, or such as had no relation to the Council: for that which respects *Carosus*, *Dorotheus*, and *Barsumas*, and the other Monks, contains nothing remarkable. They had time given them only till *Nov.* 15, to consult whether they would submit themselves to the Council, which time being passed, if they would not do it, they declare them deprived of their places, and excommunicated.

The Action concerning the difference between *Photius* Bishop of *Tyre*, and *Eustathius* of *Berytus* is more considerable, but it had no relation to the business for which the Council was called; and for that reason it is, that *Evagrius* and *Liberatus* have not spoken of it, and that it is not described in several Copies of the Council. The subject of this Action was this. The Emperor had made the City of *Berytus* into a Metropolis, this gave *Eustathius* an Occasion to assume the title of a Metropolitan likewise, and to seize upon the Cities of the Province, which before were subject to the Metropolis of *Tyre*. He also made *Photius* Bishop of *Tyre* consent to this incroachment, and subscribe an Instrument, although against his will. *Photius* desired to be released from this Obligation, got the Emperor's Letter for that purpose, and presented his Petition to the Council, in which he prayed, that what he had done might not be prejudicial to him, but setting it aside, be established in his Ancient Rights and Privileges. *Eustathius* asked *Photius*, whether he would have this business treated on according to the Formalities of the Emperor's Council, or according to the Laws of the Church. *Photius* answered, that he addressed himself to the Emperor to obtain the Ancient Rights, which the Church of *Tyre* hath enjoyed, yet he did not reject the Laws of the Church. The Commissioners ordered, that they should determine this business by the Canons, and the Bishops were of the same Opinion. *Photius* accused *Eustathius* for having taken * six Cities from him, and prayed him, that they would restore them to him. *Eustathius* made this Defence, that it had been so decreed by a Synod held at *Constantinople*, whose Constitution he had brought them signed by *Anatolius*, and *Maximus* Bishop of *Antioch*. He added, that he had never requested the Emperor to make his City a Metropolis; but it was the Custom for the Emperor to make Metropolis's, that it was not he that divided the Provinces, but the Council; and that since the Letter of St. *Leo* being lately come to *Constantinople*, a Synod of Bishops assembled in that City had sent it to other Bishops that they might sign it; there was the same reason for the Letter, which had put him in possession of the rights of his Metropolis. *Photius* complained, that while he was celebrating Ordinations in his Province according to the Ancient Custom they had sent him a Mandate in which they excommunicated him; so that he remained excommunicated for 126 Days. *Anatolius*, whom this Charge concerned, said, that *Photius* having done things contrary to the Usage and Order of the Church had been excommunicated by a Synod at *Constantinople*. Hereupon the Commissioners demanded if it were allowable for *Anatolius* to send a Writ of Excommunication to *Photius*, and deprive him of his Suffragans; and lastly, whether they ought to give the Assembly of Bishops met at *Constantinople* the Name of a Synod. On this last Head one of the Bishops said, with the consent of all, that the Name of a Synod might be attributed to an Assembly of that Nature, and that those who were aggrieved, might apply themselves to it to obtain Justice. But whereas it was objected, that *Photius* was not present, all the Bishops were of that Opinion, that they could not condemn a Person absent. *Anatolius* also made a very good Defence for himself upon the first Head, but could not justifie himself as to the second, and a Bishop reproved him for acting contrary to the Laws of the *Roman* Empire by condemning the Absent. *Photius* desired them to maintain the Ancient Laws of the Church. All the Bishops answered, that his Request was reasonable, and that the Canon ought to remain in full force. They read the fourth Canon of the Council of *Nice* concerning the power of a Metropolitan, to ordain Bishops by their Brethren of the same Province. The Commissioners demanded, whether the Bishops of the Province had assisted at the Ordinations of *Eustathius*. He answered, that since he had enjoyed the right of a Metropolitan, he had always called the Bishops to all the Ordinations that he had made. The Commissioners asked, if according to the Canons there could be two Metropolitans who had a Right to ordain in one Province. The Council answered, that there ought to be but one according to the Canons of the Council of *Nice*. Then the Commissioners adjudged the Right to *Photius* in all the Province of *Phœnicia Prima*, and forbad *Eustathius* to extend the Pragmatick Sanction of the Emperors to it. The Council approved this determination; the main difficulty was concerning the Bishops ordained by both of them. Whereupon the Council judged, that those whom *Photius* had ordained, should continue Bishops, although *Eustathius* had ranked them among the Priests. All the Bishops were of this Opinion. Lastly, * *Cecropius* put the Council in mind, that to prevent such complaints and troubles for the future, they should decree, that the Letters obtained of the Emperor in what Province soever it be, should not be prejudicial to the Canons, or Ancient Discipline. The Synod, and the Commissioners judged that it ought to be so.

The next Meeting, which is counted the fifth, was held *Octob.* 22. The Commissioners caused the Confession of Faith, which was composed the day before, to be read; the greatest part of the Bishops approved of it, but the Pope's Legates, and some of the Bishops of the East opposed it. The former did it so Zealously, that they desired that they might return home if they would not keep themselves wholly to St. *Leo*'s Letter. This raised several Acclamations among them, who would have it received. The Commissioners were in some doubts concerning it, because *Dioscorus* had condemned *Flavian*, because he said, that there were two Natures in Jesus Christ, and this definition did not distinctly say so, but only that the Union was made of two Natures. *Anatolius* said, that *Dioscorus* was not condemned for any point of Faith; but because he had excommunicated St. *Leo*, and would not come to the Synod. The Legates of the Holy See persisted in their Opposition to this Novel Definition of Faith, saying, that it was needless, and was defective in several things, but others maintained strongly, that it was Necessary and Perfect, and the Commissioners said, that they ought to give the Emperor an Account, and wait for his Orders about it. He then ordered, that they should choose six Bishops out of the Bishoprick of *Asia*, three out of *Pontus*, three out of *Asia*, three out of *Thracia*, and as many out of *Illyria*, that they being assembled in the Chappel of the Church of St. *Euphemia*, may compose a *Formula* or Confession of Faith, or that every one should declare his Doctrine by his Metropolitan, and added, that if the Bishops would satisfie him about it, he would make them hold a Council in the West. When this Order was come, the Bishops who desired that the definition of Faith which had been read should be approved, made many Acclamations. The Commissioners said,

* *Biblon, Botrys Tripolis, Orthosias, Arias, Antaradon.*

* *Bishop of* Sebastopolis.

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that it ſeemed neceſſary to add to it according to the Definition of St. *Leo*, that there are two Natures in Jeſus Chriſt, united without Change, Confuſion, or Separation.

Having received theſe Preparatives, the Biſhops, choſen to compoſe a Confeſſion of Faith, went into the Chappel, and having finiſhed it brought it to the Council. It contained an Approbation of the Creeds of *Nice* and *Conſtantinople*, of St. *Cyril*'s Synodical Letters to *Neſtorius* and the Eaſtern Biſhops, and St. *Leo*'s Letter. After which they add, that following theſe Writings of the Holy Fathers, they did believe in one Lord Jeſus Chriſt the Son of God, perfect God and perfect Man, Conſubſtantial with God as to his Divinity, and with Man according to his Humanity, in whom there are two Natures united without Change, Diviſion, or Separation, ſo that the Properties of the two Natures do ſubſiſt in, and agree to one and the ſame Perſon, who is not divided into two, but is one Jeſus Chriſt as it is ſaid in the *Nicene* Creed. This Confeſſion of Faith concludes with a Declaration, that thoſe Perſons are depoſed and accurſed, who ſhall dare to compoſe, or propoſe any other Creed, than that of this Council. This Confeſſion of Faith was unanimouſly approved by all the World.

Act. VI. *Nov.* 25. The Emperor *Marcian* came in Perſon to the Council. He told the Biſhops that his intent in calling this Council was to preſerve the Faith in its purity, and to condemn Error; that he came to this Synod not to ſhew his Authority, but only to provide for their Peace, according to the Example of *Conſtantine*; that he had no other deſign but to procure a firm Union among all his Subjects in the ſame Faith, and that thoſe diſturbances which have been raiſed ſome years ſince by the Covetouſneſs and Paſſion of ſeveral Perſons, ſhould be appeaſed wholly by this Council. After ſeveral Applauſes given him, *Aetius* read the Confeſſion of Faith, which had been already approved and ſigned by all the Biſhops, who appeared more numerous in this Seſſion than any other. Several Metropolitans ſigned it in their own and in the Name of the Biſhops of their Province, whoſe Names they ſet down, and that's the reaſon that the number of the Biſhops of the Council of *Chalcedon* amounts to ſo many; although, if we count the number of Biſhops named in this place, of whom above one hundred were abſent, it comes to no more than 470. Then the Biſhops began ſome loud Acclamations again, but the Emperor put a ſtop to them by wiſhing good Succeſs to their Aſſembly, and declaring, *That whoſoever ſhall celebrate any publick Aſſemblies about Religion*, &c. *ſtir up any troubles by his Diſputes, ſhall be thruſt out of the Imperial City, if he be a Lay-man; and depoſed, if he be a Clergy-man.*

The Matter of Faith being determined in this manner, he required the Synod to approve ſome Regulations which he had made, and which he thought more for the honour of the Synod to confirm by the Authority of the Biſhops, than to make them himſelf by a Law.

The firſt was this, *That although they were to be had in great eſteem, who live a Monaſtick Life, yet becauſe ſome Perſons, under a pretence of embracing Monkery, diſturb the Church and the Publick Peace, it ſhall be forbidden any Church to build a Monaſtery in any City, without the permiſſion of the Biſhop, and the Owner of the Lands on which it is built. That the Monks ſhould be ſubject to their Biſhop, and content themſelves with Faſting and Prayer, without concerning themſelves either with Civil or Eccleſiaſtical Affairs, unleſs they are called to it by the Biſhop of the City.* Laſtly, *that Monks ſhould not be allowed to receive Slaves into their Monaſteries, nor any Perſons obliged to the Service of another, without the conſent of thoſe to whom they belong.*

* *This Regulation is wanting in* Baronius *and* Longus.

* The ſecond was to forbid the Clergy to hold Farms, or be Managers of Civil Affairs, yet they were not prohibited to take care of the Revenue of the Church, if their Biſhop ordered them to do it.

The third was, *That it ſhould not be allowed a Clergy-man of one Church to leave it, and officiate in another; but every one ſhall be obliged to continue in the Church, to which he was at firſt appointed. And if any Biſhop hereafter ſhall receive the Clerk of another Biſhop, he ſhall be excommunicated with the Clerk he hath received.* All the Biſhops approved of theſe Conſtitutions, and gave their Bleſſing to the Emperor. The Councils.

Laſtly, the Emperor ſaid, *That in reſpect to St.* Euphemia *and the Council, he did beſtow upon the City of* Chalcedon *the Title of a Metropolis, nevertheleſs not encroaching upon the Rights of the City of* Nicomedia. The Biſhops having approved it, requeſted, that they might have leave to depart home; but the Emperor deſired them to ſtay three or four days longer to compleat the Regulations. *Evagrius* ſays, that in the following Seſſion they made other Canons; and indeed, there are ſome MSS. of Ancient Verſions, wherein there are ſome Canons made after the Sixth Seſſion. But *Liberatus* places the Canons in the fifth Seſſion, as they were in the Greek Copies. The MS. of the Church of *Paris*, wherein there are ſome Canons after the Sixth Seſſion may well be thought to have been diſordered, and the Canons put out of their Natural place, for we read at the end of the 14th. Action. *Explicit Actio* XIV. *The 14th. Action is ended. Incipit* XVI. *The 16th. beginneth.* An evident proof that one Action is omitted, which can be no other than the 15th. *Act.* X.

Act. VII. The Conteſt between *Maximus* Biſhop of *Antioch*, and *Juvenal* Biſhop of *Jeruſalem*, is certainly the firſt which was diſcuſſed *Octob.* 26. It continued not long, but was determined by the Council with the Conſent of both Parties. They left both the *Phœnicia*'s and *Arabia* to the Biſhop of *Antioch*, and the three *Paleſtines* to the Biſhop of *Jeruſalem*.

Act. VIII. The ſame Day, but at another Seſſion, they finally determined the cauſe of *Theodoret*, as we have already ſaid in the Life of that Author.

Act. IX. In another Seſſion on the ſame Day, they entered upon the buſineſs of *Ibas*, who had been condemned in the Council of *Epheſus* under *Dioſcorus*. He pleaded, that he was Innocent; and as a proof of it, he alledged the Judgment given by *Photius* Biſhop of *Tyre*, and *Euſtathius* Biſhop of *Berytus*, who were put in Commiſſion by the Emperor to judge of his Cauſe. They read the Judgment of thoſe Biſhops, by which he was proved to be of Orthodox Sentiments; and to be reconciled with his Accuſers by thoſe Biſhops; to have publickly anathematized *Neſtorius* to ſatisfie thoſe, who had taken Offence at ſome of his Diſcourſes; and alſo promiſed to forget what had paſſed, and not to be ſevere againſt thoſe who had accuſed him of Managing the Revenues of the Church by Stewards, according to the Cuſtom of the Church of *Antioch*.

The next day they went on in the ſame buſineſs; they read the Acts of the Synod held at *Berytus*, in which he was accuſed of ſeveral Crimes, *viz.* Theft, Simony, and Bribery, and that he did affirm, that he envyed not Jeſus Chriſt the Name of God, becauſe he could become one. But his Accuſers not being able to produce any Witneſſes, nor any Proof to convict him of theſe things, they wrangled ſome time about his reproving a Clergyman for affirming, *That our Life is dead.* But he cleared himſelf by ſaying that he ſpoke it, as if he underſtood by *our Life* the *Godhead*; that it was not true, that the Life is dead, but if he underſtood the enlivened Fleſh of Jeſus Chriſt, it was true. They accuſed him alſo of ſpeaking againſt St. *Cyril*; and having curſed him, he anſwered, that before he was united with the Eaſtern Biſhops, he had rejected his Chapters, and had condemned him, in which he was not more blameworthy than the reſt of the Eaſtern Biſhops: But ſince the Union he had communicated with him, and had never condemned him. They produced his Letter to *Maris* the *Perſian*, which proved nothing more. In it he condemned St. *Cyril*'s Chapters, and praiſeth the Writings of *Theodorus* of *Mopſueſta*, but he

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he approved of the Peace and Union made with St. *Cyril* after he had explained himself. On his behalf he caused a Letter from the Clergy of *Edessa* to be read, attesting, that they had never heard him speak any thing like that which they accused him of. When they had read these Acts, they would have had that which was done against *Ibas* in the Council of *Ephesus* under *Dioscorus* read, but the Legates said, that it was needless to read any thing of this Council; that the Bishop of *Rome* had declared all that was done in it void, except the Ordination of *Maximus* Bishop of *Antioch*, whom St. *Leo* had received to his Communion; that they ought to petition the Emperor to make a Law, forbidding any further mention of this Council. The principal of the Bishops were of the same Opinion, and all the other contented by their Acclamations. Then they returned to the business of *Ibas*, and he was declared Orthodox upon the Account of his Letter, and the Acts which had been read: But because there had been another Bishop ordained in his Place, it was left to *Maximus* his Metropolitan to do as he thought fit. His Judgment was, that *Nonnus* should hold the Title of Bishop, till he should examine his Ordination by the Bishops of his Dioceſs. The Commissioners approved the Judgment of the Synod.

Act. X. At the End of this Session is put a private Action concerning *Domnus* Patriarch of *Antioch*, who had been deposed by *Dioscorus*. 'Tis but a short Relation, and extant in *Latin* only, which was found by *Rusticus* in a Manuscript of *Patricius Julianus*. F. *Quesnel* thinks it a Forgery. M. *Baluzius* on the contrary maintains, that it is Genuine. Before we examine their Reasons, we will speak of the Subject of it. It bears date *Nov.* 26. In it *Maximus* petitions, that they would have some pity upon *Domnus*, who was not long since Bishop of *Antioch*, and grant him a certain Stipend out of the Revenues of his Church. The Pope's Legates answered, that St. *Leo* having confirmed the Ordination of *Maximus*, they thought it sufficient to do for *Domnus*, to leave it to *Maximus* to allow him a competent Maintenance out of the Revenues of his Church; that he ought to content himself for the future with such a Competency, and to be quiet. *Anatolius*, *Juvenal*, and the other Bishops commended *Maximus* for his Kindness, and the Commissioners concluded with the Bishops, that *Domnus* should be allowed something out of the Revenues of the Church of *Antioch*; but they left it wholly to the Discretion and Bounty of *Maximus* to give him what he pleased.

But for the better understanding of this part of the History, we must know, that *Domnus* was taken out of a Monastery by his Uncle *John* Bishop of *Antioch*; and after he had been some time with him, he succeeded him. The Author of the Life of St. *Euthemius* saith, that this Saint had foretold a long time before what should befal him, that he should leave his Monastery, that he should succeed his Uncle, but that he should be deprived through the Craft of wicked Men, who would make use of his Simplicity and Ignorance to seduce him. Whether this Prediction were true, or not, it is certain, that all this befel him, for he succeeded his Uncle, and afterward was deposed by *Dioscorus*, not being aware of his Designs. The Author of the Life of *Euthemius* saith, that he returned to his Monastery, being very much troubled that he ever went from it, and did ever bewail it in all the rest of his Life. It is indubitable that he never recovered his See, and that the Ordination of *Maximus*, who was ordain'd in his place, was held good. We shewed in the foregoing Action, that it was the only thing that the Council approved, because they said that St. *Leo* had acknowledged him for a Bishop. But why was *Domnus* of all the Bishops who were condemned, by the false Council of *Ephesus*, the only one excepted? Why did they approve of *Maximus*'s Ordination? How could it hold good, while *Domnus* was alive? What Reason could they have to confirm the Condemnation of *Domnus*? He indeed condemned *Flavian*, but several others did it as well as he. Two things only can be alledged in Answer to these Objections, *viz.* Either that he was dead when the Council of *Chalcedon* was held, or that he renounced his Bishoprick, and voluntarily resigned his place to *Maximus*, preferring a Retirement and solitary Life before the troubles of the World, and the Episcopal Charge, as the Author of the Life of *Euthemius* writes.

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F. *Quesnel* affirms, that he was dead, when the Council of *Chalcedon* was held; and consequently maintains, that this Action which we have related is forged. The Arguments which he uses are these:

1. It is no where extant in *Greek*, and the *Latin* Version hath been found by *Rusticus* only in the MS. of the Lady *Juliana*: It is not to be met with in any of the MSS. in the Monastery of the *Acœmetæ*, nor in any others, which we have reviewed. It is not in the MS. of *Probus*, nor of the Queen of *Sweden*, nor that at *Paris*.

2. No Ancient Author hath made mention of it, though they had Occasion to speak of it. It seems a good conclusion from the silence of *Evagrius*, that there was no Copy of this Action at *Antioch*; and because *Liberatus* counts but 16 Sessions of this Council, that it was neither in *Africa*, *Rome*, nor *Alexandria*, from whence he took the *Latin* Version of the Council of *Chalcedon*; and lastly, from the Confession of *Rusticus*, who cites only the MS. of the Lady *Juliana*, although he had seen the MSS. of *Rome*, *Chalcedon*, *Alexandria*, and *Constantinople*. So that all the Proof of this Action depends upon the Authority of one MS. only, of which we know nothing but by the report of *Rusticus*, who being engaged among the Party of those, who could not approve the Condemnation of the three Chapters, was obliged to make it appear, that *Domnus* was not condemned after his Death, but in his Life-time.

3. This pretended Action hath no fixed Place; *Rusticus* puts it after the seventh Action, but it bears date with the 10th, after which it is now usually placed.

4. *Justinian*, and the fifth Council assure us, that the Council of *Chalcedon* condemned *Domnus* after his Death for having written against St. *Cyril*'s Chapters. This Testimony seems positive. F. *Quesnel* also proves, that *Domnus* was dead before the Council of *Chalcedon*, because St. *Leo* speaks not of him, and because in the 14th. Action *Athanasius* of *Paros* speaks of him as dead, saying, the Bishop of *Antioch* that then was, was his Enemy. And in the Edict of *Theodosius*, it is said, that he was Bishop of *Antioch*. If he had been alive, why did he not come to the Council? Why did not his Friends speak for him? Why did they not join him with the other Bishops who were deposed for signing the Deposition of *Flavian*, but restored by this Council? M. *Baluzius* also furnishes F. *Quesnel* with a full Testimony from *Eutyches*, who says that *Domnus* died the next Year after the Council of *Ephesus*.

5. The Style of this Piece discovers the Imposture, which is full of Solœcisms, and barbarous Words. In it the Bishop of *Rome* is called plain Pope, without any Addition of Honour or Respect.

6. It is much easier to justifie the Action of St. *Leo*, and the Council of *Chalcedon*, in approving the Ordination of *Maximus*, by supposing rather that *Domnus* was dead, than alive; for in this last case, it seems unjust to maintain an Intrusion against a lawful Bishop. F. *Quesnel* alledges several other Reasons in a Dissertation made on Purpose upon this Subject, but these are the principal, and to me the strongest.

M. *Baluzius* answers to these Objections, that there are several genuine Pieces, of which we have only Translations, and that the MS. of the Lady *Juliana* is of a very great Authority, since *Rusticus* assures us, that it was very ancient in his time. That *Rusticus* cannot be justly charged with Falsehood, nor Ignorance; that 'tis no wonder that the Action concerning *Domnus* hath no fixed place, since the same

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hath happened to the Action about *Photius* and *Euſtathius*; that the Teſtimony of *Juſtinian* and the fifth Council is of no worth, becauſe they have alledged ſeveral falſe things, and there is nothing in the Acts of the Council againſt *Domnus*. That the ſilence of *Evagrius* and *Liberatus* prove no more, than that this Action was not found in the Copies which they uſed. That it is no wonder that *Domnus* was not reſtored, nor that no Man required that he ſhould, ſince he deſired it not, but preferred retirement in his Monaſtery before an Epiſcopal Charge. That when ſpeaking of *Domnus*, it is ſaid, that he was a Biſhop, it is not meant that he was dead, but only that he was not then, what he had once been, a Biſhop. That it ought not to ſeem ſtrange that the Style of this Tranſlation is barbarous, ſince the like Barbariſms are met with in other Verſions, and the plain Name of Pope for the Biſhop of *Rome* is found in ſome Places of the Council of *Chalcedon*. But the ſtrongeſt Argument made uſe of by M. *Baluzius*, to prove that this Action is Genuine, beſides the Authority of the Lady *Juliana*'s MS. is, that in the 10th. Action *Steven* Biſhop of *Epheſus* ſays, after *Paſcaſinus* and *Anatolius*, that the Ordination of *Maximus* was approved by St. *Leo*, and the Synod. It ſeems that this relates to the Action concerning *Domnus*. But this ſeems ſomething impertinent. 'Tis ſufficient, that St. *Leo* and the Council did acknowledge *Maximus* for a lawful Biſhop, to ground this Aſſertion upon. It is not neceſſary that they ſhould ſpeak of *Domnus*. Theſe are the Reaſons of the two moſt able Criticks of our time about the Action of *Domnus*. Let every one follow which of theſe Opinions ſeems moſt probable to him.

Act. XI, *and* XII.

The 11th. and 12th. Actions are about one Buſineſs, though upon two ſeveral days. In them the Council examined the difference between *Steven* and *Baſſianus*, who both of them pretended to be Biſhops of *Epheſus*. Firſt, they read the Petition of *Baſſianus* addreſſed to the Emperor, in which he repreſents it to him, how ill he had been uſed, that he was taken from his Church by Force, plundered of his Eſtate, and many of his People ſlain by the Vertue of the Blows. He prayed the Emperor to allow him to go to the Council, and ſecure him againſt any Violence. In the Council *Baſſianus* declared, that *Steven* had been the Ringleader of this unjuſt Force. *Steven* being ſummoned to anſwer to this Accuſation, objected to *Baſſianus*, that he had not been ordained at *Epheſus*, but that he had intruded into the vacant Church by the Help of a ſeditious Troop; that being afterward thruſt out, he himſelf was ordained by four Biſhops of *Aſia*, with the conſent of the Clergy and People of *Epheſus*; that he had been 50 Years a Clergyman of that Church. *Baſſianus* affirmed, that he had been Canonically ordain'd; that when he was but a Youth, he had founded an Hoſpital of 70 Beds for ſick Men; that *Memnon* Biſhop of *Epheſus* bearing him a Grudge, had ordained him Biſhop of *Evaſa*, although he was not willing to accept it, and to force him to it, he had ſo cruelly uſed him before the Altar for three hours together, that the Altar and the Holy Goſpels were covered with Blood; that after this he remained at *Epheſus*, and would not go to the Church, of which he had been ordained Biſhop, nor did he ever ſee it; that *Memnon* being dead, *Baſilius* was ordained in his place in a Council of the Province, who being informed that *Baſſian* had been made Biſhop of *Evaſa* by Force, ſent another Biſhop thither, to whom he granted Communion, and the Title of Biſhop; that after the Death of *Baſilius*, the People, Clergy and Biſhops, of whom *Olympius*, now preſent at the Council, was one, had placed him in the See of *Epheſus*; that the Emperor had confirmed his Ordination; that when he was at *Conſtantinople*, he had communicated with *Proclus*, who ſent him a Synodical Letter; that he had enjoyed his Biſhoprick peaceably four Years, had ordained 10 Biſhops, and many Clerks; that one day after the Celebration of the Holy Sacrament, they ſeized upon him, and pulling off his Epiſcopal Veſtments, put them upon *Steven*. *Steven* reported, that *Baſſian* had been deprived by a Synod with the conſent of St. *Leo*, *Flavian*, and the Patriarchs of *Alexandria* and *Antioch*; that the Emperor had ſent the Silentiary *Euſtathius* to be informed of the Wrongs, which he was accuſed to have done to the Poor; that he never was ordained Biſhop of *Epheſus*; and if he were four Years in poſſeſſion of it, 'twas as an Uſurper, not as a lawful Biſhop. *Baſſian* replied, that he had been duly ordained Biſhop of the Church of *Evaſa*, but had never been there. He deſired them to take Cognizance of the Violence. *Steven* on his Part deſired them to read the Canons, which forbid one Biſhop ordained for any certain Church to enter upon another. *Leontius* read the 16 and 17 Canons of the Council of *Antioch*, which were the 95 and 96 in the Book they then uſed. They then prayed *Olympius* to tell them how things had paſſed. He then ſaid, that after the Death of *Baſil*, being intreated by the Clergy to come to *Epheſus* to ordain a Biſhop, he went thither ſuppoſing to meet ſome other Biſhops there; that after he had waited three days, he ſaid to the Clergy, who were come to meet him, that he could do nothing alone; that the Canons of the Church did not permit him to ordain a Biſhop, but eſpecially of ſo great a Metropolis; that as he ſpake this, there came a throng of People, which took him up, and carried both him and *Baſſian* to the Church, where he enthroned him. They then demanded of the Clergy, Whether *Proclus* had received *Baſſianus*? *Theophilus*, a Prieſt of the Church, anſwered, that he had owned him, communicated with him, gave him a Synodical Letter, and put his Name in the Dypticks. They asked *Steven*, how *Baſſian* had been put out of the Biſhoprick of *Epheſus*? He anſwered, that the Biſhop of *Alexandria* had made enquiry into it by the Emperor's Order; that St. *Leo* had declared by his Letter, that he ought not to be a Biſhop; that afterward the Silentiary came to examine his Management, and had condemned him; that it was not *Steven* that had ſollicited him to it; that they had made him a Biſhop, when he had no thoughts of it; and that, laſtly, it was a matter concluded upon. *Baſſian* complained of his Force uſed againſt him, he ſaid, that *Steven* came to communicate with him, when he ſeized upon him, and then impriſoned him three Months; that *Steven* was ordained by the ſame Biſhops that ordain'd him. Then they heard the Clergy of *Epheſus*, who teſtified, that they had uſed Violence to *Baſſian*. The Biſhops at firſt determined in his Favour, but the Commiſſioners ſaid, that they thought it moſt juſt that neither of them ſhould be Biſhop of *Epheſus*. *Baſſian*, becauſe he had got into Poſſeſſion by Force, and without obſerving the Rules preſcribed by the Canons; *Steven*, becauſe he was ordained by a Club, and by unlawful ways. The Biſhops agreed to this Sentence, and confirmed it the next day, and ordered a third Perſon to be ordained Biſhop of *Epheſus*. The Commiſſioners concluded the Matter ſo, yet allowing *Baſſian* and *Steven* two hundred Nobles apiece, to be paid them out of the Revenues of the Church for a Penſion towards their Maintenance. *Baſſian* deſired that they would reſtore what had been taken from him. The Commiſſioners replied, that if any thing had been taken from him, it ſhould be reſtored when he ſhould make a ſufficient Proof of it in Juſtice. Theſe two Actions, according to *Evagrius*, and the ancient Verſion, make but one. *Liberatus* diſtinguiſhes them, but he confounds the ſecond of them with the following Action.

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This was alſo upon *Octob.* 30. The Biſhop of *Nicomedia* preſented a Petition againſt *Anaſtaſius* Biſhop of *Nice*, in which he accuſed him of diſturbing the Province of *Bithynia* by changing the ordinary Form, and invading the Churches belonging to his Juriſdiction. *Anaſtaſius* on the other ſide affirmed, that the Biſhop of *Nicomedia* had taken away ſome Churches that did of right belong unto him, and was in poſſeſſion of them. To prove this, he alledged, that *Julian* had made the City of *Nice* a Metropolis, that *Act.* XIII.

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ever since the Church of *Basinople*, about which the main Controverſie was, had been under the Juriſdiction of the Biſhop of *Nice*; that St. *John Chryſoſtome* had written to the Biſhop of *Nice* to come to *Baſinople*, to regulate that Church, as being ſubject to his Authority; that he could prove, that the Biſhops of *Baſinople*, have been ordained uſually at *Nice*. *Eunomius* maintained the contrary. They read the fourth Canon of the Council of *Nice*, which forbids Biſhops to ordain without their Metropolitan. *Anaſtaſius* Biſhop of *Nice* contended, that he did enjoy that right; and to prove it, he produced the Letters Patents of the Emperors *Valentinian* and *Valens*, which confirmed the right of a Metropolis to the City of *Nice*, upon condition, that it ſhould be ſubject to the Judge of *Bithynia*, and without any Prejudice to the Rights of other Cities. *Eunomius* read others of the ſame Emperors, which ſignified, that the Honour and Title of Metropolis granted to *Nice* ſhould do no injury to the Rights of others. The Commiſſioners judged, that the Emperor's Letters importing that the Title of Metropolis granted to the City of *Nice*, ſhould not hurt the Rights of other Cities, and chiefly of the City of *Nicomedia*, they ought to obſerve the Decree of the Council of *Nice*, which forbids, that there ſhould be more than one Metropolitan in one Province. The Biſhops were of the ſame Opinion, and declared, that the Ordinations of the Province of *Bithynia* ought to belong to the Biſhop of *Nicomedia*. *Aetius* the Archdeacon of *Conſtantinople* moved it, that the Conteſt between the Biſhops of *Nicomedia* and *Nice* ought not to prejudice the Rights of his Patriarch, who ought to ordain at *Baſinople*, or at leaſt that no Ordination ſhould be celebrated there without his Permiſſion. The Biſhops made no other Anſwer but this, that the Canons ought to be obſerved. The Commiſſioners finally determined, that the Biſhop of *Nicomedia* ſhould have Authority over all the Churches of *Bithynia*, and that the Biſhop of *Nice* ſhould only have the Title of Metropolitan, and ſhould be ſubject to the Biſhop of *Nicomedia*; and as to the Rights of the Church of *Conſtantinople*, they would ſpeak of that in its place.

Act. XIV. In the following Seſſion, which was held *Octob. ult.* they read the Petition of Biſhop *Sabinian*, relating, that he had been ordained Biſhop of *Paros* by the Metropolitan, and Biſhops of the Province in the Room of *Athanaſius*, who was deprived, becauſe he being accuſed of great Crimes, and ſummoned to Judgment, he durſt not appear; that nevertheleſs the Council of *Epheſus* under *Dioſcorus* had ſent for *Athanaſius*, who challenged his Biſhoprick. *Athanaſius* made his Defence, ſaying, that a good while ſince his Cauſe had been examined by St. *Cyril* and *Proclus*, who wrote in his behalf to *Domnus*, and had a promiſe from him, that he would ſatisfie them, but after St. *Cyril*'s death he altered his mind, and had ſummoned him to Judgment; that he anſwered him, that if he would keep to St. *Cyril*'s and *Proclus*'s Letters he would appear, otherwiſe he would not obey his Summons. He requeſted that *Proclus*'s and St. *Cyril*'s Letters might be read, which ſhewed, that *Athanaſius* complained of what he had ſuffered from his Clergy, who had forced him from his Biſhoprick; that they had preſumed to turn out, or make Stewards according to their Humour, to put their Biſhop's Name out of the Dypticks, and make many other inſufferable Attempts; that *Domnus* ought to hinder this diſorder, or if that City were too far diſtant from *Antioch*, to name Commiſſioners about the Places to look into it, becauſe the Metropolitan was ſuſpected by him. *Domnus* had already appointed for one Commiſſioner *Panolbius* Biſhop of *Hierapolis*, a Friend of *Athanaſius*'s, but he would not appear before him; on the other ſide he refuſed by a Writing delivered to him to forſake his Biſhoprick. *John* the Succeſſor of *Panolbius* cited *Athanaſius* alſo. Laſtly, *Domnus* himſelf cited him to his Council, but inſtead of appearing, he went and ſollicited St. *Cyril* and *Proclus*, and having repreſented his caſe otherwiſe than it was, he obtained the Letters of them, of which we have ſpoken. Then *Domnus* again ſummoned him before a Council aſſembled at *Antioch*, where the Clergy of *Paros* appeared to accuſe him, and the Biſhops of the Synod condemned him. This was proved to the Council of *Chalcedon* by the reading of the Acts of the ſaid Council.

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The Commiſſioners then determined, that *Athanaſius* having been depoſed according to Form, *Sabinian* had been duly ordained, and *Athanaſius* not rightly reſtored by *Dioſcorus*; that nevertheleſs *Maximus* ought to examine in a Synod within eight Months the Accuſations which are laid to his Charge, or may be brought againſt him; and if he be convinced of the Crimes imputed to him, he ſhould not only be depoſed, but puniſhed according to Law: But on the other ſide, if they do not furniſh out a Proceſs, and convict him within the time limited, he ſhall continue Biſhop of *Paros*, and *Sabinian* ſhall enjoy the Name and Title of Biſhop, and ſhall be maintained at the Expence of the Church.

The 15th. Seſſion in the ordinary Editions, and according to *Liberatus*, contains the Canons of the Council. *Act.* XV.

The I. commands, that the Canons made by the preceding Councils be obſerved.

The II. enjoyns, that if any Biſhop ordain for Money, or ſells the Gifts of the Spirit, which are invaluable, whether it be a Biſhop that is ordained for filthy Lucre, or a Prieſt, or a * Suffragan Biſhop, or a Deacon, or any other Clergyman, or a Steward, or an Advocate, he ſhall be depoſed, who is proved to have done it, and the Perſon ordained; and if any Perſon be a Procurer of it for Gain, he ſhall be depoſed, if he be a Clergyman; and excommunicated, if he be a Monk, or a Layman. * *Chor-Epiſcopus.*

The III. forbids Biſhops, Clergymen or Monks to hire Farms, or engage themſelves in worldly Affairs, unleſs the Law obliges them to be Guardians, or the Biſhops charge them with the Adminiſtration of the Church, or to take care of the Widows and Orphans, and ſuch Perſons as ſtand in need of the Relief of the Church.

The IV. Canon concerning the Monks is the ſame with the ſixth Seſſion.

The V. revives the ancient Canons againſt thoſe Clergymen, who remove from one City to another.

The VI. forbids the Ordination of any Clergyman abſolutely and without a Church-Title; that is to ſay, who is not ſet apart for the Service of ſome Church, either in the City or Country, or of ſome Chappel or Monaſtery; and declares thoſe Ordinations void that are celebrated otherwiſe: And forbids them that are ſo ordained to do the Functions of their Miniſtry, that they may conceal them from diſgrace that have ordained them.

The VII. forbids thoſe that have been ordained, or are made Monks, to leave their Stations, and declares them excommunicate that do it.

The VIII. enjoyns the Clergy that belong to Monaſteries, and Chappels of Martyrs, to be ſubject to their Biſhops.

The IX. forbids thoſe Clergymen who have any differences with other Clergymen to apply themſelves to any other Judicature, than the Biſhops, or them who are appointed Judges by them, and commands, that if any Clergyman have any thing againſt his Biſhop, he ſhould addreſs himſelf to a Provincial Synod, or if he hath any thing to do with his Metropolitan, he ſhall go to the Exarch of the Dioceſs.

The X. ſhews, that it is forbidden a Clergyman to be intituled to two Churches at one time, to that in which he was ordained, and that to which he is removed; and that thoſe who do it, ſhall be obliged to return to their Church, or if they remain in the Church to which they are removed, they ſhall

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have nothing of the Revenue of the Church which they have left, nor of the Hoſpitals of that Church.

The XI. makes a diſtinction between Letters of Recommendation, which are given to Perſons ſuſpected and unknown, and Letters of Communion, which are given to Perſons well known. It declares, that theſe laſt ought to be given to the Poor.

The XII. forbids Biſhops to divide their Provinces by obtaining Letters Patents from the Emperor to raiſe their City to the Title of a Metropolis, and declares, that the Biſhops of thoſe Cities, who have been raiſed to their Dignity by their Princes Letters, ſhould have the Honour and Title only of a Metropolitan, but none of the Rights of a real Metropolitan.

The XIII. ſhews, that they will not receive ſtrange and unknown Clergymen without Commendatory Letters from their Biſhops.

The XIV. forbids Readers and Singers to marry Heretical Wives, and obliges them that have married ſuch to bring their Children to the Church to be baptized, and to bring them up in the Faith of the Church.

The XV. forbids the Ordination of a Deaconeſs before 40 Years of Age, and without ſtrict Examination; and declares, that if ſhe ſhall marry after ſhe hath been ſome time in the Service of the Church, ſhe ſhall be excommunicated with her Husband.

The XVI. tells us, that it is not permitted Virgins, which are devoted to God to marry; that they, who have done ſo, ſhall be excommunicated; that nevertheleſs the Biſhop of the place may treat them with ſuch Lenity and Mildneſs as he thinks fit.

The XVII. That the Churches or Pariſhes ſhould remain under the Juriſdiction of thoſe Biſhops who are in poſſeſſion of them, eſpecially if they have been ſo for 30 years paſt; but if within 30 years paſt there hath been any diſpute about them, it ſhall be permitted to refer themſelves to the Provincial Synod, or if it be a Biſhop who is injured by his Metropolitan, he may, have recourſe to * the Biſhop of his Dioceſs, or the Biſhop of *Conſtantinople*. Laſtly, if the Emperor changes the condition of a City by his Authority, the order of the Pariſh Churches ſhall follow the Civil Conſtitution.

* *The Patriarch.*

The XVIII. forbids Clergymen and Monks to make Conſpiracies, Cabals, or Factions againſt their Biſhop.

The XIX. revives the Decree of the Council of *Nice*, for the holding of Provincial Councils twice a Year.

The XX. forbids Biſhops taking Clergymen from other Biſhops.

The XXI. commands, that it be examined what manner of Perſons they are that accuſe Biſhops, or other Church-men, before their Accuſation be received.

The XXII. ſhews, that it is not lawful for the Clergy to ſeize upon the Eſtate of their Biſhops after he is dead.

The XXIII. orders the Advocates of the Church of *Conſtantinople* to bid the ſtrange Monks that come into that City without leave from their Biſhop, to depart from thence.

The XXIV. That the places, where any Monaſtery hath been built, ſhould always be ſet apart for that uſe.

The XXV. enjoyns Metropolitans to celebrate Ordinations three Months after the Death of a Biſhop, and in the mean time to take care of the Revenues of the Church by the Stewards.

The XXVI. enjoyns every Biſhop to have a Steward of the Revenues of his Church.

The XXVII. depoſes or excommunicates thoſe, who take away Women by Force under a pretence of marrying them, and thoſe, who pretend to defend them.

The XXVIII. Canon grants to the Church of the City of *Conſtantinople*, which is called new *Rome*, the ſame Privileges with old *Rome*, becauſe this City is the ſecond City in the World. It alſo adjudges to it beſides this the Juriſdiction over the Dioceſes of *Pontus*, *Aſia*, and *Thrace*, and over the Churches which are out of the bounds of the Emperor, and a right to ordain Metropolitans in the Provinces of theſe Dioceſes.

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The XXIX. Canon is a repetition of what had been ſaid before by *Paſcaſinus* and *Anatolius*, that it is Sacrilege to reduce a Biſhop to the degree of a Prieſt, becauſe, when a Biſhop deſerves to be deprived of his Biſhoprick, he is not worthy to be a Prieſt, at leaſt if he be not unjuſtly depoſed.

The XXX is alſo a repetition of what had been ordered upon the Account of the *Egyptian* Biſhops, who would not ſign the Condemnation of *Neſtorius*.

Upon ſerious conſideration we ſhall find, that theſe 30 Canons are only an Explication of three Canons of the 6th. Seſſion, or Decrees made in the Council upon ſeveral occaſions, which ſome made a 16th. Action; but others have put in this place becauſe the following Action informs us, that the 28th. Canon was made the Day before. As for my ſelf I much doubt whether this Collection of Canons was made in any Seſſion of the Council, and do rather believe that they were compoſed ſince, and taken out of the ſeveral Actions. 'Tis eaſie to find the places.

Nov. 1. (For though this Action be ordinarily dated *Octob.* 28, 'tis a fault, which is not in the MS, of *Dijon*, which is an Original) the Pope's Legates complain'd that after they and the Commiſſioners were departed, the Biſhops had made ſeveral Orders contrary to the Canons and Diſcipline of the Church; they required, that they ſhould be read over again. Before they were read *Aetius* the Archdeacon ſaid, that the Cuſtom of Synods was, to make other Conſtitutions after they had decided what concerns the Faith; that being about to do it for the Church of *Conſtantinople*, they had prayed the Legates to be preſent, but they refuſed, with which having acquainted the Commiſſioners they had ordered the Council to do what they thought convenient; that they had deliberated freely, and had done nothing clancularly. They then read the Canon concerning the Patriarch of *Conſtantinople*. *Paſcaſinus* in the firſt place ſaid, that they had ſurprized the Biſhops by making them ſubſcribe the Decrees which they had no knowledge of. All the Biſhops ſaid, that it was not ſo, that no body was compelled, and every one knew what he did. *Lucentius* then complained, that they had deſpiſed the Canons of the Council of *Nice*, by preferring the Decrees of a Council held 150 years after, before them. He cauſed the Order to be read, which they had received from St. *Leo*, commanding to oppoſe thoſe Biſhops, who took too much upon them, upon the account of the Splendor of their Sees, and hinder them from attempting any thing. The Commiſſioners ordered the Canons to be read on both ſides. *Paſcaſinus* read the 6th. Canon of *Nice*, with an Addition prefixed, which aſſerted, that *the Church of Rome* hath always had a Primacy. *Aetius* read it without the Addition with the Canon of the Council of *Conſtantinople*. They demanded if the Biſhops of *Aſia* and *Pontus* had voluntarily ſigned the Decree in queſtion, and they anſwered, Yes, and that the Biſhop of *Conſtantinople* was in poſſeſſion of the Right of Ordinations among them; but *Euſebius* Biſhop of *Ancyra* anſwered, that although he had ſigned it, and was not willing to oppoſe the general conſent, yet it is true that he was ordained at *Gungra*; that he did not ſeek to perform thoſe Ordinations; that all that he deſired was, that nothing ſhould be exacted of the Biſhops at their Ordinations. They made anſwer, that it was forbidden by the Canons; that the Altars were pure. *Euſebius* anſwered, that he did not fear any ſuch thing of *Anatolius*, but no Man was Immortal. *Anatolius* asked him who ordained him, he ſaid, that by misfortune he was at *Conſtantinople*, and *Proclus* had ordained him.

Laſtly,

The Councils.

Lastly, the Commissioners published the Result of the Acts and Depositions, which had been made, that the Bishop of *Rome* should have the Primacy and chief Honour; that the Bishop of *Constantinople* should enjoy the same Prerogatives of Honour, and had a right to ordain in the Sees of the Metropolis's, in the Dioceses of *Thrace*, *Asia*, and *Pontus*, such Persons as should be chosen by the Clergy, People, and Nobles; that they were to give him Notice of this Election, and know whether he desired the Person that was chosen should come to him to be ordained at *Constantinople*, or whether he would allow him to be ordained in the Province; that it was also likely that the Metropolitans had a Right to ordain the Bishops of the Province according to the Custom, without the leave of the Bishop of *Constantinople*: All the Bishops approved of this Resolution. The Legates of the Pope were the only Persons which said, That they ought not to debase the Holy See so much in their presence; they demanded, that they would put out of the Acts that which had passed the day before to the prejudice of the Ecclesiastical Constitutions; or if they would not, their Opposition might be annexed to the Acts, that they might make their report of it to him that governs the Apostolick See, who is the first Bishop of the World, who may judge himself of the Injury done to his See, and of the Subverting of the Canons. Notwithstanding this Opposition, the Bishops declared, that they would go on, and the Commissioners, without any regard to what was said by the Pope's Legates, said, that all the Synod had given their Approbation to their Determination.

The Councils.

All things being thus decreed, the Fathers of the Council made a long discourse to the Emperor, in which having commended his Zeal and Piety, as well as St. *Leo*'s Doctrine and Holiness, they related what had passed in the Council, they explained the Faith of the Church about the Incarnation, approved St. *Leo*'s Letter, and opposed the Doctrine of *Eutyches*. They wrote also to St. *Leo* what had been done in the Council, and prayed him to consent to what they had decreed in favour of the Church of *Constantinople*. The Emperor made two Edicts to prevent all Opposition to the Synod. He confirmed the Council of *Chalcedon*, and invalidated by an Edict all that had been done against *Flavian*. He gave a check to the boldness of the Monks of *Alexandria* and *Palestine*, who would have thrust out *Juvenal* from his See, and put one *Theodosius* in his place. He gave order to punish this last.

I do not pursue the Story of the Troubles, raised after the Death of *Marcian*, about the Council of *Chalcedon*, because it would draw me too far from my Subject. I shall only observe, that the Emperor *Leo* having consulted the Church about this Difference, they held several Councils in the Provinces, who wrote those Letters to the Emperor, which make up that Collection called *Codex Encyclicus*, which is reckoned the third Part of the Acts of the Council of *Chalcedon*.

Of the Council *of* Ries, *Held in* 439.

of Ries.

WE were not willing to interrupt the Connexion of the History of the Councils of *Chalcedon* and *Ephesus*, because these two Councils have a near Relation one to another. We will now resume our discourse of the private Councils.

The Council of *Ries* in *France*, and not *Rhegium* in *Italy* was called to examine the Ordination of *Armentarius*, who had been ordained Bishop of *Ebredunum*. This *Armentarius* was a Young Man, but a Person of Quality, who being led by the Advice of his Friends, was ordained Bishop of *Ebredunum* by two Bishops, without the consent of the Bishops of the Province, or of the Metropolitan; but afterward acknowledging his fault withdrew himself, renounced his Episcopal Charge, and desired that his Name might be razed out of the number of the Bishops of *Ebredunum*. *Hilarius* Bishop of *Arles*, and twelve other Bishops of *France* were present at this Council. They declared, That the Ordination of *Armentarius* was Null, according to the Canons; that the two Bishops who performed it, and who begged pardon for their fault, should for the future never be present at any Synod, or Ordination. As to *Armentarius*, that they might be favourable to him, they granted him, according to the eighth Canon of the Council of *Nice*, that he should have the Title of a Suffragan Bishop, or to enjoy the Communion granted to Strangers, but upon Condition. 1. That he shall dwell in some other Province than that of the *Sea-Alpes*; and if he returns thither, he shall be liable to all the punishments his Action deserves. 2. That if he be met in any place that is not public, he shall claim no other place, nor title, than what his Quality in the world gives him. 3. That he shall have no power to ordain any Clergy-man, nor celebrate the Sacrament in any Church whatsoever, unless any be given to him out of Charity. 4. That it shall not be lawful for any Bishop to give place to him, as the more ancient. 5. That he shall not do any Office at a distance from the Church assigned him, and shall only have a Right to confirm Novices, and celebrate Sacraments before the Priests. They granted him also power to pronounce the Blessings in the Church, which Priests only have in private places; to consecrate Virgins in the Church, wherein he shall acknowledge himself Inferior to Bishops, but Superior to Priests. That if he changes his Church, he shall not be received in the second, unless he renounce the first. As to the Ministers which he hath ordained, the Bishop of *Ebredunum* shall be left at Liberty, whether he will own them, or reject them.

of Ries.

For prevention of the like disorder for the Future, they forbid any Bishop going to a vacant Church, unless it be the next Neighbouring Bishop, who ought to go as a Visitor to order all things at the Bishops interment, that is to say, till the 7th. day after his decease, but must afterward immediately withdraw himself; and wait the Order of the Metropolitan to come thither with other Bishops: Strictly forbidding all other Bishops to enter upon a Vacant Church, unless they are invited by the Letters of the Metropolitan. Then they revived the fifth Canon of the Council of *Nice* concerning Provincial Councils.

The First Council *of* Orange.

The first of Orange.

THIS Council was held *Anno.* 441. at *Orange*, or near that City. *Hilarius* Bishop of *Arles* was President in it, and sixteen other Bishops assisted at it.

In the first Canon of this Council it is ordained, That Priests might confirm in the absence of the Bishops, such Hereticks, as being in danger of Death desire admission into the Church, by Chrism, and Blessing of them.

The first of Orange.

The second Canon, which is not without reason put in the first place in most MSS, hath been the subject of a famous contest between *Aurelius* and F. *Sirmondus*. For the better understanding of it we must fix upon the true reading of it. The Negative Particle which we meet with in some Editions, but not in others, makes a clean different sense. In the Old Edition of *Merlin* it is read at the end of this Canon, *Sed ut necessaria habeatur repetita Chrismatio*;

The Councils.

Grabb, and *Binius* have obſerved in the Margin among the different Readings, *non Neceſſaria* inſtead of *Neceſſaria*. Laſtly, F. *Sirmondus* hath inſerted in the Text the Negative Particle upon the Credit of ſeveral MSS, and the Authority of *Iſidorus*. By conſidering the preceding part of the Canon it is eaſie to know, that we muſt add this Negative Particle. This is the Tranſlation of it word for word: *None of the Miniſters, who are entruſted with the power to baptiſe, ought to adminiſter it without having the Chriſm, becauſe we have a Cuſtom among us to anoint with the Chriſm but once; but if any Perſon be not anointed with the Chriſm at his Baptiſm upon the account of ſome urgent neceſſity, the Prieſt ſhall admoniſh him of it in his Confirmation, for we have but one Bleſſing of Chriſm likewiſe.* After theſe words come thoſe which are the ſubject of the Conteſt. (a) *Non ut præjudicans, ſed ut non neceſſaria*; Or *Neceſſaria habeatur repetita Chriſmatio.* Now it is eaſie to ſee by the preceding Words, that the Senſe requires the Negative Particle, without which the Canon would contradict it ſelf. And now having fixed the Reading of the Canon, it is neceſſary for the Explication of it to obſerve that in the beginning of the Church Baptiſm was always accompanied with Chriſm and Impoſition of Hands, as appears evidently by *Tertullian*; but that afterwards, when they began to ſeparate Impoſition of Hands, or Confirmation from Baptiſm, there were different uſages of Confirmation or Unction. Some joyned it with Baptiſm, others with Impoſitions, and ſome others repeated it. In the Church of *Rome* there was a double Unction as is evident from St. *Innocent*'s Letter, but the Church of *France* followed a quite different Cuſtom as appears by this Canon, which proves, that they uſed but one Unction which was joyned with Baptiſm, and did not repeat it at Confirmation; but when it was omitted in Baptiſm they adminiſtred it at Confirmation. This is the true Senſe of the Canon.

In the third Canon it is ordered, that thoſe, who find themſelves dangerouſly ſick, when they are under Penance, ſhall be received into Communion, without the Impoſition of Hands, in token of their Reconciliation; but if they recover, they ſhall ſtill continue in a ſtate of Penance, till they have compleated it, and then ſhall be received to Communion by Impoſition of Hands, as Perſons reconciled. This Communion without Impoſition of Hands in token of Reconciliation, is in the judgment of ſome, the Euchariſt without Abſolution; according to others a private Abſolution without the Euchariſt. I rather think that this Communion conſiſted in nothing but in ſome bare marks, which the Church gave to ſhew, that they received the Sick Perſon into her Communion, without giving him Abſolution. This Canon muſt be explained by the Canons of other Councils, becauſe the Biſhops who made it, ſay that they grant this Communion according to the definitions of the Holy Fathers, who have called this Communion a *Viaticum*, which relates to the 13th. Canon of the Council of *Nice*, where it is ſaid, that they ſhall give dying Perſons their laſt *Viaticum*, as the moſt neceſſary thing, which makes it evident, that the Communion of the Church is only meant. This is the Reaſon, that the Council adds, that when they deſire the Euchariſt, the Biſhop ſhall not give it them, till he hath examined the Diſpoſition of him that demands it, which ſhews, that the Church did grant to Penitents, who were at the point of Death, the Communion of the Church, without giving them the Sacrament, with an Injunction to perform their Penance, when they are recovered.

In the fourth Canon it is decreed, that if a Clergyman ſhall deſire to undergo Penance, he ſhall not be denied. This was ordained, becauſe it was forbidden by ſeveral Canons of the Church to put the Clergy to publick Penance. This Council excepts thoſe who deſire it themſelves through Devotion, or otherwiſe. The Councils.

In the fifth it is declared, that they ought not to deliver up thoſe, who fly to the Churches for Security; but they ought to be as in an *Aſylum*, becauſe of the reſpect which is due to that Holy Place.

The ſixth is againſt thoſe who detained the Bond-Servants of Clergymen in their Service, by way of Repriſal, inſtead of their own, who were fled into the Church.

The ſeventh is againſt thoſe, who uſed them whom the Church had made free, as Slaves.

The eighth forbids a Biſhop to ordain a Clergyman, who dwells in another Dioceſs. It orders him to make him continue ſometime in his Dioceſs, and then not to ordain him till he hath firſt conſulted his own Biſhop.

In the ninth it ſaith, that if a Biſhop hath ordained any Perſons belonging to another Church, if he hath nothing to object againſt them, he ought either to ſend them back again, or obtain leave of their own Biſhops.

The tenth ſhews, that if a Biſhop hath built a Church in the Territories of another Biſhop for his own profit or conveniency, after he hath obtain'd leave of the Biſhop of the Place, who ought not to refuſe him, he ought to reſerve the Conſecration of it to the Biſhop of the Place, who ſhall grant to the Biſhop that built the Church, a Liberty of Ordaining ſuch Perſons Clerks to ſerve there as he ſhall preſent to him, or of approving ſuch Perſons, who are already ordained, as he ſhall chooſe. Laſtly, he adds, that if any Lay-man build a Church, he ought not to take any other Biſhop to conſecrate it, than the Biſhop of the Place. That which is ſaid in this Canon concerning a Biſhop that hath built a Church in another's Territories, that he ſhall preſent or chooſe the Clerks, whom he is bound to ordain, or approve for the Service of that Church, may diſcover to us the Original of Patronages. It appears plain enough, that the Biſhop who builds a Church in another's Territories hath a right to the Preſentation; but it doth not appear, that it held good to the Succeſſors in the Biſhoprick, or to thoſe in his Family.

The 11th. Canon forbids Biſhops to receive Perſons excommunicate by the Biſhop before he hath reconciled them, and it orders that the Examination of the Juſtice or Injuſtice of their Excommunication ſhall be reſerved to the next Synod.

In the 12th. Canon the Biſhops of this Council declared, that they ought to baptize or accept their Repentance, who have loſt their Senſes on a ſudden, provided that they do give, or have given any Marks that they did earneſtly deſire it.

In the 13th. it is ſaid, that we muſt grant to the Inſenſible, *Quæcunque pietatis ſunt*, which is not clear: 'Tis not probable that it means the Euchariſt. I rather think it to be meant of pious Aſſiſtance, and ſome other Ceremonies. *Timotheus* of *Alexandria* obſerves Can. 13. that we may pray for a Fool that hath ſlain himſelf.

The 14th. Canon preſcribes, that the *Energumeni* ſhould be accepted to the Communion, who do what they can to cure themſelves, and who are guided by the Counſels and Admonitions of their Clergy, becauſe the Sacrament can fortifie them againſt the Aſſaults of the Devil, and purifie them.

In the 15th. it is ordained, that the poſſeſſed Catechumens be baptized.

The 16th. forbids conferring Orders upon ſuch Perſons as have been openly troubled with an Evil Spirit, and deprives thoſe of their Function, to whom it happens after their Ordination.

(a) This Clauſe *Longus* ſets down thus, *Non præjudicantes cuiquam hoc dicimus, ſed ut neceſſaria habeatur Chriſmatio.* Which ſeems full as agreeable if not more to the Cuſtom of the *Gallican* Church, than our Author's reading; for the negative Particle is made neceſſary only becauſe of the Word *repetita*, which is omitted in this reading, and I think it the beſt.

The

The Councils.

The 17th. is almoſt unintelligible; thus it is, *Cum Capſa & Calix Offerendus eſt & admixtione Euchariſtiæ conſecrandus.* We muſt offer the Chalice with the Patin, and conſecrate it by mingling the Euchariſt. The only Senſe it is capable of is this, that when they conſecrate the Chalice, or Plate, they muſt celebrate the Sacrament in thoſe Veſſels.

The 18th. commands, that the Goſpels be read hereafter to the Catechumens in all Churches.

The 19th. imports, that the Catechumens ſhall not be ſuffered to go into the Baptiſtery.

The 20th. that it ſhall not be allowed them to receive the Benediction with the Faithful, no not in Domeſtick or private Prayers; and they ſhall be admoniſhed to come by themſelves to receive the Bleſſing, and the Sign of the Croſs.

In the 21ſt. it is decreed, that if two Biſhops ordain a Biſhop alone, without the concurrence of the other Biſhops, if the Biſhop were ordained againſt his Will, he ſhall be put into the Place of one of them who ordained him, and another ſhall be ordain'd in the place of the other Biſhop; but if he that was ordained was voluntarily ordained, he alſo ſhall be depoſed.

The 22d. orders, that for the future no married Perſons ſhall be ordained Deacons, unleſs they make a profeſſion of living in Chaſtity.

The 23. orders, that if it be found out that one of thoſe Deacons do not abſtain from his Wife, he ſhall be deprived.

The 24th. excepts from this Law, thoſe who have been ordained heretofore. The only Penalty it inflicts on them is, that they cannot obtain any higher Orders.

The 25th. appoints, that ſuch Perſons as have been twice married, although never ſo worthy, ſhall be admitted to no other Orders than that of a Sub-Deacon.

The 26th. forbids the Ordinations of Deaconeſſes for the future, and orders thoſe that are already ordained to receive the Bleſſing with the mere Laicks. Nevertheleſs the Council of *Nice* ranks them among the Clergy, Can. 19. *De Deaconeſſis, & omnibus qui in Clero cenſentur.* St. *Epiphanius* witneſſes, that they were ordained, and the Council of *Chalcedon* ſays it expreſly, Can. 15. as well as the Council of *Epauna*, Can. 21. and *Juſtinian*'s Novels, Chap. 6.

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The 27th. Canon is concerning Widows profeſſing Chaſtity, the Council requires, that it be done before the Biſhop, and that it be diſcovered by their Widows-Garments, or by a kind of Vail put upon them, as it is the *Roman* Cuſtom, and is decreed by the Council of *Toledo*, Can. 4. and by the Council of *Carthage*, Can. 104.

The Council of *Orange* adds, that the Raviſhers of theſe Widows, and ſuch as broke their Profeſſion, ſhall be puniſhed.

The 28th. Canon ordains, that ſuch as break their Vow of Virginity, whether Men or Women, ſhall be made to do Penance.

In the 29th. Canon the Biſhops of the Council confirm the Decrees, that they had made, and require that they be obſerved by themſelves, and their Brethren. They reprove them that neither come themſelves, nor ſend their Deputies in their ſtead to the Provincial Synods, which ought to be held twice a Year. They give notice of the next Council, and charge *Hilary* to give notice of the time to thoſe Biſhops that were abſent.

The laſt Canon appoints, that if a Biſhop loſe his Senſes, or * Tongue, it ſhall not be lawful for his Prieſts to perform the Epiſcopal Functions in his Preſence, but he ſhall ſend for a Biſhop, who ſhall perform the Epiſcopal Functions in his Church. *Speech.*

The Council *of* Vaſio.

of Vaſio.

THIS Council is much like the precedent, held at *Vaſio* in 442. It made X. Canons.

The I. imports, that the *French* Biſhops need not be examined before they be received to the Communion, it is ſufficient that it be not known they are excommunicated.

The II. commands, that the Oblations of ſuch Penitents, as dying ſuddenly could not receive the Sacraments of the Church, ſhould be received and accepted; and their Memory ought to be celebrated at the Altar, ſince if they had lived, they ought not to be kept from the Euchariſt.

The III. orders, that the Prieſts or Miniſters ſhould every Year deſire the Chriſm of their own Biſhop about the Feaſt of *Eaſter*, and either go themſelves to fetch it, or ſend their Sub-Deacon for it, [if neceſſary buſineſs will not permit them to go.]

The IV. is, that they ſhall be expelled the Church as Infidels, who kept back thoſe Legacies which dying Perſons have bequeathed to the Church.

The V. is, that if any Perſon doth not ſubmit to the Sentence of his Biſhop, he ſhall have relief from a Synod.

In the VI. it is proved by the Teſtimony of the firſt Letter to St. *Clement*, that Chriſtians ought not to hold any familiar correſpondence with the Enemies of Religion.

The VII. to prevent too much raſhneſs in condemning the Guilty, enjoyns the Biſhops to be gentle, although they believe that a Perſon hath deſerved to be ſeparated from the Church for a time, and content themſelves at the intreaty of others to reprove, and threaten him; and if they think any Perſon to deſerve Condemnation for a great Crime, they ought to conſider, that they ſhould do it, as being their Accuſers.

of Vaſio.

The VIII. Canon imports, that if a Biſhop knows the Crime of another, but cannot prove it, he ought not to divulge it, but only to endeavour by private reproof to amend him, whom he believes to be guilty. But if he prove obſtinate, and will not reform, the Biſhop may by his own Authority ſeparate him from his Communion, although he continue in Communion with others that know not of it.

The IX. and X. Canons were made to prevent, that ſuch Perſons as have out of Charity taken upon them the care and charge of Foundlings, ſhould not be deterred from ſo great a Piece of Charity through fear of being proceeded againſt by Law, as it often happens, and being accuſed to have ſtolen them. The Council decreed according to the Law of *Honorius*, that they who find out-caſt Children, ſhould give Notice of it to the Church; and that there may be no cheat about it, the Council adds, that it ſhall be publiſhed at the Altar on *Sunday*, that an out-caſt Child is found, that if any Perſon ſhall own it within 10 Days, it ſhall be reſtored, but afterward ſuch a Demand ſhall not be received, or allowed. I do not ſpeak of the other Synod held under *Hilary* Biſhop of *Arles* againſt *Proclus* and *Chelidonius*, becauſe we have nothing more of them, than what is ſaid in the Life of that Author.

The Second Council *of* Arles.

of Arles.

THIS Council was held at *Arles* ſome time after the Council of *Vaſio*, we have 56 Canons made by this Council, of which this is the Summary:

of Arles.

1. A Novice muſt not be choſen to be ordained a Deacon or a Prieſt.

2. No Man may be made a Prieſt, who is married,

The Councils.

ried, unleſs he will renounce the uſe of Marriage, which they call by the Name of Converſion.

3. A Perſon in Holy Orders above a Deacon, ought not to cohabit with any other Woman beſide his Grand-Mother, his Daughter, his Niece, or Wife.

4. He ought not to get any Woman into his Chamber, whether bond or free.

5. A Biſhop muſt not be ordained without his Metropolitan, or his Letter, nor unleſs there be at leaſt three Biſhops preſent, and the others be ſummoned; and if there be any difference among them about it, the Metropolitan ſhall follow the plurality of Voices in the Election.

6. A Biſhop ordained without the conſent of his Metropolitan, ought not to be a Biſhop.

7. They, who not being able to ſubdue the Luſts of the Fleſh, have made themſelves Eunuchs, ought not to be received into the Clergy.

8. He that receives a Perſon excommunicated ſhall give an account before a Council.

9. A *Novatian* may not be received to Communion unleſs he renounce his Error.

10. and 11. The 11. Canon of the Council of *Nice* ſhall be obſerved againſt them that fall into Idolatry.

12. They that die in the ſtate of Penance, ſhall be received to Communion, and their Oblations received.

13. Clergymen ſhall not leave their Churches upon any Account whatſoever; and if it be found that one remaining in another Church be ordained by the Biſhop of that Church without the conſent of his own Biſhop, that Ordination ſhall be void and null.

14. If a Clergyman puts out Money to Uſury, or farmeth of another, or does any ſcandalous buſineſs, he ſhall be depoſed and excommunicated.

15. That a Deacon ought not to ſit down in the Church, or diſtribute the Sacrament in the preſence of a Prieſt; if he doth, he ſhall be degraded.

16. That the *Paulianiſts* and *Photinians* ought to be baptized.

17. As to the *Bonoſiaci*, who baptize as well as the *Arians* in the Name of the Trinity, it is ſufficient to admit them into the Church by Chriſm, and Impoſition of Hands.

18. The Synod ſhall meet according as the Biſhop of *Arles* pleaſes to command.

19. They that ſhall abſent themſelves, or go away before the Council is ended, ſhall be ſeparated from the Communion of the other Biſhops.

20. Stage-Players and Comedians ſhall be kept from the Sacrament, as long as they act.

21. A Penitent may not marry, or keep any ſuſpicious Company.

The Councils.

22. Perſons married may not be put into a State of Penance.

23. If a Biſhop neglect to root out ſuch Superſtitions as are found in his Dioceſs, he is guilty before God; and if the Author of them doth not amend, he ſhall not come to the Sacrament.

24. They that bring falſe Accuſations againſt their Brethren for capital Crimes, ſhall be debarred of Communion till Death, if they do not make a Satisfaction proportionable to the greatneſs of their Crime.

25. They, who having made Profeſſion of Religion, do after apoſtatize from it, and do not fly to Repentance as a Remedy, ſhall not receive the Sacrament till they have done it, and ſhall never be admitted into the Number of the Clergy.

26. Such Hereticks, as at the point of Death deſire to become Orthodox, ſhall be confirmed by a Prieſt in the abſence of the Biſhop by Bleſſing and Chriſm.

27. Miniſters who have Power to baptize, ſhall never be without Chriſm, becauſe it is a Cuſtom among the *French* Biſhops to give the Chriſm but only once according to the Order of the Synod. This confirms the Senſe which we have given to the ſecond Canon of the Council of *Orange*.

The following Canons as far as the 47th, contain the ſame Conſtitutions with thoſe of the Council of *Orange*. The 47, 48, and 51, are the 4, 5, and 10, of the Council of *Vaſio*.

The 49. imports, that if any Perſon be excluded from the Sacrament by the Biſhop's Authority, he ought to be deprived of the Company, and Familiarity of the People, as well as of the Clergy.

The 50 is, that they who live in hatred one againſt another publickly, ought to be ſeparated from the Communion, till they be reconciled one to another.

The 52. is againſt thoſe who marry, after they have vowed Virginity.

The 53d. is, that a Maſter is not reſponſible, if a Servant kill himſelf.

The 55. eſtabliſhes a new way of chuſing a Biſhop, ordering that to avoid Ambition and Simony, the Biſhops ſhould name three Perſons, of whom the Clergy and People ſhould chuſe one.

The 56. that no Perſon ſhall attempt any thing againſt the great Synod of the Metropolitan.

The Council *of* Anjou.

Concilium Andegavenſe.

Of Anjou.

THIS Council was aſſembled *Anno* 433. on *Sept.* 25. to ordain *Thalaſſius* Biſhop of *Anjou*. There were but ſeven Biſhops with *Thalaſſius*. After he was ordain'd they made twelve Canons.

The firſt forbids Clergymen to bring their Differences before the Secular Judges, or to go out of their Church without the Permiſſion of their Biſhop.

The ſecond commands Deacons to give due reſpect to the Prieſts.

The third forbids all Encroachments and Oppreſſions.

The fourth, that the Clergy ſhould not dwell with Women.

The fifth decrees, that they ſhall be treated very ſeverely, who forſake their State of Penance, or Virginity.

The ſixth is againſt Adulteries.

The ſeventh and eighth are againſt thoſe Clerks or Monks, who forſake their ſacred Functions in the Church, or their Monaſtick.

Concilium Andegavenſe.

Of Anjou.

The ninth forbids Biſhops ordaining a Clergyman that belongs to another Biſhop.

The tenth is very obſcure, the Senſe of it can hardly be found out.

The eleventh ordains, that no Perſon ſhall be ordained a Deacon or Prieſt, who hath had more than one Wife.

The twelfth decrees, that all Perſons who will be converted ſhall be received to Penance, and ſhall be granted Abſolution according to the Diſcretion of the Biſhop.

The third Council *of* Arles.

Of Arles.

THis Council was aſſembled about the Year 455. *Octob.* 30. to determine the difference which was between *Fauſtus* Abbot of *Lerins*. and *Theodorus* Biſhop of *Forum Julii*, about the Privileges of the Monaſtery of *Lerins*. Here it was decreed that the Clergy, who miniſter at the Altar, ſhould be ordain'd by *Theodorus* only, or by him whom he commiſſions, that they ſhall receive the Chriſm from him: If there be any Novices, he ſhall confirm them, and they ſhall not admit ſtrange

Of Arles.

Clergymen

The Councils. Clergymen to the Sacrament but by his Order, but all the Laymen of the Monaſtery ſhould be ſubject to the Abbot only, and the Biſhops ſhall not be concerned with them, nor ſhall ordain any of them againſt the conſent of the Abbot. The Councils.

The Council *of* Conſtantinople, An. 459.

Of Conſtantinople. THis Council held under *Gennadius* [Patriarch of *Conſtantinople*] hath made an excellent Canon againſt Simony. It was made by 82 Biſhops, whoſe Subſcriptions M. *Baluzius* hath publiſhed. *Of* Conſtantinople.

The Letter of Lupus *Biſhop of* † Troyes, *and* Euphronius *Biſhop of* Auguſtodunum *to* Thalaſſius *Biſhop of* Anjou.

*Tricaſium

Of Lupus, &c. THis Letter contains, 1. Rules concerning the different ways of celebrating the Vigils of the Feſtivals. 2. About the Clergy, that have been twice married. They ſay, that it may be tolerated in the leſſer Orders as high as a Porter, but Exorciſts, and Sub-Deacons, ought not to have been twice married. 3. They ſay, that it were better for the Clergy to abſtain from Marriage, but in this they muſt follow the Cuſtom of the Churches. As to the Exorciſts, and Sub-Deacons, they muſt not be ſuffer'd to marry a ſecond time; that in the Church of *Auguſtodunum* none of the Clergy, not the Porters themſelves are allowed it. 4. That the Sub-Deacons may receive the Kiſs of Peace in the Sanctuary, but not at the Altar, to which they are not to approach, but when they give Palls to the Deacon. *Of* Lupus, &c.

The Council *of* † Tours.

†*Turonum.*

Of Tours. THis Council was held in the time of *Perpetuus* Biſhop of *Tours* in 461. The Archbiſhop of * *Bourges* and † *Rouen* were preſent at it with ſix other Biſhops. The 1 and 2 Canons recommend a ſingle Life to the Biſhops, Prieſts and Deacons. The 3. forbids them to dwell with Women. The 4. prohibits the Clergy, who might marry, to marry Widows. The 5. condemns thoſe, that deſert Eccleſiaſtical Functions. The 6. thoſe that abuſe the Virgins devoted to God. The 7. is againſt Manſlayers. The 8. is againſt thoſe, who forſake the ſtate of Penance, which they have once entred upon. The 10. is againſt unlawful Ordinations. The 11. is againſt thoſe, who leave their Churches without the leave of their Biſhops. The 12. againſt thoſe Clergy, who go without their Biſhops Letters. The 13. forbids Uſury to Clergymen. *Of* Tours.

* *Buturigum.*
† *Rotomagus.*

The Council *of* Vennes.

Of Vennes. THis Council was ſoon after the Council of *Tours*. There were only five Biſhops of the Province of *Tours*, who were aſſembled with *Perpetuus* their Metropolitan at *Vennes* to ordain a Biſhop there. They made 16 Canons. They revived the Decrees made in the former Synods againſt Manſlayers, *c.* 1. Againſt ſuch Penitents as forſake their Penance, *c.* 3. Againſt ſuch conſecrated Virgins as deſert their condition, *c.* 4. Againſt Clergymen and Monks that go out of their Biſhoprick, *c.* 5, 6. Or who go before Secular Judges, *c.* 9. Againſt Biſhops, who ordain the Clergy of other Biſhops, *c.* 10.

There are alſo ſome other ſpecial Canons, as the 2*d*, which excommunicates thoſe, who marry other Wives after the Divorce of the former, unleſs it be for Adultery. The 7*th*, which forbids the Monks to have ſeparate Cells, unleſs they be very eminent for Virtue, or are ſickly, and alſo upon condition that they remain within the Precinct of their Monaſtery, and under the Authority of the Abbot. The 8*th*, which prohibits Abbots that they have not ſeveral Monaſteries, or Dwellings. The 11*th*, which forbids Prieſts, Deacons, and Sub-Deacons, who are not allowed to marry, to frequent Banquetings and Meetings, where they ſing Amorous Songs, and ſhew indecent Poſtures, for fear that thoſe Eyes and Ears, which are ſet apart for the hearing of Holy Things, be polluted with obſcene Sights or Words. The 12*th*, forbids all Clergymen going to the Jewiſh Feaſts. The 13*th*, orders that Clergymen, who are drunk, ſhould be puniſhed by ſeparating them thirty Days, or ſome other bodily puniſhment. The 14*th*, that a Clergyman being in the City, who without a lawful excuſe abſents himſelf from Divine Service, ſhall be ſeparated from the Church-Communion ſeven Days. The 15*th*, that there ſhall be one way only of celebrating Divine Service, and ſinging in all the Province. The 16*th*, that ſuch Perſons ſhall be excluded from the Church, as pretend to propheſie, and foretel things, whether it be by Auguries, or other Superſtitious Ceremonies, (called *The Saints Lots*,) or by any other way whatſoever. The Council dedicated theſe Canons to *Thalaſſius* Biſhop of *Anjou*, and to *Victorius*. *Of* Vennes.

The Council *of* Rome *under Pope* Hilarius.

Of Rome. THIS Council conſiſted of 48 Biſhops. They approved of the ancient Canons concerning the Qualifications of ſuch as may be ordained, confirmed by Pope *Hilarius*. Theſe Conſtitutions are common, and often repeated, that a Perſon twice married, or ignorant, or that had done publick Penance, ſhall not be ordained. They add, that a Biſhop newly ordained, ſhall reform what his Predeceſſor hath done amiſs. Laſtly, the laſt Canon forbids Biſhops chuſing their Succeſſor againſt the abuſe which was then common in *Spain*.

It hath been our Cuſtom at the end of every Tome to give an Abridgment of the Doctrine, Diſcipline and Morality of the age, which we have treated of in it; but things are ſo clear, and ſo often repeated in this fifth Age, that it is needleſs to repeat them here, having ſpoken ſo often of them, being well aſſured, that they who will take the pains to read the two Parts of this Volume with any Attention, will have a very true Idea of the Doctrine, Diſcipline, and Morality taught and practiſed in this Age. *Of* Rome.

[The Councils have been publiſhed by *Binius* in 4 Vol. Fol. at *Cologne* in 1606. 1618. and in 10 Vol. at *Paris* 1636. and by Father *Labbé* and *Coſſartius* in 18 Vol. at *Paris* 1672. in Fol. at large. *Fr. Longus à Coriolano*, put out an Abridgment of the Councils in Folio, with his own Notes at *Antw.* 1623.]

The Councils.

Of the Councils *held in the Sixth* Age.

The Councils.

Of the Councils *at* Rome *under Pope* Symmachus.

Of Symmachus.

THE Pontificate of Pope *Symmachus* being very much embroil'd, he was forc'd to aſſemble many Councils.

Immediately after his Promotion he held one the firſt day of *March* in the Year 499. to make Canons, forbidding for the future ſuch Canvaſſings as were us'd after the death of Pope *Anaſtaſius*. This Council was compos'd of more than ſixty *Italian* Biſhops, and as many Prieſts, who had all their Titles. Five Deacons of *Rome* were there preſent, and ſign'd the Regulation of the Council after the Biſhops and Prieſts. It contains, firſt, that for hindring ſuch frequent Canvaſſings for the future, as were us'd by thoſe who had a mind to be promoted to the Biſhoprick of *Rome*, which caus'd a great Scandal to the Church, and Commotions among the People, the Council orders, that if any Prieſt, Deacon, or any other Perſon of the Clergy, ſhall dare, during the Life of the Pope, to make any Promiſe in writing for the Pontificate, or give any Notes; or make any Oath about it, or promiſe his Suffrage by any way whatſoever, or do ſo much as hold Meetings, to conſult about it and make Propoſitions, he ſhall be deprived of his Office, and of the Communion of the Church. 2. That if the Pope happen to die ſuddenly, without being able to look after the Election of a Succeſſor, he ſhall be conſecrated who ſhall be choſen with a common Conſent, or by the far greater number. 3. That thoſe ſhall be rewarded who ſhall diſcover the Intrigues and Cabals which are us'd for the Election of a Pope, contrary to the Order of this Council; and that if he who ſhall diſcover them had a hand in them, he ſhall not be moleſted. Theſe Canons were read by a Notary, and approv'd by the reiterated Acclamations of all the Fathers of the Council.

Anaſtaſius, or the Author of the Pontifical which goes under the Name of *Damaſus*, makes mention of a ſecond Council of *Rome* under *Symmachus*, in which they pretend that this Pope was acquitted by 115 Biſhops, and that *Peter* of *Altinum*, who was nam'd *Viſitor*, was condemn'd, together with *Laurentius*, who had been *Symmachus*'s Competitor. But we have no Monument of this Synod, neither is it probable that there was ſuch a one, ſince there is no mention made of it in the Synod, which we are now about to ſpeak of, nor in the Apology of this Synod compos'd by *Ennodius*, wherein he would never have fail'd, for the Defence of *Symmachus*, to alledge the firſt Judgment that was given in his favour.

The Synod which is now reckon'd the third, was call'd by the Authority of King *Theodoric*, in the year 501, to judge of the Accuſations charg'd upon *Symmachus*. The Biſhops of *Emilia*, *Liguria*, and of the Country of *Venice*, went to *Ravenna*, and enquir'd of the King, for what cauſe he call'd them together: He anſwer'd them, That it had been reported to him, that *Symmachus* was accuſ'd of many horrible Crimes, and that he thought it neceſſary to examine the matter, and determine in a Council, whether he was guilty of them or no. The Biſhops remonſtrated that he who was accus'd ſhould have call'd a Council himſelf, becauſe they were perſuaded that the Merit and Primacy of St. *Peter*, and the Decrees of the Holy Councils had appropriated to his See a ſupereminent Power, and that it was never heard that the Biſhop of *Rome* ſubmitted to the Judgment of his Inferiors.

The King ſaid, That the Pope himſelf had conſented to the Calling of a Council, and caus'd the Letter to be ſhewn them, wherein he ſignified that he deſir'd it. This Conference is, as it were, the firſt Seſſion of this Synod. When the Biſhops were come to *Rome*, the Pope came the firſt time to the Aſſembly, and having teſtify'd his Obligation to the King for Calling this Synod, he demanded in the firſt place, that the Viſitor who had been appointed for his Church, contrary to Order, ſhould withdraw, and that all things ſhould be reſtor'd to him of which he had been depriv'd. The Synod found his Demand juſt, but durſt not decide any thing without knowing the Will of the Prince: Whereupon a Remonſtrance was ſent to him, but he would not look upon it, and order'd that *Symmachus* ſhould firſt juſtifie himſelf, before his Patrimony, and his Churches were reſtored to him.

Of Symmachus.

The Synod being aſſembled a third time in the Chappel of the Palace, it was deſir'd that the Libel might be receiv'd, which contain'd the Articles whereof *Symmachus* was accus'd; but here the Council found two Difficulties: The firſt was, That therein it was alledg'd, that the Crimes whereof *Symmachus* was accus'd, had been prov'd before the King, which could not be, ſince he had order'd them to judge of them. The ſecond was, That in this Libel it was deſir'd, that *Symmachus* ſhould be condemn'd to give up his Slaves, that ſo he might be convicted by their Depoſitions of the Crimes wherewith he was charg'd. This Propoſition appear'd contrary to the Canons of the Civil Laws, ſince Slaves were not permitted to accuſe any Man in a Court of Judicature. Theſe Difficulties retarded the progreſs of this Affair, but on the other hand the Pope preſs'd the Deciſion of it, and ſaid, That he was ſet upon as he came, by a Multitude who had abus'd him, as appear'd by his Wounds, and that he ſhould have been kill'd if the King's Officers had not reliev'd him. This Seſſion paſt in confuſion, without being able to do any thing. 'Twas reſolv'd to go again and wait upon the King, and inform him how the matter ſtood. The Deputies at the ſame time told him, That the Pope had declar'd, that hitherto he was willing to offer himſelf to the Judgment of the Synod, but at preſent it was not ſafe for him to come thither, after he had been in ſo great danger of his Life: That the King might do what he pleas'd in this Caſe, but the Synod could not force him to come thither according to the Canons of the Councils. The King made anſwer, That it concern'd the Synod to conſider what they had to do; for his part he would not interpoſe in Eccleſiaſtical Affairs, but only ſhew all due reſpect to the Determinations of the Biſhops; that he would leave the Biſhops at their liberty to decide this Cauſe, or let it alone, provided they reſtor'd Peace to the City of *Rome*. The Biſhops having receiv'd his Orders thought that they had nothing more to do but exhort the *Romans* to Peace: And for this end they ſent Deputies to the Senate which was againſt *Symmachus*, and remonſtrate to them the dangerous conſequences of urging Pope *Symmachus* to extremities, and exhort them to re-unite themſelves unto him. After which they declar'd in a fourth and laſt Seſſion, That Pope *Symmachus*, the Biſhop of the Holy Apoſtolical See, againſt whom many Articles of Accuſation had been propos'd, ſhould be acquitted and diſcharg'd from theſe Accuſations in regard of Men (for with reſpect to God the Judgment of them was left to him) and that he ſhall freely perform his Office in all the Churches of his Juriſdiction; and that in conſequence of the Prince's Declaration,

The Councils.

ration, they exhorted all the Faithful to return to his Communion, and embrace Peace, reserving the Judgment of the Justice of this Cause to God. As to his Clergy, who had separated from him and made a Schism, 'tis ordain'd, That upon their making satisfaction to him, he shall pardon them, and restore them to their Offices; but that those who for the future should dare to celebrate in any place without communicating with him, should be excommunicated and treated as Schismaticks.

This is what is contain'd in the Acts of this Council, after which follow the Monuments which concern the Council. The first is a Letter of *Theodoric* to the Council, written after the second Session, dated the ninth of *August*: The second is another Letter to the same Bishops, written the 28th. of the same Month: The third is the Relation of the Council after the third Session, when the Pope had declar'd that he would come no more to the Council: The fourth is the Answer of *Theodoric*, wherein he exhorts them to determine the Pope's Affair, but leaving them at Liberty to do in it as they should think fit, provided they restor'd Peace to *Rome*. This Letter is dated the last of *September*. The last is a Memorial of Instructions given to him whom the King sent in his Name to the Council. The Dates of these Monuments serve to fix the Epocha's of the four Assemblies we have spoken of. The Council was call'd about the end of *June* 501. The Bishops having come by *Ravenna*, where they saw the King, and held their first Assembly, came to *Rome* in the Month of *July*, and held there their second Session. The third Meeting where the Pope was present the second time, was held the first of *September*. The last was held on the 21st of *October*, which is the day of the Date of the Acts, or according to another Manuscript on the 13th. of the same Month. From whence you may presently perceive why this is call'd *Synodus quarta* in the Council of *Rome*, which approv'd the Discourse which *Ennodius* wrote in Defence of this Synod, since it was the fourth Assembly held about this Cause. It is also call'd *Palmaris*, perhaps because the Bishops carried in it what they had a mind to.

The Decision of this Synod was differently receiv'd: On one side the Enemies of *Symmachus* blam'd it, and wrote a Discourse on purpose to condemn it, where they call'd it, *The Synod of the absurd Absolution*; on the other side, some Bishops thinking that a particular Council of *Italian* Bishops, had no Power to give a Sentence of Absolution to the Pope, blam'd them for doing it, tho' in very respectful words. The Discourse of *Symmachus*'s Enemies was refuted by *Ennodius*, and the Complaint of his Complices, is contain'd in a Letter which *Avitus* Bishop of *Vienna* wrote upon this Subject in his own Name, and in the Name of all the other Bishops of his Country to the Senators of *Rome*.

The Councils.

The next year there was held another Council at *Rome* on the sixth of *November*, wherein the Pope presided. In it was examin'd a Decree which was made in the time of the Pope *Simplicius*, by *Basil* the Pretorian Præfect, who represented also King *Odoacer*. This Decree contain'd three Canons: 1. That the Bishop of *Rome* should not be chosen without the knowledge and consent of the Sovereign. 2. That the Bishops of *Rome* should be forbidden under the Penalty of an Anathema, to alienate any part of the Ecclesiastical Revenues, and that if they should make any such Alienation, it should be null and void. 3. That the precious Moveables and superfluous Ornaments of Churches should be sold, and the price of them distributed among the Poor.

The Council blames the first of these Canons by itself; as to the others, it rejects them as an Attempt made by a Lay-man against Ecclesiastical Authority, and against the Privileges of the Holy See, whose Primacy was subverted by them: But in this Council some Canons were made which amount to the same thing. In it the Pope is forbidden to alienate for ever, or for any certain time, the Possessions of his Church; he is only permitted to lease some Houses whose Repairs were a burden to the Church; the same Prohibition is made to Priests and other Clergy-men, even with respect to things that are moveable; an Anathema also is pronounc'd against those who shall consent to these Alienations, or accept them, and all Ecclesiastical Persons are permitted to oppose them.

In the Year 503 there was also a Synod held at *Rome*, wherein that Discourse is approv'd, which *Ennodius* wrote in Defence of the Assembly which absolv'd Pope *Symmachus*. In it is confirm'd what was done in this Council, and the Sheep are forbidden to rebel against their Pastor. There also a Canon was made, That a Bishop being depriv'd of his Possessions before he is condemn'd cannot be delated to a Council, until that be restor'd which was taken from him, and he be restor'd to the same Condition wherein he was before his Accusation. These Canons being propos'd by the Pope, were approv'd by the Acclamations of the Council, according to the Custom of that time.

The last Council held under Pope *Symmachus*, was on the last day of *September* in the Year 504. It pronounced many Anathema's and Curses against those who invaded the Possessions of the Church.

Of the Council *of* Agatha.

Of Agatha.

THIS Council was held in the Year 506, on the 10th. or 11th. of *September*, under *Alaricus* King of the *Goths*, who at that time were Masters of *Gallia Aquitanica*. *Cæsarius* Bishop of *Arles* was at the begining of this Council, together with the Archbishops of *Bourdeaux*, * of the Province of *Auch*, of *Bourges* and *Tholouse*. The Bishop of *Agatha*, in whose City the Council was held, follow'd immediately with eighteen Bishops, seven Priests deputed from as many Bishops, and two Deacons also deputed from two other Bishops. These Prelates being assembled by the permission of *Alaricus* in the Church of St. *Andrew* of *Agatha*, after having pray'd for King *Alaricus*, made many Canons about Discipline.

* *Augusta Auscorum.*

The first renews the Prohibitions of the ancient Canons about the Ordinations of Bigamists, and of those who had married Widows. It permits those who are already ordain'd Priests or Deacons, tho' they be Bigamists, or married to Widows, to retain the Name of their Order, but deprives them of the Exercise of their Function.

Of Agatha.

The second contains, that disobedient Clergy-men shall be punish'd by the Bishop, and that if any be found who through the pride of their Spirit despise the Communion, and neglect to assist at Church, and to do their Office there, they shall be reduc'd to the Communion of Strangers; provided nevertheless that when they shall do Penance, and be reformed, they shall be matriculated again in the Church, and restor'd to their Dignity. This Canon is one of those which speaks of the Communion of Strangers, *Communio peregrina*. I think it was the station which was given to Strangers, who call'd themselves Clergy-men, and could not prove it by their *literæ formatæ*: An honourable place was allow'd them above the Laity, but under the Clergy of the Church who were of the same Rank. As for Example; if this Stranger call'd himself a Bishop, he was put below the Bishops who were known to be such, and above the Priests: If he call'd himself a Priest, he was plac'd the last of the Priests, and immediately before the Deacons. According to this

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Notion it will be eaſie to conceive what it was to reduce one to the Communion of Strangers.

In the third Canon it is ordain'd, that if the Biſhops excommunicate any innocent Perſons, or thoſe whoſe Faults are very ſlight, and will not receive them, tho' they importunately deſire it, they ſhall be admoniſh'd by the neighbouring Biſhops to do it; and if they will not yield to this Advice, the other Biſhops may grant the Communion to ſuch Perſons, until ſuch time as a Council do meet; leſt theſe excommunicated Perſons happening to die, ſhould increaſe his Sin who excommunicated them. This is an Exception to the general Rule, which forbids Biſhops to receive thoſe who have been excommunicated by their Brethren.

The fourth Canon declares, that the Clergy or Secular Perſons who ſhall take or retain ſuch things, as are given by Teſtament, or otherwiſe, to Churches or Monaſteries, ſhall be ſeparated from the Church, and look'd upon as Murderers of the Poor, *Necatores pauperum*.

The fifth reduces alſo to the Communion of Strangers, a Clergyman who ſhall take any thing from the Church.

The ſixth declares, that ſuch things as are given to Biſhops by Strangers, ought to be look'd upon as the Goods of the Church, becauſe it is to be preſum'd that thoſe who make theſe Donations, do it for the Good of their Soul, *pro redemptione animæ ſuæ*; and that 'tis juſt, that as the Biſhop enjoys what is given to the Church, ſo what is given to the Biſhop ſhould belong to the Church: Nevertheleſs it excepts ſuch things as are given in Truſt, whether to the Biſhop or to the Church.

The ſeventh forbids to alienate the Revenues of the Church, and if there be any neceſſity, that then this ſhall be prov'd in the preſence of two or three neighbouring Biſhops, and atteſted by their Subſcription. Nevertheleſs it allows the Biſhop to give Liberty to Slaves, to grant them ſome little Pittance, and to diſpoſe of the Profits of ſuch things as are of little conſequence.

The eighth pronounces Excommunication againſt a Clergyman who has recourſe to a Secular Judge, to cover himſelf from the Proſecution of his Biſhop, and againſt the Judge who protects him.

The ninth ordains, that the Laws of the Popes *Innocentius* and *Syricius* about the Celibacy of Prieſts and Deacons ſhall be obſerv'd.

The tenth forbids the Clergy to cohabit with, or frequent the company of ſtrange Women.

The eleventh forbids them to keep Women that are Slaves, or made free, to ſerve them.

The twelfth ordains Faſting all the Days of *Lent* except *Sundays*.

The thirteenth enjoyns, that the Creed ſhall be taught in the Church to the *Catechumens* that are *Competentes*, in the Week before the *Sunday* of the Reſurrection.

The fourteenth, that the Altars ſhall be conſecrated, not only by the Unction of Chriſm, but alſo by the Sacerdotal Benediction.

The fifteenth enjoyns Penitents at ſuch time as they deſire Penance, to receive Impoſition of Hands from the Biſhop, and to put a Hair-cloth upon their Head. It adds, that if they do not cut off their Hair, and change their Habit, they ſhall be thrown out of the Number of Penitents; that if they do not Penance as they ſhould, they ſhall not be received to the Communion; that Penance ought not eaſily to be granted to young People, becauſe of the Frailty of their Age, but the *Viaticum*, *i. e.* the Abſolution muſt be granted to all in a caſe of Extremity.

The ſixteenth forbids to ordain Deacons who are not yet five and twenty years old. If thoſe to be ordain'd are married, they muſt not be ordain'd, unleſs Security be given that their Wives are reſolv'd to live in Celibacy, and that they will no more dwell together under the ſame Roof.

The ſeventeenth forbids to ordain one a Prieſt before the Age of thirty years.

The eighteenth declares, that Lay-men who do not communicate at *Chriſtmas*, *Eaſter*, and *Whitſunday*, ſhall not be look'd upon as Catholicks. The *Councils.*

The ninteenth forbids to give the Veil to Nuns before the Age of Forty.

The twentieth declares, that the Clergy who ſuffer their Hair to grow, ſhall be ſhav'd even againſt their Will by the Order of the Arch-deacon, and enjoyns them to have their Shoes and Clothes ſuitable to their Condition.

The one and twentieth permits particular Perſons to have Chappels in their Country-Houſes remote from Pariſhes, and there to read the Offices of the Feſtivals, except thoſe of *Eaſter*, *Chriſtmas*, *Epiphany*, *Aſcenſion*, *Whitſunday*, the Nativity of St. *John*, and the other great Feſtivals, on which Clergymen are forbidden to read the Service in them, without a particular Leave from the Biſhop.

The two and twentieth forbids Curates, and other Eccleſiaſtical Perſons, to alienate the Poſſeſſions of the Church which they enjoy.

The three and twentieth preſcribes to the Biſhop to obſerve the Order of Age among the Clergy, except one of them deſerves to be humbled, becauſe he will not do what the Biſhop commands him: yet it permits him, if he that is moſt ancient be not ſo fit for buſineſs, to chooſe him for Arch-deacon whom he ſhall think moſt proper for it.

The four and twentieth renews the ninth Canon of the Council of *Vaſio*, about Infants that are expos'd to the wide World.

The five and twentieth excommunicates married Perſons who part one from another, without proving before the Biſhops of the Province, that they had juſt reaſon to diſſolve their Marriage.

The ſix and twentieth is againſt thoſe who take or retain the Titles of Churches; and beſides the Anathema, it condemns them to make Reſtitution for the Injury which the Church ſuffers upon the Account of having theſe Titles.

By the ſeven and twentieth, 1. It is forbidden to found a Monaſtery without the conſent of the Biſhop. 2. 'Tis ſaid, that the Biſhop ought not to ordain Clergymen of Vagabond Monks, but only of ſuch as their Abbot ſhall give a good Teſtimonial. 3. That an Abbot ought not to receive the Monks of another Monaſtery, and if he does receive them, they ſhall be reſtor'd to the former Monaſtery. 4. That if it be neceſſary to admit a Monk into Holy Orders, the Biſhop ſhall not ordain him without the Conſent of the Abbot.

The eight and twentieth, that Monaſteries of Women ſhall be diſtant from thoſe of Men, becauſe of the Temptations of the Devil, and the Diſcourſes of People.

The nine and twentieth declares, that the Church ſhall take thoſe that are made free into her Protection.

The thirtieth ordains, that the ſame Order ſhall be obſerv'd in Divine Service every where, that after the Ancients, the Biſhops or Prieſts ſhall ſay the Collects, that the Hymns ſhall be ſung Evening and Morning, that at the end of Mattins and Veſpers, ſome ſhort Chapters ſhall be read out of the *Pſalms*, and that the People being aſſembled for Prayer at Night, ſhall be diſmiſs'd with the Biſhop's Bleſſing.

The one and thirtieth declares, that the Biſhops ſhall employ themſelves in reconciling ſuch Perſons as have been at Variance for a long time, and if they will not be reconciled they ſhall be excommunicated.

The two and thirtieth forbids Clergymen to accuſe any Man before a Secular Judge: It allows him to anſwer if he be accus'd, and if it happen that he who accuſes him be convicted of Injuſtice, he ſhall be ſeparated from the Church.

The three and thirtieth declares, that when a Biſhop, having neither Child nor Grand-child, leaves not his Goods to the Church at his Death, all the Poſſeſſions of the Church which he has alienated, ought

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ought to be restor'd; and if he has Children that are Heirs they ought to indemnifie the Church from the Injury that he has done it.

The four and thirtieth ordains, that the *Jews* shall be Catechumens for eight Months before they receive Baptism, unless they fall sick.

The five and thirtieth ordains the Bishops of the Province to be present at the Ordination of Bishops, or at a Synod, when they shall be requir'd by their Metropolitan, unless they be detain'd by Sickness, or by an Order from their Prince.

The six and thirtieth, that Clergymen who serve the Church shall receive the Recompence due to their Miseries.

The seven and thirtieth decrees the Penalty of Excommunication against Murderers and false Witnesses.

The eight and thirtieth forbids Clergymen to go out of their own Diocess, without Letters of Recommendation from their Bishop. The same Prohibition is extended also to Monks, and besides they are threatned with ill treatment, if they be not obedient to this Advice. They are also forbidden to separate from the Monastery, to dwell in particular Cells, unless they be of noted Virtue, which has been try'd by long labour, or be oblig'd because of their Infirmity, to abate something of the Austerity of their Rule with the Leave of their Abbot; and even in this case their Cells shall be within the compass of the Monastery.

The nine and thirtieth admonishes Priests, Deacons, and Subdeacons, to whom it is not lawful to marry, not to be present at Nuptial Feasts, where lewd Songs are sung, and such things done as are unworthy those Eyes to behold, which are appointed to look upon the Holy Mysteries.

The fortieth forbids *Christians* to eat with *Jews*.

The one and fortieth enjoyns Ecclesiastical Persons to keep themselves from Drunkenness, and condemns a Clergyman who shall be drunk, to remain thirty days without Communion, or to some Corporal Punishment.

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The two and fortieth forbids any under pain of Excommunication to meddle with Divination and Prediction of things future, whether by the Way which is call'd the Witchcraft of Saints, or after any other Manner.

The three and fortieth forbids to ordain those who have been under Penance, and deprives those of their Office who shall be ordain'd.

The four and fortieth declares, that it is not lawful for a Priest to give the Blessing to the People or to a Penitent.

The five and fortieth, that a Bishop may alienate, without assembling his Brethren, some little Pieces of Land, or of a Vineyard, which are of no great Rent, or are very far distant.

The six and fortieth, that he may also sell the fugitive Slaves who can hardly be kept.

The seven and fortieth orders Lay-men to continue in Church on *Sunday* in the time of Divine Service, and forbids them to go out before the Blessing, upon pain of being publickly rebuk'd by the Bishop.

These 47. Canons are certainly the Council of *Agatha*'s, but the 25. following Canons are not found in the most ancient Manuscripts. They have been printed with the Councils of *Spain*, after the seventeenth Council of *Toledo*; yet they are join'd with the preceding in many Manuscripts. *Hincmarus* has cited them as the Council of *Agatha*'s: yet there is no Probability that they are, since there are many Regulations in them about the same things which are provided for in the preceding Canons, and the most part of them are taken from the Council of *Epaone*, which will dispense with us for making Extracts of them here.

The First Council *of* Orleans.

The first of Orleans.

THIS Council was assembled by the Order of *Clouis* in the Year 511. and held at *Orleans* on the 11th. day of *July*. The Archbishops of *Bourdeaux* and *Bourges*, of *Auch*, *Tours* and *Rohan* assisted there with 27. Bishops, and made 31. Canons in this Assembly.

The first maintains the Right of Sanctuary which the Canons and *Roman* Laws have granted to Churches and Bishops Houses, by declaring that 'tis not lawful to take away Criminals who are fled thither for refuge, and that the Clergymen ought not to deliver them up, unless they have agreed with their Adversary, and Assurance be given to them by Oath that no hurt shall be done unto them, but if he who has taken Sanctuary retire of his own Accord, and be taken, then the Ecclesiasticks shall not trouble themselves to demand him back again.

The second gives an Exception to this Law with respect to Ravishers of Women who fly to these Places for Sanctuary with Women whom they have ravished. If they have taken them away by Force and against their Will, immediately the Women shall be set at Liberty, and the Ravisher shall be made a Slave, or obliged to redeem himself; but if the Woman ravished was willing, and the Rape did no Injury but to the Woman's Father, she shall be restor'd to him, but the Ravisher shall not be reduc'd to Bondage.

The third is also about the same Regulation. There 'tis said, that if a Slave has fled for Sanctuary into the Church, he ought to be restor'd to his Master, who is to make Oath to him, that he will do him no hurt for his going away, and that when a Slave will not go forth, the Master may take him again by force, giving this Assurance upon Oath; but if he break his Oath, and do any Hurt to his Slave, he shall be separated from the Communion of Christians.

The fourth forbids to ordain Secular Persons without the King's Order, or Leave from a Judge.

The first of Orleans.

The fifth declares, that the Revenues of Lands given to Churches by the Prince, shall be employ'd for Repairs of Churches, for Entertainment of the Clergy, for the Maintenance of the Poor, and for the Redemption of Captives: the Bishops are admonish'd to take care of these things, and threatned with Excommunication if they do not observe them.

The sixth declares, that a Layman ought not to be excommunicated who shall petition against his Bishop, unless he accuse him of some Crime.

The seventh forbids Abbots, Priests, and other Clergymen to wait upon the Prince without the Bishop's Leave, and to desire any Favours of him.

The eighth enjoyns, that if a Bishop ordains a Slave Priest or Deacon, knowing that he is a Slave, he shall pay double the price of him to his Master; that if he did not know, then those that presented him, or gave Testimonials of him, shall pay this Sum.

The ninth declares, that the Deacon or Priest who commits a capital Crime, ought to be depos'd and excommunicated.

The tenth orders, as to Heretical Clergymen, who are sincere Converts, that the Bishop may place them in such a Station as he shall think fit, by giving them the Blessing of Imposition of Hands, and that their Churches shall be consecrated with the same Ceremonies as are used to those of Catholicks.

The eleventh forbids not only Ecclesiastical Communions, but also Feasting between Catholicks, and those who having begun Penance, forsake it to lead a worldly Life.

The twelfth gives Leave to a Deacon or Priest who is under Penance, to give Baptism in a case of Necessity.

The thirteenth ordains, that if the Wife of a Priest

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or Deacon marry, ſhe ſhall be puniſh'd for her Fault, and parted from him whom ſhe has married; and if they will not part, they ſhall be excommunicated.

The fourteenth renews the ancient Canons, which declare that one Moiety of the Offerings which the Faithful make at the Altar, belongs to the Biſhop, and that the other Moiety ſhall be diſtributed among the Clergy, and that the Biſhop ſhall have the diſpoſal of the Revenues of Lands.

The fifteenth adds, that he ſhall alſo have the diſpoſal of all that the Faithful offer to Pariſhes, in Lands, in Vineyards, in Slaves, or in other things, and that the third part of all that is offer'd at the Altar, ſhall be given to him.

The ſixteenth orders the Biſhop to clothe and maintain the Poor, the Weak, and all thoſe who cannot earn their Livelyhood.

The ſeventeenth gives the Biſhop Juriſdiction over all the Churches which are built within his Territory.

The eighteenth forbids a Man to marry his Brother's Widow.

The nineteenth ſubjects Abbots to the Juriſdiction of the Biſhop, and orders them to come once a year to the place which he ſhall appoint them. He enjoyns the Abbot to fetch back the vagabond Monks who are gone out of his Monaſtery with all that have been able to get together.

The twentieth forbids a Monk to make uſe of his Handkerchief in his Monaſtery.

The one and twentieth declares, that a Monk who quits the Monaſtery and marries, can never enter into Holy Orders.

The two and twentieth forbids Monks to retire from a Monaſtery, that they may build a Cell, without the leave of the Biſhop, and the conſent of the Abbot.

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The three and twentieth declares, that if the Biſhop gives the Lands of the Church to Clergymen or Monks, to enjoy them for a time, thoſe who do enjoy them cannot acquire any Preſcription againſt the Church.

The four and twentieth ordains that a Faſt of forty days, and not of fifty, ſhall be obſerv'd before *Eaſter*.

The five and twentieth, that it ſhall not be lawful for any Citizen to celebrate the Feaſts of *Eaſter* and *Whitſuntide* in the Country.

The ſix and twentieth, that the People ſhall not go forth in the time of Divine Service, until it be finiſhed, and they have received the Biſhop's Bleſſing.

The ſeven and twentieth, that the *Rogations* or *Litanies*, ſhall every where be uſed before *Aſcenſion-day*, and that during the ſpace of the three days which precede this Feaſt, beſides Faſting and Abſtinence, neither Slaves nor Servants ſhall be obliged to work, that ſo all the People may aſſemble together.

The eight and twentieth, that the Clergy who ſhall neglect to aſſiſt at this Holy Prayer, ſhall be puniſh'd as the Biſhop ſhall judge convenient.

The nine and twentieth renews the ancient Canons againſt the Familiarity of Clergymen with ſtrange Women.

The thirtieth is againſt thoſe who meddle with Divination.

The one and thirtieth declares that the Biſhop ought to be preſent on *Sunday* at Divine Service, in the Church which is neareſt to the place where he is, unleſs he be hindred by ſome Sickneſs.

The Council *of* Terraco.

Of Terraco.

THIS Council was aſſembled at *Terraco* on the ſixth of *November* in the Year 516, and conſiſted of ten Biſhops or Archbiſhops of *Spain*, who made thirteen Chapters or Canons, whereof here follows an Abridgment.

The firſt is, that Eccleſiaſticks or Monks who are oblig'd to aſſiſt their Kinsfolk, ſhall give them what they ſtand in need of, and may go and ſee them; but they ſhall return after they have ſaluted them, and make no long ſtay at their Houſes when they go to ſee them: They ſhall carry along with them an ancient Perſon of known Probity, to be a Witneſs of their Actions. Whoſoever does not obſerve this Canon, if he be a Clergyman, he ſhall be depriv'd of his Office; if he be a Monk, he ſhall be ſhut up in a Cell of the Monaſtery, where he ſhall live upon Bread and Water.

The ſecond is, the Eccleſiaſticks who meddle with buying at a cheap rate, that they may ſell things at another time when they are dearer, ſhall be turn'd out of the Clergy.

3. An Eccleſiaſtick who has lent Money, ſhall take Wine or Corn for his Money at the Seaſon, after what Manner he pleaſes: But if he to whom he has lent it, has not wherewithal to pay what he owes him, then he ſhall be ſatisfied with receiving what he lent him without any Encreaſe.

4. Biſhops and Prieſts are forbidden to ſit in Judgment on *Sunday*; they may do it on other days, yet they muſt not meddle in Criminal Matters.

5. A Biſhop who was not ordain'd by the Metropolitan himſelf, but by another Biſhop with his leave, ought in two Months time to go and wait upon his Metropolitan.

6. A Biſhop who neglects to come to a Synod, and is not detain'd by any Sickneſs, ought to be depriv'd of the Communion of his Brethren until the next Council.

Of Terraco.

7. In Country Pariſhes a Prieſt and a Deacon ſhall ſtay there by turns, each in their Week, and on *Saturday* all the Clergy of theſe Churches ſhall be ready to read Divine Service on *Sunday*: Every day Mattins and Veſpers ſhall be there ſaid alſo.

8. The Biſhops ſhall viſit every Year the Country Churches, ſhall cauſe to repair thoſe that are any ways decay'd, and take care that Divine Service be read in them.

9. If any Reader or Porter, will continue with an adulterous Woman, he ſhall be turn'd out from among the Clergy.

In the 10th. the Clergy are forbidden to take any thing for the Protection they have given, unleſs ſome Free-will-Offerings be made to them in the Church.

The 11th. forbids Monks to go out of their Monaſtery, to do the Office of Clergymen, without the Leave of their Abbot: It forbids them alſo to undertake Secular Buſineſs, unleſs it be for the Good of the Monaſtery, and by the Command of their Abbot.

The 12th. ordains, that after the Death of Biſhops, an Inventory ſhall be made of all their Goods, by the Prieſts and Deacons, and that if any one be found who has taken any thing, he ſhall be oblig'd to reſtore it.

13. The Metropolitan, when he cites the Biſhops to a Council, ought to advertiſe them to bring thither with them, the Prieſts of the City, of the Country, and the Officers of the Church.

The Council *of* Gerunda.

Of Gerunda.

THIS Council which was held at *Gerunda* on the 18th. of *June* in the Year 517, was compos'd of the Metropolitan of *Terraco*, and ſix Biſhops of that Province, who made ten Canons in this Aſſembly.

By the firſt it is ordain'd, that the ſame Order of celebrating Maſs and Divine Service which is obſerv'd in the Church of the Metropolitan, ſhall be follow'd in all the Provinces of *Terraco*.

Of Gerunda.

By

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By the second, that in the Week which follows the Feast of *Pentecost*, Abstinence shall be us'd, and Litanies shall be said, from *Thursday* until *Saturday*.

By the third, that the second Litanies shall begin on the first day of *November*, provided that if that day happen to be *Sunday*, they shall be put off to *Thursday* next, and then they shall end on *Saturday*; and that during this time there shall be Abstinence from Flesh and Wine.

By the fourth, that Baptism shall be administred only at *Easter* and *Whitsuntide*, and that at the other Festivals the Sick only shall be baptiz'd, to whom Baptism ought never to be deny'd at any time whatsoever.

By the fifth Canon it is ordain'd, that Children shall be baptiz'd whenever they are presented, if they be sick, or cannot suck the breast.

By the sixth, all the Orders of Clergymen who are oblig'd to Celibacy, from Bishops down to Subdeacons, are forbidden to cohabit with their Wives, or if they will dwell with them, they are commanded to have with them one of their Brethren, who can give Testimony of their Continence.

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The seventh forbids Clergymen who have no Wives, to keep any of the Female Sex to govern their House, unless it be their Mother or their Sister.

The eighth forbids to admit any of those into the Clergy, who have had carnal dealing with a Woman, after the death of their Wife.

The ninth declares, that if any Person falling sick, desires and receives the Benediction of Penance, which is call'd the *Viaticum*, and is given at the receiving of the Communion; and afterwards being in health will not submit to publick Penance, that such a Person may be admitted into the Clergy, if he be not convicted of a Crime.

In the tenth it is ordain'd, that the Bishop shall recite every day the Lord's Prayer, after Mattins and Vespers.

The Council *of* Epaone.

Of Epaone

THIS Council was assembled at *Epaone* by the Letter of *Avitus* Bishop of *Vienna*, under the Reign of *Sigismund*, King of the *Burgundians*, on the 15th. of *September* in the Year 517. *Avitus* Bishop of *Vienna*, *Viventiolus* Archbishop of *Lyons*, together with 23 Bishops, were present at it: And in it there were made 40 Canons.

The first contains, that the Bishops who are requir'd by their Metropolitan, to come to the Ordination of a Bishop, shall not fail to be present at it.

The second and third renew the Canons against the Ordination of *Bigamists*, and those who have done Penance.

The fourth forbids Ecclesiasticks, Priests and Deacons, to keep Dogs and Birds for Hunting and Hawking.

The fifth forbids the Priests of one Diocess to serve a Church of another Diocess, without the leave of their Bishop.

The sixth forbids to give the Communion to a Priest or Deacon who travels without a Letter from his Bishop.

The seventh declares all Sale of the Church's Possessions which is made by Priests to be null and void.

The eighth ordains the same thing with respect to Abbots, and does not allow them so much as to enfranchize Slaves.

The ninth forbids an Abbot to have two Monasteries under his Government.

The tenth forbids the new Establishments of Monasteries, or little Congregations, without the leave of the Bishop.

The eleventh forbids Clergymen to cite any before Lay-Judges without the leave of the Bishop; but allows them to defend themselves, if they be cited before them.

The twelfth declares, that it is not lawful for the Bishop to sell the Possessions of his Church, without the Knowledge of his Metropolitan; and permits him only to make profitable Exchanges.

The thirteenth declares, that if a Clergyman is convicted of a false Testimony, he shall be look'd upon as guilty of a capital Crime.

The fourteenth ordains, that if the Clergyman of one Church is made Bishop of another, he ought to leave to the former Church all that he had receiv'd by way of Gift, and not retain any thing but what he purchas'd for his own use.

The fifteenth separates from the Communion those Clergymen that shall eat with Heretical Clergymen, and forbids Laymen even to be present at the Festivals of the *Jews*.

The sixteenth permits Priests to relieve Hereticks that are sick, who are willing to be converted, by applying to them Chrism; but if they be in Health, the Bishop shall perform this Office.

Of Epaone

The seventeenth declares all the Legacies which the Bishop makes of the Church's Possessions to be null and void, unless the Church has receiv'd as much Profit by his own Possessions.

The eighteenth, that Clergymen cannot acquire Prescription in the Revenues of the Church which they possess.

The nineteenth, If an Abbot is accused of Fraud or Negligence, and refuses to stand to the Judgment of the Bishop, he shall be call'd to an Account before the Metropolitan.

The twentieth forbids Clergymen to visit Women in the Afternoon; yet if there be a Necessity of visiting them, they may go in company with other Clergymen.

The one and twentieth forbids to consecrate Widows for Deaconesses, insomuch that if Widows are willing to be converted, *i. e.* to lead a religious Life, the Benediction of Penance shall only be given to them.

The two and twentieth declares, that the Priest or Deacon who commits a capital Crime shall be depos'd, and shut up in a Monastery all the rest of his Life, and that he shall not be admitted to the Communion but in this place only.

The three and twentieth, that he who having received the Penance forsakes it to lead a secular Life, cannot enjoy the Communion, until he return to that state of Life which he had embrac'd.

The four and twentieth permits Laymen to accuse Clergymen, provided they propose nothing against them but what is true.

The five and twentieth forbids to place the Reliques of Saints in Country Chappels, unless there be Clergy in the Neighbouring Parish who can honour them, by singing in these Chappels from time to time, and forbids also to ordain Clergymen on purpose for these Chappels, unless there be sufficient Provision made for them.

The six and twentieth ordains, that only Altars of Stone shall be consecrated with Chrism.

The seven and twentieth, that Bishops in the Celebration of Divine Service, shall follow the order of the Metropolitan Church.

The eight and twentieth, that if a Bishop die before he has absolv'd a Person condemned, his Successor may give him Absolution, if he amends his Fault and does Penance.

The nine and twentieth Canon imports, that the Lapsed, *i. e.* those who after being baptiz'd in the Church, go over to the Sects of Hereticks, and formerly were not restor'd without much difficulty, shall immediately be receiv'd after a Penance of two years, provided that they shall fast three days in a year, that they shall frequently come to Church, and that they shall be there among the Penitents, and withdraw with the Catechumens.

The *Councils.*

The thirtieth ordains, that thoſe who have contracted Inceſtuous Marriages ſhall not be admitted to Penance, unleſs they be parted. The following Degrees are theſe within which Inceſt is committed according to this Council. If any Man marry the Wife of his Brother, the Siſter of his Wife, his Step-mother, the Siſter of his Uncle on the Father or Mother's ſide, his Daughter-in-law, or his Couſin-German, and the Iſſue of a Couſin-German.

The one and thirtieth renews the Canon of the Council of *Ancyra* about the Penance of Manſlayers, who can avoid the Puniſhment enacted by the Civil Laws.

The two and thirtieth ſeparates from the Church the Wife of a Prieſt or Deacon, who marries, and him that eſpouſes her, until they be parted.

The three and thirtieth forbids to make uſe of the Churches of Hereticks, except thoſe which they have taken from Catholicks.

The four and thirtieth impoſes two years of Penance upon him that puts his Slave to death by his own Authority.

The five and thirtieth requires Chriſtians to go and receive the Bleſſing from their Biſhop, on *Chriſtmas* and *Eaſter-Eve*.

The ſix and thirtieth, that the *Viaticum*, *i. e.* the Abſolution, ſhall be refuſed to no Perſon at the point of death; and that the time of Penance ſhall be put off to one a dying, but on condition that he ſhall do it if he return to health.

The *Councils.*

The ſeven and thirtieth forbids to ordain a Layman, who has not been engag'd to live religiouſly, *Religione præmiſſa*.

The eighth and thirtieth ordains, that ſuch as are of years, and of known Probity, ſhall be choſen to enter into Nunneries, and that thoſe who ſhall go there to celebrate Divine Service, ſhall withdraw immediately after it is ended. Clergy-men and young Monks are forbidden to go thither, unleſs they have ſome Kinſwomen there.

The nine and thirtieth imports, that a Slave being guilty of ſome heinous Crime, who takes Sanctuary in the Church, ſhall be exempted only from Corporal Puniſhment, and that his Maſter ſhall not be oblig'd to ſwear that he will not impoſe upon him extraordinary Labour, or that he will not cut his Hair to make him known.

The laſt declares, That the Biſhops who will not obſerve theſe Canons, ſhall be guilty both before God and before their Brethren.

Of the firſt Council *of* Lyons.

Of Lyons.

THIS Council was at the ſame time with that of *Epaone*. It conſiſted of the Biſhops and the Archbiſhop of *Lyons*, who were aſſembled to judge one *Stephen* accus'd of Inceſt. He was convicted of it, and condemned by the Synod, together with his Wife *Palladia*. This being an Affair of great Conſequence, and the Court concerning themſelves in it: The Biſhops made Canons for defending briskly what they had done.

The firſt imports, That all the Biſhops ſhall inviolably maintain the Condemnation they had paſs'd againſt *Stephen*, and againſt her whom he married, and that they ſhall uſe the ſame courſe againſt all thoſe who ſhall be found guilty of the ſame Crime.

The ſecond, that if any one of them ſhall be perſecuted for this Cauſe, all the other Biſhops ſhall ſympathize with him in his Affliction, ſhall comfort and ſuccour him.

The third, that if the King continue to refrain from Communion with the Biſhops, after he has had time to return to it, they ſhall all withdraw into Monaſteries, until ſuch time as the Prince, being moved with the Prayers of the Saints, grant Peace to Church, and that not one ſhall come out of them until Peace be reſtor'd to all the reſt.

Of Lyons.

By the fourth, Biſhops are forbidden to attempt any thing upon the Juriſdiction of their Brethren.

The fifth renews the Prohibitions of aſpiring to the Biſhoprick of a Biſhops who is alive, and excommunicates for ever thoſe, who get themſelves ordain'd in their room, as alſo thoſe who have any hand in theſe Ordinations.

The ſixth declares, that thoſe who ſhall not obſerve theſe Canons ſhall be puniſh'd by the Council. 'Tis added at the end, that in compliance with the King's Advice, they had allow'd *Stephen* and *Palladia* to be preſent at the Prayers of the Church, until the Prayer which is read after the Goſpel. In this Council you may perceive ſome remains of the Ancient Epiſcopal Courage.

The Council *of* Lerida, *or* Ilerda.

Of Lerida.

THE Council held at *Lerida* on the eighth of *Auguſt* in the Year 524, under King *Theodoric*, conſiſting of nine Biſhops, made theſe following Canons.

The firſt forbids Clergy-men who ſerve at the Altar, and diſtribute the Blood of Jeſus Chriſt or who touch the Veſſels deſtin'd for a holy Miniſtry, to ſhed Human Blood, even that of their Enemies. If they do it they ſhall be depriv'd for two years of the Communion, and ſuſpended from the Exerciſe of their Miniſtry; and they ſhall expiate their Fault by Watching, by Faſting, and by Prayers, if they have a mind to be reſtor'd; neither ſhall this be granted, but upon condition that they ſhall be uncapable of riſing to higher Orders: That if in this time of two years they ſhall be found negligent and ſlothful in doing Penance, the Biſhop ſhall prolong the time of their Penance.

The ſecond impoſes ſeven years Penance upon thoſe Men or Women that murder Infants conceiv'd or born in Adultery. If they be Clergy-men they alſo ſhall be put under Penance, and ſhall never be reſtor'd again to their Order: they ſhall only be permitted after ſeveral years to ſing in the Choir. But as to thoſe who give drugs for committing theſe deteſtable Crimes, 'tis ſaid that they ſhall not receive the Communion till death.

Of Lerida.

The third renews the Canons of the Councils of *Agda* and *Orleans*, concerning Monks, and adds to them this Canon, that the Biſhop may, with the conſent of the Abbot, and for the good of the Church, draw forth Monks out of the Monaſtery to ordain them Clergy-men; that he cannot meddle with the Donations that are made to Monaſteries, and yet no Perſon can under this pretence cauſe to conſecrate a Church under the Title of a Monaſtery, to hinder it from being entirely at the diſpoſal of the Biſhop.

The fourth imports, that thoſe who continue to live in Inceſt, ſhall not be ſuffer'd to continue in the Church any longer than till the Catechumens are diſmiſs'd, and that no Chriſtian may ſo much as eat with them.

The fifth imports, that if thoſe who ſerve at the Altar fall into a Carnal Sin through Frailty, and afterwards give ſigns of Remorſe, it is in the Biſhop's Power to reſtore them quickly, if he finds them truly pierced with hearty Sorrow, or to leave them a long while excommunicated if they be ſlothful; But that he ſhall not reſtore them, except upon condition, that they ſhall not be capable of riſing to higher Orders, and if they relapſe, they ſhall be ſeparated from the Communion till death.

The ſixth Canon ſays, that he who has defil'd a Widow or a Nun, ſhall be excommunicated; and that

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that the Nun also shall be excommunicated, unless she part from him, in which case she shall be put under publick Penance.

The seventh excludes him for a year from the Communion of the Body and Blood of our Lord, who has made an Oath never to be reconcil'd to that Man with whom he had a Suit of Law, and advises to blot out his Sin by Alms, by Tears, and by Fasting.

The eighth forbids Clergy-men to take out of Churches by force, or to abuse their Slaves or Scholars, when they take shelter there.

The ninth ordains that those who have been rebaptiz'd in Heresie, shall be seven years under Penance among the Catechumens, and two years among the Catholicks, and that after this time they may partake of the Oblation and the Eucharist.

The tenth ordains, that those who will not retire from the Church for some Fault, according to the Order of their Bishop, shall continue the longer under Penance.

The eleventh enjoyns the Bishop to punish those Clergy-men who fight with any Man, according to the quality of the Person offended.

The twelfth meddles not with the Ordinations which are already made against the Canons, but only forbids to promote those who are thus ordain'd to higher Orders. And declares for the future, that they shall be depos'd, and that those who ordain them, shall not any more be permitted to make an Ordination.

The thirteenth rejects the Oblations of Catholicks, who give their Children to be baptiz'd by Hereticks.

The fourteenth forbids the Faithful to eat with those Persons who cause themselves to be re-baptiz'd by Hereticks.

The fifteenth renews the ancient Canons against Clergy-men who hold Familiarity with strange Women; and adds, that those who shall violate them, shall be depriv'd of the Ministerial Function, after one or two Admonitions.

The last Canon is for hindering the mis-employment of the Bishop's Possessions and Effects after his death.

The Council *of* Valentia *in* Spain.

of Valentia.

THIS Council was held at *Valentia* in *Spain*, in the same year with the preceding, on the third of *November*. It consisted of nine Prelates and made six Canons.

The first ordains, that before the Oblations are brought, and the Catechumens dismiss'd, the Gospel shall be read after the Lessons of the Apostle, that the Catechumens and Penitents may understand the wholsome Precepts of Jesus Christ.

The second and third renew the Canons formerly made for preserving the Possessions left by the Bishop.

The fourth exhorts the Bishops to come quickly to the assistance of their sick Brethren, that they may prepare them for death, and be present at their Funerals. It adds, that if a Bishop happen to die suddenly, when another Bishop is not present at his death, his Body shall be buried, and kept till such time as another Bishop can come to celebrate his Funeral according to Custom.

of Valentia.

The fifth ordains the Punishment of Vagabond Clergy-men, who disobey their Bishop, and forsake the Ministry of the Church to which they were fix'd.

The sixth forbids to ordain the Clergy-man of another Bishop or to ordain any Person who does not promise to continue in the Dioceſs.

The fourth Council *of* Arles.

of Arles.

ST. *Cæsarius* of *Arles*, having assembled twelve Bishops, and four Priests deputed from four other Bishops, at this City, to celebrate there the Dedication of the Church of St. *Mary*, in the Month of *June*, in the year 524, they made four Canons.

The first orders, that none shall be ordain'd Deacon before the Age of five and twenty, nor Bishop, nor Priest before thirty, and that he who is ordain'd, should for some time after quit a Secular Life.

The second that none shall be ordain'd Bishop of a Lay-man, unless he has liv'd for a year an Ecclesiastical Life.

of Arles.

The third renews again the Prohibition so often repeated, not to ordain a Penitent or a Bigamist.

The fourth is against the Clergy who forsake their own Dioceſs, and against those who receive them.

The Council *of the Bishops of* Africa *held at* Carthage *under* Boniface *Bishop of that City, in the Year* 525.

of Africa, *&c.*

PEACE being restor'd to the Church of *Africa* by the death of *Thrasimund*, and the Clemency of his Successor *Hilderic*, the Bishop of *Carthage*, Primate of *Africa*, having resum'd his ancient Rights, call'd together a Synod out of all the Provinces of *Africa*, on the fifth of *February* in the year 525. After the Letters for calling them together were read in the Council, which were address'd to *Missor* Primate of *Numidia*, to the Bishops of the *Proconsular* and *Tripolitan* Province, and the Answer of *Missor* was read, and the Deputies of the Provinces were known, the Order of the Provinces was settled according to the ancient Councils of *Africa*. The *Proconsular* was found to be the first, after that followed *Numidia*, and then the Province of *Byzacena*. Those Preliminaries being determin'd, the *Nicene* Creed was repeated, and the Canons of the ancient Councils of *Africa* were read, which were judg'd most necessary for restoring Discipline.

The next day the Bishops being assembled, and finding no further matter to treat of which concern'd the Good of the Churches in general, the Petition of the Abbot *Peter* and his Monks was read, who complain'd that *Liberatus* Primate of the Province of *Byzacena*, had unjustly excommunicated them in Synods, tho' they had done nothing contrary to the Faith or good Manners. The Council resented it highly, that the Primate of *Numidia* should treat them so harshly. After this they desir'd to be under the Jurisdiction of the Bishop of *Carthage*, and represented that they had never been subject to the Jurisdiction of the Bishops in their neighbourhood, and that they never address'd to the Bishops of their Province to have a Priest, but in necessity, and when they waited till the See of *Carthage* should be fill'd with a Bishop. Afterward the Letter of *Liberatus* and the Council of *Ionee* was read, who exhorted the Council to maintain Order and Discipline about those

of Africa, *&c.*

The Councils.

things which the Biſhops *Pontianus* and *Reſtitutus* remonſtrated to them. Theſe Biſhops had propoſed four things; the firſt concern'd the People of three Burroughs of their Provinces: The ſecond was againſt a Biſhop of the *Tripolitan* Province, whom they pretended to have uſurp'd Juriſdiction over a People that did not belong to him: The third was about the Title of the Letters which were written to the Primate and the Biſhops of the Province, and the laſt about the Affair of *Peter*. Whereas *Boniface* had already anſwer'd their Letter of the ſixteenth of *December* in the preceding year, the Anſwer was read which he had ſent by theſe two Biſhops, which ſays, that it was difficult to grant them what they deſir'd, becauſe nothing can be chang'd, which had been determin'd in the Councils of *Africa*; and for the eſtabliſhing of his Primacy over all the Churches of *Africa*, he declares to them, that as it belong'd to him according to Cuſtom, to publiſh the day of the Feaſt of *Eaſter* to all the Churches of *Africa*, they ſhall be advertis'd, that the next year this Feaſt is to be celebrated on the ſeventh of *April*.

The Council conſulted of theſe four Matters. As to the firſt and ſecond, they were left to be determin'd according to the Canons of Councils, when fuller Information ſhould be given of the Matters of Fact. As to the third it was ſaid, that there was ſufficient Satisfaction given by the Letter of *Boniface*; So that the fourth was the only thing that was determin'd here. The Abbot *Peter* and his Monks preſented a new Libel, to ſhew that they ought not to be ſubject to the Biſhops of the Province of *Byzacena*. To this end they ſay, that their Monaſtery was never ſubject to any of theſe Biſhops, which conſiſts of Monks out of all the Provinces of *Africa*, and even from diſtant Countries; that the Monaſtery had been founded by Perſons of great Piety, and conſecrated by *Reparatus* Biſhop of the *Proconſular* Province; that as long as the Church of *Carthage* had Biſhops, they had always recourſe to it, without impairing their Liberty; that they ſtill pray'd the Biſhop of that City to take care of them, and to deliver them from the Bondage which ſome would impoſe upon them; that this was warranted by the Examples of many Monaſteries, which were ſubject to other Biſhops than thoſe in whoſe Territory they were ſituate: And laſtly, that they had Teſtimonies of the Holy Fathers ready who defend the Liberty of Monks. For proof of this they cite two places of St. *Auſtine*, but they prove nothing which they alledge: To this they ſubjoyn a Letter of *Boniface*, who permits the Nuns to chooſe what Prieſt they would. They alledge the Canon made in *France* concerning the Monaſtery of *Lerins*. This is all there is of this Council, for the reſt is not in the *Vatican* Manuſcript from which *Holſtenius* extracted this. But in another Manuſcript there is found the Decree, which ſays, that all the Monaſteries ſhall be, as they always have been, free and exempt from the Juriſdiction of Biſhops. It appears by the Acts of this Council, that the Monks did not deſire to be wholly exempt from the Juriſdiction of Biſhops, but that they might have power to chooſe ſuch a Biſhop as they would; nor did they deſire that themſelves ſhould have, as it were, Epiſcopal Juriſdiction, to take care of their Monaſtery, and to ſend to them Prieſts and Clergymen. This appears by the Examples of the three Monaſteries which they produce, and by the Exemption granted by *Boniface* to a Nunnery; So that theſe Examples regarded only their own Perſons, and their Monaſtery, and did not give them any Right or Juriſdiction over any part of the People of the Dioceſs. In the firſt Seſſion of this Council there are the Subſcriptions of ſixty Biſhops.

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The ſecond Council *of* Orange.

Of Orange.

Cæſarius of *Arles*, and twelve other Biſhops, being preſent in the Year 529, at the Dedication of the Church which *Liberius* a Nobleman and Prefect of the *Gauls* had cauſed to be built in the City of *Orange*, entred into a Conference about the Queſtions of Grace; and underſtanding that there were ſome People who had Sentiments, which ſeem'd not to them altogether Catholick, they thought themſelves oblig'd to approve and publiſh ſome Articles, which had been ſent to them by the Holy See, extracted out of the Holy Fathers and Councils.

The firſt is againſt thoſe who maintain that the Sin of the firſt Man made no change but in one part of a Man, *viz.* his Body, and that it did no hurt to his Soul, but left him as free as he was before, and only made his Body liable to death.

The ſecond is againſt thoſe who ſay that the Sin of *Adam* hurted himſelf only, or that nothing but the death of the Body paſs'd upon his Poſterity.

The third is againſt thoſe who affirm that Grace is granted upon the Prayers of Men, and deny that Grace is neceſſary to make us deſire it.

The fourth is againſt thoſe who ſay that God waits upon our Will to purifie us from our Sins, and that he does not by his Spirit make us willing to be purified.

The fifth is againſt thoſe who ſay that the beginning of Faith and the deſire to believe is not a Gift of Grace, but is naturally in us.

The ſixth is againſt thoſe who ſay that God ſhews Mercy to thoſe who will, who deſire, who do their Endeavours, who pray and ſearch, and that they do not know what the Mercy of God is which makes us to will, deſire, *&c.*

Of Orange.

The ſeventh is againſt thoſe who believe that Man may have ſome ſaving Thought for his own Salvation, or make ſome good choice without the Aid of the Spirit.

The eighth is againſt thoſe who ſay that ſome come to the Grace of Baptiſm by their own Free-will, and others by Grace.

Every one of theſe Propoſitions is confirm'd by ſome paſſage of the Holy Scripture; after which do follow many Sentences of the Fathers, and chiefly of St. *Auſtine* about Grace, which tend all to eſtabliſh the neceſſity of Grace to all our good Thoughts and Actions. In the Concluſion they add three Propoſitions. The firſt is, that all thoſe who are baptiz'd, may and ought if they will, to labour for their own Salvation. The ſecond, that they do not believe, that God has predeſtin'd Men to Damnation, nay, they pronounce an Anathema againſt thoſe who ſhall be of this Opinion. The third, that God inſpires us by his Grace with the beginning of Faith and Love, and is the Author of our Converſion. Theſe Decrees of this Council are ſign'd not only by the Biſhops, but by *Liberius* a Nobleman, and other Perſons of Honour.

The ſecond Council *of* Vaſio.

Of Vaſio.

Cæſarius held alſo the ſame Year on the fifth of *November* another Aſſembly at *Vaſio*, at which were preſent ten Biſhops, who did almoſt all take the Title of Sinners. Five Canons about Diſcipline were made in this Council.

Of Vaſio.

The firſt is, that Prieſts of Pariſhes ſhall make the young Readers, who have no Wives, to dwell in the Houſe with them, and that they maintaining them like good Fathers, ſhall teach them to ſing *Pſalms*, and cauſe them to read and ſtudy the Holy Scripture,

The Councils.

Scripture, that ſo they may prepare them to be fit Perſons to ſucceed them; that nevertheleſs thoſe who will marry, ſhall have liberty to do it.

The ſecond is, that a Prieſt may preach in his Pariſh, and if he be ſick, the Deacons ſhall only read ſome Homilies of the Fathers.

The third, that *Kyrie eleiſon* ſhall be frequently ſaid at Mattins, at Maſs, and at Veſpers, and that *Holy, Holy, Holy*, ſhall be recited at every Maſs, even at thoſe of *Lent*, and of the Dead. The Councils.

The fourth, that there ſhall be a Commemoration of the Name of the Pope, who is in the Holy See.

The fifth, that, *As it was*, ſhall be ſung after *Glory be to the Father*, at the end of all the Prayers.

The Council *of* Rome *under* Boniface *the ſecond.*

Of Rome.

THE Acts of this Council were publiſh'd by *Holſtenius* from a Manuſcript of the *Vatican* Library. This was an Aſſembly of four Biſhops and forty Prieſts of that City, held at *Rome* in the Month of *December* in the Year 531. to receive and judge of the Complaints of *Stephen* Biſhop of *Lariſſa*, Metropolitan of *Theſſaly*, who pretending that he was unjuſtly depriv'd and turn'd out of his Biſhoprick by *Epiphanius* Patriarch of *Conſtantinople*, implor'd the Aid of the Holy See. In the firſt Seſſion, which was held the 7th. day of *December*, he preſented two Libels addreſs'd to Pope *Boniface*, wherein he declares, that he was choſen Biſhop of *Lariſſa*, after the death of *Proclus* his Predeceſſor, by the Election of the People and Clergy, and ordain'd by the Metropolitan, and by thoſe whoſe Preſence was neceſſary; that he had the beſt Teſtimony of the three whom the People choſe; that *Probianus* Biſhop of *Demetrias*, and all the Biſhops of the Province had commended and approved this Choice; that his Clergy and Church had teſtified themſelves to be well ſatisfied with his Government; that notwithſtanding this the ſame *Probianus* Biſhop of *Demetrias*, for what Reaſons he cannot tell, together with *Anthony* the Steward of his Church, and ſome other Biſhops who had ſign'd the Inſtrument of his Ordination, thought fit to go to *Conſtantinople* there to wait upon the Patriarch *Epiphanius*, whom they had perſuaded that his Ordination was contrary to the Canons; that *Epiphanius* without hearing him, and without any Proof of what was alledg'd againſt him, had by his Letters ſuſpended him from his Sacerdotal Function, and forbidden the Biſhops and Clergy of *Theſſaly* to communicate with him; that theſe Orders were addreſs'd to the Governor *Andrew*, who had read and executed them in his Abſence; that he came alſo to *Theſſalonica*, where he was to ſignifie them to him; that he had deſir'd to be referr'd to the Judgment of the Holy Apoſtolick See, but without any regard to this deſire, he had been carried by Force to *Conſtantinople*, where he ſhould have been made Priſoner, if he had not found ſome Perſons to be his Sureties; that *Epiphanius*, having aſſembled a Synod of Biſhops who were at *Conſtantinople*, had oblig'd him to appear there; that he had again deſir'd to be remitted to the Judgment of the Holy See, according to the Cuſtom of his Province; that he had remonſtrated; that it was unjuſt to violate the Authority which Jeſus Chriſt and the Canons had given to the Holy See, and which Cuſtom had authoriz'd; but that theſe Remonſtrances had only irritated *Epiphanius*, who endeavour'd by this means to eſtabliſh his Juriſdiction over *Theſſaly*; that he had continued the Proceſs againſt him, and condemn'd him, tho' there was no Proof againſt him; that he had deſir'd that this Sentence might not be executed, until he had acquainted the Holy See with it, but this Remonſtrance was very ill receiv'd; that his Sentence had been read to him, and after that the Wardens of the Church were appointed for a Guard to him, but ſome Perſons being Sureties for him, they were bound to pay a great Sum of Money if he ſhould go out of *Conſtantinople*; that he had fled away, and was come to implore the Aid of the Holy See. Theſe two Libels were read in the firſt Seſſion. *Abundantius* Biſhop of *Demetrias*, complain'd that this *Probianus* the Accuſer of *Stephen*, had uſurp'd his Church. Of Rome.

In the ſecond Seſſion, *December* the ninth, *Theodoſius* Biſhop of *Echinus* in *Theſſaly*, preſented a Libel ſign'd by three other Biſhops of the ſame Province, who deſir'd Juſtice of the Pope, as to the Affair of *Stephen* their Metropolitan. After it was read he remonſtrated, that although the Holy Apoſtolick See, had the Primacy over all Churches, and Appeals might be made from all Parts to its Juriſdiction, yet he had a particular Juriſdiction over *Illyria*, which he proved by reading the Letters addreſs'd by the Popes to the Biſhop of *Theſſalonica*. There were recited two of *Damaſus* to *Aſcolius*, one of *Syricius* to *Anyſius*, and another to *Rufus*, three Letters of *Boniface* the firſt to *Rufus*, two others from the ſame to the Biſhops of *Theſſaly*, a Law of *Theodoſius*, which ordains, that the Biſhops of *Illyria* ſhall be govern'd according to the ancient Diſcipline, a Letter of *Celeſtine* to the Biſhops of *Illyria*, four Letters of *Sixtus*; and many Letters of St. *Leo*. This is all that remains of the Acts of this Council, and there is no Deciſion given in this Affair.

The ſecond Council *of* Toledo.

Of Toledo

THE Biſhop of *Toledo*, and ſeven others, held this Council in the Year 531, and made there five Canons.

The firſt concerns Infants which the Parents offer to be Clergymen. It ordains that after they ſhall have cut off their Hair, or ſhall be plac'd among thoſe who are to be choſen, they ſhall be educated in the Church-Houſe in the ſight of the Biſhop, and under the Conduct of a Tutor: That after they have arrived at the Age of eighteen, they ſhall be asked in the preſence of the Clergy and People, what is their deſign; and if they promiſe to obſerve Chaſtity, they ſhall be made Subdeacons at the Age of twenty; that if they diſcharge this Miniſtry well, they ſhall be promoted to the Office of Deacon at five and twenty; but that good heed ſhall be taken that they do not marry, or that they keep not company with Women, and that if they be convicted of doing it, they ſhall be look'd upon as Sacrilegious Perſons, and turn'd out of the Church. That as to thoſe who will not oblige themſelves to obſerve Celibacy, they ſhall be left to their liberty; but that they ſhall not be promoted to Holy Orders, until ſuch time as they renounce the uſe of Marriage, after they are arriv'd at the Age of Maturity. Of Toledo

The ſecond forbids Biſhops to receive or keep Clergymen who forſake their own Church to go elſewhere.

The third renews the Prohibitions ſo often made as to Clergymen who keep Women in their Houſes, other than their near Kinſwomen.

The fourth is, that thoſe who build Cottages, or plant Vineyards upon the Church Lands, ſhall enjoy them during their Life; but that they cannot diſpoſe of them, nor leave them after their death to any Perſon, unleſs they be given with a Charge to pay ſome Services, or certain Rents to the Church.

The fifth forbids Marriages among Kinsfolk within the prohibited Degrees.

The Biſhops of this Council concluded with threat-

The Councils.

ning Excommunication to that Biſhop who ſhall violate theſe Canons, with obliging them to come to a Synod when they ſhall be ſummon'd by the Biſhop of *Toledo*, with thanking King *Amalaricus* for the leave he had given them to meet together, and with praying God that he may reign for many years.

After this Council there follow'd a Letter from *Montanus* to the Chriſtians of the Territory of *Palenza*, againſt the Prieſts who thought fit to conſecrate the Chriſm; wherein after he has propos'd to them the Examples of *Corah*, *Dathan* and *Abiram*, of *Uzziah* and *Aza*, who were puniſh'd for attempting to perform thoſe Offices which did not belong to them, he declares, that ſince the Canons oblige the Prieſts of Pariſhes to fetch every year a Chriſm, or to ſend the Churchwarden to receive it of the Biſhop, they cannot have the power to conſecrate it themſelves. He threatens them therefore with an Anathema, if they undertake for the future to conſecrate it. He forbids them alſo to call in foreign Biſhops to conſecrate the Churches in their Province; and obſerves, that tho' all the Churches are united in Jeſus Chriſt by one and the ſame Bond, yet they muſt preſerve the Privileges of the Provinces, and the Order of the Church; and therefore when there is any Church to be conſecrated, they ought to acquaint him, that the thing may be done either by himſelf, or by a Biſhop of his chooſing. Laſtly, he reproves them for not having a ſufficient horror of the Sect of the *Priſcillianiſts*, whom he accuſes of many infamous things, which he ſays are prov'd in the Letter of *Turribius* to St. *Leo*. There is alſo another Letter from the ſame Perſon to *Turribius* Governor of this Country, exhorting him to oppoſe the Diſorders which we have mention'd, and to employ his Authority for aboliſhing theſe Cuſtoms which are contrary to the Diſcipline of the Church.

The Councils.

A Conference held at Conſtantinople *between the Catholicks and Severians.*

A Conference between the Catholicks and Severians.

Juſtinian being deſirous to reconcile the Severians to the Catholicks, ſummon'd the Biſhops and Prieſts on both ſides in the Year 533, to confer together about their Differences, in the preſence of *Strategius* a Commiſſioner ſent from himſelf. When they were met together, the Biſhop *Hypatius* made a Speech in behalf of the Catholicks. The firſt day the Severians ſaid, that they had preſented their Confeſſion of Faith to the Emperor; and that in it they had explain'd every thing that might raiſe any Scruple. *Hypatius* anſwer'd, that they could not approve it, becauſe therein they blam'd what was done againſt *Eutyches* in the Council of *Chalcedon*. He deſir'd to know of the Severians, what they thought of *Eutyches*. They anſwer'd, that they believ'd him to be a Heretick. He reply'd to them, that if this were ſo, the Council of *Dioſcorus* had done ill to receive him. They anſwer'd, that they had receiv'd him as a Penitent. Why then, ſaid he to them, do ye condemn him. They confeſs'd that *Dioſcorus* and his Council were then impos'd upon. Then, replys *Hypatius*, the Error of this Univerſal Council was corrected by another Univerſal Council. This Council was aſſembled at *Chalcedon*.

The Severians confeſs'd the Principle, but maintain'd that the Council of *Chalcedon* had not done what it ought to do. Here ended the firſt Interview.

In the ſecond the Severians accus'd the Council of *Chalcedon* of Novelty, becauſe they had determin'd that the two Natures in Jeſus Chriſt were diſtinguiſh'd after their Union. They affirm, that we muſt ſay with St. *Cyril*, that he was compos'd of two Natures, but after the Union there was but one. *Hypatius* ask'd them, whether they condemn'd this Doctrine meerly becauſe it appear'd to them to be new, or as falſe. They anſwer'd, that they condemn'd it both as new, and as falſe, becauſe St. *Cyril*, St. *Athanaſius*, the Popes *Felix* and *Julius*, St. *Gregory Thaumaturgus*, and St. *Dionyſius* the *Areopagite*, had declar'd that there was but one Nature in Jeſus Chriſt after the Union. *Hypatius* anſwer'd, that the Writings in which this was found were ſuppoſititious, that St. *Cyril* had taught the contrary, that in the Council of *Epheſus* he had not produc'd any Teſtimony of the Fathers where it was ſaid, that there was but one Nature in Jeſus Chriſt after his Incarnation.

The Severians ſaid, think you then that we have forg'd or falſified theſe Writings? *Hypatius* anſwer'd, that he did not accuſe them of this Forgery, but that he ſuſpected the ancient Hereticks, the *Apollinariſts*, to be guilty of it; that the *Neſtorians* had alſo falſified the Letter of St. *Athanaſius* to *Epictetus*. The Severians added, that the ſame things are found in the Books written by St. *Cyril* againſt *Diodorus* and *Theodorus*. *Hypatius* anſwer'd, that theſe Books were alſo falſified; and whereas his Adverſaries inſiſted upon it, that they could produce ancient Manuſcripts taken out of the Archives of the Church of *Alexandria*. *Hypatius* anſwer'd, that if they could ſhew ſuch in the time of *Proterius*, or *Timotheus Salophaciolus*, they were certainly genuine; but that ſince that time, the Church of *Alexandria* having been in the Poſſeſſion of Hereticks, they were not oblig'd to truſt to the Monuments which came out of the hands of their Enemies; that they had plainly prov'd that the Letter attributed to Pope *Julius*, was the Epiſtle of *Apollinaris* written to *Dionyſius*, that *Severus* and thoſe of his Party would not ſign the Confeſſion of Faith, which they ſay was St. *Gregory Thaumaturgus*'s; and laſtly, that the Books attributed to St. *Dionyſius* were forged.

A Conference between the Catholicks and Severians.

Here the Severians ask'd, why the Council of *Chalcedon* had not receiv'd the Letter of St. *Cyril*, which contains twelve Chapters, wherein he denies that there are two Subſiſtences in Jeſus Chriſt. *Hypatius* anſwer'd, that the Council of *Chalcedon* had not rejected this Letter, but had preferr'd the other Letter, becauſe it is more clear.

The Severians urg'd, that St. *Cyril* us'd the word *Subſiſtence* for *Nature*. *Hypatius* anſwer'd, that indeed the ancient Fathers and the *Latins* confounded them, but the *Orientaliſts* diſtinguiſh'd them, and gave the Name of *Subſiſtence* to the Perſon; that it is no where found that St. *Cyril* did ever affirm, that there were three Subſiſtences in the Trinity. The Severians reply'd, that in the Letters of St. *Cyril* approv'd in the Council of *Chalcedon*, it was ſaid that Jeſus Chriſt was made up of two Natures, *ex duabus Naturis*, which ſignifies, ſay they, according to his Language, that he is one Nature made up of two, *ex duabus naturis unam*. *Hypatius* anſwer'd them, that this Expreſſion, *ex duabus naturis*, is ſo far from ſignifying what they pretend, that *Flavian* made uſe of it; and to prove this, they recite the Letter of *Flavian* to the Emperor *Theodoſius*.

The Severians always inſiſted upon two Teſtimonies of St. *Cyril*. *Hypatius* anſwer'd them, that none is oblig'd to take any thing for a Rule of Faith but the Synodical Letters approv'd in the Councils, and not what a Father may have ſaid or written upon different Occaſions: As, ſays he, we muſt be guided by the Deciſion of the Apoſtles in the Council of *Jeruſalem*, and not by what every Apoſtle might write or practiſe before this common Deciſion; that in the Letter of St. *Cyril* to *Neſtorius*, the Union of the two Natures without Confuſion or Mixture was eſtabliſh'd; that in his Letter to the *Orientaliſts* he had approv'd their Declaration, which clearly contains the diſtinction of the two Natures after their Union; that it was more reaſonable to give credit to theſe publick Letters, than to ſome private Letters which might eaſily be corrupted. The Severians did

not

The Councils.

not omit to produce the Letter to *Eulogius*, and that which is addreſs'd to his Succeſſor, and *Hypatius* explain'd them, proteſting always that he did not receive them for genuine. After this another Queſtion was debated. The Severians complain'd that the Names of Councils were put into the Diptyches, they ſaid that this tended only to increaſe the Diviſion. *Hypatius* anſwer'd that this would do no hurt; that ſince the Names of particular Bishops were recited in them, it was but juſt that thoſe of Councils ſhould be plac'd in them, and that this could offend none but Hereticks. The Severians ſaid againſt the Council of *Chalcedon*, that it had receiv'd *Ibas* and *Theodoret*. *Hypatius* anſwer'd that it had not done it till they had pronounc'd an Anathema againſt *Neſtorius*: and whereas the Severians alledged that they did it only to deceive them, and that immediately after they relaps'd. *Hypatius* anſwer'd, that if they condemn the Council of *Chalcedon* upon this account, they muſt alſo condemn that of *Nice*, for receiving *Euſebius* and *Theognis*; that he did not defend *Theodoret* but the Council, which had done what they ought to do upon this occaſion; that St. *Cyril* himſelf had receiv'd *John* of *Antioch*, and written to *Theodoret*. The affair of *Ibas* was more difficult, becauſe he had written a reproachful Letter againſt St. *Cyril*. *Hypatius* anſwer'd, that it was publiſh'd during the Life of St. *Cyril*, that this did not hinder them from being reconcil'd, that it may be thought that this Letter was forg'd, that *Ibas* was not receiv'd until he had anathematiz'd *Neſtorius*; and laſtly, that St. *Cyril* had us'd leſs precaution as to *Ibas* and *Theodoret* than the Council of *Chalcedon*, ſince he had only deſir'd them to conſent to the Condemnation of *Neſtorius*, and the Ordination of *Maximianus*, whereas the Councils of *Chalcedon* had oblig'd them to pronounce an Anathema againſt *Neſtorius*.

The Councils.

The third Interview was in the preſence of the Emperor, who caus'd *Epiphanius* the Patriarch of *Conſtantinople* to come there. He ſpoke to them with much mildneſs, and exhorted them to Peace and Union. The Severians objected to the Catholicks, that they deny'd that Jeſus Chriſt had ſuffer'd in his Fleſh, and that he was one of the Perſons of the Trinity. They explain'd themſelves, and ſaid, that Jeſus Chriſt was paſſible in his Fleſh, and impaſſible in his Divinity, that one might ſay, that he ſuffer'd in his Fleſh according to his Humanity, and that according to his Divinity he was one of the Perſons of the Trinity.

This Conference had the ſame Concluſion, which commonly all theſe Conferences have, *i.e.* That both Parties continued in the ſame Sentiment, without convincing one another; but which is unuſual, theſe things were handled there without heat, and with much meekneſs and moderation on both ſides. Nevertheleſs there were ſome Monks and ſome Prieſts of the *Eaſt* and of *Syria*, who were reconcil'd to the Catholicks. One of the Biſhops there preſent drew up this Relation, whereof we have here given an Abridgment.

The ſecond Council *of* Orleans.

of Orleans

THis Council was aſſembled at *Orleans*, by the Order of the Kings of *France*, *Childebert* and his Brethren, on the 23d. day of *June* in the Year 533. It was compos'd of ſix and twenty Biſhops or Archbiſhops of *France*, and five Prieſts deputed from other Biſhops. The following Canons were made in it, which are nothing but the old ones renew'd.

The firſt is, that the Biſhop being invited by his Metropolitan to be preſent at the Ordination of a Biſhop, ſhall not fail to be there without a Lawful Excuſe.

The ſecond, that the Metropolitan ſhall call every year their Suffragans to a Council.

The third, that the Biſhops ſhall take nothing for Ordinations, nor for any other Office of the Epiſcopal Function.

The fourth, that he ſhall be turn'd out who gets himſelf ordain'd for Money.

The fifth, that the Biſhops ſhall never refuſe to go for the Burial of their Brethren, and they ſhall take nothing but what is neceſſary to defray their Expences.

The ſixth, that the Biſhop who comes to inter his Brother, ſhall go into the Epiſcopal Houſe with the Prieſts, and that he ſhall cauſe an Inventory to be made in their Preſence of what is there found, leaving it with ſome Perſons whom he can truſt, to keep it.

The ſeventh, that the Metropolitan choſen by the Biſhops of the Province, by the Clergy and the People of the City, ſhall be ordain'd by the Biſhops of the Province.

The eighth, that a Deacon who is married, being in Captivity, cannot be reſtor'd to his Miniſtry.

The ninth, that no Prieſt ſhall dwell with Seculars without the leave of the Biſhop.

The tenth, that no Man ſhall marry his Step-mother.

The eleventh, that Marriages lawfully contracted cannot be diſſolv'd by the will of the Parties joyn'd, whatſoever Infirmity they alledge.

of Orleans

The twelfth, that no Perſon ſhall perform the Vow which he has made of finging and feaſting in the Church, becauſe God is rather provoked than pacified by theſe Vows.

The thirteenth, that the Abbots, Chaplains, Recluſe Monks, and Prieſts, dare not grant Letters Dimiſſory to Clergy-men.

The fourteenth, that Clergy-men who do not their Duty, or come not to Church, ſhall be depriv'd of their Dignity.

The fifteenth, that the Oblations of the Dead ſhall be receiv'd, altho' they were kill'd in the Commiſſion of ſome Crime, except thoſe who kill themſelves.

The ſixteenth, that none ſhall be ordain'd Prieſt or Deacon, who is not well inſtructed, and does not know how to adminiſter Baptiſm.

The ſeventeenth, that Women who have receiv'd the Benediction given to Deacons, contrary to the Canons, ſhall be turn'd out of Communion, if it be prov'd that they marry: Nevertheleſs, if upon the Biſhop's Admonition they ceaſe to cohabit with their Husband, they ſhall be receiv'd into Communion, after they have done Penance.

The eighteenth, that the Deacon's Bleſſing ſhall no more be given to Women.

The nineteenth, that the Jews ſhall not eſpouſe Chriſtians, nor the Chriſtians Jews; and that if either of them being married, will not part, they ſhall be depriv'd of Communion.

The twentieth, that thoſe Chriſtians ſhall be excluded the Church who are concern'd in Idolatrous Worſhip, or who taſte of Meats offer'd to Idols, or who eat the Fleſh of Beaſts ſuffocated.

The one and twentieth, that the Abbots who deſpiſe the Orders of Biſhops, ſhall be excommunicated, till they return from their Diſobedience.

The Councils. Of Clermont.

The Council *of* Clermont *in* Arvernia, *in the Year* 535.

The Councils. Of Clermont.

HOnoratus Biſhop of *Bourges*, and fourteen Biſhops of *France*, being aſſembled at *Clermont* in *Arvernia*, by the permiſſion of King *Theodebert*, on the ſeventh of *November* in the Year 535. after they had pray'd to God upon their knees for the King, and for the proſperity of his Reign, thought fit to renew ſome ancient Canons, and to add to them ſome new ones.

Firſt, they thought fit to ordain, that all Councils ſhall begin with what concerns Manners and Diſcipline, before they propoſe any other buſineſs.

Secondly, they declare that one ought to riſe to the higheſt degree of Promotion, not by his Ambition, but by his Merits; that Holineſs of Life, and not Riches, did render them worthy of this Sacred Miniſtry, and that they ought to be advanc'd to this high Dignity, not by the favour of ſome few, but by the Suffrages of all: that ſingular care ſhould be taken to chooſe ſuch Perſons as are blameleſs: that he who is a Biſhop muſt be choſen by the Clergy and the People, and ordain'd by the Metropolitan of the Province, or with his Conſent: that it is unlawful to uſe the Intereſt of Grandees, Craft, Promiſes, Preſents, Threatnings, and that thoſe who uſe ſuch ways ſhall be depriv'd of the Communion of of the Church, whereof they would be Biſhops.

Thirdly, they forbid to cover dead Corpſes with the Altar-Cloth, or any other Linen which is uſed at the Altar.

Fourthly, they ordain that Clergy-men ſhall not be ſupported againſt their Biſhop by the Civil Powers.

Fifthly, they excommunicate thoſe who deſire of Kings the Poſſeſſions of the Church, declaring at the ſame time that the Gift which the Prince makes of them is null.

Sixthly, they order thoſe Perſons to be excluded Communion and Civil Society, who eſpouſe Jewiſh Men or Women.

Seventhly, they forbid to cover the Body of a Prieſt with the Veil which covers the Body of Jeſus Chriſt.

Eighthly, they forbid to lend the Ornaments of the Church for Marriages.

Ninthly, to make Jews Judges of Chriſtians.

Tenthly, they forbid Biſhops to invade the Pariſhes of their Brethren.

Eleventhly, they forbid them to receive and ordain a Clerk of another Dioceſs, without the leave of his Biſhop.

Twelfthly, they re-inforce the Penalty of Excommunication againſt any Perſons who marry within the forbidden Degrees, which are, the Widow of his Brother, his Wife's Siſter, her Couſin-German, or the Iſſue of her Couſin-German, and the Widow of his Uncle.

Thirteenthly, they oblige Prieſts and Deacons to live in Celibacy; and in caſe they be found to keep Company with their Wives, after they are promoted to theſe Dignities, they ordain that they ſhall be depriv'd of them.

Fourteenthly, they excommunicate thoſe who ſhall retain Goods that are given to Churches.

Fifteenthly, they enjoyn Prieſts and Deacons, who are neither in Country-Pariſhes, nor in the City, but dwell in Country-Houſes, or ſerve Chappels, to come and celebrate the principal Feſtivals of the year with their Biſhop in the City, and chiefly the Feaſts of *Chriſtmas*, *Eaſter*, and *Whitſuntide*. They exhort alſo Lay-men that can to come.

Sixteenthly, they renew the Canon ſo often repeated, whereby Clergy-men are forbidden to keep ſtrange Women in their Houſes.

After they had made theſe Canons, they wrote a Letter to King *Theodebert*, praying him to ſuffer the Subjects of another Prince to enjoy peaceably the Lands and Goods which they had in his Kingdom.

The third Council *of* Orleans.

Of Orleans

FIve Archbiſhops, and fourteen Biſhops of *France*, were preſent at this Council, with the Deputies of ſome Biſhops. It was held on the ſeventh of *May* in the Year 538, under the Reign of *Childebert*. It made three and thirty Canons for reſtoring the ancient Eccleſiaſtical Diſcipline.

The firſt concerning the holding of a Synod of the Province.

The ſecond of the Celibacy of the Clergy, beginning with the Sub-Deacons.

The third reſerves the Ordination of Metropolitans to a Metropolitan, in the preſence of all the Biſhops of the Province; and it requires that he be choſen by the Biſhops of the Province, with the conſent of the Clergy and People of the City, it being fit, that he who is to preſide over all should have the Suffrages of all thoſe over whom he is to preſide. As to the Biſhops of the Province, it ordains that they ſhall be conſecrated by the Metropolitan, and choſen by the Clergy and the People.

The fourth is the Prohibition ſo often made to Clergy-men of keeping Women in their Houſes.

The fifth intruſts the Biſhop with the Power of imploying the Goods that are given to Churches in the City, for ſuch uſes as he should think moſt convenient; and ordains that the Poſſeſſions belonging to Country-Churches, ſhall be imploy'd according to cuſtom.

The ſixth forbids to ordain one Deacon before the Age of 25 years, and a Prieſt before 30, and renews the ancient Canons concerning the Qualifications requiſite in thoſe who are ordain'd, forbidding to ordain thoſe who have been twice married, who have done Penance, who have Corporal Defects, or Fits of Diſtraction. This Canon declares thoſe who are ordain'd with theſe Defects to have fall'n from their Dignity, and ſuſpends thoſe who ſhall ordain them, from the Exerciſe of their Miniſtry for the ſpace of ſix Months.

Of Orleans

The ſeventh ordains, that if Clergy-men who have been ordain'd with their own conſent, being unmarried, do afterwards marry, they ſhall be excommunicated; that if they were ordain'd againſt their own will, they ſhall only be depos'd, and that the Biſhop who ordain'd them ſhall be ſuſpended for one year. As to the Clergy-men who commit Adultery, they ſhall be ſhut up in a Monaſtery all their life time, yet without being depriv'd of the Communion.

The eighth is, that Clergy-men being convicted of a falſe Teſtimony and of Robbing, ſhall be degraded without being depriv'd of the Communion; and that perjur'd Clergy-men ſhall be put under Penance for the ſpace of two years.

The ninth forbids to admit thoſe into Orders who have had Concubines.

The tenth Canon is about Marriage between Perſons within the forbidden Degrees. Thoſe ſhall not be excluded Communion who married their Kinſwomen before their Baptiſm, or who did not know of the Prohibitions: But as to thoſe who contracted theſe Marriages ſince their Baptiſm, and knew the Prohibitions, they ſhall be excommunicated until they part from one another. Theſe forbidden Degrees are his Father's Widow, his Wife's Daughter, his Brother's Widow, his Wife's Daughter his Couſin-German, or her Iſſue, his Uncle's Widow.

The eleventh forbids Clergy-men to exempt themſelves from the diſcharge of their Office under any pretence

The *Councils.*

pretence whatſoever, and deprives thoſe who ſhall do it of the Rewards which are paid to thoſe Clergy who are in the Liſt of thoſe who ſerve the Churches, *Canonicis.*

The twelfth Canon forbids Alienations.

The thirteenth declares, that the Jews are forbidden to impoſe ſuch things upon their Chriſtian Slaves, as are contrary to the Religion of Jeſus Chriſt. It forbids Chriſtians to contract Marriages with Jews, and to eat with them.

The fourteenth ordains that Maſſes ſhall begin at the ninth hour, that the Biſhop may be preſent at the Office of Veſpers.

The fifteenth forbids Clergy-men to go into the Dioceſs of their Brethren, to ordain Clergy-men or conſecrate Altars there. If a Biſhop undertake to do it, he ſhall be ſuſpended from Celebration for one year. The Clergy-men who ſhall be ordain'd ſhall be remov'd, but the Altars ſhall continue conſecrated. The Clergy-men who go to dwell in the Dioceſs of another Bishop, cannot be promoted to a ſuperior Order; nay, Communion ſhall be deny'd to a Prieſt or Deacon, who have not Letters from their Bishop.

The ſixteenth excommunicates Ravishers, and thoſe who are ravish'd, if they conſent to dwell with their Ravishers.

The ſeventeenth declares, that the Succeſſors of a Bishop cannot recall the Favours done by his Predeceſſor to Clergy-men, but only thoſe which he did himſelf.

The eighteenth ordains, that it shall be at the Biſhop's diſpoſal to deprive Clergy-men of the Eccleſiaſtical Revenues, to whom the Government of a Monaſtery belongs, or a Chappel, or another Preferment, becauſe the Revenue of this Preferment ought to ſatisfie him.

The nineteenth, that Clergy-men being diſobedient to the Bishop, shall be depriv'd of their Miniſtry, until they have given him Satisfaction.

The twentieth, that the Clergy-man who thinks himſelf abus'd by his Biſhop, shall have recourſe to a Synod. The *Councils.*

The one and twentieth forbids the Cabals of Clergy-men.

The two and twentieth is againſt thoſe who uſurp the Church's Poſſeſſions.

The three and twentieth forbids Abbots, Prieſts and Deacons to alienate them.

The four and twentieth ſays, that the Benediction of Penance should not be granted to Perſons who are yet young, nor to married Perſons without the conſent of both Parties.

The five and twentieth, that thoſe who abandon the Life of a Penitent to return to a Secular Life, shall be excommunicated till death.

The ſix and twentieth, that the Farmers of Cuſtoms or Debtors shall not be ordain'd until they be diſcharg'd.

The ſeven and twentieth forbids Deacons and other Clergy-men to lend upon Uſury.

The eight and twentieth permits Men to ride on *Sundays* on Horſeback, or in a Coach, to dreſs Victuals, to do what concerns the neatneſs of the Body or the Houſe; but forbids them to walk into the Country.

The nine and twentieth forbids Lay-men to leave Divine Service, before the Lord's Prayer be ſaid, and the Biſhop has given the Bleſſing.

The thirtieth ſays, that Jews ſhall not be ſuffer'd to be preſent with Chriſtians, from *Holy Thurſday* till *Eaſter*.

The one and thirtieth excommunicates thoſe Judges, who knowing any Heretick to be re-baptized, did not accuſe him, and cauſe him to be puniſh'd.

The two and thirtieth forbids Clergy-men to bring an Appeal againſt any Man before Lay-Judges, and Lay-men to bring an Appeal before them againſt the Clergy, without the Biſhop's leave.

The three and thirtieth is an Imprecation againſt thoſe who ſhall not obſerve theſe Canons.

The Council *of* Barcelona *held in the Year* 540.

Of Barcelona.

THis Council conſiſted only of ſeven Biſhops of the Province, and made but a few Canons, and thoſe ſo ſhort, that they cannot be abridg'd. Here they follow whole and entire.

1. That the fiftieth *Pſalm* ſhall be ſung before the *Canticle*.

2. That the Bleſſing ſhall be given to the Faithful at Mattins as well as Veſpers.

3. That no Clergy-man ſhall ſuffer his Hair to grow, or ſhave his Beard.

4. That the Deacons ſhall not ſit down in the Aſſemblies of Prieſts.

5. That in the Abſence of the Biſhop the Prieſts ſhall read the Collects.

6. That Men under Penance ſhall have their Hair cut, wear a Religious Habit, and ſpend their Life in Faſting and Praying. *Of* Barcelona.

7. That Penitents ſhall not be preſent at Feſtivals, that they ſhall meddle with no buſineſs, that they ſhall only live frugally in their own Houſes.

8. Thoſe who deſire Penance being ſick, ſhall receive it of the Biſhop, upon condition that if they recover their health, they ſhall lead the Life of Penitents, yet without laying hands upon them again; and that they ſhall continue ſeparate from Communion, until the Biſhop approve of their Behaviour.

9. The Benediction of the *Viaticum* is to be given to thoſe that are in danger.

10. As to Monks, that ſhall be obſerv'd which was ordain'd by the Council of *Chalcedon*.

The fourth Council *of* Orleans *held in the Year* 541.

Of Orleans

ONE and forty Archbiſhops of *France*, were preſent perſonally, or by their Deputies at this Council held in the Year 541, which made eight and thirty Canons.

By the firſt it is ordain'd, that the Feaſt of *Eaſter* ſhall be celebrated every year according to the Table of *Victorius*, and that the day of celebrating it ſhall be declar'd every year on the day of *Epiphany*.

By the ſecond it is order'd, that all the Churches ſhall keep a *Lent* of forty days, and that they ſhall not be diſpens'd with from Faſting on *Saturdays*, except in caſe of weakneſs.

The third forbids the chief Citizens to celebrate the Feaſt of *Eaſter*, and other great Feſtivals out of the City, and the Aſſembly of that Church in which the Biſhop preſides.

The fourth forbids to offer in the Chalice any thing but Wine mix'd with Water. *Of* Orleans

By the fifth it is declar'd, that the Bishop should be regularly ordain'd in the Church over which he is to preſide; but if he cannot, he shall be ordain'd in the Province in the preſence of the Metropolitan, or with his conſent, by the Bishops of the Province.

The ſixth ordains Clergy-men, who govern Pariſhes, to receive from the Bishops the Rules and Canons which are neceſſary for them, that neither they, nor their People may be capable of any excuſe thro' Ignorance of them.

By the ſeventh, Lords are forbidden to place Eccleſiaſticks in the Chappels belonging to their Lands, unleſs they be choſen by the Bishop in whoſe Territory they are ſituate.

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In the eighth, the manner and length of their Penance who fall into Hereſie, is left to the diſcretion of the Bishop.

The ninth declares, that the Alienations or Mortgages of Church-Lands made by a Biſhop, who leaves nothing of his own Poſſeſſions to the Church when he dies, ſhall be revok'd: that notwithſtanding, if he ſet ſome Slaves at liberty, they ſhall continue free, provided they ſhall ſerve the Church.

The tenth ſuſpends a Biſhop from the Sacerdotal Function, who had ordain'd a Bigamiſt, or him that married a Widow: If he does not obſerve this Suſpenſion, it deprives him of the Communion of other Biſhops, until the time of the Synod. Laſtly, it ordains, that thoſe who shall be ordain'd againſt the Canons shall be degraded.

The eleventh declares, that the Poſſeſſions given out of Piety to Abbies, Monaſteries, or Pariſhes, ſhall not be appropriated to Abbots, or Prieſts, but to the Church, and that they cannot alienate them without the conſent of the Biſhop in writing.

The twelfth ordains Biſhops to agree amicably among themſelves, or before ſuch Arbitrators as they ſhall chooſe, as to all Differences which they may have as to Temporalities.

The thirteenth threatens with Excommunication thoſe who ſhall force Clergy-men, that are in the actual Service of the Church, and whoſe Names are matriculated, to accept of Publick Offices, and declares Biſhops, Prieſts and Deacons exempt from Guardianſhip.

The fourteenth enjoyns Heirs to pay the Legacies given to the Church, or to Prieſts.

The fifteenth excommunicates thoſe who having receiv'd Baptiſm, eat of Meats offer'd to Idols.

The ſixteenth excommunicates thoſe who ſwear according to the Cuſtom of Pagans upon the Heads of Beaſts, by calling upon the Names of Pagan-Gods.

The ſeventeenth forbids Prieſts and Deacons to have a Bed and Chamber common with their Wives.

The eighteenth declares, that Poſſeſſions alienated by Clergy-men, ſhall be recover'd by the Biſhop, tho' long Poſſeſſion may be made uſe of for a Title.

The nineteenth preſerves to Churches the little Farms that have been given them out of Devotion, even without writing.

The twentieth forbids to cite Clergy-men before Secular Judges, without the Biſhop's leave, and forbids them to appear there, unleſs they be accompanied with a Prieſt, or the Arch-deacon, or have the permiſſion of a Paſtor.

The one and twentieth is for preſerving to Churches the Right of Sanctuary.

The two and twentieth excommunicates thoſe who make uſe of the Civil Authority for marrying Maids againſt the Will of their Parents.

The three and twentieth forbids the Slaves of Churches, or of Prieſts, to commit Outrages and Robberies. The *Councils.*

The four and twentieth declares, that thoſe Slaves are not to be protected who retire into Churches for marrying againſt their Maſter's Will.

The five and twentieth is againſt thoſe who invade the Poſſeſſions of the Church.

The ſix and twentieth enjoyns Arch-deacons to take care that the Clergy of Pariſhes in the Lands of great Lords do their duty.

The ſeven and twentieth renews the thirty Canons of the Council of *Epaone* about prohibited degrees.

The eight and twentieth declares, that the Biſhop ſhall impoſe ſuch Penance as he ſhall judge convenient, upon thoſe who are guilty of Murders, tho' they have got their pardon.

The nine and twentieth, that Women who ſhall commit Adultery with Clergy-men, ſhall be put under Penance.

The thirtieth, that Chriſtian Slaves, who are in the hands of Jews, may be deliver'd from their Tyranny, when Chriſtians ſhall be found who are willing to pay the Price at which they are eſtimated.

The one and thirtieth declares, that Jews who would perſuade their Slaves to become Jews by promiſing them Liberty, ſhall loſe theſe Slaves; and that Chriſtians who ſhall obtain their Liberty upon condition of becoming Jews, ſhall continue Slaves.

The two and thirtieth, that the Poſterity of Slaves ſhall be obliged to the Service and Offices under which their Anceſtors obtain'd their Liberty, tho' it be never ſo long ago.

The three and thirtieth, that he who would have a Pariſh in his Land, ought to give a parcel of ground to it, and to appoint a ſufficient number of Clergy-men to ſay Service there.

The four and thirtieth, that he to whom the Church has given Land to be enjoy'd for his life time, cannot diſpoſe of the Profits which he ſhall make of it, and that his Kindred ſhall have no ſhare of them.

The five and thirtieth concerns the Diſpoſals made by Biſhops, which leaves their Succeſſors at liberty to approve or reject them; and orders that the time of Preſcription ſhall begin from the day that the Succeſſor is in Poſſeſſion.

The ſix and thirtieth, that the Goods given by the Biſhop to a Clergy-man of another Church, ſhall return after his death to the Church to which they belong'd.

The ſeven and thirtieth ordains, that Synods of the Province ſhall be held every year.

The eight and thirtieth is a general Prohibition of violating theſe Canons.

The fifth Council *of* Orleans.

of Orleans

THis Council was very numerous, and was held in the Year 549; 71 Archbiſhops or Biſhops of *France* were preſent at it, who made 24 Canons.

The firſt condemns the Sects of *Eutyches* and other Hereticks.

The ſecond forbids Biſhops to excommunicate for ſlight Cauſes.

The third is againſt the dwelling of Women with Clergy-men.

The fourth ordains that Clergy-men who are oblig'd to Celibacy, and do not obſerve it, ſhall be depos'd.

The fifth forbids Biſhops to take or ordain the Clergy of their Brethren.

The ſixth declares, that Slaves ſhall not be admitted into Orders without the leave of their Maſters, and that the Biſhops who ſhall do it, ſhall give two Slaves for one.

The ſeventh, that the Slaves to whom the Maſters have granted Liberty, ſhall be defended and protected by the Church.

The eighth, that after the death of a Biſhop, no other Biſhop ſhall ordain Clergy-men, or conſecrate Altars in his Biſhoprick; and that he ſhall take nothing of the Goods of the vacant Church, but a handſome Preſent. of Orleans

The ninth, that none ſhall be promoted to a Biſhoprick, unleſs he has liv'd a Clerical Life for a year at leaſt.

The tenth, that none ſhall attain to a Biſhoprick by Money or Sollicitation; but the Metropolitan and Biſhops of the Clergy ſhall conſecrate him who ſhall be choſen by the Clergy and the People, with the conſent of the King.

The eleventh, that ſuch a Biſhop ſhall not be ſet over the People whom they would not have; and that thoſe who ſhall obtain a Biſhoprick by Force or Intereſt, ſhall be depos'd.

The twelfth, that none ſhall be ordain'd Biſhop in the room of a Biſhop alive, unleſs he was depos'd for a Capital Crime.

The

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The thirteenth renews the Penalties decreed againſt thoſe who retain the Goods given to Churches, to Monaſteries, or Hoſpitals.

The fourteenth is againſt the Biſhops or Clergy who demand the Goods belonging to another Church.

The fifteenth ordains, that neither the Biſhop of *Lyons*, nor his Succeſſors, ſhall have any ſhare in the Poſſeſſions of the Hoſpital, which King *Childebert* and the Queen his Wife had founded in this City.

The ſixteenth is againſt thoſe who would deprive the Church of the Donations which are made to it.

The ſeventeenth refers to the Metropolitan the Differences between Clergymen and their Biſhop, and to a Synod of the Province, the Difference between a Biſhop of the Province and his Metropolitan.

The eighteenth ſuſpends for the ſpace of ſix Months, the Biſhops who come not to the Synod of the Province, being cited thither by their Metropolitan.

The nineteenth ordains, that Women who come into a Monaſtery, ſhall continue one year without taking the Habit, and three years, if the Monaſtery be not of the number of thoſe in which they are ſhut up for their Life-time. After this they may take the Habit, and if after they have taken it, they return into the World, and marry, they ſhall be excommunicated, together with thoſe that marry them; but if they part and do Penance, they ſhall be reſtor'd to Communion.

The twentieth ordains Archdeacons to viſit the Priſoners every *Sunday*.

The one and twentieth ordains Biſhops to take care of the Leprous.

The two and twentieth contains the Canons concerning the Slaves who fly for Refuge into Churches.

The three and twentieth ordains the holding of the Provincial Synod every year.

The four and twentieth confirms the preceding Decrees.

The Council *of* Arvernia *under King* Theodobertus.

Of Arvernia.

THIS Council, where ten Biſhops were preſent, confirm'd ſixteen Canons of the preceding Council.

The Council *of* Tutella.

Of Tutella.

THIS Council was held in the Year 550, by Order of King *Theodobertus*, becauſe Perſons of Quality complain'd that *Nicetius* Biſhop of *Treves* had excommunicated them upon the Account of the unlawful Marriages which they had contracted. *Mappinius* Biſhop of *Rhetmes* being ſummon'd thither without acquainting him with the Reaſon why it was held, did not think fit to go to it; and having afterward learn'd the Reaſon why it was call'd, he wrote a Letter to excuſe himſelf, to *Nicetius* Biſhop of *Treves*, wherein he approves what *Nicetius* had done againſt the married Perſons; but he declares himſelf to be diſpleas'd, becauſe inſtead of writing to him to deſire him to come thither, he had caus'd him to be ſummon'd by an Order from the King.

The Hiſtory of the Council *of* Conſtantinople *under* Mennas, *held in the Year* 536.

Of Conſtantinople

IT rarely happens, that General Councils held about Matters of Faith reſtore Peace to the Church by their Decrees. Men have ſo great Inclination to their own Sentiments, and do ſo hardly endure the Affront of a Condemnation, that inſtead of yielding to the Deciſion given againſt them, they become more obſtinate. They begin to look upon their Judges as Parties, and try all manner of ways, either to prove that they were not condemned, or that their Opinion was not rightly underſtood, nor their Reaſons fairly heard; or laſtly, to weaken the Authority of the Deciſion given againſt them. The Council of *Nice* had condemn'd the *Arians*, yet how many Diſputes followed this Decree? How was the Church toſs'd with many Commotions. The Council of *Epheſus* by proſcribing *Neſtorius* and the *Orientaliſts*, ſeems rather to have inflam'd than appeas'd the Difference. The ſeeming Peace that follow'd was only feign'd, for the Fire of Diviſion ſtill rag'd in Mens Minds, which broke forth in a little time after, and ſet the whole Eaſt in Combuſtion. The Council of *Chalcedon* having treated of theſe things with much moderation, and explain'd them in very intelligible terms, ſhould have reconcil'd Mens minds: *Marcianus* caus'd it to be receiv'd almoſt every where; yet this Emperor was no ſooner dead, but the troubles of the Church reviv'd again with greater violence than before.

After the Depoſing of *Dioſcorus* Biſhop of *Alexandria*, who was immediately baniſh'd to *Gangra*, the Emperor gave order to the People and Clergy of *Alexandria*, to chooſe one to ſucceed in his room. The greater part of the People oppos'd it, and this occaſion'd a great Sedition, which was not appeas'd without much difficulty. But at laſt they were forc'd to obey, and *Proterius* was plac'd upon the Epiſcopal Throne. But the People of *Alexandria* being naturally inclin'd to Sedition, would not permit him peaceably to enjoy this Dignity. The far greater number ſeparated from his Communion, and he was many times in danger of his Life, inſomuch that the Emperor appointed Guards to attend him. But the News of the Death of *Marcianus* was no ſooner arriv'd at *Alexandria*, but the People taking occaſion from the abſence of the Governor, choſe a Prieſt of *Dioſcorus*'s Faction, call'd *Timotheus Ælurus*, and having carried him to the great Church, caus'd him to be ordain'd Biſhop. At the ſame time the Seditious went to find out *Proterius*, who was at the Font, where they run him thro' the Body, dragg'd it thro' the Streets, burnt it, and threw the Aſhes into the Air. This happen'd three days after the Feaſt of *Eaſter* in the Year 457.

The Clergy of *Alexandria* carried their Complaints to the Emperor *Leo* about this horrid Villany. The Complices of *Timothy* preſented alſo their Libel to this Emperor, which tended to deſtroy what was done by the Council of *Chalcedon*. The Emperor being unwilling to give the Biſhops the Fatigue of coming to a new General Council, did only write a Circular Letter to them to deſire their Opinions; and having receiv'd their Anſwers in favour of the Council of *Chalcedon*, and againſt *Timothy*, caus'd *Timotheus Ælurus* to be turn'd out, who was baniſh'd to *Cherſona*, and one call'd *Timothy*, ſurnam'd *Salophaciolus*, to be plac'd in his room. This Biſhop liv'd in Peace under the Reign of *Leo* and his Succeſſor *Zeno*: But the Tyrant *Baſiliſcus*, having invaded the Empire, recall'd *Timotheus Ælurus* to *Conſtantinople*, after eighteen years baniſhment, and by his perſuaſion wrote a Circular Letter againſt the Council of *Chalcedon*, and the Letter of St. *Leo*. Not only *Timotheus Ælurus* ſign'd this Letter, but alſo *Peter Mongus* the Patriarch of *Antioch* and *Anaſtaſius*. Their example was follow'd by almoſt five hundred Biſhops. *Timotheus Ælurus* was reſtor'd, and *Salophaciolus* forc'd

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to fly and hide himſelf in a Monaſtery. *Acacius* of *Conſtantinople*, and many other Biſhops, diſapprov'd the Condemnation of the Council, and *Baſiliſcus* himſelf was forc'd to recal it by another Circular Letter, becauſe of a Sedition which the Monks had rais'd at *Conſtantinople*.

Zeno having re-aſcended the Throne, reſtor'd the Affairs of Catholicks. *Peter* was forc'd away from *Antioch*: *Stephen*, and afterwards *Calendion*, were ordain'd in his room. *Timotheus Ælurus* being dead, the People of *Alexandria* choſe *Peter Mongus*; but *Zeno* caus'd him to be turn'd out, and reſtor'd *Timotheus Salophaciolus*. After his death *John Talaia* was ordain'd in his room by thoſe of his Party. But *Zeno* taking a fancy to reſtore *Peter Mongus*, made a Decree of Union, wherein he expounded the Faith of the Incarnation after a Catholick Manner, receiv'd the Chapters of St. *Cyril*, acknowledg'd no other Rule of Faith but the *Nicene* Creed, and ſaid nothing of the Council of *Chalcedon*. *Peter* having ſign'd this Decree was reſtor'd to the See of *Antioch*, and own'd by *Acacius*. But the Holy See and the Weſtern Church would not acknowledge him, and receiv'd *Talaia* who had retir'd into the Weſt. Upon this occaſion they fell out with *Acacius*, and were much diſſatisfy'd with what the Emperor *Zeno* had done for the Peace of the Eaſtern Church. This matter went much further, for they condemn'd *Acacius*, as we have already ſeen, and wholly ſeparated from his Communion. In the mean time *Peter Mongus*, who had acknowledg'd the Council of *Chalcedon*, to reconcile himſelf to *Acacius*, did afterwards publickly condemn it, to obtain the Good-will of the People of *Alexandria*. *Acacius* being dead, had *Fravitus*, and afterwards *Euphemius*, for his Succeſſors, who having receiv'd a Letter from *Peter Mongus*, wherein he anathematiz'd the Council of *Chalcedon*, was preparing to condemn this Biſhop, if the death of *Peter* had not prevented him. *Athanaſius* who ſucceeded him, and two other Patriarchs of *Alexandria* who follow'd him, being both call'd by the Name of *John*, were of the ſame Judgment. But theſe laſt mention'd, made yet a more viſible Defection from the Church, by condemning openly the Council of *Chalcedon*. There were then three Parties in the Church. One receiv'd the Council of *Chalcedon*, another rejected it, and a third held to *Zeno*'s Edict of Agreement, without ſaying any thing of the Council of *Chalcedon*. This difference of Opinions divided the Churches. The Weſt ſeparated from the Eaſt, and the Eaſtern Biſhops did not agree among themſelves. The *Egyptians* would not communicate with the Biſhops of *Conſtantinople*, becauſe they approv'd the Council of *Chalcedon*. The Emperor *Anaſtaſius* favour'd thoſe who receiv'd the Decree of Union, and turn'd out thoſe who admitted or condemn'd the Council of *Chalcedon*. In the mean time he ſecretly favour'd the Enemies of the Council, who had forc'd away *Flavianus* Patriarch of *Antioch*, and *Macedonius* Patriarch of *Conſtantinople*. There was then at *Conſtantinople* an *Egyptian* Monk, call'd *Severus*, who was a cunning intriguing Man, he was the chief cauſe of depoſing theſe two Patriarchs, and found a way to poſſeſs himſelf of the See of *Antioch*. Aſſoon as he had uſurp'd it, he wrote a Synodical Letter to all the Biſhops of the Eaſt, wherein he anathematizes the Council of *Chalcedon*. This Letter was not receiv'd in *Paleſtine*, and many Biſhops of the Patriarchate of *Antioch* rejected it, being unwilling to acknowledge *Severus* for a lawful Biſhop. There were alſo two Biſhops of his own Patriarchate who had the boldneſs to ſend him Letters, wherein they declar'd him excommunicated and depos'd. In the Year 518, *Juſtinus* having ſucceeded the Emperor *Anaſtaſius*, gave order to *Irenæus* to ſeize *Severus*, and cauſe his Tongue to be cut out, but he fled to *Alexandria*, and *Paul* a Catholick Biſhop was plac'd in his room.

The Church of *Alexandria* had not yet quitted her Opinions; *Dioſcorus* the younger, and *Timothy*, who ſucceeded one another, had condemn'd the Council of *Chalcedon*. The laſt of them receiv'd *Severus* favourably, and *Julian* of *Halicarnaſſus*, who had been turn'd out of his Biſhoprick upon the ſame account. Then there aroſe a Conteſt among thoſe of this Faction, concerning the Corruptibility or Incorruptibility of the Body of Jeſus Chriſt. A certain Monk ask'd *Severus*, whether he believ'd the Body of Jeſus Chriſt to be Incorruptible or Corruptible. He anſwer'd him, that the Holy Fathers of the Church held it to be Corruptible. The ſame Queſtion being put to *Julian* of *Halicarnaſſus*, he anſwer'd quite contrary. Theſe two oppoſite Anſwers were follow'd with Writings on one ſide and t'other, which gave the riſe to a Schiſm among thoſe of this Faction; the one were call'd *Corrupticolæ*, and the other *Phantaſiaſtæ*. *Timothy* was of *Severus*'s Opinion, and a Deacon call'd *Themiſtius* made himſelf Head of the contrary Party.

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In the year 527, *Juſtinus* aſſociated *Juſtinian* to himſelf in the Empire. This Emperor was inclin'd to maintain the Council of *Chalcedon* as well as *Juſtinus*; but the Empreſs *Theodora* was of their Party, who ſaid that the Body of Chriſt was incorruptible. For maintaining it, after the death of *Epiphanius* Patriarch of *Conſtantinople*, ſhe fetch'd *Anthimus* from *Trapezus*, who was devoted to her Sentiments, and caus'd *Theodoſius* to be ordain'd at *Alexandria*: But the People oppos'd this Ordination, and choſe *Gaianus*, who was enthron'd by that Party which maintain'd that the Body of Jeſus Chriſt was corruptible. The Empreſs caus'd him to be forc'd away, and reſtor'd *Theodoſius*; but the continual Inſurrections of the People forc'd him to retire, and to come to *Conſtantinople*, whence he was driven away by the Emperor's order, becauſe he would not acknowledge the Council of *Chalcedon*, and *Paul* the Catholick was ordain'd in his room by *Mennas*.

Within a little time after the Pope *Agapetus* coming to *Conſtantinople*, who was ſent by *Theodatus* King of the *Goths*, refus'd to receive *Anthimus* into his Communion, and endeavour'd to force him to retire to *Trapezus*, and to make a Confeſſion of the Catholick Faith. *Anthimus* refuſing to do it was condemned by *Agapetus*, who ordain'd *Mennas* Patriarch of *Conſtantinople* in the year 536. *Agapetus* dying afterwards at *Conſtantinople*, *Anthimus* and his Adherents us'd all their endeavours to get the Power into their own hands, and while they diſturb'd the Church by their Seditions, a Council was held at *Conſtantinople* in the year 536. *Mennas* Patriarch of *Conſtantinople* preſided in it, and had at his Right-hand five Biſhops deputed from the Holy See, and ſeven and twenty other Biſhops, and at his Left-hand three and twenty Biſhops more.

The Deacons deputed from the Holy See, from the Patriarchs of *Antioch* and *Jeruſalem*, and from the Archbiſhops of *Cæſarea*, *Ancyra* and *Corinth*, were preſent there.

The firſt Action or Seſſion was held on the ſecond of *May*. The Deacon *Eupheinius*, chief of the Notaries, repreſented that *Marianus*, Prieſt and Abbot of the Monaſtery of St. *Dalmatius*, the principal Monk of *Conſtantinople*, and the Monks of *Antioch* and *Jeruſalem*, had preſented a Libel to the Emperor, who had referr'd them to the Deciſion of this Aſſembly. *Mennas* order'd that they ſhould be call'd in, together with an Ambaſſador from the Emperor who brought them. He preſented to the Council the Libel which the Monks had given to the Emperor, which was read by the Notary *Aëtius*. It contain'd in ſubſtance, that *Anthimus*, *Severus*, *Peter*, *Soarus*, and thoſe of their Sect, did not only publiſh their Errors, but ſtirr'd up every where Commotions and Seditions, and that being come to *Conſtantinople*, they had built Altars and Fonts in the City and Suburbs, in oppoſition to the true Altars of the Church; that *Anthimus*, formerly Biſhop of *Trapezus*, being engag'd in this Faction of Hereticks, endeavour'd to invade the See of *Conſtantinople*; that he had been forc'd away from thence by the Pope *Agapetus*,

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petus, and by *Mennas*, who was lawfully ordain'd; that from that time they had demanded, that he ſhould be oblig'd to return to *Trapezus*, after he had declar'd in Writing his diſowning of what was done, and had purg'd himſelf from the Hereſie whereof he was accuſed, or otherwiſe that he ſhould be wholly depriv'd of the Prieſthood; that *Agapetus* had prevented their deſire by condemning him, and thoſe of his Sect, and depriving him of the Sacerdotal Dignity, and the Name of a Chriſtian, until he had done Penance; that this Pope being dead, they immediately addreſs'd themſelves to the Emperor, to pray him to confirm and execute this Judgment, that the Church might be at peace. After the reading of this Libel, *Marianus* preſented a Memorial to the Council, which contain'd almoſt the ſame things. After this were read the ſeveral Inſtruments of the Proceſs againſt *Anthimus*. The firſt is the Libel which theſe Monks had preſented to Pope *Agapetus*, againſt *Anthimus*, *Severus*, *Zoaras*, and the other *Acephali*, whom they accus'd of the *Eutychian* Error, of holding unlawful aſſemblies, of reiterating Baptiſm, of invading the Sees of Catholick Churches, of taking their Churches by force, of erecting Altars and Fonts in contempt of the Catholick Church; particularly they accuſe *Anthimus* of endeavouring to poſſeſs himſelf of the Church of *Conſtantinople*. They pray the Pope to oppoſe theſe Evils; they tell him, that as St. *Peter* came from the Eaſt to *Rome* to defeat the Tricks of *Simon* the Magician, ſo God had ſent him from the Weſt to the Eaſt to deſtroy there the Faction of *Anthimus*, *Severus*, and of *Zoaras*; that he ought, in imitation of what *Celeſtine* did to *Neſtorius*, to preſcribe a certain term to *Anthimus*, wherein he ſhall be bound to preſent a Writing to the Holy See, to the Pope and to the Patriarch of *Conſtantinople*, by which he ſhall purge himſelf from all Hereſie, and return to his Biſhoprick of *Trapezus*; which time being expir'd, if he did not give ſatisfaction, then he ſhould be declar'd to be depriv'd and unworthy of any Eccleſiaſtical Dignity, and another ſhould be promoted in his room to the See of *Trapezus*: Laſtly, that in order to the putting a full end to this Commotion, he ſhould deſire of the Emperor, that *Severus*, *Peter* and *Zoaras*, and thoſe of their Sect ſhould be turn'd out of their Church, that they ſhould be forbidden to hold Aſſemblies, and that their Writings ſhould be burnt in the Fire.

The ſecond Inſtrument of the Proceſs againſt *Anthimus*, is the Libel which the Eaſtern Biſhops preſented to Pope *Agapetus*, againſt *Anthimus*, *Peter*, *Severus* and *Zoaras*, whom they chiefly accus'd of reviving the *Eutychian* Hereſie. There they tell a ſtory at length, which was only told overly in the preceding Libel, of one *Perſanus* call'd *Iſaac*, of their Sect, who had tore a piece of Stuff, wherein the Image of the Emperor was painted.

The third is a Circular Letter of the Pope *Agapetus*, wherein he declares *Anthimus* depos'd, his Followers excommunicated, and *Mennas* the lawful Biſhop of *Conſtantinople*.

After the reading of theſe Inſtruments, Deputies were nam'd to give *Anthimus* notice of what had paſs'd, and to invite him to come within three days to the Council, to give that ſatisfaction which was to be wiſh'd, or to defend himſelf.

In the following Seſſion held on the ſixth of *May*, the Deputies declar'd, that having ſought for *Anthimus* in the places where he dwelt, they could not meet with him. Then other Deputies were nam'd again to ſeek for *Anthimus*, and to cite him to appear within three days.

This time being expir'd, an Aſſembly was held on the tenth of the ſame Month: The Deputies declar'd, that having ſought for *Anthimus* both in his City-houſe and in that which is in the Suburbs, and in the Houſe of *Peter* formerly Biſhop of *Apamea*, and in the Chappels and Monaſteries, they could not meet with him, nor learn the place of his abode. New Deputies were nam'd again to ſeek for him, and that he might be utterly diſabled to pretend Ignorance of what was done, it was declar'd that notice ſhould be given him by a publick Advertiſement.

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In the fourth Action held on the one and twentieth of *May*, after the Deputies had depos'd that they could not meet with *Anthimus*, and that the publick Placart had been read by which he was cited, the Council declar'd him to have fall'n from the See of *Trapezus*, from all Eccleſiaſtical Dignity, and to be unworthy of the Name of Catholick. *Mennas* pronounc'd the ſame Sentence for his own part againſt him. This Judgment was follow'd with many Acclamations in honour of the Emperor, againſt *Anthimus*, *Severus*, *Peter*, and *Zoaras*, and againſt their Followers.

In the fifth Action on the fourth of *June*, *Theodorus* Commiſſioner from the Emperor, preſented to the Council two Libels, one from *Paul* of *Apamea*, and the Biſhops of the ſecond *Syria*, and another from the Monks of *Jeruſalem*, and of the ſame Province, againſt *Severus* who aſſum'd the Title of Biſhop of *Antioch*, againſt *Peter* who call'd himſelf Biſhop of *Apamea*, and againſt *Zoaras* whom they accus'd of maintaining the Sentiments of *Eutyches*, and of troubling the Catholick Church. The Monks themſelves preſented one much larger to the Synod, wherein they deſcribe at greater length the Evils which the Church had ſuffer'd by the *Acephali*, the Blaſphemies which they ſpoke againſt the Council of *Chalcedon*, the Outrages and Murders which they had committed, the Re-ordinations and Re-baptizations which they had us'd, and the Diſorders of their Life. They pray the Council to anathematize particularly, *Severus*, *Peter*, *Zoaras*, and their Followers. The Opinion of the Biſhops of *Italy* was ask'd, who ſaid, that they look'd upon *Severus* and *Peter* as Hereticks, according to the Letters of *Hormiſdas* to *Epiphanius* Patriarch of *Conſtantinople*, which they produc'd, and which were read in the Council. After this was read the Libel of the Clergy and Monks of *Antioch* to *John* the Patriarch of *Conſtantinople* againſt *Severus*, wherein he was accus'd of an ill Life, of keeping Communion with no Church, of invading the Church of *Antioch* by Force, of having maintain'd the *Eutychian* Errors, and condemning the Council of *Chalcedon*, of having abus'd and kill'd many Monks, not ſparing even the Altars and holy Veſſels, but breaking the one and melting the other, of appropriating to his own uſe the Doves of Gold and Silver which were on the Fonts or Altars, of having robbed Houſes, and pawn'd the Goods of the Church. This Libel was preſented to the Council held at *Conſtantinople* in the year 518, who receiv'd alſo another from the Monks of *Conſtantinople*, containing five Heads. The firſt is, that *Euphemius* and *Macedonius*, who had been unjuſtly forc'd away from their Sees, and were dead in Exile, were to be rank'd among Patriarchs, and their Names put again into the Diptychs. The ſecond, that thoſe who had been turn'd out of their Sees, and baniſh'd upon the account of theſe two Patriarchs, were to be reſtor'd. The third, that the Names of the Councils of *Nice*, of *Conſtantinople* and *Epheſus*, be put into the Diptychs. The fourth, that the Letters of St. *Leo*, and the Council of *Chalcedon* be joyn'd to them. The fifth, that what *Severus* had affirm'd againſt the Authority of the Council of *Chalcedon* may be rejected, and he himſelf condemn'd as a Heretick and a Blaſphemer: The Biſhops aſſembled in the Council of *Conſtantinople* approv'd the Requeſts contain'd in this Libel, and deſir'd the Patriarchs to joyn with them, and to pray the Emperor to grant what they deſir'd. Afterwards the Acclamations of the People are recited, which oblig'd *John* of *Conſtantinople* to declare publickly that he receiv'd the Council of *Chalcedon*, and to place the Names of the four firſt Councils in the Diptychs, together with thoſe of *Euphemius* and *Macedonius*. The Letters alſo are recited which he wrote upon this occaſion to *John* of *Jeruſalem*, and to *Epiphanius* of *Tyre*, and the Anſwers of theſe Biſhops. The Let-

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ter of the laſt is remarkable, becauſe it ſpecifies many Crimes of *Severus*. He ſays, that he had many times anathematiz'd the Council of *Chalcedon*, that he had received the Clergymen which were excommunicated by their Biſhops, that he had depos'd Prieſts who would not conſent to his Impieties, that he had ordain'd Suffragan Biſhops, and Titular Prieſts in Foreign Dioceſes; that he had permitted a Biſhop to ordain in the Dioceſs of another; that he had ſold away the Goods of the Church of *Antioch* to enrich himſelf; that he had mov'd thoſe who are maintain'd out of the Eccleſiaſtical Offerings, to make Schiſms and Commotions; Laſtly, that he was an Enemy to Peace and Truth. He ſpeaks alſo of a Prieſt of his own City, call'd *John*, who had the boldneſs to anathematize the Letter of St. *Leo*, and the Fathers of the Council of *Chalcedon*; who durſt hold unlawful Aſſemblies, and celebrate forbidden Baptiſms, inſomuch that there have been ſeen, which never happen'd before, two contrary Proceſſions of Perſons baptiz'd; who had ſtirr'd up Commotions and Seditions, caus'd a Croſs to be ſton'd, abus'd a Biſhop, and committed many other Outrages. The ſame things are objected to him in the Letter of the Biſhops of the ſecond *Syria*, which is related in this Council. After this were read the Informations of *Peter* of *Apamea*, and the Letter which his own Clergy had written againſt him to the Biſhops of the ſecond *Syria*, wherein they accuſe him of ſaying to his Readers, who deſir'd to be promoted to Holy Orders, Unleſs ye hold your peace I will ordain you all Sub-deacons, and when the crucified Man ſhall deſcend, he ſhall not pluck you out of my hands; of having made an ill uſe of the Church; of having baptiz'd a Woman of a bad Life; of holding immodeſt Diſcourſes in the Church; of entertaining frequently a Comedian Woman in private; of wearing, thro' Pride, a white Garment as a ſign of his Innocence; of ſpitting upon the Altar in the time of celebrating the Myſteries; of refuſing to baptize the Catechumens at the ſeaſon; of keeping about him a multitude of Women, and commiting Crimes with ſome of them; of perſecuting and anathematizing the Catholicks; Laſtly, of eſtabliſhing the *Eutychian* Hereſie, deſtroying the true Faith, and ſubverting Diſcipline. The Monks of *Apamea* complain'd alſo of the Outrages which he had committed againſt them. Their Libel was read in the Council, and then the Sentence of *Epiphanius*, Patriarch of *Conſtantinople*, and of his Council, againſt *Severus* and *Peter*, which was follow'd and confirm'd by that of *Mennas*, and all the Biſhops of the Council of *Conſtantinople*. *Juſtinian* joyn'd his Authority to that of this Council, and ordain'd by his Edict, that the Sentence of the Council againſt *Anthimus*, *Severus*, *Peter*, and *Zoaras* ſhould be executed, forbids them to continue at *Conſtantinople*, condemned their Writings to the fire, and forbade all Tranſcribers to write them for the future, under the Penalty of having their Hand cut off. Laſtly, he does moſt ſtrictly forbid all thoſe who held the Opinions of *Neſtorius*, *Eutyches*, *Severus*, or other Hereticks, to ſtir up any Sedition, or give any Diſturbance to the Peace of the Church.

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The Patriarch of *Jeruſalem* having receiv'd this Law from the Emperor, and a Letter from *Mennas*, which acquainted him with the Sentence given at *Conſtantinople*, aſſembled his own Council, conſiſting of the Biſhops of the three *Paleſtines*, wherein the Condemnation of *Anthimus*, *Severus*, *Peter* and *Zoaras* was approv'd.

The Hiſtory of the ſecond Council *of* Conſtantinople, *which is commonly call'd the fifth General Council.*

Of Conſtantinople

THE Commotions wherewith the Eaſtern Church had been toſs'd after the Council of *Chalcedon*, ſeem'd to be appeas'd by the Depoſition of *Anthimus*, and the Condemnation of *Severus*. The Biſhops of the great Sees were all of one and the ſame Communion, and profeſs'd to follow the Doctrine of the Council of *Chalcedon*. *Egypt*, where the Error of the *Eutychians* had been more deeply rooted than in any other place, was almoſt wholly recover'd from its defection, by the care of *Paul*, whom *Mennas* had ordain'd Biſhop of *Alexandria*; for this Biſhop having obtain'd Orders of the Emperor, addreſs'd to the Governors and Intendants of the Province, was careful and diligent to drive away all the Hereticks, and to cauſe the Council of *Chalcedon* to be receiv'd in the Churches and Monaſteries of *Alexandria*. 'Tis probable that *Elias* General of the Militia of *Egypt*, did not favour *Paul*'s Undertaking, which made this Biſhop reſolve to have him recall'd. *Pſoius* Deacon and Steward of the Church of *Alexandria*, immediately acquainted *Elias* with the deſign which *Paul* had againſt him. One of the Letters of *Pſoius* falling into the hands of *Paul*, he reſolv'd to be reveng'd upon him, to call him to an Account for the Management of the Church's Poſſeſſions, and for this reaſon proſecuted him before the Governor, call'd *Rhodon*. This Magiſtrate put the Steward in Priſon, and caus'd him to be put to death, ſome days after, in Priſon, at the ſollicitation of one nam'd *Arſenus*. The Children and Kinſfolk of *Pſoius*, having deſir'd Juſtice of the Emperor, he remov'd *Rhodon* from the Government of *Egypt*, and ſent *Liberius* in his room, whom he order'd to inform himſelf of this Murder. *Rhodon* was not wanting in his own defence to ſay, that he put *Pſoius* to death by order of the Biſhop *Paul*; but he had no proof againſt him: and there was proof that *Arſenus* was the cauſe of this Murder. Nevertheleſs, either becauſe *Paul* was not fully juſtified, or becauſe he was accus'd of other Crimes, he was baniſh'd to *Gaza*, where he was depriv'd of the *Pallium*, and depos'd by *Pelagius* Surrogate of the *Roman* Church, and by three Biſhops who ordain'd *Zoilus* in his room in the Year 539, or 540.

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Pelagius returning from this Diſpatch of Affairs, brought along with him ſome Monks of *Jeruſalem*. Theſe Monks were call'd *Eulogius*, *Conon*, *Cyriacus*, and *Pancratius*. They brought with them ſome Propoſitions taken out of *Origen*'s Books, with a deſign to have them condemn'd with *Origen* himſelf. *Pelagius* and *Mennas* ſupported their Pretenſions, out of a ſecret Averſion which they had to *Theodorus* Biſhop of *Cæſarea* in *Cappadocia*, a great Defender of *Origen*. *Juſtinian* the Emperor being mightily pleas'd to find this occaſion of judging in Eccleſiaſtical Matters, caus'd to be preſently drawn up a large Declaration againſt the Errors of *Origen*, which he addreſs'd to all the Patriarchs. This Edict, which was publiſh'd in the year 541, is found after the Acts of the fifth Council, altho' it ſhould precede them. It begins with theſe words: *We have often earneſtly deſir'd to preſerve the Chriſtian Faith in its purity, and to maintain the Catholick Church in peace: And this was always our chief and greateſt care, being fully perſuaded that it is the beſt means to preſerve that Secular Empire which God has given us, to conquer the Enemies of our State, and to feel the happy Effects of the Divine Mercy in another Life. Now tho' the Enemy of Mankind ſeeks all occaſions to deſtroy Men, yet the Goodneſs and Mercy of God defeats all the Efforts of his Malice, and by confounding his Enemies, preſerves his own Flock from the Infection and Deſolation which he threatens it. We ſpeak thus*, adds the Emperor, *becauſe we are told of ſome Perſons who have not the Fear of God before their Eyes, and who have forſaken the Rule of Truth, without which there is no ſalvation, by departing from the Doctrine of the Scripture, and of the Doctors of the Catholick Church, who have maintain'd the Orthodox Faith, and condemn'd all*

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all Hereſies, by adhering to Origen, *and maintaining his impious Doctrines, like to thoſe of the* Arians, Manicheans, *and other Hereticks.* After this Preface *Juſtinian* recounts the Errors which he aſcribes to *Origen*. The firſt is about the Trinity: the ſecond about the Plurality of Worlds: the third about the Præ-exiſtence of Souls: the fourth, that the Heavens and Stars are animated: the fifth, that the gloriſied Bodies ſhall be of a round Figure: the ſixth, that the Torments of the Damned ſhall have an end. After he has refuted theſe Errors, he orders *Mennas* to call an Aſſembly of Biſhops who ſhall meet at *Conſtantinople*, and of Abbots of Monaſteries, and to cauſe them to anathematize *Origen*, and the Errors which he had noted before. He forbids for the future to ordain Biſhops or Abbots, unleſs they do the ſame. He adds, that he has ſent Copies of this Letter to Pope *Vigilius*, and to the Patriarchs of *Alexandria*, of *Antioch* and *Jeruſalem*. He ſubjoins to this Letter the Propoſitions extracted out of *Origen*, and nine Anathematiſms againſt the preceding Errors, together with a tenth againſt the Perſon of *Origen*.

He wrote alſo at the ſame time another Letter to the Biſhops who are to aſſemble, wherein he exhorts them to read his Letter, to condemn the Errors which he had related in it, and to anathematize *Origen*, and all thoſe who are of his Judgment in theſe things.

Mennas, having receiv'd this Letter, call'd an Aſſembly at *Conſtantinople*, where the Emperor's Orders were exactly obey'd, as appears by the Synod's Letter to the Emperor, reported by *Evagrius*, B. 4. of his Hiſt. ch. 38.

Theodorus of *Cæſarea*, out of hatred to whom *Pelagius* reſolv'd to procure the Condemnation of *Origen*, thought it his beſt way to be reveng'd, to make uſe of a like Artifice. He was of the Sect of the *Acephali*, *i.e.* of the *Eutychian* Opinions, and an Enemy to the Council of *Chalcedon*. The Empreſs *Theodora* favour'd this Party: but the Emperor *Juſtinian* would have the Decrees of the Council of *Chalcedon* put in execution, and prepared to publiſh an Edict againſt the *Acephali*. *Theodorus* of *Cæſarea*, being deſirous to avoid this Blow, and at the ſame time to be reveng'd for what was done againſt *Origen*, repreſented to *Juſtinian*, that it was needleſs to make an Edict againſt them, aſſuring him that they would all be reunited, and approve the Council of *Chalcedon*, if he would give order to anathematize *Theodorus* of *Mopſueſta*, and his Writings, to condemn the Writings of *Theodoret* againſt St. *Cyril*, and the Letter of *Ibas*, which was read in the Council of *Chalcedon*.

Theodorus of *Cæſarea* had two deſigns in making this Propoſal; the firſt was to be reveng'd on thoſe who had procured the Condemnation of *Origen*, by cauſing *Theodorus* of *Mopſueſta* to be anathematiz'd alſo, who had written againſt him, and was hated of the *Origeniſts*. The ſecond was to weaken the Authority of the Council of *Chalcedon*, by cauſing thoſe Perſons and Writings to be condemn'd which it ſeem'd to have approved. The Emperor, who did not penetrate into the depth of theſe Deſigns, imagining that he might do much good to the Church, in procuring the reconciliation of ſo many Perſons, by condemning three dead Writers, whoſe Reputation was very doubtful, made no ſcruple to promiſe *Theodorus* what he deſir'd. But he fearing leſt the Emperor, who was naturally inconſtant, ſhould change his Reſolution, when he ſhould foreſee the Scandal which this Undertaking would produce, did cunningly ingage him to publiſh an Edict, containing a Condemnation of the three Articles we have juſt now mention'd, which were afterwards ſo famous under the Name of the three Chapters.

This Edict was publiſh'd toward the end of the Year 545, and is related after the Acts of the fifth Council, *p.* 685. 'Tis intituled, *The Emperor* Juſtinian's *Confeſſion of Faith againſt the three Chapters*, and addreſs'd to the Aſſembly of the Catholick and Apoſtolick Church. 'Tis indeed a very large Expoſition of Faith, which the Emperor propoſes to all the World, endeavouring to reunite all Sects to the true Faith. Firſt, he explains in a few words the Doctrine of the Church concerning the Trinity; but he enlarges very much upon the Myſtery of the Incarnation, which he does very exactly explain, rejecting all the contrary Errors, and chiefly thoſe of the *Neſtorians* and *Eutychians*. He ſubjoyns to it Anathematiſms for condemning them yet more formally. He pronounces an Anathema againſt *Arius*, *Eunomius*, *Macedonius*, *Apollinarius*, *Neſtorius* and *Eutyches*. If he had ſtop'd there his Edict had been very uſeful, and had not been the cauſe of any Diſturbance. But he adds laſtly, three other Anathematiſms; one againſt the Doctrine and Perſon of *Theodorus* of *Mopſueſta*; another againſt the Writings of *Theodoret*; and the laſt againſt the Letter of *Ibas* to *Maris Perſanus*. Now ſince theſe three laſt Anathematiſms were the moving Cauſe which made *Juſtinian* undertake to publiſh this Confeſſion of Faith, it is not to be wondred that he endeavours to juſtifie them. Firſt he labours to prove that the Council of *Chalcedon* did not approve the Letter of *Ibas*, and that it was impious. Afterwards he proceeds to *Theodorus* of *Mopſueſta*; and becauſe many ſcrupled to condemn him upon the account of his being dead, he endeavours to ſhew that the Dead may be anathematized. This he proves, 1. Becauſe the Church has many times anathematized Hereticks after their Death. 2. Becauſe the Council of *Conſtantinople* anathematized *Arius* and *Macedonius* by name, whom the Council of *Nice* had not nam'd. 3. Becauſe the Church of *Mopſueſta* had already remov'd out of the Diptychs the name of *Theodorus*. 4. Becauſe *Theodorus* having taught an impious Doctrine, could not be partaker of the Kingdom of Heaven, and conſequently ought to be anathematized. He adds, that *Damaſus* and the Biſhops of *Sardica* had anathematized the Biſhops who departed from the Faith of the *Nicene* Council, the Dead as well as the Living; that the Council of *Chalcedon* had condemn'd *Domnus* after his death, for believing only that he muſt not ſpeak of the twelve Chapters of St. *Cyril*; that beſides, it was not true that St. *Cyril* had prais'd *Theodorus* of *Mopſueſta*, but on the contrary, he had condemn'd him; that tho' he ſhould have prais'd him, yet this would not juſtifie him, ſince many Fathers have commended Hereticks, as St. *Athanaſius* and St. *Baſil* who wrote in praiſe of *Apollinarius*, and St. *Leo* who praiſed *Eutyches*, before they knew of their Impiety: that the Letter of St. *Gregory Nazianzen* to *Theodorus*, is not to him of *Mopſueſta*, but to him of *Tyana* in *Cappadocia*; Laſtly, that the practice of the *African* Church authorizes the Condemnation of the Dead: that St. *Auſtine* had declar'd, that if *Cæcilian* were found guilty of the Crimes whereof he was accuſed, that he would pronounce an Anathema againſt him, tho' he died in the Communion of the Church; and that it was ordain'd in a Synod of *Africa*, that the Catholicks who ſhould leave their Poſſeſſions to a Heretick, ſhould be anathematized even after their death: that *Dioſcorus* had been anathematiz'd by the *Roman* Church after his death, tho' he had done nothing contrary to the Faith, but only to the Diſcipline of the Church: that if an impious Perſon dying in his Impiety could not be anathematized, then the Anathema pronounc'd againſt an innocent Perſon, if he died under it, could not be revok'd; and yet the contrary was very juſtly practiſed with reſpect to St. *John Chryſoſtome*.

Juſtinian did not only make this Edict, but would have it approv'd in a Synod of Biſhops, and that it might have the more Authority, he cauſed one to be aſſembled at *Conſtantinople*, to which he addreſſed the Letter which is in Greek after the Edict of *Juſtinian*. In it he teſtifies, that the Emperors have always taken care to procure the Condemnation of Hereſies, and to maintain the Faith and Peace of the Church, by calling Councils. He brings the Examples of *Conſtantine*, who had aſſembled that of

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Nice, of *Theodoſius* who had call'd that of *Conſtantinople*, of *Theodoſius* the Younger, who had conven'd that of *Epheſus* againſt *Neſtorius*, and of *Martianus* who had ſummon'd one to be held at *Chalcedon*. He adds, that ſince the Celebration of theſe four Councils, the Followers of *Neſtorius* endeavoured to revive his Errors, by defending the Writings of *Theodorus* of *Mopſueſta*, of *Theodoret* and *Ibas*. He exhorts the Biſhops to examine them, and to condemn them as impious.

The Council having receiv'd this Letter from the Emperor, made a Decree in theſe words: the Council of *Chalcedon* rebuk'd ſharply *Theodoret* and *Ibas*, and did not receive them but upon condition that they ſhould condemn their own Writings, together with *Theodorus* and *Neſtorius*. And we now condemn the Hereticks condemned and excommunicated in the preceding Councils, and together with them *Theodorus* who was Biſhop of *Mopſueſta*, and his impious Books: We condemn alſo what *Theodoret* has written amiſs againſt the true Faith, againſt the twelve Chapters of St. *Cyril*, and againſt the Council of *Epheſus* for the Defence of *Theodorus* and *Neſtorius*: We condemn alſo the Letter which *Ibas* is ſaid to have written to *Maris Perſanus*, wherein he denies that the Word of God was born of the Virgin *Mary* the Mother of God, and reckons St. *Cyril* for an Heretick: He accuſes the firſt Synod of *Epheſus*, as having condemn'd *Neſtorius* without knowledge of the Cauſe, *&c.* He rejects the twelve Chapters of St. *Cyril*, and defends the Opinions and Writings of *Theodorus* and *Neſtorius*.

This is all that now remains of the firſt Council held in the Year 546 at *Conſtantinople*: In it there were other Anathematiſms pronounced, which the Biſhops were made to ſign. *Facundus* reports one of them in the laſt Chapter of his fourth Book, wherein an Anathema is denounc'd againſt thoſe who ſhall affirm, that this Decree was made to deſtroy the Authority of the Council of *Chalcedon*. This Deciſion being made without conſulting the Biſhop of *Rome* by a Cabal of the Enemies of *Agapetus*, could not be approv'd by thoſe who were concern'd for the See of *Rome*. *Mennas*, who ow'd all that he had to this See, did not without much difficulty reſolve to undertake it, and agree to it; but the Authority of the Emperor had more power with him than the Intereſt of the Pope. Nevertheleſs to carry himſelf fair, between the one and th'other, he ſays, that he would not ſign but upon condition that the Pope would approve what he did, otherwiſe he would withdraw his Subſcription. This was the Anſwer which he gave to *Stephen* the Deacon and Surrogate of the *Roman* Church, who being then at *Conſtantinople*, oppoſed this Condemnation. *Zoilus* of *Alexandria* made his Excuſe to the Pope, that he was forc'd to ſubſcribe. *Ephrem* of *Antioch* had reſolved not to ſign, but that he was threatned to be turn'd out if he did not. *Peter* of *Jeruſalem*, who at firſt declaim'd againſt the Condemnation of the three Chapters, yielded alſo. Laſtly, many of the Biſhops proteſted at their ſigning, and gave Declarations to the Deacon *Stephen*, that they did not do it freely. The Deacon *Stephen* immediately ſeparated from the Communion of *Mennas*, and his Example was follow'd by ſome other Biſhops.

The Pope *Vigilius*, who was coming to *Conſtantinople*, having receiv'd in *Sicily* the News of all that had paſs'd, and being angry that the thing was done ſo quickly, and that they had not waited for his coming before the Decree was made, wrote ſmartly againſt what was done, prais'd his Deacon for ſeparating from the Communion of *Mennas*, and demanded that every thing which had been done in his abſence, ſhould be null'd, and threatned to be reveng'd for this Enterprize, if he did not receive ſatisfaction. Theſe Threatnings were not vain, for being arrived at *Conſtantinople* on the twentieth of *January* in the Year 547, he ſeparated from the Communion of *Mennas*, and the other Biſhops who had ſign'd the Condemnation of the three Chapters. Nevertheleſs ſome Months after having gone to Prayers with the Empreſs, he was reconcil'd to them, and receiv'd *Mennas* into his Communion, tho' he continued ſtedfaſt in his firſt Reſolution not to condemn the three Chapters. But he had not Conſtancy enough to reſiſt for a long time the Promiſes and Threatnings of the Empreſs; for he agreed that the next year an Aſſembly ſhould be held at *Conſtantinople*, wherein he caus'd Suffrages to be given in writing; and laſtly, made a Decree call'd *Judicatum*, wherein he condemned the three Chapters, but with this Declaration, that he did not pretend to meddle with the Council of *Chalcedon*. *Facundus* and the other Biſhops of *Africa*, as well as thoſe of *Illyria* and *Dalmatia*, were much diſpleas'd with this Writing of *Vigilius*, and upon that account ſeparated from his Communion. The Deacons *Ruſticus* and *Sebaſtianus* openly attack'd his Deciſion, and every where accus'd him of violating the Council of *Chalcedon*. This rumor ſpreading into *Gaul* and *Italy*, *Aurelianus* of *Arles* wrote about it to *Vigilius*, who defended himſelf in two Letters, wherein he endeavour'd to ſhew that he had done nothing againſt the Council of *Chalcedon*, and degraded *Ruſticus* and *Sebaſtianus*.

The Emperor, or rather *Theodorus* of *Cæſarea*, were not ſatisfied with what the Pope had done. They wiſh'd that he had abſolutely condemn'd the three Chapters without mentioning the Council of *Chalcedon*. The Pope for his part was troubled, that he had brought upon himſelf the hatred of almoſt all the Weſtern Biſhops. To bring this Affair to ſome Accommodation, *Vigilius* propos'd to the Emperor to ſummon a General Council to meet at *Conſtantinople*, to which the Biſhops of *Africa* and *Illyria* ſhould be cited, and in the mean time to leave things in the ſame ſtate that they were before this Controverſie, and for this end he withdrew his *Judicatum*, and the Subſcriptions of the other Biſhops, and he reſolved that no more ſhould be ſaid of this Affair until the Meeting of the Council. *Vigilius* thought he had found out a way to put a ſtop to this Conteſt; for the Biſhops of *Africa* and *Illyria* had no Safe-conduct to come to *Conſtantinople*, where they foreſaw that they ſhould be forc'd to conſent to the Will of the Emperor, and they not appearing, *Vigilius* had a good Excuſe for not being preſent. In the mean time he had by way of Preparation, withdrawn for ever the Writing which had ſo much diſpleaſed the Occidentaliſts, and was free to take what ſide he would. But this Artifice did not ſucceed well, for the Emperor being provok'd with the Delays which the Biſhops of *Africa* and *Illyria* made, and ſeeing that *Vigilius* had trapp'd him, caus'd an Edict which was made againſt the three Chapters, and was kept ſecret till then, to be publiſh'd at the beginning of the Year 551. *Vigilius* had preſently recourſe to the ordinary Weapons of Popes, by declaring thoſe who ſhould receive this Edict to be excommunicated. He caus'd the ſame thing to be done alſo by *Dacus* of *Milan*.

'Tis eaſie to conceive the Anger in which *Juſtinian* was to ſee himſelf treated ſo harſhly: and *Vigilius*, to ſhun the Effects of it, retired into the Church of St. *Peter*. The Emperor ſent thither an Officer who would have drawn him forth by force, but the People beat him back, ſo that *Vigilius* did not come out till the Emperor had promiſed him with an Oath that he would do him no hurt. After he had received this Promiſe he returned into the Palace of *Placidia*: But finding that they were continually drawing up Indictments, and making Snares for him, he withdrew by night to *Chalcedon* to the Temple of St. *Euphemia*. The Emperor ſent to him ſix Senators to perſuade him to return, but neither they, nor *Peter*, the Maſter of Requeſts to the Church of *Conſtantinople*, could make him reſolve to ſurrender himſelf to the Will of the Emperor; but on the contrary, he publiſh'd the

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the Sentence of Excommunication againſt *Theodorus* of *Cæſarea*, and of Suſpenſion againſt *Mennas*, which he had given ſix Months before, and ſent a Circular Letter wherein he repreſented the Miſeries which he was forc'd to endure.

This Firmneſs of *Vigilius* aſtoniſh'd his Adverſaries, and made them take up a Reſolution of handling things with more Moderation. They ſent him therefore a Confeſſion of Faith, wherein having approv'd the Decrees of the firſt four General Councils, and the Letters of St. *Leo*, they conſent that all the Formularies made for the Condemnation of the three Chapters, ſhould be put into his hands. As to the Reproaches and ill Treatment he might have receiv'd, they diſallow of them, and ask his pardon for communicating with thoſe whom he had excommunicated. This Formulary was ſent to *Vigilius* by *Mennas*, *Theodorus* of *Cæſarea*, *Andrew* of *Epheſus*, *Theodorus* of *Antioch* in *Piſidia*, *Peter* of *Tarſus*, and by many other Biſhops, who did all ſign it in a diſtinct Copy.

Vigilius having thus compaſs'd his Deſign return'd to *Conſtantinople*, towards the end of the year 552, where he receiv'd a ſecond Confeſſion of Faith, in the name of *Eutychius*, who ſucceeded *Mennas* lately deceas'd on the day of *Theophany*, *i. e.* on the ſixth of *January* in the year 553. It was alſo ſign'd by *Apollinaris* of *Antioch*, whom the Emperor had plac'd in the room of *Zoilus*, either becauſe *Zoilus* would not ſign the Edict of Condemnation of the three Chapters, as is reported in the Chronicle of *Victor*, or becauſe *Paul*, to whom *Zoilus* ſucceeded, had given Money to the Emperor to remove him, in hopes of being reſtor'd to that See, as *Procopius* thinks in his Secret Hiſtory. Howſoever it was, *Vigilius* who complain'd in his Sentence againſt *Theodorus* of the Depoſition of *Zoilus*, and the Appointment of *Apollinaris*, acknowledges here *Apollinaris* to be a lawful Biſhop by receiving his Confeſſion of Faith; which ſhews the Inconſtancy of this Pope. In ſhort, *Domnus* the ancient Biſhop of *Antioch*, *Elias* of *Theſſalonica*, and all the other Biſhops of the Eaſt, ſubſcrib'd to this ſecond Confeſſion of Faith, in which they made the like diſtinction as in the former. In it they profeſs'd to adhere inviolably to the Faith decreed in the four firſt General Councils, and in the Letters of the Popes, and particularly in thoſe of St. *Leo*; and afterwards they deſire, that ſince it is neceſſary to decide the Difference about the three Chapters for reſtoring Peace to the Church, that this Matter may be handled in an Aſſembly of Biſhops where the Pope ſhall preſide, and where things ſhall be treated of with that Meekneſs and Moderation which becomes Biſhops. *Petimus præſidente nobis veſtra Beatitudine, ſub tranquillitate & Sacerdotali manſuetudine, communi tractatu eadem Capitula in medio proponenda quæri & conferri, & finem quæſtioni imponi.*

The Pope *Vigilius* accepted this Propoſition by his Letter *January* the ſixth of the ſame year; but he deſires that this Council may meet in *Italy*, or in *Sicily*, and that the Biſhops of *Africa*, and the other Weſtern Biſhops, may be cited to come there. The Emperor not being willing to paſs this Article, it was determin'd that at leaſt he ſhould ſummon to the Council thoſe Weſtern Biſhops, whom *Vigilius* ſhould ſignifie to him. In fine, ſometime before *Eaſter* it was agreed, as *Vigilius* had ſaid, that an equal number of Eaſtern and Weſtern Biſhops ſhould be ſummon'd to meet and treat of this Affair.

The Emperor being vex'd that the thing was delay'd ſo long, and deſiring to determine this Affair to his own Advantage, caus'd the Council to meet on the third of (a) *May*, in the year 553. *Eutychius* the Patriarch of *Conſtantinople* held the firſt place in it; after him *Apollinaris* the Patriarch of *Alexandria*, *Domnus* the Patriarch of *Antioch*, two Biſhops deputed from the Biſhop of *Jeruſalem*, and 147 Biſhops Dependents upon theſe Patriarchs.

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All theſe Biſhops being aſſembled in the Epiſcopal (b) *Prætorium* of *Conſtantinople*, *Diodorus* the Archdeacon and chief of the Notaries, declar'd to them, that *Theodorus*, (c) Gentleman of the Chamber, was ſent in the Emperor's name to their Aſſembly. *Eutychius* having order'd that he ſhould be admitted, he preſented to the Synod a Letter from the Emperor. It was read in the Council. Here follow the Contents of it.

Juſtinian intending to prove that the Emperors did always take care to maintain the Faith of the Church in its purity, relates what paſs'd in the four firſt General Councils by their Authority: Neither does he forget what he had done himſelf to ſupport the Authority of the Council of *Chalcedon*, againſt the Followers of *Neſtorius* and *Eutyches*, and to drive out of the Churches thoſe who would not receive it. He adds, that a little while ago ſome *Neſtorians* deſiring to inſinuate their Doctrine, and not being able to do it under the name of *Neſtorius*, conſulted how to do it under the name of *Theodorus* the Maſter of *Neſtorius*, who had aſſerted Blaſphemies and Impieties, even greater than that Heretick: That they had alſo made uſe of the Writings of *Theodoret* againſt St. *Cyril*, and of the impious Letter of *Ibas*, which, they ſay, was approv'd in the Council of *Chalcedon*, to cover their Impiety under the name of this Council, their deſign being to order the matter ſo, that it ſhall no more be ſaid, that the Word of God was made Man, and that the Virgin *Mary* is the Mother of God. That to put a ſtop to the progreſs of this Hereſie, he had conſulted the Biſhops about the three Chapters, and had condemn'd them; but that ſome Perſons, intending ſtill to maintain them, notwithſtanding this Condemnation, he found himſelf oblig'd to call this Aſſembly, that they might once more declare what their Opinion was about this ſubject: That *Vigilius* having come from *Rome* to *Conſtantinople*, had carefully examin'd them, and condemn'd and anathematiz'd them many times, even in writing. That he had alſo diſcover'd how firm and ſtedfaſt he was in this Judgment, by condemning *Ruſticus* and *Sebaſtianus*, who after they had at firſt receiv'd the Conſtitution which he made upon this ſubject, did retract what they had done, and defend the three Chapters: That he had alſo written upon this Subject to *Valentinian* Biſhop of *Scythia*, and to *Aurelian* Biſhop of the Church of *Arles*, which is, ſays the Emperor, the firſt Church of the *Gauls*: That after they were come to *Conſtantinople*, it was agreed with him, that a Council ſhould be aſſembled to treat of this Affair together: That in conſequence of this he had declar'd to him by his Magiſtrates, that he ſhould be preſent at the Aſſembly of Biſhops, to condemn there with the reſt the three Chapters; or to defend them if he thought they could be maintain'd: But he had made anſwer, that he would acquaint the Emperor with his thoughts about the three Chapters; that he exhorted them alſo to treat of this matter in the Synod. He declares afterwards, that he receives the Decrees of the four firſt General Councils; that he rejects the Errors which did not agree with their Doctrine; that he follows the holy Doctors of the Church, *viz.* St. *Athanaſius*, St. *Hilary*, St. *Baſil*, St. *Gregory Nazianzen*, St. *Gregory Nyſſen*, St. *Ambroſe*, *Theophilus*, St. *John Chryſoſtome*, St. *Cyril*, St. *Auſtine*, *Proclus*, and St. *Leo*, and that he approved all that they had written for the Faith againſt Errors:

(a) There it is, *4to Nonas*, which is the 2d, but it muſt be corrected according to the Manuſcript of Mr. *Joly*, *3o Nonas*, which is the 3d, being a Sunday. This Correction is prov'd, becauſe the Deputies ſent to *Vigilius*, were ſent to him on the day of this Conference, two days before the ſecond Seſſion.

(b) So it muſt be read and underſtood, *in Secretario venerabilis Epiſcopi hujus regiæ Civitatis*; & *Secretarium*, is properly the Tribunal of the Patriarch of *Conſtantinople*. There were two of them at *Conſtantinople*, as is obſerv'd by Mr. *du Cange*, whoſe death hath afflicted all learn'd Men, who cannot ſufficiently regret ſo great a loſs.

(c) *Silenciers* were conſiderable Officers of the Emperor, who entred into his ſecret Chamber, which was call'd *Silentium*, as who ſhould ſay, the Gentlemen of the Chamber.

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That he own'd for Catholicks thoſe who believ'd what was decreed by the four firſt General Councils, and taught by the Holy Fathers. But ſince the Hereticks, who would vindicate *Neſtorius*, dar'd to affirm that the Council of *Chalcedon* had approv'd *Theodorus*, he exhorts them upon this occaſion, to enquire what was the Judgment of this Council, and of that at *Epheſus*; whether they did not anathematize the Creed of *Theodorus*, and whether he was not already condemn'd, and his name raz'd out of the Eccleſiaſtical Diptychs. He deſires them alſo to examine, whether we may not anathematize the dead, and whether the Examples of *John* and *Flavianus* do not prove that it may be done. In fine, he recommends to them the Examination of the Letter of *Ibas*, and the Writings of *Theodoret*, and to compare the Doctrine with that of the Council of *Chalcedon*. He admoniſhes them above all things, to have nothing before their eyes but the fear of God, and the love of Truth, and to return him an Anſwer quickly, becauſe when there is a long time taken to anſwer about a matter of Faith, 'tis a ſign that the Perſon is not well diſpos'd to maintain the Truth: And that moreover, when a Queſtion or Anſwer about the Faith is handled, we muſt neither conſider who is the firſt, nor who is the laſt, but that he who is moſt ready to anſwer is moſt acceptable to God: Which words are plainly written againſt *Vigilius*,

After the reading of this Letter, *Theodorus* was order'd to go forth; and the Letter of *Eutychius* to *Vigilius*, and the Anſwer of *Vigilius* to *Eutychius* were read, wherein the Pope had conſented, that a Council ſhould be held about the Affair of the three Chapters, and promis'd to be preſent at it. After which three Patriarchs were ſent Deputies to him, with the moſt conſiderable Biſhops of the Council, to invite him to come to the Aſſembly. He anſwer'd them, that he could give no Anſwer to day, becauſe of his Indiſpoſition, but he would acquaint them to morrow what he thought of their Aſſembly. The Deputies came to report this to the Council, and the matter was delay'd till to morrow. This is what paſs'd on the firſt Collation or Conference of the Council held on the third of *May*.

The ſecond Conference was on the eighth of the ſame Month. The Deputies reported, that being to wait upon Pope *Vigilius* on the ſixth of *May* to know his Anſwer, he told them, that he could not aſſemble with them, becauſe there was a very great number of Eaſtern Biſhops, and he had but a few Weſtern Biſhops with him; that they had remonſtrated to him, that he had promis'd and ſubſcrib'd that he would be preſent at their Aſſembly; that it was not neceſſary there ſhould be at the Council a conſiderable number of Weſtern Biſhops; that there had been but few in the greater part of the preceding General Councils; that he had with him the Biſhops of *Africa* and *Illyria*; that notwithſtanding this, *Vigilius* could not reſolve to come to their Aſſembly, but that he had propos'd that the three Patriarchs ſhould come with a fourth Biſhop, who ſhould find with him three Weſtern Biſhops, and that they together might regulate theſe matters; that they had repreſented to him how indecent it would be, that three Patriarchs ſhould have only one Biſhop with them, and that eight Biſhops alone ſhould make Synodical Decrees, while there was a very great number of them in the Aſſembly; that having preſs'd him to anſwer, he had deſir'd of them twenty days delay, in which time he had promis'd to diſcover his mind and will, and if he ſhould not do it, he would follow their Opinion; that they had made anſwer to him that it was not fit to abuſe thus the Patience of the Emperor, and to give Scandal to the People; that now this Cauſe had continued already for the ſpace of ſeven years; that they were urg'd in the Emperor's name to give a ſpeedy Anſwer; that he ought not to refuſe to come to the Aſſembly to treat there of this Affair with them; that at leaſt he ſhould promiſe them, that if he did not in twenty days remove the Scandal which he had given in defending the three Chapters, he ſhould not withdraw from their Communion; that they could not draw from him any other Anſwer upon this Subject; that they had promis'd to report theſe Anſwers to the Emperor; that having done it, the Emperor had ſent with them Magiſtrates to the Pope.

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Theſe Magiſtrates appear'd here at Council, and declar'd, that they had twice waited upon *Vigilius* in the Emperor's Name, and that he had told them, that he had no other Anſwer to give them, but what they might find at the Council, where he ſhould have liberty to ſay what he would for the Prohibition of the three Chapters. That *Vigilius* had often anſwer'd them, that he would give his Opinion alone; that they had told him, that he had many times already condemn'd the three Chapters in private by himſelf, but the deſign of the Emperor was, that he ſhould be preſent at the Council, that there the Matter might receive a publick Deciſion by common conſent. That as to the delay it ſhould be granted him, and even a greater than he had deſir'd, provided he would promiſe to treat of this Affair in the publick Aſſembly; but if he would give his Deciſion in private, the Emperor would alſo know the private Judgment of other Biſhops. That notwithſtanding all this, the Pope continued firm in his firſt Reſolution. This Report was confirm'd by the Biſhops that were deputed, and the Magiſtrates withdrew after they had exhorted the Biſhops to determine this Affair ſpeedily. When they had withdrawn, the Council order'd four Weſtern Biſhops to be cited, who were at *Conſtantinople*, *viz.* *Primaſius* of the Province of *Byzacena* in *Africa*, *Sabinianus* and *Projectus* of *Illyria*, and *Paul* the Biſhop of the ſecond *Juſtinianea*. The firſt anſwer'd, that he would not come to the Synod where the Pope was not; and the others excus'd themſelves becauſe their Archbiſhop was not there. Theſe Anſwers being reported to the Synod, it diſapproved of their Conduct; and as to *Primaſius* it declar'd, that they would handle him according to the rigor of the Canons, in due time and place: As to the other three, that they ſhould have leave to go and find out their Archbiſhop *Benenatus*, who communicated with the Biſhops of the Council, and who had alſo deputed a Biſhop of his Dioceſs, call'd *Phocas*, who was preſent at the Council. This Matter being thus order'd, they put off the Affair till the morrow.

They did not again debate the Queſtion about the three Chapters, but only made a Profeſſion, that they do embrace the Faith of the four General Councils, and follow the Doctrine of the Holy Fathers. This is all that there is in the third Conference. They uſe almoſt the ſame words that the Emperor made uſe of.

In the fourth Conference held on the twelfth of *May*, the Examination of the Affair for which the Council was aſſembled, begun by the reading of many Extracts taken out of the Books of *Theodorus* of *Mopſueſta*. The Creed was alſo read which was attributed to him, and is reported in the Council of *Epheſus*. When this was ended, the Biſhops without any further Examination did all cry out, Anathema againſt the Writings, againſt the Creed, and againſt the Perſon of *Theodorus*, an Anathema to thoſe who do not anathematize him. After many Acclamations of this kind, among which it was not forgotten to wiſh a long Life to the Emperor, it was determin'd, that tho' the Blaſphemies of *Theodorus* which they had juſt now read, were more than ſufficient to procure his Condemnation, yet it was convenient to enquire further, what there was againſt him: Which was put off to another Aſſembly.

It was held the next day according to ſome, according to others it was delay'd to the ſeventeenth of the ſame Month. However this was, in this Seſſion were read the Teſtimonies which could be found againſt *Theodorus* of *Mopſueſta*. Here follows a Catalogue of them. 1. Extracts out of a Book of St. *Cyril* againſt *Theodorus*. 2. A Libel preſented to *Proclus*

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clus of *Constantinople*, by the Priests and Deacons who call'd themselves the Deputies of the Churches of *Armenia*, *Persis*, and other Nations, who accuse him of having preach'd in their Houses *Nestorianism*. 3. An Extract out of the Answer of *Proclus*, who condemns sufficiently in general the Error of *Nestorius*, and blames those who sow bad Doctrines, yet without saying any thing against *Theodorus*. 4. Five Letters of St. *Cyril* against *Theodorus*. 5. An Extract out of the Ecclesiastical History of *Hesychius* a Priest of *Jerusalem*, who affirms, that *Theodorus* of *Mopsuesta* is he to whom St. *Chrysostome* wrote two Books, persuading him to forsake his disorderly Courses, who accuses him of being void of all Piety, and denying that the Word was truly Incarnate. 6. Two Laws of the Emperors *Theodosius* and *Valentinian* against the Followers of *Nestorius*, where *Theodorus* is joyn'd with this Heretick. 7. A Letter of *Theophilus* against those who maintain the Heresie of *Nestorius*, where it was pretended that he speaks of *Theodorus*. 8. A Letter of St. *Gregory Nyssen* to *Theophilus*, against them who writing against *Apollinarius*, fall into the Error of *Nestorius*. 9. Some Extracts out of the Writings of *Theodoret*, which prove that *Theodorus* was accus'd by St. *Cyril*. 10. An Extract out of the Treatise of St. *Cyril* against *Theodorus*, where he commends the diligence of this Author, and condemns his impious Doctrine.

After this, some Letters of St. *Gregory Nazianzen* address'd to a Bishop call'd *Theodorus*, were examin'd, and it was prov'd both by the Letters themselves, and by the Testimony of the Bishops, that they were written to *Theodorus* of *Tyana*, and not to *Theodorus* of *Mopsuesta*.

Lastly, this other Question was debated, whether we may condemn the Dead. At first two passages of St. *Cyril* of an indefinite Sense were recited, which prov'd nothing. But *Sextilianus* Bishop of *Africa*, being deputed from *Primosus* Bishop of *Carthage*, related many passages of St. *Austine* to shew, that the Dead may be condemned, who were not condemned during their Life. Afterwards *Benignus* Bishop of *Heraclea*, being deputed from the Bishop of *Thessalonica*, alledg'd some Examples of this Practice very unlikely; and added, that *Theodorus* himself had been condemned after his death, by *Rambulas* Bishop of *Edessa*.

This Question being thus decided, a Letter of St. *Cyril* was examin'd, which was supposed to be written to *John* of *Antioch*, wherein he says, that he ought not to separate from the Communion of *Theodorus*; and some pretend that it was convicted of Forgery, by repeating many other Letters of St. *Cyril*, wherein he does openly condemn *Theodorus*. To these Testimonies of St. *Cyril* was added that of *Proclus* of *Constantinople*, and the Testimonies of St. *Basil*, and St. *John Chrysostome*, which appear'd favourable to *Theodorus*, were evaded, by observing that the Fathers did sometimes praise Hereticks thro' Ignorance.

One of the chief Monuments inserted into this Conference is an Enquiry made by a Council held in the year 550, to know whether the name of *Theodorus* of *Mopsuesta* was in the Diptychs. Here the whole Acts are related, at the beginning of which there are two Letters of the Emperor *Justinian*, one to *John* of *Anazarbum*, wherein he gives him order to call the Synod; and the other to *Cosmus* Bishop of *Mopsuesta*, wherein he acquaints him that he had given him this Order. Eight Bishops of the Province were present there, together with *John* of *Justinianople* their Metropolitan. The Priests, the elder Inhabitants, and the Churchwardens were sent for. In the first place the Diptychs were demanded of the Churchwarden. He presented those which he now made use of, and two Rolls more ancient. In them were read the names of the Bishops of *Mopsuesta*, since the Faith of *Nice* was restor'd to *Mopsuesta*. The name of one *Theodorus* was found in two of these Diptychs, and it was not found in the last. This place of History informs us both of the Succession of Bishops, and of the Form of the Diptychs. It is express'd in these words: *Pro requiescentibus Episcopis* Protogene, Zozimo, Olympio, Cyrillo, Thoma, Bassiano, Joanne, Auxentio, Palatino, Jacobo, Theodoro, Simeone. Afterwards the Priests and ancient People are ask'd, and they do all unanimously depose, that they have never heard the name of the old *Theodorus* read in the Diptychs, but that they do well remember that of *Cyril*, and that the *Theodorus*, whose name was in the Diptychs, was another *Theodorus* of *Galatia*, who died about three years ago. The Bishops made an Act of these things, and wrote of them to the Emperor, and to the Pope *Vigilius*.

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This Conference of the fifth Council ended with the reading of the Extracts taken out of the Books of *Theodoret*, which are thought to favour too much the Error of *Nestorius*. In them was found a Letter address'd to *John* of *Antioch*, which was pretended to be against the Memory of St. *Cyril*. Some have thought it Supposititious, as well because of the sharp Style wherein it was written, as because it is probable that St. *Cyril* did not die till after *John*. Mr. *de Marca* thinks that *Domnus* should be put instead of *John*; but it is not certain that he speaks of St. *Cyril* in this Letter; on the contrary, he of whom *Theodoret* speaks was a Bishop in the Dioceses of *Antioch*. *Procurandum*, says he to *John* of *Antioch*, *& oportet tuam Sanctitatem hanc suscipere festinantiam, & jubere Collegio mortuos asportantium, lapidem aliquem maximum & gravissimum sepulchro imponere, ne iterum perveniret.*

The sixth Conference on the nineteenth of *May*, begun with the reading of the Letter of *Ibas* to *Maris* of *Persis*, written upon occasion of the Differences which were between St. *Cyril* of *Alexandria* and the Eastern Bishops. In it he supposes that *Nestorius* and St. *Cyril* had fall'n into two opposite Errors: that the latter had affirm'd there was but one Nature in Jesus Christ, and that *Nestorius* having deny'd that the Virgin was the Mother of God, had given occasion to believe that he follow'd the Sentiment of *Paulus Samosatenus*: that the Doctrine of the Church is, that there are two Natures and one Person in Jesus Christ: that the Emperor had assembled a Council at *Ephesus* about the Contests between St. *Cyril* and *Nestorius*: that St. *Cyril* being arriv'd at *Ephesus* before *John* of *Antioch* and the *Orientalists*, had procur'd the condemnation of *Nestorius*, and the approbation of his 12 Chapters: that *John* of *Antioch* and the *Orientalists* being arriv'd, had done the quite contrary by condemning the Chapters of St. *Cyril*, and deposing him, and excommunicating the Bishops who comply'd with his desires; that both of them had withdrawn without being reconcil'd; that thus the Eastern Bishops had continued in a Separation from those of the other Dioceses; that this had given a great Scandal to the Church, and that many Bishops under a pretence of being zealous for the Faith, cherished Divisions, and made cruel Wars one upon another; that among the rest a Bishop in their Quarters (of *Edessa*) whom he calls a Tyrant, had cruelly reproached the Memory of *Theodorus*, being mov'd by a secret hatred which he had to him: that the Emperor desiring to put an end to these Commotions, had persuaded *John* of *Antioch* to be reconcil'd to St. *Cyril*: that he had sent to him *Paul* Bishop of *Emesa*; with a Confession of Faith, and an Order to communicate with him, if he would consent to it; and if he would anathematize those who said that the Divinity of Jesus Christ had suffer'd, and that the Divinity and Humanity are in him only one Nature: that God had touch'd the heart of this *Egyptian*, that he had satisfied the desires of *John* of *Antioch*, and that these two Bishops being reconcil'd, Peace was restor'd to the Church. These are the principal Points contain'd in the Letter of *Ibas*, which indeed is not written in a very respectful manner towards St. *Cyril*, but it contains nothing but what is very Orthodox.

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Afterwards was read a Letter of *Proclus*, wherein it appear'd that *Ibas* had been accus'd of tranſlating into Syriack, and publiſhing the *Neſtorian* Propoſitions wich *Proclus* had condemn'd, and which he had ſent to *John* of *Antioch*, that he might be oblig'd to retract them, and to make a Profeſſion of the Faith of the Church. After the reading of this Letter, *Theodorus* added, that after the death of *John*, the ſame Accuſers of *Ibas* addreſs'd themſelves to *Domnus* his Succeſſor, and that *Domnus* refuſing to hearken to them, they came to wait upon the Emperor, and *Flavian* the Biſhop, Succeſſor to *Proclus* in the See of *Conſtantinople*, who had referr'd this Affair. 'Tis remarkable that this Reference is attributed as well to the Emperor as to the Patriarch. *Precibus ſuſceptis, tam divinæ recordationis* Theodaſius, *quam* Flavianus *ſanctæ memoriæ, delegaverunt examinationem*, who had referr'd, I ſay, the Deciſion of this Accuſation to *Photius* of *Tyre*, and *Eutychius* of *Berytus*, and appointed for putting this Order in Execution on behalf of the Emperor *Damaſcius*, and on behalf of *Flavian Eulogius* the Deacon, who caus'd *Ibas* and his Accuſers to appear before the two Biſhops that were nominated: that *Ibas* being accus'd of taxing St. *Cyril* and his Chapters of Hereſie, and of deſpiſing the Council of *Epheſus*, as having judg'd without mature Examination of the Matter under conſideration, declar'd, that ſince the Reconciliation he had never ſpoken ill of St. *Cyril*, but only before he was reconcil'd to *John* of *Antioch*. The Judges ordain'd that *Ibas* ſhould return to *Edeſſa*, and that he ſhould anathematize *Neſtorius*, and receive the Council of *Epheſus* as a lawful Council, and of equal Authority with that of *Nice*: that *Ibas* refuſing to obey this Sentence, was depos'd as well as *Domnus*, and that even *Nonnus*, who was ordain'd in his room, was preſent at the Council of *Chalcedon*, as a lawful Biſhop: that in this Council of *Chalcedon* his Letter was read, but not at all approv'd; that on the contrary the Deciſion of *Photius* and *Euſtathius* was confirm'd, who oblig'd *Ibas* to make Profeſſion of the contrary to that which was affirm'd in his Letter; and that the greater part of the Biſhops had receiv'd *Ibas* as a Penitent, in conſequence of the Declaration which he had made, that he condemned *Neſtorius*, and was troubled with remorſe for the evil he had ſpoken of St. *Cyril*. After *Theodorus* had finiſh'd this Relation, then were read the Paſſages of the Acts of the Councils of *Epheſus* and *Chalcedon*, wherein they treat of the Faith of the Church about the Incarnation, and after that the Decree of Faith made by the Council of *Chalcedon*, was compar'd with ſome places of the Letter of *Ibas*, and it was pretended that there were manifeſt Contradictions between them. Indeed there are ſuch found in that part which concerns the Memory of St. *Cyril*, and the Authority of the Council of *Epheſus*, and it may be alſo in ſome ways of expreſſion, but as to the ſubſtance, the Doctrine is the ſame. Nevertheleſs, here the Letter of *Ibas* was condemn'd as Heretical and Blaſphemous; and this Conference ended with the ſame kind of Acclamations as the former.

While the Council was thus preparing to condemn the three Chapters, Pope *Vigilius* ſent his Opinion in Writing to the Emperor, as he had promiſed: this Act is call'd *Conſtitutum*. After he has related what had paſs'd ſince it was agreed to hold a Council about the three Chapters, and the Reaſons which he had for refuſing to be preſent in the Aſſembly of the Eaſtern Biſhops, he tranſcribes ſixty Extracts out of the Books of *Theodorus*, which were condemn'd in the third Seſſion of this Council, and condemns them in the bad Senſe which they are capable of. Yet he ſpares the Perſon of *Theodorus*, becauſe he died in the Communion of the Church; and pretends that in this he follows the Conduct and Example of St. *Cyril*, of *Proclus*, and of the Councils of *Epheſus* and *Chalcedon*. He maintains that there is a Canon againſt condemning thoſe who die in Communion; and ſhews that it is the Practice of the *Roman* Church, by reciting the Authorities of the Popes, St. *Leo*, and *Gelaſius*, who affirm that we can neither condemn nor abſolve the Dead. He adds, that the *Roman* Church had not derogated from this Cuſtom in the Affair of St. *Chryſoſtome*, nor in that of *Flavianus*, ſince they died in her Communion. He quotes alſo an Example of *Denys* of *Alexandria*, taken out of the Eccleſiaſtical Hiſtory of *Euſebius*, wherein it appears that this Biſhop had condemn'd the Doctrine of *Nepos*, about the Reign of Jeſus Chriſt on Earth for a thouſand years, without medling with his Perſon, becauſe he died in the Communion of the Church. As to the Writings of *Theodoret*, he thinks, that ſince the Council of *Chalcedon* requir'd nothing more of him, but only to anathematize *Neſtorius*, it was not convenient for them to do any thing more againſt him, and that it was ſufficient to condemn in general the Writings and Doctrines that favour'd the *Neſtorians* and *Eutychians*, without mentioning the Writings of thoſe Biſhops who died in the Communion of the Church. Laſtly, that as to *Ibas*, the Fathers of the Council of *Chalcedon* having receiv'd and approv'd him, after the reading of his Letter, which was Orthodox, altho' by a miſtake in matter of Fact it condemn'd St. *Cyril*, his Letter could not be condemn'd as Heretical, without violating the Deciſion of that Council. Laſtly, *Vigilius* confirms the Authority of that Council, and exhorts the Emperor to leave things in the ſame ſtate as that Council left them, without changing or adding any thing to them. He forbids all Perſons, by the Authority of the Holy Apoſtolical See to ſay or write any thing againſt what he had now propos'd concerning the three Chapters. This Decree was ſign'd by nineteen Biſhops, and is dated the fourteenth of *May*.

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The Emperor, without being ſtopp'd by this Deciſion, caus'd the Examination of the Affair of the three Chapters to be ſtill continued, and that he might oppoſe the Authority of *Vigilius* to *Vigilius* himſelf, he caus'd the three Letters of *Vigilius* to be read in the ſeventh Conference of this Council, wherein he expreſly approv'd the Condemnation of the three Chapters, and condemn'd them himſelf. The firſt of theſe three Letters is to *Ruſticus*, and to *Sebaſtianus* a Deacon, whom he ſharply reproves, becauſe they had blam'd his Conduct for having condemn'd the three Chapters: the ſecond is to *Valerian* Biſhop of *Tomi*; and the third to *Aurelian* Biſhop of *Arles*.

Mr. *Baluzius* has publiſh'd from a Manuſcript of Mr. *Joly* two other Letters of the ſame Pope, addreſs'd to the Emperor and the Empreſs, wherein he declares that he is no Heretick, and that he never was; that he demands the Rights and Prerogatives due to his See; that he will by no means defend Hereticks, and that he anathematizes the Letter of *Ibas*, the Writings of *Theodoret*, and the Perſon of *Theodorus* of *Mopſueſta*, and that he believes there is in Jeſus Chriſt only one Subſtance, one Perſon, and one Operation.

Theſe Letters were produc'd in the ſixth Council at Seſſ. 13 and 14, but the Pope's Legates accus'd them of Forgery; and after Examination of the Matter, they were found to be in the Greek Copy of the fifth Council, which was in the Archives of the Patriarchal Church of *Conſtantinople*, but they were not to be found in the Latin Copy, and it appear'd that the Patriarch *Paul* had caus'd them to be tranſlated and copied out in a new Roll, which he had added to the ancient Verſion of this Council. *Juſtinian* makes mention of theſe Letters in his Epiſtle to the fifth Council. Laſtly, *Facundus* and *Victor* do aſſure us, that *Vigilius* had condemn'd the three Chapters to pleaſe the Emperor and Empreſs, according to his Oath before his Ordination; inſomuch that it was look'd upon as a thing moſt evident, that theſe Letters were *Vigilius*'s. But it is not ſo certain that they were read and inſerted into the fifth Council, and it may be that they

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they were afterwards added. The same Judgment is to be made of the Oath to condemn the three Chapters taken by *Vigilius* in the presence of *Theodorus* of *Cæsarea*, and *Patricius Cethegus*, which is also found in the Manuscript of Mr. *Joly*, and which Mr. *Baluzius* has also publish'd, to supply the omission of those who had the care of publishing the Councils, who pass'd it by, altho' they had seen the Manuscript of Mr. *Joly*.

At the same Conference there was also read by the Emperor's Order, a Letter which was written about some Ecclesiasticks, who had solemnly carried about in the Church of *Cyrus* an Image of *Theodoret*, and had made a Commemoration of him, of *Diodorus*, of *Theodorus* and *Nestorius*. By this Letter the Emperor order'd *Hypatius* to inform himself of the Matter of Fact, and to enquire whether *Sergius* Bishop of *Cyrus* had not approv'd this Proceeding. 'Tis said, that this being found that he had done it, *Sergius* was turn'd out of his Church. After the reading of this Letter, the Fathers commended the good Intentions of the Emperor, who shall be, say they, rewarded by the Divine Goodness in another Life, and for which end we offer up our Prayers in this Life. The finishing of the Affair about the three Chapters was put off to another day.

There is also in the Manuscript of Mr. *Joly* a Letter of the Emperor against *Vigilius*, wherein he forbids to place his Name in the Diptychs. This Letter being dated *July* the fourteenth, is posterior to this Conference which was on the six and twentieth of *May*, and to the next, which was on the second of *June*; which proves evidently that the Letter was never read in the Council, but inserted afterwards when it was reduc'd into Acts.

In the eighth and last Conference, after they have prov'd the necessity of Ecclesiastical Assemblies and Conferences for the Decision of Matters of Faith, by the Example of the Apostles, and the four first Councils, they make a Recapitulation in a few words of all that had been done till that time.

This Recapitulation being ended, they made Profession of receiving the four first General Councils, and of anathematizing the Errors and Persons whom they condemn'd, and to whom were added the Person and Writings of *Theodorus*, the Writings of *Theodoret*, and the Letter of *Ibas*, who are anathematiz'd, together with those who undertake to write in Defence of these three Articles.

This General Decree was follow'd with fourteen Anathema's against many particular Errors, chiefly about the Incarnation. The three last contain yet more formally the Condemnation of the three Chapters, whose Defenders are also anathematiz'd.

Mr. *Baluzius* has also publish'd fifteen other Anathematisms against the Errors of the *Origenians* concerning the Souls of Men. If it were evident that these Chapters were made by the fifth General Council, it would be past all doubt that the Affair of *Origen* was decided there. But this is a Question which has difficulties on both sides: 'Tis certain that in the eight Conferences of the Council, there is no mention of any other Business but only that of the three Chapters, and that the Affair of *Origen* was not at all inquir'd into. Now there is no probability that after these three, were held two other Assemblies, as some suppose without any foundation; and it is so much the less probable, because *Evagrius*, who has made an Abridgment of this Council, says nothing of them in Canon 11. of the eighth Conference, and because *Origen* is plac'd in the number of Hereticks already condemn'd, and *Theodorus* speaks of him in the same manner in Conference. 5. But on the other side, the seventh General Council, and all the Greek Historians, do testifie, that the Cause of *Origen*, of *Evagrius*, and of *Didymus*, was decided in the fifth Council, and that their Writings were there examin'd and condemn'd. Yet 'tis easie to reconcile this apparent Contradiction, by reflecting on what we have said after *Liberatus*: that in the year 540 the Emperor made an Edict against the Writings of *Origen*, and caus'd his Doctrine to be condemn'd in a Synod held at *Constantinople* under *Mennas*. In this Synod it was that the Cause of *Origen*, of *Evagrius* and *Didymus* was examin'd, and the Acts of this Council being joyn'd to those of the Council held for the Condemnation of the three Chapters, as well as the Acts of the Synod of *Mennas* against *Anthimus*, *Severus*, *Peter* and *Zoaras*; what was done by these three Councils, was look'd upon as done by one and the same, to which the name of the fifth General Council was given. *Photius* sufficiently discovers this in his first Letter to *Michel* Duke of *Bulgaria*, where 'tis said that *Mennas* and *Eutychius* presided one after another in the fifth Council, and that in it the three Chapters were condemn'd, together with *Origen* and *Didymus*, *Anthimus*, *Severus*, and *Zoaras*. The same Condemnations are attributed to the fifth Council in the Profession of the Popes, which is related in the *Diurnus Romanorum Pontificum*, publish'd by Father *Garneus*. *Sophronius* the Patriarch of *Constantinople* in the Synodical Letter to *Sergius*, which is related in the sixth Council, speaking of the fifth Council, places the Condemnation of *Origen* and *Evagrius*, before that of the three Chapters, which discovers that it was done in the preceding Council. *Constantinus Pogonatus* confirm'd the sixth Council, Act 18. *Cedrenus* and the other Greek Writers follow the same Order. Lastly, *Evagrius*, and the other Greek Historians, who say that *Origen* was condemn'd in the fifth Council, suppose that the Edict of *Justinian* against *Origen* was address'd to this Council: Now 'tis certain that this was to the Synod held under *Mennas*, before that *Vigilius* was at *Constantinople*. 'Tis manifest, therefore that what they say of the Condemnation of *Origen* in the fifth Council concerns what pass'd in the Council held in 540 under *Mennas*, which made a part of the fifth Council. And in effect, *Binius* observes that he found in a Manuscript Acts of the Council held against *Anthimus*, intituled, *Acta Synodi V. Const.* and in the Latin Collections, whatsoever concerns these three Synods, is attributed to the fifth General Council, which is said to have been held under *Silverius* and *Vigilius*. The same is to be said of the Greek Canons against *Origen*, which are attributed to the fifth Council in the Title, because they belong to the Council held under *Mennas* against *Origen*.

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Vigilius refusing to appear in the Synod, and much more to approve its Decision, was banish'd by the Emperor's Order, who commanded, as we have already observed, that his Name should be raz'd out of the Diptychs. But this Pope being always inconstant according to his old wont, quickly chang'd his Opinion and Resolution; For on the eighth of *December* he wrote a Letter to *Eutychius*, wherein he blam'd the Conduct he had observ'd, in refusing to be present at the Council, and retracted what he had written in Defence of the three Chapters, which he condemn'd in very sharp terms, and pronounc'd an Anathema against those who should defend them. Some thought that this Letter was supposititious, because it is very submissive, and *Vigilius* speaks in it very much to his own disadvantage. But this Conjecture is very weak. His natural Inconstancy, the state to which he was reduc'd, the desire he had to come out of Exile, the necessity of satisfying the Emperor, *&c.* might determine him to write this Letter. Who knows also but it might be suggested to him by *Eutychius* or *Theodorus*? Moreover, it contains no sign of Forgery. It was transcribed more than 400 years ago by a Greek Copy from a Manuscript of the Library of the Church of *Rome*, where it had been kept since the year 753. Besides, it is

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prov'd by the Teſtimonies of *Photius*, and by a Title which is found in an Ancient Arabick Collection, that Pope *Vigilius* approv'd what was done by the fifth General Council about the Affair of the three Chapters. This ſeems alſo to be the Senſe of the Letter of Pope *Pelagius* to the Biſhops of *Iſtria*. And moreover, *Juſtinian* had never ſuffer'd him to return from Baniſhment, if he had not ſubmitted to his Will. But altho' the Letter be the firſt Act of Conſent given by *Vigilius* to the fifth Council, yet it is not the only one: For we have one much longer and more authentick, publiſh'd a little while ago by Mr. *Baluzius* from a Manuſcript of the Library of Mr. *Colbert*. It is a moſt precious and excellent Monument; 'tis dated *Febr.* 23. in the year 554. 'Tis probable that *Vigilius* compos'd it after he was return'd from his Baniſhment. There he recites in the firſt place the Acts of the fifth Seſſion of the Council of *Chalcedon*, and the Letter of St. *Leo*. After this he repeats what paſs'd there upon occaſion of the Letter of *Ibas*, and endeavours to ſhew, againſt what was eſtabliſh'd in the preceding Conſtitution, that the Council believ'd the Letter of *Ibas* to be Heretical, and refutes the Reaſons which might be alledg'd to prove the contrary. After he has made a long Diſſertation upon this firſt Chapter, he enlarges much leſs upon the Condemnation of *Theodorus*, from which he did not much differ before, and ſays very little of the Writings of *Theodoret*. Laſtly, he anathematizes *Theodorus*, the Letter of *Ibas*, and the Writings of *Theodoret*, and all thoſe who would maintain them, and declares all that he had done and written himſelf in their Defence to be null and void.

This is the laſt Conſtitution of *Vigilius* about the three Chapters. He continued ſome time after in the Eaſt, and died in the year 558, as he was returning to *Italy*. *Pelagius* was ordain'd in his room, whom the Emperor call'd back from Baniſhment he had endur'd for defending the three Chapters, after he had promis'd to condemn them if he was choſen Pope. The Emperor ſpar'd not the other Biſhops in the Weſt who would not ſign the Condemnation of the three Chapters. He cauſed *Reparatus* Biſhop of *Carthage* to be turn'd out, and *Primaſius* to be ordain'd in his room, who preſently condemn'd the three Chapters. This Man perſecuted the *African* Biſhops who would not communicate with him, and prevail'd ſo far, that he made the greater part of the *Africans* to conſent to it. In *Illyria* the Biſhops were divided in their Opinions. *Benenatus* Archbiſhop of *Theſſalonica*, condemn'd the three Chapters: the greater part of the other Biſhops of *Illyria* defended them, and even ſeparated from the Communion of *Benenatus* upon this occaſion. The Biſhops of *Italy* did not much concern themſelves in this Controverſie; where only ſome Deacons and Prieſts defended the three Chapters, who for the moſt were baniſh'd. The Biſhops of *Tuſcany* reſiſted long enough, as we learn from the ſixth Letter of *Pelagius*. In the *Gauls* there was none almoſt but *Dacus*, the Biſhop of *Milan*, who was concern'd in this Affair, and as he had followed *Vigilius* in defending the three Chapters, ſo when he ſaw him abandon the Cauſe, he yielded: But the Biſhops of *Iſtria* and *Liguria*, who were under the Dominion of the *Lombards*, fearing no Perſecution from the Emperor, maintain'd the three Chapters with much boldneſs.

Thus I have given an account in a few words of every thing almoſt that was done about the Affair of the three Chapters in the Eaſt and in the Weſt: where you may ſee the Church in a wonderful Confuſion for a matter of a very ſmall conſequence. For what was the advantage of condemning the three Chapters? and why were they defended with ſo much ſtiffneſs? Thoſe who condemn'd them, and thoſe who maintain'd them, made Profeſſion of the ſame Faith, they acknowledg'd the ſame Councils, they proteſted that they adhered to the Decrees of the Council of *Chalcedon*. Why then did they not live in Peace with one another? Why do they condemn, why do they excommunicate, why do they perſecute one another? It had been much better for the Church, if *Theodorus* had never invented the Condemnation of the three Chapters, and if the Emperor *Juſtinian* had never reſolv'd to have them condemn'd by all the Biſhops, whether they would or no: then the Church had enjoy'd a Profound Peace, then many holy Biſhops both of the Eaſt and Weſt had never been remov'd from the Government of their Dioceſs, to attend frivolous Diſputes; many great Perſons, who were capable of doing very good Service to the Church, had never been baniſh'd, perſecuted and forc'd away. Laſtly, then the People had not been ſcandaliz'd with ſeeing ſuch a deadly Diviſion in the Church, and ſo great Animoſities among its Paſtors. If any ask who were to be blam'd at the bottom, thoſe who condemn'd, or thoſe who defended the three Chapters, it is a Queſtion very intricate, and very difficult to be reſolv'd: For if it was ſo obſcure and knotty at the time when it was debated, with what darkneſs and difficulties will it not be envelopp'd now? yet it may be, that we being free from thoſe Paſſions which diſturb'd the Minds of Men at that time, may judge of it more ſoundly than they. But beſides, that theſe Paſſions are not yet extinct, and Prejudice makes us engage with ſome warmth for the Intereſt of the Dead, we have not now the Writings of *Theodorus* of *Mopſueſta*, which caus'd a great Conteſt; neither have we a perfect knowledge how the Churches ſtood affected with reſpect to *Theodoret* and *Ibas*. Nevertheleſs let us try to ſay ſomething about it which appears to us moſt reaſonable, without obliging any Perſon to ſubmit to our Judgment.

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Firſt, as to the Writings of *Theodorus* of *Mopſueſta*, 'tis certain that they were full of very harſh Expreſſions, and which ſeem'd to favour the Opinion of thoſe who admitted two Perſons in Jeſus Chriſt. But as he wrote before the Condemnation of the Error of *Neſtorius*, it ſeems that theſe Expreſſions ſhould be pardon'd him, eſpecially ſince the like are found in other Authors, and he in other places profeſs'd to acknowledge one Perſon and two Natures in Jeſus Chriſt.

As to his Perſon, ſuppoſing that his Dogmes were damnable, and that he had aſſerted manifeſt Impieties; it may be asked, whether it were lawful to condemn and anathematize him after his Death, who deceas'd in the Communion of the Church? 'Tis certain that the Church cannot, properly ſpeaking, condemn nor abſolve the Dead; *i. e.* remove them from or reſtore them to the Communion of the Church: For this Communion conſiſting in the Participation of the Sacraments, and in other Offices which the Faithful do to one another, 'tis impoſſible to refuſe or grant this Communion to the Dead. All that can be done in this Caſe, is to ſignifie that Reſpect or Hatred is due to their Memory, by pronouncing an Anathema againſt them, or by declaring that they were unjuſtly anathematiz'd during their Life; by putting their Name into the Diptychs of the Church, or by cauſing their Name to be blotted out of the Eccleſiaſtical Tables. There is no doubt but in this Senſe the Church can abſolve and condemn the Dead, by reſtoring them to, or removing them from this kind of Communion, which, properly ſpeaking, is no true Communion. But whether ſhe ought to do it or no, this is not ſo very clear. The Practice of the Church of *Africa* was for it, that of the Church of *Rome* was againſt it. It ſeems to be more Human and Natural, not to meddle with the Memory of the Dead, and to leave them all that Reputation wherewith they departed out of this Life: But then is it alſo juſt to ſuffer the Memory of an innocent Perſon to continue under Reproach, becauſe he was unjuſtly condemn'd

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in his Life-time? Is it fit to suffer a wicked and impious Person to enjoy that Reputation which he never deserv'd? I think that when the thing is clear and evident, we should declare for the Truth: But in a doubtful Case it is better to leave things as they are.

As to the Chapter concerning the Letter of *Ibas*, there is no doubt but that it is reproachful against St. *Cyril*, and even against the Council of *Ephesus*; but then we must not condemn it as Heretical upon that account. The Council of *Chalcedon* did not formally approve it; but tolerated it, and look'd upon it as a Proof of the Orthodox Faith of *Ibas*, since at the same time that he did most oppose St. *Cyril*, he made this Profession, that there was but one Person and two Natures in Jesus Christ.

As to the Writings of *Theodoret*, they ought not to be condemn'd as Heretical: For tho' this Author did never approve the Anathematisms of St. *Cyril*, and had defended the Person of *Nestorius*; yet he always rejected his Error. And therefore the most that he can be accus'd of, is his being too partial, his not understanding aright the Sentiment of St. *Cyril*; but he cannot be accus'd of being an Heretick. And indeed, if *John* of *Antioch*, and the *Orientalists*, were not oblig'd to approve the Anathematisms of St. *Cyril*, if they were not forc'd to retract what they had said and written before the Union, why is *Theodoret* treated more harshly. Lastly, the Council of *Chalcedon* having never requir'd *Theodoret* to retract his Writings, it was needless to condemn them.

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Nevertheless it must be confess'd, that the fifth Council having condemn'd the three Chapters, and the greatest part of all the Bishops in the World, having subscrib'd this Condemnation, it was convenient for Peace-sake to agree to it, and that those behav'd themselves very ill, who did not only obstinately refuse to subscribe this Condemnation, but also separated from the Communion of those who sign'd it. For nothing is more to be desir'd than Peace; and many times it is very fit to sacrifice our private Interests for the Repose and Tranquillity of the Church.

The fifth Council *of* Arles.

Of Arles.

SApaudus Bishop of *Arles* held this Council at the end of *June* in the year 554, wherein were made seven Canons.

The first, that in the Province there should be a Conformity, as to the Ceremony of Offerings, to the usage of the Church of *Arles*.

The second, that the Monasteries and Jurisdiction over the Monks shall belong to the Bishop in whose Territory the Monasteries are situate.

The third, that the Abbots shall not remove from their Monastery without leave from their Bishop.

The fourth, that a Priest cannot depose a Deacon or Subdeacon without the Bishop's knowledge.

Of Arles.

The fifth, that Bishops shall take care of the Nunneries that are in their City, and the Abbess can do nothing against the Rule.

The sixth, that the Clergy cannot leave the Revenues of the Church in a worse condition than they found them.

The seventh, that a Bishop shall not ordain the Clergymen of another Bishop.

The second Council *of* Paris *in the Year* 555.

Of Paris.

THE same *Sapaudus* held another Council the next year, consisting of six and twenty Bishops, at *Paris*, wherein the Deposition of *Saffaracus* Bishop of *Paris* was confirm'd.

Of Paris.

The third Council *of* Paris.

Of Paris.

THE Archbishops of *Bourges*, of *Roan*, and of *Bourdeaux* were present at this Council, together with thirteen Bishops. It was held under King *Childebert* towards the year 557. It made ten Canons.

The first is a long Canon against those who detain the Possessions belonging to the Church.

The second is against those who invade the Possessions of the Church.

The third is against those Bishops who seek after the Possessions of another.

The fourth forbids to marry the Widow of his Brother, his Father, or his Uncle, his Wife's Sister, her Daughter-in-law, her Aunt, the Daughter of her Daughter-in-law, *&c.*

The fifth is against those who take away by force, or desire in Marriage Virgins consecrated to God.

The sixth forbids to desire of the Prince to grant Maids or Widows against the Consent of their Kinsfolk.

Of Paris.

The seventh renews the Prohibition of receiving any Person excommunicated by his Bishop.

The eighth forbids to constitute any one Bishop over the People against their Will. It ordains that there shall be a Choice made with perfect freedom by the People and the Clergy; that he shall not be appointed by the Order of the Prince, nor ordain'd against the Judgment of the Metropolitan.

The ninth ordains that the Children of Slaves to whom Liberty has been granted on condition that they pay some Service, shall be oblig'd to discharge this Office to which they were design'd.

The tenth is, that these Canons shall be sign'd by the Bishops.

The Edict *of* Clotharius.

The Edict of Clotharius.

BY this Edict the King grants to the Bishops the Power of hindring the Execution of unjust Judgments given by the Judges. It forbids any to use his Authority for taking away by force, or marrying Maids and Widows. It forbids also to marry Virgins consecrated to God. It secures to the Church the Donations that are made to it, and grants it Exemption from Taxes. It exempts Clergymen from publick Offices, and confirms all the Grants made to the Church by his Predecessors.

The Edict of Clotharius.

The first Council *of* Bracara.

Of Bracara.

LUcretius, Metropolitan of *Bracara*, held this Council of seven Bishops on the first day of *May* in the year 563, under King *Ariamirus*. Father *L'abbee* reckons it the second, but that which he places first is a Forgery.

The Bishops begun with rejecting the Errors of the *Priscillianists*, by causing the Letter of St. *Leo* to *Turribius*, and the Canons of the first Council of *Toledo*, to be read; and by making seventeen Propositions against the Errors of *Manichæus* and *Priscillian*.

Of Bracara.

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cillian. They read afterwards a Letter from the Holy See addreſs'd to *Profuturus*, and made two and twenty Canons concerning Diſcipline.

The firſt is, that the ſame way of ſinging the Mattins and Veſpers ſhall be every where obſerv'd, and that the private Cuſtoms of Monaſteries ſhall not be mix'd with the Uſage of the Church.

The ſecond, that on ſolemn days the ſame Leſſons ſhall be read.

The third, that the Biſhops ſhall not ſalute the People after a different manner from the Prieſts, and that they ſhall only ſay, *The Lord be with you*; that the People ſhall anſwer, *And with your Spirit*: that this is the Practice of the whole Eaſt, which is of Apoſtolical Tradition.

The fourth, that in Divine Service that Order ſhall be obſerv'd which *Profuturus* has receiv'd from the Holy See.

The fifth, that the Uſage of the Church of *Bracara* ſhall be obſerv'd in the Ceremonies of Baptiſm.

The ſixth, that the Biſhops of the Province ſhall be rank'd according to their Antiquity.

The ſeventh, that the Revenues of the Church ſhall be divided into three Parts; that the firſt ſhall be for the Biſhop, the ſecond for the Clergy, and the third for maintaining the Church and the Light; that the Archprieſt or Archdeacon ſhall give an account of this laſt to the Biſhop.

The eighth forbids Biſhops to ordain a Clergyman of another Biſhop without his leave in writing.

The ninth ordains, that for the future Deacons ſhall wear their Stole upon their Shoulders, and not hide it under their Tunic, that they may be diſtinguiſh'd from Subdeacons.

The tenth forbids Readers, who are not ordain'd Subdeacons, to carry the holy Veſſels.

The eleventh forbids them to ſing in the Church in a Secular Habit, and to ſuffer their Muſtuche's to grow. The Councils.

The twelfth declares, that they muſt not ſing any Hymn in the Church but only the *Pſalms*, and Paſſages of the Canonical Books of the Old and New Teſtament.

The thirteenth forbids Laymen to enter into the Sanctuary to receive the Communion.

The fourteenth, to remove all ſuſpicion of being *Priſcillianiſts*, ordains the Clergymen, who eat no meat, to taſte of the Herbs which are boil'd with Meat.

The fifteenth is, that none ſhall communicate with a Clergyman excommunicated by his Biſhop.

The ſixteenth, that no Commemoration ſhall be made of thoſe who lay violent Hands on themſelves, and that their Corpſe ſhall not be conducted to Burial with ſinging of *Pſalms*: that the ſame ſhall be obſerv'd as to thoſe who are condemn'd to death as Criminals.

The ſeventeenth, that no Commemoration ſhall be made, no *Pſalms* ſhall be ſung, for the Catechumens that die without Baptiſm.

The eighteenth, that none ſhall be interr'd in the Churches, but without them, and round about the Walls.

The nineteenth forbids Prieſts to bleſs the Chriſm, or to conſecrate the Altars.

The twentieth ordains that none ſhall be promoted to the Prieſthood, who has not been at leaſt one year a Reader.

The one and twentieth, that the Alms of the Faithful, and the Offerings for the Dead, ſhall be collected by a truſty Clergyman, who ſhall divide them equally amongſt the Clergy once or twice a year.

The two and twentieth forbids to violate the ancient Canons, and thoſe that are made in this Council.

The Council *held at* Santones.

Of Santones.

Gregory of *Tours* relates that *Leontius* Archbiſhop of *Bourdeaux*, held a Council at *Santones*, wherein he depos'd *Emerius*, who had taken an Order from King *Clotharius*, to get himſelf ordain'd Biſhop without the conſent of the Metropolitan. *Heraclius* was made choice of to ſucceed him; but *Charibertus* maintain'd him who was ordain'd by his Father's order. This was done in 563. Of Santones.

The ſecond Council *of* Lyons.

Of Lyons.

THIS Council was compos'd of the Archbiſhops of *Lyons* and *Vienna*, and twelve Biſhops, and was held under the Sons of *Clotharius* in the year 567. It made ſix Canons.

By the firſt it is order'd, that the Differences of the Biſhops of one Province ſhall be determin'd by the Judgment of the Metropolitan, and the Biſhops of that Province; and that if the Biſhops who are at odds be of different Provinces, then two Metropolitans ſhall accomodate the matter.

The ſecond orders, that all the Donations made to Churches ſhall continue good, tho' they be not drawn up with all the Formalities which the Laws require. Of Lyons.

The third declares, that thoſe who take or detain Freemen by force ſhall be excommunicated.

The fourth, that he who is excommunicated by his Biſhop, ſhall not be receiv'd into Communion until he be abſolv'd.

The fifth, that Biſhops ſhall not take away from the Clergy the Revenues that are given them by their Predeceſſors.

The ſixth, that Litanies ſhall be ſaid in all the Churches and Pariſhes in the firſt Week of *September*, as before *Aſcenſion-day*.

The ſecond Council *of* Tours *in the Year* 567.

Of Tours.

THIS Council was not very numerous, for it conſiſted only of ſeven Biſhops, and the Archbiſhops of *Tours* and *Roan*; but it made ſeven and twenty great Canons.

The firſt renews the Order for holding Provincial Synods twice every year. It decrees Excommunication againſt thoſe Biſhops who ſhall not come to them when they ſhall be ſummon'd.

The ſecond ordains Biſhops, who are at difference, to determine them amicably by Judges which they ſhall chooſe.

Theſe are the words of the third, *Ut Corpus Domini in Altari, non imaginario ordine, ſed Crucis titulo componatur*. To this Canon different ſenſes are given. That which ſeems to me moſt natural is, that the Parcels of the Euchariſt which are upon the Altar, ſhall not be rang'd according to the fancy of him that celebrates, but in the form of a Croſs, as is to be ſeen in the ancient rangings of them. Some think that the Council ordains, that the Body of Chriſt ſhall not be plac'd upon the Altar in the rank of Images, but under the Croſs. This ſenſe does not appear to me ſo natural. Of Tours.

The fourth forbids Laymen to place themſelves behind the Altar with the Clergy, while the Office is a reading; but allows them to enter into the Sanctuary, and even the Women to pray in private, and receive the Communion.

The fifth orders that every Pariſh ſhall maintain its own Poor.

The

The *Councils.*

The sixth, that no Letters of Recommendation shall be receiv'd, but from the Bishops.

The seventh, that the Bishop cannot depose an Abbot, nor an Archpriest, without an Assembly of Priests and Abbots.

The eighth, that a Bishop who shall receive into Communion a Clergyman excommunicated, when he was advertis'd of it, shall be excommunicated until the meeting of the Synod.

The ninth forbids to ordain a *Britain*, or a *Roman*, in *Britany*, without the consent of the Metropolitan.

The tenth renews the Prohibitions so often made to Clergymen of keeping strange Women in their Houses.

The eleventh ordains that the Bishops, who shall neglect to put this Canon in execution, shall be excommunicated until the meeting of the Synod.

The twelfth, that the Bishop shall live with his Wife as with his Sister, without giving any cause of Suspicion.

The thirteenth, that the Bishop who has no Wife, shall not suffer any Woman in his House.

The fourteenth forbids Priests and Monks to take any Person to bed with them. It orders that Monks shall not lie two or three in several Cells, but in one common Hall, where some shall watch while others take their rest.

The fifteenth is against Monks who go out of their Monastery to marry. 'Tis ordain'd that they shall be parted and put under Penance.

The sixteenth forbids to suffer Women to enter within the Precincts of Monasteries.

The seventeenth regulates the Fasts of Monks. They shall not fast after *Easter* till *Whitsunday*, except on the *Rogation-days*. They shall fast all the Week after *Whitsunday*. From that time till the first of *August* they shall fast three times a Week. In this Month they shall not fast, because the Office of Saints is said every day. In the Months of *September*, *October*, and *November* they shall fast three times every Week. In the Month of *December* they shall fast every day till *Christmas*. After *Christmas* until *Epiphany* they shall not fast, because of the great number of Festivals, except the three first days of *January*, on which Litanies shall be read for abolishing the Superstitions which the Pagans us'd on these days. After *Epiphany* until *Lent* they shall fast three times a Week.

The eighteenth regulates the Divine Service after the following manner. On Festival days six Antiphones shall be said at Mattins, with two Psalms to every one of them, *i.e.* twelve Psalms. In the Month of *August* the Prayers of the Morning shall be us'd, *manicationes*, because this Month is full of Festivals and Offices of Saints. In the Month of *September* seven Antiphones shall be said, and two Psalms to each of them. In the Month of *October* eight Antiphones and three Psalms to each. In the Month of *November* nine Antiphones, and three Psalms to each. In the Month of *December* ten Antiphones, and three Psalms to each, *i. e.* thirty Psalms. In the Month of *January*, *February*, and until *Easter*, they shall do as well as they can, but no fewer than twelve Psalms shall be said at least: For if six be said at the sixth hour, and twelve at the Vespers, no less ought to be said at Mattins. If any fail to say this number of Psalms at Mattins, he shall fast till night with Bread and Water.

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The nineteenth contains the Canons for hindring the Clergy who are oblig'd to Celibacy, from lying with their Wives.

The twentieth renews the Penalties appointed by the Canons against those who take away by force or marry Virgins consecrated to God, or who consent to these Marriages.

The one and twentieth renews the Canons concerning the Degrees of Consanguinity within which it is not lawful to marry.

The two and twentieth is made against the Superstition of those who honour the Calends of *January*, against those who offer Meat to the Dead on the day of the Feast of St. *Peter*, and against all those who observe the Rites and Customs of the Pagans.

The three and twentieth declares, that altho' we commonly use in the Service the Hymns of St. *Ambrose*, yet we may also repeat the Hymns of those Authors that are known.

The four and five and twentieth contain many Imprecations against those who take or detain the Possessions of the Church.

The six and twentieth ordains, that the Judges and great Lords shall be excommunicated who oppress the Poor.

The seven and twentieth forbids to take any thing for Ordinations.

The Bishops of the Province of *Tours* wrote a Letter to the People of this Province, wherein they exhort them to avoid the Miseries wherewith they are threatned, to delay their Marriages, to give the tenth of their Goods in Alms, after the Example of *Abraham*, and also to set at liberty the tenth part of their Slaves, to pardon one another, and not to suffer any longer Incestuous Marriages.

The second Council *of* Bracara *in* 572.

Of Bracara

Martin Bishop of *Bracara* presided in this Council, which was compos'd of twelve Bishops of the Provinces of *Gallicia* and *Luca*. After the reading of the Canons of the preceding Council of *Bracara*, and the Epistle of St. *Peter*, they made ten Canons.

By the first they ordain, that the Bishops make their Visitation, examine the Clergy about the manner wherein they administer Baptism, and perform Divine Service, and that they admonish them to use Exorcisms to the Catechumens for the space of twenty days before their Baptism, and to explain the Creed during that time.

By the second the Bishop is forbidden to demand any more than two shillings for his Synodals, and not to exact the third part of the Offerings, which are design'd for the Lights of the Church.

By the third 'tis forbidden to take any thing for Ordinations.

By the fourth, to take more than three shillings for the price of Chrism.

By the fifth, the Bishops who are invited to consecrate a Church, are forbidden to exact any Present for the Consecration; but they are permited to receive what shall be presented to them. At the same time the Bishops are admonished not to consecrate a Church, unless there be a sufficient foundation for the maintenance of a Light and of the Ministers.

Of Bracara

By the sixth, it is forbidden to suffer any Person to found a Church, upon this Condition, that he shall share the Offerings with those that serve in it.

By the seventh, it is forbidden to exact any thing for the Baptism of Infants, though they are allow'd to receive what is freely offer'd.

The eighth declares, that he who shall accuse any of the Clergy of the Crime of Fornication, and cannot prove it, shall be punish'd with Excommunication.

The ninth, that the Metropolitan shall give notice of *Easter-day* to the Bishops of the Province, and that the Bishops and the Clergy having it signified to them, shall publish it to the People towards *Christmas* after the Gospel, that they may know when *Lent* will begin: that three days before, Litanies or publick Prayers shall be said; and that on the third day after Mass, which shall be said three hours after Noon,

The Councils. the People ſhall be enjoyn'd to obſerve *Lent*, and to bring, twenty days before *Eaſter*, the Children that are to be baptiz'd, that they may be exorcis'd.

The laſt forbids an Abuſe which begun to take footing, of ſaying the Maſs of the Dead after drinking of Wine. The Councils.

The fourth Council *of* Paris.

Of Paris. THIS Council was aſſembled under King *Gontranus*, in the year 573, and conſiſted of nine and twenty Biſhops of his Kingdom. *Pappolus* Biſhop of *Chartres*, brought his Complaints to it, that *Ægidius* Archbiſhop of *Rheimes* had ordain'd a Biſhop at *Caſtrodunum*, which depended upon the Dioceſs of *Chartres*, and was neither of the Dioceſs nor Province of *Rheimes*. This Council wrote to the Archbiſhop of *Rheimes*, that his Undertaking was not Canonical, and declar'd to him, that if the Prieſt *Promotus*, whom he had ordain'd, ſhould ever concern himſelf to do any Epiſcopal Office in that Church, he ſhould be excommunicated. They wrote alſo a Letter to *Sigebert* againſt this Enterprize. Theſe Monuments are related in the fifth Tome of the Councils, *p.* 918. and the following. Of Paris.

The fifth Council *of* Paris.

Of Paris. WE have nothing now left of this Council; only *Gregory* of *Tours* remarks, that in the ſecond year of the Reign of *Childebert*, and the ſixteenth of *Chilperic*, which was the 577 of Jeſus Chriſt, many Biſhops aſſembled at *Paris* about the Affair of *Prætextatus*, whom *Chilperic* would have them to condemn, becauſe he had married his Son *Meroveus* to Queen *Brunechildis*. Theſe Biſhops inſtead of condemning him, interceded for him: But at laſt *Chilperic* forc'd him to confeſs that he was guilty of Treaſon, and baniſh'd him. This Story may be read at length in *Gregory* of *Tours*, Hiſt. *B.* 5. *c.* 19. Of Paris.

The Synod *of* Antiſiodorum.

Of Antiſiodorum. THIS was not a Council of Biſhops, but only a Synodical Aſſembly of Abbots and Prieſts of the Dioceſs of *Tours*, held in the year 578, by *Aunacharius* Biſhop of *Tours*.

The five and forty Conſtitutions which were made in it, are ſign'd by the Biſhop, the ſeven Abbots, the four and thirty Prieſts, and three Deacons.

In the firſt, it is forbidden to play at *Pagan* Sports with the * Hart or Heifer, or to give New-years-gifts, after the manner of *Pagans*, on the firſt day of *January*.

* The words of the Canon are [*Vaccula aut Cervulo facere vel ſtrenas diabolicas obſervare.*]

In the ſecond, Prieſts are enjoyn'd to ſend Clergy to the Epiſcopal City to know when *Lent* begins, and to give notice to the People of the day of *Epiphany*.

By the third, it is forbidden to cauſe Divine Service to be ſaid in private Houſes, and to perform Vows by Trees or Fountains, and to ſuffer any Statues or Figures of Men.

By the fourth, it is forbidden to uſe Inchantments, and any ways of foretelling things to come.

The fifth forbids the Debauchery of the Vigils of St. *Martin*.

The ſixth ordains the Prieſts to go fetch holy Chriſm about the middle of *Lent*; and if he be hindred by ſickneſs, to ſend thither another Perſon, and to carry it in a Veſſel appointed for that uſe, cover'd with a Linen Cloth, with the ſame reſpect that is given to Reliques.

The ſeventh orders, that the Prieſts ſhall meet at the City to hold there the Synod in the Month of *May*, and the Abbots on the firſt of *November*.

The eighth forbids to offer in the Chalice any thing but Wine mingled with Water.

The ninth forbids to make Choirs of Singing-women in the Church, and to make Feaſts there.

The tenth declares, that it is not lawful to ſay two Maſſes upon the ſame Altar in the ſame day.

The eleventh, that it is not lawful to end the Faſt of the Vigils of *Eaſter* before two hours within night, becauſe it is not lawful to drink or eat on that day after midnight. The ſame Rule is to be obſerv'd as to the Vigils of *Chriſtmas* and other great Feſtivals.

By the twelfth, it is forbidden to give the Euchariſt, or the Kiſs of Peace to the Dead, and to wrap up their Bodies in Altar-cloths or Veils.

The thirteenth forbids the Deacons to cover their Shoulders with the Veil or Altar-cloth.

The fourteenth forbids to inter any in the Fonts.

The fifteenth to inter one dead Body upon another.

The ſixteenth to yoke Oxen, or to do any other ſuch works on *Sunday*. Of Antiſiodorum.

The ſeventeenth forbids to receive the Offerings of thoſe who have procur'd their own death, howſoever they have done it. Of Antiſiodorum.

The eighteenth forbids to baptize even Children, except at *Eaſter*, unleſs in a caſe of urgent Neceſſity.

The nineteenth forbids Prieſts and Deacons to ſay, or ſerve, or aſſiſt at Maſs, after they have eaten.

The twentieth ordains, that Prieſts, Deacons, or Subdeacons, who ſhall have Children, or commit Adultery, ſhall be depos'd.

The one and twentieth forbids them to lye in the ſame Bed with their Wives.

The two and twentieth forbids their Widows to marry again.

The three and twentieth condemns a Monk who hath committed Adultery, or any other Crime, to be ſhut up in another Monaſtery, if his Abbot has not puniſh'd him.

The four and twentieth declares, that it is not lawful for an Abbot or a Monk to marry.

The five and twentieth forbids them to be Godfathers.

The ſix and twentieth condemns an Abbot who ſuffers Women to enter into his Monaſtery, to be three Months ſhut up in another, and to live there upon Bread and Water.

The following Conſtitutions forbid Marriages with Step-mothers, Daughters-in-law, Siſters-in-law, Couſin-Germans, Aunts, and other Women.

The three and four and thirtieth forbid Prieſts and Deacons to be preſent at the place where any are put to the Torture, or to aſſiſt in a Judgment of Life and Death.

The five and thirtieth forbids them to cite another Clergyman before a Secular Judge.

The ſix and ſeven and thirtieth forbid Women to receive the Euchariſt with the naked Hand, or to touch the Linen-Cloth which covers the Body of our Lord.

The eight and nine and thirtieth forbid to communicate or to eat with an excommunicated Perſon.

The fortieth forbids Prieſts to ſing or dance at Feſtivals.

The one and fortieth forbids Clergymen to proſecute any Perſon at Law, and orders them to eaſe themſelves from this care by employing Secular Perſons.

The two and fortieth orders Women to have the *Dominical* for receiving the Communion. Some have thought

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thought that this is the Linen upon which they receive the Body of Jesus Christ, being forbidden to receive it with their naked hand, as was declar'd in Constitution 36. Others think that it is a kind of Veil which covers their head. Whatsoever this be, the Synod declares, that if they have it not, they shall wait till another Sunday to receive the Communion.

The three and fortieth excommunicates for a year the Judges, or other Secular Persons, who shall throw any Reproach upon a Clergy-man.

The four and fortieth ordains, that the Seculars, who would not receive the Admonitions of their Arch-Priests, shall be excommunicated until they yield to the Advice which shall be given them, and pay the Fine which the Prince shall order.

The five and fortieth is against those who shall not observe these Canons.

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The first Council *of* Mascon *in the Year*, 581.

Of Mascon.

I Say nothing here of some Councils of *France*, held about private Affairs, which made no Canons, whose History may be seen in *Gregory* of *Tours*, because I would not insist upon any but those, whereof some Monuments are still remaining. Those of *Mascon* are of this number, whereof the first was held in the Month of *November* in the Year 581.

The Archbishops of *Lyons*, of *Vienna*, of *Sens* and *Bourges*, were present there, with seventeen other Bishops of *France*. They made nineteen Canons.

The first renews the Prohibition so often made to Clergy-men, of keeping strange Women in their Houses.

The second forbids Clergy-men and Seculars to have familiarity with Nuns, and to enter into, or dwell in the House with them, unless there be an evident necessity.

The third declares, that no Women ought to enter into the Chamber of a Bishop, but in the presence of two Priests, or two Deacons.

The fourth is against those who detain the Goods given to the Church by the last Will.

The fifth forbids Clergy-men to habit themselves like Seculars.

The sixth declares, that the Archbishops shall not say Mass without the *Pallium*.

The seventh, that the Judge cannot put a Clergy-man in Prison, except for a Criminal Cause.

The eighth forbids Clergy-men to cite their Brethren before Secular Judges.

The ninth ordains, that none shall fast from St. *Martin*'s day to *Christmas* but three times a week, *viz.* on *Monday*, *Wednesday*, and *Friday*; and that on these days the Canons shall be read.

The tenth, that Clergy-men shall celebrate the Festivals with their Bishops.

Of Mascon.

The eleventh ordains, that Clergy-men who are oblig'd to Celibacy, shall be depos'd if they violate the Obligation.

The twelfth, that Virgins consecrated to God, who marry, shall be excommunicated, both they and their Husbands, until death: that if they part they shall continue under Penance as long as the Bishop shall think fit.

The thirteenth ordains, that Jews shall not be Judges of Christians, nor Receivers of Taxes.

The fourteenth forbids them, according to the Edict of *Childebert*, to appear in publick from *Holy Thursday* till *Easter-day*.

The fifteenth forbids Christians to eat with Jews.

The sixteenth declares, that all Christian Slaves who serve Jews, may redeem themselves for a price fix'd by the Canon, and that their Masters cannot refuse to set them at liberty, if they pay them the Sum.

The seventeenth, that those who cause any to give a false Testimony, and to swear falsly against others, shall be excommunicated till death, and those who commit these Crimes shall be declar'd infamous, and unworthy to be believ'd in any Testimony.

The eighteenth ordains, that those who accuse the Innocent to their Prince, shall be depos'd if they be Clergy-men, or excommunicated if they be Lay-men, until they have done Penance.

The nineteenth concerns a Nun who would give her Patrimony that she might come out of her Monastery, or at least that she might live more freely: She is declared to be excommunicated, and all those who shall make the like Donations, as well as those who accept them upon that condition.

The third Council *of* Lyons.

Of Lyons.

THe Archbishop of *Lyons*, and seven other Prelates of *France*, were present at this Council, together with some Deputies, in the Year 583, in the Month of *May*: they made six Canons.

By the first, Clergy-men are forbidden to keep in their Houses strange Women, and those who are oblig'd to Celibacy are forbidden to have any familiarity with their Wives.

The second ordains, that care shall be taken to signifie in the Letters which are granted to recommend Captives, the day of their date, the Price which is agreed upon, the Necessity of the Captives, and that care shall be taken to authorize them by Subscriptions which cannot be suspected.

Of Lyons.

The third decrees Excommunication against the Nuns who go out of their Monastery.

The fourth renews the Canons against forbidden Marriages.

The fifth forbids Bishops to celebrate the Feasts of *Easter* and *Christmas* any where but in their own Church.

The sixth ordains Bishops to take care of the Lepers of their Dioceses, and to give them something to clothe and maintain them, that they may not run from City to City.

The second Council *of* Valentia *held in* 583.

Of Valentia.

THis Council, consisting of seventeen Bishops, made an Act to confirm the Donations made by King *Gontranus*, and by the Queen *Austegisildis* his Wife, and by his Daughters *Clodeberga* and *Clotilda*, to the Churches of St. *Marcellus* and St. *Symphorianus*, and all the rest.

Of Valentia.

The second Council *of* Mascon *held in* 585.

Of Mascon.

THis Council was very numerous, six Archbishops, and seven and thirty Bishops were present at it in person, together with twenty Deputies from other Bishops, and three Bishops who had no See. They made twenty Canons.

The first is an Exhortation to the People for the holy Celebration of *Sunday*. *Let no Person*, say they, *prosecute any Suit of Law on this day, let none follow their own business, let none yoke Oxen; but let all the*

Of Mascon.

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World apply themſelves to ſing the Praiſes of God: Let thoſe who are near the Churches run thither to ſhed Tears there; let your eyes and your hands be lifted up to the Lord, &c. Afterwards they decree Penalties againſt thoſe who break the *Sunday*, according to the ſtate and condition of the Perſons. If he be an Advocate, they order that he ſhall be driven from the Bar; if he be a Peaſant or a Slave, that he receive ſome blows with a ſtick; if he be a Monk, that he be excommunicated for ſix Months. Laſtly, they exhort Chriſtians to ſpend even the night of *Sunday* in Prayers.

In the ſecond it is ordain'd, that the Feaſt of *Eaſter* ſhall be ſolemniz'd, and that all ſhall refrain from ſervile Works for the ſpace of ſix days.

The third Canon is for hindring the Cuſtom, which begun to grow common, of baptizing on all the days of the Martyrs Feſtivals. They ordain that Children ſhall be kept till *Eaſter*, and that they ſhall be brought to Church during *Lent*, that having received Impoſition of Hands, and afterwards being anointed with the Holy Oyl, they may be regenerated at *Eaſter* with the holy Baptiſm.

In the fourth it is ordain'd, that Men and Women ſhall offer every *Sunday* Bread and Wine at the Altar.

The fifth declares, that the Divine Laws have granted to Prieſts and Miniſters the tenth of their Poſſeſſions; that the Chriſtians have a long time obſerv'd theſe Laws, but that of late for ſome time they have not been obſerv'd: which oblig'd them to ordain that the Faithful revive this ancient Cuſtom, and give the tenth to the Miniſters of the Altar, which ſhall be employ'd either for relieving the Poor, or for redeeming Captives.

The ſixth forbids Prieſts to celebrate Maſs after they have eat and drunk: it ordains alſo that the remainder of the Euchariſt ſhall be eaten up on *Wedneſday* and *Friday* after Maſs by Children.

In the ſeventh, it is ordain'd upon the Remonſtrance of *Prætextatus* and *Papoulus*, that the Biſhops ſhall take the Slaves who are ſet at liberty into their protection, and that they ſhall be Judges of the Differences which ſhall ariſe upon this occaſion.

The eighth ordains, that thoſe who fly to Churches, ſhall not be taken thence by force; but if the Biſhop finds them guilty, he ſhall give leave to take them away without violating the holineſs of the Church.

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In the ninth they declare, that it is not lawful for any Judge to take cognizance of the Cauſes of a Biſhop, and that they ought to be carried to the Metropolitan.

The tenth forbids to accuſe Prieſts, Deacons, or Sub-deacons, before other Judges than Biſhops.

The eleventh recommends Hoſpitality to Biſhops.

The twelfth does not allow a Judge to proceed againſt Widows and Orphans, unleſs they advertiſe the Biſhop.

The thirteenth forbids Biſhops to keep Birds and Dogs for Game.

The fourteenth is againſt thoſe who deſire of Princes the Poſſeſſions of others, that they may invade them without Forms of Law.

The fifteenth ordains Lay-men to ſhew reſpect to Clergy-men, and to ſalute them if they meet them on Horſeback in the way, to light off their Horſe and ſalute them if they meet them on foot.

The ſixteenth forbids the Widows of Sub-deacons, Exorciſts, and Acolythiſts to marry again.

The ſeventeenth forbids to inter the Dead upon Bodies that are half rotten.

The eighteenth threatens thoſe who contract unlawful Marriages.

The nineteenth forbids Clergy-men to be preſent at the Executions of Criminals.

The twentieth ordains the Celebration of a Synod every three years, which ſhall be appointed by the Biſhop of *Lyons* and the King in a convenient place.

After this Council the King *Gontranus* made an Edict, wherein he ordains the Celebration of *Sunday*, exhorts the Biſhops and Clergy to do their duty, and to lead an exemplary Life, adverties the Judges to puniſh ſeverely the Breakers of theſe Laws, and particularly the Eccleſiaſticks, who are oblig'd to live regularly.

The third Council *of* Toledo.

Of Toledo.

THE King *Reccaredus* order'd the Biſhops of *Spain* to meet at *Toledo* in the beginning of the Month of *May*, in the Year 589, to reſtore the Catholick Faith and Diſcipline. After he had made a ſhort Harangue to them, he caus'd to be read the Confeſſion of Faith, the Creeds of the Councils of *Nice* and *Conſtantinople*, the Deciſion of Faith made by the Council of *Chalcedon*, ſign'd by himſelf and the Queen. There were alſo read the Declarations of the Biſhops and Prieſts of the Nation of the *Goths*, which contain'd the Condemnation of the Errors of the *Arians*, and the Approbation of the Creeds of the Councils of *Nice* and *Conſtantinople*, and the Decree of the Council of *Chalcedon*.

After they had thus re-eſtabliſh'd the Faith, the Council renewed the ancient Diſcipline, reſtor'd the ancient Canons and the Synodical Letters of Popes in their vigor, and forbad to promote thoſe who are excluded by the Canons to holy Orders. This is contain'd in the firſt Canon of this Council.

The ſecond ordains, that the Creed of *Conſtantinople* ſhall be repeated in all the Churches of *Spain*.

The third forbids Biſhops to alienate the Poſſeſſions of their Churches, yet it leaves to Monaſteries and Churches what had been given to them, and permits them alſo to provide for the Neceſſities of Strangers and the Poor.

The fourth permits the Biſhop to erect a Pariſh in a Monaſtery.

The fifth renews the Law of Celibacy for Prieſts and Deacons.

The ſixth is in favour of Slaves ſet at liberty.

The ſeventh ordains Biſhops to cauſe to be read the Holy Scripture at their Table.

The eighth forbids, with the conſent of King *Reccaredus*, to demand any Perſons belonging to the * *Familia fiſci*, that were given to the Church.

Of Toledo.

The ninth ordains that the Churches of the *Arians* ſhall belong to the Biſhop in whoſe Territory they are ſituate.

The tenth leaves Widows and Maids at liberty to marry or keep Celibacy, and excommunicates thoſe who ſhall hinder them from obſerving their Vow of Chaſtity.

The eleventh Canon is againſt an Abuſe which begun to ſpread in *Spain* concerning Penance. The Chriſtians deſir'd to be reconcil'd every time, and as often as they ſinn'd. The Council renews the ancient Diſcipline about Penance, and ordains that Penances ſhall be impos'd according to the ancient Canons, that the Penitent ſhall be excluded Communion, and receive oftentimes Impoſition of Hands. That he ſhall not be reſtor'd to Communion until the time of making Satisfaction be expir'd. And laſtly, that thoſe who relapſe ſhall be ſentenc'd according to the ſeverity of the ancient Canons.

The twelfth ordains, that the Prieſt ſhall grant no Penance until he has cut off his Hair who deſires it, if he be a Man; or if it be a Woman, till ſhe has chang'd her Habit.

The thirteenth forbids Clergy-men to drag their Brethren before Civil Magiſtrates.

The fourteenth forbids Jews to have Wives or Concubines that are Chriſtians, and to keep Slaves that are Chriſtians.

The fifteenth ordains, that if the Emperor's * Slaves ſhall cauſe Churches to be built and endow'd, the

* [*Familia fiſci*, ſignifies the meeting of thoſe who took care of the Affairs of the Church, and manag'd its Revenue. *Labbee* Tom. 5. p. 1025.]

* [*Servi fiſcales*, were ſuch Slaves as were part of the perſonal eſtate of the Emperor. *Id. Ibid.*]

The Councils.

the Bishop shall endeavour to get this Donation confirm'd by his Authority.

The sixteenth enjoyns Judges to hinder Idolatrous Practices.

The seventeenth is against the Fathers or Mothers who put their Children to death.

The eighteenth ordains, that every year a Council of the Province shall be held, and that the Receivers of the Treasury shall be oblig'd to be present there; that so the Bishops may examine whether they burden the People too much.

The nineteenth forbids to build a Church, and to keep in their own hands the management of the Possessions given to it.

The twentieth forbids Bishops to domineer and and tyrannize over the Clergy and Priests of their Dioceſs.

The Councils.

The one and twentieth is against Judges and Receivers who burden the Slaves of the Church.

The two and twentieth forbids to recite any thing but the *Psalms* at the Funerals of Christians.

The three and twentieth forbids profane Dances and Songs which are us'd on Festival days.

These Canons are confirm'd by the King's Edict, and sign'd by sixty two Bishops, and the Deputies of five more.

The Council *of* Narbo *in the Year* 589.

of Narbo.

Eccaredus did also call this Council, which was compos'd of seven or eight Bishops, who made fifteen Canons.

The first forbids Clergy-men to wear Clothes of Purple.

The second ordains, that *Gloria Patri* shall be said at the end of every *Psalm*; and also that the long *Psalms* shall be divided into different parts.

The third forbids Ecclesiasticks to stand still in publick places.

The fourth forbids any to employ themselves in servile Works on *Sunday*.

The fifth ordains, that Clergy-men shall keep no Cabals, and that Inferiors shall submit to their Superiors.

The sixth, that Clergy-men who are shut up in Monasteries for their Faults, shall be treated by the Abbot as the Bishop shall order.

The seventh, that Clergy-men who shall be convicted of acting against the Interest of the Church, shall be depos'd.

The eighth, that those who have any ways defrauded the Church, shall be put under Penance for the space of two years.

Of Narbo.

The ninth, that Jews shall not be permitted to sing at the burying of the dead.

The tenth, that Clergy-men shall obey their Bishop, and serve the Church to which he sends them, under pain of being depriv'd of the Revenues and Communion for one year.

The eleventh, that it is not lawful to ordain an ignorant Priest or Deacon.

The twelfth, that Sub-Deacons, Porters, and the other Clergy shall discharge their Offices; and if they neglect, the Sub-deacons shall be depriv'd of their Salary, and the others punish'd with whipping.

The thirteenth, that those who keep in their Houses Diviners, shall be excommunicated, and fin'd; and that the Diviners themselves shall be sold after they have been publickly whipped.

The fourteenth forbids to keep *Thursday* as *Holiday*.

The first Council *of* Sevil *in* 590.

Of Sevil.

THis Council was held at *Sevil* in the fifth year of the Reign of *Reccaredus*. *Leander* Bishop of this Metropolis presided in it, and seven of his Suffragans were present at it.

There is nothing peculiar to this Council now remaining, but a Letter to *Pegasus* Bishop of *Astigis*, who could not be present at the Council, probably because he was weak; for neither could he be present at the third Council of *Toledo*.

The Bishops being assembled on the fourth day of *November*, in the principal Church of the City of *Sevil*, the Deacons of *Pegasus* presented to them a Memorial, which contain'd the Names of the Slaves of the Church, which his Predecessor *Gaudentius* had pretended to set at liberty, or to give to some of his Kinsfolk. The Bishops having consulted upon this occasion, how they are to be dispos'd of by the Canons, found it thus, that when a Bishop leaves the Possessions which he had in his own Name, to others than his Children or Grand-Children, rather than give them to the Church, no regard ought to be had to the Donations or Sales which he made of the Church's Possessions. From this Principle founded upon the sixth Canon of the Council of *Agda*, they conclude, that if the Church of *Pegasus* possess'd nothing of the Goods or Lands left by *Gaudentius*, the Slaves ought not to be set at liberty, as he order'd; but if the Church possess'd the Means of *Gaudentius*, they ought to enjoy the liberty which he had granted them. Yet not to use the utmost rigor, they are content, that in case the Bishop left nothing to the Church, to recompense the loss of these Slaves, they should notwithstanding be enfranchiz'd, on condition that they shall continue in the Service of the Church, and in dependence upon it, and that they shall be disabled to give their wages, *i. e.* what they can earn, to others than their Children, who shall continue also, they and their Posterity, in the same dependence upon the Church; so that the Goods of those who shall die without Heirs, shall return to the Church. And as to the Slaves which this Bishop left as a Legacy to his Kinsfolk, 'tis ordain'd that the Church shall take them again, if he has not otherwise made Compensation to it for this loss. This Canon extends to all the Slaves of the Province of *Bætica*, which are taken away from the Church to which they belong by a like Grant. For it says, that it is against Equity and Religion, that he who lives at the Expence of the Church, and gives nothing to it of his own, shall deprive it of those Gifts that are made by others. The Bishops of this Council advertise also the Bishop of *Astigis*, that they have thought it convenient for putting in Execution the Canon against Clergy-men, who keep strange Women, or Female Slaves in their Houses, which was renew'd a little while ago by the third Council of *Toledo*, to ordain, that if the Priests, Deacons, or other Clergy-men, do not obey the Declaration of their Bishops, the Judges of the Places may take these Women, with the leave and consent of the Bishop, on condition that they never restore them to the Clergy-men, under pain of Excommunication. As to the Women, they order, that they shall be given to serve Nunneries.

Of Sevil.

It may be that this Council made other Canons besides those which it sent to this Bishop: and indeed *Burchardus*, and *Ibo* of *Chartres*, relate many more under the Name of the Council of *Sevil*; but their Citations are so full of Faults, that we cannot trust to their Report.

The Councils. Of Arvernia.

The Council *in* Arvernia.

Gregory of *Tours* in the eighth Chapter of the tenth Book of his Hiſtory, makes mention of an Aſſembly of Biſhops held in the fifteenth year of the Reign of *Childebert*, and the ſixth of *Clotharius*, held, I ſay, in the Confines of *Arvernia*, of *Gabali*, and *Rutenium*, againſt *Tetradia* the Wife of *Eulalius*, Counteſs of *Arvernia*. This Woman finding her ſelf abus'd by her Husband, who was a debauch'd Man, retir'd by the advice of *Virus* her Husband's Nephew, with her eldeſt Son to *Deſiderius* General of the Army of King *Chilperic*, and hindred almoſt all the Efforts of *Eulalius*. This Retreat coſt *Virus* his Life, who was kill'd by *Eulalius*. The Wife of *Deſiderius* dying, he made no Scruple to marry *Tetradia* while her Husband was alive, who for his part raviſh'd a Nun. After the death of *Deſiderius*, *Eulalius* being more concern'd for the loſs of his Means than his Wife, demanded Reſtitution to be made of what ſhe had carried away. This Aſſembly of Biſhops order'd, that they ſhould be reſtored fourfold; and that the Children which ſhe had by *Deſiderius* ſhould be declar'd Baſtards and Adulterous. She was permitted alſo to return to *Arvernia*, after ſhe ſhould make Satisfaction, and to re-enter upon the peaceable poſſeſſion of the Inheritance of her Father. This Woman was gently treated, and a Canon of this Nature may rather paſs for an Accommodation than an Eccleſiaſtical Deciſion.

The Councils. Of Arvernia.

The Council *of* Poitiers.

Of Poitiers

THis Council was aſſembled for reforming the Diſorders of a Monaſtery of Nuns in this City. This Monaſtery was founded by *Radegonda*, and was at firſt in Subjection to the Biſhop of the place: But under the Reign of *Sigebert*, *Radegonda* having brought from the Eaſt ſome Wood of the Holy Croſs, and other Reliques, to put them into her Monaſtery, ſhe pray'd *Marovæus*, then Biſhop of *Poitiers*, that he would be preſent at this Feſtival; but this Biſhop went into the Country, becauſe he would not be preſent at this Ceremony. *Radegonda* pray'd King *Sigebert* to allow her a Biſhop for placing theſe Reliques in her Monaſtery. *Euphronius* Biſhop of *Tours* did it with great Solemnity. Although *Radegonda* had reaſon to be diſpleas'd with the Biſhop of *Poitiers*, yet ſhe did all that lay in her power to be reconcil'd to him; but not being able to compaſs her deſign, ſhe fetch'd from *Arles* the Rule of St, *Cæſarius*, and put her Monaſtery under the Protection of the King, becauſe the Biſhop would not take care of it. After the death of *Radegonda*, the Abbeſs call'd *Leubovera*, pray'd alſo the Biſhop to take it into his Protection. At firſt he refus'd it, but afterwards accepted of it, and took alſo Letters from King *Chilperic*, which import that this Monaſtery ſhould be ſubject to him, as the other Churches of his Dioceſs were.

There were in this Monaſtery two King's Daughters, *Clotilda* the Daughter of *Charibert*, and *Baſina* the Daughter of *Chilperic*, who had embrac'd a Religious Life under St. *Radegonda*. After her death, theſe two Daughters had not Humility enough to obey an Abbeſs, who in the Opinion of the World was not equal in quality, deſpiſing the Remonſtrances of their Biſhop, whom they ſuſpected, broke the Gates, burſt in pieces the Bolts of their Monaſtery, and went out with forty Nuns, under pretence that the Abbeſs had abus'd them. *Clotilda* went in the firſt place to *Gregory* of *Tours*, who adviſ'd her to return, and offer'd alſo to go with her, and to find out a way, with *Marovæus*'s aſſiſtance, to reduce their Abbeſs to reaſon. She would not follow his advice, and went to Court to wait upon King *Gontranus*. In the mean time the Nuns that went with her out of the Monaſtery, led a moſt licentious Life. Some time after *Clotilda* and *Baſina* return'd to *Poitiers*, they plac'd themſelves in the Church of St. *Hilary*, with ſome wretched Ruffians, and ſaid that they would never return to their Monaſtery till their Abbeſs were turn'd out. One of the Nuns, who continued in the Monaſtery, being as corrupt as the reſt, feigning that she would be shut up in a private Cell, fled out at a Window, and came to them to be a Witneſs againſt the Abbeſs. The Biſhop of the place finding himſelf not ſtrong enough to put a ſtop to this Diſorder, ſummon'd *Gondegiſilius* Biſhop of *Bourdeaux*, *Nicaſius* of *Angouleſme*, and *Saffarius* of *Petrocora*. Theſe Biſhops came with the Clergy to the Church of St. *Hilary*, and threatned theſe Nuns to excommunicate them; but they were receiv'd with blows of a ſtick, push'd back, affronted and beaten; ſo that they were forc'd to retire, having excommunicated the Nuns. They wrote to the Biſhops of the Kingdom of *Gontranus*, who approv'd their Proceedings in their Anſwer, and ſummon'd them to be preſent with them at a Synod which ſhould be held at the beginning of *November*. In the mean time theſe Nuns continued to commit all ſorts of Outrages and Diſorders, ſo that *Childebert* was forc'd to ſend an Officer, call'd *Macon*, to hinder them. *Marovæus* being afraid of himſelf, ſollicited *Gondegiſilius*, and the other Biſhops, to remove the Excommunication; but they would do nothing in it. The King *Childebert* ſent a Prieſt to ſettle this Affair, but he could not do it. This did nothing but irritate theſe Nuns, who ſent their Ruffians to the Monaſtery, broke open the Gates, beat and wounded the Nuns, tore the Abeſs's Clothes, dragg'd her through the Street, and shut her up in a place, from whence ſhe should not come forth, even on *Eaſter-day*. The Biſhops renew'd the Excommunication pronounc'd againſt them, but they car'd not for it, and continued their Outrages. At laſt *Childebert* and *Gontranus* were forc'd to agree among themſelves, that the Biſhops of both Kingdoms ſhould aſſemble to judge them, and to give them a ſtrong Force for hindring ſuch Outrages as they had committed. Theſe Biſhops being aſſembled at *Poitiers* the nine and twentieth year of the Reign of *Gontranus*, and the fifteenth of *Childebert*'s (which is the thirtieth according to the vulgar *Æra*) had this Affair under Examination. They heard the Accuſations which *Baſina* and *Clotilda* alledg'd againſt the Abbeſs, and the Defence which the Abbeſs made for her ſelf. They accus'd the Abbeſs of expoſing the Nuns to hunger and nakedneſs, of ſuffering Men to wash in a Bathe of the Monaſtery, of playing at Dice, *Tabula*, of ſuffering Contracts of Marriage to be made in the Abby, of taking the Sacred Ornaments to dreſs up her Niece. The Abbeſs anſwered, that ſhe had always maintain'd her Nuns as plentifully as the Seaſon would permit; that as to Garments, they had the remainder of them in their Coffers; that ſhe had never ſuffered Strangers to waſh in the Bathe; that if ſhe had play'd, it was while *Radegonda* was alive, and that ſhe did not think it was forbidden by the Rule or by the Canons, but if the Biſhops ſhould forbid her, ſhe would not do it any more; that ſhe had made no Feaſts, but only receiv'd and entertain'd Gueſts; that ſhe had only receiv'd the Earneſt of the Eſpouſals of her Niece; that if it was a fault, ſhe would ask pardon; and laſtly, that ſhe had not taken any of the Ornaments of the Church, to dreſs up her Niece. On the other ſide, *Clotilda* and *Baſina* were accus'd of going out of the Monaſtery, of carrying out with them many Nuns, and of other Crimes and Outrages

which

The Councils.

which we have just now related. This being prov'd, the Bishops found that the Abbess had committed no Crime for which she deserv'd to be depos'd, but only some slight Faults, which they exhorted her not to commit again: And as to *Basina* and *Clotilda*, they excommunicated them till they should do Penance, and pray'd the Kings not to suffer them to enter again into the Monastery.

In the Council of *Metz*, which was held after the decease of King *Gontranus*, wherein *Ægidius* Archbishop of *Rheimes* was depos'd as guilty of Treason, *Clotilda* and *Basina* ask'd pardon for their Fault, and they were receiv'd into Communion upon the request of King *Chilperic*. *Clotilda* return'd into the Monastery, and *Basina* spent the remainder of her Life in a Country-house.

The Councils.

The second Council *of* Metz *in the Year* 590.

Of Metz.

THIS was an Assembly of Bishops which King *Childebert* call'd together to judge *Giles* Archbishop of *Rheimes*, who was accus'd of Treason. A Duke call'd *Ennodius* was his Accuser; and the first Article of Accusation which he propos'd against him, was, that he held Correspondence with King *Chilperic*, who had always been an Enemy to *Childebert*. He affirm'd also that *Chilperic* had given him some Lands of his Dominions. *Giles* confess'd that he had always been a Friend to *Chilperic*, but he maintain'd at first, that he had done nothing against the Interest of *Childebert*, and that he had given him the Demains which he possessed. He produced the Grants of them, but they were declared to be forged; for the King denied that he had given him any thing; and *Otho* the Master of the Requests declar'd that the Subscription was none of his. After this the Letters of *Giles* written to *Chilperic* were produc'd, and of *Chilperic* to *Giles*, wherein there were Invectives against *Brunechildis* the Queen. *Giles* deny'd that he had written the one, or receiv'd the other, but he was convicted of both by his own Domestick. The King accus'd him of being the Author of a Treatise, written for King *Chilperic*, against *Gontranus*; and this was prov'd by the Register of King *Chilperic*. He was also convicted by the Abbot of St. *Remigius*, of having receiv'd a considerable Sum from King *Chilperic*. *Giles* being convicted of these things, and having also acknowledg'd them to be true, the Bishops desir'd three days space to give him time to justifie himself if he could. When the time was expir'd, he appear'd in great Confusion before the Assembly, and said, Why delay you to judge a Criminal? I acknowledge that I am guilty of Treason, that I have deserved Death, that I was always contrary to the Interest of the King and his Mother, and have caused many Wars, which have brought several places of *France* to Desolation. The Bishops having heard this Confession from his own Mouth, after they had read the Canons, and obtain'd the King's Grace for his Life; he was immediately banish'd to *Strasbourg*, and *Romulfus* the Son of Duke *Loupus*, was plac'd in his Room. *Epiphanius* Abbot of St. *Remigius* was also depriv'd of the Dignity of Abbot. There was found a great quantity of Silver in the Cabinet of this Bishop: What of it came from his Robberies, was put into the Royal Treasury; and what was part of the Church's Revenues, was left to the Church. In this Council *Basina* and *Clotilda* ask'd pardon for their Fault, and were receiv'd into Communion.

Of Metz.

The Assembly *of Bishops at* Nanterra.

Of Nanterra.

THERE was nothing remarkable in this Assembly, but what was done for solemnizing the Ceremony of the Baptism of *Clotarius*, at which *Gontranus* was God-father.

Of Nanterra.

The Council *of* Saragosa.

Of Saragosa.

THIS Council was held in the seventh year of the Reign of *Reccaredus*, which was the year 592, on the last day of *October*. *Arthemius* Bishop of *Tarraco* presided in it; ten other Bishops were present at it, and two Deacons deputed from two other Bishops. They made three considerable Canons.

In the first it is ordain'd, that the *Arian* Priests who are converted, if they give signs of the sincerity of their Conversion, may perform the Office of Priesthood, after they have received a-new the Blessings of the Priests, *Benedictionem Presbyterii*; but those who shall neglect to lead a Regular Life, shall continue degraded from their Order, although they be among the Clergy. The same thing is ordain'd with respect to Deacons.

The second ordains, that in whatsoever place Reliques are found that come from the *Arians*, they shall be given to Bishops, that they may be try'd by putting them into the Fire. Those who shall conceal or retain them, are threatned to be excommunicated.

Of Saragosa.

The third ordains, that if *Arian* Bishops, who are converted, shall consecrate Churches, before they have received the Benediction, they shall be consecrated a-new by a Catholick Bishop.

After this Council follows a Letter from the Bishops to the Receivers of the Prince's Taxes at *Barcelona*, wherein they consent, that a certain Tax should be levied upon the Measure of Corn growing on the Church-Lands.

The Council *of* Toledo, *held in the twelfth Year of the Reign of* Reccaredus, *the Five hundred ninety seventh of Jesus Christ, consisting of thirteen Bishops of* Spain. *It was National.*

Of Toledo

THIS Council made two Canons.

The first ordains, that Priests or Deacons who shall not observe Continence, shall be degraded from their Ministry, and shut up in a Cloyster by the Bishop's Order, that their punishment may serve for an Example to others, and for Penance to themselves.

The second ordains, that the Bishop cannot invade the Revenues of a Church or Chappel built in his Diocess, and that this Revenue shall be given to a Priest who shall serve in it, if the Revenue be sufficient for him; if not, that a Deacon shall be plac'd there; and if there be not enough to maintain a Deacon, that at least a Porter shall be plac'd there to keep the Church clean and decent, and to light up the Candles in it at Night before the Reliques.

Of Toledo

The Councils.

The Council *of* Oſca, *or* Hueſca, *a City of the Province of* Tarraco; *held under the ſame King in the Year* 598.

The Councils.

Of Oſca.

THIS Council made two Canons.

The firſt ordains, that the Biſhops ſhall hold an Aſſembly every year, of the Abbots, Prieſts and Deacons of their Dioceſs, to give them Precepts and Advice about the way and manner wherein they ought to live.

The ſecond, that the Biſhops ſhall carefully examine, whether the Prieſts, Deacons, Subdeacons, and Clergy live chaſtly; that if any one is ſuſpected of Incontinence, Information ſhall be given of it, either by the Depoſition of the Clergy, or the Teſtimony of the Notaries, or by examining the behaviour of the Women, with whom he is ſaid to keep Company, or by any other ways which may be uſeful to diſcover this ſort of Crimes; that on the one hand, no Perſon may be blacken'd upon falſe Reports, and on the other, no Crime may be palliated by falſe Excuſes.

Of Oſca.

The Council *of* Barcelona *under the ſame King held in* 599, *conſiſting of twelve Biſhops.*

Of Barcelona.

THIS Council made four Canons.

The firſt forbids Biſhops and Clergymen to take any thing under any pretence, and after any manner whatſoever, for the Ordination of Deacons or Prieſts, which it calls *Benedictio Subdiaconii, vel Presbyterii*; which explains the firſt Canon of the Council of *Sarogoſa*, which we have before ſet down, where it is ſaid, that the *Arian* Prieſts ſhall receive *Benedictionem Presbyterii*, before they can diſcharge their Office.

The ſecond forbids Biſhops to take any thing as the Price of the Liquor of Holy Chriſm, which they give to Prieſts for confirming the Novices.

The third forbids Laymen to enter into Orders, without obſerving the times preſcribed by the Canons, and ordains, that none ſhall be promoted to Epiſcopal Orders, who has not paſs'd through the inferior Orders, though he has obtain'd the King's Letter, or be choſen by the Clergy, the Biſhop, or the People. This Canon preſcribes a particular manner of chooſing a Biſhop, *viz.* That the People and Clergy ſhall chooſe three Perſons to preſent them to the Metropolitan and Biſhops of the Province, who ſhall conſecrate him of the three on whom the Lot ſhall fall, which ſhall be done after a Faſt.

Of Barcelona.

The Fourth ordains, that if a Virgin, who has renounc'd the Cuſtoms of the World, and promis'd to obſerve Continence, or any other Perſon, who has deſir'd of the Prieſt *Benedictionem Pœnitentiæ*, *i.e.* the Bleſſing for leading a Religious Life; for this is often call'd *Pœnitentia & Converſio*; that if any of theſe Perſons, I ſay, do voluntarily marry, or being taken away by force, will not part from their Raviſhers, they ſhall continue excluded from the Communion of the Faithful, and ſhall not have ſo much as the comfort of Converſation. This Canon may be alſo underſtood litterally of Penance, becauſe it was not lawful for Penitents to make uſe of Marriage, or to marry.

The END *of the* Firſt Volume.

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A CHRONOLOGICAL TABLE OF THE AUTHORS OF THE Old Teſtament.

Time of their Birth.	*Names of the Authors, their Country, and Employments.*	*Time when they Flouriſhed.*	*Time of their Deaths.*
	MOSES.		
Born in *Ægypt* in the 2433d. Year of the world, 1571 Years before Jeſus Chriſt.	Of the Tribe of *Levi*, Chief of the People of *Iſrael*.	He brought the *Iſraelites* out of the *Ægyptian* bondage, in the Year 2513. and lead them in the wilderneſs for 40 years.	He died in the Year 2553. 1451 Years before the birth of Jeſus Chriſt.
	JOSHUA.		
Born in the Year 2460.	Son of *Nun*, *Moſes*'s Succeſſor.	He ſucceeded *Moſes* in the Year 2552. and governed the People till the Year 2570.	Died in the year 2570, aged 110 years.
	JOB.		
	Deſcended from *Eſau*, believed to be as old, or older than *Moſes*.		
	SAMUEL.		
Born in the Year 2849.	Prophet, and laſt Judge of the People of *Iſrael*.	He began to govern the People in the Year 2888, and ruled them 21 years.	Died in the Year 2947.
	The *AUTHORS* of the Books of *Judges* and *Ruth*, who lived before the Captivity.		
	DAVID.		
Born in the Year 2919.	Son of *Jeſſe*, of the Tribe of *Judah*, King of *Iſrael*.	He reigned 40 years, *i. e.* 7 years in *Hebron*, and 33 in *Jeruſalem*.	Died in the Year 2990, and 1014 years before J. C.
	GAD and *NATHAN.*		
	Prophets.	Propheſied under *David* and *Solomon*, from the Year 2980. till the Year 3020. *circiter*.	
	SOLOMON.		
	Son of *David*, King of *Iſrael*.	Reigned from the Year 2990. till the Year 3030.	Died in the Year 3030.
	AHIJAH and *IDDO.*		
	Prophets.	Under *Solomon* and *Jeroboam*.	
	HOSEA.		
	Son of *Beeri*.	Propheſied under *Uzziah*, *Jotham*, &c. from the Year 3194. till towards the End of the next Age.	
	JOEL.		
	Prophet.	Some ſay, ſoon after *Hoſea*'s Death; others, not till after the captivity.	
	ISAIAH.		
	Son of *Amos*, of the Blood Royal.	Began to Propheſie in the 25th. Year of *Uzziah*, in the Year 3219. and continued for an Age.	
	AMOS.		
	Herdſman of *Tekoah* near *Bethlehem*.	Began to Propheſie in the 24th. Year of *Uzziah*; i. e. about the 3218th. Year of the world and continued 25 or 26 years.	
	OBADIAH.		
	Prophet.	Time when he lived, and Propheſied very uncertain.	
	JONAH.		
	Son of *Amittai* of the Tribe of *Zebulun*.	Propheſied from the end of the 31ſt. Century of the World, to the end of the 32d.	
	MICAH.		
	Of the Tribe of *Judah*.	Began to Propheſie in the Year 3257, under *Jotham*, and continued under *Ahaz* and *Hezekiah*, for about 50 years.	
	HABAKKUK.		
	Prophet.	Some time in *Manaſſes*'s Reign, but uncertain.	
	NAHUM.		
	Prophet.	Time uncertain.	

CHRONOLOGICAL TABLES.

Time of their Birth.	*Names of the Authors, their Country, and Employments.*	*Time when they Flouriſhed,*	*Time of their Deaths.*
	JEREMIAH. Born near *Jeruſalem*, of the Family of the Prieſts.	Began to Propheſie in the Year 3375, and continued 45 years.	
	BARUCH. Scholar and *Amanuenſis* to *Jeremiah.*	Propheſied in *Jeremiah*'s time, or rather after his Death.	
	DANIEL. Of the Blood Royal.	Propheſied during the Captivity, from the Year 606. before J. C. *i. e.* the Year 3398. of the World, for almoſt 70 years.	
	EZEKIEL. Son of *Buzi* the Prieſt.	Began to Propheſie in the Year 3408, the 5th. of the Captivity, and continued under *Jeconiah* 22 years.	
	HAGGAI, and *ZECHARIAH,* Son of *Barachiah*, the Son of *Iddo.*	Propheſied after the People returned; and began in the Year 3485. 519 years before the Birth of Jeſus Chriſt.	
	MALACHI. Prophet.	After the two former.	
	TOBIT.	Wrote after the Ten Tribes were carried away by *Shalmanezer*, in the Year 3283, 721 years before J. C.	
	The Author of the Book of *JUDITH* uncertain.	Time uncertain.	
	EZRAH.	Returned from *Babylon* to *Jeruſalem*, in the Year 3537.	
	NEHEMIAH. The Author of the Book of *CHRONICLES.*	Returned in the Year 3550. Lived in *Ezra*'s time.	
	The LXX. Interpreters.	Under *Ptolomy Philadelphus*, about the Year 3727.	
	JESUS. Son of *Sirach.*	Under *Ptolomy Energetes*, in the Year 3759.	
	The uncertain Author of the Firſt Book of *MACCABEES.*		
	JASON. Abridger of the Second.		
	PHILO JUDÆUS. A Platonick Philoſopher.	Under the Emperors *Tiberius* and *Caius Caligula.*	
Born the Year 37. after Jeſus Chriſt.	*JOSEPHUS.* Of the Prieſtly Family deſcended from the *Haſmonaans.*	Under *Veſpaſian*, *Titus* and *Domitian.*	Died in the Year 93 after J. C.
	JUSTUS. Of *Tiberias.*	At the ſame time.	

A CHRONOLOGICAL TABLE of the Authors of the *NEW TESTAMENT.*

Time of their Birth.	*Names of the Authors, their Country, and Employments.*	*Time when they Flouriſhed.*	*Time of their Deaths.*
	St. *MATTHEW.* Publican, converted by Jeſus Chriſt, and made an Apoſtle.	Wrote his Goſpel about the 39th. year of the Common Account.	
	St. *MARK.* Diſciple of St. *Peter.*	Wrote about the Year 43, or perhaps ſeveral years after.	
	St. *LUKE.* Phyſician of *Antioch.*	Wrote his Goſpel about the Year 56. of J. C. The *Acts* were written afterwards, towards the Year 58.	
	St. *JOHN.* Son of *Zebedee*, Apoſtle of J. C. and the beloved Diſciple.	Wrote his Goſpel about 100 years after the Birth of Jeſus Chriſt. The *Revelation* in the Year 95. The time of his Epiſtles uncertain.	Died in the Year 101. after the Birth of J. C. in the 68th. Year after his Death.
	SAUL or *PAUL.* Of the Tribe of *Benjamin*, of the City of *Tarſus.*	Converted in the Year 34. Wrote his two Epiſtles to the *Theſſalonians*, in the Year 52. In the Year 56. to the *Galatians* and *Corinthians.* In the Year 57. to the *Romans.*	Suffered Martyrdom in *Nero*'s Perſecution, in the Year 64.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flouriſhed.	Time of their Deaths.
		In the Year 62. to the *Epheſians*, the *Philippians*, the *Coloſſians*, the *Hebrews*, and *Philemon*. In the Year 63 the Firſt Epiſtle to *Timothy*, and that to *Titus*. In the Year 64. the Second to *Timothy*.	
	St. *JAMES*. Kinſman of our Lord.	Made Biſhop of *Jeruſalem* after the Death of Jeſus Chriſt. Time when he wrote his Epiſtle uncertain.	Died in the Year 63.
	St. *PETER*. Son of *Jona*, chief of the Apoſtles.	Wrote his Firſt Epiſtle in all probability, about the Year 43 or 44. And the Second a little before his Death.	Suffered in the Year 64. in *Nero*'s Perſecution.
	St. *JUDE*. Son of *Alpheus*, called alſo *Thaddaus* or *Lebbaus*.	Wrote after St. *Peter*'s Death.	

A CHRONOLOGICAL TABLE of the *Eccleſiaſtical Authors* that are mentioned in this Volume.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flouriſhed.	Time of their Deaths.
	HERMAS. A Greek Author.	The ſame Perſon probably that St. *Paul* ſalutes in his Epiſtle to the *Romans*; which was written in the Year 57. *Neronis* 4to.	
Contemporary with the Apoſtles.	St. *CLEMENT*. Biſhop of *Rome*, by Birth a *Greek*.	He governed that Church, from the Year 93, to the Year 101, under the Emperors *Domitian*, *Nerva*, *Trajan*.	Died in the Year 101, the 3d. year of *Trajan*.
Converted by St. *Paul*, in the Year 52.	*DENYS*. Believed to have been originally of *Thrace*, Judge of the *Areopagus* at *Athens*, and afterwards Biſhop of that Church.	Conſtituted Biſhop of that Church towards the Year 60; He governed it till the Year 95, under the Emperors *Nero*, *Veſpaſian*, and *Domitian*.	Died in the Year 95. in *Domitian*'s Perſecution.
Some ſay he was about 7 years old, when Jeſus Chriſt Preached: Some ſay, he was not Born till after Jeſus Chriſt's Death.	St. *IGNATIUS*. Called *Theophorus*, of *Aſia*, Biſhop of *Antioch*.	Succeeded *Evodius* in the See of *Antioch* in the Year 70 of J. C. and governed that Church 40 years under *Veſpaſian* and his Succeſſors, till *Trajan*'s time, under whom he ſuffered Martyrdom.	Died in the 10th. Year of *Trajan*, in the Year 107.
Born about the Year 70, Conſecrated to the Service of God in the Year 81.	St. *POLYCARP*. Of *Aſia*, Biſhop of *Smyrna*.	Conſecrated about the Year 96. He governed the Church of *Smyrna* till the Year 167, from the time of *Nerva*, to *Commodus*.	Suffered Martyrdom in the Year 167.
Diſciple of St. *John* the Evangeliſt.	*PAPIAS*. Of *Aſia*, Biſhop of *Hierapolis*.	He flouriſhed under the Emperors *Trajan* and *Hadrian*.	The Year of his Death is not known.
Diſciple of the Apoſtles.	*QUADRATUS*. Of *Aſia*.	Flouriſhed under *Hadrian*, to whom he preſented an Apology for the Chriſtians about the Year 120.	
	ARISTIDES. A Philoſopher of *Athens*.	Preſented an Apology to the ſame Emperor about the ſame time.	
	AGRIPPA. A Greek Author.	Flouriſhed at the ſame time.	
Born ſoon after the Apoſtles Deaths, about the Beginning of the Second Century.	*HEGESIPPUS*. Of *Paleſtine*.	Flouriſhed under the *Antonines*, and wrote his Hiſtory under Pope *Eleutherius*.	He died under the Emperor *Commodus*, about the Year 180.
	St. *JUSTIN*. A Philoſopher, Born at *Sichem*, a City in *Paleſtine*, a Greek by Birth, and Religion.	Flouriſhed under *Antoninus Pius*, to whom he preſented an Apology, about the Year 150.	Died in the Year 118.
	MELITO. Of *Aſia*, Biſhop of *Sardis*.	Flouriſhed under *M. Aurelius* the Philoſopher, to whom he preſented an Apology for the Chriſtians in the Year 182.	Died about the Year 665.
	TATIAN. An *Aſſyrian*.	Flouriſhed under *M. Aurelius*, and *Commodus*.	
	ATHENAGORAS. An *Athenian* Philoſopher.	Flouriſhed at the ſame time, and preſented an Apology to *M. Aurelius*.	
	HERMIAS. A Greek Author.	Time when he lived uncertain.	

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flouriſhed.	Time of their Deaths.
	THEOPHILUS. A Greek Author, Biſhop of *Antioch.*	Conſecrated Biſhop of *Antioch* in the Year 170. Governed that Church till the Year 181. or 182. under *M. Aurelius*, and the Firſt Years of *Commodus.*	Died in the Year 182.
	APOLLINARIS. A *Greek*, Biſhop of *Hierapolis*, a City in *Phrygia.*	Flouriſhed under the Emperor *M. Aurelius.*	Died about the Beginning of *Commodus*'s Reign, in the Year 182. or 183.
	DIONYSIUS. Biſhop of *Corinth.*	Flouriſhed under the Emperors *M. Aurelius* and *Commodus.*	Died in the latter End of *Commodus*'s, or the Beginning of *Severus*'s Reign.
	PINYTUS. A Biſhop in *Crete.*	Flouriſhed under the Emperors *M. Aurelius Antonius* the Philoſopher, and *Commodus.*	
	PHILIP. A Biſhop in the ſame Iſland.		
	MODESTUS. A *Greek.*		
	MUSANUS. A *Greek.*		
	BARDESANES. A *Syrian*, of *Edeſſa.*		
Born about the Year 140. Diſciple of St. *Polycarp* and *Papias.*	St. *IRENÆUS.* A *Greek*, went into *Gaul*, was Ordained Prieſt, and afterwards Biſhop of *Lyons.*	Conſecrated in the Year 178, in the 17th. Year of the Reign of *M. Aurelius*, under whom, and his Succeſſors, *Pertinax* and *Severus*, he flouriſhed, in the time of *Eleutherius* and *Victor*, Biſhops of *Rome.*	Suffered Martyrdom in the Year 202. or 203.
	VICTOR. Biſhop of *Rome.*	Conſecrated Biſhop of that Church in the Year 191.	Died in the Year 201.
	POLYCRATES. Of *Aſia*, Biſhop of *Epheſus.*	Lived at the ſame time.	
	THEOPHILUS. Of *Paleſtine*, Biſhop of *Cæſarea.*	At the ſame time.	
	BACHILLUS. Biſhop of *Corinth.*		
	The two *APOLLONII.* One a *Greek*, the other a *Roman* Senator.	Flouriſhed under *Commodus.*	
	Two *ANONYMOUS.* *Greek* Authors, who wrote againſt the Hereſies of *Montanus* and *Artemo.*	At the ſame time.	
	HERACLITUS, *MAXIMUS*, *APPION*, *CANDIDUS*, *SEXTUS*, *ARABIANUS*, *JUDAS*, and ſeveral others, whoſe Country is not known.	Flouriſhed under *Commodus*, *Pertinax* and *Severus.*	
	SERAPION. Biſhop of *Antioch.*	Choſen in the Year 191. Governed that Church, under the Emperors *Commodus*, *Pertinax*, *Severus*, and *Caracalla.*	Died in the Year 213. about the End of the firſt Year of *Caracalla.*
	RHODON. Of *Aſia*, Studied at *Rome.*	Under the Emperors, *Commodus* and *Severus.*	
	PANTÆNUS. A Stoick Philoſopher, Born in *Sicily*, Catechiſt of *Alexandria.*	Preſident of the *Alexandrian* School towards the Beginning of *Commodus*'s Reign, about the Year 184. He went then into the *Indies* to Preach the Goſpel, and upon his Return reſumed his Employment, under the Emperors *Severus* and *Caracalla.*	Died about the Year 212, under the Emperor *Caracalla.*
	St. *CLEMENT.* Believed to have been of *Athens*, Presbyter and Catechiſt of *Alexandria.*	Flouriſhed under the Emperors *Severus*, *Caracalla*, and *Heliogabalus*, from the Year 196. to the Year 220.	Died in the Year 220.
	MILTIADES. A *Greek.*	Flouriſhed under *Commodus* and *Severus.*	
	TERTULLIAN. Originally of *Africa*, a *Carthaginian*, Preſbyter of that Church, a Latin Writer.	Flouriſhed under the Emperors *Severus* and *Caracalla*, from the Year 194. till towards the Year 216. He turned *Montaniſt* in the Year 207.	Died about the Year 220
	CAIUS. Preſbyter of *Rome.*	Flouriſhed under *Severus* and *Caracalla*, under the Popes, *Victor* and *Zephyrinus*, from the Year 196 to the Year 201.	*HIPPOLYTUS.*

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flouriſhed.	Time of their Deaths.
	HIPPOLYTUS. Biſhop of *Oſtia* in *Italy*, or rather of a City in *Arabia*.		Suffered Martyrdom in the Year 230.
	GEMINIANUS, or, *GEMINUS*.	Under the ſame Emperor.	
	ALEXANDER. Biſhop in *Cappadocia*, afterwards of *Jeruſalem*.	Taken in as Coadjutor to *Narciſſus* Biſhop of *Jeruſalem* in the Beginning of *Caracalla's* Reign, about the Year 213.	Died in the Year 252.
	JULIUS AFRICANUS. Of *Paleſtine*.	Flouriſhed under the Emperor *Heliogabalus*, and *Alexander Severus*, from the Year 218. till about the Year 230.	
	MINUTIUS FELIX. A Lawyer of *Rome*.	Flouriſhed towards the Beginning of the 3d. Century.	
	AMMONIUS. A Philoſopher of *Alexandria*.	Flouriſhed under the Emperor *Severus*.	
Born about the Year 185.	*ORIGEN.* An *Alexandrian*, Catechiſt of that School, afterwards Presbyter.	Settled Catechiſt about the Year 203, and flouriſhed till the Year 252.	Died in the Year 252.
	BERYLLUS. Biſhop of *Boſtra* in *Arabia*.	Converted by *Origen*, under the Emperor *Gordian*, in the Year 238.	
Converted by *Cæcilius*, in the Year 246.	St. *CYPRIAN.* An *African* Biſhop of *Carthage*.	Governed the Church of *Carthage* from the Year 248, to the Year 258, under the Emperors *Philip*, *Decius*, *Gallus*, *Voluſian*, and *Valerian*.	Suffered Martyrdom in the Year 258.
	PONTIUS. Of *Africa*.	Diſciple of St. *Cyprian*, under *Voluſian*.	
	CORNELIUS. Biſhop of *Rome*.	Conſecrated in the Year 251.	
	NOVATIAN. A *Roman*.	Flouriſhed under the Emperour *Philip* created Anti-Pope in 251, and wrote in 253.	
	St. *MARTIALIS.* A *Greek*.	Came to *Tholouſe* in the Year 250.	
	SIXTUS. Biſhop of *Rome*.	Choſen Biſhop in the Year 254.	
Born abour the Year 215. Converted by *Origen*, whoſe Diſciple he was.	*GREGORY THAUMATURGUS.* Born at *Neocæſarea*, a City in *Pontus*, of a Noble Family: Afterwards Biſhop of that City.	Choſen Biſhop in the Year 240. Flouriſhed under the Emperors *Gordian*, *Philip*, *Gallus*, *Voluſian*, *Decius*, *Valerian*, and *Gallienus*, for 25 Years.	Died in the Year 265.
	DIONYSIUS. Diſciple of *Origen*, Catechiſt, and Biſhop of *Alexandria*.	Choſen Biſhop in the Year 247. Flouriſhed under the ſame Emperors for 17 Years.	
	THEOGNOSTUS. Of *Alexandria*.	Time uncertain.	
	ATHENOGENES.	Time uncertain.	
	DIONYSIUS. Biſhop of *Rome*.	Governed that Church from the Year 258, to the Year 270.	
	MALCHION. Presbyter of *Antioch*.	Diſputed againſt *Paulus Samoſatenus*, in the Year 270.	
	ARCHELAUS. A *Syrian*, Biſhop in *Meſopotamia*.	Flouriſhed under the Emperor *Probus*, towards the Year 280.	
	ANATOLIUS. Of *Alexandria*, Biſhop of *Laodicea* in *Syria*.	Under the ſame Emperor, and his Succeſſor *Carus*.	
	VICTORINUS. Biſhop of *Paſſaw*.	At the ſame time.	
	PIERIUS. Presbyter, and Catechiſt of *Alexandria*.	Under *Carus* and *Dioclesian*, about the Year 285.	
	METHODIUS. Biſhop in *Lycia*, afterwards of *Tyre* in *Paleſtine*.	Under the ſame Emperor.	Suffered Martyrdom in 302, or 303.
	PAMPHILUS. Presbyter of *Cæſarea* in *Paleſtine*.		Suffered Martyrdom under *Maximinus*.

Time of their Birth.	*Names of the Authors, their Country, and Employments.*	*Time when they Flouriſhed.*	*Time of their Death.*
	LUCIAN. Presbyter of *Antioch.*		Died under the ſame Emperor.
	PHILEAS. Of *Thmuis*, a City in *Ægypt.*		Died under the ſame Emperor.
	ZENO. Biſhop of *Verona.*		Died in *Julian* the Apoſtate's time.
	ARNOBIUS. An *African*, Profeſſor of Rhetorick, at *Sicca* a City in *Numidia.*	Flouriſhed under *Dioclesian* towards the End of the 3d. and Beginning of the 4th. Centuries.	
	L. CÆCILIUS FIRMIANUS, Sirnamed *LACTANTIUS*, according to ſome, an *Italian*, to others an *African*, ſtudy'd in *Africa*, afterwards went to *Nicomedia*, where he taught Rhetorick, and at laſt Tutor to *Criſpus*. He wrote in Latin.	Flouriſhed under *Dioclesian* and *Conſtantine*, from the Year 302, till towards the Year 330.	
	COMMODIANUS. A Latin Author, probably an *Italian.*	In the time of Pope *Sylveſter.*	
	JULIUS FIRMICUS MATERNUS. A Latin Author, Biſhop of *Milan*, according to *Baronius.*	Under *Conſtantius* and *Conſtantine*, Sons of *Conſtantine* the Great. He wrote about 340. or 350.	

Here end the Authors of the First, Second, *and* Third Centuries.

Here Begin the Authors of the *Fourth*, *Fifth*, and *Sixth* Centuries.

EUSEBIUS.
Born in the Reign of *Galienus*, about the Year 264. Ordained Biſhop of *Cæſarea* in *Paleſtine* in 313. Flouriſhed under *Conſtantine.* Died in the Year 338.

CONSTANTINE.
Born in the Year 273. The firſt Chriſtian Emperor. Elected the 6th. of *Auguſt* 309. Died *May* 22. 337.

C. VECTIUS AQUILINUS JUVENCUS.
A Prieſt of *Spain.* Flouriſhed about the Year 329.

RHETICIUS.
Biſhop of *Autun.* Flouriſhed at the beginning of the Fourth Century.

EUSTATHIUS.
Born about the end of the Third Century. Elected Biſhop of *Antioch* in the Year 325. Flouriſhed from that time to the Year 330. Died about the Year 335.

PETER.
Ordained Biſhop of *Alexandria* in the Year 300. Suffered Martyrdom in 311.

ALEXANDER.
Ordained Biſhop of *Alexandria* in 305. Died about the End of the Year 325.

St. *ATHANASIUS*,
Born about the Year 300. Ordained Biſhop of *Alexandria* in 326. Maintained the Faith of the Church until the Year 373. Died about the Year 373.

St. *JACOBUS NISIBENUS.*
Flouriſhed at the End of the Third and the beginning of the Fourth Century. Died about the Year 340.

MARCELLUS.
Biſhop of *Ancyra.* Flouriſhed from the Year 325, till the Year 336.

HOSIUS.
Born *Anno* 267. Biſhop of *Corduba.* Flouriſhed from the beginning to the middle of the Fourth Century. Died in 358.

JULIUS.
Ordained Biſhop of *Rome* in the Year 335: Died in 352.

ASTERIUS.
An *Arian* Philoſopher. Wrote about the Year 330.

THEODORUS.
Biſhop of *Perinthus.* Flouriſhed about the Year 330.

TRYPHILIUS.
Biſhop in *Cyprus.* Flouriſhed under *Conſtantius.*

HELIODORUS.
A Prieſt. Under the ſame.

DONATUS.
Under *Conſtantine* and *Conſtantius.*

VITELLIUS. and *MACROBIUS.* } Under *Conſtantius.*

St. *ANTHONY* the Abbot.
Born about the Year 250. He Retired into his Solitude in the Year 270. and Flouriſhed till the middle of the Fourth Century. Died *An.* 356.

St. *PACHOMIUS.*
Abbot. Flouriſhed at the end of the Fourth Century. Died about the Year 400.

ORESIESIS.
Diſciple of St. *Pachomius.* Flouriſhed at the end of the Fourth Century.

THEODORUS.
Prieſt. Succeſſor of St. *Pachomius.* Flouriſhed at the ſame time.

MACARIUS. A Monk of *Scata*; *MACARIUS.* Abbot in *Thebais*, and *MACARIUS.* Diſciple of St. *Anthony.* } Flouriſhed all about the end of the Fourth Century.

SERAPION.
Biſhop of *Thmuis.* Ordained in the Year 340.

EUSEBIUS EMISENUS.
Flouriſhed from the Year 330. Died about the Year 350.

BASIL.
Ordained Biſhop of *Ancyra* in the Year 336. Died after the Year 360.

LIBERIUS.
Ordained Biſhop of *Rome* in the Year 352. Driven away in 356. Reſtored in 358. Died in the Year 366.

St. *HILARY.*
Ordained Biſhop of *Poictiers* about the Year 350. Sent into Exile in 356, and Reſtored in 360. Died *Anno* 367.

LUCIFER.
Biſhop of *Calaris.* Flouriſhed about the middle of the Fourth Century. Died about the Year 370.

MARIUS VICTORINUS.
Of *Africa.* Flouriſhed about the end of the Fourth Century. Died about the Year 370.

St. *PACIANUS.*
Biſhop of *Barcelona.* Flouriſhed about the end of the Fourth Century. Diied about the Year 380.

GREGORY.
Biſhop of *Elvira* in *Spain.* Flouriſhed from the Year 357 to the end of that Century.

PHÆBADIUS.
Biſhop of *Agen.* Flouriſhed from the Year 350. almoſt to the end of the Century. Died about the Year 395.

St. *OPTATUS.*
Biſhop of *Milevis.* Wrote about the Year 370. Died in the Reign of *Valentinian*, about the Year 372.

ACACIUS.
Biſhop of *Cæſarea* in *Paleſtine.* Succeeded *Euſebius* in the Year 338. Died in 366.

PHOTINUS.
Biſhop of *Sirmium.* Diſcover'd his Error about the Year 344. Died in 376.

AETIUS.
Taught his Errors in the Year 340. Died in 366.

EUNOMIUS.
Diſciple of *Aëtius.* Publiſhed his Errors from the Year 350 till near the end of the Century. Died about the Year 395.

GEORGE.
Of *Laodicea.* Began to appear about the Year 320. and was ordained Biſhop in 330. Died about the Year 359. *APOL-*

CHRONOLOGICAL TABLES.

APOLLINARIUS the Father.
Prieſt of *Laodicea*. Flouriſhed under *Conſtantius* and *Julian*.

APOLLINARIUS the Son.
Biſhop of *Laodicea*. Flouriſhed under *Conſtantius* and *Julian*. Died about the Year 370.

TITUS.
Of *Boſtra*. Flouriſhed in the Reigns of *Julian* and *Jovian*.

DIDYMUS the Blind.
Born towards the Year 300. Profeſſor in the School of *Alexandria*. Flouriſhed about the middle of the Fourth Century. Died about the Year 395.

PETER.
Biſhop of *Alexandria*. Ordained in the Year 373. Died in 381.

LUCIUS.
The pretended Biſhop of *Alexandria*. Invaded that See in the Year 373.

AQUILIUS SEVERUS.
Died about the Year 370.

EUZOIUS.
Died about the Year 390.

St. *CYRIL*.
Ordained Biſhop of *Jeruſalem* in 356. Died about the Year 386.

St. *EPHREM*,
The *Syrian*, Deacon of *Edeſſa*. Flouriſhed from the Year 360. Died in the Year 378.

DAMASUS.
Ordained Biſhop of *Rome* in the Year 366. Died in 384.

St. *BASIL*.
Born in the Year 328. Ordained Biſhop of *Cæſarea* in *Cappadocia* in 369. Died in the Year 379.

St. *GREGORY NAZIANZEN*.
Born about the Year 328. Flouriſhed from the Year 368. Died in the Year 389.

St. *GREGORY NYSSEN*,
Born in 330. Conſtituted Biſhop of *Nyſſa* in 371. Died in 395.

St. *CÆSARIUS*.
Born about the Year 330. An Officer of the Emperor. Died in the Year 369.

St. *AMPHILOCHIUS*.
Ordained Biſhop of *Iconium* in 375. Died about the Year 395.

MAXIMUS.
A Philoſopher. Flouriſhed about the end of the Fourth Century.

EUSEBIUS VERCELLENSIS.
Flouriſhed under the Emperors *Conſtantius* and *Valens*. Died in the Year 370.

MELETIUS.
Choſen Biſhop of *Antioch* in the Year 361. Died 380.

DIODORUS.
A Prieſt of *Antioch*. Who Flouriſhed about the Year 370. and was ordained Biſhop of *Tarſus* in 375.

HILARY.
Deacon of *Rome*. Flouriſhed under *Liberius* and *Damaſus*.

PRISCILLIAN.
MATRONIANUS. } Executed in 384.
TIBERIANUS.

DICTINIUS.
Died about the beginning of the Fifth Century.

ITACHIUS or *IDACIUS*.
Biſhop of *Oſſobona*. Flouriſhed about the end of the Fourth Century.

FAUSTINUS.
A *Luciferian* Deacon. Preſented his Petition to the Emperors in the Year 364.

PHILASTRIUS.
Biſhop of *Breſcia*. Died in 387.

TIMOTHY.
Ordained Biſhop of *Alexandria* in the Year 381.

NECTARIUS.
Choſen Archbiſhop of *Conſtantinople*, Anno 382. Died in 397.

GELASIUS.
Biſhop of *Cæſarea* in *Paleſtine*. Flouriſhed about the end of the Fourth Century.

SIRICIUS.
Biſhop of *Rome*. Succeeded *Damaſus* in 386.

SABINUS.
Biſhop of the *Macedonians* at *Heraclea*. Flouriſhed about the end of the Reign of *Theodoſius*.

AMBROSE.
Of *Alexandria*, Diſciple of *Didymus*. Died about the Year 375.

THEOTIMUS.
Biſhop of *Tomi* in *Scythia*. Flouriſhed at the end of the Fourth Century.

EVAGRIUS.
Ordained Biſhop of *Antioch* in 386. Died in 393.

St. *AMBROSE*.
Born about the Year 340. Baptized and Ordained Biſhop of *Milan* in 374. Died in the Year 396.

St. *EPIPHANIUS*.
Born Anno 332. Ordained Biſhop of *Salamis* in the Year 366. Died in 402 or 403.

PHILOCARPATHIUS.
A Suppoſititious Author.

Q. *JULIUS HILARION*.
Died about the Year 400.

EVAGRIUS PONTICUS.
A Diſciple of the *Macarii*, Deacon of *Conſtantinople*. Flouriſhed from the Year 380. to the End of that Century. Died *Anno* 406.

MARK.
The Hermite. Flouriſhed about the end of the Fourth Century.

SIMPLICIANUS.
Biſhop of *Milan*, Succeſſor to St. *Ambroſe*. Flouriſhed at the end of the Fourth Century. Died in 400.

VIGILIUS.
Biſhop of *Trent*. Flouriſhed towards the end of the Fourth Century. Suffered Martyrdom in the Year 400.

PRUDENTIUS.
Of *Saragoſa*. A Chriſtian Poet. Born in the Year 348. Flouriſhed at the end of the Fourth Century. Died in 410.

DIADOCHUS.
Biſhop of *Photice*. Flouriſhed, according to ſome, at the end of the Fourth, or as others, at the end of the Fifth Century.

AUDENTIUS.
Biſhop in *Spain*. Flouriſhed at the end of the Fourth Century.

SEVERUS ENDELECHIUS.
A Chriſtian Poet. Flouriſhed towards the end of the Fourth Century.

FLAVIANUS.
Biſhop of *Antioch*. Flouriſhed from the Year 380. to the end of that Century. Died in the Year 404.

St. *JOHN CHRYSOSTOME*.
Biſhop of *Conſtantinople*. Born in 347. Flouriſhed from the Year 370. to the beginning of the next Century. He Preached in 380. and was Ordained Biſhop of *Conſtantinople* in 398. Was Depoſed in 403. and driven away in 404. Died in Exile in the Year 407.

ANTIOCHUS.
Biſhop of *Ptolemais*. A Famous Preacher, about the end of the Fourth Century.

SEVERIANUS.
Biſhop of *Gabala*. Flouriſhed towards the end of the Fourth Century.

ASTERIUS.
Biſhop of *Amaſea*. Flouriſhed towards the end of the Fourth Century.

ANASTASIUS.
Biſhop of *Rome*. Ordained in the Year 398. Died in 402.

CHROMACIUS.
Biſhop of *Aquileia*. Flouriſhed towards the end of the Fourth Century.

GAUDENTIUS.
Biſhop of *Breſcia*. Ordained in the Year 387. Died towards the Year 410.

JOHN.
Biſhop of *Jeruſalem*. Ordained in 387. Died in 416.

THEOPHILUS.
Biſhop of *Alexandria*. Ordained in 395. Died in 412.

THEODORUS.
Biſhop of *Mopſueſta*. Flouriſhed at *Antioch*, towards the end of the Fourth Century: And was ordained Biſhop in the beginning of the Fifth.

PALLADIUS.
A Monk, and afterwards Biſhop of *Helenopolis*. Flouriſhed, chiefly at the beginning of the Fifth Century. Died after the Year 421.

St. *INNOCENT* I.
Biſhop of *Rome*. Ordained 402. Died in 417.

St. *JEROME*.
Presbyter. Born in the Year 345. Flouriſhed from the Year 370. to his Death. Died in 420.

RUFINUS TORANIUS.
Presbyter of *Aquileia*. Flouriſhed from the Year 372. Died in 410.

SOPHRONIUS.
Flouriſhed at the beginning of the Fifth Century.

SULPICIUS SEVERUS.
Presbyter of *Agen*. Flouriſhed from the Year 380. to 420. Died in 420.

St. *PAULINUS*.
Biſhop of *Nola*. Baptized in 389. after having been Conſul in 378. Ordained Prieſt in 393. and Biſhop in 409. Died in 431.

PELAGIUS.
A *Britiſh* Monk. Publiſhed his Errors towards the end of the Fourth Century.

COELESTIUS.
A *Britain*, Diſciple of *Pelagius*. Taught his Hereſie about the beginning of the Fifth Century.

NICEAS.
An *Italian* Biſhop. Flouriſhed about the beginning of the Fifth Century.

OLYMPIUS.
A Biſhop in *Spain*. Flouriſhed about the beginning of the Fifth Century.

BACCHIARIUS.
A Chriſtian Philoſopher. Flouriſhed about the beginning of the Fifth Century.

SABBATIUS.
Biſhop in *Gaul*. Flouriſhed about the beginning of the Fifth Century.

ISAAC.
A Converted *Jew*. Flouriſhed about the beginning of the Fifth Century.

CHRONOLOGICAL TABLES.

PAULUS OROSIUS.
A *Spaniſh* Prieſt. Flouriſhed under the Emperors *Arcadius* and *Honorius* about the beginning of the Fifth Century.

LUCIAN.
Presbyter.

AVITUS.
Spaniſh Presbyter.

EVODIUS.
Biſhop of *Uzala*.

SEVERUS.
Biſhop of *Minorca*.

MARCELLUS, Memorialis.

EUSEBIUS.

URSINUS.
Monk.

MACARIUS.
Monk of *Rome*.

HELIODORUS.
Presbyter of *Antioch*.

Wrote about the beginning of the Fifth Century.

PAUL.
Biſhop.

HELVIDIUS.

VIGILANTIUS.
Prieſt.

St. *AUGUSTINE.*
Biſhop of *Hippo*. Born at *Tagaſta* the 13th. of *Nov.* 354. Was Converted in 387. Ordained Prieſt in 391. and Biſhop in 395. Began to Write in 387. and did not leave off Writing till his Death. Died the 28th. of of *Auguſt* in the Year 430.

ZOSIMUS.
Biſhop of *Rome*. Ordained in 417. Died in 418.

BONIFACE I.
Biſhop of *Rome*. Ordained in 418. Died in 423.

SYNESIUS.
A Platonick Philoſopher. Biſhop of *Ptolemais*. Famous for his Skill in Human Learning, about the end of the Fourth and the beginning of the Fifth Century; and was Elected Biſhop in 410. Died after the Year 412.

ATTICUS.
Patriarch of *Conſtantinople*, Ordained in 406. Died in 427.

TICHONIUS.
A Donatiſt, He flouriſhed in the time of *Rufinus* and St. *Auſtin*.

LEPORIUS.
A Monk, Retracted his Errors after the Year 429.

ISIDORUS.
A Prieſt of *Damiata*, Flouriſhed from the beginning of the Fifth Age, till towards the Year 435.

J. CASSIANUS.
A Monk and Abbot, Born about the Year 370. Flouriſhed in the beginning of the Fifth Age. Died according to ſome in 430. according to others in 440.

St. *NILUS.*
A Monk, Born about the Year 406. Flouriſhed in the beginning of the Fifth Age. Died in the Year 451.

The *AUTHOR*,
Of the Confeſſion of Faith attributed to *Rufinus*. He lived in the beginning of the Fifth Age.

POSSIDIUS.
A Deacon, In the beginning of the Fifth Age.

URANIUS.
A Prieſt, About the middle of the Fifth Age.

St. *CÆLESTINE.*
Biſhop of *Rome*, Choſen *Anno* 423. Died *Anno* 432.

St. *CYRIL.*
Patriarch of *Alexandria*, Ordained *Octob.* 16. *Anno* 412. Died in 444.

M. MERCATOR.
A Layman, Flouriſhed about the Year 430.

ANIANUS.
A Deacon of *Celeda*, Flouriſhed about the ſame time.

JULIANUS.
Biſhop of *Eclane*, Born *Anno* 386. Ordained in 416. Wrote under the Pontificate of *Zoſimus*. Died in 455.

NESTORIUS.
Patriarch of *Conſtantinople*, Ordained in 428. Depoſed in 431. Died about 440.

JOHN.
Patriarch of *Antioch*, Flouriſhed from the Year 427. Died *Anno* 439.

ACACIUS.
Biſhop of *Berœa*, Flouriſhed at the end of the Fourth Age, and beginning of the Fifth Age. Ordained Biſhop in 378. Died in 436.

MELETIUS.
Biſhop of *Mopſueſta*.
DOROTHÆUS.
Biſhop of *Martianople*.
ALEXANDER.
Biſhop of *Hierapolis*.
ZENOBIUS.
Biſhop of *Zephyria*.
} Flouriſhed about the Year 430. Depoſed and Baniſhed in 435.

EUTHERIUS.
Of *Tyana*, Flouriſhed about the ſame time. He died in the poſſeſſion of his See.

THEODOTUS.
Biſhop of *Ancyra*, Flouriſhed about the Year 430.

ACACIUS.
Biſhop of *Melitine*.
MEMNON.
Biſhop of *Epheſus*.
RHEGINUS.
Biſhop of *Conſtantia*.
} Flouriſhed about the ſame time.

MAXIMIANUS.
Patriarch of *Conſtantinople*, Ordained about the end of the Year 431. Died in 434.

SIXTUS. III.
Biſhop of *Rome*, Ordained in 432. Died, *Mar.* 440.

PROCLUS.
Patriarch of *Conſtantinople*, Flouriſhed in the beginning of the Fifth Age, and Ordained Biſhop in 434. Died in 446.

CAPREOLUS.
Biſhop of *Carthage*, ſucceeded St. *Auguſtine* in 431.

A. HONORATUS.
Biſhop of *Conſtantina* in *Africa*, Flouriſhed about the Year 440.

VICTOR.
A Prieſt of *Antioch*. He lived about the middle of the Fifth Age.

VICTORINUS.
A Rhetorician of *Marſeilles*, About the ſame time.

CÆL. SEDULIUS.
A Chriſtian Poet. Wrote his Poem in 430.

PHILIPPUS.
Biſhop of *Syda*. He flouriſhed from the Year 440.

PHILOSTORGIUS.
An Hiſtorian, Born about the Year 388. Flouriſhed about the middle of the Fifth Age.

NONNUS.
A Poet. He Lived in the Fifth Age.

SOCRATES.
A Schoolman, Lawyer and Hiſtorian. Born about the Year 380. flouriſhed about the Year 440.

HERMIAS SOZOMENUS
A Lawyer, Schoolman, and Hiſtorian. Flouriſhed about the middle of the Fifth Age, and wrote ſome time after *Socrates*.

THEODORET.
Biſhop of *Cyrus*. Born in 386. Ordained in 420. Died in 457.

ANDREW.
Biſhop of *Samoſata*. Flouriſhed at the ſame time with *Theodoret*. Died before the Year 450.

HELLADIUS.
Biſhop of *Tarſus*.
MAXIMINUS.
Biſhop of *Anazarbum*.
} Flouriſhed about the ſame time.

IRÆNEUS.
A Count, and afterward a Biſhop in *Phœnicia*. He was preſent at the Council of *Epheſus* in the Quality of a Count, and was Ordained a Biſhop in 444. baniſhed in 448. Died about the Year 460.

St. *LEO.*
Biſhop of *Rome*. Arch-Deacon of *Rome* in the Popedom of St. *Sixtus*, Ordained Biſhop in *May* 440. Died in 461.

St. *HILARIUS.*
Biſhop of *Arles* Ordained Biſhop in 429. Died in 434.

St. *VINCENTIUS.*
A Monk of *Lerins*. Wrote his Treatiſe in 434.

St. *EUCHERIUS.*
A Monk of *Lerins*. Flouriſhed about the Year 444. Died in 454.

St. *PETRUS.*
Sirnamed.
CHRYSOLOGUS.
Biſhop of *Ravenna*, Ordained in the Popedom of St. *Sixtus*. Died about the Year 450. before 458.

MAXIMUS.
Biſhop of *Turin*. Flouriſhed in the Empire of *Honorius*, and *Theodoſius* the Younger, Died about the Year 465.

VALERIANUS, or
VALERIUS.
Biſhop of *Cemele* in the *Sea-Alpes*. He was at the Councils of *France* in 439, and 455.

VICTOR.
Biſhop of *Cartena* in *Africa*. Flouriſhed about the Year 440. in the time of the Perſecution of *Genſericus* King of the Vandals.

St. *PROSPER.*
Of *Aquitain*, Flouriſhed after the Year 430. Died in 456.

The *AUTHOR*,
Of the Books of the Calling of the Gentiles, and of the Epiſtle to *Demetrias*. He wrote about the Year 440.

FLAVIANUS.
Patriarch of *Conſtantinople*, Ordained in 446. Died in 451.

ANATOLIUS.
Flavians's Succeſſor in the ſame See. Ordained in 451. Dyed in 458.

Several AUTHORS,
Of Petitions, and Letters for, and againſt *Eutyches*, in the time, and after the Council of *Chalcedon*.

PASCHASINUS.
Biſhop of *Lylibæum*.
JULIAN.
Biſhop of *Coos*.
} Flouriſhed in the time of the Council of *Chalcedon*.

BYSILIUS.
Biſhop of *Seleucia*. He was preſent at the Council of *Conſtantinople* under *Flavian*, and at the Council of *Chalcedon*.

TIMOTHEUS ÆLURUS.
Biſhop of *Alexandria*. Ordained in 457.

CHRYSIPPUS

CHRONOLOGICAL TABLES.

CHRYSIPPUS.
Biſhop *Jeruſalem.* Flouriſhed at the end of the Fifth Age.

VIGILIUS.
A Deacon. About the end of the Fifth Age.

FASTIDIUS PRISCUS.
According to ſome, Biſhop of *London.* About the end of the Fifth Age.

DRACONTIUS.
A Prieſt of *Spain.* About the end of the Fifth Age.

EUDOCIA.
An Empreſs, Under the Empire of *Theodoſius* Junior. Died in the Year 360.

PROBA FALCONIA.
Wife of *Anicius Probus.* Flouriſhed about 430.

TURCIUS RUFUS ASTERIUS.
A Conſul. Flouriſhed about the Year 450.

PETRONIUS.
Biſhop of *Bononia,* Flouriſhed about the ſame time. Died in the Reign of *Theodoſius* and *Valentinian.*

CONSTANTINUS, or *CONSTANTIUS.*
A Prieſt of *Lyons.* About the end of the Fifth Age.

PHILIP.
A Prieſt, Scholar of St. *Jerome.* Flouriſhed about the Year 450. Died in the Empire of *Marcian.*

SIAGRIUS.
Towards the end of the Fifth Age.

ISAAC.
A Prieſt of the Church of *Antioch.* About the end of the Fifth Age.

St. *SIMEON,*
Stylites, *i. e.* a Monk Dwelling on a Pillar. Famous about the middle of the Fifth Age.

MOCHIMUS, or *MOSCHIMUS.*
Steward of the Church of *Hierapolis,* and Prieſt of the Church of *Antioch.* About the end of the Fifth Age.

ASCLEPIUS.
A Biſhop of a ſmall Burrough of *Africa* in the Region of *Baia.*
PETRUS.
A Prieſt of the Church of *Edeſſa.*
PAULUS.
A Prieſt of *Pannonia.*
} Flouriſhed about the end of the Fifth Age.

SALVIAN.
A Prieſt of *Marſeilles.* Flouriſhed the 50 laſt Years of the Fifth Age. Died at the end of the Fifth Age.

ARNOBIUS.
The Younger. About the end of the Fifth Age.

HONORATUS.
Biſhop of *Marſeilles.* About the end of the Fifth Age.

SALONIUS.
Biſhop of *Geneva.*
VERANUS.
Biſhop of *Venice.*
} Sons of *Eucherius,* Flouriſhed about the end of the Fifth Age.

PAULINUS.
Petricorus, or *Petricordus.* Towards the end of the Fifth Age.

MUSÆUS.
A Prieſt of *Marſeilles.* Died about the Year 460.

VINCENTIUS.
A *French* Prieſt. About the end of the Fifth Age.

SYRUS, or *CYRUS.*
A Phyſician, Philoſopher, and Monk of *Alexandria.* About the end of the Fifth Age.

SAMUEL.
A Prieſt of the Church of *Edeſſa.* Flouriſhed juſt at the end of the Fifth Age.

CLAUDIANUS MAMERTUS.
A Prieſt of the Church of *Vienna.* About the end of the Fifth Age.

PASTOR.
A Biſhop. At the ſame time.

VOCONIUS.
Biſhop of *Caſtellanum* in *Mauritania.* At the ſame time.

EUTROPIUS.
A Prieſt. At the ſame time.

EVAGRIUS.
At the ſame time.

TIMOTHEUS.
A Biſhop. At the ſame time.

EUSTATHIUS.
At the ſame time.

THEODULUS.
A Prieſt of *Caloſyria.*

EUGENIUS.
Biſhop of *Carthage,* and Confeſſor. Ordained about the Year 465.

CEREALIS.
Biſhop of *Africk.* Flouriſhed in the Perſecution of *Hunnericus.*

SERVUS-DEI.
A Biſhop. About the end of the Fifth Age.

IDACIUS.
Of *Lamecum* in *Gallicia,* Biſhop of *Lucus.* Wrote in 457.

VICTORIUS.
Born at *Lemovicum.* Wrote in 457.

GENNADIUS.
Patriarch of *Conſtantinople.* Ordained in 458. Died in 471.

ANTIPATER.
Of *Boſtra.* Flouriſhed towards the end of the Fifth Age.

HILARUS, or *HILARIUS.*
Biſhop of *Rome.* Arch-Deacon under St. *Leo.* Ordained Biſhop *Nov.* 17. 461. Died in 467.

SIMPLICIUS.
Biſhop of *Rome.* Ordain'd in 467. Died in 483.

FAUSTUS.
An *Engliſhman,* a Prieſt, Monk, and Abbot of *Lerins,* and after Biſhop of *Ries.* Flouriſhed after the Year 450. Died at the end of the Fifth Age.

RURICIUS.
Biſhop of *Lemovicum.*
DIDIERUS.
Biſhop of *Cadurcum.*
} Towards the end of the Fifth Age.

C. SOLLIUS APOLLINARIS SIDONIUS.
Biſhop of *Clermont.* Born in the Year 430. Ordained in 472. Died, *Aug.* 21. 487.

JOANNES TELAIA, or *TELAIDA.*
A Monk of *Tabenna,* and afterward a Biſhop of *Alexandria.* Ordained in 481. Died toward the end of the Fifth Age, or the beginnining of the Sixth.

JOHN.
A Grammarian, and Prieſt of *Antioch.* Flouriſhed toward the end of the Fifth Age.

JOHN ÆGEATES.
A Neſtorian Prieſt. He wrote toward the end of the Fifth Age.

VICTOR.
Biſhop of *Vita,* in the Province of *Byzaceum* in *Africa.* He wrote toward the end of the Fifth Age.

VIGILIUS.
Biſhop of *Thapſas* in the Province of *Byzaceum.*

FÆLIX III.
Biſhop of Rome. Ordained in 483. Died in 492.

The AUTHOR.
Of the Memoir concerning the Affair of *Acacius.* Wrote in 486.

GELASIUS.
Biſhop of *Rome.* Ordained in 492. Died in 496.

ANASTASIUS II.
Biſhop of *Rome.* Was Ordained, *November* 28. 496. Died in 498.

PASCHASIUS.
A Deacon of the Church of *Rome.* Flouriſhed under the Popedom of *Anaſtaſius,* and *Symmachus.*

JULIANUS POMERIUS.
Born in *Mauritania,* but a Prieſt in *France.* At the end of the Fifth Age.

GENNADIUS.
A Prieſt of *Marſeilles.* At the end of the Fifth Age.

NEMESIUS.
A Chriſtian Philoſopher, according to ſome, Biſhop of *Emeſa.*
ÆNÆAS GAZÆUS.
A Chriſtian Philoſopher.
} At the end of the Fifth Age.

GELASIUS.
Of *Cyzicum,* At the end of the Fifth Age.

The AUTHOR.
Of the Books attributed to Saint *Dionyſius* the *Areopagite.* Wrote towards the end of the Fifth Age, or the beginning of the Sixth.

SYMMACHUS.
Biſhop of *Rome.* Ordain'd in the Year 398. Died 514.

SEXTUS ALCINUS ECDICIUS AVITUS.
The Son of a Roman Senator, and Biſhop of *Vienna.* Born about the Year 470. Flouriſhed in the beginning of the Sixth Century. Died in 523.

MAGNUS FELIX ENNODIUS.
Deſcended of an Illuſtrious Family in *Gaul,* Biſhop of *Pavia.* Born in 437. Flouriſhed in the beginning of the Sixth Century. Ordain'd Biſhop of *Pavia* in 510. Died in 521.

HORMISDAS.
Biſhop of *Rome.* Ordain'd in 514. Died in 523.

St. *FULGENTIUS.*
An *African,* a Monk and Abbot, and afterwards Biſhop of *Ruſpa* in *Africa.* Born about the Year 464. Flouriſhed at the end of the Fifth Age. Ordain'd Biſhop in 504, or 508. Died in 529, or 533.

EUGIPPIUS, or *EGIPPIUS.*
Abbot in the Country of *Naples.* Flouriſh'd under the Empire of *Tiberius Conſtantine* about the end of the Fifth Age.

FERRANDUS.
Deacon of the Church of *Carthage,* ſurnam'd *Fulgentius.* Flouriſh'd in the beginning of the Fifth Age.

JOHN MAXENTIUS.
Born in the Weſt, and Monk of *Scythia.* Flouriſh'd under Pope *Hormiſdas* about the Year 523.

TRIFOLIUS.
A Prieſt. Flouriſh'd at the beginning of the Sixth Age.

ADRIANUS.
Wrote at the beginning of the Sixth Age.

LAURENTIUS.
Biſhop of *Novara,* liv'd at the beginning of the Sixth Age.

Count *MARCELLINUS.*
Wrote after the Year 535.

GILES.
Abbot of *Gallia Narbonenſis.* Flouriſh'd at the beginning of the Sixth Age.

ORENTIUS.
Biſhop of *Tarraco.* Flouriſh'd about the Year 520.

FLAVIUS, ANICIUS, MANLIUS TORQUATUS, SEVERINUS BOETHIUS.
Roman Conſul and Senator. Flouriſh'd at the end of the Fifth Age, and the beginning of the Sixth. Died in *Pavia* in 524.

EPIPHANIUS SCHOLASTICUS.
Flouriſh'd at the beginning of the Sixth Age.

THEODORUS.
Reader of the Church of *Conſtantinople.* Flouriſh'd about the Year 520.

SEVERUS.
Patriarch of *Antioch,* made Biſhop of *Antioch* in 513, and turn'd out in 519.

JOHN of *SCYTHOPOLIS.*
An Advocate. Flouriſh'd at the beginning of the Sixth Age.

BASILA.
Prieſt of *Antioch,* and afterwards Biſhop of *Cilicia.* Flouriſh'd about the Year 525.

JOHN.
The firſt Biſhop of *Rome,* ſurnam'd *Cateline,* a *Tuſcan* by Nation. Ordain'd Biſhop of *Rome* in 523. Died in 526.

FELIX IV.
Biſhop of *Rome.* Ordain'd in 526. Died in 529.

BONIFACE II.
The firſt Pope of the Nation of the *Goths.* Ordain'd in 529. Died in 531.

JOHN II.
Surnam'd *Mercurius,* Biſhop of *Rome.* Ordain'd at the beginning of 532. Died in 534.

AGAPETUS
Biſhop of *Rome.* Ordain'd in 534. Died in 535.

CHRONOLOGICAL TABLES.

St. *EPHREM.*

A Count in the *East*, and afterwards Bishop of *Antioch*. Ordain'd in 526.

PROCOPIUS.

Of *Gaza*. Flourish'd about the middle of the Sixth Age.

An Anonymous Author of the Exposition upon the Octateuch, about the same time.

JOBIUS.

A Monk in the *East*, about the same time.

JUSTINIAN.

A Christian Emperor, advanc'd to the Empire in 567. Died in 565.

DIONYSIUS EXIGUUS.

A Monk. Flourish'd after 500 till 540.

MARCUS AURELIUS CASSIODORUS.

A Senator, preferr'd to to the chief Offices at Court, Governor of *Calabria*, Treasurer, Master of the Palace, Pretorian Præfect and Consul, and at last Monk and Abbot. Born in *Calabria* about the Year 470. Flourish'd from the beginning of the Sixth Age unto the Year 565.

St. *BENEDICT.*

A Monk and Founder of an Order. Born about the Year 480, was settled upon the Mount *Cassinus*, about the Year 520. Died in 543, or 547.

SILVERIUS.

The Son of Pope *Hormisdas* Bishop of *Rome*. Ordain'd in 535, turn'd out in 537, and banish'd into *Patara*, brought back in a little time after into *Italy*, and transported into the Isle of *Pontienna*, where he died quickly after for grief.

VIGILIUS.

Bishop of *Rome*, invaded the See of *Rome* in 537, was oblig'd to go to *Constantinople* in 547, was banish'd in 554. Died in *Sicily*, as he was returning from banishment in 555.

CÆSARIUS.

Monk and Abbot of *Lerina*, and afterward Bishop of *Arles*, was Born at *Cabillonum*. Ordain'd in 501. Died in 543.

PONTIANUS.

A Bishop. Flourish'd under the Reign of *Justinian*.

LEO.

Archbishop of *Sens*. Flourish'd about 540.

TROJANUS.

Bishop of *Santones*, about the same time.

NICETIUS.

Bishop of *Treves*, about the same time.

AURELIANUS.

Bishop of *Arles*. Flourish'd about 550.

TETRADIUS, or *TERRIDIUS.*

About the same time.

ARATOR.

Intendant of the *Finances* to King *Atalaricus*. Wrote under the Pontificate of *Justinian*.

JUSTINIAN. Bishop of *Valentia* in *Spain*, and *JUSTUS.* Bishop of *Urgellum*. } Flourish'd about the same time.

APRIGIUS.

Bishop of *Beia* in *Portugal*. Flourish'd about 540.

ARETAS.

The time in which he liv'd uncertain.

ZACHARIAS.

Bishop of *Mitylena*. Flourish'd from the Year 530, until about the Year 560.

CYRILLUS.

A Monk of *Scythopolis*, the time is not known in which he Flourished.

FACUNDUS.

Bishop of *Hermiana*. Flourish'd about the Year 350.

VICTOR.

Bishop of *Capua*. Flourish'd about the same time.

RUSTICUS.

A Deacon of *Rome*, about the same time.

PRIMASIUS.

Bishop of *Adrumettam*. Flourish'd about 550.

JUNILIUS.

A Bishop of *Africa*, about the same time.

LIBERATUS.

A Deacon of *Carthage*, wrote about 560.

VICTOR.

Bishop of *Tunona* in *Africa*, wrote after 565.

PAULUS CYRUS SILENTIARIUS.

Flourish'd after 550.

PELAGIUS I.

Bishop of *Rome*. Ordain'd in 555. Died in 560.

AGNELLUS.

Bishop of *Ravenna*. Ordain'd in 558. Died in 566.

LEONTIUS.

First Advocate, and then Monk. Flourish'd about the end of the Sixth Age. Died at the beginning of the Seventh.

VENANTIUS HONORIUS FORTUNATUS.

Bishop of *Poitiers*. Ordain'd Priest in 565, and sometime after Bishop. Died at the beginning of the Seventh Age.

BANDONINIA.

A Nun. Flourish'd toward the end of the Sixth Age.

St. *GERMANUS.*

Bishop of *Paris*. Flourish'd about 560.

MARTINUS.

Abbot of *Dumes*, and afterwards Bishop of *Bracara*. Flourish'd after 550, and Died in 580.

PASCHASIUS.

The Deacon. Flourish'd at the same time. Died in 578.

JOANNES SCHOLASTICUS.

Patriarch of *Constantinople*.

GEORGIUS FLORENTIUS GREGORIUS.

Bishop of *Tours*. Ordain'd in 574. Died in 596.

GILDAS.

Surnam'd the Wise, Abbot in *England*. Born in 530. Flourish'd about the middle of the Sixth Age, and Died 570.

EVANTUS, or *EVANTIUS.*

Bishop of *Vienna*. Flourish'd about the end of the Sixth Age.

FERREOLUS.

Bishop of *Utecia*. Flourish'd at the same time.

SEDATUS.

Bishop of *Biterra*. Flourish'd at the end of this Age.

CHRYSIPPUS.

About the same time.

PELAGIUS II.

Bishop of *Rome*. Ordain'd in 577. Died in 590.

EULOGIUS.

Patriarch of *Alexandria*. Ordain'd in 581. Died in 680.

JOHN.

Surnam'd the younger, Patriarch of *Constantinople*. Ordain'd in 585. Died in 596.

JOHN.

Abbot of *Biclarum* in *Spain*, wrote after 590.

ANASTASIUS.

Monk of Mount *Sinai*, Patriarch of *Antioch*. Ordain'd in 561, turn'd out and banish'd in 572, restor'd in 595. Died in 599.

EVAGRIUS SCHOLASTICUS.

Born in 536. Wrote after 594.

JOHN.

Surnam'd *Climacus*, a Monk and Abbot. Born in 525, retired from the World about 541, and was chosen Abbot about the end of this Age. Died at the beginning of the Seventh Age.

JOHN.

Abbot of *Baithu*. Flourish'd about the same time.

St. *GREGORY.*

The First, surnam'd the Great, retir'd from the World about 580, was Ordain'd Deacon about 582, and Bishop of *Rome* in 590. Died in 604.

PATERIUS.

A Disciple of St. *Gregory*, and Notary of the Roman Church. Flourish'd about the beginning of the Seventh Age.

St. *LEANDER.*

Bishop of *Sevil*. Flourish'd at the end of the Sixth Age.

LICINIANUS.

Bishop of *Carthagena* in *Spain*, at the same time.

SEVERUS.

Bishop of *Malaga*, at the same time.

DINAMIUS.

A Nobleman. Flourish'd at the end of the Sixth Age.

EUTROPIUS.

Abbot, and afterward Bishop of *Valentia* in *Spain*, at the same time.

MAXIMUS.

Bishop of *Saragosa*. Flourish'd about 590. Died after 614.

EUSTRATIUS. A Priest of *Constantinople*. *ANDRONICIANUS.* *LUCIUS CHARINUS.* *METRODORUS.* *HERACLIANUS.* Bishop of *Chalcedon*. *LEONTIUS.* Bishop of *Arabissa*. } The time uncertain.

A TABLE of *BOOKS* that belong to the *Old Testament*, Canonical, Apocryphal, Lost.

Canonical Books, unanimously received by Jews and Christians.

THE Five Books of *Moses*.
The Book of *Joshua*.
The Book of *Judges*.
The Book of *Samuel*, *i. e.* the First and Second Books of *Kings*.
Isaiah.
Jeremiah.
The Twelve minor Prophets.
The Book of *Job*.
The 150 *Psalms*.
The *Proverbs*, *Ecclesiastes*, *Canticles*. } of *Solomon*.
Daniel.
The *Chronicles*.
Ezra divided by us into Two Books.

Those Books thus Divided are 22.

Books Owned by some Jews as Canonical, and Rejected by others.

Esther.
Ruth.
Baruch.

Books rejected by Jews, and most of the Primitive Christians, as Apocryphal, and afterwards received by the Church.

Tobit.
Judith.
Wisdom.
Ecclesiasticus.
The two Books of *Maccabees*.
The History of *Susanna*.
Bel and the *Dragon*.

Books Cited in the Old Testament, which are Lost.

The Book of the Covenant, *Exod.* 24. [This does not seem to be a Book by it self, but only those Laws which are set down in the 20, 21, 22, and 23d. Chapters foregoing: for the People promised in the same Verse, That *all which the Lord had said, they would do, and be obedient*, (Exod. 24. 7.) which words referr to the Laws set down above, that God delivered to *Moses* upon the Mount.]

The Book of *the Wars of the Lord*, Num. 21. 14.

The Book of *Jasher*, Josh. 10. 13. 2 Sam. 1. 18.

The

A Table of the Books that belong to the Old and New *Teſtament*.

The Books of *Nathan*, *Gad*, *Shemaiah*, *Iddo*, *Ahijah*, *Jehu*, Chron.

The Book of *Samuel*, 1 Chron. 29. 29. [This alſo ſeems to be no other than the Books of *Samuel* in the Old Teſtament; in which, as every one knows, there is a very particular Account of *David*'s Life, from his Unction by *Samuel*, till his Death.]

The Sayings of *Hozai*, [or as our Tranſlation renders it, *of the Seers*.] 2 Chron. 33. 19.

The Diſcourſes of *Uzziah*, 2 Chron. 26. 22. [This is obſcurely expreſſed: He means the Life of *Uzziah*, written by the Prophet *Iſaiah*.]

Three Thouſand Proverbs of *Solomon*, 1 Kings 4. 32.

A Thouſand and Five Songs. *Ibid.*

Several other Diſcourſes of his. *Ibid.*

The Deſcriptions of *Jeremiah*, *Matth.* 2. 17. [What our Author means here, I cannot tell. The Evangeliſt quotes the Prophet *Jeremiah*, (31. 15.) and the Senſe of the Words in the Prophet, agrees with that of thoſe in the Evangeliſt, exactly.]

The Memoirs of *Hyrcanus*.

The Books of *Jaſon*.

Apocryphal Books, not Dangerous.

The Prayer of King *Manaſſes*.

The Third and Fourth Books of *Eſdras*.

The Third and Fourth Books of the *Maccabees*.

The Genealogy of *Job*, and a Diſcourſe of his Wife.

The 151ſt *Pſalm*.

Other Apocryphal Books of the ſame Nature which are loſt.

The Book of *Enoch*.

The Book of the Aſſumption of *Moſes*.

Books forged by Jews and Hereticks, Fabulous, and Erroneous, which are loſt.

The Generations, or Creation of *Adam*.

The Revelation of *Adam*.

A Book of Magick, by *Cham*.

The Aſſumption of *Abraham*.

The Book of the 12 Patriarchs.

A Book of *Jannes* and *Jambres*.

A Book written by King *Og*.

Jacob's Ladder.

The Genealogy of the Sons and Daughters of *Adam*.

With ſeveral others.

Greek Tranſlations.

An Old Verſion of the Bible, or of ſome part of it.

The Tranſlation of the LXX. Interpreters.

Aquila's Verſion.

Theodotion's Verſion.

Symmachus's Verſion.

A Fifth and a Sixth Verſion.

A Seventh upon the Pſalms.

Authors whoſe Books have a Relation to the Hiſtory of the Old Teſtament.

Genuine.	*Forged or Doubtful.*
Philo.	*Ariſteas.*
Joſephus.	*Ariſtobulus.*
Juſtus.	*Joſeph Bengorion.*
	Pſeudo-Beroſus.
	Manetho.
	Metaſthenes.
	The Teſtament of the 12 *Patriarchs.*
	Pſeudo-Dorotheus.
	Zoroaſter.
	Sanchoniathon.
	Philo Byblius.

A TABLE of *BOOKS* that belong to the *New Teſtament*.

Books Owned as Canonical, at all Times, and by all Chriſtians.

THE Four Goſpels.

Thirteen Epiſtles of St. *Paul*.

The Firſt Epiſtle of S *Peter*.

The Firſt Epiſtle of St. *John*.

[The *Acts of the Apoſtles*; This by a Miſtake is omitted in *du Pin*.]

Books doubted of at firſt by ſeveral, but ſoon received as Canonical by the Catholick Church.

The Epiſtle to the *Hebrews*.

The Epiſtle of St. *James*.

The Second Epiſtle of St. *Peter*.

The Second and Third Epiſtles of St. *John*.

The Epiſtle of St. *Jude*, ſomething later.

The *Revelation*, which was not Univerſally received of a long time.

Apocryphal Books, not full of Errors.

The Letter of *J. C.* to *Agbarus*.

The Letters of the V. *M.*

The Goſpel according to the *Ægyptians*.

The Goſpel acccording to the *Hebrews*.

The *Proto-Evangelium* of St. *James*.

The Goſpel of *Nicodemus*.

The Ancient Acts of *Paul* and *Thecla*.

The Epiſtle to the *Laodiceans*.

The Letters of St. *Paul* to *Seneca*.

The Epiſtle of St. *Barnabas*.

The Liturgies { Of St. *Peter*. / Of St. *Mark*. / Of St. *James*. / Of St. *Matthew*.

The Canons and Conſtitutions of the Apoſtles.

The Book of *Prochorus*.

The Book of *Abdias*.

The Ancient Acts of the Paſſion of St. *Andrew*.

Erroneous Books, Forged by Hereticks.

The Goſpels { Of St. *Thomas*. / Of St. *Matthias*. / Of St. *Bartholomew*. / Of the Twelve. / Of *Philip*. / Of *Judas*. / Of *Thaddæus*. / Of *Barnabas*.

A Book of the Childhood of *Jeſus Chriſt*.

A Book of the Genealogy of *Mary*.

The Acts { Of St. *Peter*. / Of St. *Paul*. / Of St. *Andrew*. / Of St. *John*. / Of the Apoſtles. / Of St. *Philip*. / Of St. *Thomas*.

The Doctrine and Sermons of St. *Peter*.

The *Clementines*.

The Memoirs of the Apoſtles.

The Travels of the Apoſtles.

A Book of the Prieſthood of *Jeſus Chriſt*.

The Life of the Virgin *Mary*.

Queſtions of the Virgin *Mary*.

Revelations, { Of St. *Peter*. / Of St. *Paul*. / Of St. *Thomas*. / Of St. *Stephen*.

Other Suppoſititious Books, favourable to Religion.

A Letter of *Agbarus* to *Jeſus Chriſt*.

Letters of *Lentulus*, and *Pilate*, concerning *Jeſus Chriſt*.

The *Sibylline* Oracles.

The Books of *Hermes Triſmegiſtus*.

The Books of *Hyſtaſpes*.

Seneca's Letters to St. *Paul*.

A Paſſage of *Joſephus* concerning *Jeſus Chriſt*; which we cannot tell whether it be Suppoſititious or no.

A TABLE of all the *Eccleſiaſtical Writers* mentioned in this Volume.

HERMAS.

A Genuine Books, ſtill Extant.

A Diſcourſe intituled, *Paſtor*, divided into Three Books.

St. *CLEMENT.*

Genuine Books, ſtill Extant.

Two Epiſtles to the *Corinthians*.

Suppoſititious Books.

The Conferences of St. *Peter* and *Appion*.

Recognitions.

Apoſtolical Conſtitutions.

Clementines.

St. *DENYS*, the *Areopagite*.

Suppoſititious Books.

Books of the Celeſtial and Eccleſiaſtical Hierarchy.

A Diſcourſe of the Names of God.

A Diſcourſe of Myſtical Theology.

Ten Letters.

St. *IGNATIUS.*

Genuine Books, ſtill Extant.

Epiſtles to the *Smyrnæans*.

To St. *Polycarp*.

To the *Epheſians*.

To the *Magneſians*.

To the *Philadelphians*.

To the *Trallians*.

To the *Romans*. According to *Voſſius*'s and *Uſher*'s Editions.

Suppoſititious Books.

Five Spurious *Greek* Letters.

To *Maria Caſſobolita*.

To the *Tarſians*.

To the *Antiochians*.

To *Hero* the Deacon.

To the *Philippians*.

Three in *Latin*, One to the V. *M.* the other Two to St. *John*.

St. *POLYCARP.*

A Genuine Book, ſtill Extant.

An Epiſtle to the *Philippians*.

Books Loſt.

Some Letters to the Neighbouring Churches.

Suppoſititious Books.

A Letter to St. *Denys* the *Areopagite*.

A Diſcourſe of the Union of St. *John*.

[Dr. *Cave* produces a Quotation out of *Halloixius*'s Life of St. *Polycarp*, which ſays, This Book was *concerning St.* John's *Death*. They both mean the ſame *Book*, becauſe they ſay from *Halloixius*, that it is extant in the Library of the Abby of *Fleury*. I believe it is falſe Printed in Mr. *Du Pin*.]

PAPIAS.

Book Loſts.

Five Books intituled, *Explications of the Diſcourſes of our Saviour*.

QUADRATUS. } *Books Loſt.*

ARISTIDES. } Two Apologies for the Chriſtians.

AGRIPPA.

A Book Loſt.

A Diſcourſe againſt *Baſilides*.

HEGESIPPUS.

A Book Loſt.

An Eccleſiaſtical Hiſtory, divided into Five Books.

JUSTIN Martyr.

Genuine Books, ſtill Extant.

Two Apologies.

The Second Part of the Book of the Monarchy of God.

A Conference with *Trypho*, the *Jew*.

Two Orations againſt the *Gentiles*, doubtful.

A TABLE of all the Eccleſiaſtick Writers, &c.

A Letter to *Diognetus*, doubtful. [Theſe are owned by Doctor *Cave*.]

Books Loſt.

A Diſcourſe againſt Hereſies, particularly againſt *Marcion*.

Two Books againſt the *Gentiles*, one called *The Pſalmiſt*.

A Book of Collections concerning the Soul.

[Beſides theſe, Dr. *Cave* mentions,
An Expoſition of the *Revelations*.
A Commentary npon the *Hexameron*.
Letters περὶ τοῦ πάσχα.
A Diſcourſe upon the Reſurrection.]

Suppoſititious Books.

Letters to *Zena* and *Serenus*. [Owned by Dr. *Cave* as *Genuine*.]

A Confutation of ſome *Ariſtotelian* Opinions. [Owned likewiſe by him.]

Queſtions, and Anſwers to the Queſtions of the Orthodox.

An Expoſition of the Faith concerning the Trinity.

MELITO.

Books Loſt.

Two Books of *Eaſter*.
One of the Lives of the Prophets.
One of the Church.
Of the Lord's Day.
Of the Nature of Man.
Of the Creation.
Of the Obedience of our Senſes to the Faith.
Of the Soul, the Body, and the Spirit.
Of the Truth.
Of Baptiſm.
Of the Generation of J. C.
Of Prophecy.
Of Hoſpitality.
A Book intituled, *The Key*.
Of the Devil.
Of the Revelations.
Of God Incarnate.
Collections out of the Scripture.
An Apology for the Chriſtian Religion.

TATIAN.

A Genuine Book, ſtill Extant.

A Diſcourſe againſt the Gentiles.

Books Loſt.

A Goſpel compoſed out of the Four.
A Diſcourſe of Evangelical Perfection.

ATHENAGORAS.

Genuine Books, ſtill Extant.

An Apology for the Chriſtians.
A Diſcourſe of the Reſurrection.

Suppoſititious Books.

* A Romance *of True and Perfect Love*, in *French*, ſaid to have been Tranſlated out of *Greek*.

HERMIAS.

A Genuine Book, ſtill Extant.

A Diſcourſe to ſhew the Ridiculouſneſs of the Opinions of the Pagan Philoſophers.

† *THEOPHILUS.*

Genuine Books, ſtill Extant.

Three Books to *Autolycus*.

Books Loſt.

A Diſcourſe againſt *Marcion*.
A Diſcourſe againſt the Hereſie of *Hermogenes*. And ſome other little things.

APOLLINARIUS.

Books Loſt.

An Apology to the Emperor for the Chriſtians.
A Treatiſe againſt the *Gentiles*, divided into Five Books.
Two Books againſt the *Jews*.
Diſcourſes againſt the *Montaniſts*.

DIONYSIUS, Biſhop of *Corinth*.

Books Loſt.

Epiſtles to the *Lacedæmonians*.
The *Athenians*.
The *Nicomedians*.
The Church of *Gortyna*.
The *Amaſtrians*.
The *Gnoſſians*.
Soter, and to *Chryſtophora*.

PINYTUS.

A Book Loſt

A Letter to *Dionyſius* Biſhop of *Corinth*.

PHILIP and *MODESTUS.*

Books Loſt.

Diſcourſes againſt *Marcion*.

MUSANUS.

A Book Loſt.

A Diſcourſe againſt the *Encratite*.

BARDESANES.

Book Loſt.

Diſcourſe againſt *Marcion*.
Of Fate.

St. *IRENÆUS.*

Genuine Books, ſtill Extant.

Five Books againſt Hereſies extant only in *Latin*.
A Letter to *Victor* in *Euſebius*.

Books Loſt.

Letters to *Blaſtas*.
To *Florinus*.
A Diſcourſe of Knowledge.
A Diſcourſe againſt *Marcion*.
Several Diſcourſes of various Subjects.

Books Loſt.

VICTOR, *POLYCRATES*, *THEOPHILUS*, *BACHYLLUS*. } Letters and Diſcourſes concerning the Celebration of *Eaſter*.

HERACLITUS.

A Book Loſt.

Commentaries upon St. *Paul*.

MAXIMUS.

A Book Loſt.

A Diſcourſe concerning the Original of Evil.

Books Loſt.

APPION, *CANDIDUS*. } Commentaries upon the *Hexameron*.

SEXTUS.

A Book Loſt.

A Diſcourſe of the Reſurrection.

JUDAS.

A Book Loſt.

A Diſcourſe upon *Daniel*'s Weeks.

ARABIANUS.

Books Loſt.

Works unknown.

SERAPION.

Books Loſt

Letters againſt the *Montaniſts*.
To *Domninus*.
Other Letters.
A Diſcourſe concerning the Goſpel falſly attributed to St. *Peter*.

RHODON.

Books Loſt.

A Diſcourſe againſt *Marcion*.
A Diſcourſe upon the *Hexameron*.

PANTÆNUS.

A Book Loſt.

Commentaries upon the Bible.

St. *CLEMENT* of *Alexandria*.

Genuine Books, ſtill Extant.

Exhortation to the *Gentiles*.
Pædagogus, in 3 Books.
Stromata, in 8 Books.
A Diſcourſe concerning, *What Rich Man can be ſaved*.
[Dr. *Cave* mentions a Hymn in Praiſe of our Saviour.]

Books Loſt.

Eight Books of Inſtitutions.
A little Book of *Eaſter*.
A Diſcourſe of Faſting.
A Diſcourſe of Slander.
An Exhortation to Patience:
[And ſeveral other Diſcourſes.]

MILTIADES.

Books Loſt.

A Diſcourſe againſt the *Montaniſts*.
Againſt the *Gentiles* and *Jews*.
An Apology for the Chriſtian Religion.

APOLLONIUS, a *Greek*.

A Book Loſt.

A Diſcourſe againſt the *Montaniſts*.

APOLLONIUS, a *Roman*.

A Book Loſt.

An Apology for the Chriſtian Religion.

ANONYMOUS Authors.

Books Loſt.

Diſcourſes againſt the Hereſies of *Montanus* and *Artemo*.

TERTULLIAN.

Genuine Books, ſtill Extant.

Of Penance.
Of Baptiſm.
Of Prayer.
An Apology for the Chriſtian Religion.
Of Patience.
Exhortation to Martyrdom.
A Diſcourſe to *Scapula*.
Two Books to the *Gentiles*.
Of Publick Shows.
Of Idolatry.
Of the Dreſſes of Women.
Of Womens Habits.
Of the Teſtimony of the Soul.
Five Books againſt *Marcion*.
Of Preſcriptions.
Of the Fleſh of *J. Chriſt*.
Of the Soul.
Of a Soldier's Crown.
A Book intituled, *Scorpiacum*.
[Againſt the *Gnoſticks*.
Againſt the *Jews*.
Againſt *Praxeas*.
Againſt *Hermogenes*.
Againſt the *Valentinians*.
Of the Philoſophick Cloak.
To his Wife Two Books.

[* *Huetius* in his Diſcourſe of the Original of Romances, thinks that this Book might poſſibly have been compoſed by *Philander*, who impoſed upon *M. Fumée*, as if it had been really written by *Athenagoras*. This Dr. *Cave* ſays is very improbable: But if we conſider how extremely particular this Author is in his Deſcription of thoſe Buildings he mentions how very improbable it is that *Athenagoras* ſhould have brought in his *Melangenia*, deſcribing *Jupiter Hammon*'s Temple more like an Architect than an Hiſtorian, we can hardly conceive it to have been written by a *Greek*. Beſides, the Architecture it ſelf is ſo very exact according to the Rules of the Five Orders, the Four Ancienteſt whereof were introduced firſt by the *Greeks*; that it is not likely that one of that Nation, who knew very well that *Jupiter Hammon*'s Temple was never raiſed by Men that were acquainted with their Models of Building, would ever have deſcribed it as Built after ſuch a manner, if he had thought fit to have deſcribed it at all. So that though we cannot certainly tell whether *Philander*, (who wrote Commentaries upon *Vitruvius*) was the Author of this Romance, or no; yet theſe Reaſons ſeem to make it more than probable, that it was not written by *Athenagoras*, eſpecially ſince a *Greek* Copy was never yet produced, and that none of the Ancients ever quoted it, either as his, or as belonging to any Body elſe. And I do not doubt, but Dr. *Cave* would have been of the ſame Opinion, if he had read the Book over himſelf.]

[† Since the firſt Edition of Mr. *du Pin*'s *Bibliotheque* was Publiſhed by Mr. *Dodwell* ſet out the Chronological Fragments of Biſhop *Pearſon*, with Additions of his own to the late Biſhop of *Cheſter*'s Diſcourſes concerning the Succeſſion of the firſt Biſhops of *Rome*. In his Additions to the Second Chapter of Biſhop *Pearſon*'s Firſt Diſcourſe, he brings ſome Arguments to prove that this *Theophilus*, the Author of theſe Diſcourſes to *Autolycus*, was not that Biſhop of *Antioch* that was the Sixth from St. *Peter*, as it has hitherto univerſally been believed. *Theophilus* ſpeaks of the Perſecution, as of a Calamity the Chriſtians then groaned under, in two or three places, towards the End of the Third Book: Καθημέρας and ἕως τῶν δεῦρο *daily* and *until now*. He ſays alſo, that it chiefly lay upon thoſe that *haſtned after Virtue, and endeavoured to live a Holy Life*, σπουδάζας πρὸς ἀρετὴν ἢ ἀσκήσας βίον ἅγιον. Theſe Mr. *Dodwell* affirms to have been Proſelytes and Catechumens who endeavoured to live up to the Rules of their New Religion, and uſed great Philoſophical Strictneſſes of Life, as *Origen* and his Diſciples did, which is properly meant by the word ἀσκῆσας. The Perſecution of *Severus* was raiſed particularly againſt New Converts, and thoſe that endeavoured to inſtruct the Catechumens in the Chriſtian Faith: for which Reaſon, *Origen* was ſo ſeverely enquired after; from hence it will neceſſarily follow, That *Theophilus*, who mentions the Perſecution as a thing that had been of ſome Continuance, which did not begin till the Year CCIII. could not be that Biſhop of *Antioch* that ſucceeded *Maximinus*, and preceded *Heros*.

Of

A TABLE of all the Eccleſiaſtical Writers, &c.

Of Chaſtity.
Of Faſting.
Of ſingle Marriages.
An Exhortation to Chaſtity.
Of Flight in Perſecution.
Of Veiling of Virgins.

Books Loſt.

A Diſcourſe againſt *Apollonius*.
Of *Aaron's* Robes.
Of Circumciſion.
Of Clean and Unclean Beaſts.
Of Paradiſe.
Of Fate.
Of the Hope of the Righteous.
Againſt *Apelles*.
Of Baptiſm,
Of Publick Shows,
Of Veiling of Virgins,
} in *Greek*.
[The Diſcourſe *de Corona Militis* was tranſlated likewiſe by himſelf into *Greek*.

Suppoſititious Books.

A Catalogue of Hereſies at the End of his Preſcriptions.
A Letter of Jewiſh Meats.
Of the Trinity.
Several Poems.

CAIUS.

Books Loſt.

A Diſcourſe againſt *Proclus* the *Montaniſt*.
Another intituled, *The little Labyrinth*.
Of the Nature of the Univerſe.

HIPPOLYTUS.

A Genuine Book, ſtill Extant.

A Paſchal Cycle.

Books Loſt.

Commentaries upon the Pſalms.
Of the Witch of *Endor*.
Commentaries upon St. *John's* Goſpel, and the *Apocalypſe*.
Of Spiritual Gifts.
Apoſtolical Tradition.
Chronicles; or Chronological Accounts of Time.
Againſt the *Greeks*, and *Plato*, concerning the Univerſe.
An Exhortation to *Severina*.
A Demonſtration of the Time of *Eaſter*, as it is in the Table.
Odes upon all the Scriptures.
Of God, and the Reſurrection of the Dead.
Of Good, and whence comes Evil.
Againſt Hereſies.
Againſt the *Marcionites*.
Several other Tracts.

Suppoſititious Books.

Of the End of the World, and Anti-Chriſt.
A Demonſtration againſt the *Jews*.
A Diſcourſe of *Suſanna*. [Not diſowned by Doctor *Cave*.]
Collections againſt *Bero* and *Helico*, againſt the *Excerpta* of *Anaſtaſius*.
Homilies of the Trinity, and the Incarnation.
A ſhort Account of the Lives of the XII. Apoſtles.
[Aſcribed by ſome to *Hippolytus* Junior, who lived about the Year Dccccxxxiii.]

GEMINIANUS.

Books Loſt.

Works unknown.

ALEXANDER.

Books Loſt.

Epiſtles, to the *Antinoita*.
To the *Antiochians*.
To *Origen*.
To *Demetrius*, and others.

JULIUS AFRICANUS.

A Genuine Book, ſtill Extant.

A Letter to *Origen*, concerning the Hiſtory of *Suſanna*.

Books Loſt.

A Chronicon.
A Letter to *Ariſtides* of the Genealogy of J. C. a great part whereof is quoted by *Euſebius*.

MINUTIUS FELIX.

A Genuine Book, ſtill Extant.

Octavius; A Dialogue againſt the *Gentiles*.

AMMONIUS.

A Genuine Book, ſtill Extant.

Evangelical Harmony.

Books Loſt.

Several Treatiſes.

A Suppoſititious Book.

Of Fate, loſt.

ORIGEN.

Genuine Books, ſtill Extant.

See the Catalogue of his Comments upon the SS. in his Life.

Againſt *Celſus* in Eight Books.
Of Martyrdom.
Of the Hiſtory of *Suſanna*, in a Letter to *Africanus*.
His Principles, in *Latin*.
Of Prayer.

Books Loſt.

His Principles in Four Books.
Of the Reſurrection.
Stromata in Ten Books.
Conference with *Beryllus* Biſhop of *Boſtra*.
Dialogues concerning the Reſurrection.
An Explication of the Hebr. Names of the O. T.

Suppoſititious Books.

Againſt *Marcus*; a Dialogue.
Two Commentaries upon *Job*.
Commentaries upon St. *Mark*.
Several Homilies.
The Lamentations of *Origen*.

BERYLLUS.

Book Loſt.

Conference, Letters, and other ſmall things.

St. *CYPRIAN.*

Genuine Books, ſtill Extant.

LXXXIII. Letters.
Of the Vanity of Idols.
Teſtimonies againſt the *Jews*, to *Quirinus*, in Three Books.
Of the Diſcipline and Habits of Virgins.
Of the *Lapſi*.
Of the Unity of the Church.
Of Prayer.
An Exhortation to Martyrdom.
Of Mortality.
To *Demetrianus*.
Of Works of Mercy and Alms-Deeds.
Of Patience.
Of Envy.
[*Trithemius* tell us, That St. *Cyprian* alſo enlarged *Seneca's* and *Tyro's* Characters, by adding of numbers of Technical words that belong'd to the Chriſtian Religion; they are all Printed by *Gruter*, and are commonly bound up with his Body of Inſcriptions.]

Suppoſititious Books.

Againſt Publick Shows.
Of Chaſtity.
Homily againſt *Novatian*.
Homily againſt Gameſters.
Of the Cœlibacy of the Clergy.
Of XII. Abuſes of the Age.
A Panegyrick upon Martyrdom.
Of double Martyrdom.
A Diſcourſe of the Cardinal Virtues by *Arnaldus Bonevallis*.
Rufinus's Explication of the Creed.
Of the Baptiſm of Hereticks.
Of Mount *Sion*, and Mount *Sinai*.
The Supper.
Of the Revelation of Saint *John Baptiſt's* Head.
Celſus's Preface.
Two Books to Martyrs.
St. *Cyprian's* Confeſſion.
A Kalendar for *Eaſter*.
The Secrets of St. *Cyprian*.

PONTIUS.

A Genuine Book, ſtill Extant.

St. *Cyprian's* Life.

CORNELIUS.

Genuine Books, ſtill Extant.

Two Letters amongſt St. *Cyprian's*, and a Fragment of another in *Euſebius*.

NOVATIAN.

Genuine Books, ſtill Extant.

A Letter in St. *Cyprian's* Works.
Of the Trinity.
Of Jewiſh Meats.

Books Loſt.

Of the Paſſover.
Of the Sabbath.
Of Circumciſion.
Of the High Prieſt.
Of Prayer.
Of Reſolution.
Concerning *Attalus*.

St. *MARTIALIS SIXTUS.*

Suppoſititious Books.

Two Letters.
The Sentences of *Sixtus*, the *Pythagorean*.

GREGORY Thaumaturgus.

Genuine Books, ſtill Extant.

A Speech to *Origen*.
A Profeſſion of Faith in *Gregory Nyſſen*.
A Canonical Epiſtle.
A Paraphraſe upon *Eccleſiaſtes*.

Suppoſititious Books.

An Expoſition of Faith Publiſhed by *Turrian*.
A Treatiſe of the Soul.
Sermons.

DIONYSIUS of *Alexandria*.

Genuine Books, ſtill Extant.

Beſides Fragments produced by *Euſebius*, we have a Letter to *Baſilides*.

Books Loſt.

Two Letters to the *Roman* Confeſſors.
To *Stephen*.
To *Sixtus*.
To *Philemon*.
To *Dionyſius*.
To *Hierax*.
To the Church of *Antioch*, againſt *Paulus Samoſatenus*.
Paſchal Letters.
Diſcourſes of Martyrdom.
Of the Promiſes of God.
Againſt the *Sabellians*.
Of the Trinity to *Dionyſius*.
An Apology and Refutation of his former Opinions.
Of Nature, and Temptations.
Several other Letters mentioned by *Euſebius*.

A Suppoſititious Book.

A Diſcourſe againſt *Origen*, quoted by *Anaſtaſius* of *Nice*.

THEOGNOSTUS.

A Book Loſt.

Inſtitutions.

ATHENOGENES.

A Book Loſt.

A Hymn.

DIONYSIUS, Biſhop of *Rome*.

A Book Loſt.

A Letter againſt the *Sabellians*.

MALCHION.

Suppoſititious Book.

A Conference againſt *Paulus Samoſatenus*.

ANATOLIUS.

A Genuine Book, ſtill Extant.

A Diſcourſe concerning *Eaſter*, in *Latin*.

VICTORINUS.

A Genuine Book, ſtill Extant.

A Diſcourſe upon the *Revelations*. [This is thought to be Spurious by moſt Men, or at leaſt extremely interpolated.]

Books Loſt.

A Book againſt all Hereſies.
Commentaries upon *Geneſis*, *Exodus*, *Leviticus*, *Iſaiah*, *Ezekiel*, *Eccleſiaſtes*, and the *Canticles*, [*Habakkuk*, St. *Matthew*, and the *Revelations*. Dr. *Cave* has publiſhed the Beginning of a Diſcourſe of this *Victorinus*, *Of the Fabrick of the World*, which he thinks may be a Fragment of this Father's Commentaries upon *Geneſis* or the *Apocalypſe*.]

PIERIUS.

Books Loſt.

Homily upon *Hoſea*.
Twelve other Books.

METHODIUS.

Genuine Books, ſtill Extant.

The Banquet of the Virgins, and ſeveral Fragments.

Books Loſt.

Of the Reſurrection.
Of the Witch of *Endor*.
Of Free Will.
Commentaries upon *Geneſis*, *Canticles*, and ſeveral other Books.

Suppoſititious Books.

A Homily upon the Preſenting of J. C. in the Temple.
Another Sermon upon *Palm-Sunday*.
A *Latin* Profeſſion of Faith upon the Trinity.

PAMPHILUS.

Books Loſt.

Letters.

LUCIAN.

Books Loſt

A new Edition of the Verſion of the Bible.
Small Tracts, and ſome Letters.

A TABLE of all the Eccleſiaſtical Writers &c.

ZENO *Veronenſis.*

Suppoſititious Books.

Homilies.

ARNOBIUS.

Genuine Books, ſtill Extant.

Seven Books againſt the *Gentiles.*

Book Loſt.

Poem upon his Voyage.

LACTANTIUS.

Genuine Books, ſtill Extant.

Inſtitutions in Seven Books;

An Abridgment of the firſt three Books.

Of the Workmanſhip of God.

Of the Anger of God.

Of Perſecution, or the Deaths of the Perſecutors.

Books Loſt.

To *Aſclepiades* Eight Books of Letters.

COMMODIANUS.

Genuine Books, ſtill Extant.

Inſtructions to the *Gentiles.*

JULIUS FIRMICUS MATERNUS.

Genuine Book, ſtill Extant.

Of the Error of Prophane Religions.

COUNCILS of the 3 firſt Centuries.

Genuine Books, ſtill Extant.

A Letter from the Council of *Antioch* concerning *Paulus Samoſatenus* Euſeb. *Lib. VII. Ch.* 30.

Books Loſt.

Synodical Letters in *P. Victor*'s time concerning the Celebration of *Eaſter.*

A Decree of a Council held under *Agrippinus*, concerning the Baptiſm of Hereticks.

A Decree of another under *Dionyſius* Biſhop of *Rome.*

A Decree of another held at *Antioch*, in *P. Stephen*'s time.

A Decree of ſome Councils held in *Aſia*, concerning *Noetus.*

Suppoſititious Books.

A Letter and a Profeſſion of Faith of the Council of *Antioch*, ſet down by *Turrian.*

Decretals of the Ancient Popes before *Syricius.*

EUSEBIUS *of Cæſarea.*

Genuine Books, ſtill Extant.

An Apology for *Origen* in five Books; compoſed by him and the Martyr *Pamphilus*, with a Sixth by himſelf alone.

A Treatiſe againſt the Philoſopher *Hierocles.*

Fifteen Books of Evangelical Preparation.

Twenty Books of Evangelical Demonſtration.

A Chronicon divided into two Parts.

An Eccleſiaſtical Hiſtory divided into Ten Books.

A little Treatiſe of the Martyrs of *Paleſtine.*

Five Books againſt *Marcellus* of *Ancyra*, of which the three laſt are intituled, *Of Eccleſiaſtical Theology.*

Four Books of the Life of *Conſtantine.*

An Oration of *Conſtantine*'s to the Aſſembly of the Saints.

A Panegyrick upon *Conſtantine.*

A Treatiſe of Topicks.

A Letter preſerved by *Theodoret.*

A Tranſlation of the Evangelical Canons, and of the Letter to *Carpianus.*

Books Loſt.

The ten laſt Books of Evangelical Demonſtration.

Part of the Firſt Part of his Chronicon.

A Paſchal Cycle.

Five Books of the Theophany or Incarnation.

Ten Books of Commentaries upon *Iſaiah.*

Thirty Books againſt *Porphyry.*

A Treatiſe of the Signification of the Names which the *Jews* give to other Nations.

A Deſcription of the Holy Land and the Temple.

Three Books of the Life of *Pamphilus.*

Little Tracts upon the Martyrs.

A Commentary upon the 150 Pſalms.

The Evangelical Canons and the Letter to *Carpianus* in Greek.

A Commentary upon the Firſt Epiſtle to the *Corinthians.*

A Treatiſe of the Polygamy of the Patriarchs.

Eclogues upon the Bible.

Letters to *Alexander* and *Euphration*, cited in the Second Council of *Nice.*

An Apology and Refutation.

An Oration made at the Dedication of the Church of *Jeruſalem.*

Suppoſititious Books.

A Commentary upon the Canticles.

Lives of the Prophets.

Sermons publiſhed by *Sirmondus.*

A Concordance tranſlated by *Ambroſe Camaldulenſis.*

CONSTANTINE *the Emperor.*

Genuine Books, ſtill Extant.

An Oration made at the Convention of the Saints.

An Oration to the Fathers at the Council of *Nice.*

A Prayer.

Several Letters, of which ſee a Catalogue in *p.* 15. *&c.*

Several Edicts in favour of the Chriſtian Religion, of which you have the Catalogue in *p.* 16, 17, &c.

Book Loſt.

Several Harangues.

Several Letters.

Several Edicts.

Suppoſititious Book.

The Donation of *Conſtantine* to the Biſhop of *Rome.*

JUVENCUS.

Genuine Book, ſtill Extant.

A Poem upon the Life of Jeſus Chriſt.

Books Loſt.

Hymns.

RHETICIUS.

Book Loſt.

A Commentary upon the Canticles.

EUSTATHIUS *of Antioch.*

Genuine Books, ſtill Extant.

A Treatiſe concerning the Witch of *Endor:*

Fragments of his Book upon the Soul, and of his Diſcourſe cited by *Theodoret.*

Books Loſt.

A Treatiſe againſt the *Arians.*

Homilies.

Letters.

A Treatiſe of the Soul.

Suppoſititious Book.

A Commentary upon the Creation.

PETER *of Alexandria.*

Genuine Book, ſtill Extant.

Canons upon Penance.

Books Loſt.

A Treatiſe upon the Divinity.

A Diſcourſe upon Penance.

A Sermon againſt the pre-exiſtence of Souls.

A Myſtagogical Diſcourſe.

ALEXANDER *of Alexandria.*

Genuine Books, ſtill Extant.

Two Letters againſt *Arius*, produced by the Eccleſiaſtical Hiſtorians.

Paſtoral Letter publiſhed by *Cotelerius.*

St. ATHANASIUS.

Genuine Books, ſtill Extant.

Two Treatiſes againſt the Gentiles, whereof the Second is, intituled, *Of the Incarnation.*

An Apologetick to the Emperor *Conſtantine.*

A Letter to the *Egyptians*, intituled, *The Firſt Diſcourſe againſt the* Arians.

A Letter to all the Orthodox Biſhops.

Firſt Apology.

Second Apology.

Four Treatiſes againſt the *Arians.*

A Letter to thoſe that lead a Monaſtick Life.

An Hiſtorical Treatiſe to theſe that lead a Monaſtick Life.

A Letter to *Serapion* concernmg the Death of *Arius.*

A Treatiſe of Synods.

Two Letters extant in the Works of *Lucifer.*

A Letter written in the Name of the Council of *Alexandria.*

A Letter written in the Name of the Council of *Antioch.*

A Letter to the Biſhops of *Egypt*, *Arabia*, &c.

A Letter to the *Africans.*

A Letter to *Epictetus.*

A Sermon upon theſe Words; *My Father hath given me all things.*

An Epiſtle to *Adelphius.*

Two Letters to *Serapion* upon the Divinity of the Son and the Holy Ghoſt.

An Expoſition of the Faith.

A Letter concerning the Hiſtory of the Deciſion of the Council of *Nice.*

A Letter concerning the Opinion of St. *Dionyſius* of *Alexandria*, upon the Trinity.

A Treatiſe of the Union of the Humane Nature with the Word.

Two Treatiſes of the Incarnation againſt *Apollinarius.*

A Treatiſe againſt the Followers of *Sabellius.*

An Epiſtle to *John* and *Antiochus.*

An Epiſtle to *Palladius.*

An Epiſtle to *Dracontius.*

An Epiſtle to *Marcellinus* upon the Pſalms.

An Homily on the Sabbath, and of the Circumciſion.

A Treatiſe of the Words of Jeſus Chriſt: *Whoever ſhall be guilty of Blaſphemy againſt the Holy Ghoſt*, &c.

Two Letters to *Serapion* upon the Divinity of the Holy Ghoſt.

A ſhort Diſcourſe againſt the *Arians.*

Conference between St. *Athanaſius* and the *Arians* in the Preſence of *Jovian.*

Epiſtle to *Ammon.*

A Fragment of a Feſtival Epiſtle.

An Epiſtle to *Ruffinian.*

The Book, intituled, *An Abridgment of the Holy Scripture.*

The Life of St. *Anthony*, [interpolated extremely, if not Spurious.]

Books Loſt.

A large Treatiſe of Faith.

A Treatiſe upon theſe Words of Jeſus Chriſt: *My Soul is troubled even unto Death.*

Some Dogmatical Treatiſes.

Suppoſititious Books.

A Treatiſe to prove that there is but one Jeſus Chriſt.

A Treatiſe of the Incarnation againſt *Paulus Samoſatenus.*

A Refutation of the Hypocriſy of *Meletius.*

A Treatiſe concerning Virginity.

A Treatiſe of the Teſtimonies of Scripture for the Trinity.

An Homily of the Annunciation of the Virgin.

The Life of St. *Syncletica.*

The Creed which bears the Name of St. *Athanaſius.*

An Expoſition of Faith upon the Incarnation.

A Diſputation againſt *Arius.*

A Letter to *Liberius.*

An Explication of theſe Words of Jeſus Chriſt, *Go to the Village*, &c.

A Homily upon the Paſſion.

A Homily upon Seed-time.

A Diſcourſe againſt all Hereſies.

A Diſcourſe of the Aſcenſion of Jeſus Chriſt, and of *Melchizedech.*

A Letter to *Jovian.*

A Book of Definitions.

Seven Dialogues of the Trinity.

A Book intituled, *a Tragedy.*

Queſtions to *Antiochus*, &c.

A Homily upon *Eaſter* Eve.

A Fragment of a Letter to *Euſychius.*

Eleven Books of the Unity and of the Trinity.

An Exhortation to the Monks.

A ſhort Inſtruction to the Monks.

Letters of St. *Athanaſius* to the Popes *Marcus* and *Fœlix.*

A Relation of the Paſſion, and of the Image of Jeſus Chriſt in the City of *Berytus.*

A Fragment upon the Incarnation againſt the Diſciples of *Paulus Samoſatenus.*

A Fragment upon the Sabbath.

Seven Homilies, Publiſhed by *Holſtenius.*

Four Diſcourſes, Publiſhed by F. *Combefis.*

Fragments of Commentaries upon *Job* and the *Pſalms* cited in the *Catena* upon the Scriptures.

JACOBUS

A TABLE of all the Eccleſiaſtical Writers, &c.

JACOBUS NISIBENUS.

Books Loſt.

Twenty three Treatiſes cited by *Gennadius*, the Titles of which are ſet down in *Pag.* 49.

MARCELLUS of Ancyra.

Books Loſt.

Treatiſes on different Subjects, and particularly againſt the *Arians*; *Euſebius* cites ſeveral Paſſages in them, which he refutes.

HOSIUS.

Genuine Book, ſtill Extant.

A Letter to *Conſtantius.*

Books Loſt.

Several Treatiſes againſt the *Arians.*

A Letter to his Siſter in Praiſe of Virginity.

JULIUS.

Genuine Books, ſtill Extant.

A Letter to the Biſhops of the Eaſt.

A Letter to the *Egyptians*, produced by St. *Athanaſius.*

Suppoſititious Books.

A Letter to *Dionyſius* concerning the Incarnation.

A Letter to *Docius* upon the ſame Subject.

The two *Decretals* attributed to this Pope.

ASTERUS.

Books Loſt.

Commentaries upon the Epiſtle to the *Romans*, upon the Goſpels and upon the Pſalms.

THEODORUS.

Books Loſt.

Commentaries upon St. *Matthew*, St. *John*, the Epiſtles of St. *Paul*, and upon the Pſalms.

TRYPHILLIUS.

Books Loſt.

Commentaries upon the *Canticles*, and ſeveral other Books.

HELIODORUS.

Book Loſt.

A Book of the Nature of Principles.

DONATUS.

Books Loſt.

A Treatiſe of the Holy Ghoſt.

A Letter on the ſame Subject.

VITELLIUS.

Book Loſt.

A Book ſhewing that the Servants of God are hated by the World; and ſome other Writings concerning Diſcipline.

MACROBIUS.

Book Loſt.

A Treatiſe addreſſed to Confeſſors and Virgins.

St. *ANTHONY.*

Genuine Books ſtill Extant.

Seven Letters to Monaſteries.

An Exhortation to Monks.

A ſhort Rule.

Suppoſititious Books.

A Sermon againſt Vice.

Other Sermons.

St. *PACHOMIUS.*

Genuine Book, ſtill Extant.

A Rule for the Monks.

Moral Precepts.

Eleven Letters.

ORESIESIS.

Genuine Book ſtill Extant.

A Treatiſe of the Inſtitution of Monks.

THEODORUS.

Genuine Book, ſtill Extant.

A Letter concerning *Eaſter.*

Books Loſt.

Several other Letters.

The MACARII.

Genuine Books, ſtill Exant.

Fifty Homilies or Diſcourſes to the Monks.

Seven ſmall Tracts.

A Rule for the Monks.

Another Rule in the Form of a Dialogue.

Book Loſt.

A Letter cited by *Gennadius.*

SERAPION.

Genuine Book, ſtill Extant.

A Treatiſe againſt the *Manichees.*

Books Loſt.

A Treatiſe upon the Titles of the Pſalms. Several Letters.

EUSEBIUS EMISENUS.

Books Loſt.

A Treatiſe againſt the *Jews.*

Another againſt the *Gentiles.*

Another againſt the *Novatians.*

A Commentary upon the Epiſtle to the *Galatians.*

Several Homilies upon the Goſpels.

Suppoſititious Books.

A Homily in Latin.

BASIL of Ancyra.

Books Loſt.

A Treatiſe againſt *Marcellus* of *Ancyra.*

A Treatiſe of Virginity.

Some other ſmall Tracts.

LIBERIUS.

Several Letters. See the Catalogue *p.* 63.

St. *HILARY.*

Genuine Books, ſtill Extant.

Twelve Books of the Trinity.

A Treatiſe of Synods.

Three Diſcourſes addreſſed to *Conſtantius.*

Fragments.

Conference with *Auxentius.*

Commentaries upon the Pſalms, and upon St. *Matthew.*

Books Loſt.

A Treatiſe againſt *Urſacius* and *Valens.*

An Hiſtorical Treatiſe.

A Tract againſt *Dioſcorus.*

Commentaries upon *Job.*

Commentaries upon the *Canticles.*

A Collection of Hymns.

A Treatiſe of Myſteries to *Fortunatus.*

Letters.

Suppoſititious Books.

A Hymn and Letters to his Daughter *Apra.*

LUCIFER.

Genuine Books, ſtill Extant,

Five Books for St. *Athanaſius*, againſt *Conſtantius* and againſt the *Arians.*

VICTORINUS of Africa.

Genuine Books, ſtill Extant.

Four Books againſt *Arius.*

A Treatiſe in Defence of the Term *Conſubſtantial.*

Three Hymns of the Trinity.

A Poem of the *Maccabees.*

A Treatiſe againſt the *Manichees.*

A little Tract about the beginning of Day.

Books Loſt.

Commentaries upon St. *Paul.*

St. *PACIANUS.*

Genuine Books, ſtill Extant.

Three Letters againſt the *Novatians.*

A Treatiſe of Baptiſm.

GREGORY of Bœtica.

Books Loſt.

Several Treatiſes.

A Book concerning Faith; unleſs this be the ſame with the 49th. Diſcourſe among St. *Gregory Nazianzen's.*

PHÆBADIUS.

Genuine Book, ſtill Extant.

A Treatiſe againſt the Second Creed of *Sirmium.*

OPTATUS.

Genuine Books, ſtill Extant.

Six Books againſt the Schiſm of the *Donatiſts.*

Suppoſititious Book.

A Seventh Book.

ACACIUS of Cæſarea.

Books Loſt.

A Treatiſe againſt *Marcellus* of *Ancyra.*

The Life of his Predeceſſor *Euſebius.*

Seventeen Volumes of Commentaries upon the Scripture.

Seven Volumes upon divers Subjects.

PHOTINUS.

Books Loſt.

A Treatiſe againſt the Gentiles.

A Treatiſe addreſſed to the Emperor *Valentinian.*

A Conference with *Marcellus* of *Ancyra*, cited by St. *Epiphanius*, Hæreſ. 71.

Several other Diſcourſes.

AETIUS.

Book Loſt.

An Impious Libel upon the Trinity, whereof St. *Epiphanius* relates ſome Fragments, *Hæreſ.* 76.

EUNOMIUS.

Books Loſt.

Seven Books of Commentaries upon the Epiſtle to the *Romans.*

Several Diſcourſes againſt the Church.

An Apology againſt the Treatiſe of St. *Baſil.*

GEORGE of Laodicea.

Genuine Books, ſtill Extant.

Two Letters produced by St. *Athanaſius.*

A Circular Letter againſt *Aëtius*, cited by *Sozomen.*

Books Loſt.

A Treatiſe againſt the *Manichees.*

The Life of *Euſebius Emiſenus.*

The APOLLINARII.

Genuine Book, ſtill Extant.

A Tranſlation of the Pſalms in Verſe.

Books Loſt.

Several Commentaries upon the Scriptures.

Treatiſes againſt the *Arians*, againſt *Origen*, and againſt ſeveral other Hereticks.

A Treatiſe againſt *Porphyry*, divided into Thirty Books.

A Treatiſe of the Truth of the Chriſtian Religion againſt *Julian.*

Some Letters.

A Poem containing the Hiſtory of the *Jews* divided into Twenty Four Books.

Tragedies and other Poetical Pieces; the Subjects whereof were Piety.

The Goſpels and the Epiſtles in Dialogues.

TITUS of Boſtra.

Genuine Book, ſtill Extant.

A Tranſlation of Three Books againſt the *Manichees.*

Books Loſt.

The Fourth Book againſt the *Manichees*, and the Greek Text of all the Four.

Some other Diſcourſes.

Suppoſititious Book.

Commentaries upon the Goſpel of St. *Luke.*

A Sermon upon *Palm-Sunday.*

DIDYMUS of *Alexandria.*

Genuine Books, ſtill Extant.

A Tranſlation of his Treatiſe concerning the Holy Spirit; made by St. *Jerome.*

A Tranſlation of his Commentaries upon the Canonical Epiſtles.

A Fragment of a Tract againſt the *Manichees.*

Books Loſt.

See the Catalogue of them, *p.* 103.

PETER of Alexandria.

Genuine Book, ſtill Extant.

A Letter quoted by *Theodoret*, Book IV. Chap. 22. of his Hiſtory.

Book Loſt.

A Letter to thoſe that were Baniſhed, whereof *Facundus* cites Two Fragments.

LUCIUS.

Books Loſt.

A Letter upon the Feaſt of *Eaſter.*

Some other Treatiſes.

AQUILIUS SEVERUS.

Book Loſt.

The Hiſtory of his Life, intituled, *Cataſtrophe.*

EUZOIUS.

Books Loſt.

Several Treatiſes of which we have no knowledge.

St. *CYRIL of Jeruſalem.*

Genuine Books, ſtill Extant.

Eighteen Catechetical Diſcourſes to the Catechumens.

Five Myſtagogical Lectures.

A Letter upon the Apparition of the Croſs.

A Letter concerning the Preſentation of Jeſus Chriſt in the Temple.

Suppoſititious Book.

A Letter to St. *Auſtine.*

St. *EPHREM the Syrian.*

See the Catalogue of his Works, *p.* 118, 119, and 120.

DAMASUS.

Genuine Books, ſtill Extant.

Two Letters to St. *Jerome*, to be found in the Works of that Father.

A Letter to the Biſhops of *Illyricum.*

A Letter to *Paulinus.*

Anathematiſms ſent to *Paulinus.*

A Letter to the Biſhops of the Eaſt againſt *Timothy*, produced by *Theodoret.*

A TABLE of all the Eccleſiaſtical Writers, &c.

Suppoſititious Books.

A Letter of *Damaſus* to St. *Jerom.*
A Decretal Epiſtle.
Epigrams, Epitaphs and other Poems.

St. *BASIL.*

Genuine Books, ſtill Extant.

481 Letters of this Saint.
Three Canonical Letters to St. *Amphilochius.*
Nine Homilies upon the beginning of *Geneſis.*
Two Homilies upon the Creation of Man.
A Homily upon Paradiſe.
A Homily concerning Watchfulneſs, upon the 6th. Chapter of *Proverbs.*
Twenty Two Homilies upon the *Pſalms.*
A Commentary upon the Sixteen firſt Chapters of *Iſaiah.*
Five Books againſt *Eunomius.*
A Book concerning the Holy Ghoſt to St. *Amphilochius.*
Two Books of Baptiſm.
Thirty One Homilies upon Diverſe Subjects.
Three Treatiſes concerning a Monaſtick Life.
A Treatiſe of Judgment, and another of Faith.

Aſcetical Diſcourſes, viz.

The greater and leſſer Rules.
The Book of a Monaſtick Life.
The Conſtitutions.
A Treatiſe of the Chaſtiſements of Monks.
A Treatiſe concerning Virginity.

Books Loſt.

Commentaries upon the whole Bible.
A Genuine Liturgy.
Some other Treatiſes.

Suppoſititious Books.

Letters to *Julian* and to *Apollinarius.*
Commentaries upon the Pſalms.
A Panegyrick upon St. *Barlaam.*
A Diſcourſe of Conſolation.
An Admonition to his Spiritual Son.
A Treatiſe of the Praiſes of a Solitary Life.
Three Liturgies.
A Grammar.

St. *GREGORY NAZIANZEN.*

Genuine Books, ſtill Extant.

Forty Four Diſcourſes or Sermons.
A Letter to *Evagrius.*
A Letter to *Nectarius.*
Letters to *Cledonius*, intituled, *Diſcourſe* 51*ſt.* and 52*d.*
Several Poems.
A Diſcourſe in *Latin* concerning Biſhops.
242 Letters.
His Laſt Will and Teſtament.

Suppoſititious Books.

The 47th, 48th, 49th, and 50th. Diſcourſes.
The Paraphraſe upon *Eccleſiaſtes.*

St. *GREGORY NYSSEN.*

Genuine Books ſtill Extant.

A Treatiſe upon the Creation of the World.
A Treatiſe of the Formation of the World.
A Treatiſe concerning the Witch of *Endor.*
A Book of the Life of *Moſes.*
Two Treatiſes upon the Inſcriptions of the Pſalms.
A Homily upon the Sixth Pſalm.
Homilies upon *Eccleſiaſtes* and the *Canticles.*
Twelve Books againſt *Eunomius.*
The greater Catechiſm.
A Treatiſe concerning Faith addreſſed to *Simplicius.*
A Diſcourſe upon the great *Abraham*, or of the Divinity of the Son and the Holy Ghoſt.
A Treatiſe on the Trinity to *Ablabius.*
A Treatiſe to *Euſtathius.*
A Treatiſe of the Difference between the Nature and Hypoſtaſis.
A Treatiſe of common Notions.
Two little Treatiſes againſt *Apollinarius.*
A Treatiſe againſt the *Manichees.*
A Treatiſe of the Soul.
Another Treatiſe of the Soul and of the Reſurrection.
A Treatiſe to *Jerius* of untimely Death of Children.
A Treatiſe of Virginity.
Sermons upon ſeveral Subjects, whereof ſee the Catalogue, *p.* 179.
Funeral Orations and Panegyricks.
A Canonical Epiſtle to *Letoius.*
A Letter to *Olympius.*
A Letter concerning the Profeſſion of a Chriſtian.
A Treatiſe of the End that a Chriſtian ought to propoſe to himſelf.
A Letter concerning Pilgrimages.
A Letter to *Flavianus.*

Books Loſt.

Commentaries upon the *Proverbs*, and an entire Commentary upon *Eccleſiaſtes.*
Commentaries upon the Epiſtles of St. *Paul.*
Some other Books whereof we have no Knowledge.

Suppoſititious Books.

A Latin Treatiſe containing the Paſſages in the Old Teſtament to prove the Divinity.
A Book of Philoſophy written by *Nemeſius.*

St. *CÆSARIUS.*

Suppoſititious Books.

Dialogues upon ſeveral Queſtions in Divinity.

St. *AMPHILOCHIUS.*

Genuine Books, ſtill Extant.

A Synodical Letter, publiſhed by *Cotelerius.*
Several Fragments quoted by *Theodoret* in the Councils of *Epheſus* and *Chalcedon*, and by ſeveral Authors.

Books Loſt.

Several Homilies upon the Scripture.
Some Letters.

Suppoſititious Books.

Eight Sermons publiſhed by *F. Combefis.*
The Life of St. *Baſil.*

MAXIMUS.

Book Loſt.

A Treatiſe concerning Faith.

EUSEBIUS VERCELLENSIS.

Genuine Book, ſtill Extant.

Three Letters.

Book Loſt.

A Tranſlation of *Euſebius*'s Commentary on the Pſalms.

MELETIUS.

Genuine Book, ſtill Extant.

A Homily upon theſe Words in the Proverbs, *God hath Created me*, &c. quoted by St. *Epiphanius*, *Hæreſ.* 73.

DIODORUS of *Tarſus.*

Books Loſt.

A Treatiſe of Deſtiny.
A Treatiſe of the Holy Ghoſt.
A Treatiſe againſt Hereticks.
Commentaries upon ſeveral Books of the Holy Scripture.
A Treatiſe againſt the Jews, and againſt the *Melchiſedechians.*
Treatiſe of the Trinity, of the Reſurrection, of the Soul, and of Providence.
A Tract to *Euphronius* againſt *Ariſtotle.*

HILARY the Deacon.

Books attributed to him.

Commentaries upon St. *Paul*, which carry the Name of St. *Ambroſe.*
Queſtions upon the Old and New Teſtament which bear St. *Auguſtine*'s Name.

PRISCILLIAN.

Books Loſt.

Some little Diſcourſes.

MATRONIANUS.

Books Loſt.

Some pieces in Verſe.

TIBERIANUS.

Book Loſt.

His Apology.

DICTINIUS.

Books Loſt.

Some little Treatiſes.

ITHACIUS.

Book Loſt.

A Treatiſe in form of an Apology againſt the *Priſcillianiſts.*

Suppoſititious Book.

A Book againſt *Varimadus.*

FAUSTINUS.

Genuine Books, ſtill Extant.

Seven Books againſt the *Arians* and the *Macedonians*, falſly attributed to *Gregory* of *Bætica.*
His Petition to the Emperors *Valentinian* and *Theodoſius.*

PHILASTRIUS.

Genuine Books, ſtill Extant.

A Treatiſe of Hereſies.

TIMOTHY of *Alexandria.*

Genuine Books, ſtill Extant.

Canonical Reſponſes.

Book Loſt.

A Letter to *Diodorus.*

NECTARIUS.

Genuine Book, ſtill Extant.

A Homily upon the Holy Martyr *Theodorus.*

GELASIUS of *Cæſarea.*

Books Loſt.

A Continuation of the Hiſtory of *Euſebius.*
Some Homilies and Treatiſes.

SYRICIUS.

Genuine Books, ſtill Extant.

A Letter to *Himerius.*
The Second and Third Letter to the ſame.
The Fifth to *Anyſius.*
The Fourth is dubious.

SABINUS.

Book Loſt.

A Hiſtory of the Councils, or a Collection of their Acts.

AMBROSE of *Alexandria.*

Book Loſt.

A Dogmatical Treatiſe againſt *Apollinarius.*
A Commentary upon *Job.*

THEOTIMUS.

Books Loſt.

Short and Sententious Tracts in form of Dialogues.

EVAGRIUS of *Antioch.*

Books Loſt.

Treatiſes, of which we know nothing.

St. *AMBROSE.*

Genuine Books ſtill Extant.

A Treatiſe of the Creation of the World, compoſed of Nine Sermons, and divided into Six Books.
Upon the Terreſtrial Paradiſe.
Upon the Hiſtory of *Cain* and *Abel*; divided into Two Books.
Of the Ark and the Life of *Noah*; not perfect.
Two Books upon the Life of *Abraham.*
A Treatiſe of *Iſaac* and the Soul.
A Treatiſe of the Benefits or Advantages of Death.
A Treatiſe of forſaking the World.
Two Books of *Jacob*, and a happy Life.
A Diſcourſe of the Life of the Patriarch *Joſeph.*
A Diſcourſe upon the Benedictions of the Patriarchs.
The Book of *Elias*, and of Faſting.
A Treatiſe of *Naboth* and the Poor.
A Treatiſe upon *Tobit.*
Four Books concerning the Interceſſion or the Complaints of *Job* and *David.*
The firſt Apology for *David.*
An Explication of Twelve Pſalms, *viz.* Pſal. 1. 35, 36, 37, 38, 39, 40. 43. 45. 47, 48. 61.
A Book upon Pſalm 119.
A Commentary upon the Goſpel of St. *Luke*, divided into Ten Parts.
Three Books of the Offices of Miniſters.
Three Books concerning Virgins, to *Marcellina.*
A Treatiſe concerning Widows.
A Treatiſe of Virginity.
A Diſcourſe of the perpetual Virginity of *Mary.*
An Exhortation to Virginity.
A Book of Myſteries.
Two Books of Penance.
Five Books concerning Faith, or of the Trinity.
Three Books of the Holy Spirit.
A Treatiſe of the Incarnation.
Ninety two Letters.
Funeral Orations upon *Valentinian* and *Theodoſius.*
Hymns for the Office and upon the Six Days of the Creation.

Books Loſt.

Part of the Treatiſe of the Ark and of *Noah.*
A Treatiſe upon the Incarnation, whereof *Theodoret* quotes a Fragment.
A Treatiſe upon the Sacraments, and of Philoſophy.

A

A TABLE of all the Eccleſiaſtical Writers, &c.

A Commentary upon *Iſaiah*.
Inſtruction to *Fritigildis*.
Another Inſtruction to *Panſophius*.
Caſſiodorus mentions ſome Homilies upon the Book of *Wiſdom*, a Commentary upon all the Prophets, and a Commentary upon the Epiſtles of St. *Paul*.
A Commentary upon all the Pſalms according to *Trithemius*.

Suppoſititious Works.

A Second Apology for *David*.
Commentaries upon the *Canticles*.
A Treatiſe of the Fall of a Virgin conſecrated to God.
Several Hymns upon *Feſtivals*.
All his Sermons upon the Year and upon the Feaſts.
A Diſcourſe upon the Dignity of Humane Nature.
A Sermon upon the Forbidden Fruit.
The Treatiſe of the Forty two Manſions or Encampments of the Children of *Iſrael*.
A Commentary upon the Epiſtles of St. *Paul*.
A Commentary upon the *Apocalypſe*.
The Harmony of the Evangeliſts, St. *Matthew* and St. *Luke*, concerning the Genealogy of our Saviour.
A Treatiſe upon the Creed.
A Diſcourſe of the Divinity of the Son.
A Treatiſe intituled, *Of the Myſtery of Eaſter*.
A Diſcourſe of a Virgin conſecrated to God.
A Diſcourſe of the Vocation of the Gentiles.
An Epiſtle to *Demetrias*.
The 29. 34, 35. and 55. Letters.
The preparatory Prayers for ſaying of Maſs.
The Book of the Combate between Virtues and Vices.
The Expoſition of Faith.
A Treatiſe of the Holy Spirit.
A Book of Penance.
A Hiſtory of the Life and Manners of the *Brachmans*.

St. *EPIPHANIUS*.

Genuine Books, ſtill Extant.

The Book againſt Hereſies, intituled, *Panarium*.
The Recapitulation or Abridgment of his Book of Hereſies.
A Diſcourſe of Faith intituled, *Anchoratus*.
A Treatiſe of Weights and Meaſures.
The Phyſiologues.
A Treatiſe of the Twelve precious Stones.
A Book of the Life and Death of the Prophets.
A Letter to St. *John* of *Jeruſalem*.
Nine Sermons, dubious.

PHILOCARPATHIUS.

Suppoſititious Book.

A Commentary upon the *Canticles*.

Q. *JULIUS HILARION.*

Genuine Book, ſtill Extant.

A Chronicon or a Treatiſe of the duration of the World.

EVAGRIUS PONTICUS.

Genuine Books ſtill Extant.

Part of a Gnoſtical Book and a Practical Book contained in One hundred and Seventy one Sentences, with Eleven Inſtructions for Monks; Publiſhed by *Cotelerius* in the Third Tome of the *Monumenta Eccleſiæ Græcæ*, pag. 68.
A Treatiſe intituled *Antirrheticus*, or rather a Summary of that Treatiſe; publiſhed by *Bigotius* at the end of *Palladius*.
The Hiſtory of *Pacho*, among the Works of St. *Nilus*.
Sentences attributed to St. *Nilus*, which are found in the Works of that Author, from *Page* 543. to *Page* 575.
Other Sentences, which are at the end of the Firſt Volume of the *Bibliotheca Patrum*. Gr. Lat.
A Small Treatiſe of the Names of God, publiſhed by *Cotelerius* in the Second Vol. of the *Monumenta Eccleſiæ Græcæ*, Page. 116.
Fragments and Sentences of *Evagrius*, in the *Code of Monaſtick Rules*, in the *Apothegms of the Fathers*, and in the *Aſcetical Treaſure*, publiſh'd by *Poſſinus*.

Three Fragments quoted out of the Gnoſtical and Practical Books produced by *Socrates*, Book 3. chap. 3. Book 4. chap. 23.

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Six hundred Problems.
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Eight Spiritual Diſcourſes in the *Bibliotheca Patrum*.

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A Ninth Diſcourſe againſt the *Melchiſedechians*.

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Two Letters, in Saint *Auguſtine*.

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A Letter mentioned by *Gennadius*.

VIGILIUS of Trent.

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A Letter concerning the Martyrs, related by *Surius* at the 23d. of *May*.

PRUDENTIUS.

Pſychomachia.
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Two Books againſt *Symmachus*.
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The *Dittochæon*.
A Commentary upon the Six Days Work.

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A Hundred Chapters concerning a Spiritual Life.

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AUDENTIUS.

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A Treatiſe of Faith againſt Hereticks.

ENDELECHIUS.

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A Bucolick.

FLAVIANUS.

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Sermons upon different Subjects, whereof *Theodoret* produces ſome Fragments.

St. *JOHN CHRYSOSTOME's Works.*

Homilies and Sermons upon the Pentateuch.

Genuine Books, ſtill Extant.

SIxty ſeven Homilies upon *Geneſis*, Vol. I. of the *Eaton* Edition, from *Page* 1. to 522. and Vol. 2. of *Paris*, from *Page* 1. to 725.
Nine Homilies upon *Geneſis* in the Engliſh Edition Vol. 5. from *p.* 1. to 38. and in the *Paris* Edit. Vol. 2. from *p.* 725. to 773.
Two Fragments of Homilies — Upon *Adam* and *Abraham*. V. 5. Ed. Eton. *p.* 648. and 653.

Books Spurious, or *Dubious*.

Ten Homilies upon *Geneſis*, Engliſh Edition, v. 1. *p.* 39.
Hom. upon *Gen.* 1. *God ſaw all his Works*, &c. Ed. En. v. 5. *p.* 145. Ed. P. v. 6. *p.* 18.
Hom. upon theſe words, *Gen.* 1. *Let us make man after our own Image*, Ed. En. v. 5. *p.* 645. P. v. 6. *p.* 24.
Latin Homilies, 2, 3, 4, 5, 6, 7, 8, 9. 11, 12, 13, 14, and 15. upon *Geneſis* in the Latin Edition of *Lyons*, V. 1. *p.* 206, *&c.*
Hom. upon theſe words of *Abraham*, *Gen.* 24. v. 10. *Put thine hand under my thigh*, &c. Ed. En. v. 7. *p.* 565. P. v. 6. *p.* 30.
Hom. upon *Adam* driven out of Paradiſe, v. 7. Ed. En. *p.* 37.
A Sermon upon the Sacrifices of *Cain* and *Abel*, upon the Giants and the Flood, v. 7. Ed. En. *p.* 458.
A Sermon upon *Abraham* and *Iſaac*, ibid. *p.* 394.
Hom. upon the brazen Serpent, *Num.* 21. Ed. En. v. 5. *p.* 669. P. v. 6. *p.* 49.
Another Homily upon the ſame, Ed. En. v. 7. *p.* 448.

Upon the Books of Kings.

Genuine Books.

FIve Sermons concerning the Hiſtory of *Hannah* and *Samuel*, Ed. Eng. v. 5. from *p.* 50. to 83. and *Paris* v. 8. from *p.* 784. to 854.
Three Sermons of *David* and *Saul*; whereof the firſt is, v. 8. Ed. En. *p.* 10. And the two others, v. 6. *p.* 83. and 89. Ed. *p.* 841. 854. 864.
A Sermon upon the Hiſtory of *Elijah* and the Widow of *Sarepta*, 1 *Kings* 18. Ed. En. v. 8. *p.* 261. P. v. 5. *p.* 636.

Books Spurious.

Several Sermons upon divers places of the Books of *Kings*, upon *David* and *Goliah*, Ed. L. v. 1. *p.* 243.
A Sermon upon the words of *David*, 2 *Kings* 7. ibid. *p.* 243.
A Sermon upon *Abſalom*, ibid. *p.* 245.
A Sermon upon *Elijah* in Latin, ibid. *p.* 246. and in Greek, v. 6. *p.* 128. Ed. P.
Another Sermon upon the ſame, Ed. L. *p.* 248.
A Sermon of the Aſcenſion of *Elijah*, Ed. L. v. 1. *p.* 248.
A Sermon upon *Naaman*, *p.* 249.
A Sermon of *Eliſha*, *p.* 250.
A Sermon upon *Rachel* and her Children, Ed. En. v. 1. *p.* 317.
Upon *Jordan*, ibid. *p.* 41.
Four Greek Sermons upon *Job*, Ed. *Eton*, v. 5. *p.* 949. P. v. 6. *p.* 76.
Five other Latin Sermons upon *Job*, Ed. L. *p.* 261.
A Sermon upon *Job*, ibid. 265.
A Sermon upon *Job* and upon *Abraham*, *p.* 267.

Upon the Pſalms.

Genuine Books.

SIxty Homilies upon *Pſal.* 3d. *&c.* to the 13th. and upon the 41ſt. and 42d. and ſo to the 50th. upon the 100th. and 108th. and ſo on to the 117th. and from the 119th. to the end, v. 1. Ed. Eng. from *p.* 522. to 1016. and Vol. 8. *p.* 1. and 5. Ed. Ed. P. v. 3. *p.* 1. to 551.
An Homily upon *Pſal.* 13. Ed. P. v. 3. *p.* 833.
Two Homilies upon the Title of the 50th. *Pſal.* Ed. *Eton.* v. 1. 692. Ed. P. v. 3. *p.* 846. and 862.

Books Spurious.

Two Latin Prefaces upon the *Pſalms*, Ed. L. v. 1. *p.* 269. and 270.
A Diſcourſe of the Uſefulneſs of the *Pſalms*, *p.* 272. ibid.
An Homily upon *Pſal.* 1. in Greek, v. 5. Ed. Eng. *p.* 677. In Latin, Ed. L. v. 1. *p.* 273.
An Homily upon the 9th. *Pſalm*, Ed. L. *p.* 313. upon the 14th. *p.* 323. upon the 22d. 24, 25, 26. 29. 33. 37, 38, 39, 40. 42. 68. 71. 84. 90. 93. 95, 96. ibid.
An Homily upon *Pſal.* 4. Ed. Eng. v. 7. *p.* 431.
The Homilies upon *Pſal.* 51. 95. 100. Ed. Eng. v. 1. *p.* 9. 11. and following, Ed. P. v. 3. *p.* 884.
Hom. upon *Pſalm* 101ſt, *&c.* to 107. and the Expoſition of the 119th. Ed. Eng. v. 1. *p.* 92.
Upon the words of *Pſal.* 75. *Vovete & Reddite*, &c. v. 7. Ed. Eng. *p.* 260.
An Homily upon theſe words of *Pſal.* 38. *Man diſquieteth himſelf in vain*, Ed. Eng. v. 7. *p.* 508. Ed. P. v. 6. *p.* 114.
An Homily upon theſe words of *Pſal.* 121ſt. *Fiat pax in virtute tua*, &c. Ed. L. v. 1. *p.* 483.
An Homily upon *Pſal.* 92. *Dominus regnavit*, &c. v. 5. Ed. *Eton.* *p.* 680.
An Homily upon theſe words of the 92. *Pſal. Elevaverunt flumina*, &c. Eng. Ed. v. 7. *p.* 680.
Upon the other words of *Pſal.* 94. *Venite*, &c. ibid. *p.* 561.
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UPon theſe words of the Third Chap. of *Wiſdom*, *They ſeemed as dead to the eyes of Fools*—Ed. L. v. 1. *p.* 555.

Upon the Prophets.

Genuine Books,

A Sermon of the obſcureneſs of Prophecies, Ed. En. v. 6. *p.* 649. Ed. P. v. 3. *p.* 799.

A Sermon of the obſcurity of the Old Teſtament, Ed. En. v. 6. *p.* 658. P. v. 3. *p.* 813.

A Commentary upon the firſt ſeven Ch. of *Iſai.* Ed. En. v. 5. *p.* 100. P. v. 3. *p.* 554. *&c.*

Five Homilies upon the 6th. Chapter of *Iſaiah*, Ed. En. v. 5. *p.* 127, *&c.* to 155. Ed. P. v. 3. *p.* 723. to 762.

An Homily upon the Seraphim, upon a paſſage of the 45. Chap. of *Iſaiah*, v. 7. Ed. En. v. 5. *p.* 155. and 160. P. v. 3. *p.* 763. 776.

An Homily upon *Jeremiah*, Ch. 10. v. 23. Ed. En. v. 5. *p.* 168. P. v. 3. *p.* 789.

Books Spurious.

A Sermon upon theſe words of *Iſ.* ch. 1. *If you will hear me, ye ſhall eat the good things of the Earth*, Ed. L. v. 1. *p.* 598.

A Sermon upon *Iſai.* Chap. 42. *Sing unto the Lord*, Ed. L. v. 1. *p.* 614.

An Homily upon the Seals of the Books ſpoken of, *Iſai.* chap. 46. v. 3. Ed. Eng. v. 5. *p.* 689. P. v. 6. *p.* 138.

A Sermon upon *Iſai.* Ch. 62. of the Coming of Jeſus Chriſt. Ed. L. v 1. *p.* 615.

An Homily upon *Jerem.* Ed. L. v. 1. *p.* 615.

A Greek Homily upon *Suſanna*, Ed. Eng. v. 5. *p.* 703. Ed. P. v. 6. *p.* 141.

A Latin Sermon of *Suſanna*, Ed. L. v. 1. *p.* 617.

An Homily of the three Young Men in the fiery furnace of *Babylon*, Ed. En. v. 5. *p.* 698. P. v. 6. *p.* 148.

Homilies upon theſe words of the 6th. chap. of *Zachar. Ecce vir oriens*, Ed. L. *p.* 619.

Homilies upon whole Books of the New Teſtament.

Genuine Books.

FOurſcore and Ten Homilies upon St. *Matthew*, Ed. En. v. 2. from *p.* 1. to 555. Ed. P. v. 1. in N. T.

Eighty ſeven Homilies upon St. *John*, v. 2. Ed. En. *p.* 555. v. 2. Ed. P. in N. T.

Fifty and four Homilies upon the *Acts*, Ed. En. v. 4. *p.* 607.

Thirty two Homilies upon the Epiſtle to the *Romans*, Ed. En. v. 3. *p.* 1. Ed. P. v. 3. in N. T.

Forty four Homilies upon the Firſt Epiſtle to the *Corinthians* with a Preface, and Thirty upon the Second, Edit. En. v. 3. 243. Edit. P. v. 5. in N. T.

A Commentary upon the Epiſtle to the *Galatians*, Ed. En. v. 3. *p.* 763. Ed. P. v. 5. in N. T. *p.* 776.

Four and twenty Homilies upon the Epiſtle to the *Epheſians*, Ed. En. v. 3. *p.* 763. Ed. P. v. 5. in N. T. *p.* 864.

Fifteen Homilies upon the Epiſtle to the *Philippians*, Ed. En. v. 4. *p.* 1. Ed. P. in N. T. v. 6. *p.* 1.

Twelve Homilies upon the Epiſtle to the *Coloſſians*, Ed. En. v. 4. *p.* 89. Ed. P. v. 5. in N. T. *p.* 147.

Eighteen Homilies upon 1 *Theſſ.* and Five upon the Second, Ed. En. v. 4. *p.* 161. Ed. P. v. 6. in N. T. *p.* 262.

Eighteen Homilies upon 1 *Tim.* with a Preface, and Ten upon the Second, Ed. *Eton.* v. 4. *p.* 249. Ed. P. in N. T. v. 6. *p.* 402.

Six Homilies upon the Epiſtle to *Titus*, Ed. En. v. 4. *p.* 381. Ed. P. in N. T. v. 6. *p.* 619.

Three Homilies upon the Epiſtle to *Philemon*, Ed. En. v. 4. *p.* 411. Ed. P. in N. T. v. 6. *p.* 770.

Four and thirty Homilies upon the Epiſtle to the *Hebrews*, Ed. *Eton.* v. 4. *p.* 427. Ed. P. in N. T. v. 6. *p.* 692. which are ſaid to have been Collected after his Death, by a Presbyter of his Acquaintance.

Books Spurious.

An imperfect Commentary upon St. *Matth.* Ed. P. v. 2. in N. T. from *p.* 3. to 196.

Seven and twenty Latin Homilies upon St. *Matth.* whereof the 13th. and 17th. are among St. *Chryſologus*'s Works, Ed. L. v. 2. *p.* 465, *&c.* to *p.* 502.

Fourteen Homilies in Latin upon St. *Mark*, ibid. from *p.* 513. to *p.* 551.

Six Homilies upon the Goſpel of St. *Luke*, *p.* 519. 529. and that of *Zaccheus*, *p.* 551.

Five Homilies upon St. *John*, *p.* 164, *&c.*

Diſtinct Sermons upon particular Texts of the New Teſtament.

Genuine Books.

A Sermon upon the Man that was ſick of the *Palſy*, ſpoken of in St. *Matth.* ch. 9. vol. 5. Ed. P. *p.* 814.

An Homily upon St. *Matth.* ch. 13. v. 7. *Enter in at the ſtrait gate*, Ed. Eng. v. 5. *p.* 175. Ed. P. v. 5. *p.* 125.

An Homily upon the Parable of the Servant who owed Ten thouſand Talents, *Matth.* ch. 18. Ed. En. v. 5. *p.* 196. Ed. P. v. 5. *p.* 1.

An Homily upon St. *Matth.* ch. 26. v. 39. *Father, if it be poſſible*, &c. Ed. Eng. v. 5. *p.* 203. Ed. P. v. 5. *p.* 114.

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An Homily upon the Hiſtory of the impotent Man, related, *John* ch. 5. v. 3. Ed. Eng. v. 5. *p.* 264. Ed. P. v. 5. *p.* 102.

An Homily of the Uſefulneſs of reading the Holy Scripture upon the beginning of the *Acts*, Ed. Eng. v. 8. *p.* 111. P. v. 5. *p.* 582.

An Homily upon the Title to the *Acts*, Ed. Eng. v. 5. *p.* 274. P. v. 5. *p.* 151.

An Homily why the Book of the *Acts* is read in the time of Pentecoſt, Ed. P. v. 5. *p.* 831.

An Homily upon St. *Paul*'s Converſion, and changing of his Name, Ed. Eng. v. 5. *p.* 282. P. v. 5. *p.* 164.

An Homily upon the beginning of ch. 9. of the *Acts*, Ed. Eng. v. 8. *p.* 60. P. v. 5. *p.* 544.

An Homily upon the Inſcription of the Altar at Athens, *To the unknown God*, Acts *ch.* 17. Ed. Eng. v. 6. *p.* 722. P. v. 5. *p.* 556.

An Homily upon changing the Name of *Saul* into that of *Paul*, Ed. P. v. 5. *p.* 850.

An Homily upon *Rom.* 5. of glorying in Tribulations, Ed. Eng. v. 5. *p.* 292. P. v. 5. *p.* 180.

An Homily upon theſe words, *Rom.* 8. *All things work together for good to thoſe that love* God, &c. Ed. Eng. v. 5. *p.* 299. P. v. 5. *p.* 192.

An Homily upon the words ch. 12. of the *Rom. If your Enemy hunger*, Ed. *Eton.* v. 5. *p.* 304. P. v. 5. *p.* 199.

Two Homilies upon *Rom.* ch. 16. *Salute Priſcilla*, &c. Ed. *Eton.* v. 5. *p.* 314. and 321. P. v. 5. *p.* 216. and 226.

An Homily upon the beginning of 1 *Cor. ch.* 1. Ed. Eng. v. 8. 111. P. v. 5. *p.* 568.

An Homily upon theſe words, ch. 7. 1 Cor. *Let every one have his Wife*, &c. Ed. *Eton.* v. 5. *p.* 330. Ed. P. v. 5. *p.* 240.

An Homily upon chap. 7. 1 *Cor.* about the Bill of Divorce, Ed. Eng. v. 5. *p.* 337. Ed. P. v. 5. *p.* 251.

An Homily upon theſe words, *ch.* 10. 1 Cor. *I would not, Brethren, that ye ſhould be ignorant*, &c. Ed. Eng. v. 5. *p.* 343. Ed. P. v. 5. *p.* 260.

An Homily upon theſe words, *ch.* 11. 1 Cor. *It is convenient that there be Hereſies*, Ed. *Eton.* v. 5. *p.* 362. Ed. P. v. 5. *p.* 273.

Three Homilies upon 2 *Cor.* ch. 4. *Having the ſame Spirit of Faith*, Ed. Eng. v. 5. *p.* 368. P. v. 5. *p.* 296.

An Homily upon theſe words, *ch.* 11. 2 Cor. *Would to God you would bear with my folly a little*, Ed. Eng. v. 5. *p.* 392. P. v. 5. *p.* 332.

An Homily upon theſe words, *ch.* 2. Gal. *I withſtood him to his face*, Ed. Eng. v. 5. *p.* 398. P. v. 5. *p.* 705.

An Homily upon theſe words, *ch.* 1. to the *Philipp.* Whether Chriſt be preached under a pretence, or in truth, *&c.* Ed. Eng. v. 5. *p.* 410. P. v. 5. *p.* 343.

An Homily upon that *ch.* 4. 1 Theſſ. *Concerning the dead*, Ed. Eng. v. 5. *p.* 418. P. v. 5. *p.* 375.

An Homily upon theſe words, 1 *Tim.* chap. 5. *Let a Widow be choſen above ſixty years*, &c. Ed. Eng. v. 5. *p.* 425. P. v. 5. *p.* 387.

Books Spurious.

A Sermon upon *Herod* and the Innocents, *Matth.* ch. 2. Ed. *Eton.* vol. 7. *p.* 318.

A Sermon upon theſe words of the Devil to Jeſus Chriſt, *If thou beeſt the Son of God caſt thy ſelf down*; which is attributed to St. *Ephrem* in ſome Manuſcripts, Ed. Eng. v. 7. *p.* 301.

A Sermon upon theſe words, *Matth.* ch. 6. *Take heed ye do not your Alms before men*, &c. Ed. Eng. v. 7. *p.* 486.

A Sermon upon St. *Matth.* ch. 7. v. 14, and 15. and upon the Lord's Prayer, Ed. Eng. v. 5. *p.* 183. Ed. P. v. 5. *p.* 137.

A Sermon upon theſe words of Jeſus Chriſt, in St. *Matth.* ch. 6. *See that you do not your Alms before men*, &c. Ed. Eng. v. 7. *p.* 488. Ed. P. v. 6. *p.* 523.

A Sermon upon the Woman that had an iſſue of Blood, *Matth.* ch. 9. Ed. Eng. v. 5. *p.* 816. Ed. P. v. 6. *p.* 533.

A Sermon upon theſe words of St. *Matth.* ch. 13. *The Jews conſulted together*, Ed. Eng. v. 7. *p.* 752. Ed. P. v. 6. *p.* 385.

Three Sermons upon the Transfiguration, *Matth.* ch. 17. Ed. Eng. v. 7. *p.* 332. 339. 345.

A Sermon upon the Woman of *Cana*, Ed. Eng. v. 5. *p.* 771. Ed. P. v. 6. *p.* 295.

A Sermon upon the Parable of an Houſholder and his Workmen, *Matth.* 20. Ed. Eng. v. 5. *p.* 508. Ed. P. v. 6. *p.* 539.

A Sermon upon the withered Fig-tree, Ed. Eng. v. 7. *p.* 252. Ed. P. v. 6. *p.* 552.

A Sermon upon theſe words of Jeſus Chriſt, *Matth.* ch. 18. *Whatſoever ye ſhall bind on earth*, &c. Ed. Eng. v. 7. *p.* 268.

An Homily upon *Matth.* ch. 21. *By what authority do ye*, &c. publiſhed by *Cotelerius.*

A Sermon upon the Ten fooliſh Virgins, *Matth.* 25. Ed. Eng. v. 7. *p.* 554. Ed. P. v. 6. *p.* 589.

A Sermon upon St. *Peter*'s denyal, *Mat.* ch. 26. Ed. Eng. v. 7. *p.* 275. Ed. P. v. 6. *p.* 626.

An Homily upon theſe words, *Matth.* 26. *The Phariſees conſulted together to deſtroy Jeſus*, Ed. Eng. v. 7. *p.* 326.

Homilies upon the Women that brought Spices to the Sepulchre of Jeſus Chriſt, Ed. *Eton.* v. 5. *p.* 740.

A Sermon upon theſe words of St. *Luke*, Cæſar Auguſtus *made a Decree that all the World ſhould be taxed.* Ed. *Eton.* v. 5. *p.* 715. Ed. P. v. 6. *p.* 503.

A Sermon upon *Zacharias*'s Viſion, and *Elizabeth*'s Conception, Ed. *Eton.* v. 7. *p.* 340. Ed. v. 6. *p.* 412.

An Homily upon the Centurion, v. 7. Ed. *Eton. p.* 403.

An Homily upon the reſurrection of the Widow's Son at *Naim*, Ed. *Eton.* v. 7. *p.* 439.

A Sermon upon the Publican Woman, whoſe repentance is recorded in St. *Luke* ch. 7. Ed. Eng. v. 7. *p.* 440. Ed. P. v. 6. *p.* 395.

An Homily upon the parable of Seeds, *Luke* 8. Ed. Eng. v. 7. *p.* 409.

An Homily of the Phariſee and the Banquet, *Luke* 11. Ed. En. v. 7. *p.* 280. Ed. P. v. 6. *p.* 560.

Two other Sermons upon the ſame Subject, Ed. Eng. v. 7. *p.* 357. and 376.

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Two Sermons upon the Parable of a man fallen among Thieves, *Luke* 10. Ed. Eng. v. 7. *p.* 387. and 506.

An Homily upon theſe words, *Luke* 12. *I came to bring War*, &c. Ed. Eng. v. 7. *p.* 478.

An Homily upon the Groat, *Luke* 15. Ed. *Eton.* v. 7. *p.* 418.

An Homily of the Prodigal Son, Ed. Eng. v. 7. *p.* 539. Ed. P. v. 6. *p.* 369.

An Homily upon the Parable of *Lazarus* and *Dives*, Luke 16. Ed, Eng. v. 5. *p.* 728. Ed. P. v. 6. *p.* 564.

A Sermon upon the Parable of the unjuſt Steward, *Luke* 16. Ed. Eng. v. 7. *p.* 433.

An Homily of the Publican and the Phariſee, *Luke* 18. Ed. Eng. v. 7. *p.* 233. Ed. P. v. 6. *p.* 569.

Another Sermon upon the ſame Subject, Ed. Eng. v. 7. *p.* 462.

An Homily upon *Zaccheus*, Ed. *Eton.* v. 7. *p.* 403.

An Homily of the Blind Man and *Zacheus*, Luke 18. Ed. Eng. v. 5. *p.* 731. Ed. P. v. 6. *p.* 675.

An Homily upon the firſt words of St. *John*'s Goſpel; *In the beginning was the Word*, Ed. Eng. v. 5. *p.* 745. Ed. P. v. 6. *p.* 235.

A Sermon upon the Marriage in *Cana* of *Galilee*, *John* ch. 2. Ed. Eng. v. 7. *p.* 284. Ed. P. v. 6. *p.* 256.

An Homily upon *John*, ch. 11. v. 47. *The Jews aſſembled their Council*, Ed. Eng. v. 7. *p.* 532.

An Homily upon what Jeſus Chriſt ſaith of the Sheperd, *John* ch. 10. Ed. Eng. v. 5. *p.* 984. Ed. P. v. 6. *p.* 265.

An Homily upon Chriſt's Coming to *Jeruſalem*, Ed. Eng. v. 7. *p.* 369.

A Sermon upon *Lazarus*'s Reſurrection in *John*, ch. 11. Ed. Eng. v. 5. *p.* 270. Ed. P. v. 5. *p.* 146.

Four Homilies upon the ſame Subject, Ed. Eng. v. 7. *p.* 320. 524. 528. 530.

An Homily upon the Woman of *Samaria*, John 4. Ed. Eng. v. 7. *p.* 42. P. v. 6. *p.* 409.

Another Homily upon the ſame Subject, Ed. Eng. v. 7. *p.* 374.

An Homily of the man ſick of a Palſie, *John* 5. Ed. Eng. v. 7. *p.* 414.

An Homily of the Man born Blind, Ed. Eng. v. 5. *p.* 761. P. v. 6. *p.* 432.

A Sermon upon theſe words of St. *John*, ch. 7. v. 24. *Judge not according to outward appearance*, Ed. Eng. v. 7. *p.* 272.

An Homily upon theſe words *Romans*, ch. 7. v. 15. *The good that I would I do not*, &c. Ed. *Eton.* v. 5. *p.* 789.

An Homily upon theſe words, 2 *Cor.* ch. 12. *My grace is ſufficient*, Ed. *Eton.* v. 5. *p.* 799. P. v. 6. *p.* 340.

An Homily upon theſe words of the Epiſtle to the *Hebrews*, *If we ſin wilfully, there remaineth no more Oblation*, &c. Ed. Eng. v. 5. *p.* 772. It is a Fragment of the 20th. and 15th. Homilies upon the Epiſtle to the *Hebrews*.

Sermons upon ſome Points of Doctrine.

Genuine Books.

SIX Sermons againſt the *Jews*, Ed. Eng. v. 6. *p.* 312, *&c.* P. v. 1. *p.* 385, *&c.*

An Homily of the Reſurrection of the Dead. Ed. Eng. v. 6. *p.* 703. Ed. P. v. 5. *p.* 440.

Sermons concerning the Pleaſures of another Life, Ed. *Eton.* v. 8. *p.* 71. P. v. 5. *p.* 647.

Five Sermons of the incomprehenſible Nature of God againſt the *Anomæans*, Preached at *Antioch*, Ed. *Eton.* v. 6. *p.* 389. *&c.* Ed. P. v. 1. *p.* 294.

A Sixth, Preached at *Conſtantinople*, Ed. *Eton.* v. 6. *p.* 434. P. v. 1. 698.

A Sermon of Conſubſtantiality, Ed. Eng. v. 6. *p.* 425. Ed. P. v. 1. *p.* 360.

A Sermon concerning the Requeſt of the Mother of *Zebedee*'s Children, Ed. Eng. v. 5. *p.* 206. P. v. 1. *p.* 374.

An Homily concerning the Prayers of Jeſus Chriſt, Ed. Eng. v. 6. *p.* 714. P. v. 5. *p.* 595.

Two Sermons; One againſt thoſe who affirm, that the Devil rules things here below; and the other againſt ſuch as ask, Why God did not deſtroy him? Ed. Eng. v. 6. *p.* 680, and 690. P. v. 1. *p.* 285, and v. 5. *p.* 689.

Books Spurious.

A Diſcourſe upon the Apoſtles Creed, Ed. *Eton.* vol. 5. *p.* 287.

A Sermon to Catechumens, Ed. Eng. v. 6. *p.* 971.

A Sermon directed to the Neophytes, *ibid.*

Another Sermon to thoſe that are to be baptized, *ibid.* *p.* 851.

A Diſcourſe of the Trinity, Ed. Eng. v. 6. *p.* 955. P. v. 6. *p.* 189.

A Sermon of the Holy Ghoſt, Ed. Eng. v. 6. *p.* 729. P. v. 6. *p.* 204.

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A Sermon againſt Hereticks, Ed. Eng. v. 6. *p.* 979.

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Sermons upon ſeveral Subjects.

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AN Homily when he was deſigned Prieſt, Ed. *Eton*, v. 6. *p.* 443. P. v. 4. *p.* 834.

One and twenty Homilies of Statues, Ed. *Eton*, v. 6. *p.* 447, *&c.* P. v. 1. *p.* 1. *&c.* to theſe muſt be joyned the 22*d.* concerning Enmity, which followeth in both Editions.

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The firſt Diſcourſe upon *Eutropius*, Ed. Eng. v. 8. *p.* 67. P. v. 3. *p.* 666.

One Sermon before he was Baniſhed, and another after his Return, Ed. P. v. *p.* 4. *p.* 842. and 848. *Eton*, v. 7. *p.* 941. and 943.

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A Sermon after his Return out of *Aſia*, Ed. Eng. v. 7. *p.* 944.

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Two Sermons after his Return from Exile, v. 5. Ed. P. *p.* 91.

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A Sermon upon the beginning of the Year, v. 5. Ed. P. *p.* 820.

A Diſcourſe of the *Circus*. Ed. Eng. v. 6. *p.* 974. P. v. 6. *p.* 489.

Againſt thoſe that fell aſleep upon *Whitſunday*, Ed. Eng. v. 6. *p.* 858.

A Sermon upon the Drought that was among the Inhabitants of *Theophania*, Ed. A. v. 7. *p.* 352.

Moral Sermons.

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The firſt Homily intituled in the *Eaton* Ed. *of Faſting*, v. 6. *p.* 824, P. v. 1. *p.* 579.

The 2*d.* and 3*d.* are loſt.

The 4*th.* Ed. Eng. v. 6. *p.* 798. P. v. 1. *p.* 588.

The 5*th.* Ed. Eng. v. 6. *p.* 769. P. v. 1. *p.* 596.

The 6*th.* Ed. Eng. v. 6. *p.* 78. P. v. 4. *p.* 487.

The 7*th.* is loſt.

The 8*th.* is the 2*d.* of Faſting in the Engliſh Ed. v. 6. *p.* 830. Ed. P. v. 1. *p.* 612.

The 9*th.* Ed. Eng. v. 6. *p.* 779. P. v. 5. *p.* 887.

The 10*th.* Ed. Eng. v. 6. *p.* 763. P. v. 1. *p.* 623.

The 11*th.* Ed. Eng. v. 6. *p.* 693. P. v. 5. *p.* 632.

There is another Sermon concerning the Conduct of Life, which is intituled, *Of Penance*, Ed. *Eton*, v. 6. *p.* 804. which was Printed more exact by *F. Combefis*, with a Tranſlation at *Paris*, in 1645.

The Sermon concerning Anathema's, Ed. Eng. v. 6. *p.* 439. Ed. P. v. 1. *p.* 803.

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A Sermon concerning the Choice of a Wife, Ed. *Eton*, v. 8. *p.* 80. P. v. 5. *p.* 355.

Two Homilies againſt thoſe that faſt at *Eaſter*, and with the Jews, Ed. *Eton*, v. 6. *p.* 366, and 377. P. v. 5. *p.* 608, and 630.

A Homily againſt Deſpair, Ed. *Eton*, v. 8. *p.* 75. P. v. 5. *p.* 654.

A Sermon againſt diſcovering our Brethrens Faults, Ed. Eng. v. 6. *p.* 695. P. v. 5. *p.* 662.

A Sermon ſhewing that we ſhould not preach to pleaſe, Ed. Eng. v. 8. *p.* 93. P. v. 5. *p.* 674.

Books Spurious.

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Another Sermon of Penance, Ed. Eng. v. 7. *p.* 282.

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A Sermon of Prayer. Ed. Eng. v. 7. *p.* 476.

An Homily againſt Hypocriſie, Ed. *Eton*, v. 7. *p.* 297. P. v. 6. *p.* 529.

A Sermon of Faſting, Ed. Eng. v. 7. *p.* 428.

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Several Sermons of Faſting, Ed. Eng. v. 7. *p.* 428. *p.* 466. *p.* 469. *p.* 470. *p.* 509. *p.* 510.

A Sermon of Alms-deeds, Ed. Eng. v. 7. *p.* 520.

Several Homilies about Providence, Riches, and Poverty, Ed. L. v. 5. from *p.* 582. to *p.* 598.

A Sermon againſt Swearing, ibid. *p.* 599.

A Sermon againſt thoſe that live in Pleaſures, ibid. *p.* 600 and 601.

That none ſhall mourn exceſſively for for the Dead, Ed. Eng. v. 6. *p.* 943.

A Sermon of Faith, Hope, and Charity. Ed. Eng. v. 7. *p.* 288. 293. 295. 299. 522.

Spiritual Admonitions, Ed. *Eton*, v. 7. *p.* 481.

Two Homilies of Spiritual Warfare, Ed. L. v. 5. *p.* 294, and 296.

A Sermon of Diſcipline, ibid. *p.* 297.

A Sermon of Virtue, ibid. 298.

A Sermon to ſhew that we ſhould be more careful of the Salvation of the Soul, than of the Health of the Body, Ed. Eng. v. 6. *p.* 893.

A Sermon of the Salvation of the Soul, ibid. v. 6. *p.* 968.

A Sermon of Patience, &c. Ed. Eng. v. 7. *p.* 435.

A Sermon to prove that a Diſciple of Jeſus Chriſt muſt be meek, Ed. Eng. v. 6. *p.* 903. P. v. 6. *p.* 468.

Sermons of Charity and Meekneſs, Ed. Eng. v. 6. *p.* 742. 750.

Other Moral Sermons, which are Collections out of St. *Chryſoſtome*, ibid. v. 5. *p.* 313. to 375.

A Sermon to ſhew, That whoſoever hath received any Gift of God, ought to impart the ſame to others, Ed. Eng. v. 7. *p.* 42.

A Sermon againſt thoſe that accuſe Prieſts of living at eaſe, taken out of St. *Chryſoſtome*'s Homilies, out of the 9th. upon the *Ep.* to the *Philip.* and out of the Homilies, upon the Ep. to *Tim.* and to *Titus*, Ed. *Eton*, v. 6. *p.* 896.

A Diſcourſe againſt thoſe that abuſed Virgins Conſecrated to God, En. Eng. v. 6. *p.* 976.

Sermons upon Feſtival Days.

Genuine Books.

AN Homily upon *Chriſtmas*, Ed. *Eton*, v. 5. *p.* 51. 1. P. v. 5. *p.* 417.

A Sermon of Jeſus Chriſt's Nativity, Ed. *Eton*, v. 5. *p.* 846. P. v. 6. *p.* 493.

An Homily of Chriſt's Baptiſm, Ed. Eng. v. 5. *p.* 523. P. v. 1. *p.* 275.

A Sermon upon the Holy Week, Ed. Eng. v. 5. *p.* 540. P. v. 3. *p.* 712.

An Homily about *Judas*'s Treaſon, Preached upon Holy *Thurſday*, Ed. A. v. 5. *p.* 547. P. v. 5. *p.* 406.

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An Homily concerning the Croſs and the Thief, Ed. *Eton*, v. 5. *p.* 567. P. v. 1. *p.* 437.

An Homily of Chriſt's Reſurrection, Ed. Eng. v. 5. *p.* 581. P. v. 5. *p.* 447.

A Sermon upon *Eaſter*, Ed. Eng. v. 5. *p.* 885. P. v. 6. *p.* 641.

A Sermon upon the Aſcenſion, Ed. Eng. v. 5. *p.* 595. P. v. 5. *p.* 457.

Four Sermons upon the Aſcenſion, P. v. 6. *p.* 448, &c.

Two Sermons upon Pentecoſt, Ed. *Eton*, v. 5. *p.* 602. and 611. P. v. 5. *p.* 468. and 481.

Spurious Books.

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Sermons upon the ſame Subject, Ed. Eng. v. 7. *p.* 515. 237. 247.

A Sermon upon *Chriſtmas*, v. 5. Edit. Eng. *p.* 843.

Three other Sermons upon the ſame Feſtival, Ed. Eng. v. 7. *p.* 307. 367. 400.

Two Sermons upon the Theophany, Ed. Eng. v. 7. *p.* 350. and *p.* 388. P. v. 6. *p.* 252. and *p.* 361.

An Homily of Circumciſion, and concerning *Simeon*, Ed. Eng. v. 5. *p.* 872. P. v. 6. *p.* 245.

A Sermon upon the Epiphany, which is alſo attributed to St. *Gregory Thaumaturgus*, Ed. Eng. v. 7. *p.* 657.

An Homily upon Mid-Lent, Ed. Eng. v. 5. *p.* 876.

An Homily of *Judas* his Treaſon, Ed. Eng. v. 5. *p.* 893.

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An Homily upon the Good Thief, Ed. Eng. v. 5. *p.* 910.

A Sermon upon the Paſſion, Ed. Eng. v. 7. *p.* 459.

A Sermon concerning the Croſs, Ed. Eng. v. 7. *p.* 502. P. v. 6. *p.* 288.

A ſecond Sermon upon the ſame Subject, Ed. Eng. v. 5. *p.* 868. P. v. 6. *p.* 611.

A third Sermon, Ed. Eng. v. 7. *p.* 864. P. v. 6. *p.* 620.

A fourth, about the Worſhip of the Croſs, Ed. Eng. v. 7. *p.* 493. P. v. 6. *p.* 611.

A Sermon of the Exaltation of the Croſs, Ed. Eng. v. 7. *p.* 661. written by *Pantaleon* the Monk.

An Homily upon *Palm-Sunday*, Ed. Eng. v. 5. *p.* 882.

A Sermon of the Reſurrection, Ed. Eng. v. 5. *p.* 592. P. v. 6. *p.* 442.

Another Sermon upon Chriſt's Reſurrection, Ed. Eng. v. 7. *p.* 264. 506.

An Homily upon *Eaſter*, v. 5. Ed. *Eton*, *p.* 148.

Seven Diſcourſes upon the Faſt of *Eaſter*, Ed. Eng. v. 5. *p.* 977.

Sermons upon Aſcenſion and *Whitſunday*, ibid.

Sermons upon Aſcenſion, Ed. *Eton*, v. 7. *p.* 330. *p.* 424. *p.* 466.

An Homily on *Whitſunday*, Ed. *Eton*, v. 5. *p.* 976. P. v. 6. *p.* 227.

An Homily between *Eaſter* and *Whitſunday*, Ed. *Eton*, v. 7. *p.* 372.

An Homily upon the Feaſt of Pentecoſt, Ed. *Eton*, v. 7. *p.* 582.

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Sermons upon the Saints.

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A Panegyrick upon St. *Babylas*, Ed. Eng. v. 5. *p.* 438. P. v. 1. *p.* 641.

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A Sermon upon the S S. *Domnina*, *Berenice & Proſdoce*, Ed. *Eton*, v. 5. *p.* 473. P. v. 1. *p.* 557.

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A Sermon upon St. *Romanus* Martyr of *Antioch*, Ed. *Eton*, v. 5. *p.* 488. P. v. 1. *p.* 508.

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A Sermon upon S. S. *Juventinus*. and *Maximus* Martyrs, Ed. Eng. v. 5. *p.* 533. P. v. 1. *p.* 485.

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Two other Sermons upon St. *John*, Ed. Eng. v. 7. *p.* 531. and 533.

A Sermon upon the Twelve Apoſtles, Ed. Eng. v. 5. *p.* 995. P. v. 6. *p.* 320.

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Another Sermon upon St. *Thomas*, Ed. Eng. v. 7. *p.* 575.

A Sermon upon St. *Stephen*, Ed. Eng. v. 5. *p.* 864. P. v. 6. *p.* 328.

Another Sermon upon the ſame, Ed. Eng. v. 9. *p.* 871.

Three others Ed. Eng. v. 7. *p.* 579.

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Two other Sermons upon St. *John the Evangeliſt*, Ed. Eng. v. 7. *p.* 342. 344.

A ſecond Sermon upon St. *Romanus*, Ed. Eng. v. 5. *p.* 840. P. v. 1. *p.* 546.

St. Chryſoſtome's *Treatiſes.*

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Another Diſcourſe ſhewing, That a Clergyman ought not to uſe jeſting, Ed. Eng. v. 6. *p.* 963. P. v. 6. *p.* 594.

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ANTIOCHUS.

Genuine Books.

A Fragment produced by *Theodoret*, in his Second Dialogue.

Other Fragments produced by *Gelaſius* in the Book of the two Natures.

Books Loſt.

A Diſcourſe againſt Covetouſneſs.

A Sermon upon the Parable of the Man that was Born Blind, and ſeveral other Homilies.

A TABLE of all the Eccleſiaſtical Writers, &c.

SEVERIANUS.

Genuine Books.

A Sermon on the Seals, another upon the brazen Serpent and ſeveral others which are found among St. *Chryſoſtome*'s.

Six Sermons of the Creation of the World.

Two Fragments produced by *Gelaſius* and ſome others, drawn from the *Catena* upon the Scripture.

Books Loſt.

A Commentary upon the Epiſtle to the *Galatians*.

A Treatiſe upon the Feaſt of the Baptiſm and Epiphany of Jeſus Chriſt.

A Diſcourſe againſt *Novatus*, and ſeveral Sermons.

ASTERIUS.

Genuine Books.

Eleven Sermons on different Subjects.

Extracts of ſeveral others related by *Photius*.

Three Homilies upon the *Pſalms*, publiſhed by *Cotelerius*; if they are really his.

Books Loſt.

Several other Sermons.

ANASTASIUS.

Genuine Book.

A Letter to *John* of *Jeruſalem*.

Books Loſt.

A Synodical Letter againſt *Origen*.

A Letter to *Rufinus*.

A Letter to *Venerius*.

A Treatiſe of the Incarnation.

Suppoſititious Books.

Two Letters, one to the Biſhops of *Germany* and *Burgundy*, and the other to *Neclarius*.

CHROMACIUS.

Genuine Book.

A Diſcourſe upon the Beatitudes.

Books Loſt.

Commentaries upon the whole Goſpel of St. *Matthew*.

Several Sermons.

Suppoſititious Book.

A Letter of *Chromacius* to St. *Jerome*, upon the Martyrology.

GAUDENTIUS.

Genuine Books.

Nineteen Sermons.

Four ſmall Treatiſes.

The Life of St. *Philaſtrius*.

JOHN of *Jeruſalem.*

Book Loſt.

An Apologetick againſt his Enemies.

Suppoſititious Book.

A Treatiſe to *Caprafius* of the Inſtitution of Monks.

THEOPHILUS of *Alexandria.*

Genuine Books.

Three Paſchal Letters among the Works of St. *Jerome*.

Three other Letters, *ibid.*

Some Greek Fragments of other Paſchal Letters, related by *Theodoret* and the Councils of *Epheſus* and *Chalcedon*.

Another Fragment of his Treatiſe againſt *Origen*, and two Fragments of a Treatiſe addreſſed to the Monks of *Scitha*.

Five Canonical Letters.

Books Loſt.

A Treatiſe againſt *Origen*.

A Treatiſe againſt the *Anthropomorphites*.

A Cycle of the Feaſt of *Eaſter*.

A Treatiſe to the Monks of *Scitha*, written againſt St. *John Chryſoſtome*.

Two firſt Paſchal Letters, and the Sixth.

THEODORUS of *Mopſueſta.*

* *Vide* the Catalogue of his Works in his Life.

PALLADIUS.

Genuine Book.

----- *Hiſtoria Lauſiaca.*

Life of St. *John Chryſoſtome*, written perhaps by another *Palladius*.

INNOCENT I.

Genuine Books.

Thirty four Letters, whereof the Thirtieth is Suppoſititious.

St. *JEROME.*

Genuine Books, ſtill Extant.

Forty nine Letters of Exhortation, Inſtruction or Commendation, with the Lives of St. *Paul* the Hermit, St. *Hilarion* and *Malchus* contained in the firſt Tome of his Works.

A Treatiſe againſt *Helvidius*.

Two Books againſt *Jovinian*.

An Apology for thoſe Books addreſſed to *Pammachius*.

An Apologetical Letter to *Domnion* and *Pammachius*.

A Letter and Treatiſe againſt *Vigilantius*.

A Letter to *Marcella* againſt *Montanus*.

A Letter to *Riparius* againſt *Vigilantius*.

A Letter to *Apronius* againſt the *Origeniſts*.

Two Letters to *Damaſus* upon the *Hypoſtaſes*.

A Dialogue againſt the *Luciferians*.

A Letter to *Avitus*, concerning the Errors of *Origen*.

A Tranſlation of the Letter of St. *Epiphanius* to *John* of *Jeruſalem*.

A Letter to *Pammachius* againſt the Errors of *John* of *Jeruſalem*.

A Letter to *Theophilus* againſt the ſame.

A Letter to *Ruſinus*.

Three Books of Apology againſt *Ruſinus*.

A Letter to *Cteſiphon*, and Three Books of Dialogues againſt the *Pelagians*.

Three Letters to *Theophilus*.

A Letter againſt *Vigilantius*.

Some other Letters on divers Subjects of Doctrine, particularly to St. *Auguſtine*.

A Treatiſe of the beſt manner of Tranſlating.

Fifty Critical Letters or thereabouts, upon the Holy Scriptures.

A Book of the Names of Countries and Cities mentioned in the Bible.

An Explication of the Proper Names of the *Hebrews*.

An Explication of the Hebrew Alphabet and Jewiſh Traditions.

Letters to *Minervius* and *Paulinus*.

A Treatiſe of Illuſtrious Men, or of Eccleſiaſtical Writers.

A Latin Verſion of the Text of the Bible from the *Septuagint*.

A New Verſion from the Hebrew Text.

Eighteen Books of Commentaries upon *Iſaiah*.

Six Books upon *Jeremiah*.

Fourteen Books upon *Ezekiel*.

One Book upon *Daniel*.

A Commentary upon *Eccleſiaſtes*, and upon the Twelve Minor Prophets.

A Harmony of the Four Goſpels.

Four Books of Notes upon the Goſpel of St. *Matthew*.

Commentaries upon the Epiſtles of St. *Paul* to the *Galatians*, to the *Epheſians*, to *Titus*, and to *Philemon*.

A Tranſlation of the Book of *Didymus*, concerning the Holy Ghoſt.

A Tranſlation of ſome Homilies of *Origen*.

A Tranſlation of *Euſebius*'s *Chronicon*.

Books Loſt.

Annotations upon the *Pſalms*.

A Commentary upon the Tenth *Pſalm*, and upon the Six following.

A Treatiſe upon the Book of *Job*.

A Treatiſe of Hereſies.

A Treatiſe of the Reſurrection.

A Letter to *Antius*.

Annotations upon the Prophets.

Suppoſititious Books.

Queſtions upon the *Chronicles*, and upon the Books of *Kings*.

An Explication of the Names of Countries and Cities ſpoken of in the *Acts of the Apoſtles*.

A Commentary upon the Lamentations of *Jeremiah*.

A Book of Annotations upon St. *Mark*.

A Commentary upon the *Pſalms*.

A Commentary upon the Epiſtles of St. *Paul*.

A Letter to *Demetrias*.

Letters and Treatiſes in the laſt Tome, upon which there is a Cenſure paſt at the end of the Account of St. *Jerome*'s Works in this Volume.

RUFINUS.

Genuine Books.

Tranſlations of the Works of ſeveral Authors, of which there is a Catalogue in *Ruſinus*'s Life.

Two Books of Eccleſiaſtical Hiſtory.

A Diſcourſe concerning the Falſification of the Books of *Origen*.

A Book of Invectives againſt St. *Jerome*.

An Apology, to Pope *Anaſtaſius*.

An Explication of the Creed.

An Explication of the Benedictions of *Jacob*.

A Commentary upon the Prophets, *Hoſea*, *Joel*, and *Amos*.

Books Loſt.

Several Letters, and ſome Tranſlations.

Suppoſititious Book.

A Commentary upon the Seventy five Firſt *Pſalms*.

SOPHRONIUS.

Genuine Book.

A Verſion into Greek of St. *Jerome*'s Treatiſe of Illuſtrious Men.

Books Loſt.

An Elogy on *Bethlehem*.

A Diſcourſe of the Ruine of *Serapis*.

A Tranſlation of St. *Jerome*'s Treatiſe of Virginity.

A Tranſlation of the Latin Verſion of the Pſalms and the Prophets, made by St. *Jerome*.

SULPICIUS SEVERUS.

Genuine Books.

An Abridgment of Sacred Hiſtory divided into two Books.

The Life of St. *Martin*.

Three Letters concerning the Virtues and Death of that Saint.

Three Dialogues.

Seven Letters.

Books Loſt.

Several Letters of Piety.

St. *PAULINUS.*

Genuine Books.

Fifty Letters of Doctrine and Piety.

The Paſſion of St. *Geneſius*.

Thirty two Pieces of Poetry.

Books Loſt.

An Abridgment of the Hiſtory of the Kings.

A Panegyrick upon *Theodoſius*.

A Letter to his Siſter, of the Contempt of the World; and ſome others.

A Treatiſe of Penance, and of the Praiſe of Martyrs.

Offices upon the Sacraments.

PELAGIUS.

Genuine Books.

A Commentary on the Epiſtle of St. *Paul* attributed to St. *Jerome*.

A Letter to *Demetrias*, and ſome others, in the laſt Tome of St. *Jerome*.

A Confeſſion of Faith, to Pope *Innocent*.

Fragments of a Treatiſe of the Power of Nature, and Free-Will, in St. *Auguſtine*.

Books Loſt.

A Treatiſe of the Power of Nature.

Several Books concerning Free-will.

COELESTIUS.

Genuine Books.

Six Propoſitions.

Eight Definitions or Reaſonings.

A Profeſſion of Faith, to Pope *Zoſimus*, of which we have only ſome Fragments.

NICEAS.

Books Loſt.

Six Books of Inſtructions.

A Treatiſe addreſſed to a Virgin fallen into Sin.

OLYMPIUS.

Book Loſt.

A Treatiſe of the Beginning and Nature of Sin.

BACHIARIUS.

Genuine Book.

A Letter concerning the Penance of a Monk.

Books Loſt.

A Treatiſe of Faith.

A Diſcourſe concerning the End of *Solomon*'s Life.

SABBATIUS.

Book Loſt.

A Treatiſe of Faith.

ISAAC.

Genuine Book.

A Treatiſe concerning the Trinity and the Incarnation.

PAULUS OROSIUS.

Genuine Book.

An Univerſal Hiſtory, intituled *Hormeſta*.

A TABLE of all the Eccleſiaſtical Writers, &c.

LUCIAN.

Genuine Book.

The Hiſtory of the Invention of the Relicks of St. *Stephen.*

AVITUS.

Genuine Book.

A Tranſlation of the Book of *Lucian*, of the Invention of the Relicks of St. *Stephen.*

EVODIUS.

Genuine Book.

A Treatiſe of Faith or of the Unity of the Trinity, among the Works of St. *Auguſtine.*

Suppoſititious Books.

Two Books of the Miracles of St. *Stephen*'s Relicks.

SEVERUS.

Genuine Book.

A Letter of the Converſion of the *Jews* in the Iſland of *Minorca*, made by the Miracles of the Relicks of St. *Stephen.*

MARCELLUS MEMORIALIS.

Genuine Book.

The Acts of the Conference of *Carthage.*

EUSEBIUS.

Book Loſt.

A Treatiſe of the Myſtery of the Croſs.

URSINUS.

Genuine Book.

A Treatiſe concerning the Re-baptizing of thoſe Baptiz'd by Hereticks.

MRCARIUS.

Book Loſt.

A Treatiſe againſt Aſtrologers.

HELIODORUS.

Book Loſt.

A Treatiſe of Virginity.

PAULUS.

Book Loſt.

A Treatiſe of Penance.

HELVIDIUS.

Book Loſt.

A Treatiſe againſt the Virginity of the Bleſſed Virgin *Mary*, refuſed by St. *Jerome.*

VIGILANTIUS.

Books Loſt.

Some Treatiſes of the Diſcipline of the Church.

St. *AUGUSTINE.*

TOME I.

Genuine Books.

Two Books intituled of Retractations.
Thirteen Books of Confeſſions.
Three Books againſt the Academicks.
A Treatiſe of Bleſſedneſs.
Two Books of Order.
Two Books of Soliloquies.
A Treatiſe of the Immortality of the Soul.
A Treatiſe of the Quantity of the Soul.
A Treatiſe of Muſick, divided into ſix Books.
The Book of a Maſter.
Three Books of Free-will.
Two Books upon *Geneſis* againſt the *Manichees.*
A Book of the True Religion.
The Rule.

Books Loſt.

A Treatiſe of Beauty and Knowledge.
Treatiſes of Grammar, Logick, Rhetorick, Geometry, Arithmetick and Philoſophy.

Suppoſititious Books.

Treatiſes of Grammar.
Of Logick.
Of Categories.
Of Rhetorick.
Monaſtick Rules.

TOME II.

Genuine Books.

Two Hundred and Seventy Letters, divided into four Claſſes.

The firſt contains the Letters written from the time of his Converſion to his Ordination, from the year 386. to the year 395. in Number thirty.

The ſecond contains the Letters written to the year 410. in Number 92.

The third contains the Letters written between that time and his Death, to the Number of 109.

The laſt Claſs contains the Letters to which there are no dates; in Number 39.

Suppoſititious Books.

Thirteen Letters of St. *Auguſtine* to *Boniface*, and of *Boniface* to St. *Auguſtine.*
A Letter to *Demetrias.*
A Letter of St. *Auguſtine* to St. *Cyril.*
A Diſpute with *Paſcentius.*

TOME III.

Which contains the Treatiſes upon Scripture.

Genuine.

Four Books of Chriſtian Doctrine.
An imperfect Work upon *Geneſis.*
Twelve Books upon *Geneſis.*
Seven critical Books of the ways of ſpeaking uſed in the ſeven firſt Books of the Bible.
Seven Books of Queſtions upon the ſame Books.
Annotations upon *Job.*
The Looking-glaſs.
A Treatiſe of the Harmony of the Goſpels, divided into four Books.
A Commentary upon the ſermon of Jeſus Chriſt upon the Mount.
Two Books of Queſtions upon the Goſpel of St. *Matth.* 'Tis queſtion'd whether theſe Books be Genuine.
A Hundred and twenty four Treatiſes upon the Goſpel of St. *John.*
Ten Homilies upon the firſt Epiſtle of St. *John.*
An Explication of ſeveral places of the Epiſtle to the *Romans.*
An imperfect Commentary upon the Epiſtle to the *Romans.*
A continued Commentary upon the Epiſtle to the *Galatians.*

Suppoſititious.

A Treatiſe of the Miracles in the Scripture, divided into three Books.
A Diſcourſe of the Benedictions of the Patriarch *Jacob.*
Queſtions upon the Old and New Teſtament.
An Explication of the Revelation.

TOME IV.

Genuine.

An Explication of the Pſalms.

TOME V.

Genuine.

An Hundred eighty three Sermons, upon ſeveral paſſages of the Old and New Teſtament.
Eighty eight Sermons upon the great Feſtivals of the Year.
Sixty nine upon the Feſtivals of the Saints.
Twenty three upon divers ſubjects.
Fragments of the ſermons of St. *Auguſtine.*

Suppoſititious.

The laſt Claſſe of Sermons which contains thoſe that are dubious.
The Addition which contains Three hundred and ſeventeen ſuppoſititious Sermons.

TOME VI.

Which contains the Dogmatical Works.

Genuine.

Anſwers to eighty three Queſtions.
Two Books of Queſtions to *Simplicianus.*
Anſwers to Eight Queſtions of *Dulcitius.*
A Treatiſe of the Belief of things that we know nothing of.
An Explication of the Creed.
A Treatiſe of Faith and good Works.
The Manual to *Laurentius.*
The Combate of a Chriſtian.
The Book of Inſtruction.
A Treatiſe of Continence.
A Treatiſe of the advantages of Marriage.
A Treatiſe of the Holy Virginity.
A Treatiſe of the advantages of Widowhood.
Two Books concerning thoſe Marriages, which cannot be excuſed of Adultery.
A Book concerning Lying.
A Treatiſe againſt Lying.
A Treatiſe of the Labour of Monks.
A Treatiſe againſt the Predictions of the Devil.
A Treatiſe of the care we ought to have for the Dead.
A Treatiſe of Patience.
A Sermon upon the Creed.

Suppoſititious.

Three Sermons on the Creed.
A ſermon of the fourth Day of Paſſion Week.
A Diſcourſe concerning the Deluge.
A Sermon upon the Perſecution of the *Barbarians.*
A Sermon upon the new Canticle.
A Sermon of the Diſcipline and Uſefulneſs of Faſting.
A Sermon upon the Taking of *Rome.*
A Collection of Twenty one Queſtions.
Sixty five Queſtions.
A Book of Faith to *Peter.*
A Book of the Spirit, and of the Soul.
A Treatiſe of Friendſhip.
A Book of the Subſtance of Love.
A Book of the Love of God.
Soliloquies.
A Book of Meditations.
A Treatiſe of Contrition of Heart.
The Manual.
The Looking-glaſs.
The Looking-glaſs of a Sinner.
The Ladder of Paradiſe.
A Treatiſe of the knowledge of Life.
A Book of the Chriſtian Life.
A Book of wholſome Inſtructions.
A Book of the twelve Abuſes of the Age.
The Combate of Virtues and Vices.
A Book of Sobriety and Charity.
A Book of true and falſe Repentance.
A Treatiſe of Antichriſt.
A Treatiſe upon the *Magnificat.*
A Treatiſe of the Aſſumption of the Bleſſed Virgin.
A Diſcourſe concerning the Viſitation of the Sick.
Some Sermons.
A Sermon to the Brothers Hermits.

TOME VII.

Genuine.

Twenty two Books of the City of God.

TOME VIII.

Contains his Writings againſt Hereticks.

Genuine.

A Treatiſe of Hereſies to *Quodvultdeus.*
A Treatiſe againſt the *Jews.*
A Treatiſe of the Uſefulneſs of Faith.
A Treatiſe of two Souls.
A Conference with *Fortunatus.*
A Treatiſe againſt *Adimantus.*
A Treatiſe againſt the Epiſtle of the foundation of the *Manichees.*
Thirty three Books againſt *Fauſtus* a *Manichee.*
A Conference with *Felix.*
A Treatiſe of the Nature of Good.
A Book againſt *Secundinus.*
Two Books againſt the Adverſary of the Law and the Prophets.
A Treatiſe againſt the *Priſcillianiſts* and the *Origeniſts.*
An Anſwer to a Diſcourſe of an *Arian.*
A Conference againſt *Maximinus.*
Fifteen Books of the Trinity.

Suppoſititious.

A Diſcourſe of five Hereſies.
A Trial between the Church and the Synagogue.
The Book of Faith.
A Memorial of the manner of Receiving the *Manichees.*
A Book of the Unity of the Trinity.
A Treatiſe of the Eſſence of the Divinity.
A Dialogue of the Unity of the Holy Trinity.
A Book of Eccleſiaſtical Doctrines.

TOME IX.

Contains the Treatiſes againſt the Donatiſts.

Genuine.

A Hymn againſt the *Donatiſts.*
Three Books againſt the Epiſtle of *Parmenian.*
Seven Books of Baptiſm.
Three Books againſt *Petilianus.*
A Letter to the Catholicks againſt *Petilianus.*
Four Books againſt *Creſconius.*
A Book of one Baptiſm againſt *Petilianus.*
An Abridgment of the Conference of *Carthage.*
A Diſcourſe addreſs'd to the *Donatiſts* after the Conference of *Carthage.*

A TABLE of all the Eccleſiaſtical Writers &c.

A Conference with *Emeritus*.
Two Books againſt *Gaudentius*.

Books Loſt.

A Book againſt the Epiſtle of *Donatus*.
Two Books againſt the *Donatiſts*.
A Book againſt *Centurius*.
A Book of the Proofs and Teſtimonies againſt the *Donatiſts*.
A Treatiſe againſt a *Donatiſt*.
Advertiſements to the *Donatiſts*.
A Diſcourſe addreſſed to *Emeritus*.

Suppoſititious.

A Sermon concerning *Ruſticianus*.
A Book againſt *Fulgentius*.

TOME X.

Contains the Treatiſes againſt the Pelagians.

Genuine.

Three Books of Merits, and of the Remiſſion of Sins.
A Book of the Spirit, and of the Letter.
A Treatiſe of Nature and Grace.
A Book of the Acts of *Pelagius*.
A Treatiſe of the Grace of Jeſus Chriſt.
A Treatiſe of Original Sin.
A Treatiſe of the Perfection of Juſtice.
Two Books of Marriage and of Concupiſcence.
Six Books againſt *Julian*.
Four Books to *Boniface*.
A Book of Grace and Free-will.
A Treatiſe of Correction and Grace.
A Treatiſe of the Predeſtination of the Saints.
A Treatiſe of the Gift of Perſeverance.
Six Books of the ſecond Work againſt *Julian*.
Four Treatiſes of the Origine of the Soul.

Suppoſititious.

A Treatiſe, intituled *Hypognoſticon*.
A Treatiſe of Predeſtination and Grace.
A Treatiſe of Predeſtination.

ZOSIMUS.

Genuine Books.

The Firſt Letter to the *Africans*.
The Second Letter to the *Africans*.
The Third Letter to the *Africans*.
A Fragment of a Letter to all the Biſhops againſt *Cœleſtius* and *Pelagius*.
A Letter to the Biſhops of *Gaul* of the Privileges of the Church of *Arles*.
A Letter to the Biſhops of *Gallia Viennenſis*, and *Gallia Narbonenſis*.
A Letter to *Hilary* of *Narbon*.
Two Letters to *Patroclus*.
A Letter to the People of *Marſeilles*.
A Circular Letter againſt *Urſus* and *Tuentius*.
A Letter to *Heſychius*, Biſhop of *Salona*.
A Letter to the Clergy of *Ravenna*.
A Letter to the Biſhops of *Byzacena* very doubtful.

BONIFACE I.

Genuine Books.

A Letter to the Emperor.
A Letter to *Patroclus*, and to the Biſhops of the Seven Provinces of the *Gauls*.
Letters to *Hilary* of *Narbon*.

SYNESIUS.

Genuine Books.

A Diſcourſe of the manner of Reigning well.
A Diſcourſe to *Pœonius*,
A Book, intituled *Dion Pruſæus*.
A Panegyrick upon Baldneſs.
Two Books of Providence.
A Diſcourſe of Dreams.
One hundred and fifty Letters.

Books Loſt.

Cynegeticks.

ATTICUS Biſhop of *Conſtantinople*.

Genuine Books, ſtill Extant.

His Letter to St. *Cyril*.
A Fragment of his Treatiſe of Faith, cited by St. *Cyril*, and in the Council of *Epheſus*.
A Fragment of his Letter to *Euſſychius* cited by *Theodoret*.
His Letter to *Calliopius* recited by *Socrates* in his Hiſtory, Lib. 7. Chap. 25.
The Anſwers of this Biſhop in favour of the *Novatians* recited by *Socrates*.

Books Loſt.

Several Sermons, and ſome Letters.
A Treatiſe of Faith, and Virginity, dedicated to the Princeſſes the Daughters of *Arcadius*.

TICHONIUS.

Genuine Books, ſtill Extant.

His Books of the VII Rules for the Explication of Holy Scripture.

Books Loſt.

Three Books of the Inteſtine War.
A Narration of divers Cauſes.
A Treatiſe upon the *Apocalypſe*.

LEPORIUS.

Genuine Books, ſtill Extant.

His Book of Retractations.

St. *ISIDORE the Peluſiote.*

Genuine Books, ſtill Extant.

Two Thouſand, and 12 Letters upon different Subjects.

JOANNES CASSIANUS.

Genuine Books, ſtill Extant.

His Inſtitutions of Monks, in 12 Books.
His 24 Collations, or Conferences.
Seven Books about the Incarnation.

St. *NILUS.*

Genuine Books, ſtill Extant.

A Treatiſe of the Monaſtick Life.
A Treatiſe intituled *Periſteria*, dedicated to the Monk *Agathius*.
A Diſcourſe of Voluntary Poverty dedicated to *Magna* the Deaconneſs.
A Moral Diſcourſe.
A Compariſon between the Life of the *Anchorites*, and other Monks.
Two Treatiſes to *Eulogius*.
A Treatiſe of the eight Vices, publiſhed by F. *Combefis*.
A Diſcourſe of Evil Thoughts.
His Sentences.
A Sermon upon theſe words of the Goſpel, *But he that now hath a Scrip, let him take it.*
Some Fragments of two Sermons upon the Feaſt of *Eaſter*, and of three upon *Whitſuntide*, received by *Photius*, Cod. 276.
Seven Narrations of the Perſecutions of the Monks of *Sinai*.
A Diſcourſe in praiſe of *Albinianus*.
Several Letters.

Books Loſt.

A Treatiſe of Compunction.
A Commentary upon the *Pſalms*.
Several Sentences, and ſome Letters.

Suppoſititious Books.

The Manual of *Epictetus*.
Pachon. A Dogmatical Diſcourſe.
Several Sentences.

The Author of the Profeſſions of Faith attributed to RUFINUS.

Books Extant.

Two Confeſſions of Faith, the one publiſhed by F. *Sirmondus*, the other by F. *Garner*.

POSSIDIUS, the Deacon.

Genuine Book.

The Life of St. *Auſtine*.

URANIUS.

A Genuine Book, ſtill Extant.

The Life of St. *Paulinus*.

St. *CÆLESTINE Pope.*

Genuine Books, ſtill Extant.

A Letter againſt the *Pelagians*.
Aphoriſms of Grace compoſed by his Order.
A Letter to the Biſhops of the Provinces of *Vienna* and *Narbon*.
A Letter to the Biſhops of *Apulia* and *Calabria*.
Letters concerning the Affair of *Neſtorius*.

St. *CYRIL Biſhop of Alexandria.*

Genuine Books, ſtill Extant.

Seventeen Books of the Worſhip of God in Spirit and Truth.
A Book againſt the Emperor *Julian* in 10 Parts.
Glaphyra, or a Curious and Elegant Commentary upon the *Pentateuch*.
A Commentary upon *Iſaiah*.
A Commentary upon the Twelve Minor Prophets.
A Commentary on St. *John*'s Goſpel, divided into Twelve Books. We have only ſome Fragments of the Seventh and Eighth.
A Treatiſe called *Theſaurus*.
Seven Dialogues of the Trinity, and Two on the Incarnation.
A Diſcourſe of the Orthodox Faith to *Theodoſius* the Emperor.
A Writing to the Empreſſes.
Five Books againſt *Neſtorius*.
His Twelve Chapters, and their Defence.
His Apology to *Theodoſius*.
His Letters and Sermons againſt *Neſtorius*.
A Treatiſe againſt the *Anthropomorphites*.
His Paſchal Homilies, and other Sermons.
Several Letters.
His Anſwers to the Queſtions of certain Monks.

Books Loſt.

His Commentaries upon the Prophets *Jeremiah*, *Ezekiel* and *Daniel*.
A Commentary on St. *Matthew*.
A Treatiſe about the failure of the Synagogue.
A Book of Faith. Divers Treatiſes.

Suppoſititious Books.

A Treatiſe about the Trinity.
A Collection of Moral Explications.

MARIUS MERCATOR.

Genuine Books, ſtill Extant.

His firſt Memoir againſt the *Pelagians*.
His Second Memoir againſt the ſame Hereticks.
Obſervations on the Writings of *Julian*.
A Book againſt *Neſtorius*, to prove the Conformity of his Doctrine with *P. Samoſatenus*'s.
A Treatiſe againſt *Neſtorius*'s 12 Chapters.
A Tranſlation and Collection of ſeveral Pieces.

Book Loſt.

A Treatiſe againſt the *Pelagians* mentioned by St. *Auſtine*.

ANIANUS.

A Genuine Book, ſtill Extant.

A Tranſlation of 15 or 16 of St. *Chryſoſtome*'s Homilies.

JULIANUS.

Genuine Books, ſtill Extant.

A Fragment of a Letter to Pope *Zoſimus*, recited by *Marius Mercator*.
A Profeſſion of Faith to Pope *Zoſimus*.
Another Confeſſion of Faith to *Rufinus* Biſhop of *Theſſalonica*.
The firſt of his four Books to *Turbantius* againſt the firſt Books of St. *Auſtine* of Marriage and Concupiſcence. Some Fragments of the three other Books.
Eight other Books againſt the ſecond Book of the ſame Work, the firſt five of which are in St. *Auſtine*'s imperfect Work.
A Fragment of the three other Books in *Bede*.

Books Loſt.

Some that he compoſed before he declared himſelf againſt St. *Auſtine*.
A Letter to Pope *Zoſimus*.
His three laſt Books to *Turbantius*.
His three laſt to *Florus*.
A Treatiſe of Love.
A Commentary upon the *Canticles*.
A Book concerning Conſtancy.

NESTORIUS.

Genuine Books, ſtill Extant.

A Sentence taken out of his firſt Sermon preached at *Conſtantinople*, quoted by *Socrates*.
Fragments of his Sermons.
Two Letters to St. *Cyril*.
Two Letters to St. *Cæleſtine*.
A Letter to *Cæleſtius*.
A Letter to *Alexander* Biſhop of *Hierapolis*.
The 12 Chapters of *Neſtorius* contrary to St. *Cyril*'s.
A Letter to *John* Biſhop of *Antioch*.
A Declaration of his Opinions.
A Letter to the Emperor.
A Letter to the Emperor's Eunuch.
Another to the *Prefectus-Pretorio*.
Some Fragments of Letters written in his Exile, recited by *Evagrius*, *l.* 1. *c.* 7.

Books Loſt.

Some Sermons preached at *Antioch*.
His entire Sermons preached at *Conſtantinople*.

JOHN Biſhop of Antioch.

Genuine Books, ſtill Extant.

Some Letters in Greek and Latin in the Acts of the Council at *Epheſus*, and 15 in Latin in the Collection of F. *Lupus*.
One of his Homilies in the Acts of the Council of *Epheſus*.

ACACIUS Biſhop of Beræa,

Genuine Books, ſtill Extant.

A Letter in Greek and Latin in the Acts of the Council of *Epheſus*.

A TABLE of all the Eccleſiaſtical Writers, &c.

Two Letters in *Lupus*'s Collection.

PAULUS Biſhop of Emeſa.

Genuine Books, ſtill Extant.

Two Homilies about the Peace between the Eaſtern and Egyptian Biſhops.

A Letter in Latin.

MELETIUS Biſhop of Mopſueſta.

Genuine Books, ſtill Extant.

Eleven Letters in F. *Lupus*'s Collection.

DOROTHEUS Biſhop of Martianople.

Genuine Books, ſtill Extant.

Four Letters. *Ibid.*

ALEXANDER Biſhop of Hierapolis.

Genuine Books, ſtill Extant.

Twenty four Letters. *Ibid.*

EUTHERIUS Biſhop of Tyana.

Genuine Books, ſtill Extant.

A Work intituled, *The Tragedy.*

Several Letters in *Lupus*'s Collection.

THEODOTUS Biſhop of Ancyra.

Genuine Books, ſtill Extant.

Two Sermons upon Chriſt's Nativity.

A Sermon preached upon St. *John*'s Day.

A Diſcourſe upon the *Nicene* Creed.

Books Loſt.

Six Books againſt *Neſtorius* dedicated to *Lauſus.*

A Sermon upon *Candlemaſs*-Day.

A Sermon upon *Elias* and the Widow.

Another upon St. *Peter* and St. *John.*

Another upon the lame Man laid at the Gate of the Temple.

Another upon the Servant that received the Talent.

Another upon the two blind Men.

A Sermon upon the Virgin and St. *Simeon.*

ACACIUS Biſhop of Meletina.

Genuine Books ſtill Extant.

An Homily, and a Letter.

MEMNON.

A Letter.

RHEGINUS.

A Diſcourſe in the Council of *Epheſus*

MAXIMIAN.

A Letter to St. *Cyril.*

ALIPIUS and *CARISIUS.*

Two Petitions in the Acts of the Council of *Epheſus.*

St. *SIXTUS* III.

Genuine Books ſtill Extant.

Two Letters to St. *Cyril*, before he knew of the Peace, publiſhed by M. *Cotelerius.*

Two Letters after he had heard of it, the one to *John* Biſhop of *Antioch*, and the other to St. *Cyril.*

Suppoſititious Books.

A Letter to the Eaſtern Biſhops.

The Acts of the Council about the Accuſation brought againſt *Sixtus* by *Baſſus.*

The Council held by *Polychronius*

PROCLUS.

Genuine Books ſtill Extant.

Twenty Sermons.

CAPREOLUS.

Genuine Books ſtill Extant.

A Letter to the Council of *Epheſus.*

A Treatiſe upon the Incarnation.

ANTONINUS HONORATUS.

Genuine Books, ſtill Extant.

A Conſolatory Letter to *Arcadius.*

VICTOR Biſhop of Antioch.

Genuine Books ſtill Extant.

A Commentary upon St. *Mark.*

VICTORINUS of Marſeilles.

Genuine Books, ſtill Extant.

A Poem upon the Hiſtory of *Geneſis.*

CÆLIUS SEDULIUS.

Genuine Books ſtill Extant.

A Poem upon the Life of Jeſus Chriſt, called, A Paſchal Work. The ſame Work in Proſe.

PHILIP SIDETES.

Books Loſt.

A Book againſt *Julian*'s Books.

The Hiſtory of Chriſtianity divided into 30 Books.

PHILOSTORGIUS.

Genuine Books ſtill Extant.

Some Extracts of his Hiſtory recited by *Photius.*

Books Loſt.

An Hiſtory divided into 12 Books.

NONNUS.

Genuine Books ſtill Extant.

A Paraphraſe in Greek Verſe upon the Goſpel of St. *John.*

His *Dionyſiacks.*

SOCRATES.

Genuine Books ſtill Extant.

His Eccleſiaſtical Hiſtory divided into ſeven Books.

SOZOMEN.

Genuine Books ſtill Extant.

His Eccleſiaſtical Hiſtory divided into nine Books.

THEODORET.

Genuine Books ſtill Extant.

A Commentary by way of Queſtion and Anſwer upon the eight firſt Books of the Bible.

A Commentary upon all the *Pſalms.*

An Explication upon the *Canticles.*

Commentaries upon *Jeremy*, *Ezekiel*, *Daniel*, and the 12 ſmall Prophets, and St. *Paul*'s Epiſtles.

His Eccleſiaſtical Hiſtory divided into five Books.

His Hiſtory, intituled, *Philotheus*, or, Of the Monaſtick Life.

Eranieſtes, or *Polymorphus*, contained in three Dialogues.

Five Books of Heretical Tables.

10 Diſcourſes of Providence.

12 Books about the Cure of the falſe Opinions of the Heathens.

A Diſcourſe of Charity.

A Sermon upon St. *John* publiſhed by F. *Garner.*

A Letter to *Sporatius*, or rather a Fragment of his Treatiſe of Hereſies.

A Letter to *John* Biſhop of *Germanicia.*

A Confutation of St. *Cyril*'s twelve Chapters.

Some Fragments of his Books againſt St. *Cyril.*

Some Letters in the time of the Council of *Epheſus.*

Some Letters in the time of Negotiating the Peace in Latin in *Lupus*'s Collection.

Letters written after the Peace to his Death.

Books Loſt.

A Commentary on *Iſaiah.*

Five Books againſt St. *Cyril.*

A Treatiſe upon the Incarnation.

Several Treatiſes againſt the *Arians*, *Macedonians*, *Apollinariſts*, *Marcionites* and *Jews.*

An Anſwer to the Queſtions of the *Perſian Magi.*

A Myſtical Book.

An Apology for *Diodorus* Biſhop of *Tarſus*, and for *Theodorus* Biſhop of *Mopſueſta.*

Suppoſititious Books.

A Preface upon the *Pſalms.*

Some Fragments of a Commentary upon the *Pſalms.*

Five Sermons in the praiſe of St. *Chryſoſtome*, of which *Photius* gives us ſome Extracts.

ANDREW Biſhop of *Samoſata.*

Genuine Books, ſtill Extant.

A Confutation of St. *Cyril*'s Chapters.

Nine Letters in *Lupus*'s Collection.

A Book Loſt.

A Reply to St. *Cyril*'s Anſwer to his Confutation of his twelve Chapters.

HELLADIUS Biſhop of *Tarſus.*

Genuine Books, ſtill Extant.

Seven Letters in *Lupus*'s Collection.

MAXIMINUS Biſhop of *Anazarbum.*

Genuine Books, ſtill Extant.

Some Letters in *Lupus*'s Collection.

IRENÆUS.

Genuine Books, ſtill Extant.

Some Extracts of his Work, intituled, A Tragedy.

St. *LEO.*

Genuine Books, ſtill Extant.

141 Letters, and 96 Sermons.

Books Loſt.

Several Letters, and ſome Sermons.

Suppoſititious Books.

The ſeventh Letter to *Septimius*, and ninth to the Biſhops of *Vienna*, are doubtful.

Thoſe Letters, which were heretofore the 88th, and 96th.

Three Sermons.

HILARY Biſhop of *Arles.*

Genuine Books, ſtill Extant.

The Life of *Honoratus* Biſhop of *Arles.*

A Poem upon *Geneſis.*

A Letter to St. *Eucherius.*

Books Loſt.

His Homilies upon all the Feſtivals.

An Expoſition of the Creed.

Several Letters.

His Poetical Works.

St. *VINCENTIUS LERINENSIS.*

Genuine Books, ſtill Extant.

A Memoir againſt the Hereſies.

Objections againſt St. *Auſtine*'s Doctrine.

A Book Loſt.

The ſecond part of his Memoir againſt the Hereſies.

St. *EUCHERIUS.*

Genuine Books, ſtill Extant.

A Treatiſe in praiſe of Solitude.

A Treatiſe of the Contempt of the World.

A Treatiſe of Spiritual Forms dedicated to *Verenus.*

Two Books of Inſtructions, and St. *Blandina*'s Sermons.

Books Loſt.

An Abridgment of *Caſſian.*

Several Sermons.

Suppoſititious Books.

A Commentary upon *Geneſis*, and the Book of *Kings.*

The Hiſtory of St. *Maurice*'s Sufferings.

MAXIMUS Biſhop of *Turin.*

Genuine Books, ſtill Extant.

Several Homilies.

VALERIANUS CEMELIENSIS.

Genuine Books, ſtill Extant.

20 Homilies, and one Letter to the Monks.

VICTOR CARTENNENSIS.

Genuine Books, ſtill Extant.

Comfort in Adverſity among the Works of St. *Baſil.*

A Treatiſe of Repentance in St. *Ambroſe.*

Books Loſt.

A Treatiſe againſt the *Arians.*

Several Homilies.

A Diſcourſe about the Publican's Repentance.

St. *PROSPER.*

Genuine Books, ſtill Extant.

A Letter to St. *Auſtine.*

Another to *Ruſinus.*

An Anſwer to *Vincentius*'s Objections.

An Anſwer to ſome new Objections againſt St. *Auſtine*'s Doctrine.

An Anſwer to the Propoſitions extracted by the Prieſts of *Geneva.*

A Book againſt the Collator.

A Poem *De ingratis.*

Two Epigrams againſt the Adverſaries of St. *Auſtine.*

Some Sentences of St. *Auſtine* in Verſe.

Other Sentences in Proſe.

A Commentary on the 50 laſt *Pſalms.*

His *Chronicon* publiſhed by F. *Labbé.*

Suppoſititious Books.

A Poem concerning Providence.

A Poem in the Name of an Husband to his Wife.

His Book of Divine Promiſes and Predictions.

Two Books of a Contemplative Life.

St. *Proſper*'s Confeſſion.

The *Chronicon*, publiſhed by F. *Pithaus*: An Unknown Author of St. *Proſper*'s time, or thereabouts.

Ancient Books, though not St. Proſper's.

Two Books of the Vocation of the Gentiles.

The Epiſtle to *Demetrias.*

FLAVIAN.

Genuine Books, ſtill Extant.

Three Letters againſt *Eutyches.*

ANATOLIUS.

Genuine Books, ſtill Extant.

A Letter to the Emperor *Leo.*

Another to St. *Leo.*

EUSEBIUS Biſhop of *Doryleum.*

Genuine Books, ſtill Extant,

Two Petitions and a Letter.

IBAS.

Genuine Books, ſtill Extant.

His Letter to *Maris* the Perſian.

PASCHASIUS, Biſhop of *Lilibeum.*

Genuine Books, ſtill Extant.

A Letter concerning the Paſſover.

JULIAN,

A TABLE of all the Eccleſiaſtical Writers, &c.

JULIAN, Biſhop of *Coos.*
Genuine Book, ſtill Extant.
A Letter to St. *Leo.*
PROTERIUS, Biſhop of *Alexandria.*
Genuine Book, ſtill Extant.
A Letter concerning the Paſſover.
LEO BITURICENSIS.
Genuine Book, ſtill Extant.
A Letter to St. *Leo.*
RUSTICUS.
Genuine Book, ſtill Extant.
A Letter to St. *Eucherius.*
LUPUS TRICASSINUS.
Genuine Books, ſtill Extant.
Two Letters.
LEONTIUS, Biſhop of *Arles.*
Genuine Book, ſtill Extant.
A Letter to Pope *Hilarius.*
BASIL of *Seleucia.*
Genuine Books, ſtill Extant.
Forty Homilies.
TIMOTHEUS ÆLURUS.
A Book Loſt.
A Writing to the Emperor *Leo.*
CHRISIPPUS.
Genuine Book, ſtill Extant.
A Sermon in Praiſe of the Virgin.
Books Loſt.
The Hiſtory of *Gamaliel*, and *Nicodemus.*
A Panegyrick upon *Theodorus.*
VIGILIUS.
Genuine Book, ſtill Extant.
A Rule for the Monks in *Holſtenius*'s Collection. Part 1. *p.* 89.
FASTIDIUS PRISCUS.
Genuine Book, ſtill Extant.
A Treatiſe of the Chriſtian Life.
DRACONCIUS.
Genuine Book, ſtill Extant.
A Poem upon the Six Days of the Creation.
EUDOCIA.
Her *Genuine Book, ſtill Extant.*
An Epigram, called *Centones Homerici.*
Books Loſt.
A Paraphraſe upon the eight firſt Books of the Bible.
A Paraphraſe upon the Prophecies of *Daniel* and *Zachary.*
Three Books in praiſe of *Cyprian* the Martyr.
A Suppoſititious Book.
Homer's Cento's
PROBA FALCONIA.
Her *Genuine Books, ſtill Extant.*
Virgil's Cento's.
TYRSIUS RUFUS ASTERIUS.
Genuine Book, ſtill Extant.
A Conference in Verſe about the Old and New Teſtament.
PETRONIUS.
Books Loſt.
The Lives of the *Egyptian* Fathers.
A Treatiſe about the Ordination of a Biſhop.
CONSTANTIUS.
Genuine Book, ſtill Extant.
The Life of St. *German*, Biſhop of *Antiſiodorum.*
PHILIPPUS.
Books Loſt.
A Commentary on *Job.*
His Letters to his Friends.
SIAGRIUS.
Books Loſt.
A Treatiſe about the Faith in the Trinity.
Another Treatiſe of Faith, and the Rules of Faith.
ISAAC.
Books Loſt.
See the Catalogue *p.* 213, 214.
A Suppoſititious Book.
A Treatiſe of the contempt of the World, which is the Work of another *Iſaac* more Modern.
St. *SIMEON STYLITES.*
Genuine Books, ſtill Extant.
A ſhort Diſcourſe, and ſome Letters.
MOCHIMUS.
A Book Loſt.
A Treatiſe againſt *Eutyches.*
ASCLEPIUS.
Books Loſt.
Some Writings againſt the *Arians* and *Donatiſts.*

PETRUS.
Books Loſt.
Treatiſes upon different Subjects.
Pſalms in Verſe.
PAUL.
Genuine Books, ſtill Extant.
Two Books of Virginity.
His Treatiſes of the contempt of the World.
Of the Inſtitution of a Chriſtian Life, or the Correcting of Manners.
SALVIAN.
Genuine Books, ſtill Extant.
Eight Books of the Government of God and of Judgment.
Four Books of the Catholick Church under the Name of *Timotheus.*
Books Loſt.
Three Books of the advantages of Virginity.
A Book to *Claudian* upon the end of *Eccleſiaſtes.*
A Book of Letters.
Several Homilies.
A Treatiſe in *Hexameter* Verſe upon the *Hexaëmeron.*
A great number of Diſcourſes on the Sacrament.
Suppoſititious Books.
Three Books of Queſtions to reconcile the Old and New Teſtament.
ARNOBIUS Junior.
Genuine Book, ſtill Extant.
A Commentary upon the Pſalms.
HONORATUS, Biſhop of *Marſeilles.*
Genuine Book, ſtill Extant.
The Life of St. *Hilary* Biſhop of *Arles*, under the Name of *Reverentius.*
Books Loſt.
The Lives of the Saints, and ſeveral Homilies.
SALONIUS and *VERANUS.*
Genuine Books.
A Letter to St. *Leo.*
A Myſtical Expoſition.
An Explication of *Solomon*'s Proverbs.
PAULINUS of *Perigueux.*
Genuine Books, ſtill Extant.
Six Books of the Life and Miracles of St. *Martin.*
MUSÆUS.
A Book Loſt.
A Treatiſe upon the Sacraments.
VINCENTIUS.
A Book Loſt.
A Commentary upon the Pſalms.
SYRUS.
A Book Loſt.
A Treatiſe againſt *Neſtorius.*
SAMUEL.
Books Loſt.
His Treatiſes againſt the *Neſtorians* and *Eutychians.*
CLAUDIANUS MAMERTUS.
Genuine Books, ſtill Extant.
Three Books of the Nature of the Soul.
The Hymn. *Pange Lingua.*
PASTOR.
A Book Loſt.
A Treatiſe in the form of a Creed, containing the Articles of Faith.
VOCONIUS.
A Book Loſt.
A Treatiſe againſt the Enemies of the Church.
EUTROPIUS.
Books Loſt.
Two Conſolatory Letters to two Siſters diſinherited.
EVAGRIUS.
A Book Loſt.
A Diſputation betwixt a Jew and a Chriſtian.
TIMOTHEUS.
A Book Loſt.
A Treatiſe upon the Nativity of Our Lord.
EUSTATHIUS.
Genuine Book, ſtill Extant.
A Tranſlation of nine Homilies of St. *Baſil* upon the *Hexaëmeron.*
THEODULUS.
Books Loſt.
Several Works, and particularly a Concordance of the Old and New Teſtament.

EUGENIUS.
Genuine Books, ſtill Extant.
A Confeſſion of Faith, and a Petition to *Hunnericus.*
CEREALIS.
Genuine Book, ſtill Extant.
A Confeſſion of Faith.
SERVUS-DEI.
A Book Loſt.
A Treatiſe about ſeeing God with out bodily Eyes.
IDACIUS.
Genuine Books, ſtill Extant.
A Chronicon from the Year 381, to 467.
A Calendar of the Conſuls from *Anno* 245. to 468.
VICTORIUS.
Genuine Book, ſtill Extant.
The Paſchal Cycle.
GENNADIUS, Patriarch of *Conſtantinople.*
Books Loſt.
A Literal Commentary upon *Daniel.*
Some Homilies.
A Treatiſe to *Parthenius.*
Another Treatiſe cited by *Facundus.*
ANTIPATER of *Boſtra.*
A Book Loſt.
A Confutation of *Euſebius*'s Defence of *Origen.*
HILARY Biſhop of *Rome.*
Genuine Books, ſtill Extant.
Twelve Letters.
SIMPLICIUS Biſhop of *Rome.*
Genuine Books, ſtill Extant.
Eighteen Letters.
FAUSTUS Biſhop of *Ries.*
Genuine Books, ſtill Extant.
A Letter to *Lucidus* the Prieſt.
A Treatiſe of Grace and Free-will to *Leontius* Biſhop of *Arles.*
A Letter to *Gratus.*
A Treatiſe concerning the Generation of the Son, the Incarnation, and of the Nature of the Soul.
A Letter to *Felix.*
Two Diſcourſes to the Monks.
Some other Diſcourſes.
A Letter to *Paulinus.*
Five Letters to *Ruricius.*
Books Loſt.
A Treatiſe about the Spirit.
Another Treatiſe in form of a Dialogue.
RURICIUS and *DESIDERIUS.*
Genuine Books, ſtill Extant.
Some Letters.
APOLLINARIS SIDONIUS.
Three Panegyricks.
A Collection of Poems.
Letters divided into ſeveral Books.
JOANNES TALAIDA.
A Book Loſt.
An Apology addreſſed to *Gelaſius.*
JOHN, a Prieſt of *Antioch.*
A Book Loſt.
A Treatiſe againſt thoſe that aſſert, that there is but one Nature in Jeſus Chriſt.
JOANNES ÆGEATES.
A Book Loſt.
His Eccleſiaſtical Hiſtory beginning at the Depoſition of *Neſtorius*, and ending at that of *Peter Fullo.*
VICTOR VITENSIS.
Genuine Book, ſtill Extant.
The Hiſtory of the Perſecution of the *Vandals.*
VIGILIUS TAPSENSIS.
Genuine Books, ſtill Extant.
Twelve Books of the Trinity.
A Writing againſt *Varimadus.*
A Treatiſe againſt *Felicianus.*
Two Conferences between *Arius* and *Athanaſius.*
Five Books againſt *Eutyches.*
A Treatiſe of Faith againſt *Palladius.*
FÆLIX III. Biſhop of *Rome.*
Genuine Books, ſtill Extant.
Fifteen Letters.
Suppoſititious Books.
Three Letters in Greek.
Two Writs to ſummon *Acatius.*
A Letter of a Council in *Rome* to the Clergy and Monks of *Bithynia.*
An Unknown AUTHOR who wrote in 486.
A Genuine Book, ſtill Extant.
A Memoir about the Affair of *Acacius.*

A TABLE of all the Eccleſiaſtical Writers, &c.

GELASIUS I.

Genuine Books, ſtill Extant.

Fifteen Letters.
Some Formula's or Commiſſions.
A Letter to *Ruſticus.*
A Treatiſe upon the binding power of an Anathema.
A Diſcourſe againſt *Andromachus* about the *Lupercalia.*
A Treatiſe againſt the *Pelagians.*
A Treatiſe againſt *Eutyches* and *Neſtorius.*
His judgment upon Apocryphal Books.

Books Loſt.

Other Treatiſes upon ſeveral Subjects.
Some Hymns.

ANASTASIUS II.

Genuine Books, ſtill Extant.

A Letter to the Emperor.
A Letter to *Lewis* King of *France.*
Some Fragments of a Letter to *Urſicinus.*

PASCHASIUS the Deacon.

Genuine Books, ſtill Extant.

Three Books of the Godhead of the Holy Spirit.

JULIAN POMERIUS.

Genuine Books.

Three Books of the Contemplative, and Active Life.

Books Loſt.

A Dialogue of the Nature of the Soul, divided into Eight Books.
A Treatiſe to *Principius* about the contempt of worldly things.
A Treatiſe about the Inſtitution of Virgins.
A Treatiſe of Virtues and Vices.

GENNADIUS a Prieſt of *Marſeilles.*

Genuine Books, ſtill Extant.

A Treatiſe of the Eccleſiaſtical Writers.
A Treatiſe of the Eccleſiaſtical Doctrine.

Books Loſt.

Eight Books againſt all the Hereſies.
Six Books againſt *Neſtorius.*
Three Books againſt *Pelagius.*
A Treatiſe of the Millennium, and the Apocalypſe of St. *John.*

NEMESIUS.

Genuine Books, ſtill Extant.

A Treatiſe of the Nature of Man.

ÆNÆAS GAZÆUS.

Genuine Books, ſtill Extant.

A Treatiſe of the Immortality of the Soul, and of the Reſurrection.

GELASIUS CYZICENUS.

Genuine Book, ſtill Extant.

The Hiſtory of the Council of *Nice.*

AN UNKNOWN AUTHOR.

Who lived about the end of the Fifth, or beginning of the Sixth Age, and wrote ſome Books under the Name of Dionyſius *the* Areopagite.

Of the Cœleſtial Hierarchy.
Of the Eccleſiaſtical Hierarchy.
Of the Names of God.
Of Myſtical Divinity.
Some Letters.

POPE SYMMACHUS.

Genuine Books, ſtill Extant.

Nine Letters.

Suppoſititious Books.

Letters ſecond and fourth, which were *Avitus*'s, and the twelfth forged.

AVITUS Biſhop of Vienna.

Genuine Books ſtill Extant.

Letters 87.
A Homily upon the Rogations.
Fragments of ſome other Homilies, and ſome Treatiſes.
Five Poems upon the Hiſtory in the beginning of *Geneſis.*
A Poem of Virginity.
A Conference with *Gondobaldus.*

Books Loſt.

A Treatiſe againſt the *Arians*, and againſt thoſe who ſay that the Fleſh of Jeſus Chriſt is only a Phantome.
Many Sermons upon different Subjects. Among others.
Two Sermons about *Eaſter.*
Three Sermons upon the *Rogation-days.*
A Sermon upon the Aſcenſion of Jeſus Chriſt.
A Sermon upon *Whitſunday.*
A Sermon upon the Ordination of a Biſhop.
A Homily upon *Jonas.*
A Homily upon the Aſcenſion of *Elias.*
A Sermon upon the Paſſion of Jeſus Chriſt.
A Sermon upon the Dedication of a Church of St. *Michael*, and upon ſome other Dedications of Churches.
A Sermon upon King *Ezechias.*
Many Pieces in Verſe.

ENNODIUS Biſhop of Pavia.

Genuine Books, ſtill Extant.

297 Letters divided into nine Books.
A Panegyrick upon King *Theodoric.*
An Apology for the Council which acquitted Pope *Symmachus*, againſt a Writing intituled,
Againſt the Synod which pronounced an unjuſt Abſolution.
The Lives of St. *Epiphanius* Biſhop of *Pavia*, and St. *Anthony* Monk of *Lerina.*
An Euchariſtic upon his own Life.
A Moral Exhortation, written about the Obligation of Biſhops to keep a Clergy-man in the Houſe with them, to be Witneſs of all their Actions.
Some Formularies.
Two Benedictions of the *Eaſter* Wax-Candle.
Prayers before and after Maſs.
Orations, or Pieces of Rhetoric, among which there are ſix upon ſacred Subjects, *viz.*
Upon the day of the Promotion of *Laurentius* to the Biſhoprick of *Milan.*
Upon the Dedication of a Church of the Apoſtles.
Upon the Election of a Coadjutor.
Upon the Dedication of a Church.
Upon a Biſhop when he took poſſeſſion of his See.
Againſt the Hereticks in the Eaſt.

HORMISDAS.

Genuine Books, ſtill Extant.

Letters 80.

St. *FULGENTIUS.*

Genuine Books, ſtill Extant.

An Anſwer to ten Objections of the *Arians.*
Three Books to King *Thraſimund.*
Three Books addreſſed to *Monimus.*
Two Books of Remiſſion of Sins.
A Letter to *Proba* of Virginity.
Another Letter to the ſame of Prayer and Compunction of Heart.
A Letter of Conſolation and Inſtruction to the Widow *Galla.*
A Letter to *Theodorus* upon his Retirement.
A Letter of Conjugal Duties.
A Letter to *Eugippius* about Charity towards our Neigbour.
A Letter to *Venantia* about Penance.
A Treatiſe to *Donatus* about the Faith.
A Letter written in the name of fifteen Biſhops of *Africa* to the Monks of *Scythia.*
A Treatiſe of Predeſtination and Grace.
Letters in the name of the Biſhops of *Africa* to *John* and *Venerius.*
A Fragment of ſome Books about the Trinity againſt *Fabianus.*
A Treatiſe to *Victor* about the Divinity of the Word.
A Treatiſe of the Faith to *Peter.*
A Treatiſe of the Trinity to *Felix.*
A Treatiſe of the Incarnation to *Scarilas.*
Anſwers to the Queſtions of *Ferrandus* the Deacon.
Another Anſwer to five Queſtions from the ſame.
A Treatiſe to *Reginus.*
Ten Sermons.

Books Loſt.

A Treatiſe againſt *Pinta.*
A Conference with King *Thraſimund.*
A Book of the Holy Spirit to *Abragilas.*
A Letter to the Catholicks of *Carthage.*
Two Treatiſes of Faſting and Prayer.
Two Letters to *Stephanias*, written in the name of the Biſhops of *Sardinia.*
A Letter of Eccleſiaſtical Moderation.
Ten Books about the Trinity againſt *Fabianus.*
Seven Books of Grace againſt *Fauſtus.*

Suppoſititious Books.

A Treatiſe againſt *Pinta.*
A Treatiſe of Predeſtination and Grace.
A Sermon of the Purification.
Many other Sermons.

EUGIPPIUS.

Genuine Books, ſtill Extant.

The Life of St. *Severinus.*
A Collection of paſſages out of St. *Auſtine.*

FERRANDUS the Deacon.

Genuine Books, ſtill Extant.

A Collection of Canons.
Two Letters to St. *Fulgentius.*
An Anſwer to *Reginus.*
Letters to *Severus* and *Anatolius* Students of Law.
A Writing concerning the three Chapters.
The Life of St. *Fulgentius.*

Books Loſt.

A Letter to *Eugippius* about the Trinity.
A Letter to St. *Anſelm.*
The three firſt Books of *Vigilius* of *Tapſa.*

JOHN MAXENTIUS.

Genuine Books, ſtill Extant.

A Libel to the Legate of Pope *Hormiſdas.*
A Confeſſion of Faith.
Twelve Anathematiſms.
Another Confeſſion of Faith, with an Explication.
An Anſwer to the Letter of *Hormiſdas* to *Poſſeſſor.*
A Writing againſt the *Acephali.*

TRIFOLIUS.

Genuine Books, ſtill Extant.

A Letter to *Fauſtus* Biſhop of *Rome*, about this Expreſſion, *One of the Trinity ſuffer'd.*

ADRIANUS.

Genuine Book, ſtill Extant.

An Introduction to the Holy Scripture.

LAURENTIUS.

Genuine Book, ſtill Extant.

A Treatiſe of Penance.
A Sermon of Alms.
A Sermon about the Woman of *Canaan.*

MARCELLINUS.

A Genuine Book, ſtill Extant.

A Chronicon.

ÆGIDIUS the Abbot.

Genuine Books, ſtill Extant.

A Letter and Confeſſion of Faith.

ORENTIUS.

Genuine Book, ſtill Extant.

An Admonition written in Verſe, addreſs'd to the Faithful.

BOETHIUS.

Genuine Books, ſtill Extant.

Among the Treatiſes of Philoſophy, there is only that about Conſolation which has relation to Chriſtianity.
A Treatiſe of the Two Natures.
A Treatiſe of the Trinity.

EPIPHANIUS Scholaſticus.

A Genuine Book, ſtill Extant.

A Tranſlation of the Hiſtories of *Socrates*, *Sozomen*, and *Theodoret.*

SEVERUS.

Books Loſt.

Some Treatiſes by way of Letter.

JOHN of *Scythopolis.*

Books Loſt.

Twelve Books againſt *Eutyches*, *Dioſcorus*, and their Followers.

BASIL of *Cilicia.*

Books Loſt.

An Eccleſiaſtical Hiſtory.
A Treatiſe againſt *John* of *Scythopolis*, divided into ſixteen Books.

JOHN I.

Suppoſititious Works.

Two Letters.

FELIX IV.

A Genuine Book, ſtill Extant.

The third Letter to *Cæſarius.*

Suppoſititious Books.

The two firſt Letters.

BONIFACE II.

A Genuine Book, ſtill Extant.

A Letter to *Cæſarius.*

A Suppoſititious Book.

A Letter to *Eulalius.*

JOHN II. Biſhop of *Rome.*

Genuine Books, ſtill Extant.

The ſecond Letter to *Juſtinian.*
A Letter to the Senators concerning the Monks *Acemeta.*
Three Letters about the Affair of *Cantumelioſus*, with a Memorial.

A Sup-

A TABLE of all the Eccleſiaſtical Writers &c.

A Suppoſititious Book.

The firſt Letter to *Valerius*.

AGAPETUS Biſhop of *Rome*.

Genuine Books, ſtill Extant.

A Letter to *Juſtinian*.

A Letter to the Biſhops of *Africa*.

A Letter to *Reparatus*.

Two Letters to *Cæſarius* Biſhop of *Arles*.

A Letter about the Depoſition of *Anthimus*.

A Suppoſititious Book.

A Letter to *Anthimus*.

St. *EPHREM* Patriarch of *Antioch*.

Books Loſt.

A Collection of divers Pieces againſt the *Eutychians*.

Four Treatiſes, whereof the firſt was againſt the *Severians*.

The ſecond about divers Queſtions.

The third an Apology for the Council of *Chalcedon*.

And the fourth, an Advertiſement to the Monks of the Eaſt.

PROCOPIUS of *Gaza*.

Genuine Books, ſtill Extant.

A Commentary upon the *Pentateuch*.

Notes upon the Books of *Kings* and *Chronicles*.

A Commentary upon *Iſaiah*.

AN ANONYMOUS AUTHOR.

A Book Loſt.

A Book of Chriſtians, or an Expoſition upon the *Octateuch*.

The Monk *JOBIUS*.

A Book Loſt.

A Treatiſe of the *Word Incarnate*, divided into nine Books, and five and forty Chapters.

JUSTINIAN.

Genuine Books, ſtill Extant.

Many Novels about Eccleſiaſtical Matters.

A Letter and Confeſſion of Faith to Pope *John*.

A Letter to the fifth Council.

Two Letters for Informing againſt *Theodorus* of *Mopſueſta*.

A Treatiſe of Letters againſt the Errors of *Origen*.

An Edict againſt *Anthimus*.

DIONYSIUS EXIGUUS.

Genuine Books, ſtill Extant.

A Collection of Canons and Decretals.

Two Letters about *Eaſter*.

A Letter to *Eugippius*.

Tranſlations of the Canons of the Letter of St. *Cyril*, of a Letter of *Proterius*, of the Life of St. *Pacomus*, of a Diſcourſe, and of two Letters of *Proclus*, and of the Treatiſe of St. *Gregory Nyſſen* about the Creation of Man.

CASSIODORUS.

Genuine Books, ſtill Extant.

Twelve Books of Learning.

A Tripartite Hiſtory.

A Chronicle.

A Commentary upon the *Pſalms*.

An Inſtitution to Divine Learning.

A Treatiſe of Sciences and Arts.

A Treatiſe of the Soul.

Books Loſt.

A Hiſtory of the *Goths*.

A Commentary upon the Epiſtles of St. *Paul*, the *Acts*, and the *Revelation*.

A Suppoſititious Book.

A Commentary upon the *Canticles*.

St. *BENEDICT.*

Genuine Book, ſtill Extant.

The Rule of St. *Benedict*.

Suppoſititious Books.

A Letter to St. *Remigius*.

Sermons upon the Death of St. *Placidia*.

A Diſcourſe upon the Departure of St. *Maurus*.

A Letter to the ſame Saint.

The Order of a Monaſtick Life.

SILVERIUS.

Suppoſititious Books.

A Letter to *Vigilius*, and another to *Amator*.

Pope *VIGILIUS.*

Genuine Books, ſtill Extant.

The firſt Letter to the Biſhops that were *Acephali*.

The ſecond Letter to *Eutherius*.

The third to *Cæſarius* Biſhop of *Arles*.

The fourth to *Juſtinian*.

The fifth to *Mennas*.

The ſixth, ſeventh and eighth to *Auxanius* Biſhop of *Arles*.

The ninth to the Biſhops of the Kingdom of *Childebert*.

The tenth and eleventh to *Aurelian* Succeſſor to *Auxanius*.

The Decree call'd *Judicatum*.

Letters related in the fifth Council.

A Writing call'd *Conſtitutum*.

Two Letters publiſh'd by Mr. *Baluzius*.

A Letter to *Eutychius*.

A Conſtitution approving what the fifth Council had done, publiſh'd by *Baluzius*.

CÆSARIUS, Biſhop of *Arles*.

Genuine Books.

Many Homilies.

A Rule for Nuns addreſs'd to his Siſter.

A Letter about Chaſtity.

A Letter to an Abbeſs about the Government of her Nuns.

The Teſtament of this Biſhop.

PONTIANUS

Genuine Book.

A Letter to *Juſtinian*.

LEO Archbiſhop of *Sens*.

Genuine Book.

A Letter to King *Childebert*.

TROJANUS, Biſhop of *Santones*.

A Genuine Book.

A Letter to *Eumerius* about Baptiſm.

NICETIUS Biſhop of *Treves*.

Genuine Books.

A Treatiſe of Watching and ſinging *Pſalms*.

Two Letters, one to *Juſtinian*, and the other to *Cloſdoinda*.

AURELIANUS.

Genuine Books.

Two Rules, one for Nuns, and the other for Monks.

TETRADIUS.

A Genuine Book.

A Rule for Monks and Nuns.

ARATOR.

Genuine Books.

The Hiſtory of the *Acts of the Apoſtles* in Verſe.

A Letter to Count *Partenius*.

JUSTINIAN and *JUSTUS* Biſhops of *Spain*.

Genuine Books.

A Commentary of *Juſtus* upon the *Canticles*.

A Letter of the ſame.

A Book Loſt.

A Treatiſe of *Juſtinian* upon divers Queſtions.

APRIGIUS.

A Book Loſt.

A Commentary upon the *Revelations*.

ARETAS.

A Genuine Book.

A Commentary upon the *Revelations*.

ZACHARIAS Biſhop of *Mitylena*.

Genuine Books.

A Treatiſe againſt the *Manichæans*.

A Dialogue about the Creation of the World.

CYRILLUS of *Scythopolis*.

A Genuine Book.

The Life of the Abbot *Euthimus*.

FACUNDUS.

Genuine Books.

Twelve Books in the Defence of the three Chapters.

A Writing to *Amocianus*,

A Letter about the Condemnation of the three Chapters.

VICTOR of *Capua*.

A Genuine Book.

The Harmony of the Goſpels.

A Book Loſt.

The Paſchal Cycle.

RUSTICUS Deacon of the *Roman* Church.

A Genuine Book.

A Treatiſe by way of Dialogue againſt the *Acephali*.

Books Loſt.

A Diſcourſe againſt the *Acephali* and *Neſtorians*.

A Defence of the three Chapters.

PRIMASIUS.

Genuine Books.

A Commentary upon the *Revelations*.

A Commentary upon St. *Paul*.

A Book Loſt.

A Treatiſe of *Hereſies*.

JUNILIUS.

A Genuine Book.

A Treatiſe of the parts of the Divine Law.

LIBERATUS.

A Genuine Book.

An Hiſtorical Memoir of the Conteſts that aroſe about the Hereſies of *Neſtorius* and *Eutyches*.

VICTOR of *Tunona*.

A Genuine Book.

Part of his Chronicle, beginning at the Year 544, and ending at 565.

A Book Loſt.

The beginning of this Chronicle, which began from the Creation of the World.

PAULUS SILENTIARIUS.

A Genuine Book.

A Poem containing a deſcription of the Temple of *Sancta Sophia*.

PELAGIUS I.

Genuine Books.

Sixteen Letters.

A Fragment of many more.

AGNELLUS.

A Genuine Book.

A Letter to *Armenius* concerning the Faith.

LEONTIUS.

Genuine Books.

A Treatiſe of Sects containing ten Conferences.

Three Books againſt the Errors of *Eutyches*.

A Treatiſe againſt the Pieces alledg'd by the *Eutychians*.

A Treatiſe againſt the *Acephali*.

Some other Treatiſes in Manuſcript.

FORTUNATUS.

Genuine Books.

Four Books of the Life of St. *Martin*.

Ten Books of divers Poems.

The Lives of many Saints.

A Book Loſt.

The eleventh Book of Poems.

BANDONINIA.

A Genuine Book.

The ſecond Book of the Life of St. *Rudegonda*.

St. *GERMANUS* Biſhop of *Paris*.

A Genuine Book.

A Letter to *Brunechildis*.

MARTINUS of *Bracara*.

Genuine Books.

A Collection of Canons.

The Way of living honeſtly, or a Treatiſe of the four Cardinal Virtues.

A Verſion of ſome Sentences of Greek Monks.

PASCASIUS a Deacon.

A Genuine Book.

A Tranſlation of ſome Queſtions and Anſwers of Greek Monks.

JOANNES SCHOLASTICUS.

Genuine Books.

A Collection of Canons.

A Collection of Eccleſiaſtical and Civil Laws.

GREGORY of *Tours*.

Genuine Books.

Ten Books of the Hiſtory of *France*.

Eight Books of Miracles, or the Lives of Saints.

The Lives of ſome Saints.

Books Loſt.

A Commentary upon the *Pſalms*.

A Treatiſe of the Eccleſiaſtical Courſe, or the Divine Offices.

A Preface to the Book of Maſſes of *Sidonius*.

A Chronicle and Abridgment of Hiſtory.

GILDAS.

Genuine Book.

A Lamentation for the Miſeries of *England*.

Suppoſititious Books.

Predictions.

The Comedy intituled *Aululariæ*.

A TABLE of all the Eccleſiaſtical Writers, &c.

EVANTIUS.
A Genuine Book.
A Letter againſt thoſe who think that the Blood of Animals is impure.
FERREOLUS.
A Genuine Book.
A Rule for the Monks.
A Book Loſt.
A Letter.
SEDATUS.
Genuine Book.
An Homily of *Epiphanius.*
CHRYSIPPUS.
Genuine Book.
A Homily in the praiſe of the Virgin *Mary.*
PELAGIUS II.
Genuine Books.
The third, fourth, fifth, ſixth, and ſeventh Letters, and ſome Decrees.
Suppoſititious Books.
The firſt, ſecond, eighth and ninth Letters.
EULOGIUS.
Books Loſt.
Six Books againſt *Novatus.*
Two Books of Apology for the Letter of St. *Leo* againſt *Timotheus* and *Severus.*
Another Defence of the ſame Letter.
Invectives againſt *Theodoſius* and the *Caianites.*
JOHN the Younger.
Genuine Books.
A Homily of Penance.
Two Penitential Books.
Book Loſt.
A Letter to *Leander.*
JOHN of *Biclarum.*
A Genuine Book.
A Chronicle from the Year 566, to 590.
A Book Loſt.
A Rule for his Monks of *Biclarum.*
ANASTASIUS SINAITA.
Genuine Books.
The Guide of the true Way againſt the *Acephali.*
Books 11, of Anagogical Conſiderations about the Creation of the World.
Five Dogmatical Diſcourſes.
Six Sermons.
Divers Manuſcript Treatiſes.
Suppoſititious Books.
154 Queſtions upon the Scripture.
EVAGRIUS.
Genuine Books.
Six Books of Eccleſiaſtical Hiſtory.
St. *JOHN CLIMACUS.*
Genuine Books.
A Scale of the Cloiſter, containing thirty Degrees.
A Letter to *John* Abbot of *Raithu.*
JOHN of *Raithu.*
Genuine Books.
A Letter to St. *John Climacus.*
A Commendation and Commentary upon his Scale.
St. *GREGORY* I.
Genuine Books.
Twelve Books of Letters, which are in number 840, or thereabouts
The Queſtions of St. *Auſtine*, and the Anſwers of St. *Gregory.*
Morals upon *Job*, divided into five and thirty Books, and diſtributed into ſix Parts.
Homilies upon *Ezechiel.*
Two Books of Homilies upon the Goſpels.
A Dialogue divided into three Books.
Commentaries upon the Books of *Kings* and *Canticles*, collected by the Abbot *Claudus.*
Suppoſititious Books.
The Letter 54th. of the ſeventh Book.
The 31ſt. Letter of the tenth Book.
The Memorial about the Affair of *Phocas.*
The Privileges granted to the Churches of *Autun.*
The Privilege of St. *Medard.*
An Expoſition of the ſeven Penitential *Pſalms.*
The Antiphonary and the Sacramentary.
PATERIUS.
Genuine Books.
Two Books of Collections of Paſſages out of St. *Gregory* upon the Scripture.
A Book Loſt.
A third Book.
St. *LEANDER* Biſhop of *Sevil.*
Genuine Books.
A Letter to his Siſter *Florentina.*
A Diſcourſe about the Converſion of the *Goths.*
Books Loſt.
Two Books againſt *Hereticks.*
A Treatiſe againſt the *Arians.*
An Edition of the *Pſalms.*
Letters to St. *Gregory.*
A Letter about Baptiſm addreſs'd to his Brother.
Many familiar Letters.
LICINIANUS and *SEVERUS*
Biſhops of *Spain.*
Books Loſt.
Letters of *Licinianus.*
A Treatiſe of *Severus* againſt *Vincentius* Biſhop of *Saragoſa.*
Another Treatiſe of the ſame about Virginity.
DINAMIUS.
A Genuine Book.
The Life of St. *Marius* an Abbot.
EUTROPIUS.
A Genuine Book.
A Letter concerning the Reformation of Monks.
A Book Loſt.
A Letter about the Unction of thoſe who are baptiz'd.
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EUSTRATIUS.
Genuine Book.
A Treatiſe of the Souls of the Dead.
ANDRONICIANUS.
Books Loſt.
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LUCINIUS CHARINUS.
Books Loſt.
The Journeys of the Apoſtles.
METRODORUS.
A Book Loſt.
A Paſchal Cycle.
HERACLIANUS Biſhop of *Chalcedon.*
Books Loſt.
Twenty Books againſt the *Manicheans.*
LEONTIUS Biſhop of *Arabiſſa.*
A Book Loſt.
A Homily of the Creation and of *Lazarus.*

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Of the Fourth Century.

Councils	*Years* held in.	*Acts, Profeſſions of Faith and Canons.*
Of *Sinueſſa*.	303	Suppoſititious Acts.
Of *Cirtha*.	305	Acts in St. *Auguſtine*.
Of *Alexandria*.	306	
Of *Elvira*.	306	81 Canons.
Of *Carthage*.	307	Fragments of its Acts in *Optatus* and St. *Auguſtine*.
Of *Rome*.	313	Some Fragments of its Acts in *Optatus*.
Of *Arles*.	314	22 Canons, and a Letter to St. *Sylveſter*.
Of *Ancyra*.	eod.	25 Canons.
Of *Neocaſarea*.	eod.	15 Canons.
Of *Alexandria*.	322	
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Of *Alexandria*.	324	
Of *Nice*.	325	A Profeſſion of Faith, a Decree concerning *Eaſter*.
Of *Antioch*.	330	25 Canons and a Letter to the *Egyptians*.
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A Table of the *Acts, Profeſſions of Faith, Canons,* &c.

Councils.	*Years* held in.	*Acts, Profeſſions of Faith, and Canons.*
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Of *Conſtantinople.*	336	
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Of *Alexandria.*	340	A Synodical Letter in Favour of St. *Athanaſius.*
Of *Rome.*	341	A Letter written by Pope *Julius* in the Name of the Council in 342.
Of *Antioch.*	342	Three Profeſſions of Faith and 25 Canons.
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Of *Cologne.*	cod.	Suppoſititious Acts.
Of *Sardica.*	347	20 Canons, Two Synodical Letters; one by the Biſhops of the Weſt, another by thoſe of the Eaſt, and a Profeſſion of Faith made by ſome Biſhops.
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Of *Beziers.*	356	
Of *Sirmium,* III.	357	A ſecond Profeſſion of Faith.
Of *Antioch.*	358	A Letter to *Urſacius* and *Valens.*
Of *Ancyra.*	cod.	A Synodical Letter, a Profeſſion of Faith, and 18 Anathematiſms.
Of *Sirmium,* IV.	cod.	A Collection of Profeſſions of Faith.
Of *Sirmium,* V.	359	A Profeſſion of Faith, with the Names of the Conſuls.
Of *Ariminum.*	cod.	A Catholick Definition, a Condemnation of *Urſacius, Valens,* and *Germinius:* A Letter to the Emperor before his Subſcription to the Profeſſion of Faith of the Eaſt; a Letter to the Emperor after his Subſcription.
Of *Seleucia.*	cod.	
Of *Conſtantinople.*	360	
Of *Melitine*	357	A Profeſſion of Faith.
Of *Antioch.*	361	A Letter to the Catholicks of *Antioch,* written by St. *Athanaſius.*
Of *Alexandria.*	362.	
Of *Paris.*	cod	A Letter of this Council.
Of *Italy.*	cod.	A Letter to the Biſhops of *Illyricum.*
Of the Biſhops of *Egypt* at *Antioch.*	363	A Letter to *Jovian.*
Of *Antioch*	cod.	A Letter containing a Profeſſion of Faith
Of *Lampſacus.*	365	
Of *Singidunum.*	368	Letter to *Germinius.*
Of *Illyricum.*	366	A Synodical Letter
Of *Aſia.*	366	confirmed by an
Of *Sicily.*	365	Edict of the Emperor.
Of *Tyana.*	368	
Of *Gangra.*	370	A Letter and 20 Canons.
Of *Laodicea.*	370	60 Canons.
Of *Rome* under *Damaſus*	360, and 370	
Of *Rome* under *Urſicinus.*	372	A Letter to the Biſhops of *Illyricum.*
Of *Valence.*	cod.	A Synodical Letter and four Canons.
Of *Antioch.*	378	A Profeſſion of Faith call'd *The Tome of the Weſtern Church,* ſigned in this Council.
Of *Conſtantinople,*	381, 382, 383.	A Profeſſion of Faith and 7 Canons.
Of *Aquileia.*	381	Acts of the Council, a Letter to the Biſhops of the Eaſt.
Of *Saragoſſa.*	cod.	8 Canons.
Of *Sida.*	383	
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Of *Capua.*	390	
Of *Rome* and *Milan*	cod.	
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Of *Carthage,* I.	348	14 Canons.
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Of *Conſtantinople.*	394	Acts.
Of *Alexandria.*	399	Fragment of its Acts in the Epiſtle to *Mennas.*
Of *Cyprus.*	cod.	
Of *Turin.*	400	8 Canons.
Of *Toledo.*	cod.	21 Canons

A Table *of all the* Acts, Profeſſions *of* Faith, *and* Canons *of the* Councils, *held in the* 5th. Age *of the* Church *from* 400 to 430.

Councils	*Years* held in.	*Acts, Profeſſions of Faith, and Canons.*
Of *Rome.* under *Innocent.*		A Preface and ſixteen Canons.
Of *Milevis.*	402	Five Canons.
Of *Conſtantinople* and of *Epheſus.*	400 and 401	Acts of this Council in *Palladius.*
In the Suburbs of *Chalcedon.*	403	Acts of this Council, an Abridgment of them in *Photius.*
Of *Carthage.*	403	Acts, related in the Acts of the 3d. Conference of *Carthage.*
Of *Carthage.*	404	Acts of this Council in the Code of the Canons of *Africa.*
Of *Carthage.*	405	An Abridgment of the Acts in the ſame Code.
Of *Carthage.*	407	Twelve Canons in the ſame Code.
Of *Carthage.* Another of the ſame Year.	408	Deputations menti-on'd in the *African* Code.
Of *Carthage.*	409	A Declaration in the *African* Code.
Of *Carthage.*	410	Deputation, *ibid.*
Of *Ptolemais.*	411	See the 67th. Letter of *Syneſius.*
Of *Carthage.*	411	Acts.
Of *Zerta.*	412	The 141ſt. Letter among thoſe of St. *Auguſtine.*
Firſt of *Carthage* againſt *Cœleſtius.*	411	Fragment of the Acts of this Council in St. *Auguſtine,* Book 2. Of Nature and of Grace.
Conference of *Jeruſalem.*	415	Acts.
Of *Dioſpolis.*	418	Acts, in St. *Auguſtine,* in the Book of the Acts of *Pelagius.*
Second of *Carthage* againſt *Cœleſtius* and *Pelagius.*	416	
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Of *Carthage.*	417	A Letter to *Zoſimus,* and a Collection of ſome pieces.
Of *Carthage.*	418	Eight Canons againſt the Errors of *Pelagius,* and Ten Canons concerning Diſcipline.
Of *Tella* or *Zella.*	418	Some Canons.
Of *Carthage* concerning *Apiarius,* in the Year.	418	Acts. Letter to *Zoſimus.*
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Of *Ravenna.*	419	Acts, Thirty three Canons, ſix other Canons, Letters to *Boniface,* and to *Cœleſtine.*
Of *Carthage* in the Year.	420	
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Of *Carthage* againſt *Leporius.*	427	A Profeſſion of Faith, and Letter to the Biſhops of *Gaul.*
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The Council of Rome *under* St. Cæleſtine *in* 430.

St. *Cæleſtine*'s Letters.

A Council held at Alexandria *in the ſame Year.*

The Letters of the Council againſt *Neſtorius* his Anathematiſms, and Confeſſion of Faith.

The General Council of *Epheſus.*

The Acts of this Council.

The Synods of the Eaſtern Biſhops which followed it.

The Letters of the Biſhops of theſe Synods.

The Council of Ries *in* 439.

The Condemnation of *Armentarius.*

The firſt Council of Orange.

Thirty Canons.

The Council of Vaſio *in* 442.

Ten Canons.

The Second Council of Arles.

Fifty Six Canons.

The Council of Domnus *againſt* Sabinian.

The Acts are loſt.

The Council of *Proclus* in favour of *Baſſianus.*

The Acts loſt.

The Council of Conſtantinople *in* 448.

The Acts are recited in the Council of *Chalcedon.*

Another Aſſembly at Conſtantinople.

The Acts of it are alſo in the Council of *Chalcedon.*

The Council of Epheſus *under* Dioſcorus.

The Acts of it are alſo in the Acts of the Council of *Chalcedon.*

The Council of Rome *under* St. Leo.

Letters written in the Name of the Council by St. *Leo.*

The Council of Conſtantinople *under* Anatolius.

A Letter written to St. *Leo*, loſt.

The Council of Chalcedon.

The Acts of this Council, in which were XVI Seſſions, and XX Canons. The Seſſion concerning *Domnus* is Dubious.

The Council of Conſtantinople *under* Gennadius.

A Conſtitution againſt Simony.

The Council of Tours *in* 461.

Thirteen Canons.

The Council of Venice.

Sixteen Canons.

The Councils of Rome *under Pope* Hilary.

See the Letters of this Pope.

The Council of Rome *under* Fœlix.

See alſo the Letters of this Pope.

A Council at Rome *under* Gelaſius *in* 494.

The Decree concerning Apocryphal Books.

A Council under the ſame in 495.

The Acts of the Abſolution of *Miſenus.*

Suppoſititious Councils.

The Acts of the Council of *Rome* about the Accuſation of *Baſſus* againſt St. *Sixtus*, and of the Council of *Jeruſalem* under *Polychronius.*

A Table *Of the* Canons *and* Acts *of the* Councils *held in the Sixth Age of the Church.*

The firſt Council of *Rome* under *Symmachus.*

THE Acts and three Canons for preventing the uſual Canvaſſings at the Election of Popes.

The ſecond Council of *Rome* under the ſame.

The Acts of the Abſolution of *Symmachus.*

Two Letters of *Theodoric* to the Council.

A Relation about King *Theodoric* made by the Council.

The Anſwer of *Theodoric.*

A Memorial of Inſtructions from the Council to the King.

The third Council under *Symmachus.*

Acts and a Canon of this Council concerning the Alienations of the Poſſeſſions of the Church.

The Council of Agda.

47 Canons, and 25 added, which are none of this Council's.

Council I. *of* Orleans.

One and Thirty Canons.

The Council of Tarraco.

Thirteen Canons.

The Council of Gerunda.

Ten Canons.

The Council of Epaone.

Forty Canons.

Council I. *of* Lyons.

Six Canons.

The Council of Lerida.

Sixteen Canons.

The Council of Valentia *in* Spain.

Six Canons.

Council IV. *of* Arles.

Four Canons.

The Council of the Biſhops of Africa *under* Boniface *Biſhop of* Carthage.

Acts concerning the reſtoring of Diſcipline and the Exemptions of Monks.

Council II. *of* Orange.

Eight Articles concerning Grace, confirm'd by paſſages of Scripture, and a Collection of ſome Sentences out of the Fathers.

Council II. *of* Vaſio.

Five Canons.

The Council of Rome *under* Boniface II.

Acts about the Affair of *Stephen* Biſhop of *Lariſſa.*

A Conference at Carthage *between* the *Catholicks and Severians.*

Acts of what was ſaid there.

Council II. *of* Orleans.

One and twenty Canons.

The Council of Clermont *in* 535.

Sixteen Canons.

A Letter to King *Theodebert.*

Council III. *of* Orleans.

Three and Thirty Canons.

The Council of Barcelona.

Ten Canons.

Council IV. *of* Orleans.

Eight and thirty Canons.

Council V. *of* Orleans.

Four and twenty Canons.

The Councils of Arvernia *under King* Theodoret.

A Repetition and Confirmation of ſixteen Canons in the preceding Council.

The Council of Tutella.

A Letter of *Mappinius* Biſhop of *Rheimes* about this Council.

The Council of Conſtantinople *under* Mennas.

Acts of this Council.

Council II. *of* Conſtantinople, *called the fifth General Council.*

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——His Letter 140th. and others noted in the Table of Letters, diſpoſed according to their Arguments by the *Benedictines*.

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